



## **The Language Power, Acculturation Model towards Urban Society of Transmigration Region: *Wayang Ménak Sasak* Art Studies in Lombok**



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### **Abstract**

The language (oral) was a tool for communicating with each other. Furthermore, through the language (both oral and written) a human was able to express their thoughts to be accepted environment. Therefore, the language as a tool, the human will keep their desire or their ideology unlike puppeteers in performing the Wayang Menak Sasak in Lombok. The language role was actualized by a puppeteer in term of briefing (the counter of Bourdieu theories (2004: 157) that stated the symbolic violence towards the culture, including the language), i.e. opened minded for the society in understanding a language beyond their mother tongue, especially, for the multi-cultural society, unlike Indonesia. In understanding, the local language out of mother tongue for Indonesian societies urged to be actualized as an effort to build a humanist society, i.e. the society who love their nation culture through the culture exchanging between Indonesian citizens forsaking the NKRI (The Unitary Country of Indonesia Republic). Other than language, the art understanding beyond an art that inherited by societies group (ethnic) in this archipelago was urgent to endorsed by the government. Understanding the language and the arts for a society citizen out of the mother tongue and ethnicity within the unitary state of Indonesia was expected that Indonesia citizen understood across culture to their own ethnic culture. Thus, a mutually understanding, mutual understanding to each other will be improved in a culture that was a peace togetherness unlike happened in Lombok.

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## 1. Introduction

The Islam spread in the archipelago is done various ways; one of them is a cultural propaganda that is designed at the puppet shows. Some prominent scholars in Java use a mass media unlike puppets to attract the societies and it is an easier way to communicating to them as a tradition that has developed in the past, namely the Hindu-Buddhist. In the beginning, the puppet story that was from Hindu-Buddhist doctrine often refers to Mahabharata and Ramayana stories, then, adopted an Islam doctrine for the purpose grouping a society. The next on developing, there is an Islam story that referred by several scholars prominent and literature who based on the Book "*Qissa I Emr Hamza*" i.e. a work of Persian literature during Sultan Harun Ar Rasyid reign (766-809 AD). This literary work in Malay became known "*Hikayat Amir Hamzah*." Transliteration in the beginning and its story translation of Amir Hamzah in Java called by "*Serat Ménak*" (Susiyanto, 2010: 1-2).

*Wayang Ménak* (puppet name) appears as a new culture source on Serat Ménak. Its characters name are a difference with Mahabharata and Ramayana puppets name as well as having the purpose of Islam propagation side of an entertainment. It is still growing in Yogyakarta areas, Surakarta, Kebumen, Cirebon, Bojonegoro, and Sasak Lombok. Recently, there is an art variety including *Wayang Ménak*, shadows puppet, *wayang golek ménak* (doll), *sendratari ménak* (*Beksa Golek Ménak*), *Wayang Wong Menak*, and others. The largest *Wayang Ménak* itself is a media for delivering information and aims at the societies so that it can be provided an inspiration to introduce the human characteristics. Due to every language has a moral value that consists of the faith values (Rupa, 2009: 4).

The puppets significance that is a work, creativity, initiative sense and part of Indonesian culture has been recognized by UNESCO as "*Masterpiece of the Oral and Intangible Heritage of Humanity*", has managed not only, unlike an art but also a communication tool for the nation, therefore, it becomes a tool to unite the nation. The status and achievements a large puppets itself were supposed to get a pay attention to be developed and inherited from generation to generation.

The last decades, the arts of *Wayang Ménak* was less attractive by a younger generation, so that, the next years it is afraid to be lost or extinct. It is shown and occurred in Lombok the fact that from year to year, the *Wayang Ménak* interest was wane. *Wayang Ménak Sasak* in the Sasak tradition is to an art (oral tradition) that spoken from one generation to the next, however, if there is no any interesting by the younger generation, there will be in danger puppet or extinction for local cultures (Read Lombok).

Indeed, *Wayang Ménak Sasak* is an oral tradition product that developed in the Sasak society can be used as a learning tool to know the political system, belief systems, livelihood systems, and others. Even, understanding a culture to be completed more if the oral literature elements may include it are carefully studied in order to understand a culture holistically. Indeed the existence of *Wayang Ménak Sasak* today cannot be separated from the role of the Balinese as urban society when Karangasem King IV, ruled by three brothers, namely: I Gusti Anglurah Wayan Karangasem, I Gusti Anglurah Nengah Karangasem, dan I Gusti Anglurah Ketut Karangasem did an expansion to Lombok in 1692 (Agung, 2001: 50). As migrants, an artist role surely (in term of this case is puppeteer artist) is a very needed to hold a broadcast to the societies. As well its role to hold culture acculturation with the local cultures (Sasak) was taken over by puppeteer artists from Bali to keep a harmony between two different cultures (Bali and Lombok).

## 2. Research Method

The study is designed as a descriptive qualitative research. The data were collected by observation, documentation, and interview. The observation was conducted to *Wayang Ménak Sasak* in Lombok. The documentation technique was done by collecting data from documents related to this research. An interview method was done to Lalu Junghur on September 14<sup>th</sup>, 2012.

## 3. Result and Analysis

### 3.1 An overview of *Wayang Ménak Sasak* towards the saga of Amir Hamsyah and Serat Ménak as staging source of Sasak shadow puppet in Lombok

The shadow puppet art in Lombok (Sasak) also called *Wayang Ménak* due to the story was taken from a baboon of *Wayang Ménak*. The *Wong Ménak* tittle (high caste person) in Sasak puppetry is given to Jayengrana that identified to Amir Hamzah figures, unlike expressed Hikayat Amir Hamzah text. Amir Hamzah is an Islam leader that is known as the uncle of Nabi Muhammad S.A.W (Fang, 1991: 271) who heroically participated in the Islam defense when the enemies attack. Regarding Serat Ménak, Amir Hamzah figures, and his heroism was

appointed to be the central figure and he was given a new name, as well as, Wong Agung Ménék, Baginda Ambyah, Sang Ménék Jayengdimurti, and others (Tim Penyusun, 1992/1993: 20).

*Wayang Ménék* history in Lombok has a long story. The existence of the puppetry art in Lombok seems also have been influenced by the puppetry art in Java (Widiastuti, 1987: 5). It can be traced from the text used as a staging based on *Kawi puppeteer* has similarities to the text that used by *Javanese puppeteers*. The puppetry tradition development in Lombok has a version that is quite diverse, which essentially is a means to broadcast tool for Islamic. Thus, the puppetry characters in Lombok using the names as appropriate for Islamic leaders, included Umar Maya, Syeh Tambi Jumiril (Umarmaya's father), Prabhu Nusirwan, Prabhu Rum etc. The figures name are demonstrated on the puppetry art in Lombok as a media to spread an Islam.

The existence of the Sasak puppet art was known *Wayang Ménék* in Lombok within Islamic leaders have a close relationship with *Serat Ménék* in Java. It was known that *Serat Ménék* was composed by Yosodipuro II in Pakubuwono VII era in Surakarta. Fiber Menak composition Yosodipuro II written at ordering into seven volumes, as well as, in accordance with Old Javanese (its fragments). Therefore, in Lombok, there are some text title pragem of *Serat Ménék*, e.g. Bangbari, Gendit Birayung, Bidara Kawitan, Selandir, Dewi Rengganis, and others (Ibid: 5). In the Sasak shadows puppet art shows, the text is written in the *takepan* shapes (the form unlike Lontar scripts written in Jejawen letters) forming included *parikan* or *parigan* also called Bel. Furthermore, in the Sasak puppet shows, it is shown more instead to original one (Hikayat Amir Hamzah) (Interviewed with Lalu Junghur) on September 14<sup>th</sup>, 2012. It is also justified by Ki Sadarudin, a puppeteer in his lecture during the workshop about Sasak puppetry art that held in Taman Budaya Kota Mataram on November 3<sup>rd</sup>, 2012.

Regarding the above description, if it is traced further the *Serat Ménék* history as a Sasak puppet art source, actually, *Serat Ménék* text is modified from Hikayat Amir Hamzah, who is the Malay literature treasury in the theme I Nameh, is written in Javanese language (Compiler Team, 1992/1993: 20). An oldest Teks *Serat Ménék* text was written in 1717 AD by Ki Carik Narawita behest Kanjeng Ratu Mas Balitar, consort of Sunan Paku Buwana I (Puger Prince) in Kartasura (Soerjanto Poespwardoyo and K. Bertens, ed. (1978). The shadows puppet in Java and Bali generally take figures that are derived from Mahabharata and Ramayana text. The characters have also applied the names, unlike public figures that are known in both texts. Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva figures are known Panca Pandawa family and an opposition figure who is the cousin of Panca Pandawa namely Duryodhana, Dusasana and their sisters were known i.e. *Satus* (Hundred). *Korawa* is the character name in Mahabharata story. Whereas, Rama, Lakshmana, Ravana is the characters name in Ramayana story.

The character's name in Lombok puppet art mostly using names, unlike Islamic. This is prevalent, in showing the shadow puppet in Lombok applied Amir Hamzah story and *Serat Ménék* becomes a stories source. They are two texts that are included in Malay scripts repertoire.

### 3.2 An overview of Hikayat Amir Hamsyah Story

It was narrated, in Medain ruled a king named Kobad Syahriar with his prime minister was Khawajeh Alqasy who was close with Bekhti Jamal. One day, Khawajeh Alqasy told to Bekhti Jamal will be getting a disaster. To avoid it, in accordance with his idea, he asked her friend to stay at his house for 40 days. However, in the 39 days, Khawajeh Alqasy invited his friends for sightseeing. On the way, Bekhti Jamal found many treasures. Bekhti Jamal was killed by Khawajeh Alqasy, due to the treasures. Before Bekhti Jamal died, he could entrust his wife pregnancy and his born to Khawajeh Alqasy.

Now, Jamal Bekhti was a widow and born a son named Buzur Jamir. When he was nine years old, he already graduated and became a well-known astrologer. He also can find out who killed his father. Alqasy fears and intended to kill Buzur Jamir. However, the person who he asked to kill him, merely hides him.

Once, the king had a dream, however, Alqasy was not able to interpret his dream. Buzur was invited to come to the palace. He interpreted the dream and told Alqasy crime. Alqasy was killed, all his possessions passed to Buzur. Buzur increasingly becomes popular as an astrologers companion royal. Finally, Buzur Jamir was appointed a prime minister in Medain accompanied Kobad Syahriar king. Buzur predicted would be blessed with the king crown prince named Nusyirwan. It also was predicted that the king would be coming an enemy from Arab. Regarding prediction, the king finally asked them to kill all women who are pregnant.

In Mecca, Abdul Muttalib had a daughter named Amir Hamzah. Servant, Omayya al-Darmri also get child named Amir ibn Omayya. Buzur tasked to kill all pregnant women and newborns, not kill the boy. Instead, he predicted the greatness that carried both slaves and gives the money to their parents. Meanwhile, Kobad Syahriar

king died and was succeeded by Nusyirwan prince. Bekhtek, Khawajeh Alqasy son, he became a minister. Buzur was back to Medain and appreciated as a hero.

Amir Hamzah and Amir ibn Omayya were already seven years old. Their strength was amazing. A wrestling duel was killed in their hands. Amir ibn Omayya has included a naughty student at the school. Once a day, they used to sell teacher's shirt, if they were hungry not hesitate to steal eggs. They also studied with a famous archer. Amir Hamzah obtained Ishak arrow, therefore, his strength was increasing. Furthermore, Amir Hamzah learned weapon game with Jibrail on a mountain. Sulaeman in the park got a horse that is very great, strong, and had various famous arms.

They had saved Mecca tribute that would be sent to Nusyirwan king. Mokbil Halabi, the bandits who wanted it, next on to be a faithful of Amir Hamzah. In Yaman, Amir Hamzah followed the competition and could defeat Hamai Taif princess who just wanted to marry to whom could defeat her. Amir Hamzah did not marry the princess; he gave her to Tauk Tariq, the young man who loves her.

A young warrior was defeated Amir Hamzah, Amir ibn Ma'di Karib, who soon would join the forty brothers. Nusyirwan king heard Amir Hamzah brave, therefore, wanted to meet him. Amir Hamzah came and getting a joyous occasion. Nusyirwan king praised Amir Hamzah horse. A hero did not agree with a welcoming way to Amir Hamzah so that he had finished up. Gustehem, the hero of the Nusyirwan king and others, intended on killing Amir Hamzah. He did not enough ability to fight Amir Hamzah so he and his children could be brought its knees. He and his sons were decided as Islam.

Amir Hamzah fell in love with Nusyirwan daughter named Mihrnigar and flirting in the palace. This made Nusyirwan shield so that the king sent two men to catch Amir Hamzah. Both children captive by Amir Hamzah. Nusyirwan king became agitated, over expertise Buzur, then he became peaceful. On the third day, they were back to their palace.

Nusyirwan king got a letter from the Syelpal king. Regarding, Syelpal told that he had been expelled by a giant namely Lendehur. Bekhti advocated giving Mihrnigar daughter to whoever could kill Lendehur. This recommendation meant, in order to Amir Hamzah was killed Lendehur. Amir Hamzah and his friends went to the Lendehur house. On the way, there were occurred many a strange incident. On an island, they were attacked by strangling human beings. On the other islands, Amir ibn Omayya acquired various magical objects, each of Adam, Ibrahim, Ismail, and Sulaiman. Warmly, their arrival was regarded by Syelpal king. Lendehur war began. No one can defeat Lendehur. Gustehem that enemy to Amir Hamzah, was almost killed by Lendehur. Finally, Amir Hamzah forward defeated Lendehur, after having fought seventeen days.

Meanwhile, Amir Hamzah asked a possibility to get a singer to entertain his self. Gustehem hired a singer to poison Amir Hamzah! The poison made Amir Hamzah slept for forty days. Lendehur who had chosen an Islam, expel Gustehem. Gustehem was back to Medain and reported that Amir Hamzah was killed. Later on, he heard Amir Hamzah was still alive, Gustehem fled to Zubin in Turkestan.

After Amir Hamzah well, he recovered the Syelpal situation. Once secure, Amir Hamzah returned to Medain and Lendehur invited as well. Meanwhile, Nusyirwan king promised to Mihrnigar would marry to his nephew, Olad Merzeban, who has loved to Mihrnigar. With intrigue, Amir ibn Omayya and Lendehur caught Olad Merzeban. They were happy arrest Olad Merzeban, the most wanted was Mihrnigar.

Bekhtek reminded Nusyirwan that requirement marriage with his daughter was Lendehur dead. Lendehur willing beheaded. Hearing the decision, Amir Hamzah did not have any comment. When Nusyirwan king ordered behead Lendehur, Amir Hamzah asked Bekhtek arrested. Amir ibn Omayya caught Bekhtek and hit him repeatedly.

Bekhtek told to Nusyirwan king killing an elderly woman then preach that Mihrnigar died. Everyone was sad, but Amir ibn Omayya suspected it and understood that was all only Bekhtek trickery. Amir Hamzah was very angry; however, Bekhtek argued that he only wanted to test the Amir Hamzah fidelity towards Mihrnigar! Bekhtek still intended to kill Amir Hamzah. He requested that Nusyirwan king reported that there were three kings refused to pay tribute and anyone who could defeat them, would be given Mihrnigar become a wife! Due to a true love, Amir Hamzah willing to have that condition. Qarun who guided was ordered to poison Amir Hamzah. However, before it had been done, he was arrested, but without convicted. In Greece and Rome, Amir Hamzah succeed. Adir, Yunan king was killed, his nephew to be Islam. Meanwhile, Rum king stated that all his nephew willing to be Islam. In Egypt, Amir Hamzah was tricked, arrested by Aziz. He was arrested on an island. Mokbil heard this incident and went to the island. The king of the island had married with Aziz daughter namely Zuhrah Banu. Ibrahim appeared to Zuhrah Banu and asked him to marry Mokbil, to free Amir Hamzah! Zuhrah Banu killed her husband and returned the gun that was used. Meanwhile, Aziz was killed by his own daughter.

The wed between Zuhrah Banu and Mokbil was held, after Zuhrah Banu to be Islam. It was also narrated that his daughter of Aziz, Nasir Syah also fell in love with Amir Hamzah, however, Amir Hamzah refused to marry him.

Amir Hamzah attacked Nusyirwan king. Gustehem with his children were killed by Amir Hamzah. Amir Hamzah wounded by Zubin and brought by his horse to Mecca. Amir Hamzah was hungry, Muhrnigar stole some food for him. Repeatedly, Amir ibn Omayya entered the enemy camp. One day, the king of Nusyirwan, Bekhtek, and Zubin were kidnapped. Nusyirwan was not harmed, however, Bekhtek and Zubin must pay a ransom, suffered a blow and had to cut the beard, then let them free!

It was narrated, in Bukit Qaf (mount name) there were two cities. The one was under Azra King who was Islam fairy; another one was under the command fairy infidels led by Ifrit. Ifrit expelled Azra. A minister namely Azra, Salasil suggested asking a help to Amir Hamzah. Amir Hamzah came, then, fight Ifrit and killed her. Azra gave Sulaiman magical hat to Amir Hamzah. On the way home, Amir Hamzah slept and was arrested by the Habra Diw, Ifrit son. Amir Hamzah awoke and killed Habra Diw. Amir Hamzah fell in love to Asman, the king nephew and marry her. This marriage was born a daughter named Quraisy. Amir Hamzah described the beauty of Muhrnigar princess, Asman was jealous and run away. Amir Hamzah looked for everywhere, then presented Khidir and warned Amir Hamzah about the dangers that would be faced and gave him a piece of string.

Amir Hamzah entered a cave while dispelled any jinn who live in it. Then, he found a beautiful garden. In this garden, Amir Hamzah deceived by a pagan fairy. Fortunately, there was a bird that saved him. In another garden, a fairy pagan pleaded for his life and promised to show the way out for Amir Hamzah. Furthermore, Amir Hamzah got a free who was arrested by Sulaiman by an elderly woman query. Jinn did not know a kindness due to they wanted to kill Amir Hamzah. Amir Hamzah was angry and wanted to kill that jinn. Jinn apologized and awarding a marvelous horse to Amir Hamzah.

Once upon the time, all peoples were hungry. Amir ibn Sa'di Carib asked some food to caravan while fending off pirate attacked. In a palace, he was elected become the king. He married but at the following day his wife dead. He refused buried with his queen. He then was arrested, next to come to Amir Hamzah. The entire population to be Islam.

Amir Hamzah and Amir ibn Omayya entered the city. All people were happy. On the next day, there was a war. The all enemy's army completely were defeated, many spoils were obtained. Bekhtek, Zubin, Nusyirwan fled to Homum in Damascus. The massive celebration held for forty days. Amir Hamzah sent messengers to Homum in Damascus. The battle occurred, the Damascus army was killed. Meanwhile, Nasir daughter was a pregnancy in the less reasonable way. At the night, Nasir daughter dreamed and went looking for Amir Hamzah, however, no one in the tent. A piece of cloth that had ever been used by Amir Hamzah took by Nasir daughter and used it, to wipe his own body. Due to that, she became pregnant and gave birth a son named Omar ibn Hamzah. Amir Hamzah was happy to see his son.

Amir Hamzah formally proposed Muhrnigar. This proposal was well approved by Nusyirwan king. Bekhtek suggested in order to Zubin palace was robbed! This suggestion exactly echoed by Amir Hamzah. Zubin entire property was confiscated, his nephew namely Gul-ruk become a wife by Omar ibn Hamzah. Her mother also was his wife, both Amir ibn Ma'di Karib and Amir ibn Omayya. To celebrate this marriage, the whole city was decorated. Later on, Gul-ruk childbearing named Kobad. Nusyirwan king was very happy his grandson. The child was told grew up quickly.

Zubin incited Nusyirwan and Bekhtek run away to Behman in Turkestan. Amir Hamzah army arrived and then set on fire. Behman and Bekhtek could be defeated. The news that the Mecca was besieged by Syaddad Abu Omar Habsyi. Amir Hamzah returned to Mecca and break down enemies attacked. Syaddad Abu Omar Habsyi becomed Islam. He was not satisfied with Nusyirwan and directing his troops to Medain. Nusyirwan king and Bekhtek were arrested. Nusyirwan thought he was killed by Shaddad and asked Zubin and Behman attacked Amir Hamzah armies! Behman as well was promised to Muhrnigar as a wife. Behman besieged Amir Hamzah armies he was killed by Omar ibn Hamzah in a battle.

Hurmuz would be free Nusyirwan father's from Shaddad captivated. His mother asked for help from Amir Hamzah. Shaddad merged with Zubin army. Kobad, Amir Hamzah grandson was killed by a servant of Zubin. Shaddad was killed by Lendehur. Zubin quietly closed to Muhrnigar and injured him. Muhrnigar died. Amir Hamzah was very mournful. At the night, Nabi Ibrahim tried to entertain Hamzah and assured that he would get a more beautiful wife!

Qaren, Akko king's son plotted revenge Amir Hamzah. Amir Hamzah and Mokbil were kidnapped and imprisoned. Qaren sister got a revelation to free Amir Hamzah then married her. Amir Hamzah was free; Qaren was arrested and killed for refusing become Islam. A massive party was held to celebrate his marriage with the

Qaren sister. Alju-Syeh Gezi, Qimas, and Keyus successively invaded Amir Hamzah armies. The three were beaten and forced to be Islam. Meanwhile, Amir Hamzah also fell in love and married with Gil-Sowar daughter. Chinese princess, Urnekir whose love had ever refused by Amir Hamzah became jealous. He wanted to kill Amir Hamzah and his new wife. Urnekir plan was failed, he was killed by Gil-Sowar princess. Nusyirwan was very sad due to she was his beloved. He posed, unlike a trader that wanted traveling to China. On the way, a highwayman, Behram robbed them. The Kings that was visited not believe Nusyirwan was. Finally, Nusyirwan worked with the guard's fire for getting some food, he masqueraded. The Queen wrote a letter asking Amir Hamzah to find Nusyirwan king! She was very surprised known Amir Hamzah who saved her. She thanked Amir Hamzah. Amir Hamzah marriage with Nusyirwan daughter other was held. Bekhtek disappointed then had a bad plan to Amir Hamzah.

Erdebil king, Cup Gurden, and Malek king, inedible Bekhtek incitement thus to mobilize his troops against Amir Hamzah. Both of them could be defeated then become Islam. Meanwhile, Gil-Sowar daughter had given birth. He did not want to keep him, therefore, swept out to the sea. Asman daughter collected and raised her in the Mount Qaf. The child name was Badi ul-Zaman. After great, Badi went looking for his father happily. Meanwhile, Semendun-hezar-dest was supposedly invincible, kidnap one of Amir Hamzah children and she then had killed. The king of Herum and Bardada who never lost even was defeated by Amir Hamzah. His sister was married Amir Hamzah.

Amir Hamzah was very angry at Bekhtek who created many murders. He masqueraded unlike a cook and hashed Bekhtek. His meat was cooked next presented to Nusyirwan king. He was anger to Buzur, due to he could not predict that event. Hurmuz, Nusyirwan son ascended the kingdom throne. Buzur son named Siyawekhasy, Bekhtek son, Bakhtiar became vizier. Hurmuz strongly was influenced Bakhtiar, then, agreed to ask the other kings for attacking Amir Hamzah. Gawilingi delivered Zerduhsht led his tiger troops attacked Amir Hamzah armies. The tiger troops were destroyed Herum and Amir ibn Omayya. Sersal, Dal prince who ate human flesh, requested his help. Hurmuz every day must provide a human flesh for her. Hurmuz regretted. Siyawekhsy, Buzur son recommended asked a help to Amir Hamzah! He was willing to help, so far, Hurmuz would be Islam. After a fierce battle, finally, Sersal was defeated, tied by Amir Hamzah. He then was Islam. Furthermore, there were two kings conquered and become Islam. Finally, Gawilingi as well as conquered by Amir Hamzah and repented. Zerduhsht was on fire and died in his room. Both Zerduhsht daughter who came for killing as well as killed by Amir ibn Omayya.

Amir Hamzah would see Nabi Muhammad. Nabi Muhammad had a welcoming well. Amir Hamzah learned Islamic and obeyed all his orders. Meanwhile, Muhammad got a news that all unbelievers were gathered against it. Soon, there was a fierce battle. Gawilingi was killed Pur Hindi. Amir Hamzah was angry and kill Pur Hindi. Ibu Hindi collected troops from Rum, Syam, Habsyi, and Zengebar nest to be surrounded Amir Hamzah's camp. Hurmuz could also be persuaded to join an attack. Hurmuz departed with thousand troops to Mecca then had arrived in Ubud hills. During the battle, Nabi Muhammad troops were ravaged enemy troops. An Islam heroes, Lendehur, then Sa'd ibn Omar, Amir ibn Sa'di Karib, one by one died. Ali feet arrowed, as well as Nabi Muhammad teeth broke in two sticks.

Amir Hamzah heard Nabi Muhammad was defeated, he was very angry. He raged, killed them all. When Hurmuz appeared, he chased and arrested him. Hurmuz body was beheaded into two Amir Hamzah. The other infidels chased until they ran away. He returned to war the loot was very much. Amir Hamzah experienced an anxiety due to his feet horseshoes had been lost. He remembered Buzur prediction stated he would die if the horseshoes away. He thought to himself, "I've defeated all the heathen, who could kill me?" At that time, Pur Hindi mother's who had along cut the horse hooves. He fell from his horse and killed by Pur Hindi mother was. Then, she remembered that Amir had a daughter who will surely take revenge on him. Therefore, she went to Nabi Muhammad for apologizing. Nabi Muhammad forgave her.

A few days later, Asman and Quraish came with a thousand fairies to Mecca and asked that Pur Hindi mother's handed over to them. Due to on, that time al-Jin revealed. Nabi Muhammad explained to Amir Hamzah daughter that if her father had not died, therefore, not be able to achieve the creed and lives in heaven. Amir Hamzah daughter, Asman, and Quraysh, Nabi Muhammad told them to look at the sky! They had seen Amir Hamzah was sitting in heaven, and highly exalted Allah Ta'ala. Asman and Quraish then praised the Allah (God).

### 3.3 Wayang Ménak story on Sasak puppet version

Unlike it was described above that Sasak baboon puppets story takes on Amir Hamzah history and *Serat Ménak*. The story of Amir Hamzah, we had known came from Persia (Fang, 1991: 261) that after arriving in Java

and recomposed in a literature that was known as *Serat Ménak*. It was then becoming a source of Sasak shadow puppet shows in Lombok. This composition is reasonable considering with Amir Hamzah story as one of the Islam heroes in Arabic, therefore, Nusantara poet (read: Java) then was quoted into seven volumes or seven episodes.

In Lombok, the episodes are in *Serat Ménak* (also called BEL) re-interpreted and created by kawi puppeteer become several episodes, therefore, appeared some actors in accordance with the local social cultural background. Rengganis story, Bang Bari, Alam Daur, Kobar Sundari, Magada, Nusantara and so on. Those are a creation story that was taken from *Serat Ménak* (BEL). Furthermore, in Sasak shadows puppet, the *Serat Ménak* 1 up to 4 is still performed, however, the story of 5 up to 7, no one dares to perform it due to it is related to the Amir Hamzah death story (in Lombok known as Lahat).

According to Ki Dalang Sadarudin (interview in Forum Discussion Group) in Sarasehan (unlike workshop) event "Wayang Ménak Sasak" the Art Revitalization that is almost extinct in Taman Budaya, NTB, Mataram on November 5<sup>th</sup>, 2012), Lahat story (Lahad in Hikayat Amir Hamzah text) (Fang 1991: 279) was performed in 1986 by Ki Dalang Amaq Jati form Jelantik (Central Lombok). It was a scary performing due to it was full of mystical stories. According to Ki Dalang Sadarudin performed end, his *Labakan* lamp (Blencong Bali/Java) slowly turn off after leaving Amir Hamzah death figure. After he done performing, for a month he is every evening saying a mantra on that place. Having performed Lahat character, he stopped to be a puppeteer. "The performance was held by him for charity in building a mosque, it may be doing that because in a holy place," It was stated by Ki Dalang Sadarudin (interviewed by phone on April 16<sup>th</sup>, 2016).

### 3.4 Mastering a language role and local art in urban society acculturation upon transmigration area

A language can be used for influence even controlling people's minds (Jones dan Shân Wareing, 2007: 57). Regarding above, *Wayang Ménak Sasak* performing in Lombok applied Balinese ethnical model. It is one sample an acculturation through language. The shadows puppet with *Ménak* figures in Sasak also other characters generally is performed in Lombok local language, i.e. Sasak language. Therefore, the new ethnic comers in Lombok, Bali has played an important role in entertaining Lombok societies, especially, in term of puppetry art.

Mastering a local language is an absolute requirement if someone wants acceptable in the new environment that he occupied. On the one hand, the strategy of mastering Sasak language by urban area in respecting Balinese society (minority societies) in Lombok. It has been proved that no matter how nice the relationship between immigrants (represented by Balinese ethnic groups) with origin society (represented by Sasak). On the other hand, mastering a local language than other, the arts ability as a local artist in the urban transmigration area wherein they are also needed to be a teacher in there.

An artist level in society is considered to have more ability, not only due to his talent but also the surname reward called '*Empu* (masters)', for a person who experts at making a *keris*, proving that an artist valuable is appreciated by their environment. At least, an artist is distinguished, in terms of their position in society, providing them an additional title. It can be likened to a priest (societies leader) in carrying out duties in the religious realm, so that, what was said by an artist, priest, even if it is able to obtain a degree humanist, their speech will be heard by the public as always.

The ability mastering a local language plus Balinese can perform a shadow puppet expertise, even making a puppet art, nowadays, is a good teacher. In Lombok itself, in 1990 - 2000 a puppeteer named Lalu Nasib (deceased), was known as the innovative puppeteer became famous due to his ability speech a Sasak language to replace an old Javanese language.

Previously, the puppeteer commonly used an old Javanese language; therefore, the audience is an elderly only (rangga-sangaji-blogsprot.co.id). Since he translated old Javanese into Sasak language, and innovative performing, finally, the art of Sasak puppet beloved by all society level.

## 4. Conclusion

Our society arrogance in nation living, especially, some regions in Indonesia, are still quite high. The potential conflicts due to a society arrogance are possible caused various tribes, customs, and beliefs of our society. Therefore, there is a different appreciation a part of our society in diversity defined, so that, led a conflict both vertically and horizontally. Supposedly, it is important to manage, not cause wider access, causing a split in living as nationality.

A model manages a conflict, especially for urban society (transmigration) in the Indonesia archipelago, is the Balinese characters who lived in Sasak, Lombok. Through, their art skill, particularly the shadow puppet as a

tradition art that was brought from Bali, when they entered Sasak expansion in late 17<sup>th</sup> centuries ago, then they develop in new areas (read: Lombok). The Sasak language acquisition is as a shadow puppet media with Menak characters as well as an appropriate strategy of Balinese on acculturation. The capabilities in performing arts and other arts must be adhered by the local society to be easy in communicating!

The other significance is played Balinese at Lombok, in maintaining a harmony with Sasak is an ability in terms puppet compliments tool. Last but not least, the performance looks like Jro Nyoman Kantun style. This is a good model to be the best teacher in art. Due to, Bali has an excellence in their arts. These can be imitated by other society in another area when the acculturation is conducted in a new area of Indonesia archipelago.

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