

ECOSOPHY OF SYAIR IKAN TERUBUK

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Abstract

This study is intended to analyze the Ecosophy of Syair Ikan Terubuk using a critical ecolinguistic approach. This type of research is descriptive qualitative. In collecting data, researchers used the documentation method. The data of this research are lexicons, phrases, and verses containing the ecosophy of environmental preservation, especially the aquatic environment, which is sourced from Syair Ikan Terubuk. The results showed that the lingual units in Syair Ikan Terubuk has positive values and encourage people to love, care for and preserve their environment (ecosophy values). This Syair Ikan Terubuk presents 60 types of fish in the Bengkalis sea and in Puyu-Puyu Lake with their respective characters. Although this poem is a symbolic poem about human behavior, but it has a very strong connection with the environment. It is proven that in the past a large number of fish mentioned in the previous poem existed and became a source of sustenance for the Bengkalis community, but nowadays it is very difficult to find them, even most of them are no longer found. At least by analyzing these verses, the current generation and so on will not make matters worse. The ecosophy values of the Malay ancestors in caring for and living side by side with their natural surroundings are clearly stated in this Syair Ikan Terubuk.

Keywords: Ecosophy, Syair Ikan Terubuk, Critical Ecolinguistics

Introduction

Syair Ikan Terubuk (SIT) reveals social and cultural issues of Malay society in Bengkalis. The multiple phenomena explored in the poem is based on the fact that Bengkalis areas are surrounded by sea. One of the sea product from this place is Terubuk fish. The name of Terubuk fish then unites with the name of Bengkalis itself. At the time the syair was written, this area was rich with maritime and aquatic resources and Malay communiy lived in prosperity. Implicitly the lingual units in it reveal the writer's closeness to the socio-culture and natural environment. The author fully understands that the message to be conveyed will not be accepted immediately by the public if the delivery media is not in accordance with the habits of society. For Malays, poetry is considered to be an effective medium for conveying messages because it is expressed in selected words and in polite language.

The sequence of language in the poem explores the story of Terubuk fish and other

fish species in the Bengkalis sea and its surroundings. Moreover, SIT also explores types of fish in the Puyu-puyu lake on the island of Padang. Both different worlds are shown with deep conflicts and figurative language, but this research attempts to dig the language used in the poem using critical ecolinguistic.

The concept of language environment, ecology of language (human environment with language and all organisms in its environment), as well as the concept of environmental language, ecological language, are recommended to be used. By paying attention to and taking advantage of the real conditions of language in a certain environment that includes all existing languages, and with language treasures about the inherited environment such as the treasury of environmental lexicons, expressions, and texts, all of which can be combined into reading materials, even language learning materials ecolinguistic [1].

In the past, *syair* was often read at traditional events and important events in Malay villages. The poetry was recited in a melodious voice so that people were fascinated by the beauty of the sound and the listeners enjoyed its contents. Even though people already knew that there were many moral lessons obtained from *syair*, for example the obligation between humans and Allah, humans with other humans and humans with nature, but they did not feel offended. Consciously, they understood that the issues written in *syair* was indeed a real story and brought beneficial things for them. The language used was figurative, refined, polite and in accordance with the characteristics of the Malay community who preferred indirect languages. Through *syair*, the advice conveyed did not offend feelings, but the intentions conveyed reached the target.

Among the important messages contained in Malay poetry are messages of environmental preservation. These messages are not directly conveyed but are united with other moral messages. The issues on environment have extraordinary role to preserve the fish world from damage. SIT is one of the most famous poems in Riau. This verse has been existing around for hundreds of years, but is still famous today. This poem has an ecosophy about preserving the aquatic environment, especially about the world of fish and the environment in which the fish live.

Several previous studies examining Terubuk Fish Poetry include; Supriyadi, et al. (2020) "Cultural Meanings and Character Education Values in *Syair Ikan Terubuk*" [2]; Muawiyah (2016) "The Values of Moral Education in *Syair Ikan Terubuk*" [3] and Azmi (2004) "The Language Style in *Syair Ikan Terubuk*" [4]. Furthermore, research related to the philosophy in the Riau Malay text and other texts has been analyzed by previous researchers, including Fauzi (2020) "The ecosophy of the "Cangkir Kera" in Banglas folk tale Antara Rintis by Hang Kafrawi, et al" [5]; Astawa, et al. (2019) "The

Representation of TheTri Hita Karana Ecosophy in TheAwig-awig (Customary Law) Text of Tenganan Pegringsingan Village: Critical Ecolinguistics Perspective" [6]; Junaidi (2019) "Spirit of Maritime in Rida K Liamsi's Poems" [7]; and Mishra (2016) "Ecocriticism: A Study of Environmental Issues in Literature" [8].

From the numbers of research have been done before, there is no research examining the ecosophy of SIT. This research is very important to do because it reveals linguistic treasures, especially languages that are related to the maritime and aquatic environment. If this research is not carried out, this linguistic phenomenon will simply spread and the benefits will not be obtained by future generations.

To reveal the ecosophy of SIT, a critical ecolinguistic concept is used. The concept of critical ecolinguistics was chosen because basically ecolinguistics can be used in all fields of linguistics that combine language and environment. The role of critical eco-discourse, namely "... the task of ecocritical analysis is a discourse-ethical one to watch the use of environmental terminology, the use of metaphors and euphemisms, and to show the ideologies and ethical concepts contained in the language on environmental topics and ecological issues "[9]." Ecolinguistics analyzes language to reveal the stories we live by, judges those stories according to an ecosophy, resists stories which oppose the ecosophy, and contributes to the search for new stories to live by [10].

Language has a very big role in the sustainability of the natural environment. Through language, the ecosophy of human relations with nature can be found. "The ecosophy, by definition, includes consideration of the life-sustaining interaction between humans, other species and the physical environment. However, the exact principles, norms and values of the philosophy are for the individual analyst to determine [11].

By using this Stibbe concept, the pattern of environmental preservation, especially

the aquatic and maritime environment in the Bengkalis area and its surroundings as mentioned in the SIT, can be revealed. Human activities that encourage people to preserve the environment need to be supported and appreciated, while activities that encourage people to destroy the environment must be resisted or opposed.

Methodology

This research applied a qualitative method. The choice of descriptive research in language research tends to be used mainly in collecting data and describing data scientifically [12]. Data collection method used was documentation method sourced from Syair Ikan Terubuk compiled by Ulul Azmi (2006) [13]. The data of this research are in the form of lexicons, clauses and stanzas in Syair Ikan Terubuk which are related to the representation of human relations to the Almighty God, other humans, and nature. Two kinds of methods are used to present the results of the analysis, namely the formal presentation method and the informal presentation method [14]. Data were analyzed using evaluation theory developed by Stibbe (2015) [15], and appraisal theory developed by Martin and White (2005) [16].

Findings and Discussion

Three elements are discussed to reveal the ecosophy contained in SIT, namely the human relationship with God, the human relationship with nature and, and the relationship between humans and others. Effendy explained that in the tradition of the life of the Malay people, expressions in the form of pantun, syair, gurindam, proverbs, prayer and so on, which are often inserted in the language of everyday communication, which contain advice and advice are also called moral teaching lesson. Relating to all aspects of life, ranging from religious, social, kinship, morals, ethics, morals to politics. Furthermore, Efendi said that the function

of this teaching point is to lead people to the straight path and be pleased by Allah, so that they are safe in their life in this world and the hereafter [17].

The lingual units in SIT is assessed for its evaluative form and appraisal pattern according to the concept of Stibbe (2015), namely whether the stories in SIT contain stories or human activities that have the potential to preserve the environment or tend to damage it. Thoughts or ideas contained in the lexicon, phrases or verses in SIT which are positive actions in saving the environment need to be supported and appreciated. Meanwhile, stories that have the potential to damage the environment need to be challenged and contested.

3.1 Syair Ikan Terubuk.

This verse consists of 285 verses, expressing the passionate love of the Terubuk Fish for the Puyu-puyu fish that live in the Puyu-puyu lake on the island of Padang. Terubuk fish itself lives in the sea of Bengkalis. He was the leader of a sea kingdom with a territory spanning several straits. Terubuk fish love aground and unrequited because they are different environments. It seems that the environment of saltwater and freshwater causes their love to run aground. Terubuk Fish with his army attacked the Puyu-puyu kingdom, while Puyu-puyu and all his men were getting ready to face the attack of the Terubuk fish army while continuing to ask God for help. The efforts of the Terubuk fish troop failed because they were trapped in storm and big flood. The 60 fishes appear in the poem are (Terubuk, Puyu-puyu, Malung, Dolphins, Jerung, Yu, Tenggara, Gulame, Senunggang, Kurau, Puput, Pari, Sembilang, Kitang, Belut, Membiang, Debuk, Belukang, Duri, Todak, Tilan, Haruan, Siahan, Batung, Sepat, Umbut-umbut, Selais, Tepuyuk, Batutu, Monitor, Keli, Limbat, Kayang, Tambul, Sekepar, Tapah, Toman, Jalai, Belida, Juare, Sebarau, Galah Shrimp, Happy, Gubal, Short Teeth, Kelampai, Dugong, Weir,

Bawal, Bilis, Pufferfish, Selangat, Sotong, Sekepar, Tapah, Jalai, Patin, Raje and Bendang).

3.1 The Relationship between Humans and God

Since the arrival of Islam to the land of Malay, the Riau Malay people have practiced Islamic values in their daily life,

- | | |
|---|---------------------------------|
| (1) <i>Kehendak Allah hambe amanatkan</i> | Allah's will, I mandated |
| <i>Buruk dan baik minte relekan</i> | Bad and good please forgive |
| <i>Kepade Allah hambe mohonkan</i> | Only to Allah I ask help |
| <i>Hendak mengarang syairnye ikan</i> | Want to compose poem about fish |
| (SIT: 7) | |
| (2) <i>Buat peraut pasak perahu</i> | Make a boat pin sharpener |
| <i>Pergi ke darat memburu ruse</i> | Go ashore to hunt for deer |
| <i>Mude di laut kamipun tahu</i> | Young in the sea we also know |
| <i>Melainkan Allah punye kuase</i> | But Allah has the power |
| (SIT, bait 149) | |

The lingual units in SIT that reveal the relationship to Allah SWT are 22 stanzas, namely verses 1,2,3,4,5,7, 54, 112, 138, 149, 166, 175, 181, 185, 187, 193, 200, 201, 202,203, 252, and 253. Of these data, only two data are discussed. Both data are only representatives of the numbers of data in SIT. The verses in data (1) and (2) above show the closeness of the SIT writer to spiritual values, as it is in the phrases of data (1) stanza 7 *Kepade Allah hambe hamba mohonkan* 'only to Allah I ask help'. Composing the SIT seems that the writer does not want to be careless in arranging the words in each stanza but asks for guidance and forgiveness so that what he writes is not wrong and is not misinterpreted by his readers. The texts related between the author and submission to Allah SWT are a form of positive appraisal and show *tawadhu* 'humble or not arrogant'. This

not only in matters of obligatory worship between humans and Allah but also the human relationship with social life and their environment. Malay people were religious and loyal to the command from Allah and prophet Muhammad. The fact can also be seen in the opening of the SIT, 7 stanzas were found, namely:

condition is not something that is artificial because if we look closely, all Malay poetry begins with praise to ALLAH SWT and shows the sincerity of the poet writer to avoid mistakes and hope that his writing will be useful for others. In verse 149, we can also see a lingual unit that reveals the relationship between humans and God as outlined in the conversation between sea and fish in the lake. The phrase, *instead, Allah punye kuase* is a piece of speech in the form of a rhyme which is essentially reminding the followers of the Terubuk fish not to be arrogant because everything is under the control of Allah. Through these verses, a harmonious relationship between humans, nature and Allah SWT is seen. In other words, through the lingual units in SIT, it is known the ecosophy of the close relationship between fish on land which is considered weak by the fish in the sea but

the fish in the lake always surrender to Allah SWT so that they are spare from the disaster which almost happens to them.

(3)	<i>Berdatang sembah si udang galah</i>	Come the giant prawns speaks to princess
	<i>Tuanku jangan berbanyak olah</i>	My lord, don't listen too much arguments from others
	<i>Mintelah kepada Allah</i>	The only Allah where we ask
	<i>Kehendak mude jika tersalah</i>	Do not be too obedient to the young souls
	(SIT: 181)	

Data (3) in verse 181 above is a conversation between giant prawns and Puyu-Puyu. He suggests her to ask help from Allah. *Mintelah kepada Allah* 'The only Allah where we ask' and *Kehendak mude jika tersalah* 'Don't be too obedient to the young souls'. The giant prawns realized that the advice from other fishes that are conveyed to Puyu-Puyu will only disturbing her decision. The giant prawn knows that the planning of Terubuk fish troop is true, but he believes that Allah's help was more than anything else. Puyu-puyu fish hears the giant prawns and then he takes a bath with lime water to clean herself and goes into the puri asking for prayers alone until dawn. Not long after that, there was a gale and heavy rain, hindering the attack of

Terubuk's troops. Allah grows the Pulai tree in the middle of the lake, and the Puyu-puyu jumps over the top of the Pulai tree. Terubuk troops see the incident and report to Terubuk fish about what have they seen. They tell him that Puyu-puyu fish has flown into heaven. The whole army return to the sea and Terubuk fish are disappointed.

3.2. The Relationship Between Humans and Nature

The lingual units contained in SIT verses reveal the relationship between humans and the aquatic and maritime environment, that is fish in the sea and fish in the lake. The fish dialogue like humans to fulfill their desires.

(4)	<i>Tersebutlah kisah ikan terubuk</i>	There was a the story of Terubuk fish
	<i>Tubuhnya tipis badannya gemuk</i>	Thin body but fat in middle part
	<i>Di laut Melake tempatnye duduk</i>	In the sea of Melaka where he lives
	<i>Gilekan puyu di dalam lubuk</i>	Love to much with Puyu-puyu in in the pond
	(SIT: 8)	
(5)	<i>Berdatang sembah ikannya tapah</i>	The Tapah fish come to report
	<i>Ampun tuanku duli khalifah</i>	Forgive me my lord, duli caliph
	<i>Hulubalang di laut seperti sampah</i>	Hulubalang in the sea like trash
	<i>Jikalau datang boleh dikepah</i>	If they come, we will bit them

(SIT: 164)

Data (4) and (5) above are two examples of data from 185 couplets in the SIT. Implicitly, all the verses in SIT contain positive ecosophical values towards the preservation of the aquatic and maritime environment (salt water and fresh water). The salt water refers to Bengkalis marine environment and the straits connected to the Bengkalis Sea to the Melaka Strait. The fresh water in SIT is depicted as a large pond in Padang Island. The large pool is recognized by the local population as the Puyu-puyu lake. The position of Padang Island is located in front of Bengkalis Island. The phrase of SIT as in data (4) indicates that the Terubuk fish story is important to listen to and remember. Terubuk fish as the leader of the fish in the sea of Bengkalis who are at odds with Puyu-Puyu fish because they refuse their love. The phrase *Hulubalang di laut seperti sampah* 'Hulubalang in the sea is like rubbish'. If it comes, it can be broken in the data (5) is a statement of the Tapah fish, Puyu-puyu fish followers are ready to fight to defend their princess from the attack of the Terubuk Fish army. The 60 types of fish mentioned in the SIT indicate that the author's intention was to reveal that the Bengkalis area was very rich with various fish, because at that time the marine environment and the aqualic live as it is in Puyu-puyu lake environment had not been polluted. The way people took fish was very traditional and not greedy. This means that people took fish products and natural resources around the sea and Puyu-puyu lakes very wisely. They took the fish based on their need. Now, when they hear SIT

being sung or read, people realize that the fish mentioned in the SIT are not as luxurious as they used to be. There have been many fish that are only in name but difficult to get.

The old people used to have their own method of calling a herd of terubuk fish "Semah Laut". Oktaviani (2016) says that in the end, the lyrics contained in the poem were believed to have the power to summon Terubuk fish from the Malacca Strait to come to Bengkalis waters. The Semah Laut ceremony was held by the Bengkalis community, especially the terubuk fish fishermen. This ceremony contains a rule that one month before and one month after the ceremony was not allowed to catch terubuk fish. Currently, the semah laut ceremony has not been held for a long time [18].

“The Semah Laut aimed to increase fishermen's income. Therefore, all fishermen took part in the ceremony. In the Semah Laut, close cooperation was created between the elements of the leader and the people. Cooperation was seen in preparing the ceremonial equipment that was served on a raft. The raft was made from a perforated boat arrangement. The raft was given the floor as a seat for people who were directly involved in the translation ceremony [19]. This Semah Laut is the ecosophy of the Malay people in this area towards the natural environment. By asking for help from the rulers of nature to move the terubuk fish from the Melaka Strait to the Bengkalis waters to come and lay eggs so that the fishermen can catch them easily. The utterances read in the Semah Laut program are the lingual units in the SIT. These lingual units have tremendous magical power to summon fish, but not

everyone can do it. The one who read it was a Batin (traditional leader).

3.4 The Relationship Between Humans to Other Humans

The lingual unit that indicates the relationship between humans and other humans in SIT is not very visible, but the actual use of the metaphorical language style in it shows that the fish in dialogue are a symbol of conversation between humans. Besides revealing the relationship between humans, nature and God, SIT also reveals the relationship between humans and other humans. Text producers try to convey messages to listeners and readers of poetry with an attractive language style, namely that nature must be cared for, preserved and preserved.

Conclusion

The ecosophy found in Syair Ikan Terubuk is a positive one, which is to encourage people to protect the surrounding environment from damage. One of the goals of writing this poem is reading or listening SIT, the writer explores the natural wealth of the Bengkalis sea and Puyu-Puyu lake. The action of producing this text is positive and has the potential to care for the environment, this is in accordance with the concept stated by Stibbe (2015) that human stories that encourage people to protect their surrounding environment should be appreciated and supported, and the attitude that have the potential to damage the environment should be stopped and forbidden. The lingual units in SIT refer to the human relationship with God, the human relationship with nature and the human relationship with other human beings.

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