

Symbolism *Sepat* Fish In Marriage Pantun Melayu Sambas

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Abstract: *This paper aims to describe the symbolic meaning of fish Sepat in Sambas Malay wedding rhyme. The data source of this article is a speech that is spoken by the traditional poet (the person delivering the rhyme), both traditional poet the bridegroom and women in customary marriages Malay in Sambas. The main data analyzed is a poem containing fish symbolism Sepat when the traditional poet giving a speech (alu-aluan) and marital advice. The results show that the fish Sepat is stupid and lazy symbolism in marriage rhyme Malay Sambas. In addition, Sepat fish is a metaphor for the culture of the Sambas as a satire do not delay and slow down an official event timed.*

Keywords: *Sepat* fish, symbolism, rhyme, marriage

1. Introduction

Traditional poet Malay Sambas using certain symbols follow responses and world-view of society in unrequited rhyme. Rhyme aims to reinforce and enhance the human mind through intellectual appreciation of the *avail-avail traditional poet* (the person delivering the rhyme) with didactic contained in rhyme. Not surprising to derive Devereux (1979) symbolically seen as a form of typical fantasy that has rules and specific meaning that can be interpreted and seen in the context of background (p. 19). Therefore, the narrative in verse has its own symbolic meaning.

Symbolism in rhyme often uses words that are familiar ears of society. The symbolic meaning of the words in this poem too close to the local philosophy known Sambas Malay society. In fact, the symbolism contained in this poem can be manual and wisdom to people who are accustomed to and understand the meaning. Simply put, this paper discusses the symbolism of the fish said *Sepat* in Malay traditional wedding rhyme in Sambas. This is because the author did on several occasions to attend assemblies in Sambas use of the word marriage *Sepat* fish including a frequently used word. *Sepat* fish by examining the meaning in conjunction with the local community is expected to be uncovered cultural meanings of latent and contained in rhyme.

2. Theoretical Basis

Hook (1979) in his article titled Phantasy and Symbol: A Psychoanalytic Point of View explains the origin of the word comes from the Greek symbol. The term is derived from the name of *symbolon* and the verb *symbolein* (p. 274). A symbol is 'something' that consists of 'something else'. A meaning can be indicated by the symbol. The ring is a symbol of marriage, a pair of swans symbolizes fidelity, uniform is a symbol of the corps, the flag as a symbol of the nation, and white robes as a symbol of purity. Thus, the sign has a meaning (same for everyone) while symbols have many meanings (depending on who is interpreting it) (Liliweri, 2003, p. 179). Explanation Spradley (1997) shows the relationship of language and cultural meanings become important references in interpreting the symbols that appear in people's lives. Therefore, Liliweri (2003) transcribing

symbol as something that represents something and the highest frequency of use in the language (p. 151).

Charles Chadwick discusses symbolism by stating that the symbol is a comparison between something concrete and abstract. Terms for comparison, it is a factor proposition. This proposition is said to be the art techniques to create ideas and emotions indirectly that reflected certain feelings. This feeling is not stated explicitly, but only allusion and likened symbolically (in Yahya, 1995, p. 5).

Marcel Danesi in language symbols represent a source of reference in the conventional manner. Words in general are a symbol. However, any marker- an object, sounds, figures, and so on-can be symbolic. Cross shape could represent the concept of "Christian religion"; a V-shaped sign that is created from the index and middle fingers to represent "peace"; white represents the "cleanliness", "chastity"; "Innocence", and dark represent "dirty," "soiled", "disgraceful". These meanings are built through social consensus or through a channel in the form of historical tradition (Danesi, 2004, p. 44).

The symbol itself includes anything that can be felt or experienced. Shivering can be defined and can also be a symbol of fear, excitement or the other. Clenched teeth, wink, nod, lowered body, or perform other movements are possible, all can be a symbol. Every community has limited reserves of material that is not to create a symbol (see Spradley, 1997, p. 121).

The language used by all nations in the world community consists of wording. Words composed of symbols that language is a layered arrangement of symbols, both derived from the sound and speech. It is formed by a culture that words or language is formed also by culture. Thus, language is a very important cultural component that affects our reception, our behavior, feelings, and our tendency to act in response to the world around. In other words, the language affects our consciousness, activity and our ideas, right or wrong, moral or immoral, and good or bad.

Traditional poet's language (*Muhakam*) Malay Sambas show activity and the symbolic idea. This symbolic idea gave birth to the words that contain a depth of meaning that

an animal also has a philosophy to create awareness to behave better or worse. Symbolic meanings that generate *Sepat* fish symbolism in the context of rhyme. One of the ways in which scholars to discuss the scope of the larger meaning of this is to distinguish between the denotative and connotative meaning. Denotative includes things designated by words (referential meaning). For example, rat refers to a small-sized rodents. Connotative meaning covering all the significance of the symbol, which is more than referential meaning. Mice connote lot of ideas suggestive (Spradley, 1997, pp. 122-123).

Based on this concept, the symbol of this article uses the theory Spradley (1997) that an object reference is taken as the reference symbols. Referrals can be anything that can be thought of in human experience. We can designate a tree or an animal as a symbol, but we also can designate mythical creatures that have never been experienced before. We can refer the dreams that never happened, places that no one, the future, and always refer to the ordinary things around us. In fact, we can refer to other symbols, and making referrals in the chain, meaning that there is no ending (see Spradley, 1997, p. 121).

3. Research Methods

This study uses qualitative analysis rules. According to Denzin and Lincoln (2009) qualitative research is the focus of attention by a variety of methods and models of work that includes interpretive and naturalistic approach to the subject of study. This means that qualitative researchers study objects in their natural context, which seeks to understand or interpret phenomena in terms of the meaning attached to her man (p. 2). The same thing also expressed Sugiyono (2011) that called the method of qualitative research methods *postpositivistik* because based on the philosophy *postpositivisme*. This method is also referred to as an artistic method because the research process is more art (less patterned) and is referred to as an interpretative method because the results of research concerning the interpretation of the data found in the field (pp. 7-8).

The author fell straight to the ground and remains at the site assessment to meet and observe the informant, as the host of the traditional wedding, the bride, and *Muhakam* (traditional poet) as a spokesman for both men and women. The author interviewed and made recordings on the informants and record any intimation Sambas Malay traditional wedding rhymes on the ground. This means that the authors apply the method of participation observation (Hutomo, 1991, p. 82).

Participation observation is a model of field research to characterize the involvement of researchers with the reality of the world itself (Atkinson and Martyn Hammersley, 2009, p. 317). In the language Spradley (1997) reviewer to make observations implicated as a strategy to listen to people and watch them in a natural setting (p. 44). Thus, people who studied the perpetrators and at the same time to become informants. Based on the edict Spradley (1997) This study also principled on the belief that the cultural views of the glass eyes of those who practice it (EMIC) and also through the eyes of the scientific observation (of conduct).

This research data is speech that is spoken by the *traditional poet*, both the bridegroom and women in customary marriages Malay in Sambas. The main data analyzed were rhymes when giving a speech (*alu-aluan*) and marital advice.

Qualitative analysis in this study proposed four methods of analysis of the most important, namely observation, analysis of texts and documents, interviews, and transcription (Silverman 1993 in Alwasilah 2008). Participation of observation in this study was conducted at the Sungai Netting and Tebas River, District Tebas, Sambas district. This observation activity participation overall record speech *Muhakam* with digital cameras, handy came and 2GB MP3 recorder, known as Sony IC Recorder.

4. Results and Discussion

Symbol meaning Stupid and Lazy

In the context of the local Malay community *Sepat* fish became a symbol for someone quipped. *Sepat* is a symbol that refers to the temperament of the ignorant and lazy. There is no verse in the local language known by the society that reads "*usah kau macam sepat*". That is, a person should not like fish astringent because it symbolizes ignorance and laziness (Interview, Mustafa Munzir, March 4, 2012). This is in accordance with the proverb that "*bagai sepat ketohoran*", meaning the laziest man (Tim Dwimedia Press. 2000 p. 229). Note rhymes marriage in custom *Mulang - mulangkan* below.

Table 1: Examples used rhyme

<p><i>Ikan sapat</i> ikan berduri dapat memukat di tanjung batu jika udah dapat kehendak hati jangan lupa salat lima waktu (Mustafa Munzir, Mulang-Mulangkan, 19/12/2011)</p>	<p><i>Sapat</i> fish barbed fish can trawl in rock promontory if you can already inclinations Do not forget to pray five times a day (Mustafa Munzir, Mulang-Mulangkan, 19/12/2011)</p>
<p><i>Ikan sepat</i> ikan berduri dapat memukat di tanjung batu jika sudah dapat kehendak hati jangan lupa salat lima waktu (Mustafa Munzir, Mulang-Mulangkan, 19/12/2011)</p>	<p><i>Sepat</i> fish barbed fish can trawl in rock promontory if it be the will of the liver Do not forget to pray five times a day (Mustafa Munzir, Mulang-Mulangkan, 19/12/2011)</p>

Overall meaning of the poem above is an advice to brides that have earned her idol so it officially became the wife of the man she wants. *Muhakam* advice was delivered to the bride not to leave the five prayers when *Mulang -mulangkan* custom. After getting inclinations in order to not be lazy and inattentive (feeling foolish) to perform the five daily prayers of worship. Lazy and stupid symbolism embodied by *Muhakam* in word *sepat* fish.

In the context of *Mulang -mulangkan* custom the real *Muhakam* give advice to the bride to diligently pray five times and do not laze around and pretend stupid. Therefore, in hanger rhymes, *Muhakam* deliberately chose as an

introductory *Sepat* fish as symbols so the women are more familiar with the meaning of *Sepat* fish in Sambas meaningful community stupid and lazy (Interview, Mustafa Munzir, March 4, 2012). Although, the meaning expressed *Sepat* fish is a freshwater fish-shaped flat, smooth scales, silver, often used as dried or salted fish. In Latin this fish is *Anabantidae* tribe. This fish is found in the waters around the rivers and streams in Sambas.

Rhymes this advice uttered by the women in the context *Muhakam* welcome speech to declare that large families surrender and move brides for village chiefs and traditional leaders of the village men. Therefore, the fish can *Sepat* can connected to women who are newly married with the intention that the woman is not lazy and stupid, either in work or household purposes related to associate ethics in public life (Interview, Mustafa Munzir, March 4, 2012).

Furthermore *Sepat* fish symbol in rhyme was spoken *Muhakam* as advice so do not forget the teaching of religious knowledge not to forget to pray. Therefore, *Sepat* fish symbol refers to ignorance and laziness then *Muhakam* remind the bride if you've got what will be careful not to forget to perform the five daily prayers. *Muhakam* in mind that stupid-stupid person would know which ones are good and which are bad for the employed (Interview, Mustafa Munzir, March 4, 2012). *Muhakam* advice to the bride is like adage dumb-dumb *Sepat*, do not eat gold fishhook, meaning that stupid-stupid humans still can also distinguish between what is good and bad for him (Interview, Mustafa Munzir, March 4, 2012).

This poem deliberately spoken *Muhakam* as teaching science to pray. Therefore, the bride is already getting heart idol he wanted, then it should not forget God who has to match and integrate them in the ark households. Therefore, as a form of submission to God for granted a Malay man *salat* properly. In the knowledge of the Malay Sambas prayer taught by the Prophet. Through the Hadith which reads "*Istiqamahlah* (commitment and do a lot of counting charity and know that the best charity you are prayer" (see Salim, 2007, p. 1). In fact, in Islam, prayer is the command of Allah. Which can be forbidding. It is stated in the Quran surah *Al-Ankabut*: 45 which means "Read what has been revealed to you the Book (the Qur'an) and establish *salat*. Indeed prayer restrains from (deeds) cruel and unjust. And remembrance of God (prayer) is greater (primacy of the other cults). And Allah knows what you do. "Let do *sholat* someone can be said to believe and believers who will be able to reward a great reward, as revealed by God in *Surat An-Nisa* verse 162 which means" But people are firmly grounded in knowledge among them and the -the believers, they believe in what has been revealed unto you (the Qur'an), and what was revealed before and those who establish regular prayers, practice regular charity, and who believe in Allah and the Last day. People then will we give them a great reward. "

Muhakam spoken rhyme is becoming clear that the literature is not a container that is approached for the sheer beauty of the art, but more than that. Borrowing the language Salleh

(1999) literature is a science that provides guidance and teaching human harmony in the society and religion. Therefore, in addition to teaching the science of religion also teaches science poem about the traditional way of fishing in Sambas Malay society, that is by installing seine (net (net) large and long). This traditional fishing methods do not damage fish habitat, because it does not use toxic drugs and explosives, such as the practice of modern Malays in some places so that they can kill small fish that cannot be consumed (p. 252).

Malay society is known as the practice of trawl fishing. Trawl consisted of various types, such as trawl resistant, ie trawler detained or placed somewhere in between the rocks in the sea or in rivers, and fish driven or driven into it by the lapping of the water or by cheering. There are also trawl *tangguk*, namely seine (net) by framed around it so it can be held in the ditch and driven the fish into it. There are also trawl the drop, the trawler being towed to sea or river by boat trawler (Interview, Mustafa Munzir, March 4, 2012).

Table 2: Sepat Fish and Context

Symbols	Context	Relational	Meaning Explicit	Symbolic meanings
sepat fish	Submit bride to the village head, the oldest, and a new local traditional leader	Women who live in a new place	Freshwater fish form a flat, smooth scaly, silvery, often used as dried or salted fish. In Latin this fish is the tribe <i>Anabantidae</i>	1. Do not be lazy and stupid, either in work or household purposes related to associate ethics in public life. 2. Do not be lazy and stupid in worship (salat)

Symbolic meaning Accelerating Events

Aside from being stupid and lazy fish symbolism *Sepat* also serve as a metaphor for the accelerating events that are not long-winded and linger. This is not surprising because according to (Spradley, 1997, p. 122) the relationship between a symbol with a reference to the third element in the meaning. That is, this relationship is a relationship that is changeable in which reference disendikan in that symbol. If penyendian that happens then we stop to think of the symbol itself and focus our attention on what is referred to by that symbol. When studying we consider our symbolic codes as something true and often treat code as if the symbolic equivalent to what it refers. Note the fish symbolism *Sepat* in the following poem.

Table 3: Examples used rhyme

<i>ikan sepat ikan gabus</i>	sepat fish catfish
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buah tomat dimasak pedas makin cepat makin bagus biase hari Jumat waktunya terbatas (Sarin, Hantar Pinang, 21/9/2012) ikan sepat ikan gabus buah tomat dimasak pedas makin cepat makin bagus biasa hari Jumat waktunya terbatas (Sarin, Hantar Pinang, 21/9/2012)	tomatoes cooked spicy the sooner the better Biase Friday time is limited (Sarin, Conductivity Pinang, 09.21.2012) Sepat fish catfish tomatoes cooked spicy the sooner the better Friday usual time is limited (Sarin, Conductivity Pinang, 09.21.2012)
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General meaning of this poem is Muhakam (traditional poet) said that the event should quickly begin for Friday time is limited. In the perspective of the local Friday day different from the others because Muslims in Sambas usually hasten to the mosque to perform Friday prayers. Therefore, the sooner it comes to the mosque more reward, so Muhakam give reasons. This is symbolized Muhakam with words of fish sepat deep local knowledge means stupid, lazy, and slow so Muhakam bersatire that we do, such as fish sepat so pretended not to know or foolish custom held on Friday it should be expedited and accelerated (interviews, Sarin, December 4, 2012).

The context of this poem is spoken in traditional events and ballast tray-carrying nut. In this poem Muhakam using fish symbolize *sepat*. In the context of the local Malay community *sepat* fish became a symbol for someone quipped. Relationally fish *sepat* refers to temper the fool, slow, and lazy. Abdullah (2010) state that fish symbolizing Malays commonly did because the fish may be regarded as a revealer of the feelings that are always remembered and memorable portrayal of symbolization. Ahmad Kamal Abdullah assess the sensitivity of the poet the world of nature aquaculture, the river, sea, life, under the sea, and the treasures of wealth, fish, oysters, corals, seaweed, pearl, and others participated used as symbols memorable (pp. 24-25; see also Daillie, 1988).

Table 4: Symbolic Meaning Table Accelerating Events

Symbol	Context	Relational	Meaning Explicit	Symbolic meanings
<i>Sepat</i> Fish	Speech rhymes Muhakam in traditional events Conductivity nut and ballast tray in marriage Melayu Sambas	Referring to temperament fool, slow, and lazy to not hasten to the mosque on Fridays	Freshwater fish form a flat, smooth scaly, silvery, often used as dried or salted fish. In Latin this fish is Anabantidae tribe.	Accelerating event

5. Conclusion

Sambas Malay community services Muhakam regular use as a spokes person in marriage customs, such as conductivity and Mulang-mulangkan nut. Muhakam is often berpantun assemblies wedding ceremony when speaking for the family of the bride. Thus, it is not surprising the Muhakam this also berbijkak word to rhyme, so they too are known as local traditional poet in marriage customs.

Based on the study of marriage rhyme in Sambas Malay community fish symbolism Sepat is stupid, lazy, and satire

to accelerate events. It can be confirmed that the fish Sepat in the context of marriage and are related to the cultural significance Sambas become a symbol of stupidity and laziness are not worth imitating. In fact, fish Sepat is a metaphor for someone who is slow and like to linger to start an event in order to begin immediately.

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