

# Understanding Acehese Literature In Framing Of Nusantara Literature

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**Abstract-** As one of the provinces in Indonesia, Aceh had been significant contribution for developing of literature in Nusantara. As the entry gate of Islamic in Nusantara, Aceh has had an importance position for developing of its literature. Acehese literature influenced the development of Islamic and related with society custom. Many of literary works written by Acehese author were also affected toward the development of literature in Nusantara. The characteristic of Acehese literature almost the same with classical literature as follow as anonymous, delivery orally and hereditary. Most of the literary works produced namely the poem perahu written by Hamzah Fansuri by using Sufism approach, Bustanul as Salatin by Nuruddin ar-Raniry, The tale of Prang Sabi by Tengku Chik Pante Kulu expressed about the patriotism of Acehese in defending their homeland from colonialism, The tale of Pocut Muhammad, The tale of Putroe Bungsu and others. The whole of this literary works presenting by oral caused the characteristic of Acehese are preferable to talk rather than to write. The research aimed to see the development of Acehese literature in the framing of Nusantara literature. The method used library studies through understanding some references refer to the development of Acehese literature. The result of the research shown that the development of Acehese literature starts from classical till now had been contributed toward the development of literature in Nusantara. It can be stated from many literary works produced by Acehese authors had been given a significant position to Nusantara literature. The research concluded that the development of acehnese literature had contributed the development of literature in Nusantara.

**Keywords:** *Acehnese, Literature, Nusantara*

## 1. BACKGROUND OF THE RESEARCH

Literature is a signal system from literary works by using language media. The literary works is an

human creativity to ideas, thought and feeling. A literary work produced through human imagination took place human's life as their inspiration. The attendance of literature was to read, enjoyed and utilized to develop of insight of thinking and adaptable with the development of the world for living better. Literature was also acted in disclosure of conflict and tension among of group and class, even the literature do further, not only about description and scientific analysis. The witnesses of literature was able to see current phenomenon as usual.

Regional literature has a very important position for the community. This is because regional literature can be a vehicle of communities learning to understand the culture. Here is very clearly seen that literature can never be removed from the context of the culture. According to Tuloli (cited by Didipu, 2010:7) regional literature had the position as follows. (1) Literary Society was the creation of areas of past or precedes the creation of literature of modern Indonesia. (2) the regional Literature can be included in one of Indonesia's cultural aspects that need to be excavated to enrich the national culture. (3) the regional Literature has a strategic position and a human resources development framework.

As part of the development of literature in nusantara, literature has undergone various changes in Acehese since 13rd centuries when it was still a monarchy of islam in Acehese, giving an important role for the development of literature in acehnese at the time. This is proven from nearly all the literary works of acehnese was used to spread the Da'wah of islam in the nusantara. Literature of acehnese also became occurrence of origin renewal of Malay literature especially for Malay literary classic which is anonymous, the proximity range of oral and hereditary.

Acehnese literature has evolved over the days of the development of civilization and history from the centuries, and was only known in the 14th century,

but oral literature has evolved since Acehnese was acknowledged since 9th century in together with the long-term historical difference between oral and writing. In addition, the longest conflict in Acehnese had been contributed toward the decrease of acehnese literature at the past. The development of Acehnese literature is not as light as the development of literature in the nusantara. It can be known through the results of other literary areas that have been published. Therefore, this article will describe the existence of acehnese literature into nusantara literature framework

### 1.1. Problem of the Research

- How is the position of Acehnese literature toward development of Nusantara literature?
- How far the existence of Acehnese literature had been contributed to development of Nusantara literature?

### 1.2. Purpose of the Research

- To understand further the position of acehnese literature toward the development of Nusantara literature
- To know further the contribution of acehnese literature toward development of Nusantara literature

### 1.3. Benefit of the Research

- To describe the position of acehnese literature toward the development of nusantara literature
- To sight the contribution of acehnese literature toward the development of nusantara literature

## 2. METHODOLOGY

This research used library studies through documentation and references analysis related with acehnese literature. The researcher also conduct semi structured interview to informant understood exactly about the development of acehnese literature.

## 3. RESULT

### A. The History of Acehnese Literature

The literature in Aceh had been developed before the existence of Indonesia territory around 13rd centuries during Aceh is legitimated as kingdom. Many of literary works such as holy books, manuscript and oral literature. The majority of the works generally use jawi , malay and arabic, meanwhile oral literature particularly use regional language due to more communicative during speaking

At that time, there were some legends of literary works from Aceh and this work has own characteristics such as Syair Perahu written by Hamzah Fansuri, Bustanul as salatin written by Nuruddin Ar-Raniry and Hikayat Prang Sabil written by Tgk Chik Pante Kulu. During the periodic of Islamic development, Aceh declared as islamic cultural center in Nusantara including Malaysia and Patani at south of Thailand. These region were still find out the literary works written by acehnese moslem scholar known as verandah of mecca influential of islamic literature. Through this site the development of malay literature was widely and acehnese literature influenced and giving significant contribution to Nusantara malay literature.

### B. Kinds of Acehnese Literature

According to Razali Cut Lani in his works Kesusastraan Aceh mentioned that kinds of classical literature such as Narit Maja ( proverb), Neurajah (mantra), Hiem (puzzles) and Panton (pantun). All the genres classified as oldest literature in the history of the development of acehnese literature.

#### 1. Narit Maja (Proverb)

The tradition of acehnese communities, narit maja functioned as social control and as of delivering of moral message. Narit Maja also contains islamic education values as per as describe below:

*Hana patot aneuk murid lawan gure/ It's impolite the students againts the teacher*

*nyo kon seude teunte gila/ It's mean a crazy person*

#### 2. Neurajah (Mantra)

Neurajah is kind of oldest literature after Narit Maja. If anyone asks who is the owner of this type of poetry? The answer is pawang who became a poet of the genre, due of at the beginning pawang pronouce mantra to tame tiger, elephant, bee and others. . We can see from the text below:

*Lam tubôh droe Mid matauro teungoh beukah,/ In the body of the sun you are shining menan dôkdak lam tubôh droe dikah hai beusè droe./ If I was found out from my own body*

*Kurancang kurancéng patah ranténg gunong beutapa/ I planned by using twigs broken*

### 3. *Hiem* (Puzzles)

The acehnese communities in daily activity within their relatives family always conduct puzzles as entertain and intelligence. This activity tends to adopt education values. The element of humour was dominantly rather than the values of education. The example of *hiem* (puzzles) always listened by teenager like as:

*“meunye hanjeut ku chet ngen reunong buloh,  
(If unable to take with bamboo)*

*“ ku dong beu jioh ku peupoe geulawa”. (I  
stood away and throws with stone)*

The meaning of this puzzle above was love denied and shaman act. This *hiem* appreciates to young people who is falling in love with their couples.

### 4. *Panton* (Pantun)

The last part of acehnese classical literature is *pantun*. The poem of four lines consist of edge and content. The first and second lines referred as edge and the fourth and fifth lines known as content. Acehnese *panton* and Indonesian have the similar characteristics for example having poetic ab-ab and it was also identified to *narit maja*, *neurajah* and *hiem* which were also found at *nusantara* literature. This was one example of *pantun* in the pattern of literature in Aceh. The struggling *pantun* to conquer of lovely women. The example of *pantun* can be seen below:

*limong limong kapai jitamong/ The fifth five  
ships anchored*

*dua go limong kapai jibungka/ Two and five  
ships opened*

*nyo hantrok lon cot ngon reunong/ If I was not  
arrived on time please took it by bamboo*

*nyan bungong lon pupo geulawa / The flowers  
thrown outside*

In term of age perspective, there was kinds of *pantun* such as children *pantun*, teenager *pantun* and adult *pantun*. Based upon the benefit and condition of usage, *pantun* categorized as counsel, witty and teenager *pantun*. Meanwhile from the genre of classic prose acknowledged by *hikayat*, legend, fabel and folklore .

### 1. *Hikayat*

*Hikayat* was kind of classic prose even though there was opinion stated that *hikayat* classified as lyric poem such as poem and rhyme. If we look for from

intrinsic element, *hikayat* was preferable as prose, due to it was dominantly by setting, characters, conflict and others. *Hikayat* generally explained about the living at palace, unfortunately the main characteristics from *hikayat* was anonymous ( haven't an author ) compare with other classical literature. There were some *hikayats* attached the author such as *Hikayat Prang Sabil* written by Teungku Chik Pante Kulu, *Hikayat raja-raja pasai*, *Hikayat Malem Diwa* which was enriched by social values.

### 2. Legend

Legend was kind of periodical story about the geographic of an area for example: Ahmad Rhangmanyang legend cursed as rock island at Aceh Besar, Raja Bakio legend at North Aceh, Pukes princess, loyang koro, Atuh belah spouse at central highland and tapak tuan legend at South Aceh.

### 3. Fabel

Fabel was kind of story characterized by animal. Even though the story characterized by human being, the animal character was most dominantly. The animal was being main actor without directing by man and the story presented successfully. The pattern of famous fabel was *Sang Kancil dan Harimau*

### 4. *Haba Jameun* (Public Story)

*Haba Jameun* or public story was a story presented from mouth to mouth. Public story collected from a book was not the ownership of the collector unfortunately that was the belong of communities. Few of book collecting written by L.K Ara with entitle *Kabar Zaman dari Aceh*. The dedication of L.K Ara enriched the literary works produced by acehnese author. *Haba Jameun* usually introduce with opening speech such as below:

*bak jameun dile, na sibak bak jambe di leun.? Once  
upon in a time there was a guava tree*

*Trep nibak trep broek rumoh tinggai sudep/ Day by  
day the residence had been damaged (Adopted from  
Abu Nawas and Orphan)*

### C. Most of Acehnese's Authors During the Kingdom

Most of acehnese's authors have their own characteristics, for example Hamzah Fansuri (1575-1625). A sufism that his literary works cross over the period and assumed misguided by them whose intepret differently. His works burned based on the instruction from Nuruddin Ar-Raniry. One of the famous his

works was "Syarab al-asyiqin" or "Minuman segala orang yang berahi" (*drink all the lust*)

**Tgk Syekh Abdurrauf al Singkili** or **Tgk Syiah Kuala** (His name dedicated to the name of University) was also wrote books for education and religion studies. Most of the books reflected about poem ma'rifat. **Tgk Chik Pante Kulu** as the greatest ulama wrote **Hikayat Prang Sabil**. This was the famous hikayat for acehnese communities and presenting by oral. The magic words through this hikayat was able to raise up acehnese to be martyred againts dutch soldiers

**Tgk. Mansoer Leupung** and many others author had done much to save acehnese literature in time of decline, particularly Tgk Mansoer Leupung. He wrote many acehnese book stories in the form of prose and poetry. One of his famous work was Sanggamara Novel (deny danger). This novel aimed to return the spirit of acehnese literature to teenagers. Below was the text of this novel:

*//Tameututo ngen bahsa droe/ We spoke by using our own language*

*Bahsa nangroe nyang biasa/ The usual language used*

*Bahasa laen pih tapakoe/ The other language, we admired*

*Beuhat rugoe bak beurkata/ Don't lose it when you say*

The legend authors have a high educational background and spoke for several languages. All the authors were male at that time and during the period, there was not a literary works written by women

#### **D. Acehnese Literature During Independence Period**

Two centuries after, Acehnese literature continues to evolve and hikayat continues to produce everywhere. Modern Western literary forms also began to manifest their influence in literary works in Acehnese. Many writers who published their works more than the previous century. There were some well-known writers in Nusantara (Indonesia and Malay world). One of the most prominent works and played a role in generating literature and education in Aceh was Ali Hasjmy. His poems "*Menyesal*" was still memorized well by students and rural people in Aceh. He was not only works, but also actively in collecting literary works. He wrote a book "*Aceh Dalam Sejarah*" and founded Ali Hasjmy museum. What he collects was very helpful for literature and cultural studies conducted by researchers.

The prominent acehnese authors during the independence as like as TA Talsya, A Rivai Nasution, Agam Wispi, T. Iskandar, Tgk Adnan PMTOH, Mak Lapee and others. Two of the last name focussed to teater activity. Tgk Adnan PMTOH called by *troubadour* combined his talent with hikayat, monologue, music and teater. When he spoke orally, the people able to sit down till crack of dawn in listening his story. The popular story presented was Hikayat Malem Dagang. The further period of acehnese literature development had been created some authors such as Hasyim KS, Ibrahim Kadir, Nurdin AR, L.K Ara, Maskirbi, Tjoet Sofyan, Syamsul kahar, Barlian AW, Rosni Idham and others. Their works generally about novel, modern poem and essay. Their works became widely known outside of Aceh. Modern indonesia writers have shown a sophisticated theme such as Amir Hamzah, K.H. Mustofa Bisri, Kuntowijoyo, Abdul Hadi W.M., D. Zawawi Imron, Emha Ainun Nadjib, Mustofa W. Hasyim and others

#### **E. Acehnese Literature Post Tsunami and Present**

The earthquake and tsunami on December, 26th 2004 were killed some of acehnese authors such as Maskirbi, M. Nurgani Asyik, Virsevenny, Siti Aisyah and others. Some documentations collected from Acehnese Documentation and Information Center had lost. However, this disaster also brought great changes to the development of literature in Aceh. People began to glance and wanted to know more about the literary works in Aceh. Especially after many of these works are published.

Poets, young writers and cultures began to appear. They have more bold and free style and their age ranges from 17-30 years. Their existence had been known to the world level. The young writers such as Azhari, Reza, Fauzan, Salman Yoga and Cut Januarita. Actually they have started working in the early of 2000. They were not only work but also publish local literary works through book and motivate young writers by conducting trainings and arts competitions

#### **4. CONCLUSION**

Acehnese literature had been developed widely during with the periodic time. Acehnese literature closely with syar'i had been given contribution for literature in Nusantara. Acehnese literature had made a significant role in dessiminating of islamic in Nusantara. Acehnese literature had been contributed toward the renewal of malay literature in Indonesia that carried out the transformation to malay literature. The regional of aceh had ownership genre as like as classical literature. Acehnese literature was not

still have a place at their own place especially among the next generation. There are still many Acehese literary works that have not been widely researched during with the development of literature in Nusantara. The poet of Acehese literature was performed their identity currently through the works and the literary works produced should be made different than others. It was better to study from the past in producing of the masterpiece of literary works for future. If we would like to see the acehnese literature had been widely develop, the existence of hikayat in Aceh should be more developed and noticed and acehnese literature will be pioneered of the resurrection of literature in Nusantara at future

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