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**Research Article**

# Strategic Role and Function of Local Wisdom of Melayu Asahan in the Era of Information Technology on Anthropolinguistic Perspectiveness

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**Abstract.**

Local wisdom which is the heritage of cultural values and norm shahs great dealt to meet the need of strategic social-cultural reforms in the era of Information Technology. The cultural value which is embodied in the local wisdom of Melayu Asahan currently may become distinction due to the rapid growth of global unification. Therefore this research is aimed at (1)What are the existing local wisdom or cultural values of Melayu Asahan? (2) In the rapid growth of internet communication how Melayu Asahan local wisdom could be strategically reformedand developed? (3)How would possibly Anthropolinguistics solve and contribute to the social and cultural and environmental sustainability? Research Methodology applied to the seproblemsas stated refer to the methodology developed by Sibarani 2014. Firstly the data must be identified as form and content, secondly it is identified as Text and cultural value, then thirdly it is presented as strategic revitalization in order to be developed as to promote pubic character. The finding soft his research. Can be transferring more benefits to social life reform son local wisdom based, particularly in structuring social life community of Asahan. It is also expected that those who are going to do research on local wisdom would like to deep en on anthropolinguistic perspectiveness either linguistically or extralinguistically. The implementation of this research will be alternatively offered to the stakeholders of Asahan.

**Keywords:** Local wisdom; Anthropolinguistic; Melayu; information technology

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## 1. Introduction

The rapid development of science, technology, communication, information cannot be relied on the improvement of social civilization. Poverty and social conflict have been existing, even though any efforts have been done on economic and legal perspectiveness. Recently cultural perspectiveness has also been carried out as an alternative solution to the problems. Local wisdom which is the heritage of cultural values and

norms has agreat dealt to meet the need of strategic social-cultural reforms in the era of Information Technology. The cultural value which is embodied in the local wisdom of Melayu Asahan may currently become distinction due to the rapid growth of global unification. Cultural value of Melayu Asahan which becomes the stressing point in this research is addressed at responding to the moral degradation[1]. On the other hand the value of the local wisdom is beneficially implemented to build the positive character of new generation. The thought and ideas of local wisdom that is developed by some experts (Sibarani 2014) are in the purposes of(1) remembering the past of previous generation, (2) understanding the present condition of generation and (3) preparing the cultural value to the better life of next generation. In an attempt to remember the past, people should be responsible to dig out, to identify, to understand as well as to cultivate the beneficial old cultural values in the form of local wisdom to bring to the present life. The question as it is stated in the problems of this research is that what are the types of performance of local wisdom that embodies the cultural value? In an attempt to understand the present condition of life is meant that to understand the real condition of life both anything good and bad. By understanding these were able to give solution to life condition on the perspectiveness of local wisdom. And in an attempt to prepare the future is meant that there is something that has to be done to the make the life better in the perspectiveness of local wisdom[2].

It is necessary to remember what the types of tradition in Melayu Asahan are. The following is the types of traditions in Melayu Asahan

1. Pantun

2. Senandung

3. Telling legend stories

4. Ritual meal (kenduri)

5. Sholawat (Islamic ritual)

In this research the focus is on pantun[3]. The two types of local traditions are very closely related to the present life of the people. They are also practically used in every social meet. Pantun is more popular than senandung Asahan. Pantun is widely used both formal and informal situation. Since senandung Asahan requires music instrument and involve more people, it is then mere entertained than pantun. However both of them pay attention to stressing themes sages and delivering advices to the listeners[4].

## 2. Methods

This study was conducted in July 2019 and located in some district areas in Asahan Regency. Research methodology developed by [3]on traditions is relevant and meaningful to be implemented in this study. At the very beginning the cultural value is regarded as Modal socio cultural. It is an attempt to find out the performances of any socio cultural of the local. Each of the types of tradition is observed and identified as providing social belief, social norm as well as social network. These social belief, social norm and social network are embodied in the forms of oral traditions and local wisdom. Finally the cultural values which embodied in the tradition and local wisdom become the strategic function to develop the social welfare and also this can be a strategic function to achieve peacefulness in the society[5].
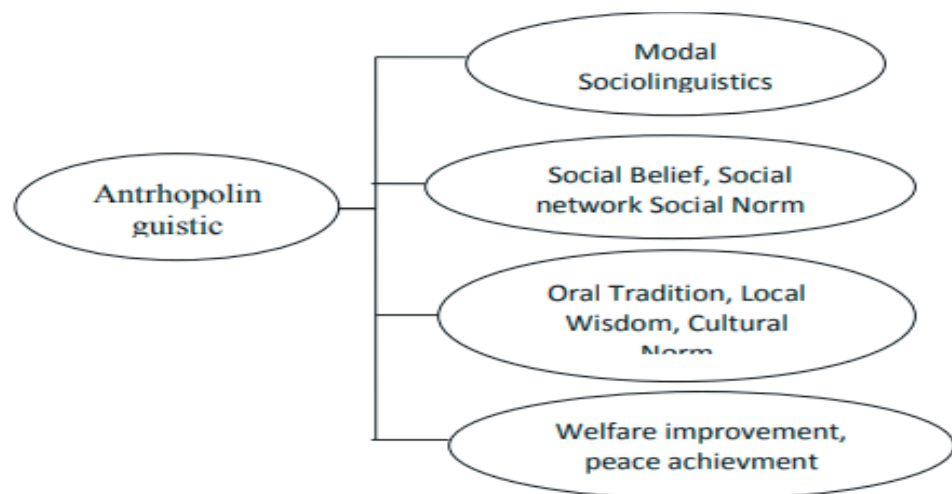


**Figure** 1: Cultural tradition.

The form of cultural tradition which is also a lingual activity is observed in the interdisciplinary studies. Culturall tradition is observed by anthropology and meaning which is hidden in the tradition is observed by linguistics. Cultural tradition may entertain the people meanwhile the message or meaning may contribute the philosophy of the lives of the peoples. Meaning and message are the soul to be conveyed to people, but it is necessary to think the ways of conveying them. The flows of thought and ideas above can be described in the following flowchart.

## 3. Results and Discussion

## 3.1. Cultural Tradition

The cultural tradition can be regarded as social capitalal. It is either in the form of oral tradition or cultural custom. It can be combination art works such as dancing, vocal or songs and lyrics. Senandung Asahan is the art folk song that collaborate the element of music and vocal. And lyrics. The lyrics of the song are just like pantun. This tradition is still popular conducted at the wedding party or social gathering which involve many people. However it is not very often seen and heard today. It is getting less both the quantity and quality. It is different from Pantun. Pantun is more often used. Because Pantun involve only lyrics, it is more simple and practical. Pantun can be expressed at any time when someone delivers speech both formal and in a casual condition. Music and vocal or singing the lyrics such is conducted in Senandung Pantun is only expressing lyrics without music or song. However both pantun and senandung are espressed in lyrics that provide moral message or advice[6].

Kenduri (ritual meals and shalawat (praising the Prophet Mohammad) are both cultural traditions. These kinds of traditions can be classified as religious elements. Because most of Melayu Asahan people are moslems, they collaborate the culture with Islamic elements. They contain core meaning as to pray to the God to give the people better life condition. These traditions are stul lexisting to the present life. Kenduri is still existing especially on the occasion of remembering the death and as a hope that God would likely bless the family.

## 3.2. Anthrop linguistics

Observing the cultural tradition in context of Pantun and Senndung Asahan above is meant to understand the meaning contextually. Pantun and Senandung Asahan are still relevant to contribute their role and strategy to the wider social and cultural context[1]. Therefore, meaning, cognition and context are aspects to be considered. This research focuses on cognition, meaning or advises and context of pantun and Senndung Asahan. Anthropoliguistics views language in the cultural context. It is in line with the thought of Duranti 2007 that meaning, cognition and domain of anthropolinguistics is that sub-field of linguistics which is concerned with the place of language in its wider social and cultural context, its role in forging and sustaining cultural practices and social structures, as such, it may be seen to overlap with another sub-field with a similar domain, sociolinguistics, and in practice this may indeed be so. Buttery is a distinction between these two sub-fields along the following lines[2]. Anthropological linguistics

views language through the prism of the core anthropological concepts, culture and as such seeks to uncover the meaning behind the use, misuse or nonuse of language, its different forms, registers and styles. It is an interpretive discipline peeling away at language to find cultural understandings. Sociolinguistics, on the other hand, views language as a social institution, one of those institutions within which individuals and groups carry out social interaction. It seeks to discover how linguistics behavior pattern with respect to social grouping and correlates differences in linguistics behavior with variable defining social groups, suchas, age, sex, class, race, etc.

## 3.3. Anthropolinguistic Analysis Method

As it is believed that anthropological linguistics views language on the basis of the prism of the core anthropological concepts and culture its analysis method is to seek and to uncover the meaning behind the use, misuse or nonuse of language, its different forms, registers and styles. In lined with this idea Fole18997 explained that the Formal Method in the linguistic analysis of what identify here as "linguistics form" have been based on a formal method of inquiry according to which the properties of linguistic expressions are studied without paying too close attention to the non linguistic correlates of those expressions. The linguist concentrates on linguistic forms without trying to connect them to events and objects in the world they describe[4]. In general, phonologists, morphologists, and syntacticians are more interested in the relationship among different elements of the linguistic system (sounds, part of words, phrases, and sentences) than in the relationship between such elements and the "world out there" that such a system is meant to represent[5].

In this research the researcher would like to view the meaning of pantun and senandung Asahan from both cultural value and linguistic meaning. Durante focuses on cultural aspects mean while eFole focuses on linguistic system. According to Sibarani 2014, he viewed that linguistic anthropology is an interdisciplinary which studies the relation between language and cultural aspects. Pantun and Senandung are both cultural tradition which are certainly cultural forms. Meanings which embodied in them are linguistic system. Therefore it is very beneficial to view them from the two aspects.

## 3.4. Information Technology

In the context of today's life information technology play important role to every aspects of life. It even brings to the change in social, cultural, economic, e ducational, medical,

commercial and other aspects of life. People tend to avoid direct social interaction. They would rather to have distance communication. This allows them to maximally the meet and communication through internet, such as face book, what sup, massagers, and others. YouTube application as well as face book maybe the media that to be implemented by researchers to socialize the result. These twokibds of applications are as popular as others in the present.

## 3.5. Data Analysis

The data analysis were data that to be collected from pantun an senandung Asahan. There were ten pantuns and five senandung were choosen to be presented as data.
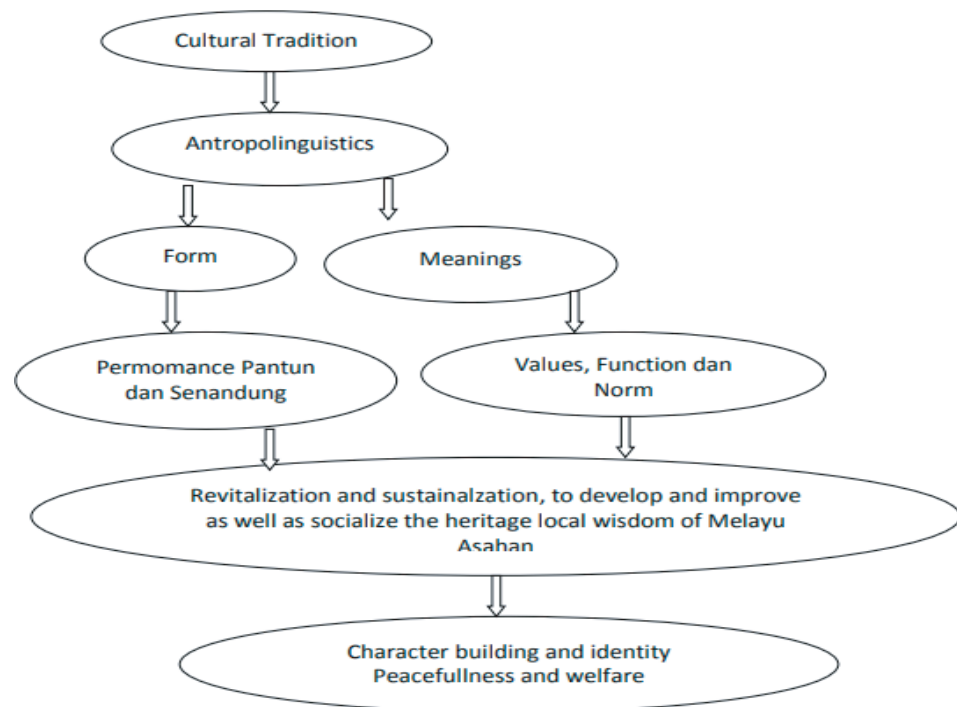


**Figure** 2: Anthropolinguistics could observe the minterm of resulting meaning.

## 3.6. Pantun

1. Akar bamboo bersesap-sesap Anaklah kucing dalam perahu Terbakar rumah menjadi asap Terbakar hati orang taktahu

2. Ayam hutan terbang kehutan Tali tersangkut pagar berduri Adik bukan saudara bukan Hati tersangkut karena budi

3. Ayam rintik dipinggir hutan Nampak dari tepi telaga Nama yang baik jadi ingatan Seribu tahun terkenang juga

4. Bila memandang ke muka laut Nampak sampan mudik kehulu Bila terkenang mulut menyebut Budi yang baik ingat selalu

5. Burung Serindit terbang melayang Mari hinggap diranting mati Bukan ringgit dipandang orang Budi bahasa rangkaian hati

From the forms of those pantun above meaning analys is can be given as follows:

1. Terbakar rumah menjadi asap

Terbakar hati orang tak tahu

It indicates that offending people due to the words uttered may be more dangerous that he fire. It advises that people should be are full to say words

1. Adik bukan saudara bukan

Hati tersangkut karena budi

Good conductor behavior in human is more important than only relativeness or family. Therefore it advises that good attitude may leave a good impression to the whole life of someone

1. Nama yang baik jadi ingatan

Seribu tahun terkenang juga

This has same ideas as the above(2)

1. Bila terkenang mulut menyebut Budiyang baik ingat selalu

It advises that your word or speech is veryimportant to consider.

1. Bukan ringgit dipandang orang

Budi bahasa rangkaian hati

It also advises that attide and speech arevery important in yourlife

## 4. Conclusions

Conclusion can be drawn from the finding of this research and description above. It is concluded Anthropolinguistics is an interdisipler study which studies on three aspects of

concerns. The concerns are on culture, language and other aspects of life. Pantun that is a cultural tradition of Melayu Asahan provides and constribute function and meanings to the life. Local Wisdom that is embodied in the local cultural tradition brings social values to create better, peaceful and prosperous life. Pantun can be well informed and socialized to the life of people in giving advisesor good attitude. Internets and other social medias are strategic ways of transferring cultural values through pantun to the society

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