

CHARACTER OF MALAY PATTANI COMMUNITY IN LITERARY WORK

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Abstract

Culture shows tribes. This is no exception when we want to understand the Malay tribes residing in southern Thailand. Malay Muslim minority community which is very strong in practicing Malay culture in their daily lives. Unfortunately, this picture is not recorded in the form of architecture such as in the western countries, an idea of the character of its people can be seen from several posts have ever been recorded in the form of literary works short stories and poems. This literary work is also not growing as expected because there are some obstacles. Some of these literature ever recorded in a magazine published in the 1970s and in the years 1980-1990 rhyme anthology's. Both materials are about character recorded Pattani Malay community as a source of reference in this study. It is because, literary works can be used as social documents to determine the character of a nation. This document will be analyzed by using sociology of literature, such as social background and the background of the community to know the character of the Pattani Malay community.

Keywords: Sociology of Literature, Background, Malay, Pattani, and Character

A. INTRODUCTION

Malay Pattani is Muslim community in the southern Thailand. They are called community *sam changwat chaiden paktai* because they stay of three provinces; namely Pattani, Yala and Narathiwat. This Muslim community are the minority community in Thailand because the majority community are Buddhism, their lives are based on Islam. Islam was fused in them, so all those activities certainly based on Islamic as whether in work, study, and state.

View of characters them can be seen in works of literary produced by the teenager in the 1970s - the 1980s. Literary produced was recorded in writing in the form of magazines and anthologies of poem. Magazines and anthologies of poems was written are an document authentic about the development character of Muslim community. Thus, this research is the research of sociology literature seen the character of the community based on social background.

B. RESEARCH SCOPE

This research was restricted only to see the characters Malay Pattani in the magazines and anthologies of poem. The magazine publish in the 1970's is *Azan* and *Kenangan*, so to anthology of poem publish in the 1980s is *Dahan-Dahan Berbunga I dan II*. Selected literary works on the magazine concentration is a short story and the anthology of poem concentration is poetry. Both of these literary can see reflect characters the Malay Pattani community.

C. HISTORIES CREATIVE WRITING IN SOUTHERN THAILAND

History creative writing in Southern Thailand, especially literary work not good as in Indonesia and Malaysia. The Muslim community only as a loyal reader magazine published and distributed from government of Kelantan, Malaysia. The magazine "Pengasuh" begin in Malay Pattani community since 1960s. It is liked them because using "Jawi" language or Arabic letter.

The magazine *Pengasuh* given positive influence to teenager in here to produce a magazine in the 1970s. The teenagers agree to make a organization under the associate Islamic school in Pattani. The teenagers to be young intellectual, graduate from *Pondok*, and once children *Tok Guru* (owner school).

The magazine was first launched by a organization of young intellectuals occurred in 1972 with the name of the *Azan*. *Azan* the first released in the month of Syawal. *Azan* can survive for three years with a seven-issue or edition. *Azan* quoted is long live magazine when compared to other magazine, such as *Sirrul Islam* in 1972 that only one issue (Nawawee Mohammad, 2013: xviii).

The contains *Azan* is articles, religion, social, language and literature. For literature is consisting of rhymes, poems, and short stories. Elements of literature Islam is very thick for Pattani Malay community because there's have been a preamble or preface books written by Sheikh Daud al-Fathoni. Sheikh Ahmad Muhammad Zain al-Fathoni, and Sheikh Zainal Abid in al-Fathoni.

After 'Azan pass way', creative writing in Pattani can't go on and dim. This is because of not a media to creative to young talent and many young intellectual that manage *Azan* to continue her studies abroad, such as Madinah, Egypt, Malaysia and Indonesia.

Literature echoed back when the Faculty of Humanities and Social Sciences., Prince of Songkla University, Pattani Campus opening lecture the Malay beginning of 1980. This subject first as optional subjects only or elective subject. With the growing interest and awareness of student use of the Malay language, Faculty of Humanities and Social enhance the status of the Malay language into minor subjects with a credit of 20 sks. Since 2000s increasingly elevated to major status with a total credit of 80-100 sks.

See the response to Muslim community, Faculty of Humanities and Social Sciences, especially the Malay language getting organized "Poetry Night" in 1984 and 1987. This event to be recorded too in documentation shaped anthology book. The anthology is namely *Dahan-Dahan Berbunga I dan II*. The contents of anthology are spark of the soul the young Pattani to state, race, and religion.

D. CHARACTERS PATTANI MALAY COMMUNITY IN THE LITERARY

To see the characters Malay Pattani community in literary, researchers have chosen several contained in the magazine *Azan* and *Kenangan* and the anthology of *Dahan-Dahan Berbungan I and II*. For more details, see description below:

Table 1. Short Story in *Azan* and *Kenangan*

No	Source	Writer/ Authors	Title
1	<i>Azan</i> Thn. 2 (1974)	Abdul Rahman Dewani	Sebuah Amanat
2	<i>Azan</i> Thn. 1 (1973)	Abdullah Telagosemikae	Seorang Pelaut
3	<i>Azan</i> Thn. 1 (1972)	Adam Haji Yusof	Enciklah Manusia Yang Bersalah
4	<i>Kenangan</i> , 1974	Hassan Abdul Qadir	Antara Cinta dan Tunang
5	<i>Kenangan</i> , 1974	Ubaidillah Mahmud	Hanya Kenangan
6	<i>Kenangan</i> , 1972	Mariah Wanchik	Mawar di Hujung Desa

The Magazine *Kenangan* in 1972 is a magazine produced by the school "Pomeng" to anniversary 10 years of the founding of the school. While *Kenangan* in 1974 is a magazine produced by the students at the University of Madinah Thailand to anniversary community 10 years. Unfortunately, the magazine is only published once it.

Next, the anthology of *Dahan-Dahan Berbunga I and II*:

Table 2. Poem from Magazine *Azan* and anthology of *Dahan-dahan Berbunga I and II*

No	Source	Writer/Authors	Title
1	<i>Azan</i> , Thn 1, 1972	Ahmad Abdul Latif	Aidulfitri
2	<i>Azan</i> , Thn 1, 1972	Ahmad Aman	Keranamu
3	<i>Azan</i> , Thn 1, 1973	Ahmad Salleh	Harapan Seorang Ayah
4	<i>Dahan-dahan Berbunga</i> , 1984	Abdullah Madking	Patani
5	<i>Dahan-dahan Berbunga</i> , 1984	Aisyari Saleh	Ibu
6	<i>Dahan-dahan Berbunga</i> , 1984	Husaini Yus	Tugas
7	<i>Dahan-dahan Berbunga II</i> , 1987	Ibnu Ishak Bamrung	Pattani Pusaka Nan Tercinta
8	<i>Dahan-dahan Berbunga II</i> , 1987	Ismani Jaha	Pesan Ibu
9	<i>Dahan-dahan Berbunga II</i> , 1987	Wan Zaribat	Nyanyi Makam

Both of data above is based on this research. The matter excuse researcher are the theme of short stories and poem can concluded characters Malay Pattani community that is carried by the author or writers.

As know that the word 'character' comes from Greek is "karasso" which means "to mark" or in the Indonesian language means "the sign" (Gulo W, 2008). "The sign" here here means having its own characteristics, different from the others. Another says that "character" is equal to "personality" of an individual, community and ethnic (Gulo W, 2008). The personality of an individual can be seen from the character, habits and attitudes (Kamisa, 1997).

Talking about thinking or philosophy Pattani Malay community in literary characters to sign can be seen from the analysis with a theme. Knowledge analysis theme can be done by three methods of story telling by Panuti Sudjiman (1988). Three styles of storytelling that is the analytic method, the method of contextual, and dramatic method.

Result reading and data analyze was found that the short stories; the first "Sebuah Amat" "Aku" is main character make up a letter from his mother. Mother to tell him to quickly complete studies and graduate soon. He was received a letter before Eid al-Adha, synonymous with sacrifice.

The message mother contains a societies philosophy her country. The mother said, 'kau berani merantau bererti berani menderita, kerana menderita dalam perjuangan adalah tangga untuk mencapai kejayaan (you are go to abroad signify brave to suffer, because suffer in the struggle is the ladder to success. "Aku" which study abroad to seek knowledge is tradition or trendy for the young that time.

Tradition study abroad is also available in another the short story as *Antara Cinta dan Tunang* dan *Hanya Kenangan*. Both of short story were also man written. Two stories about t man Pattani deals with struggle furthering his studies abroad like Saudi Arabia, Madinah. With study abroad is a major goal that can later develop Pattani, as the following quoted text:

"Man, kita pasti hapuskan penghisap darah. Bangsa kita tak berpelajaran. Setiap cabang setiap bidang mereka menghisap." Kata-kata itu berkali-kali datang menjilat urat kepalaku.

Dulu aku pernah memberi syarahan kepada kawan-kawan sepelajaranku. "Generasi kitalah angkatan pemegang ijazah-ijazah universiti. Generasi kita pembela bangsa."

The main purpose the youth of study abroad is to add a smart and intelligent person to be more and more intellectuals in Pattani. Intellectuals are expected to be able to develop people. Generally, people who have reached the ivory tower will be respected; either by opponents or friends. Only the smart and clever can a degree at the university.

To achieve all that they were willing to postpone marriage resolved, and as long as an ambition primary purpose.

Hanya satu keinsafan dari akal sedarku. Aku anak zaman baharu tidak mungkin lagi berkahwin pada umur muda ini. Pelajaranku belum selesai. Pendidikanku belum matang. Lagi pula aku belum bersedia. Tetapi apakah jawapan yang wajar untuk kuberi pada Zahra?

Dilemma youth that must be faced between ambition and love is the theme of the short story. They are generally concerned with the fiery passion of their love. It is also found in the stories *Hanya Kenangan*. The education still remains the main theme. The education seeks to develop his hometown as the hope of his parents.

Alangkah bangganya seorang ibu kala anaknya mendapat tempat cemerlang. Apatah lagi apabila anaknya dapat berbakti kepada masyarakat. "Anak mesti belajar sungguh-sungguh kerana ilmu yang terkandung dalam dada sajalah hartamu.

Unfortunately, the both stories does not arrive at destination. Protagonist must comply with conditions; their return to the homeland. The stories *Hanya Kenangan* require Man go back to his homeland because Zah dying by a telegram inform. While stories *Antara Cinta dan Tunang* requires Rosli go back to his homeland as do police raid in Saudi Arabia. Rosli was n't caught excuse an identification card permission. The study his will be completed in two months.

So finally description the third that above illustrates the young characters trying to pursue advanced studies abroad. Study abroad is a trendy at the time because universities generally do not receive religious education of young Pattani community and not the Islam religion faculty areas in Thailand, especially in Pattani.

Character of the Pattani Malay youth can be summarized as follows:

Table 3. Character Youth in Short Stories

Title	Actor	Theme	Artist	Character
Sebuah Amanat	Pemuda	Cita dan Harapan	Aku Ibu	Penurut/Pendengar Penasehat
Hanya Kenangan	Pemuda	Cita dan Cinta	Man	-Pejuang -Mempunyai prinsip -Menyesal/Kecewa
Antara Cinta dan Tunang	Pemuda	Cita dan Harapan	Rosli	-Berusaha -Mengabaikan nasehat orang tua -Menyesal

Passion for higher education is not only the youth as the subject of education but also received parents as a complementary financial. It is in the short story a *Seorang Pelaut*. Pak Kasur is seaman struggle to family necessities of life. He is to do work permanent even weather not well. Pak Kasur lost in the middle of a turbulent ocean without never return.

The role of the husband as head of the family is not only short story a *Seorang Pelaut* but also in the short story *Enciklah Manusia yang Bersalah*. In *Enciklah Manusia yang Bersalah* telling about Mr. Rahim

was married for 20 years not to have children of his first wife. He have children of his second wife at the age of 53.

When he was getting - he wants, Mr. Rahim started taking action to first wife. He wanted to divorce his wife on the day of Eid Idul Fitri; Idul Fitri while other people have fun. The intention his is blocked by Tok Kodi (Imam of the mosque). Tok Kodi seeker an explanation or advice.

From the story above, it can be known that the fate of women dependent on men. The issue of women oppressed on man action was answered a female writer, namely Mariah Wan Chik. The title write short story Mariah Wan Chik is *Mawar di Hujung Desa*. She want tell that aim of raising the dignity of women.

Mawar di Hujung Desa tell about Inah desire to continue their education in college. The desire was not condoned by her mother. The mother thinking and principle that eventually women will still be in the kitchen. Inah was determined to change his life finally made it to the finishing education. Inah was get victory; she was survive for her and all woman in Pattani.

From the third novel on the character can be summed up as follows Pattani Malay community.

Table 4. Human Characters Various Malay Pattani

Title	Actor	Theme	Artist	Character
Seorang Pelaut	Nelayan	Perjuangan hidup	Pak Kasur	Tanggungjawab pada keluarga Hilang tanpa jasad
Enciklah Manusia Yang Bersalah	(Kepak keluarga)	Pologami	Encik Rahim Tuan Kodi	Panas Hati Cepat mengambil keputusan Penasihat
Mawar di Hujung Desa	Wanita	Emansipasi	Ibu Inah	Kolot/lama Maju/ke depan

The next analysis of the poems in magazines Azan and anthologies Dahan-dahan Berbunga I and II. The theme of the poem is generally to voice about country Pattani. Pattani is the place for the community them not comfortable. The example a poem from Abdullah Macking and Ibnu Ishak Bamrung Islam.

Abdullah Macking with "Pattani", It is always worshiped. This is say:

*Pattani/ lama sudah aku laungkan namamu/ dalam irama dan puisi/ aku kekasih setiamu.
Pattani/ aku menangis/ aku ketawa/ aku menangis dan ketawa/ bersama kedaerahmu/ bersama anak-anak tercinta. Pattani/ akan kulaungkan namamu/ dari pantai ke Laut India/ jika kutinggalkan kau nanti/ akan kulaungkan namamu/ dari laut dalam ke langit yang biru/ bila kutinggalkan kau nanti/ ah Pattani/ bekalkan aku sebuah kerinduan dan harapan.*

If Abdullah Macking by "Pattani" to say though he should remain turbulent leaving soon. Ibn Ishak Bamrung Islamic with "Pattani" poem rather melancholy, as follows his say: *Di malam kesunyian nan sepi/ bintang benderang lakonan illahi/ membayang titisan menyedut sanubari/ demi keringatan pusaka dicintai. Aduhai Pattani/ kau adalah negara mulia/ negara pembaktian sateria perwira/ negara termasyur kota dan desa/negara tradisional pusaka nenek moyang kita. Aduhai Pattani /sejak zaman tersebarlah sejarah/ perihal itulah tempat tumpah darah/ indah nian tanah bertuah/ se tiap waktu hidupnya mewah/ bangunlah satria tegak berdiri/segeralah cari ilmu yang tinggi/ untuk berdikari di tanah sendiri/ tanah tercinta tempatku berbakti/ sedarlah duhai intelektual bangsaku/ bisa dirimu, hidup bersatu/ buanglah segala perasaan berseteru/ bimbinglah tangan bahu membahu.*

Although the youth Pattani always study abroad, they will serve homeland. Note the following bytes *bangunlah satria tegak berdiri/segeralah cari ilmu yang tinggi/ untuk berdikari di tanah sendiri/ tanah tercinta tempatku berbakti/ sedarlah duhai intelektual bangsaku.*

The youth are also aware that all of those were from the school. They also did not forget the kindness of teachers as expressed by Ahmad Aman and Husaini Yus. Ahmad Aman with the title 'Karanamu' says: *Duhai guru/dikau telah menerangiku/membersih-memupuk-membaja/memapahku yang gelita/ pada terang bercahaya. Syukur, syukur pada Tuhan/ mengubah nasib ini/ dari pahit maung yang kutelan/kepada ihsan pujaan insan. Oh guru/ engkaulah pendidik/ saban hari tiada jemu-jemu/azammu-menggerak-mengusik/ halus jarimu mengetik/ aku tidak ubah alat-alat muzik. Pada-Mu Tuhan aku berzikir/ mengutus guru-guru berbakat pendidik/ memuntah mutiara/berkilau bak petir/memecah dada gelita/ membikin aku berfikir/ budimu bak air mengalir/ keranamu aku bisa menghirir.*

A teacher not only as a teacher to the world, but also a teacher for the afterlife. As Husaini poem that describes a teacher at the cottage or pesantren. Yus Husaini said the "Tugas " says: *Kau ulama/ pemegang kunci tauhid/ penyebar agama Allha/ dengan tekun dan sabar. Kau penghulu/ berdiri di depan umat/ teguh memegang adat. Kau pahlawan/ tugasmu membela/ bangsa dan negara/ taruhan darah dan nyawa. Kau*

pemimpin/ tugas dalam bertindak/ kukuh pada pendirian. Kau, kau dan kau/ berjalan bersama tugas/ duduk bersama jasa/ tidur bersama sanjungan.

In addition to the role of the teacher, the role of parents in shaping children is also evident from wherever Ahmad Salleh. Ahmad Salleh with poem titled "Harapan Seorang Ayah", says: *Di sini beliau mengungkapkan bahwa betapapun hari ini/ hidup kita ditimpa sengsara/ silih berganti/ satu demi satu/ duhai anakku Barizah!/ Biarlah. Malam tidak selamanya kejam/ siang tidak selamanya durjana/ kedamaian yang kita inginkan selama ini/ suatu hari dapat kita memegangnya/ jika kita meletakkan cita-cita/ di puncak keyakinan. Betapa pun hari ini/ hidup kita dilacurkan/ kepribadian dicalar-cali/ tangan besi yang raksasa/ silih berganti/ hari demi hari/ merobeknya. Duhai Barizah anakku!/ biarlah/ kekuasaan tidak diberikan mutak/ pada suatu umat/ percalah/ musim akan bertukar/ zaman akan berubah/ sesungguhnya!/ bumi ini adalah/ diwarisi orang-orang yang soleh.*

Hope does not belong to a father only. If dad hopes on his son, mother hope on her daughter. Consider the following two poems about mothers. Aisyari Saleh with the title "Mother" says: *Ibu!/ maafkan daku/ lantaran hasratmu tidak tertuna/ iaku hanya manusia biasa/ tidak berkuasa dan berdaya/ dalam membuat penentuan. Ibu!/ Harapanku telah berkecai/ tetapi semangatku masih membara/ tidak gentar pada ombak yang mengganas/ kan kuperjuangkan sisa hidup ini/ walaupun ku kan tewas. Mengertilah ibu!/ walaupun anakmu bisa dikecewakan/ tetapi dalam mengejar sebuah cita-cita/ tidak pernah pudar dan luput di sanubari/ kan kutunaikan segala hasratmu/ untuk mendapat secebis gelaran cuma/ aduhai ibuku.*

A poem on mother by Aisyari Saleh looks very passive, another case with the poem Ismani Jaha. Jaha Ismani with title "Pesan Ibu" shows that mother is very active. As she says the following: *Pesan ibu!/ harga seorang perempuan/ tidak seperti lalang/ yang tumbuh memenuhi lading/ tetapi pada kesuciannya/ yang cuma sekali dalam hidup/ pertahankan ia dengan penuh ketabahan/ beratau pulaukan kesabaran/ walaupun bergema janji kudus di hujung telinga/ tentang syurga di mata yang dikhayalkan/ jangan sampai garis hitam/ menoda pintu kehidupan seseorang perempuan/ yang tiada lagi manisnya/ berenang ia dalam sungai penyesalan/ bersama segunung dosa dan air mata. Pesan ibu!/ jangan merangkul janji/ yang tidak dūrangi sumpah dan lafaz nikah/ walaupun tertancap rindu/ antara cinta dan nafsu/ adalah sumpah pemburu/ yang suaranya terkena di mana-mana. Pesan ibu!/ jagalah nilai maruah/ jagalah kesucianmu.*

The theme is Malay Pattani community atmosphere also highlights such as the Idulfritri. Ahmad Latif through his poem 'Eid' invites us to experience the enjoy of becoming a slave who find pleasure in being able to pass Ramadan. He says: *Gema tabuh gendang raya/ meriam buluh menggegar persada/ suara takbir makin berganjak/ kota-desa penuh suara/ Allahuakbar! Allahuakbar! Allahuakbar! Bibir-bibir lemak berminyak/ pada senyum yang melebar/ tangan-tangan berjabat mesra/ Lahir batin maaf tulusnya/ Aidilfitri kian hampir. Masjid molek/ surau bangga/ bergema/ Allahuakbar! Allahuakbar! Allahuakbar! Aku – sufi dan wali Allah/ menyeberang Ramadhan dengan jaya/ satu kemenangan/ pada jiwaku-pada rohku/ aku bisa menang.*

Poem by Ahmad Latif felt contrasted with poem by Wan Zaribat. Wan Zaribat with title "Nyanyian Malam" says: *Berlagu aku di din hari/ tika Yala telah mendingin/ kau tahu?/ itik menderita di air sendiri/ tikus kelaparan di jelapang padi/ begitulah!/ kalau kemalasan menampar tubuh/ bumi tiada lagi hijau/ matahari tiada lagi sinamya/ lalu!/ dalam kesempitan begini/ kita pasti bangun/ dengan tulang-tulang gagah/ hijau pokok/ dengan dedaun rimbun.*

Such analysis Malays Pattani community character through literary works.

E. CONCLUSION

Malay Pattani community character is the character and attitude in society. The general character and attitude of Malay Pattani community have a desire or ambition to progress through education. So they are leave his the country to study abroad. Similarly, the expectations of parents hope their children will return can development society. The all background place and atmosphere show Malay Pattani is Muslim society.

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