

# THE RIVER PLANNING BASED ON LOCAL WISDOM (CASE STUDY: UPPER REACHES OF SUNGAI DELI MEDAN, NORTH SUMATERA)

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## ABSTRACT

The space orientation of Malay people in Medan, Tanah Deli Sumatera Utara is referred to the waters territorial which known as the river. Thus, Malay society in North Sumatera has the basic character to build villages in living residence which follow the river banks. Based on documentation of Sumatera Office of River Territories (BWSS), floods occurs annually. Human behavior is mostly cause this occurrences. This research will reveals the value of local wisdom, that is Malay oral literature using qualitative method with reader interpretation approach (reception) and supports by pragmatic approach. The research shows that there are lack of awareness from the people who lives along the river bank area (DAS) Deli in understanding the mutual relationship (both physically and mentally) between themselves and the river. The understanding of the values of Malay literature as local wisdom, both planning and building the awareness of the people toward DAS Deli can be useful for flood prevention. Those values have dynamic strength toward the people attitudes because each value is natural and sacred. Local wisdom is something strategic because it can be used as identity building which inherent from birth. The emotional bonding of the society with it is very strong and can build confidence and dignity of the society.

Keywords: River planning, Local wisdom, and Deli river bank area (*DAS*)

## ABSTRAK

Orientasi ruang orang Melayu di Medan, Tanah Deli Sumatera Utara merujuk pada kawasan perairan, sungai. Masyarakat Melayu di Sumatera Utara memiliki tabiat dasar membangun perkampungan dalam pola pemukiman yang mengikut garis tebing sungai. Dalam catatan Badan Nasional Penanggulangan Bencana Banjir (PNPB) Sumatera dan

Balai Wilayah Sungai (BWS) Sumatera pada waktu tertentu kerap terjadi bencana banjir. Perilaku manusia merupakan penyebab utama terjadinya bencana ini. Penelitian ini akan mengungkapkan nilai kearifan lokal berupa sastra lisan Melayu dengan metode kualitatif dengan pendekatan Interpretasi Pembaca menunjukkan bahwa terdapat kurang kesadaran masyarakat yang tinggal di Daerah Aliran Sungai (DAS) Deli dalam memahami hubungan timbal balik mereka dengan lingkungannya, baik secara fisik maupun psikis (mental). Pemahaman nilai sastra Melayu sebagai kearifan lokal, sekaligus menata dan membangun kesadaran masyarakat terhadap DAS Deli sehingga dapat menghindari bencana banjir. Nilai-nilai tersebut memiliki kekuatan yang bersifat dinamis terhadap perilaku manusia karena setiap nilai bersifat alamiah dan sakral, Kearifan lokal merupakan sesuatu yang strategis karena dapat digunakan sebagai pembentuk identitas yang inheren sejak lahir. Keterikatan emosionalnya kepada masyarakat sangat kuat dan dapat menumbuhkan rasa percaya diri dan meningkatkan harga diri dari masyarakat tersebut.

Kata kunci : Menata Sungai, Kearifan Lokal, dan DAS Deli.

## INTRODUCTION

Based on the documentation of National Bureau of Flood Prevention (PNPB) and Sumatera Office of River Territories (BWSS) also Organization Office of River Bank Area (BPDAS) in Medan, North Sumatera flood occurs annually in rainy season. Flood does not occur without cause. Many factors cause flood, such as uncovered forest especially at the upper reaches of Deli river. This due to the behavioral pattern of the people who live along the Deli river area who cut down trees (as 'buana sungai') improperly (Hydrology Ecology ) and at the lower reaches is found improper structure and arrangement in organizing houses and buildings, sanitary and drainage (Hydrology Technical). Meaning, there is lack of awareness from the people who live at the river bank area in understanding their mutual relationship (both physically and mentally) with their environment.

Observing this phenomenon, shows that at one side-the universe of the river for society especially Malay society in Medan North Sumatera can be used as the creative concept in understanding oral literature which pictured in some local wisdom, and at the other side-the universe of the river can also be the control of the cause of the flood. Therefore, that condition can be used to supervise people behavior so they do not do any harm to their environment.

Research on values of Malay oral literature as society local wisdom, especially for those who live in the Deli river bank area, the value keep on existing in forming cultured, educated people with noble character because in fact those values are the mirror to see and to supply the society with sufficient means (Syaifuddin, 2016: 91). Meaning that values and norms in the content of the text are collective dreams because its relevancy to various lives aspects towards the environment. This includes the behavior in maintaining the river bank area (DAS). But actual efficiency in planning Deli river bank area systematically, directly and in a creative way have not been done yet.

Based on this condition, the need of values in Malay oral literature as the part of local wisdom is urgent. For that reason, in this chance on “International Conference on Art and Culture”. The discussion on values in Malay oral literature in maintaining and planning Deli River bank area which existed in Medan City North Sumatera. The purpose of this discussion is to anticipate every behavioral and cultural changes with local wisdom usage that is values in Malay oral literature. Deli River is one of the symbol of Medan City. On the period of Kesultanan Deli, the bureaucracy activities of Deli Kingdom is along the river side. In history notes Deli River is also the place of ships lines and transportation. This function is still exist until nowadays although is not so widely used.

For that matter, the discussion will start as collecting the creation Malay oral literature which lives and develop in the society at the river bank area. After that, revealing the values in maintain and planning Deli River bank area. Hence, formulating those values in media such as posters which contains River bank area maintenance, and spread the posters on certain places as public areas so can be easily read by the people, especially people who lives and stay at Deli River bank area.

## **METHODOLOGY AND APPROACHES**

Value of a work/creation from Malay oral literature is not comprehend from the outer layer only but moreover it implant into fiber of the language, the rhythm of the voice and adat utterances. It is the flesh tradition of Malay society. Therefore, to comprehend the behavior of the society in Deli River bank area through reverse the values of creative work that is Malay oral literature with media as the copy of it. This research uses qualitative descriptive methods which relevant to the approach theories which tend to put the role of the readers in analyzing a literature work, called Esthetic reception theory. This approach often referred with the term Reader Theory, and the Literature theory tradition in Malay- Indonesia treasure often refer it with the term Reader Reception theory or Literature Reception theory.

With that scope, esthetic reception is closely related with the interpretation. The application of this method reveals that when the readers face the text, the reader is tight with various factors, condition, and situation. In this context, readers can be said to have different experiences and knowledge so they will produce different opinions toward the texts that they read. Thus, readers in the interaction process with some literary works is assumed as unstable variable. The opinion and the reaction can be formed in various forms. Readers also should realize that if one text get different and various responses, it can be said that the text has a good impact to the reader so it can be categorized as criteria towards the “esthetic quality”.

Reader’s interpretation can be categorized; i) The reader react with opinion, critic and give meaning to the texts, which called “Critics”; ii). The reader react with composing another texts. They recompose and transform the text in media, which called “Recreation”; iii). The reader react to the text by rewriting the texts. This action is called “ Composing Works”; the readers react can be formed through attitude or psychology effect toward the text, such as certain expression and feelings. This act is called “ Psychology Reception”. Based on these methods and theories, the early step of collecting the Malay oral literature as part of local wisdom and interpreting expression texts and

*petuah adat* which lives among the society in Deli River bank area, will see through two worlds, textual world and extra-textual world.

## RESULT AND DISCUSSIONS

Some works of Malay oral literature formed in Expression and *Petuah Adat*

No.	Ungkapan/Petuah Adat	Nara Sumber	Keterangan
1	Benih yang baik jatuh ke sungai menjadi pulau. Benih yang buruk jatuh ke bumi menjadi bencana.	T. Syahar	i) ada dan disampaikan pada "Ritual Jamuan Sampan"; ii) Jangan sekali-sekali berbuat tidak baik terhadap sungai; iii) sungai sumber kehidupan yang dapat "berbahasa"
2	Tak tumbuh tak melata, tak sungguh orang tak kata	Ridwan Trg.	i)ada dan disampaikan saat "Ritual Jamu Sungai"; ii)tidak disampaikan bila tidak mungkin ada dan terjadi; iii)sesuatu perbuatan di sungai nyata ada yang melihat dan mengetahuinya
3	Genggam bara api, biar sampai jadi arang.	Zakaria	i)wujud dan disampaikan saat "Ritual Jamu Kampung"; ii)kehidupan di tepi sungai perlu fisik dan jiwa yang kuat; iii)Perilaku di sungai perlu kesadaran dan kesabaran agar selamat dunia akhirat.
4	Sakit mata memandang, lebih berat bahu memikul	Badar	i)ada dan disampaikan saat "Ritual Cukur Rambut"; ii)Mudarat dari sesuatu yang dibuat di sungai berat merasakan dan menjalaninya; iii)Manfaat sungai berubah menjadi kemudaran hidup.
5	Sehari selebar benang, lama-lama menjadi kain..	T. Katik	i)ada dan disampaikan saat "Ritual Khitanan"; ii)Perbuatan yang secil apapun akan membawa akibat yang besar; iii)Sesungguhnya apapun yang dilakukan tetap membawa bencana.
6	Berani karena benar, takut karena salah	Sormin	i)ada dan disampaikan saat "Istiadat khatam Ngaji"; ii)Lakukan pada sesuatu perbuatan sesuai fungsi dan faedahnya; ii) berpada pada berbuat kepada siapa-siapa saja.

7	Ular menyusur akar, tidak akan hilang bisanya.	Awang	i)ada dan disampaikan saat “Ritual Jamu Sampat”; ii)Manfaatkan sesuatu yang berfaedah bagi sungai; iii)tidak ada jalan sesuatu yang baik akan menjadi buruk.
8	Sekilas ikan di air, tahu jantan bertinanya	Ajang	i)diperoleh saat disampaikan pada “Ritual Membelah Kayu”; ii)Banyak manfaat dan faedah sungai bagi kehidupan sehari-hari; iii) sederas air sungai, seketika pula mudarat yang diperoleh bila berbuat yang tidak baik terhadap sungai.
9	Beruk di hutan disusukan, anak digendong mati kelaparan	Syaiful	i)diperoleh saat disampaikan pada “Ritual Jamu Sungai”; ii)serugi apapun demi sungai pasti akan membawa faedah yang lebih besar; ii)sehancur-hancur kehidupan lebih poranda pada masa terjadi bencana.
10	Lepaskan anjing tercepit, air susu dibalas tuba	Bahaudin	i)ada dan disampaikan saat “Ritual Jamu Kampung”; ii)Berbuat tidak baik terhadap sungai pasti ditelan bala.
11	Cacing menyolok mata, kulit menunjukkan isi	M. Lokot	i)ada dan disampaikan saat “Ritual Jamu Sampan”; ii)Sakitnya dilanda banjir membawa padah menjadi sengsara.
12	Kaduk naik junjung; harapkan pagar, tapi pagar makan padi	Ruslan	i)ada dan disampaikan saat “Musyawarah Kampung”; ii)Berharap dari yang tidak baik menyengsarakan jiwa; iii)berlawanan kepada kebvaikan pasti mendapat celaan dari siapa saja.

## ESTHETIC DIMENSION

Expression or *Petuah Adat* above are described and explained on the right row. Concerning to the occasion on where it expressed and uttered that is on ritual rites of Malay society who lives on the Deli river bank area Medan, North Sumatera, the fact is the bond pattern and its proficiency in supporting an object and subject which related to “buana sungai” is basically for strengthen the society sovereignty toward the river. Furthermore, examining the meaning of those expression or *Petuah Adat* shows that through forming the norms about maintaining Deli River bank area by doing; i) Halal Behavior, that is every action and behavior should be based on Islam teaching, do not break *Adat istiadat*, and do not against government rules; ii). Behave with good deeds that is *Ikhlas* and with self-awareness; iii). Beneficial Behavior, that is brings benefit to oneself, society, nation and country; iv). Knowledge Behavior, that is every suggestions

made is based on knowledge; v). Proper and suitable behavior, that is doing something properly and suitable to oneself; vi). Carry, to be carried and loyal behavior, that is able in doing something and in doing something should be loyal, both to the work and to the society; vii). Dedicate Behavior, that is commit to the dedication, *Petuah* and *Nasihat* (advice); viii). Polite Behavior, that is noble and gentle; ix). Punctual Behavior, that is appreciate time accurately and use time properly.

Through this reception mechanism as stated on the expression text or *Petuah Adat*, shows that Malay people who live in Deli River bank area knows the meaning of their lives. Knows who and what are in their environment. Because of that, Malay people who lives at the upper reaches and lower reaches of the Deli river, Tanah Deli North Sumatera able to show their thinking and understanding patter to alert their generation as guidance in understanding complicated problem due to living in the Deli river bank area.

Basically, *Adat* expression and its meaning is metaphor towards the Malay society lives. Realizing the inferior value towards the area which they lived in, that is Deli River bank area. This Malay society personal area with the comprehending and believing which translated into the culture in their lives. Khalid (2011) states that...

*itulah benih Melayu di Tanah Deli Sumatra Timur yang berpelampung meredah lautan kehidupannya di DAS Deli melimbang dirinya dipelimbang demi penataan DAS Deli untuk diperlihatkan nilai emas kepada masyarakat terhadap buana sungai dan Tuhannya.*

### **Media in Planning Deli River Bank Area**

In revealing the norms from Malay oral literature as local wisdom, a media is needed in bringing the "Planning Deli River bank area" into realization. That suitable media is poster as the visual combination from the good planning and message sending to catch people attention so the message is not only read, but also reflected into the act and be meaningful in their memories and lives. Sudjana and Rivai (2007: 55) states that principally a poster is the idea which expressed in illustration form, with the purpose to attract attention, persuade, motivate, or to show main idea, fact or certain phenomenon. Poster as media is not only concern to the quantities of words to convey specific suggestion or message, but also the power of those words in attracting the reader.

The first step with the focus of this research is collecting the Malay oral literature and analyzing the values on planning the river bank area. The next step is publishing the works of Malay oral literature concerning to plan the river bank area in pocket book form. Another step is arranging the poster in public area near the Deli River and the Deli river bank area. These steps are the strategic program in planning Deli River area Medan Tanah Deli North Sumatera.

### **CONCLUSIONS**

Based on discussion above on the existing of Malay oral literature texts that is expressions and *Petuah Adat* as local wisdom of the society who lives in the Deli river bank area, can be concluded that those expression have aroused the society awareness

towards their relationship (both physically and mentally) with their environment. This understanding could maintain and planning that awareness and able them to prevent flood. Observing the situation where the expressions is uttered and given, can be realized that each expression has dynamic strength toward the society behavior. And because each value is natural and sacred, it is something strategic to build society identity and to maintain their behavior toward the river. Moreover, the emotional bonding between the *Petua Adat* values and the society is very strong. That bonding can rise their confidence and their dignity.

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