

Verbalization Text "The War Poem Mengkasar ": Cleave Apart Expression Heroism and Multiculturalism

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Abstract

This paper examines the Poem War Mengkasar as traditional historiography based on reality and the stories of humanity (not the stuff of myths and fairy tales) in which King described as the patriotic hero, gallant, brave, never give up, and not afraid to face his enemy, namely the Netherlands . People who are "Hero" in this verse Mengkasar War in the end the character's being lost the war but still be followed and respected. The data source of this research is the book "War Poetry Mengkasar" by Skinner that consists of 534 stanzas are written in the style of lexical and Malay. Synopsis This poem made writer based episodes of the war based on the disclosure of significant events.

Expression of heroism can be found in the text at the time of the King of various kingdoms each expressed its readiness against the Netherlands in the form of "oath of allegiance" is performed approximately 26 king / leader. Multicultural expression, as indicated in the text of this poem as historical evidence that the King in his day from various regions continues to maintain the spirit of unity and are committed to the Sultan Hasanuddin (Sultan of the Kingdom of Goa) to jointly defend the empire. Kingdom of Goa can reach its peak and is very powerful because of the complexity of ethnic and tribal nations that support for the war in Makassar and work together against the Netherlands. Multiculturalism is also indicated in the use of weapons of war that comes from the Dutch, Malay, Java, Ambon and Makassar in the form of guns, cannons, swords, javelins, sunderik, dagger, pennants, ships, boats.

War Poetry Mengkasar substance rich in moral teaching is good and bad, Human Rights relations between nations, gender roles, due to the bad war, and contains a message that avoids a war between nations will create world peace.

Keywords : Poem War, Heroism and Multiculturalism

1. Introduction

The Poem War Mengkasar based substance including historical poem because it tells about the events of history. Poetry written by Enci 'Amin (Scribes Sultan Hasanuddin) is trying to portray the reality of war awesomeness that occurred in Makassar. War poem written Mengkasar predicted start around June 1669 until June 1670 (Skinner, 2008). The advantages of this poem, in addition to having a high historical value can also provide an overview of the wars even poetic style of its telling, not narrative. This consistent pattern of writing poems follow the rules of poetry that consists of four lines containing four syllables, and consists of at least nine to twelve syllables with AAAA pattern.

The Poem War Mengkasar written by Enci Amin, a clerk Sultan Hasanuddin (lived from 1631-1672). This poem was written in the Malay language commonly used in the early 17th century and discussed as a thesis for Ph.D program by Skinner at the University of London in 1961. Skinner discovered two copies of the manuscript poem War Mengkasar. The first script, is ms SOAs. No.. 40324, is part of a collection of Marsden manuscripts submitted to King's College, London, in 1835, which was later transferred to the Library of the School of Oriental and African Studies (SOAS) in 1920-21. Ms 40324 (in the book manuscript called S). The second script (in this book were coded L) is Cod.Or. Bibl. Lugd. Leiden Universiteitsbibliotheek 1626 collection. L is incomplete manuscript, only 6 pages contained in this book (hlm.75-142), totaling 534 temple. L obtained Universiteitsbibliotheek Leiden Manuscript of 1848. This manuscript copied by Cornelia L Valentijn in Ambon in 1710 (Skinner, 2008).

The Poetry War Mengkasar can be placed as well as works of historical literature results. The poem consists of 534 verses that each paragraph consists of four sentences. Length of 2,136 line poem tells the war between the kingdoms VOC Goa which took place between the years 1667-1668. This poem was written in Malay with Malay Classical letters. Each sentence consisted of four words, although there are five words but very rare. Stanzas of poetry attributed to the equation vocals at the end. A writing skills needed to integrate the historical facts, the use of diction and expression of the beauty of words in the text. The number of text syait a feat in itself that has the uniqueness and superiority, because today's general historical work written in narrative form, so it is very difficult to find historical stories written in verse or poetry.

The data source of this paper is the text of poems War C.Skinner Mengkasar dissertation based on data that have been published by KITLV Jakarta in collaboration with Inninawa in 2008. This poem was written by Makassar background when war occurs but does not show any text verbalization language lexical lexical Makassar except

the title and call for Kings and reference to a particular person. Skinner concludes that there is use of some spelling and vocabulary used in the text of the poem proves equation Malay Minangkabau, which is also used in Johor, Riau, Aceh and Banjar and Kutai. Based on the use of the names used are also the ideal figure shows the Hindu Javanese culture references (like Ravana, Bhima, Ghatotkacha). Sultan Hasanuddin as the King of Goa when it is lifted Enci Amin representing the Malay community as a clerk Gowa Sultan Hasanuddin awards also prove ethnic diversity and will not discriminate on race and tribe in running his government. This verse also helped prove the existence of the Malays (Johor and Malacca) in South Sulawesi who was instrumental in the development of culture, religion and ideology. This reality also indicates a pattern of life Multiculturalism in the archipelago, particularly in Makassar.

2. A Brief History of " THE POEM WAR MENGKASAR"

The Poem War Mengkasar written by Amin Enci Makassar Peranakan Malay Johor. Enci is nationalism title of the kingdoms of Johor and the Malay Peninsula; Enci Amin ancestors are migrants from Johor who had been married to women Makassar.

"Poetry Mengkasar War" is seen as a work of historiography as Enci Amin express tek poetry in the form of a verbal order of Makassar war based on significant historical events which he considers to be disclosed by his inner experience of birth.

He writes with an awareness of describing events as they are actually. Enci Amin promised several times wanted to write honestly. As Muslims Enci begin his poem with *basmalah* say, which means the name or in the name of God. That way when he intend to write poetry as worship to God and accountable in the hereafter. In order that he writes praise and affection for the Sultan, the heroes, nobility and heroism of the people in particular and allies Mengkasar Makassar in general.

Another reason is the author's life in the palace, he is a person close to the king, as a scribe who recorded the negotiations / agreements made by the Sultan Hasanuddin with the Dutch.

The Poem War Mengkasar consists of 534 stanzas are written in the style of lexical and Malay. Synopsis This poem made writer based episodes of the war based on the disclosure of significant events. Synopsis poem consists of nine sections and consist of sub-stories, which can be itemized as follows:

1) Preliminary

- Compliments (Doxology): verse 1-12
- Praise and p ersembahan to the Sultan of Gowa (verse 13-24)
- Apology author (verses 25-28)

2) The war began

- Preparation and departure VOC expedition to Makassar (couplet: 29-40)
- Makassar people pledge allegiance to the Sultan and the expression of hatred to the VOC (couplet: 41-66)
- Exchange of letters between the Sultan with VOC (couplet: 67-91)

3) VOC expedition to Buton: the defeat of the troops under the command of Makassar Karaeng Bontomarannu (couplet: 92-135)

4) VOC expedition visited the Moluccas

- Sultan of Ternate joined the expedition (couplet: 136-143)
- The praise for the Sultan of Goa (couplet: 144-148)

5) Rebellion Bugis (couplet: 149-206)

- Sultan of Tallo beat at Able Bugis (couplet: 149-174)
- Sultan of Tallo beat the Bugis in Pattiro (couplet: 175-183)
- The winner returned to Makassar (184-203)

6) The first Makassar War (couplet: 207-423)

- VOC Fleet arrived around Makassar: Bantaeng attacked (207-222)
- Envoy insulted Speelman (223-239)
- Prepare Makassar attack (240-247)
- Battle on the first day - the mutual-bombardment (248-282)
- The bombing continues (283-290)
- Author ask remembered (291-292)
- Efforts VOC for broken Stones masters (293-306)
- VOC attack É song Gal 18-19 August 1667 (307-324)
- VOC landed in Stones: fierce battle raging (325-366)
- Casualties Makassar (367-385)
- Negotiations peace; panic (386-401)

- Flattery Sultan for Goa and Tallo '(402-414)
- Peace agreed (415-423)

7) VOCs in Ujung Pandang (verses 424-459)

424-435: VOC settled; Makassar people sick

436-448: some *Karaeng* of Makassar defected to VOC and joined in the attack on Sanrabone

449-459: Reinforcements sent from Makassar to Sanrabone under Jarannika Karaeng leadership.

8) Both Makassar War (verse 460-513)

460-471: VOC attack Sanrabone to be broken

472-477: Trade Representative British burned; VOC attacks were repulsed

478-486: the battle continues

487-513: raid against Makassar defense center left; fort destroyed; Makassar troops retreated to Goa.

9) Cover (verse 514-534).

514: moral story

515-519: War peace agreement last of Makassar.

520-524: conclusions the author

525-534: the author reveals his identity and apologize for last time.

3. Heroism Expression in the Poem War Mengkasar

The most concrete expression of heroism described in the text is when the King of various kingdoms each expressed its readiness against the Netherlands in the form of expression of the oath of allegiance. In the text it is stated that approximately 26 King Sultan Hasanuddin subordinates who utter readiness against the Netherlands. Adaun kings are: 1. Karaeng Popo; 2. Karaeng Lengkes, 3. Karaeng old garage, 4. Karaeng Madjanang brother Sultan, 5. Karaeng Pajalingang, 6. Karaeng Bonto Sungu, 7. Karaeng Balo, 8. Karaeng Mandale, 9. Karaeng Mamu, 10. Karaeng Mabela, 11. Karaeng Patunga, 12. Karaeng Tompong 13. Karaeng Ketapang, 14. Karaeng Jaranika, 15. Marewa Daeng, 16. Karaeng Admiral, 17. Karaeng Sanderabone. 18. Datu Lenang, 19. Karaeng Patene, 20. Datu Amar Kings, 21. Datu Maharajalela., 22. Marupa Daeng, 23. King Bontoala, 24. King Mandar, Balanipa, 25. King Lubu. 26. Daeng ri Boko Old Syahbandar.

Oath of allegiance is an expression Heroic and courage of the king, the people and the commander described the temple began on 41-66. Expression heroic poem begins with:

(42) *Akan titah baginda Sultan*

Siapatah baik kita titahkan

Tanyakan kehendak Welanda syaitan

Hendak berkelahi kita lawan

The phrase poem above illustrates how the courage of all the people and its king were consulted while the Sultan of Goa, and be ready against the Netherlands (Welanda) if attacked. The nature of the heroic king also described respectively in the following stanza.

(44) *Menyahut baginda Keraeng Ketapang*

Keraeng We jangan hatimu bimbang

Jikalau Welanda hendak berperang

Kita kumpungkan skalian orang

(47) *Mengaru pula' Keraeng Lengkes*

Mencabut sunderik serta memekis

Jikalau sekedar Welanda dan Bugis

Daripada tertawan remaklah habis

(49) *Keraeng Bonto Majanang saudara Sultan*

Sikapnya seperti harimau jantan

Barang ke mana patik dititahkan

Welanda dan Bugis saja kulawan.

(58) *Daeng Mabela muda yang sabar*

Ia bercakap menyampaikan destar

Berkat Tuhan Wahid Al-kahar

Patikpun tidak ngeri dan gentar

(64) *Akan cakap anak raja yang muda-muda*

Hendak berperang dengan Welanda

Rupa sikapnya seperti garuda

Sekaliannya anak saudara baginda

(65) *Beratus-ratus hulubalang yang pahlawan
Di bawah duli raja Bangsawan
Berkata daulat yang dipertuan
Sekalian bercakap hendak melawan*

The expressions above are some words of the oath of allegiance that is recorded in the text of the poem.

4. Multiculturalism Expression in the Poem War Mengkasar

Multiculturalism etymologically comprised of two words, namely "multi" 'plural' and culturalism 'culture'. plural term implies that diversified, because pluralism is not just a recognition of the manifold but the recognition has political implications, social, economics and culture. In the traditional sense of multiculturalism has two main characteristics: first, the need for recognition. Second, the legitimacy of cultural diversity or cultural pluralism. In the first wave of multiculturalism is the essence of the struggle of the behavior of different cultures (the other). (Tilaar in Efarasti, October 11, 2011)

Multiculturalism is not a discourse, but rather an ideology that must be fought because it takes as an ethical establishment of democracy, human rights, and the welfare of society. Multiculturalism as an ideology does not stand alone apart from other ideologies. Multiculturalism requires a concept of building to be used as a reference in order to understand in social life. In addition, multiculturalism should be willing to review the various issues that contain ideology, politics, democracy, rule of law, justice, job and business opportunities, human rights, cultural rights of minority local community, ethical principles and moral and increased quality productivity. (Suparlan 2009)

Multiculturalism conditions indicated in the text of the poem Mengkasar War, as historical evidence to maintain the spirit of unity among one another king who had sworn allegiance to the Sultan of Goa (Sultan Hasanuddin) and ready to fight against the Dutch (VOC) in order to maintain the empire.

Kingdom of Goa can reach its peak and very influential because ethnic plurality support. It is evident from the many ethnic and tribal peoples involved in helping during the war in Makassar and synergize against the Netherlands. Ethnic pluralism multiculturalism is to illustrate the involvement of several kingdoms of various tribes engaged in warfare in addition to ethnic Makassar and Bugis alone other ethnic identified as: Buton, Ternate, Ambon, Sumbawa, Bima, Javanese, Minangkabau, Mandar, Malay, and of course Netherlands.

Multiculturalism is expressed conditions in text poem examples described in the following:

(119) **Buton** *itu mengyangkan jagung
Berebutlah ia turun merampung
Jikalau tidak moyangnya datang menolong
Raja dan menterinya habis terpotong*

(125) Akan Mengkasar **Bima Sumbawa**
*Seorangpun tidak lagi tertawa
Daripada takutnya akan punggawa
Pisau rautnya pun tidak terbawa*

(133) Menyahut bage **Kapitan Jepara**
*Baiklah kita sekalian bicara
Orang pun tiada ada sengsara
Dapatlah kita berkira-kira*

(134) Dijawab oleh **Kapitan Jepon**
*Suruhlah panggil Meluku dan Ambon
Kitalah lama sudah di Buton
Beras pun habis khabarnya konon*

(140) **Jawa Kelana Cili Mandarsah**
*Ada sedikit hatinya susah
Pikir baginda tunduk tengadah
Sebab bercakap terlanjur sudah*

(146) **Syahi Alam** *raja yang adil
Raja khalifah sempurna kamil
Wali Allah sempurna wasil
Lagi arif lagi mukamil*

(148) *Sangat berani baginda sultan
Hendak melawan Welanda syaitan
Minangkabau dengan peranakan
Sikapnya itu bukan buatan*

Greatness and power of the ancient kingdom of Goa, as evidenced by ownership of 13 bastions. Goa is a royal kingdom which has stronghold in the world. The name of the fort are spread along the south coast to the north of

Makassar is:

1. Fortress Manngarak Boombang, Tallo
2. Fortress Edge Land, in Paotere
3. Ujung Pandang fortress (Fort Rotterdam), around Losari (now)
4. Somba Opu
5. Panakkukang fort (near the beach Barombong)
6. Fortress Garassik (Somba Opu fortress guards)
7. Fortress Barombong (region Barombong)
8. Fortress child Goa (Taeng area Gowa)
9. Fortress Galesong (around the palace area of King Karaeng Galesong)
10. Fortress Sanrobone (located in the area kab.Takalar)
11. Fortress Mariso (located between Fort Somba Opu and Maccinik Sombalak)
12. Fortress Kalegowa (Burial place of Sultan Hasanuddin region)
13. Fortress Balaborok

Multiculturalism is also indicated in the use of weapons of war that comes from the Dutch, Malay, Java, Ambon and Makassar, such as: guns, cannons, swords, javelins, sunderik, dagger, armor (lamine), pennants and several tools including war ships, used boats Makassar occurred during the war. Cannons, ships and armament being used there is the production of Dutch and local products. According to historical records when the golden age of the kingdom of Goa, in Makassar made factory rifles produced at that time the people of Makassar. In addition to the guns, also known as the dagger is not only made of steel or iron, but the dagger is made from a mixture of clay foam waves and very pointy edges and known as the "*dagger rakrasak*".

5. Conclusions

Another advantage of the substance of the poem War historiography Mengkasar is traditionally based on reality and humanity stories, not stories myths and fairy tales. The king and the people who fought against the Dutch as told in the verbal text, not the author's imagination but based on the facts narrated, so the king as a patriotic hero, gallant, brave,

never give up, and not afraid to face the enemy is reported based on the events that have occurred. If in fairy tales usually the hero (*hero*) always be on the winning side, then the hero in the War Poetry Mengkasar experienced defeat after a devastating attack but remains an exemplary figure. Form of defeat experienced no other aim to uphold the values of humanity that people are not more victims.

Excellence Mengkasar War poem from the perspective of multiculturalism to enlighten the public about the many benefits of ethnic diversity. Mission text explicitly teaches poetry to the world community that the hostility and conflict because is motivated greed will lead to misery, both morally and materially. Multicultural society that is supposed to uphold the values of humanity, is sometimes overlooked by the lust of power that is both mundane and material. The essence of multiculturalism is respect for **diversity**. Differences owned along with the uniqueness of each with varied hues, if the well will bear knitted peace. Ethnic diversity that peaceful coexistence will create a vibrant community full of dynamics.

This lyric text verbalization is also a learning medium that is universal. Education and enlightenment on the history, literature, and religion are mutually collaborate in a separate science text contribute to its readers. In addition, the substance of the poem laden with teaching good moral values and bad, human rights, relations between nations and ethnic nature of gender roles, the bad effects of war or ethnic conflict, and most importantly give lessons to humans that establish peace between ethnicity can create peace between nations, which in turn creates world peace.

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