The Similarities and Differences of Hang Tuah and Cindua Mato Characters

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Abstract: The Malay and Minangkabau people are those who like to speech and act on literature. This can be seen through the existence of several genres of literary works from those ethnic, ranging from the form of saga, tale, and legend. Among them are Hang Tuah and Cindua Mato saga. Hang Tuah saga grew and developed in Malay society, while Cindua Mato saga grew and developed in Minangkabau society. Both sagas are interesting to be studied as an analytical study. First, Hang Tuah and Cindua Mato saga is a great literary work owned by both ethnic groups. As a masterpiece, they both have an appeal to be analyzed in many ways. Secondly, Hang Tuah and Cindua Mato figures by both ethnic communities have become a big myth. Hang Tuah became myth by the Malay community as a brave and loyal figure to the king. So did with the figure of Cindua Mato who became myth by Minangkabau society as a brave and loyal figure to the king. As with other literary works, Hang Tuah and Cindua Mato saga contains the aesthetic, moral, and cultural elements of their owners. It is as stated by Taum that oral literature has an aesthetic effect and moral context as well as a particular society culture. This research analyzed and examined the cultural similarities and differences (characters) in Hang Tuah and Cindua Mato saga. This study is expected to produce the same perception of both sagas. Likewise, the possibility of a kinship element exists between ethnic Malay and Minangkabau.

Keywords: similarities; differences; Hang Tuah; Cindua Mato

Persamaan dan Perbedaan Karakter Hang Tuah dan Cindua Mato

Abstrak: Orang Melayu dan Minangkabau adalah mereka yang suka bertindak tutur dalam sastra. Hal ini terlihat dari keberadaan beberapa jenis karya sastra dari suku tersebut, mulai dari bentuk hikayat, dongeng, dan legenda. Di antaranya adalah kisah Hang Tuah dan Cindua Mato. Kisah Hang Tuah tumbuh dan berkembang di masyarakat Melayu, sedangkan kisah Cindua Mato tumbuh dan berkembang di masyarakat Minangkabau. Keduanya sagas menarik untuk dipelajari sebagai studi analitik. Pertama, Hang Tuah dan Cindua Mato saga adalah karya sastra hebat yang dimiliki oleh kedua komunitas etnis. Sebagai mahakarya, keduanya memiliki daya tarik untuk dianalisis dalam banyak hal. Kedua, tokoh Hang Tuah dan Cindua Mato oleh kedua komunitas etnis telah menjadi mitos besar. Hang Tuah menjadi mitos oleh komunitas Melayu sebagai sosok yang berani dan setia kepada raja. Begitu pula dengan sosok Cindua Mato yang menjadi mitos oleh masyarakat Minangkabau sebagai sosok yang berani dan setia kepada raja. Seperti karya sastra lainnya, kisah Hang Tuah dan Cindua Mato berisi unsur-unsur estetika, moral, dan budaya dari pemiliknya. Sebagaimana dinyatakan oleh Taum bahwa sastra lisan memiliki efek estetika dan konteks moral serta budaya masyarakat tertentu. Penelitian ini menganalisis dan memeriksa persamaan dan perbedaan budaya (karakter) dalam kisah Hang Tuah dan Cindua Mato. Penelitian ini diharapkan menghasilkan persepsi yang sama dari kedua kisah tersebut. Demikian juga, kemungkinan elemen kekerabatan ada antara etnis Melayu dan Minangkabau

Kata kunci: persamaan; perbedaan; Hang Tuah; Cindua Mato
INTRODUCTION
The Malay and Minangkabau people have been known as a talking and literary society for a long time. It happens no other, according to Endraswara (2011, p.152) because man is a homo fabulans, who love to speak and literature. From the habit of speaking and literature then born some forms of literary genre (oral), ranging from the form of saga, tale, until the legend. As the name implies, literature is a literary type delivered by the owner by the way spoken. According to Fang (2011, p.1-2), "Oral literature is a literature that is delivered by way of spoken". Oral literature is a work that is spread from mouth to mouth hereditarily (Endraswara, 2002, p.151). It also happened to Hang Tuah and Cindua Mato saga which its delivery system was done by word of mouth. In addition, by using subtle and meaningful languages (Eagleton 1988: 4), they are also passed down from generation to generation, having an aesthetic and moral context, as well as the cultural effects of society (Taum, 2011, p.21). According to Teeuw (1984, p.120), Aristotle has laid a firm foundation on the view that literary works as autonomous structures.

Among the oral literature living in the midst of ethnic Malay and Minangkabau are sagasare very popular in the middle of society. Its popularity is because both have a subtle language and solid meaning. Both sagasare also rich of cultural values. Both sagasare interesting to be studied as an analytical study. First, Hang Tuah and Cindua Mato saga is a great literary work owned by both ethnic groups. As a masterpiece, they both have an appeal to be analyzed in many ways. Secondly, Hang Tuah and Cindua Mato figures by the two ethnic communities have become a big myth. Hang Tuah storied by the Malay community as a brave and loyal figure to the king. Also with Cindua Mato figure who by Minangkabau society believe as a brave and loyal figure to the king. As a great literary works, both of the stories are also interesting to be seen more closely about the similarities and differences that they have. Especially the similarities and differences of characters contained in both saga. This study’s result will certainly in the same perception of both saga and kinship owned between ethnic Malays and Minangkabau.

Through the study of both sagas, its expected can exposed the wealth of thought, owned traditions, and forms of lifestyle belonged to both communities. It is as mentioned by Zaimar (1990, p.1) that literary works shows thoughts, life, and traditions that live in a society. Therefore, by studying a literary, as well as examine the thoughts, traditions, and lifestyle of a community owner. Thus, to know the mindset, life, and traditions of Malay and Minangkabau people, the study can be conduct and analyzed the forms of literary works owned and exist by both ethnic groups. One of them is conducting studies and analysis on Hang Tuah (Malay) and Cindua Mato (Minangkabau). Hang Tuah and Cindua Mato sagasare a very popular story in Malay society. Likewise Cindua Mato saga is a very popular saga in Minangkabau society. Even the Cindua Mato saga by the Minangkabau people has a high historical value, especially with regard to the Minangkabau Empire in the past. Both are great literary creations and have a very important position in the history of the development of the Indonesian literary world, especially the old prose. The results of the study will certainly strengthen the social and cultural relations between the Malay and Minangkabau communities. They can more coexist and uneasy to be broken down by other ethnicity.

There are several theories that can be used as the basis of the second study of saga, such as through the use of structuralism theory, intertextuality, and theory of literary receptions. According to the theory of structuralism, literary works are assumed to be phenomena that have structures which interconnected with one another (Endraswara, 2011, p.49). Literature is a process of communication, the process of dialogue between the author and the reader on a continuous basis (Seger, 2000, p.30). Literary work is a system consisting of
The study of literary receptions is a study that sees more literary relationships with readers. According to Juss in Endrawara (2011, p.123), literary works are not the monuments which tell meaning. The literary work is like an orchestra, always giving the reader the opportunity to present a new resonance.

According to Bakhtin (1986, p.104-107) that in a literary work there is a dialogue between inner texts (such as aesthetics, imagination, and illusion) and the external text of the author's experiences, such as ideology, history, morals, and culture. Pradopo (1995) states that every literary works have some sort of the attachment of history together with the following attachment. In addition, Ratna (2003) believes that words are the intersection of textual impression, dialogue between writers and readers, respondents, characters, and socio-cultural context. Its literary structure is always seen as connected to other structures and always reads the help from other texts. The idea of intertextuality is to incorporate text into its socio-historical context.

This research compares two texts: Hang Tuah text and Cindua Mato text. The method used in this intertextual analysis is the same as used by Junus (1999) and Aveling (2012), which is analyzing the intertextual by comparing the two texts and describing the results of a new interpretation of the two texts.

Esten (1999) has analyzed the text of Cindua Mato's play and Kaba Cindua Mato's text. The results obtained are various editions of Cindua Mato text is a traditional understanding of Cindua Mato. Wisran Hadi's Cindua Mato play is a new understanding of Cindua Mato's myth.

Fikyindra (2015) obtained the data that Hang Tuah characters are; a) brave, wise, clever, religious, and obedient. The plot in Hang Tuah saga Volume 1 by Muhammad Haji Saleh includes situation, generating, circumstances, climax, denouement. With backgrounds: (a) Place background, (b) Timeframe, (c) Background atmosphere, (d) Social background. The values are divided into three values: (a)
Religious value, (b) Social value, and (c) Individual value.

Yullia (2014) has also obtained the data that Hang Tuah saga as hypogram and Admiral Hang Tuah tale as a new work (transformation) as follows. The story of Hang Tuah saga has more characters and characterizations, plot, background of time, different theme with Admiral Hang Tuah tale. Hang Tuah saga started the story with a kingdom from the land of heaven while Admiral Hang Tuah tale directly told about Hang Tuah. So when reading Hang Tuah saga the reader feels carried on the story of ancient times, different when reading Admiral Hang Tuah tale readers only know the story simply like that and ended happily. Hang Tuah saga has historical elements. Admiral Hang Tuah tale ends happily, proving that Admiral Hang Tuah tale serves as a consolation story for the Minangkabau community. In the preface of Admiral Hang Tuah tale it is said that this tale originated from Melaka until became a tale in Minangkabau. From this research it is advisable to develop research on Admiral Hang Tuah tale and Hang Tuah saga that may not yet be revealed.

Wulandari (2016) said that the results of her research were (1) Minang women in Cindua Mato tale showed the image of Minang women of ancient times that were identical with adherence to custom and understood his position as a Minang woman. In the novel Memang Jodoh, the portrait of Minang women focuses more on cases or unfair treatment because the minds of people or leaders of certain people who do not lead to custom should be referred. (2) The comparison of Minang women in Cindua Mato tale and the novel Memang Jodoh with Minangkabau culture has provided some important notes, that Minang women have some prominent positions both for unmarried and married woman.

Ruaidah (2017) explained in her research article entitled "Feminism Ideology in Cindua Mato Tale" that Cinduo Mato Tale representing the role of Minangkabau women. Bundo kanduang has an imaged as a kind woman who is gentle, authoritative, and has the ideology of power as a leader in a wide area. For Minangkabau, the position of women has a special position in the house as well as in custom.

METHOD

The research method used in this study is the method of content analysis, which provides an interpretation, understanding, of the observed object (Ratna, 2011, p.44). in this case hikayat Hang Tuah and Cindua Mato. The content analysis method, almost the same as the descriptive method. According to Ghony and Almanshur, (2012, p.89), the method of descriptive aims to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals as well as in groups. The content analysis method was used in the second comparative study of the saga intended to find out the similarities and differences that Hikayat Hang Tuah and Cindua Mato had as a great saga owned by Malay and Minangkabau communities.

RESULTS AND DISCUSSION

Analysis and interpretation of the similarities and differences between hang Tuah saga and Cindua Mato can be done from the aspects of structural theory, intertectuality, and theory of literary respection. Especially regard with aspects of themes, characters, character traits (characters), and cultural values.

From the aspect of the theme, Hang Tuah saga and Cindua Mato have in common, it is equally raised the element of slander as the element that builds the story. Hang Tuah several times gets slander committed by the palace soldier named Patih Kerma Wijaya so Hang Tuah must leave the king’s palace for several times and hide away in exile. The first Hang Tuah hideaway is he was slandered by doing something bad to the court ladies so that he must hide into the Indrapura area. The second hiding, he gets slander to have done something bad with the consort of the two kings so he must hide upstream of the Malacca River. Also
because of Imbang Jayo’s slandered against Dang Tuanku (Bundo Kanduang’s son), so that Bundo Kanduang and his son (Dang Tuanku) get embarrassed, with the annulment of Dang Tuanku’s engagement with Puti Bungsu. Likewise with the fake news spread by Imbang Jayo to the public that Dang Tuanku has an incurable disease so that Puti Bungsu’s father feared his daughter would be a single. Hang Tuah’s character must concede of his feelings because Tun Teja finally married by the king as his second consort. Likewise with Dang Tuanku who disappointed because her lover named Puti Bungsu will be married by Imbang Jayo. In the end Imbang Jayo also disappointed because the candidate of her lover, Puti Bungsu, finally married Dang Tuanku.

From the aspect of characterization (character and figures), Hang Tuah character for the Malay society is certainly not strange anymore because it has become a hereditary myth as a magic (mantraguna) figure. The figure of a knight who has been proved for his success. Also with the figure Cindua Mato, for Minangkabau community is not a stranger anymore because it is known as a knight figure whose success was very extraordinary. The prosperity of Hang Tuah’s characters as well as his friends (Hang Jebat, Hang Lekiu, and Hang Kesturi) quells the pirates (Lanun) in the South China Sea which always disrupting the merchant ships. The next treasure is his success in securing the king’s palace environment from riots. The next success is able to subdue his own friend who also has the same virtue, namely Hang Jebat. In Cindua Mato saga also, Cindua Mato character succeeded in winning the resistance by the thieves on Tambun Tulang Hill until they declared themselves to be the loyal followers of Cindua Mato. Likewise, Cindua Mato finally succeeded in killing the character of Tiang Bungkuk which had been difficult to subjigate.

From the aspect of character, the hang Tuah and Cindua Mato characters have the same character, which is always faithful devoted themselves to the king. Although he has got some pressures several times from the king, his love to the nation and the country is very high, against anything else. When he was asked to return to the palace by the king from his hiding in Indrapura, he states wholeheartedly ready to return to devote himself to the king. Similarly, when he was summoned by the king to the palace from his hideout in the Malacca River, he happily expressed his readiness to devote himself back to the king. This attitude is only inside of someone who really has a sense of love to the country and nation above love to himself. Also with the figure of Cindua Mato, who is ready to sacrifice himself to go to the Ngiang River in the area of Si Kalawi to attend the feast of Puti Bungsu. Tambun Tulang Hill had been so feared by the traders because it is famous for its sadistic robbers he faced earnestly. He did not think anymore how the life of his wife later if he died. Likewise, when facing the father of Imbang Jayo who is very famous with his magic, there is no fear in his. There is only one determination for him, which can give something best to the king and uphold justice and truth on this earth. Hang Tuah and Cindua Mato turned out to be two characters that have the same character, which has the same high servant of the king.

From the aspect of social values, Hang Tuah and Cindua Mato figures are equally able to socialize well in the midst of their society. Both are the figures who always uphold the values of society so that its presence in the middle of society is very acceptable. People will feel very lost when this character is not present in their midst. Hang Tuah is a sadistic character in front of his opponents because if doing things that harm the society, then does not hesitate to be dealing directly with him. Hedares to kill if he thinks endangering the community. Just look what Hang Tuah did to the pirates (Lanun) in the South China Sea (killed). Likewise the riots that do the commotion in front of the king’s palace. Hang Tuah figure is feared by his opponents. The same thing is in the figure of Cindua Mato. His successes to crush the leader of robbers.
Garuyuang kingdom. Dang Tuanku (in Cindua Mato saga) directed his subordinates to submit the message, but Cindua Mato, a loyal friend of Dang Tuanku, never escaped due to the slander that directed against him. He still remained in the palace. Another difference is Hang Tuah (in Hang Tuah saga) did not marry his girlfriend Tun Teja because his lover was finally declared herself as the king’s wife. While the character Dang Tuanku (in Cindua Mato saga) finally succeeded in marrying her lover (Puti Bungsu) after her lover was successfully re-kidnapped from Imbang Jayo in the Ngiang Riverto Pagaruyung. Dang Tuanku and Puti Bungsu live happily until they fly to the sky.

Furthermore, Hang Tuah character had to kill his own colleague, Hang Jebat, because ordered by the king, due to his actions in making a commotion in the palace environment which made the king very worried about. Although Hang Jebat is actually an old friend from his childhood, they both also triumph over the pirates in the South China Sea. They were crushed the riots that do the commotion in the palace together. He is a friend who always helped him in carrying out the duties in the king’s palace. It did not happen to Cindua Mato figure (in the saga of Cindua Mato). Dang Tuanku as a friend of his childhood who he is always defended from any danger that might be happen. This evidenced is when he received a mandate from Bundo Kanduang and Basa Ampek Hall to attend the feast of Puti Bungsu with Imbang Jayo in Ngiang River. Dang Tuanku entrusted the message, if it could be possible that his lover, Puti Bungsu, brought to Pagaruyung. As a loyal friend, Cindua Mato carries out his friend’s message. Cindua Mato made his friend happy because he succeeded in marrying Puti Bungsu. It is remarkable local wisdom possessed by the Malay lands and Minang realm (Minangkabau).
CONCLUSION
Based on the analysis and interpretation that has been done on the text of Hang Tuah and Cindua Mato then obtained the elements of similarities and differences that are owned by both of texts. From the aspect of equation, the equation that the two texts have is; (1) lifting the element of slander and shame element as the main theme. Hang Tuah character get slander from a palace guard named Patih Kerma Wijaya for several times so he also has to run away to save himself for several times. Also with Dang Tuanku character. Dang Tuanku get slandered by Imbang Jayo that he suffered an acute illness that could not be healed so Puti Bungsu must accept Imbang Jayo’s proposal, if she did not want to be single. The slander that Kerma Wijaya patronized against Hang Tuah made Hang Tuah embarrassed in front of the crowd. The same happened with Dang Tuanku. Imbang Jayo’s slander made the environment of Pagaruyuang's palace ashamed so Cindua Mato was sent to take the responsibility of the slander caused by Imbang Jayo; (2) From the aspect of the figure, Hang Tuah and Cindua Mato is a figure who’s the society believes as a brave character and has tremendous strength. Because of that, Hang Tuah succeeded in crushing the lanun, rebel, and riots in the palace. Cindua Mato, also, because of his courage and bravery, he succeeded in crushing the thieves in Tambun Tulang Hill, killing Imbang jayo who made all of those slanders, and Tiang Bungkuk (the very haunted father of Imbang Jayo) who wanted to kill him (Cindua Mato) for killing his son named Imbang Jayo; (3) From character aspect, Hang Tuah and Cindua Mato characters are very loyal figure to their king. According to Liaw Yock Fang (2011, p.442) the loyalty shown by the people and the palace guard shows the sovereignty and greatness of the Malay kings. With sovereignty it is expected that all of the people are afraid of and show their trully faithful and obedience to the kings; (4) From the aspect of social values, Hang Tuah and Cindua Mato figures are equally able to socialize well in the midst of their society. Both are the figures who always uphold the values of society so their presence in the middle of society is very acceptable; (5) From the aspects of cultural values, especially Malay and Minangkabau cultural values. Malay cultural values as embodied in Gurindam Dua Belas by the Malay master writer, Raja Ali Haji. Also with Minangkabau cultural values, as embodied in Malaypetatah-petitith custom, these two sagas are rich of cultural values.

From the differentiation aspect, the differences between the two texts are (1) Differences in the theme aspects which construct both text stories. The slander contained in the Hang Tuah saga is directly addressed to Hang Tuah characters, while the slander contained in the Cindua Mato saga is only directed to Dang Tuanku (the son of Pagaruyuang king). The shame is immediately felt by Hang Tuah while in the Cindua Mato saga the embarrassment directly to Dang Tuanku character and Bundo Kanduang as the king. Another difference is when Hang Tuah get slander, he immediately escape from the palace, while Dang Tuanku remain in the palace; (2) Hang Tuah (in hang Tuah saga) was not married to her lover named Tun Teja because her lover was finally declared herself to be the king’s wife. While the character Dang Tuanku (in Cindua Mato saga) finally managed to marry his lover (Puti Bungsu) and Dang Tuanku and Puti Bungsulive a happy life. Thus it can be concluded that both the inner and outer text of the saga strongly supports the birth of a new interpretation. This is as suggested by Bakhtin (1986, p.104-107), Kristeva (1980, p.60), Barthes in Esten (1999, 14), Wolfgang Iser in Holub (1984, p.83), Riffaterre (1978, p.1), Teeuw (1991), and Junus (1981).

Thus, based on the results of analysis and interpretation on the similarities and differences of Hang Tuah and Cindua Mato figures, it can be concluded that Hang Tuah is a royal greatness of Malay land, while Cindua Mato is also a great figure from Minangkabau land. Both figures are brave and faithful to their king without any defect at all. Both texts are derived from the
same literary genre, the old literature. With this similarity it can be said that the Malay and Minangkabau races have a close kinship. It is prove with his literary inventions. Although it has a little difference but the element of the similarity is more dominant in both of texts.

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