

Representation of Acehnese King Braveness in Pocut Muhammad Saga

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ABSTRACT

In this research, the researcher would like to analyze Aceh's hikayat, titled Hikayat Pocut Muhammad, by Tengku Lam Rukam in the 18th century. The purpose of this study is to show the representation of the Acehnese people, especially among the kings through signifiers and signified. This research uses semiotics, as to show a representation of the existence and actions of Pocut Muhammad. The method is descriptive qualitative research. The data are words or sentences. that make up the meaning. For the technic, reading the hikayat and find the words, which can be considered as signifier and signified to find representation of Acehnese kings, depicted in Pacut Muhammad. As the results in this research are: 1) to prove that the signifier and signified are able to prove the representation of a character or problem. 2) Pocut Muhammad is a representation of the courage of the Acehnese kings in defending their land

Keywords: *Oral literature, Hikayat, Signifier, signified and Representation*

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INTRODUCTION

Aceh is one of the provinces of Indonesia, located in the westernmost extremity of the island of Sumatra. Its population is made up of numerous ethnic groups, including the Acehnese, Aneuk Jamee, Kluet, Tamiang, Gayo, Alas, Singkil, and Simeuleue. Each ethnic group has its own distinctive qualities. These traits may be seen in the Acehnese people's daily interactions, which are encapsulated in their traditions and ways of life (Dewi, et al, 2022). Talking about Acehnese literary work, basically, literary work is a work, which has values and aesthetics which is believed to increase knowledge and experience horizons of thinking, however, not everyone can understand the meaning of literary language well. This is because the literary language is different from the language used in everyday life, thus making it unique and distinctive. Literature is known to use language that has aesthetic value and contains beauty in it. This was also conveyed by Semi in Siswanto, (2008) that the form and style of literary works are distinctive and different from non-literary forms and styles. Broadly speaking, the world of Indonesian literature is divided into two parts, as follows: classical literature and modern literature. One form of classical literature is oral

literature, including hikayat or saga. Hikayat is one of the classical literatures that lives and develops in the midst of Acehnese society. It is part of oral literature (Widiyanto, et al, 2023). Talking about oral literature, one of the oral literature, that is currently still interesting to be listened to and used as research material is Hikayat (Armina, 2019). Hikayat, is a form of prose or poetry literary work that contains stories, stories, and fairy tales. Generally, it tells about the greatness and heroism of a person complete with the advantages of both supernatural powers and miracles of the main characters (Ati , et all, 2021). Saga is read as entertainment, solace or to raise fighting spirit.

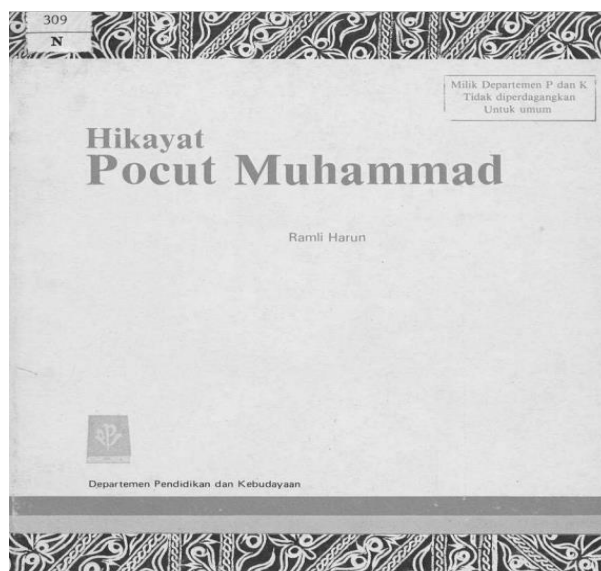


Figure 1. Pocut Muhammad's Book

Oral literature is a part of cultural heritage that has been passed down from generation to generation in Indonesia (Juita.et all, 2023). As a collective product, the conventions of the oral tradition are increasingly clear in terms of their boundaries and concepts. As a result of the agreements that were discussed continuously, the oral tradition experienced significant development. Initially oral traditions only contained stories derived from myths, legends and fairy tales. However, the oral tradition has explored many ideas regarding the way of life and norms that apply in the lives of the people who own it Oral tradition is a cultural heritage that has been passed down from generation to generation in Indonesia. As a collective product, the conventions of the oral tradition are increasingly clear in terms of their boundaries and concepts. As a result of the agreements that were discussed continuously, the oral tradition experienced significant development. Initially oral traditions only contained stories derived from myths, legends and fairy tales. However, the oral tradition has explored many ideas regarding the way of life and norms that apply in the lives of the people, who own it

In this research, the researcher would like to research oral literature, hikayat from Aceh, hikayat Pucut Muhammad. Some evidence of the greatness of Aceh is that in the capital of Aceh there is a great mosque, namely the Baitul Rahman Mosque, once a 'university' in Aceh and various meunasah. During the heyday of the Kingdom of Aceh

Darussalam, we know several well-known Malay scholars such as Hamzah Fanshuri, Nuruddin ar-Raniri, Tengku Syiah Kuala, and others. They are the ones who write religious books, history, laws and state administration, literary works, and various other sciences. These works are generally in Malay, but there are also Arabic and Acehese. These saga works, for example: the Aceh Canon, Pocut Muhammad Adat, Prang Sabil Hikayat, Meukuta Alam Hikayat and so on. The reputation of a poet in Acehese society is based on his ability to convey saga orally with a sweet voice and shrewdness in processing rhythms. Thus the Acehese inherited a number of poems, containing religious teachings, which were sung by children in Meunasah at night, after they finished studying the Al-Qur'an.

Hikayat Pocut Muhammad is written by Tengku Lam Rukam in the 18th century. The story of Pocut Muhammad is not just a fairy tale. However, this story is based on a true story. Hikayat Pocut Muhammad is a saga, which tells about the youngest son of Sultan Alaudin, or Ahmadsyah, or known as Maharaja Lela. King Alaudin was in charged around 1720 in the Aceh kingdom. He has four sons as follows: Raja Muda, whose real name is Pocut Uek and known as Sultan Johansyah. He is the eldest son of King Alaudin. While the youngest named Pocut Muhammad. In Pocut Muhammad's story, it is very clear that there is social stratification. During the reign of Sultan Alaudin, Sultan Alaudin's children were described as small children who attracted the attention of the residents. Even so, Sultan Alaudin's children were sent to regular schools. After Sultan Alaudin died and his position was handed over to the Young King, in sociology it was called the outlined status and of course the Young King had to play an innate role, called *ascribed roles*.

The existence of literary works, including hikayat, that have multiple interpretations and have many meanings gives rise to various ways and approaches in studying literary works. Acehese literature contains the attitudes, behavior, and life views of the Acehese people. The content of Aceh's literary arts, among others, relates to the cultural values of the Acehese people in thinking, reasoning, acting, and communicating, both vertically and horizontally, as well as character in an effort to create a pious and prosperous society. Aceh's literature is very rich, but has long been neglected, undeveloped, and even threatened with extinction.

One way to understand meaning more intensely is a semiotic approach. Semiotics is a science or analytical method for studying signs, while a sign is something that represents something else. Semiotics, according to Zaimar (2014, 12) can not only be applied in the fields of language and literature but also in various scientific disciplines. Specifically in literary studies,

Wicaksono (2014, 56) argues that the emergence of this semiotic theory and approach arises from dissatisfaction with the structural approach which is only limited to aspects of intrinsic studies. This then gave birth to an advanced method to be able to understand the structure of meaningful signs contained in literary works more thoroughly in semiotics. Within the framework of science, semiotics is a method for studying the workings and functions of signs. In relation to the object of research, the text is a construction of elements of signs. It is the connection between the signs that is able to give

the right meaning. Ferdinand de Saussure in the Course in General Linguistics in Christomy et al (2004, 58) added, semiotics is a science that studies signs as part of social life.

All semiotic phenomena that are the object of research Semiotics is a system or code which he calls langue which is contrasted with its actualization which is called parole. Zaimar (1991, 26) suggests: "Parole is the whole that people say, including individual constructions that arise from the speaker's choice". For this reason, it can be explained that the semiotic approach is an approach that has its own system in the form of a sign or code system, both within the text structure and outside the text structure of the work. The idea of Roland Barthes (2004) known as the Two Order of Signification includes a signifier, which produces an explicit, direct, definite or actual meaning according to the dictionary. Meanwhile, the meaning of connotation is describing the interactions that occur when the sign meets the feelings or emotions of the reader as well as the values that are born from cultural and personal experiences. Barthes's perspective on myth (2004, 64) is one of the hallmarks of his semiology which opens a new realm of semiology, namely further digging from marking to achieve myths that work in people's daily realities. In his practical form, Barthes tries to dismantle modern myths of society through various cultural studies.

Based on this background, researchers are interested in conducting research based on semiotic studies to uncover the myths of the saga of Pocut Muhammad, as well as explore its relation to intercultural understanding of the Acehnese people. Before analyzing the structure of the Pocut Muhammad story, the researcher will first classify the genre of this story. Pocut Muhammad is included in the legend because the legend is folk prose which is considered to have really happened by the owner of the story. According to Danandjaja (2002, 23) "Legends are secular or worldly in nature, occurring in the not so distant past, and taking place in the world as we know it today". Legend is often seen not only as a mere story but also seen as a collective history, but it is also often a matter of debate considering the story, because it has been distorted. So, if the legend is to be used as historical material, it must first be cleaned of its folklore elements. Based on that quote, it can be explained, that legends are also not merely entertainment stories, but more than that, they are told to educate people and equip them against the dangers that exist in the cultural environment. Based on the above background, the problems that will be raised in this research are: How can the signified and signified reveal the myths in this research? The second thing is, how is Pocut Muhammad's representation?

METHOD

This research uses a qualitative method that focuses on the natural and mythical aspects contained in the data using a semiotic approach. Qualitative research is a method, which places the researcher as if he were in the scene. Qualitative research consists of a set of material interpretation practices that make the world visible. This method transforms the world. They turn the world into a series of representations that include field notes, interviews, conversations, photographs, recordings and personal notes. Creswel (2015, 58) explains, that "In this case, qualitative research involves a naturalistic interpretive approach to the world". This means that qualitative researchers study objects in their natural

environment, trying to interpret or interpret phenomena in terms of the meanings that society gives them. Hoed (2014, 19) argues, "The research methodological paradigm that is the foundation of cultural semiotics is a qualitative paradigm, research on artifacts or texts that can be supported by a participatory/quantitative paradigm. However, the main paradigm is qualitative". The data of this research is taken from Pocut Muhammd's Hikayat. For the technic in this research is reading the hikayat and find the words, which can be considered as signifier and signified to find representation of Acehnese kings, depicted in Pacut Muhammad

FINDING AND DISCUSSION

Written and oral literature in Indonesia, are closely related. These two literary forms not only coexist, but there is often integration or intertwining between one another. Teeuw (2004, 281) Literature that is handed down in written form in practice usually functions as literature, which is read and sung together; and vice versa oral literature is often then written and made into written literature (Ati, et al. 2021) This custom is closely related to the general characteristic of Indonesian literature, namely that especially oral literature is a common property. Oral delivery or reading of classical texts also has something to do with the assumption that by reading or listening to works that have been passed down from generation to generation, people gain magical powers. Often times, the tradition of reading together aims to ward off evil or ward off evil influences. The reading of Pocut Muhammd's Hikayat, as mentioned in Aceh's history, is intended to strengthen one's courage against the invaders. In Aceh, saga or hikayat is known as a literary work in the form of poetry, but there is also a form of prose, its contents cover all aspects of the field of science and various features such as fairy tales, stories, history, advice, stories and so on. In the view of Snouck Hurgronje (1985, 77), Hikayat for the Acehnese does not only contain fictional stories, but also contains points concerning moral teaching; Included in this group are simple study books, as long as they are written in rhyme form. In contrast to the term saga in Malay, which is a narrative story, namely in the form of prose with a storyline or known in modern literature as a novel.

In literary research there are historiographical literary texts, including saga. One of the important things told in the work of SS is the king or community leader who is a historical figure or a legendary figure, a mythological figure, a figure who is believed to really exist. It's just that the story about the character of the story is fictitious, fictitious, in accordance with the needs or objectives of writing historiographical literature. the. Kingdoms, places, and figures or kings, which are told are historical elements that can be explored and found in the SS and this is also considered as one of the signs or characteristics of this type of literary work.

In summary, Pocut Muhammad saga or hikayat tells about the state of Aceh during the reign of Raja Muda, the first son of Sultan Alaudin. Sultan Alaudin died and the Kingdom of Aceh is now held by Raja Muda. Raja Muda has three younger siblings, namely Pocut

Keling, Pocut Sandang and Pocut Muhammad. During the reign of the Viceroy, the state of the country was very chaotic. Laws and customs were not maintained, pirates were rampant, and some even thought that at that time in Aceh there was no law anymore. Seeing the viceroy's weak leadership, Pocut Muhammad was not happy. He saw the country as if it was ruled by two people: Raja Muda in power in the Keraton and Jamaloialam in power in Gampong Jawa. With the support of his two brothers, Pocut Keling and Pocut Sandang, Pocut Muhammad intended to attack Gampong Jawa. This plan was discovered by the Viceroy so that his younger brother was reminded of his father's message not to attack Jamaloialam. In addition, the Viceroy also forbade all outposts to help Pocut Muhammad. Those can be seen in:

Mula-mula phon geupeuduek pakat
Pocut Muhammad aneuk raja
Habeu meuhimpon dum uleebalang
Neuk heundak prang Gampong Jawa
Tanggoh ngon pike umu lhee uroe
Neueu lompoe leumah rahsia
Yohnyan uroe pi ka seupot
That klam kabot sagai donya

Pocut Muhammad was very unhappy to see his brother so weak that it is as if the land is ruled by two kings, like one ship with two captains. Raja Muda is in power in the palace and Jamaloialam is in power in Gampong Jawa, which produces a lot of it. With the help of his two brothers, Pocut Muhammad planned an attack on Gampong Jawa, which he considered a domestic country. The young king, knowing his brother's plan, immediately forbade it and reminded his father, Sultan Alaudin, not to disturb Jamaloialam's position in Gampong Jawa. He asked all the commanders not to support Pocut Muhammad's plan, depicted in:

Han tom di gob na di geutanyoe
Saboh nanggroe dua raja
Nyankeuh sabab Tuanku droe
Bangta jinoe jikeumeung bungka (stanza: 18)

In this part, Pocut Muhammad realized that it was wrong, if there is two person, who fell as a king.. Pocut Muhammad get very peeved to see his brother so weak. Through the words of Hanna gob, na di geutanyoe, saboh nanggroe two kings, this shows Pocut Muhamad expressing his anger; and these words are the opening of the heroic poem written by Teungku Lam Rukam. The king's ban had no effect. Pocut Muhamat's plans

remained unchanged, and his two other brothers said they were ready to help with the funds needed to implement the plan.

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Nyankeuh Pocut pasa eleumee

Ngon sabab mee tagantoe raja

Bah tasambat hi Pocut droe

Bahle nanggroe haro-hara

Lhee geutanyoe sambot meunalee

Meunan meuteuntee like Ion Kira

Ureueng siblah krueng you agree

Ka geudeulat u Gampong Jawa

In an effort to seek popular support, Pocut Muhammad went to Pidie by way of Laweueung. Pocut Tuha, he received the arrival of the commanders, meuntroes and heralds who all supported his plan. Those who did not attend were Pangulee Peunaroe aka Herald Keumangan. Nevertheless, Pocut Muhammad, he did not come, sent Mr. Meugat as his envoy with a letter to Keumangan. This herald Keumangan once fought in Glumpang Payong with Jamalioialam. In this war he was injured and with the help of Jamalioialam he was taken to Gampong Jawa to be treated until he recovered. At first Bentara Keumangan was angry and offended, because Pocut Muhammad did not come personally to meet him. But on the advice of a famous cleric named Pakeh Rambayan, Bentara became weak and came to meet Pocut Muhammad at Cot Peukan Tuha. During the meeting, Bentara promised full support for Pocut Muhammad's plan. All the people of Mukim Sembilan stood behind the youngest son of the Sultan of Aceh. Pocut Muhammad continued his journey to the east. In the Peusangan Pocut Muhammad area rested and handed over to Hakim Puteh. Two envoys were appointed to continue the journey. By land the mission was led by Peuduka Sinaroe and walked to Langsa and by sea led by Katibon Muluk to Pasi Puteh.

From this saga, researchers can analyze that Pocut Muhammad did not only defend his kingdom. However, basically, he fights to maintain the existence of his family lineage in the Aceh kingdom. This is in line with what was stated by Sartre (2018, 16), who stated that "Entre en soi-entre pour soi, which means existentialism is an understanding that places human existence or existence as the main thing". From that quote, it can be analyzed that Humans develop, if the humans also build their world. Activity According to Sartre, freedom will continue without stopping, not wanting to miss actuality, always being

aggressive, active, and always involved without stopping. Likewise Pocut Muhammad's struggle, which did not stop, before he could convince, that it was his family line that would carry on the kingdom.

DISCUSSION

The theme contained in the Hikayat Pocut Muhammad is a theme that is often found in other Acehese saga or hikayat, Its theme is heroism. If you read carefully, there are several things that should be revealed from this saga, as follows: first is the courage of Pocut Muhammad to change the injustice that was mandated by his father, Sultan Alaudin, so as not to interfere with the contestation of Jamalolialam's power who had contributed to the negada. Then, the second thing that can be learned from this saga is the courage of Bentara Keumangan to distinguish between kindness and injustice.

The beginning of the event that distinguishes between kindness and injustice began, when Jamalul Alam Badrul Munir (1703-1726) from the Syarif dynasty claimed that he still had the right to be a king. This is because there was a coup during his reign, and he was exiled. Sultan Jamalul launched a rebellion with some support from Uleebalang, controlling the Gampong Jawa area. This can be used as a signifier. The signifier in this case is, in a kingdom there must be someone who considers himself the most entitled to power, after the king dies. Then, the condition of the Sultanate of Aceh at that time was called a ship with two captains. Sultan Alauddin Johan Syah did not take any action, because he remembered his father's message, that he must not to interfere with Sultan Jamalul's power. This can be made signified. The chart that will illustrate the hidden meaning of this event can be seen in the chart below:

Jamalul Alam Badrul Munir from the Syarif dynasty claimed that he still had the right to be a king	Sultan Alauddin Johan Syah did not take any action, because he remembered his father's message not to interfere with Sultan Jamalul's power.
Pocut Muhammad is not accepted	Pocut Muhammad, then with his two brothers launched a war against the rule of Jamalul
Pocut Muhammad was a son of a steadfast king. He has the characteristics of Aceh fighters, namely not wanting to be intimidated and never giving up in defending his rights	

In an effort to realize his ambitions, Pocut Muhammad was able to the people. He went to Pidie. On his way to Pidie, he stopped at Cot Peukan Tuha. In this place he received the support of warlords from the districts of Meuntroe and Bentara. Figures of this district who helped his struggle, among them are Pangulee Peunaroe alias Bentara Keumangan; a figure who in the Glumpangan Payong war was once saved by Jamaloliam. In the Eastern region, namely in Awe Geutah, Langsa and Pasi Puteh, Pocut Muhammad also received great support from local figures, depicted in:

Di Pocut Kleng neuprang Gampong Phang

Di Pocut Sandang neuprang Kuala

Di Poteu neuprang Kuta Peunayong

Bahle lon jamprong Jawa

Lon lakee help nibak Potallah

Live in the blood of Rabbana's judgment

Adat and lucky cit jeuet keu gah

Adat tan luck test the nama (stanza 14-16)

So, the myth and representation, which is depicted is: as a son of the king, Pocut Muhammad would certainly try to obey his late father, but he realized that it was wrong to obey his parents at the expense of the country and its people. The chaotic situation in Banda Aceh happens without laws. It applies jungle laws; who is strong is in power. Indeed, in the war, death is unavoidable. Luckily, the war did not takeso long in Banda Aceh, after the defeat of Jamaloliam. In the other hand, Bentara Keumangan also similarly does to what Pocut Muhammad did. Even the decision of Bentara Keumangan to fight Jamaloliam (as the person, who had saved his life), can be seen, that Bentara Keumangan is more concerned with the safety of the country and the people at large than just memorizing good deeds, although in the end he had to redeem his courage with his life. Thus, in the Hikayat Pocut Muhammad, we can find two figures, which have the same insight, determination and courage, who are willing to sacrifice their personal interests for the benefit of society.

In this case, the myth of willing, sacrificing described by Ramli in his poetry has provided benefits, as follows: Pocut Muhammad is a noble, who has full courage to defend the sovereignty of the country. This problem is in line with Barthes' statement in Fieske (2012) as a distorting myth. The distortion myth is that the relationship between form and concept is distorting and deformative. The concept distorts the form so that the meaning in the first-level system is no longer a meaning that points to the actual fact (Widiyanto, et al, 2022)

Pocut Muhammad is a representation of a leader, who is able to maintain the integrity and unity of the country without chaos without any rebellion in it. If so, Pocut

Muhammad's sacrifice was able to be realized. For that, there will no longer be chaos and destruction of the region, because there are two people, who feel to be kings. Hikayat Pocut Muhammad has given a mandate that a good leader must be able to get rid of personal interests. He is able to leave all the luxuries of the palace and fight for the interests of the nation and country. In addition, the representation of the unyielding nature of the Acehese kings, represented by Pocut Muhammad, can be seen from:

*Peue nyang jikheun han jeuet jibantah
Reutak lidah meukeumala
Cut Muhammad tuto ka seb
Bit-bit jilet Gampong Jawa
Meuseuki udeb meuseuki mate
Pupueh ate Bangta Muda
Barangsoe tham hana pateh
Meuseuki habeh nyawong lam dada (stanza 21)*

From the quote above, it can be analyzed that the sentence used by the royal family to the people of Aceh is instructive to inflame the spirit, the role of leadership based on Islamic values is important to give the Acehese people a spirit of resistance (Widiyanto, et al, 2023), especially during the Dutch colonial period. The various conflicts that Pocut Muhammad experienced put him as a defender, not only for his kingdom, but also for his family line (Juita, et al, 2023). In the end, he released the anger that he had been harboring for so long by attacking the Jamalolalam.

CONCLUSION

In relation to the object of research, the hikayat or saga text is also a construction of elements of signs. In the semiotic tradition, communication is essentially seen as a mediation or inter-subjective exchange of signs. As a theory of interpretation, semiotics does not just interpret texts, treats texts as texts, but makes texts speak, even about things outside of themselves. Basically, humans have the ability to find meaning in every social phenomenon that occurs around them. In the semiotic tradition, communication is essentially seen as a mediation or inter-subjective exchange of signs. Secondly, from this research, it can be concluded that this saga teaches state defense. This can be seen from Pocut Muhammad's disapproval that his kingdom was occupied by another king. In addition, this saga represents that many high-ranking officials, especially the king of Aceh, are able to crush injustice. The representation of conflict in this saga represents the unyielding nature of the Acehese.

Broadly speaking, the saga or hikayat is able to educate its readers, through a plot that is arranged systematically. Then, the packaging of the location can also represent this saga in depth. It's better to show more characters who were directly during the bloody event, so that the information about the glory of the Aceh kingdom was accurate. In the people of Aceh, the heroic soul is something that cannot be doubted. This is proven by the

struggle of the people of Aceh for the country. The fact of the courage of the kings of Aceh in the Hikayat Pocut Muhammad is strengthened, when the Acehnese from the Dutch colonial period before independence to the period of independence and continued to the period after independence and joined the unitary state of Indonesia. With this hero's soul, someone will dare to fight against the Dutch colonialism which in Acehnese society is a nation that will destroy religious teachings in Aceh. So that, the people of Aceh carried out and declared war in Dutch colonialism period.

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