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LOCAL WISDOM OF BELITUNG MALAY COMMUNITY IN ANDREA HIRATA'S NOVEL SIRKUS POHON

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Abstract

The objective of the research is to describe local wisdom in Belitung Malay Community in Andrea Hirata's novel Sirkus Pohon by applying Sibarani's two types of core local wisdom. As Sibarani states that local wisdom belongs to humans that derives from their own cultural values by using all their minds, and their knowledge to act and behave towards their social environment. According to Sibarani, there are two types of core local wisdoms, namely local wisdom for prosperity and local wisdom for peace. The writers use qualitative research, hermeneutics type. This type is considered appropriate for local wisdom study. Endraswara states that hermeneutics is a paradigm that attempts to interpret the text on the basis of linguistic logic, which can make explanations of literary texts and understanding meaning by using word meaning and then the meaning of language. The writers find that the two core of local wisdom occur in the novel. In local wisdom for prosperity and peace or goodness, they are hard-working, discipline, and preservation and cultural activity. In local wisdom which aims to build peace with a good community personality, they are commitment and harmony and conflict resolution.

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1. Introduction

According to Sibarani (2003), local wisdom belongs to human that derives from their own cultural values by using all their minds, and their knowledge to act and behave towards their social environment. Local wisdom as a part of the culture of a society, cannot be separated from the community itself. So local wisdom is usually passed down from generation to generation through word of mouth. Local wisdom is usually in folklore, proverbs, songs, and folk games. Local wisdom is a knowledge found by certain local communities through a collection of experiences. Some local communities try to integrate and understand the culture and natural conditions of their place.

Manugeran (as cited in Sopa, 2018) states that local wisdom as a set of ideas or policies based on the values of virtues found in a community. The values of virtues often applied, believed to be the guidance of life, and they handed down from time to time. Local wisdom looks like the basic knowledge gained from living in balance to nature. It is corresponded to culture in the community which is accumulated and passed on. The values of local culture have been applied to manage the social order and social life of community wisely.

Ngakan (as cited in Akhmar & Syarifuddin, 2007) says that local wisdom is the values of behaviour of local communities in interacting with the environment where they live well. Therefore local wisdom is not the same at different places and times and different tribes. This difference is caused by the challenges of nature and the necessities of life vary, so that his experience in meeting his life's needs raises various systems of knowledge both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but dynamic. It is always changing with time depends on the socio-cultural arrangements and ties the existence of society. So that local wisdom produces local cultural wisdom. As states by Sibarani (2013) that local wisdom includes local knowledge (local or indigenous knowledge), local intelligence (local genius), local skills, local resources, and cultural norms and values.

Nyamai-Kisia (as cited in Febriana, 2014) states that local wisdom is a dynamic source of knowledge that develops in a certain population that is integrated with their understanding of their nature and culture. As the basis for policy, local wisdom includes in the fields of health, agriculture, education, natural resource management and rural community activities. The wisdom of local culture itself is local knowledge that has been so integrated with belief systems, norms, and culture and expressed in traditions and myths that are held for a long time.

Gobyah (2003) says that the local genius as the wisdom of local culture is the truth that has been sheltered in an area. Some communities consider that the wisdom of local culture is the Word of God and the various values that exist. Each Local cultural wisdom is a fusion of the superiority of local culture and geographical conditions. Local cultural wisdom is also considered as a guide of life as cultural product of the past that should be continuously used. Although it is local value, the value contained therein is considered to be very universal.

Moendardjito (as cited in Ayatrohaedi, 1986) says that regional cultural elements are potential as local geniuses because they have been tested for their ability to survive until now. Moendardjito added that there are several characteristics of local wisdom, namely: (a) being able to resist the external cultures, (b) having the ability to fulfil elements of external culture, (c) having the ability to combine elements of

external culture into indigenous culture, (d) having the ability to manage, and (e) being able to give guidance to cultural development.

Sibarani (2013) classifies that there are two types of core local wisdoms: local wisdom for prosperity and local wisdom for peacefulness. Local wisdom for prosperity involves hard working, discipline, education, health, preservation and cultural creativity, mutual cooperation, gender management, and management of the natural environment. While local wisdom for peacefulness covers commitment, positive thoughts, politeness honesty, social solidarity, harmony and conflict resolution, and gratitude. Both types of local wisdom will be useful to regulate human life both in a society and human relations with nature and with God. So local wisdom may increase welfare and create peace in cultural traditions as ancestral cultural heritage to head for the progress of the nation.

In Andrea Hirata's novel *Sirkus Pohon*, local wisdom is carried out by Belitung Malay Community in their daily lives. For example, Belitung Malay women soak Pandan leaves and Kenanga flowers, then sprinkled on the clothes being ironed, so that they become fragrance. It is positive behaviors that become local wisdom that has been carried out by the Belitung Malay Community a long time ago where they still use charcoal iron.

The writers state that local wisdom of Belitung Malay Community portrayed in Andrea Hirata's novel *Sirkus Pohon* can be an interesting literature study as a reflection of the Belitung Malay Community. Some moral lessons are also the reason why the writers raised local wisdom in this article entitled: Local Wisdom of Belitung Malay Community in Andrea Hirata's novel *Sirkus Pohon*.

2. Problem Statement

There are many positive values of local wisdom. In the research, local wisdom covers to the wisdom discovered from the cultural traditions in Belitung Malay Community. Local wisdom is the basic knowledge gained from living in a harmony to nature. It is related to culture in the community which is accumulated and passed on. The values of local culture have been applied to manage the social order and social life of community wisely.

3. Research Questions

This study has two research questions as follows:

- 3.1. How local wisdom of Belitung Malay Community is been portrayed in the novel?
- 3.2. What are the classification of local wisdoms based on core local wisdom by Sibarani?

4. Purpose of the Study

The purpose of the study is as follows:

- 4.1 To identify local wisdom of Belitung Malay Community portrayed in the novel.
- 4.2 To classify local wisdom into core local wisdom by Sibarani.

5. Research Methods

The writers use qualitative research, hermeneutics type. This type is considered appropriate for local wisdom study. Endraswara (2011) states that hermeneutics is a paradigm that attempts to interpret the text on the basis of linguistic logic, making explanations of literary texts and understanding meaning by using word meaning and the meaning of language.

6. Findings

There are two types of core local wisdoms, namely local wisdom for prosperity and local wisdom for peacefulness.

6.1. Local wisdom for prosperity

- Hard-working

Local wisdom about everyday habits is working hard described by Hirata (2017) to the father's figure. "God creates hands like hands, feet like legs, to make it easier for humans to work" (Hirata, 2017, p. 37). That is a sentence by Sobri's father. He denied when officers from the village office want to put a sticker that reads "Poor Household-Fostered Household" on the wall of the rickety father's house. The sticker means, if there is help from the government, he will be privatized.

The father's figure is a hardworking figure who considers that God created hands and feet for humans is to make it easier for humans to work so they cannot laze around waiting for help from others. He occasionally works as porter in the harbor, filler like sand trucks, coconut tree logger who threaten homes, well digger, and after being powerless, he sells soft drinks at the Belantik Stadium. He still has income even though not much. It is the local wisdom of the Belitung Malay people who think that people must work hard, not just waiting for help or even begging.

- Discipline

Andrea Hirata portrayed Sobri's figure as a humble man who always discipline at doing something. For instance, every day when he wants to go working, he wake up early then screams his motto: let's go! Discipline is also portrayed in Tara's character. In searching her old friend, she does discipline by painting his 94 faces from time to time. For eight years, Tara paints her old friend's face, keeps changing over time for eight years.

- Preservation and cultural activity

In the novel *Sirkus Pohon*, Andrea Hirata describes how cultural preservation is in the form of saga or folklore about the tailed king. The figure of Ibu Bos or Ibu Tara who has a traveling circus business is trying to preserve the Malay culture by adapting the folklore into theatrical drama in the traveling circus and make it in harmony. Tara's mother adapts Belitung Malay folklore 'the King of Tailed' and makes it in harmony in the form of theatrical drama. She designs the story in a good manner. One of the preservers of Malay culture in the novel *Sirkus Pohon* by Andrea Hirata is through the circus. The story of the Malay people in Belitung was appointed as a theater show like the story of the King of Tailed. This story revolves

around clowns fighting against tyrannical tails. The evil-tailed king is a giant half-demonized half-ape creature. Art containers such as circuses can be used as cultural preservation tools so that saga or folk tales can reach generations.

- Custom of Naming for Boys

Belitung Malay Community is a society that adheres to Islam. The word "din" means "religion" in Arabic. So that Belitung Malay Community thinks that the word "din" which attaches their name is a pride. This is a local wisdom that has been passed down through generations. The meaning: the Belitung Malay community believes that the word "din" which is attached to their name is a sign that they are Muslims and they are Malays.

- The Habit of Using the Word 'boi' which Shows Familiarity

The word 'boi' is always used by young men and women in Belitung. In Belitung Malay Community, the word 'boi' is a call of young people to their friends, both men and women. The word 'boi' is a daily call in conversation. They do not call each other's names and replace them with the word 'boi'. The call 'boi' is a form of intimacy between them who are having a conversation.

- Words of wisdom

Words of wisdom in Andrea Hirata's novel *Sirkus Pohon* is as an advice in making friends and being introspective. Belitung Malay Community in the novel *Sirkus Pohon* by Andrea Hirata always uses wise words to advise. This quote is a wise sentence from Halaludin to Sobri who is friends with Taripol. Halaludin thinks that Taripol is a demon because of his behavior which always acts evil, such as stealing and gambling. Halaludin commemorates Sobri so that he does not want to be friends with Taripol. The local wisdom of the sentence is a prohibition for the Belitung Malay Community occasionally from not being friends with bad people.

- The Stages towards Marriage

A man who has been good relationship with a woman, then the word "purpose" means that the man intends to establish a closer relationship, namely to propose to him. It is said to be local wisdom because this sentence has deep meaning and has been known by all Malays as expressing of liking. After expressing the feeling of love and acceptance by the woman, the male family will come to the women's family home to ask for consent.

Traditionally, getting consent from the bride-to-be family in the Belitung Malay Community is an activity carried out by the groom-to-be family members. In the Belitung Malay Community, there is a custom that must be done by bringing a very large round cake. It is a sign of applying for the girl in the house. The local wisdom of the Belitung Malay community who came to apply must have brought a very large cake as a sign that those who come to be big-hearted and have good intentions are coming to apply.

In *Sirkus Pohon*, Andrea Hirata describes the local wisdom of the Belitung Malay Community who dressed in Malay customs when they came to apply and when the wedding was held. Sobri who came with his family wanted to propose to Dinda by wearing Malay clothes. For special days such as the day of

application and marriage, the young Belitung Malay wear traditional Malay clothes. Malay traditional dress of Belitung for men is a long robe with long pants. For women, they dressed in brackets. This is a combination of Malay and Arabic culture. Andrea Hirata did not explain the use of accessories and others that complement the traditional clothes. This is a local wisdom for dressing the area when there is a special event so that the traditional clothes are not left behind.

6.2. Local Wisdom for peacefulness

▪ Commitment

Local wisdom for human as peaceful beings is portrayed by Andrea Hirata on the characters of Tara and her mother. The figure of Ibu Tara who is native Malay in the village of Ketumbi is a kind woman who always commits to do something good of others. Andrea Hirata described Tara's mother as a generous woman. She is the heir of noble values in Ketumbi village. Tara and her mother have some good deeds for people in the village. They commit doing some good things and helping people. They inherit noble values in Ketumbi village which aims to build peace in the community with good personality.

▪ Harmony and Conflict Resolution

In *Sirkus Pohon*, Andrea Hirata told about politics session as village head election in the village. There are some conflicts. All people excited about talking it. Partiality occurs and they do some unreasonable actions. For example, they make an issue that a pomegranate tree has power to determine who will be elected. And some conflicts happened. Someone came into Sobri's yard then put up a poster on pomegranate tree. One time Sobri revoked the poster and he was reported to the police.

7. Conclusion

In short, the novel *Sirkus Pohon* by Andrea Hirata highlighted the core local wisdom of the Belitung Malay community. In local wisdom for prosperity, they are hard-working, discipline, and preservation and cultural activity. In local wisdom for peacefulness, it were commitment, harmony and conflict resolution.

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