

# The Aesthetic of *Hikayat Deli* as Conflict Disengagement in Tanah Deli

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**Abstract** - This research discusses and analyses the content of *Hikayat Deli*'s text as the masterpiece in the treasure of Malay tradition literature. The research of the treasure of Malay tradition literature appears for bringing into the reality the human with cultural behavior and educated also has moral and good character because in fact those works will be a mirror to see and provide human needs. The values and norms which contain in the texts are the form of collective dreams of its society. The benefit will be as the lesson of philosophy and the nation personality building. Through the text, it can be traced and read metaphor the thought and the form and the appearance of the society and its author. The problem of this research is the creative framework of *Hikayat Deli* referred to the to the occasions which considered as the historical events based on the chronology which suited with the composition schemes. The second problem is how to use the texts in society and the authority, also from the point of view of its author. Therefore, its role can not be neglected as the result of literary convention. This research uses qualitative-naturalistic method, that is to observe one phenomenon from various kinds point of view to produce various ways to do something toward something, and the research uses perspective reception approach, that is to settle the text to the superiority of the place and the society. The relation between the researcher and the object appear in three levels; literary works as document, monument and symbol or beautiful structure. The research shows that *Hikayat Deli* reveals values and norms ad social documents, creation, creative composition and cultural reality and also history which not stop in the texts. Texts are only one of the element in a relation. The composition of *Hikayat Deli* texts, rise the awareness of the needs of harmony and peace that can be used as the separator of ethnic conflict which might exist in the society of Tanah Deli.

**Key words** - Esthetic, *Hikayat Deli*, Ethnic conflict, and Tanah Deli.

## I. INTRODUCTION

Understanding the thought of Baumgarten (Kartini, 2009) on the aesthetic/ the philosophy of beauty, the content of story texts of *HiKayat Deli* (HD) is not just cover the range of literature or culture, but wider to the political dimension of Malay society. Moreover, HD is not just revealed the history and the descendant of Deli Kingdom but HD also separate some plans and strategies of Malay heroes and Malay authority in tanah Deli in the era in leading their people which is from various ethnics. That is why, Basyarsyah II (2005) states that HD is the reflection of the genius *Tumenggung* as one of powerful people in Malay Kingdom *Kesultanan Deli* while referring to Tabrani (1986) who states that HD is the prove of hilarious and noble of literary/literature era of *Kesultanan Deli*, among the Malay *Kesultanan* in East Sumatera, even in Malay peninsula.

Hadiluwih (2008) in his research on "Konflik Etnik di Indonesia: Satu Kajian Kes di Bandaraya Medan Tanah Deli", discovered Tanah Deli society consist of different descendant, nations, ethnics, races, religions and groups. These diversity does not always cause conflict but can be the source of laten for cultural politics which arouse from ethnic conflict. Moreover Hadiluwih stated that generally the conflict in Tanah Deli arise because of various causes such unbalanced in society, rudeness even genocide.

Analyzing episodes of each event clearly can be seen that HD is the crystalized from the phenomenon in social society and *adat istiadat* and *syariat* Islam in Tanah Deli. This conditions follow the philosophy of Comte (Tabrani, 1986), HD and Malay people is the solid combination of a life time. Meanwhile, the Islam values in its texts build the religious activities that make HD is not just creative-dogmatic works.

Beside that, in HD the stories is formed fiction scene of war events and the struggle of life but when it is observe attentively, HD can be interpreted as revealing the point of view and opinion which given to Malay people in *tanah Deli*. Haron Daud (2005) states that the frame work of HD has similarity with the content in *Fenomena Melayu* book (Mahathir Mohammad, 1985) only the context of HD is more imagery. In delivering the texts HD is framed with familiar genre with the Malay people like *pantun*, proverbs, *petuah adat* and *adat istiadat*.

Based on the explanation of HD above, this paper shows that the human and people formed as cultured and educated people in HD texts. This is because generally cultured, educated and noble human supply the people to face their future. Aside of that the text content of Hikayat Deli as conflict disengagement in Tanah Deli.

## II. METHOD

This research uses naturalistic-qualitative method, which observe the object from various kinds of point of views to produce various ways to do something. The research use literature reception as the perspective approach which put HD into its people. The relation between the researcher and the object appears in three levels, that is literary work as monument (opinion and point of view), document (socio-culture) and as a sign or beautiful structure (wisdom structure).

## III. DISCUSSIONS

### a. *Opinion and Point of View*

Opinions and point of views toward Malay in HD texts reveals that i). in daily lives the emotional of Malay people is low-profile. Avoiding rudeness, using symbolic in saying/uttering something and sometimes showing stiffness in their motoric movement in communicating. That situation is revealed in HD, in:

*“.....Gotjah Pahlawan pun telah mendengar titah Duli Baginda itu. Ia pun berfikir di dalam hatinya tiadalah aku lebih dulu kawin dari pada Baginda itu, yang patutnya aku mengiring dari belakang. Ia pun bertitah kepada Bentara : hai Datuk Bentara bolehlah sembahkan ke bawah Duli Baginda yang titahnya itu telah hamba junjung akan hambah pohonkan, tiadalah hamba mau kerana tiadalah patut dan layak, karena sepanjang adat raja-raja tiada begitu, lagi pun jikalau di dengar oleh Raja Pahang dibuat yang demikian itu niscayalah kecil hati.....”*

ii). Believing that peacefulness and happiness is the purpose of their lives; iii). Keeping the connection among society (*silaturrahim*) and avoid competition; iv). Beside that it is pictured that Malay people worship the great of the nature as the animism tradition; v). Malay people is tied up with time and have simple ambition- has limited eagerness. Meaning that Malay people not only heading to the future.

Moreover; vi). Malay people believe that this world only the transit place. Place to do good-deeds and the eternal place is only in *Barzah*. They consider that they are only *viator mundi*, only visiting the world temporarily. Not a *faber mundi*, processing the world or the benefit of life; vii). Malay people respect their guests that themselves; viii). Malay people tend to avoid conflict. They prefer to leave the spot than head up because it can cause pressure inside. Meaning that they always try to keep the friendship; ix). The most terrifying thing is being abandoned by others so if they want to refuse something, they will use various reasons. They are very sensitive; x). Malay people tend to avoid conflict and tend to bring the feeling deep into their heart which is known as “*merajuk*”. They will balance their emotion and find imagery compensation. Nevertheless when the anger is risen up they will lose their humanity because they lose also the *adat istiadat*, religion and environment factor. Some said “*amuk*” which can make somebody lose control.

Based on the opinions and the point of view above, it can comprehended that one side of HD cause the sensitive feeling of Malay people, on the other hand, Malay people is considered as noble people. HD is considered as the reflection of Malay soul that is the existence of expressive culture and aesthetic dimensions. Another point of view that considered the relationship between Malay and nature and animism beliefs and *Keesaan Illahi* in HD. This due to the beliefs system which touched by Hindu, Budha and the last syariat Islam.

Beside that, it is also noticed that this situation has relation with history and culture of Malay which full of values and norma *adat istiadat* which make it hard to separate between imagination, fantasy and reality. Meaning that the aesthetic values of HD is dominant in Malay people deep thought. That is why HD gives pattern to the society behavior. According to Lipps in E.P. Carritt’s book (*The Theory of Beauty*) that the happiness and the beauty and the believe system builds the boundary among Malay people in culture or political practice.ginning part is functioned as paradigm

### b. *Structure and Wisdom*

It is natural in Malay literary works in Hikayat form that in the beginning part is functioned as paradigm in event in the story. And at the last episode at the closing part stated as the benefits of each message. In HD also appears like that, in the beginning part of the text ;

*“.....Hatta.....adalah dahulu kala datang seorang bangsa yang bernama Bahasyid Sjech Matiyoeeddin, nama kerajaannya Deli Akbar dan Hindustan. Amat indah perkataannya lagi amat masyur pula berita-berita tentangnya. Konon katanya, terlalu besar asal kerajaan Baginda itu. Beberapa negeri yang takluk atas kerajaannya mengantar upeti kepadanya.*

*Adapun asal Baginda itu dari anak cucu Sultan Iskandar Zulkarnain. Baginda itu di atas tahta kerajaannya bila melakukan hukuman, empat puluh menteri menghadap di kanan dan di kiri dan seratus hulu balang yang berjiwa pahlawan, gagah berani di hadapan, dan di belakang juga kanan di kiri. Selain itu, seratus hakim pandita, ulama-ulama, dan beberapa pula dari Beduanda juga Sida-sida serta rakyat tiada terkira banyaknya.....”.*

The text above which is at the beginning probably due to the war events between animals and the brave kings. War events are not only describing the brave and strong character Gotjah Pahlawan, but also as symbols of power and dignity. Meaning that Malay heroes using simple strategies in destroying enemies.

And at the closing part, stated;

*“.. wahai para penjajah, orang-orang besar, datuk-datuk, dan ulama serta rakyat beta taukah akan faedah yang dihambakan dari indahnya seni tulis ini, beta nak pahami siapa sahaja orang yang menjahanam dan mengabaikan negeri Melayu ini, termasuklah orang-orang Melayu yang separa Melayu...”*

Referring the aesthetic which is connected with definition engagement and problem solving than the beginning and closing part, which is short but meaningful covers the negative and positive point of view toward Malay.

### *c. Socio-culture Document*

In HD, the life of Malay people in Tanah Deli di limited by adat istiadat and religion

“Adat Bersendikan Syara’, Syara’ Bersedikan Kitabullah”. Both produce etiquette, good manner in producing speech and arranging the words properly. The expressive symbols in HD also colored with values and adat norms and religion is the life attitude which gives aesthetic color. That kind of text appear among others, like;

*“.....Ia pun duduk bersama-sama Panglima Perang Kanan dan Panglima Perang Kiri menyembah mengangkat tangan serta persembahannya : Ampun tuanku patik dititahkan Paduka Sri anakanda Gotjah Pahlawan mengantarkan paduka adinda bersama-sama dengan Datuk Indera Pahlawan dan Datuk Indera Buana, menyembahkan pulang kepada hadirat duli maha mulia serta menyembahkan sembah Paduka Sri Paduka anakanda Gotjah Pahlawan yang dianya besok pagi mudik datang menghadap Duli Yang Maha Mulia. Maka Raja Pahang pun bertitah mengatakan : Baiklah, maka dikaruniakanlah persalinan Panglima Perang Kanan dan Panglima Perang Kiri. Maka ia pun bermohonlah mengangkat tangan balik. Maka Raja Pahang pun menyuruh memanggil segala Orang-Orang Besar dan hulubalang menteri. Maka segala Orang-Orang Besar pun datanglah menghadap semuanya. Maka bertitah Raja Pahang : Hai segala Orang-Orang Besar besok pagi angkatan Gotjah Pahlawan datang boleh kita bersiapkan rumah empat belas bocah dengan segala alatnya serta mengaturnya yang mana patut mengalu-alukan dan yang menyambut dan yang menantikannya.....”.*

The meaning of texts in HD above shows that Malay theories can reveal Malay meaning which functioned to cure, to entertain and wise human in understanding and comprehending the beauty values as the *ikhtiar* for the readers in living their live in numerous societies and nations.

In its implementation shows that HD is important in Malay thoughts, even become the core in every Malay *adat* and culture. The application of each ethic shows the decision and behavior of Malay society which come from experiences which oriented to the lesson and uses strong values, norms in one event and in society . Every content in HD texts shows that every event put attention in every adat as meaningful and press on the heritage such as the legacy from Hindu, Budha and Islam.

Aside of that, in completing each ethic can be shown the stress, wiseful of Malay people in choosing, taking care, and carrying out the adat istiadat. The content of HD shows that Malay adat and culture covers intelektualisme. So Malay khazanah can be protected. That is why in understanding and exploring the aesthetic become the combining of values and norms which is in specific era like gentle attitude and basic norms in certain era, like interactions between individuals and between societies.

Meaning through HD as the creation of Malay tradition as socio culture documents can be understood as the picture of its society. Not only its beauty but also the pure of theheart, good character of a nation. This values are the examples and patterns to the society.

HD in revealing group, ethnic and nation and the relation among them. Generally, every interaction start with a hero (main character). According to Haron (2001: 12) the position of hero to show the symbol of Malay society in keeping the values and norms and as the inspiration.

In all events in HD also occur some dialogues and introducing to other ethnic and nation which is in a way to collaborate. Winstedt (1964:21) says that using pantun as media while interacting because pantun belong to Malay. It also

can not be separated and the Malay ethic in Tanah Deli. In some communication, there is pantun which reveal that Malay people is not the residence of one Kesultanan, but the residence of the whole world which patient and clever.

Those pantun shows the kinds of trees, flowers, animals, mountain, hill, river, sea, wind as the sign human fate and future. Especially in Hikayat Deli, pantun also shows the nature knows the human's feeling and nature signs and warns. This is the existence of Malay in nations. After that, analyzing on text in HD which reveals the understanding other nation such Chine, as stated;

*"...Setelah keesokan harinya maka Laksamana dan Maharaja setia pun pergilah ke tengah negeri itu melihat temasha beberapa puluh ratus rumah berhala, indah2 perbuatannya dan berbagai2 rupanya binatang dituliskan, seperti binatang hidup rupanya, sahingga tiada berkata-kata dan bernyawa juga...."*

Understanding the various istiadat in HD ease the adaptation and admire the nature in pantun and the understanding the culture which form good interaction. Revealing the war also shown the tension toward the texts. HD able to show that it builds the ethic in making relation to another nation. All the story can tighten the other ethic existences in Malay society. And the other ethnic is easily admire the beauty of Malay society. Eventhough the existence shows in various events, it only to construct the beauty of the story.

The existences of aesthetic of beauty in HD uncoverience the awareness of other ethnic and nations toward Malay people in tanah Deli and nation in Malay cosmos. That awareness that no nation can be existed without the other nations to approved. And a nation can not be existed without specific identity. Identity is the engagement of one nation to another nation.

#### IV. CONCLUSIONS

Based on the understanding of aesthetic, some views and consideration through HD texts shows that the experience of Malay people in interacting with other ethnic. In some interactions Malay people face challenge even pressure from that situation but because Malay people has strong will, they survive and able to solve the problem.

In the hero side, shows that Malay people should have strategies and strong will. So they can manage the society and become the wisdom in accepting and collaborating with other nations. More important, the strategy is used as the system in Kesultanan Melayu in Tanah Deli. This situation is noted in Alexander Gottlieb Baumgarten as Aesthetic Political Dimension of HD.

The result shows that text of HD is vey specific in showing the aesthetic, especially in disengagement of the conflict. The aesthetic of HD is the picture of Malay people in Tanah Deli which live with ambition, world point of view and attitude in one era. This can be the good will for the society as an ethnic or as a nation.

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