

SOCIAL CRITICISM IN RHYME DILEMA MELAYU PATANI

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Abstract

The objectives of this study are: (1) identify social criticism the author delivers in Kumpulan Sajak Dilema Melayu Patani, and (2) study the relevance of the result as literature teaching material for Senior High School. This is a descriptive qualitative research using library technique for data collection. This research uses soft data in the form of words, phrase, clause and sentences located in the poetry by Phaosan Jehwae which contains social criticism. Data was analyzed using dialectic method. The researchers classify the result of this into social criticism and learning material relevance. The social criticism includes social condition which leads to criticism towards government, economic problems due to assets taken, which lead to poor condition, cultural problems due to changing era, and lack of faith due to foreign cultures. This poetry is found to be relevant as literature learning material, because (a) the language is appropriate with Senior High School students, (b) the content is psychologically appropriate with Senior High School spirits, and (c) socially, these poetries depict oppressed society appropriate with Senior High School students' desire in fighting for the people. In conclusion, the poetry is relevant as literature learning material and the social criticism helps in that aspect.

Keywords: Potry, Social Critism, Literature Learning Material.

Abstrak

Tujuan dalam penelitian ini ada dua, yakni (1) menemukan kritik sosial yang ingin disampaikan pengarang, dan (2) relevansi hasil penelitian sebagai bahan ajar dalam pembelajaran sastra di SMA. Metode penelitian yang digunakan adalah deskriptif kualitatif. Teknik pengumpulan data penelitian ini menggunakan teknik pustaka. Data penelitian ini berupa data lunak yang berwujud kata-kata, frasa, klausa, dan kalimat yang termuat dalam Kumpulan Sajak Dilema Melayu Patani karya Phaosan Jehwae yang memuat kritik sosial. Teknik analisis data menggunakan metode dialektik.

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Artikel yang diterbitkan *Jurnal Analisa Sosiologi* pada edisi khusus *Implementasi Inovasi di Era Disrupsi* ini telah memenuhi syarat-syarat karya ilmiah, diproses sama seperti pada penerbitan non edisi khusus (terbitan normal), dipresentasikan di Konferensi Internasional ICLEISR "Implementing Innovation in The Disruptive Era" yang diselenggarakan oleh Pallawa Research Institute dan GMB-Indonesia pada tanggal 17 Mei 2020.

Berdasarkan hasil penelitian, peneliti menyimpulkan dua hal, (1) Kondisi sosial terjadi karena rakyat tidak senang hati terhadap pemerintah yang tidak adil, sehingga timbul berbagai konflik, masalah ekonomi terjadi karena harta negara dirampas rakyat dalam keadaan miskin, masalah budaya terjadi karena zaman berubah dan kekurangan iman mudah dipengaruhi budaya-budaya asing. (2) Penelitian ini relevan dengan pembelajaran sastra, karena (a) bahasanya sesuai dengan kemampuan siswa SMA, (b) isinya secara psikologis sesuai dengan semangat juang siswa SMA, dan (c) secara sosial puisi-puisi ini menggambarkan keadaan masyarakat yang sedang tertindas yang sesuai dengan keinginan remaja seusia SMA untuk berjuang demi masyarakat.

Kata kunci: Kritik Sosial, Kumpulan Sajak Dilema Melayu Patani, Sosiologi Sastra, Bahan Ajar Sastra.

INTRODUCTION

The word puisi (poetry) is also called with the word of rima (rhyme). Therefore, until recently, definitions of poetry are varied depending on point of view from each literature experts. Poetry definition is changing because there are changes in the concept or aesthetic insight based on the expectation horizon of experts and their evaluation (Al-Ma'ruf & Farida, 2017).

One of the outstanding works of literature is *Kumpulan Sajak Dilema Melayu Patani* by Phaosan Jehwae. This literature work is interesting to be the object of this research because it expresses the conscious of people of Melayu Patani.

Therefore, problem identification for this research is how social criticisms are expressed in *Kumpulan sajak Dilema Melayu Patani* by Phaosan Jehwae and how are they relevant to Senior High School literature learning materials.

The objectives of this research are (1) to identify social criticism expressed by the author in *Kumpulan sajak Dilema Melayu Patani* by Phaosan Jehwae, and (2) to study its relevance with Senior High School literature learning materials.

Literature is considered to be author's reaction towards social and cultural reality as a result of interpretation and understanding of the reality (Junus, 1986). Ratna (in Al-Ma'ruf & Nugrahani, 2017:100) stated that Literature Sociology is developing as an innovation of structuralism approach which considered to be neglecting community relevance as origins of a work of literature.

Work of literature created by the author depicts human anxiety, hope, and aspiration. Therefore, analysis on literature work is conducted with literature sociological criticism. Sociology criticism started with the belief that relationship between art and community is very important and the study on that relationship can arrange and deepen someone's response towards a literature work. Literature was not born from empty circumstances, but as a work of an author's individual in certain time and space within a community (Endraswara, 2008).

Melayu Patani is Thai community located in South Thailand. Based from their culture, custom and their appearance, they are considered to be Malay (Al-Fatani, 1994). Since the birth of Negeri Patani and its historical journey, they are full of struggle in the battle series against the Siamese, enemy of the Malay (Malek, 1944).

Waluyo in (Rokhmansyah, 2014) explained that poetry is a structure which consists of developing elements. Poetry physical method or structure consists of diction, imagery, figurative, rhyme and rhythm. The nature or inner structure of poetry consists of theme, mandate and tone.

Faruk, (2010) stated that literature sociology is an objective and scientific study on human within the community in the perspective of social and social process. According to Tarigan (2015), literature criticism is thorough observation, precise and fair comparison on the good and the bad of quality, value and truthfulness of a literature work.

Literature learning in Indonesia is still far below expectation. Literature learning in school has not achieved its main objective from the appreciative and productive world. This is caused by different factors such as lack of Indonesian literature books, limited information and technology, limited learning hour, and the most dominant factor is unprofessional literature teacher (Al-Ma'ruf & Nugrahani, 2019). (Rahmanto, 1992) stated that learning materials should be suitable with the ability of the students in certain learning steps. Poetry has become one of literature work used as learning material in Senior High School.

Therefore, researcher is interested in conducting a research entitled Social Criticism in Kumpulan Sajak Dilema Melayu Patani by Phaosan

Jehwae and its relevance as literature learning material in Senior High School: A Literature Sociology Study.

METHODS

This research employs qualitative descriptive method. Case research is a in-depth, detailed, intensive, holistic and systematic process of collecting data and information about people, event, social setting or a group using several methods, technique and multiple sources to effectively comprehend how they function according to their context (Yusuf, 2014).

Data was collected using library technique. This research uses soft data in the form of words, phrase, clause and sentences located in *Kumpulan Sajak Dilema Melayu Patani* by Phaosan Jehwae which contains social criticism. Data was analyzed using dialectic method.

RESULT AND DISCUSSION

Social Criticism in *Kumpulan Sajak Dilema Melayu Patani*

Social criticisms found in *Kumpulan Sajak Dilema Melayu Patani*, are social, economic, cultural and religious conditions. Example of these social criticisms is injustice towards local community.

Social Criticism in the Poetry “*Bangsaku Ketakutan*”

Poetry “*Bangsaku Ketakutan*” is one of the voices which understand actual feeling, situation and circumstance for local community. Social criticism in this poetry is about social, economic, politic and religious conditions. This poetry depicts sorrow and sadness of local community and they cannot express their feeling towards the authority because they will face prison.

Anak-anak menangis kehilangan ayah

Isteri-isteri muda menjadi penuh duka

These lines describe the social criticism of this poetry. The lines show feelings and situation of losing a father as a family leader who support

family financial condition. Now the father is gone due to conflict in South Thailand.

Social criticism about economic condition in this poetry.

....

Negeri yang kaya ada yang kelaparan
Rasa takut dan lemah merusak kehidupan

....

Social criticism in line 4 expresses that Patani was a rich nation called as veranda of Mecca. Now Patani is poor because of the conflict which turns their economy down.

Social criticism about politics in the poetry of “Bangsaku Ketakutan” can be seen in the line of Tempat bermainku penuh bom dan orang hijau. This line is the main criticism which explains that Patani is a bomb filled with “green people” which reflects armies across the streets causing discomfort.

....

Marilah kita sadar apa dosa yang kita buat
Insaf dan bertaubat pada sang Khaliq

....

These two lines show piety to Allah, consciousness of the wrongdoings, and questioning the Patani’s current condition.

Social Criticism in the Poetry “Srikandiku”

Poetry “Srikandiku” refers to the struggle of a mother. Social criticism in this poetry is about religion and culture. This poetry tells the struggle of a mother until her children are successful. Religion social criticism here is in the form of a mother’s effort which is limitless. It means that a mother’s effort will not be useless and a mother’s struggle in bringing her children to success will be noted by the angel for her kindness. Cultural criticism lays on the changing era which asks a woman to fulfill family needs and her children’s education.

Social Criticism in Poetry “Ketidakadilan”

The poetry “Ketidakadilan” describes the difficulties in life because there is no more justice in this world. Evil persons are upheld, while good persons are being curbed. The only social criticism in this poetry is about cultural condition.

Line 7 Tipu daya permainan kehidupan

Line 8 Rasuah yang laknat menjadi tradisi hidup

Line12 Penjahat dipuja bagaikan dewa dan Tuhan

These poetry lines show negative cultures in current time. There are more changes and deceits. Humans are not aware of sins and rewards and it encourages corruption and bribery. Good persons are accused of wrongdoing, while the evil ones are considered good.

Social Criticism in the Poetry “Aku dan Patani”

The poetry “Aku dan Patani” is picturing the history of Golok River (Patani) and Rantau Panjang (Malaysia) in the early time which has brotherhood of similar language and culture, but now it is being separated. Golok River (Patani) is located in Thailand while Rantau Panjang is located in Malaysia. Social criticism in this poetry is about religious and cultural conditions. Cultural criticism lays in the cultural and nation similarity of Patani Malay and Malaysia Malay. These two nations have the same culture and nation because they are both Malays. However, currently these two are separated; one is located in South Thailand and one in Malaysia.

Alangkah indah kalau bersatu

Kuatkan Melayu Islam cemerlang

Lines in the 4th stanza describes that the two tribes of Malays (Patani and Malaysia) has been separated. Patani is now ruled by Buddhist while Malaysia is ruled by Muslim. This also indicates that conflict in Patani is emerged because of different religion.

Social Criticism in The Poetry “Patani dalam Dilema”

Poetry “Patani dalam Dilema” shows Patani youth who do not care or respect Malay identity. They do not have Malay culture or speak Malay.

Social criticism in this poetry is about economic, politic, culture and religion condition. Malay is nothing but a name now while their youngsters are fantasizing and drunk with drugs. They do not care about what happens in Patani.

....

Negeri Melayu tertua

Himpunan pedagang antarabangsa

Persingahan pendatang seluruh dunia

.....

The 1st stanza indicates that Patani was a nation which has rich language, culture and economy. Patani is a place for merchants from Arab,

Social criticism on politic is shown by how people's life under Siamese (Thai) Buddhist government. The government design and arrange several projects to eliminate Muslim Malay community. Social criticism on culture is shown in Muslim Patani which wears Muslim clothing to cover their genitals. Current outside influence of clothing becomes a trend and Muslim clothing are not important anymore. Social criticism on religion is show with the poetry line which stated that Patani was full with Muslim religious leaders. However, the current condition is different because youngsters and adults nowadays are not afraid to commit sins. Plenty of deception and crime happens in Patani Malay Muslim community.

Social Criticism in the Poetry “Memartabatkan Bahasa Melayu”

Social criticism in the poetry “Memartabatkan Bahasa Melayu” lays in economic and cultural condition. This poetry depicts Malay language which is a mother tongue of Patani and the fourth language in the the world. However, there are minorities who do not speak Malay and even proud to speak foreign languages.

Line 6 bahasa komunikasi berjuta alur

Line 7 di penjuru Nusantara hingga dunia

6th and 7th lines in the poetry of “Memartabat Bahasa Melayu” show that Malay language is famous and plenty are using it in

communication. Even Malay is now the fourth biggest language in the world and becomes the second biggest in ASEAN.

Line 12 Bahasa Melayu Bahasa air susu

Line 13 Warisan pusaka leluhur moyangku

Social criticism on culture can be seen in the 12th and 13th line of the poetry “Martabat Bahasa Melayu” which stated that Malay language becomes the mother tongue for Patani people under Thai which use Thai (Siam) as their first language. Therefore, we dignify Malay language to become the biggest language in the world.

Social Criticism in the Poetry “Ayah Ibu Bangsa Patani”

Poetry “Ayah Ibu Bangsa Patani” explains proud parents when their children speaks foreign language and disappointed when their children do not want to pursue academic education. However, they will allow their children to go to Malay (religious) school. Social criticism in this poetry is about cultural condition.

The first line describes parents’ behavior when their children do not want to go to academic school. In this school they learn using Thai for every subject. They also learn Thai (Buddhist) culture such as Buddhist handshakes. While Muslim cannot practice Buddhist handshakes. When children are lazy and cannot read and write Thai (Siam) properly, their parents will feel shamed and will beat them.

In the 2nd line, parents whose children do not want to go to Malay (Religious) school. In this school, children will learn language, moral, jurisprudence and others. They use Malay language and Jawi writing for every subject except Arabic language. They also study Islamic culture such as hand shake when seeing teacher or parents. Parents will not get angry and allow their children when they are lazy or cannot write and read properly. Parents will not tell them what to do and just act normally.

The Relevance with Literature Learning in Senior High School

Tarigan, (2015) stated that poetry is a pleasant form although sometimes using different words to state it. Therefore, it can be concluded

that poetry is a form of literature work which is pleasant and using beautiful words.

Poetry learning material is stated in the Basic Competence (BC) for 2013 Curriculum 2016 Revision. The material is listed in BC 3.8 and 4.8 which stated that students need to fulfill the competence in analyzing poetry text building elements (struggle, environment, social condition and/or cultural diversity and others) which is heard or read. BC 4.8 require students to fulfill the competence in delivering ideas, feelings and opinions in the form of poetry text whether it is written or spoken by considering poetry building elements.

The results of this research are relevant with the literature learning because of the following aspects.

This research is analyzing social criticism in poetry which contains social, economy, cultural and religious condition while the curriculum stated that in BC 3.8 requires analyzes of poetry text building elements (struggle, environment, social condition and/or cultural diversity and others) which is heard or read.

This research discusses social criticisms which contain social, economy, cultural and religious condition and students can answer question about poetry text building elements, summarize poetry text building elements from shape and content and can also write free poetry according to its building elements, while curriculum 4.8 display ideas, feelings and opinions in the form of poetry text written or spoken by considering poetry building elements.

Based on the elaboration above, the result of this research is relevant with literature learning in Senior High School. Therefore, this research can be used as learning material in Senior High School.

CONCLUSION

From the results of research, it can be concluded that social criticisms in *Kumpulan Sajak Dilema Melayu Patani* are about social, economic, culture and religious condition. The dominant social criticism is in the scope of culture and religion problems. These problems arise due to lack of identity of Patani

Malay which cause social condition becomes unstable during the progress of time.

The poetry *Kumpulan Sajak Dilema Melayu Patani* is also found to be relevant with literature learning especially because: (1) the language used is appropriate with the ability of Senior High School students, (2) the content is psychologically appropriate with the spirit of Senior High School students, and (3) socially, these poetries depict oppressed community condition which is suitable with the willingness of Senior High School teenager to fight for society.

As a final conclusion, the poetry can be stated as relevant as literature learning material and the social criticism it contains helps in that aspect.

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