

ECO-LITERATURE IN THE ANTHOLOGY OF RHYMES OF *BERSEHATI MANADO* “BA PANTUN JO”

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ABSTRACT

In the era of globalization today, rhyme remains alive and popular among the Indonesian people as one of the work of art human being, which is embodied with language. It is still popular neither among the old generation nor among the young generation. In rhyme, there is certain kind of feeling that needs to be enjoyed for our spiritual life. There is art material that lies inside of it together with an education process that happens with it. "Ba Pantun Jo" is the anthology of "bersehati" rhyme. "Bersehati" rhymes contain the invitation of the government of the city of Manado to succeed the slogans of 'bersehati', which, in English means clean, healthy, safe, orderly, and beautiful. "Bersehati" as the work of Aneke A. Sumarauw Pangkerego, is an eco-literature rhyme that may provide an understanding so that the reader will be able not to throw away kinds of rubbish and waste everywhere heartlessly, like the garbage at home, on the road, waste in the factory, or anywhere. This surely will increase the dignity of the Manadonese. It may bring back the humanism so it will not be trapped into a indifferent attitude towards the environment. The rhymes of bersehati, which are lay inside the anthology of "Ba pantun Jo", may call out the people and may give a consciousness to every reader so that every soul living in this planet could realized to heartedly love the Earth as much as possible. The "Ba pantun Jo" anthology of rhymes is also possible to be the stepping bridge of culture transformation in giving guidance. Perhaps, it will only give a small impact, but these rhymes may also become the reformation of the environment awareness of the people. The "Ba pantun Jo" anthology as the eco-literature rhymes may enable the citizen or the reader keep the nature and sustainability of its contents for the sake of the salvation of the Earth.

Keywords: Echo-literature, rhymes, Bersehati, Environment wisdom

INTRODUCTION

Until now the rhyme is still alive in Indonesian society as a work art of human which is embodied in language. Rhymehas its own shades of meaning that need to be enjoyed for our inner lives. There are the elements of art as well as education process inside a rhyme. "Ba Pantun Jo" is the anthology of rhymes"Bersehati". This anthology of rhymes is an an appeal of local government municipality of Manado in the successful slogan "bersih, sehat, aman, tertib, dan indah (bersehati)", which means clean, healthy, safe, orderly, and beautiful.

Poor environment will always be around us. The option is in our own hand, whether we like to hang around in such a bad condition or not. If it is difficult to be avoided, then it is us who have to create a good living environment, inside our own family, for example. Reading the anthology of rhymes "Ba Pantun Jo" in the middle of the crowd and the cleanliness of the city around us, will make us realize about the importance of environmental hygiene and health in human life.

"Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego is a collection of rhymes that can provide understanding for the reader so they will not litter and waste the environment without thinking about the consequences either at home, on the road, sewage plants, as well as anywhere. Of course this can elevate Manadoese dignity, to restore humanity on the nature and caring attitude towards the environment.

The rhymes which are contained in the anthology can be appealing, giving awareness to every reader, touch their hearts that every living soul on earth should love the earth deeply, with body and soul. These rhymes can be a stepping bridge of cultural transformation in delivering such a role model. It would probably have a small impact but this anthology can serve as a reformation of awareness actualization to value of the environment. As the form of eco-literature, this anthology is able to urge every citizen / reader to preserve the nature and its contents for the survival of the Earth.

The focus of this research is in the eco-literature of the Anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego. The problem in this research is formulated as follows: How is the depiction of eco-literature in the Anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego? The formulation of this problem can be translated into the following research questions: 1) Reviewed from eco-literature, how does the portrayal of environment wisdom in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo"? 2) Reviewed from eco-literature, how does the depiction of plea in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo"? and 3) Reviewed from eco-literature, how does depiction of guidance in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo"?

This study has two purposes, both theoretically and practically. Theoretically: 1) This research is able to reveal the wisdom revealed in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo", 2) Through this research, the researcher is able to gain an overview and insight by reviewing the application eco-literature, and 3) The results of this study can be used as further studies in the study of eco-literature, particularly in rhymes. Practically: 1) This study can be used as an alternative material in teaching and learning about eco-literature, 2) The result of this study can be used as input for students of environmental issues, and 3) Knowing eco-literature in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo" can give life enlightenment in environmental education.

RESEARCH METHODOLOGY

The objectives of the research: 1) To reveal the depiction of environment wisdom in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego, reviewed from eco-literature, 2) To reveal the depiction of government appeal in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego, reviewed from eco-literature, and 3) To reveal the depiction of guidance in the anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego, reviewed from eco-literature.

This research is a library research; therefore, it is not bind by a specific place. The research was conducted from January 2012 until June 2012. The method used in this research is descriptive method of content analysis techniques, while the approach used is qualitative approach. In analyzing the content, to uncover the wisdom, the eco-literature theory is used. The object of this study is the anthology of rhymes of Bersehati Manado "Ba Pantun Jo" by by Aneke A. Sumarauw Pangkerego. The book was published by the Center Dedication Manado Teachers' Training College in 1993. Data collected for this study is the data obtained

through the description of the content of the rhymes of Bersehati Manado “Ba Pantun Jo” by by Aneke A. Sumarauw Pangkerego.

Data collection and analysis techniques: 1) Reading hermeneutic heuristic followed by reading the rhymes of Bersehati Manado “Ba Pantun Jo” by by Aneke A. Sumarauw Pangkerego and 2) Grouping each rhyme that contained the wisdom, encouragement, and advice relating to eco-literature. The research instrument is the researcher herself, assisted by the theories related to job analysis based on research focus.

DISCUSSION

Theoretical Basis

The principles of eco-literature: 1) Eco-literature is the work of literature that talks / discuss about the earth, the nature, and the environment, 2) Eco-literature is the work of literature (poetry and prose) that provides understanding for the reader to not litter the environment carelessly, 3) Eco-literature is either poetry or literary prose that gives awareness to every reader to love the earth whole-heartedly, and 4) Eco-literature is the work of literature that appealed to every citizen of the world in order to preserve the nature and its contents for the survival of the Earth*.

Eco-literature is the work of literature that talks about the Earth, nature and the environment. Starting from 1970, every year on 22 April, is celebrated as the "World Earth Day". Every living soul on this earth should recognize and understand the Earth's deepest soul. Silence ... safe ... clean ... cool ... fun, away from pollution ... earthquake, flood, landslide, Tsunami ... heat ... dirty, smelly ... loss. Maybe it would be more suitable if everybody experience these things, so often made sad and. Even though tampered, but the earth is always produced crops, mining products for human welfare. Although always shaved and the contents of her body are taken away, the Earth always gives her benefit and beauty.

It is not easy to change habits that have been fossilized. However, we are able to gradually sharpen our sensitivity through either poetry or prose and eco-literature. From this ‘learning’, it can be expected that every reader’s heart is touched to love the Earth deeply, with body and soul.

Poetry rhyme is native to Indonesia, originated from Minangkabau. Rhymes can be used for compassion, a sense of joy and sorrow. Limerick is one of the long rhyme and is widely known in those languages in the archipelago. Rhyme (in Indonesian ‘pantun’) comes from the Minangkabau language meaning "petuntun" or guidance. In the Java language, for example, is known as ‘parikan’. In Sundanese known as ‘paparikan’ and in the Batak language is known as ‘umpasa’ (read: uppasa). Normally rhyme consists of four forms of verse consisting of two parts: opening and two parts for content. Each line consists of 8-12, poetic syllables end with a pattern a-b-a-b and a-a-a-a (should not be a-a-b-b or a-b-b-a). Rhyme was originally an oral literature but is now available as well as the written[†].

All forms of rhymes consist of two parts, opening and content. Opening is the first two lines, often associated with nature (characterizing the agrarian culture of his supporters), and usually do not have a relationship with the second part that conveys the intent other than to deliver the rhyme. Two of the last lines are the content or the purpose of the rhyme. Karmina is a form of development and talibun rhyme. Unlike rhyme, Karmina is "short version" rhyme (only two lines), while talibun is the "long version" (six lines or more).

* Anderson, James N., "Ecological Anthropology and Ecology Anthropological" in Honigmann, John J. (Ed), Handbook Social and Cultural Anthropology.

[†]Tengsoe, Tj. *Sastra Indonesia, Pengantar Teori dan Apresiasi*, Ende Flores: Nusa Indah, 1988. hlm.25

As a tool to maintain the language, the rhyme serves as guardian to the function of the words and the ability to maintain the flow of thought. Rhymes train someone to think about the meaning of the word before it is said. It is also coached the associative thinking, a connection that a word can have with another word. Socially rhyme has a strong social function, even today. Among the youth today, the ability of using rhymes is usually appreciated. Rhyme shows the speed a person in thinking and playing around with words. However, in general, the social role of a rhyme is as a booster for delivering the message[‡].

According to Sutan Alisjahbana the function of an opening mainly to prepare the rhythm to facilitate audience in understanding the content of the rhyme. This is understandable because the rhyme is an oral literature. Although generally it is not associated with the contents, an opening is sometimes the depiction of the content[§]. For example in the rhyme below:

Air dalam bertambah dalam
Hujan di hulu belum lagi teduh
Hati dendam bertambah dendam
Dendam dahulu belum lagi sembuh

Some European scholars tried to find a rule in and other long rhymes. For example, one verse array usually consists of 4-6 and 8-12 syllable word. However, this rule does not always apply. The form of rhymes:

- a. Consists of 4 lines
- b. Each line consists of 4-5 words
- c. The first and second lines are opening
- d. The third and fourth lines are the content
- e. Ab ab

Environment Wisdom

In Big Indonesian Dictionary second edition, page 56 explains that the word comes from the wise wisdom which means wise, witty, and clever. Arifin is a wise man. Wisdom means wise, intelligence. Wisdom is the environment in this study, wisdom, cleverness in maintaining and preserving the environment "bersehati". "Bersehati" is the motto of the people and the mayor of Manado. This word is an acronym for the phrase "clean, healthy, safe, orderly, and beautiful. In Bersehati rhyme anthology, "Ba Pantun Jo", is clearly visible how the wisdom of the neighborhood is recited: //Buah nangka buah belimbing/ Rasanya asam tetapi enak// Bersehati indah dipandang/ Bangkitkan semangat ibu dan anak//. Dengarlah jugapantun berikut ini: //Bunga mawar bunga melati/ Tumbuh meliar bersama delima// Kota Manado yang bersehati/ Mari kita sukseskan bersama//.

Here is the rhyme that sounds the same: //Jauh-jauh kota belawan/ Lama nian di dalam hati// Sungguh indah dan rupawan/ Kota Manado bersehati// //Indah taman kesatuan bangsa/ Tempat orang memadu kasih// Kota Manado sangat kupuja/ Lingkungan aman, sehat bersih//. //Jalan-jalan ke Malalayang/ Singgah beli kelapa muda// Kota Manado yang ku sayang/ Bersehati selalu dijaga//.

Next we consider the following rhyme: //Ambilkan nangka di atas sana/ Jangan simpan dalam peti// Marilah kawan kita bersama/ Program bersehati kita lestari//. //Kupu-kupu

[‡]Teeuw, A. *Khazanah Sastra Indonesia*, Jakarta: Balai Pustaka, 1982, hlm.10

[§]Sutan Takdir Alisjahbana. *Puisi Lama*. Jakarta: Jambatan, 1970. hlm.20

dalam perahu/ Dibawa dari gunung jati// Mari kita ikut mem- bantu/ Untuk sukseskan bersehati// //Pisang emas dibawah kasur/ Masak sebiji dalam peti// Warga kota menjadi makmur/ Asalkan kita bersehati// //Satu, dua, tiga dan empat/ Lima, enam, tujuh, delapan// Bersatu kita bulatkan tekad/ Bersehati jadi panduan//

The following is recited to maintain the security and harmony in Manado:
//Dari Manado ke Jakarta/ Hendak membeli papan catur// Hindarilah silang sengketa/ Agar hidup tertib teratur// //Mobil mewah meluncur mulus/ Sopir taksi pegang kemudi// Aturan insan disambut tulus/ Ada siskamling aman terjadi// //Burung tekukur menari-nari/ Menanti hujan yang akan turun// Bersih dan sehati yang akan dicari/ Hidup kita bertambah rukun// //Burung mawar indah menawan/ Petik setangkai di tepi kolam// Hei kawan cobalah dengarkan/ Kalau tertib pasti -lah tentram// //Burung Luri terbang melayang/ Hinggap sebentar di pohon pandan// Jadi warga janganlah jalang/ Agar hidup tetaplah aman//

Government Appeal

In order to preserve the Manado city residents slogan "bersehati", Manado poet wrote the rhyme as follows: *//Marilah kita semua insani/ Bersatu hati menata kota// Supaya bersih, sehati dan aman/ Bersehati semboyan kita//*

Here's the poet wrote the rhyme to encourage citizens to dispose waste in place: *//Sungguh hebat ulang-alik/ Kehebatan tiada taranya// Kalau anda warga yang baik/ Buanglah sampah pada tempatnya// //Sarang garuda di pohon jati/ Buah apel manis rasanya// Mari kawan kita patuhi/ Buang sampah pada tempatnya// //Periuk nasi hitam berkarat/ Tempat memasak ibu Kedasih// Agar hidup tidak melarat/ Jaga tubuh sehat dan bersih//*

The call to live a clean, safe, healthy and secure: *//Bunga mawar bunga menawan/ Petik setangkai di tepi jalan// Kawan-kawan coba dengarkan/ Kebersihan pangkal kesehatan// //Bawang putih dari seberang/ Beli sedikit jadikan kado// Buang sampah jangan sembarang/ Kalau masuk kota Manado// //Sungguh cantik gadis Manado/ Bila dipandang menggetarkan hati// Jangan lupa yang menjadi motto/ Bersih, sehat, aman dan tertib// //Bunga bangkai di dalam paya/ Bunga melati mekar di taman// Mari kawan hindari bahaya/ Agar hidup damai dan tentram//*

Guidance

The following may be listened - that is loaded with advice to residents Manado to maintain the environmental healthy and clean: *//Buah nangka enak dimakan/ Masak sebiji di atas pedati// Buang sampah jangan di halaman/ Ingat Manado kota bersehati// //Banyak padi tumbuh di swah/ Tidak sebanyak air dilaut// Mari kita musnahkan sampah/ Yang berbahaya membawa maut// //Matahari bulan dan bintang/ Terangi bumi kebun dan sawah// Jangan buang sampah sembarangan/ Karena sampah mebah wabah// //Matahari bulan dan bintang/ Terangi bumi kebun dan sawah// Jangan buang sampah sembarangan/ Karena sampah membawa wabah// //Buah semangka banyak bijinya/ Tumbuh merayap di tanah bukit// Buang sampah pada tempatnya/ Terhindar kita dari penyakit// //Tinoransak dan kinetor/ Ikan yang enak untuk dimakan// Janganlah kita hidup kotor/Agar hidup tentram dan aman// //Kalau kita cungkil durian / Hati-hati cari temali// Kalau kita buang kotoran/ Jangan buang di dalam kali// //Jikalau tuan menjadi sungai/ Abang menjadi ikan dan batu// Jikalau tuan ingin damai/ Mari bersehati kita bersatu//*

The advice on the rhyme concludes with a religious tone: *//Buah salak dan buah mangga/ Dimakan enak dibuang jangan// Bulatkan tekad semangat bersama/ Rahmat Tuhan menjadi kekuatan//*

Thus are the rhymes in "Ba Pantun Jo". Globalization today, rhymes are still alive and remain popular in Indonesian society as a work of human art which are embodied within the language. Rhymes remain endeared the young generation and the old generation. In the rhyme it is own nuances that need to be enjoyed for our inner lives. In it there are elements of art as well as a process of education. "Ba Pantun Jo" is an anthology of verse bersehati. Bersehati is an appeal Manado municipal government in the successful slogan "clean, healthy, safe, orderly, and beautiful (bersehati).

CONCLUSIONS

From the above discussion it can be concluded that the most dominant bersehati - between bersehati wisdom is the rhyme that numbered 14 quatrains. The whole rhyme bersehati aims to succeed motto "clean, healthy, safe, orderly, and beautiful (bersehati). Subsequently bersehati rhyme that contains calls totaling 9 stanzas occupies the second position. The whole rhyme is it aimed at preserving program called bersehati. Finally, the rhyme which contains advice bersehati found are 8 stanzas, which is entirely in the form of advice on how to behave bersehati.

RECOMMENDATION

Bersehati rhyme anthology "Ba Pantun Jo" by Aneke A. Sumarauw Pangkerego, can be alternative eco-literature learning at school or college because-verse rhyme in the book is part of the science of Population and Environment (KLH). Through this rhyme anthology learners are expected to be more in-depth understanding explain them in. This rhyme anthology besides load-s bersehati also contains another type of rhyme, like a limerick, and the young. This rhyme anthology is hard to find in bookstores. For that we need conservation to the students as young generation can still enjoy the work of a professor UNIMA who had gone.

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