



Exploring Ethnography in the Muram Batu's Anthology Hujan Kota Arang

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Received: 2023-07-09 Accepted: 2023-07-09

DOI: 10.24256/ideas.v11i1.3832

Abstract

This research explores the ethnographical values in the Muram Batu's book Hujan Kota Arang. The ethnographical values refer to the human culture, faith, belief, and language depicted in the literature, such as a short story. The author used universal categories of culture proposed by Clyde Kluckhohn consists of language, knowledge systems, social organizations, living and technological equipment systems, livelihood systems, religion, and the arts. This research is library research, and the research design is descriptive qualitative research. The author used content analysis and descriptive analysis to analyze the ethnographical elements in each short story. The result shows the ethnographical features depicted are language, social organization, religion and the arts. The language is revealed in the story of coffee shop, *analieoita* and *duganragimanis*. The social organization revealed in the *thenemuinyimah* and a story of the coffee shop. The religion is depicted in in the *anaileoita* and the death of *sipatitik*. The arts depicted in the *duganragimanis*.

Keywords: anthology; ethnography; literature

Introduction

Short story is one of the literature forms besides novel, drama, and poetry, which people love reading short story because reading short story does not need to take much time. Cuddon(2015) stated that the short story might be defined as a prose narrative that depicts an event by the characters. A short story may be concerned with a scene, an episode, an experience, an action, the exhibition of a character or characters, the day's events, a meeting, a conversation, or a fantasy.

A Short story, which is a part of literature, always gives attention to the human because the experience of Human life is used as the content to write a short story. Ginting(2020) stated that human experience not only discusses love or relationship, but human experience sometimes discusses culture because humans are cultural figures that produce cultural elements through the character in the short story. Literary anthropology can analyze cultural elements depicted through the character in literature works. Ethnography is one of the branches of anthropology that discusses humans and culture in an ethnic group consisting of customs, religion,

faith, mythology, and language. Purnanto(2012) stated, "ethnography whose roots are anthropological is essentially the activity of researchers to understand the way people interact and cooperate through phenomena observed in everyday life. Ethnography is the systematic painting and analysis of a group culture, society or ethnicity gathered from the field in the same period". In addition, Endraswara(2013a)stated, "Ethnographic studies are included in the study of literary anthropology through ethnographic studies". Moreover, Sulistyowati and Tarsyad(2015) stated "In ethnographic studies, researchers can for example, focus their studies specifically on the culture of a society contained in fictional prose. The society's culture depicted in fictional prose is revealed to its aesthetic means. Thus, the study of ethnography on fiction prose and describing the culture of society also provides an overview based on aesthetic means that are inseparable from the language of the literature revealed through the prose of fiction being studied.

Hujan Kota Arang is an anthology contains collection of short stories written by Muram Batubara. The short stories are *rahasiapoci, ceritadariwarung kopi, aneileoita, pansurnapintu, nemuinyimah, masak, matinyasipatitik, jelutong, merekamemanggil mat keeling, walitakmausinggah, tuahbelanga, duganragimanis, yang menunggu di ruangtamu and hujankotaarang*. All the short stories published in media and some of short stories are the winner in the various competition.

Based on observation, the author finds ethnographical values such as religious and healing rituals, mythology, marriage, and language depicted in some short stories in *Hujan Kota Arang*. The ethnographical values are interesting to be analyzed because they consist not only of various cultural values depicted in the different stories. Therefore, the author decided to investigate the ethnographical values in the *hujankotaarang*.

Previous research has been conducted about short stories; for example, research from Tarnisih(2018) revealed social values in the anthology *rumahmalam di mataibu* written by Alex R. Nainggolan. This research focused on analyzing social values depicted in the anthology. Next, Fajarika(2019) revealed local wisdom in the anthology *galuh pasar terapung* written by *HatmiatiMasy'ud*. Previous studies used short stories anthology as the object to be analyzed by the social values and local wisdom, but, the short story anthology in previous research consists of one ethnicity. No research studies analysis the short story anthology with multiple ethnics depicted in the one short story anthology, and therefore, this study wants to fulfill this field which previous research did not yet propose.

In analyzing ethnographical values, the author used Universal Categories of Culture proposed by Clyde Kluckhohn(1990) consist of seven elements: language, knowledge systems, social organizations, living and technological equipment systems, livelihood systems, religion, and the arts.

The research problem is what are ethnographical values depicted in some short stories in *hujankotaarang* anthology. Furthermore, the research aim is to find the cultural elements which as the part of ethnographical values in some short stories in the *hujankotaarang*.

Method

This research is library research proposed by (2004). The design of the research is descriptive qualitative research. Ratna(2015) states that “descriptive research includes surveys and fact-finding inquiries of different kinds.” In this research, the research method is descriptive-analytic. Ratna(2015) stated, “descriptive-analytic is used to describe the facts supported by analysis and evidence”. This research uses this method to describe ethnographical values in Hujan Kota Arang Book’s. The analysis of ethnographical values will be supported by evidence available in Hujan Kota Arang Book’s. In addition, the data are the utterances and quotations in seven short stories consisting of story from *coffee shop*, *anaileoita*, *pansurnapitu*, *nemuinyimah*, *matinyasipatitik*, and *duganragimanis* which are available in the *Hujan Kota Arang* anthology.

The researcher prepares some steps to analyze ethnographical values in the Hujan Kota Arang Book. The first is that the researcher reads the short stories and underlines the quotations related to the ethnographical values. After that, the quotation will be classified into universal culture. After classifying, the researcher will be describing the ethnographical values through each quotation. To analyze the quotation, the researcher used content analysis. Endaswara(2013)states that “content-analysis consists of analyzing the contents of documentary materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed”. A combination of descriptive analytic and content analysis is needed in this research. The data is described to find the ethnographical values and analyze how the ethnographical values are depicted through each quotation. Ratna(2015) stated ““Research methods can also be obtained through combined methods, provided that the two methods do not conflict”.

Results

In this research, the data are the quotations containing cultural elements in each short story. The short story consists of the coffee shop, *anaileoita*, *nemuinyimah*, *the death of sipatitik* and *duganragimanis*. After that, the data was analyzed by using the universal categories of culture, namely language, knowledge systems, social organizations, living and technological equipment systems, livelihood systems, religion, and the arts.

Analysis

Analysis of language

1. Language in the “a story of coffe shop”

“That is a sign Syaiful is starting to recover. Healed from a disease that Tengku said, did not sincerely accept God's trials”.

Teuku is a nickname that refers to a person who influences society. In addition, *teuku* can be referred as as a religious figure who taught religion in society. Based on the above quotation, *teuku* is a religious figure who always advised the *syaiful*.

A. Language in the “*anaileoita*”

“The old men also said, we are si-toi to them, people from a far or a

foreigner who occupy their land. They are *si-bakkat-langgai* who own the land”.

Si-toiis a nickname for a person who came from outside the village or a *foreigner*. In addition, *si-bakkat-langgai* is a nickname for the first person who came into the village and opened the land in the village and was appointed as a leader or the owner of land in the village.

Sikereiis a nickname that refers to a shaman who has spritual power to cure the sick person and call the soul from faerie.

B. Language in the “*Dugan Ragi Manis*”

“What for, *Ayu*, it is not the time. It is better that it is easy”.

Ayu is a nickname that refers to elder sister in Bengkulu Language

2. Analysis of social organizations

Social organization refers to every society's life governed by customs and rules available in the community. In addition, social organization rules from the custom and the values, especially ethical values from the custom.

A.Social organization in “*nemuinyimah*”

“His wealth is unmatched, he is a *buwayasal*, so it is not surprising that his house,A wooden house on stilts that serves as a nest for guests”.

The above quote shows a social organization because *buwayasal* is a descendant who is the village's founder. A man called “a noble” because he has more primary rights and is hereditary than the previous ancestor.

Another social organization depicted in the below section

“However, *Suntan oto* is also known as a *suntan* who was uphold *pil-ilpensenggiri*.

Pil-ilpensenggiri is the life principle of the Lampung people. *Pi il* means a feeling or stance that must be maintained, and *pensenggir* means an unyielding attitude. This act can maintain or uphold the good name of personal and family dignity. *Pililpensenggiri* is a value from the custom which as a part of social organization

“There are several types of principle in the lampung people, more precisely we call it *nemui nyimah*”.

Nemuinyimah is defined as behaving politely, generously, and warmly towards all people who come to Lampung City. This attitude is adopted by the Lampung community, which follows from generation to generation.

B. Social Organization in “a story of coffee shop”

“*Lela* is already five months pregnant, she will held a *meutijeum* party”.

Meutijeumis an event for the woman or wife who was a pregnant first child which the age is five. The woman holds this event to announce the pregnancy to her husband's family.

Another quotation revealed the social organization in the below section

“*Lela* who got *rhadulee* and enjoyed *peusijeuk* from his parents and siblings. *Lela* also enjoyed *buleukat* and delivered *buleukat* to her husband's family and to other families.

Rhadulee is an activity to wash the head at the *meutijeum event* carried out by the family and other relatives of the woman. *Peusijeukis* a blessing event with prayers that are part of the medium event, *buleukat* is a food made from rice and after that, it is given to the men

3. Analysis of religion

Some customs believe a magical power controls the human and the universe. The faith of magical power in some customs is a part of religion.

A. Religion in *anaileoita*

“It is not by them, but by the *bajou*. The ancestral spirit will be angry with me as a fugitive”.

The *Mentawai* people believe there is a supernatural power inside in each of tool, especially in the amulet and other holy tools. Supernatural power is called *bajou* which is from the ancestor. Consequently, if he breaks the rules, the *bajou* will be angry with him.

Another part of religion is revealed in the below quotation “They strongly believe in *kina ulau*, as their God, who teaches equality and harmony between humans and nature”.

In the *Mentawai* custom, *kina ulau* refers to the God or the faith which teaches equality and humanity. It is why the *Mentawai* people always keep the nature because they believe the spirit of *kinauulau* is everywhere around their residence.

B. Religion in the death of *sipatitik*

“I do not need for *maturuk* help with booming *tuddukats* filling the village area. You do not need two *kirei* dancing the *maturuks* to summon spirits to heal illnesses”.

To cure the sick person, the *mentawai* people believe there is a dance to call the spirit to heal the patient and it is called “*maturuk*”. To call the holy spirit, *mentawai* people used *tuddukats*; *mentawai* people hit a drum. To dance “*maturuk*” is not for all people, just for the certain person called “*kirei*”. *Kirei* is a shaman in

mentawai custom who can held *maturuk* dance.

4. Analysis of the arts

The arts refer to dance, clothes, sculptures, carvings, and decorations that represent custom culture.

A. Arts in *duganragimanis*

"A sheet of *duganragimanis* lying on the mattress".

Dugan ragimanis is traditional clothes worn by all ethnic groups in the Bengkulu area, primarily used by a girl.

Discussion

Based on the result, the cultural elements revealed through expressions in some short stories in the anthology "*hujankotaarang*". The cultural elements portrayed in the short stories such as coffee shop, *anaileoita*, *nemuinyimah*, the death of *sipatitik* and *duganragimanis*. Furthermore, the cultural elements involved in some short stories such as language, social organization, religion and the arts.

In language analysis, for example, there is an expression stating "*teuku*" which can be analyzed as title of nobility for men from the Aceh tribe. In addition, *teukuis* a figure who taught religion in the society.

Short stories in the *hujankotaarang* revealed the social organization in society. For example, the words "*si-toi*" and *si-bakkat-langgai* represent the social organization and refer to the person's class organization. *Si-toi* represents a visitor or newcomer in the village, and "*sibakkat-langgai*" is a person who is a founder in the village. The different positions influenced the social organization in which the founder had enormous power to decide who could stay in the village.

Religion is a part of culture proposed by by Clyde Kluckhohn, in the *hujankotaarang*, the word "*kina ulau*" as the representation of religion, which the word describes the "God" of the Mentawai people who keep the nature and live of the mentawai people. In addition, *duganragimanis* represents art which refers to clothes. *Dugan ragimanis* are traditional clothes worn by women in the Bengkulu.

In addition, cultural elements depicted in the anthology *hujankotaarang* gave messages about preserving and introducing local culture. In literary works, authors often describe the lives of local people and the values shared by these people. Thus, literary works can be an essential means of preserving a local culture that can be forgotten by modern society. Next, introducing local culture: Literary works containing elements of local culture can be an essential means of introducing local culture to the broader community. This can help promote local culture and teach the values embodied in the local culture

Conclusion

Based on the analysis, the ethnographical elements in the hujankotaarang anthology consist of language, social organization, religion and the arts. The details are:

1. Analysis of language contained in the coffee shop story of coffee shop, *analieoita* and *duganragimanis*. The language revealed such as *teuku* from *Aceh language*, *si-toi ;si-bakkat-lanngai* from *mentawailanguange* and *ayu* from *bengkululanguange*
2. Analysis of social organization contained in the *nemuinyimah* and a story of coffee shop. Social organization in *nemuinyimah* as well as a story of coffee shop revealed ethical values based on the custom and rules available in the particular community. The examples are *pil-ilpensengiri*, *meutijeum* and *nemuinyimah*.
3. Analysis of religion contained in the *anaileoita* and the death of *sipatitik*. Religion in the *analieoita* and the end of *sipatitik* revealed the faith of the holy spirit in each custom. Examples are *bajou*, *maturuk* and *kina ulau*.

Based on the result, the author proposed some recommendation based on this research that consists of:

Based on the result, the author proposed some recommendation based on this research that consists of:

1. Further researchers can use this research as preliminary research to develop a learning media that involves the local culture as the main content. Local culture or cultural elements is helpful in teaching character education
2. The cultural elements involved in the hujankotaarang must be maintained by teaching and sharing cultural values with students. This step is essential because as a way to make the cultural values is still existing in societies.

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