Morphologikal Analysis in "*Syair Dagang*" (MSS 3160)

Muhaimi Rahman and Salmah Jan

Morphologikal Analysis in "*Syair Dagang*" (MSS 3160)

Muhaimi Rahman and Salmah Jan
Faculty of Modern Languages and Communication, Universiti Putra Malaysia,
43400 Seri Kembangan, Selangor

Abstract
The purpose of this study is to investigate the morphological aspects in the *Poems of Trade* (MSS 3160). The Poems (MSS 3160) is a Malay manuscript written in Jawi and can be categorized into religious syair groups. Structural approaches are used to analyze descriptive morphological aspects that include aspects of the words, word classes and word structures. The findings reveal that there are many uses of prefix requisites, appropriations, assignments, personal pronouns, reinforcement words and so on. This script is also infused with the use of Arabic terms and the words of zikir. Library studies are used as a reference and guide to further clarify evidence and arguments. This article is very important because it adds the number of manuscripts that have been translated in the poetic form. This study leads to the discovery of new findings and thus benefits the future generations. The results reveal that the authorship in the poem of the Poems (MSS 3160) had a high level of knowledge, in terms of literary and linguistic aspects.
Keywords: Poems of Trade, Morphology, Descriptive, Remuneration

Introduction
Malay manuscripts are an intellectual legacy of ancient that are as a legacy of national documents. Malay manuscripts can be defined as handwritten Jawi works. These works were produced in the 14 century to early 20 century. Knowledge written in Malay manuscripts was a result of the Malay minds from ancient times. Poetry is the most popular traditional Malay poem that received Islamic influence. The word "poetry" comes from the Arabic word, 'shi'ir' which means poetry. The term "poetry" can be defined as a traditional Malay poem consisting of four rows or two sentences, four words one line (7-12 syllables), the recitation patterns of aaaa, and each line provide meaning for each stanza narrated(Literary Dictionary (2015: 350). The term "religious poetry" can also be defined as a poem that tells about the life history of the prophets such as Syair Nur Muhammad, Poet Allah of Job and the Poetic Prophet Yusuf Yusuf. There are also religious poets that mention the laws of Islam such as jurisdiction, the pillars of Iman, the pillars of Islam, and others. The famous religious poetry of Hamzah Fansuri with his work of the Pingai Birds (Glossary of Literary Terms (2017: 327),

the Poems of Trade (MSS 3160) is one of the traditional Malay literary works in the form of advice (Ismail et.al, 2013).

Malay society in the past used high creativity and imagination to convey message to community members. Therefore, the poems will be were often declaim in mesmerization to attract the public. The soothing voice of the poets attracted the public to explore and appreciate the messages they were trying to convey. Some scholars who are famous in Malay literature are Hamzah Fansuri, Nuruddin al-Raniri, Shamsuddin al-Sumatrani, Abdul Samad al-Falambani, Arshad al-Banjari and Mohd Ismail Daud (Zurina et.al, 2017). Although the information on the authorship of the Syair Perdagangan (MSS 3160) was not recorded, the author has highlighted a good and quality aspect of language.

Background of the Trading Poem Manuscripts (MSS 3160)
The manuscript of the Trade poem (MSS 3160) was handwritten in the in Jawi. This text was written on Thursday, which on Friday night, according to the notes written in several verses. This manuscript was purchased by a well-known manuscript collector, Haji Wan Mohd Shaghir on 2002. When purchased, this copy is in good condition and complete. However, time, environmental conditions and paper mites may have ruined the texts and colours of the copies.

Trade Poems are available in the storage at the Malay Manuscript Center, National Library of Malaysia (PNM). This copy is available for reference purposes on MSS3160 number with binding [10] ff. The measurement size of the Trade Poem manuscript exists (MSS 3160) is 24 x 17 cm consisting of 18 pages and 91 duplicates (14 to 22 lines per function). The poem (MSS 3160) has not been recorded on the name of the copier, the name of the place and has no doctology, which is the beginning of the script which is usually patterned and artistic. The last page of this manuscript has no text about the copywriter (kolofon), the date the manuscript has been copied and the name of the clerk or owner.

The poem (MSS 3160) has been written using a white LAID European paper of a yellowish-coloured that produced a nesemblance water and human-shaped crescent watermark inside a shield. This paper has sections, which are paper sheets used in book printing that are folded and cut into several pieres) without skin. Each sheet has 2 columns with a neat and proper order of text.

Although Mya 3160's manuscript did not record the author information, the information on the time, atmosphere, equipment, and times of the writing was recorded in stanzes 2, 3 and 4. This can be seen in the initial function as the following:

> Dengarlah encik permulaan khabar,
> Asalnya kalam daripadanya akar,
> Asal dakwat daripadanya damar,
> Hamba mengarang baharu belajar.   (r.2)

> Adapun konon suatu hari,
> Duduk termenung seorang diri,
> Di dalam kalbu terlalu dengari,
> Mengenangkan nasib badan sendiri.   (r.3)

> Malam Jumaat bulan pun menerang,
> Masygulnya Dagang bukan sebarang,
> Pada masa itu syair terkarang,
> Jam berbunyi berderang-derang.   (r.4)

The author is a merchant who travels in the country and lives apart from his relatives in his hometown. His life is uncertain and challenging. This is illustrated by the following:

> [K](g)undah-[k](g)ulana bukan sebarang,
> Dari dahulu sampai sekarang,
> Kerana tinggal di negeri orang,
> Sanak saudara temu jarang.   (r.7)

The question that is was raised in this poem is related to the author's idea on the beautiful and interesting aspects of language to attract the the readers.

Research Objective

This writing is aimed to analyze the morphological aspects contained in the poem *Syair Dagang* (MSS 3160). According to the fourth edition of theKamus Dewan, morphology can be defined as a study of words formation in a language including inflection, publication and compilation (2007: 1043). The morphological aspect is preferred because it has features of linguistic and selection of interesting vocabulary. Therefore, the poem of the *Syair Dagang* (MSS 3160) seeks to elevate the standard of Malay as the language of knowledge in the Archipelago.

Researched Text

Syair Dagang (MSS 3160) is a classified as a poem of advice with a variety of teachings and examples. This copy consists of 18 pages and has 191 stanzes. Each stanza consists of four lines with syllable numbers between 9 to 13 syllables. Each line has the same final rhyme of, a, a, a, a. This text has a very good language aspects and the storyline is easy to understand. Each of verses is related to one another. This storyline and the plot are very interesting.

Next, to analyze the aspect of a text, the length of text plays an important role. *Syair Dagang* (MSS, 3160) is suitable for analyzing its content because it meets the objectives of the study. The *Syair Dagang* (MSS, 3160) used the word "trade" to describe a man who lives a life filled with challenges and abstacles while travelling. The treder was forced to leave his family and relatives in the village to wark in far away place. This trader has gone through various problems and challenges throughout his adventure. Throughout his adventure, he met with many societies of various cultures,

attitudes, lifestyles and behaviors. Through his adventures, many experiences are gain, which are suitable as moral guides in human life.

The word "trade" that has been used by the author in the poem of *Syair Dagang* (MSS 3160) has its own definition. The term "trade" is defined as a person from another place or from abroad (Dictionary of Fourth Edition, 2007: 301). In addition, the term "trade" refers to people who travel, those who conduct business by doing trading and trading activities to be traded as merchandise. Thes trading activities provides a wide range of benefits to sellers, buyers and surrounding communities. These benefits also brought good and bad effects.

Furthermore, the term "trading" refers to a person who conducts a business in a foreign place involving the buyer or seller, that particular place. Trading activity involves merchandise traded or sold in a foreign land. Next, the word "trade" can be defined as a trade description, for example business dealing or business that usually involves a country with another country. According to Salleh (1994) the term "trade" can be defined as a traveler or sailor comprising the Sufi groups who sailed from one place to another. Therefore, the term "trade" refers to those who travel in the path of Allah SWT. In this case, the use of the term "trading" has its own implied meaning or connotation. The term "trade" may also refer to a traveler or passenger traveling to a place.

Furthermore, in terms of symbolism or metaphorical, the word "trade" refers to a person who travels. The life of a traveler is considered as and deficient. The traveler only hopes for the love and affection of Allah SWT. Salleh (1994) say humility and self-awareness in Islam indicates good behavior or morality as a civilized man, manners, honesty, trust and so forth. For the traveler the word "trade literature" can also be defined as a literary development that occurs among people who carry out trade and sale in ports. Trading deals involve the process of buying and selling various goods including items from literary products. The main purpose of buying and selling literary items is to earn money.

Furthermore, the word "trade" used in poems is related to the poem Hamzah Fansuri, the word "trading child" (Hadi 2003; Maqbool, Ismail, Maqbool, & Hassan, 2018; Fery, 2018). The use of the word "trading child" is a sign of ancient authorship. In this case, the word "trading child" has been widely used by other Malay writers based on poems Hamzah Fansuri. In other words, "trading child" refers to the concept of Sufi. Based on this concept, the essence of human life in the world is considered a stranger (ghrib) who is wandering around gathering supplies. The term "supply" refers to the charity and good deeds which will be brought together to his home, in the hereafter.

The use of the word "trading" has been repeated or used 24 times in the poem of the Trade Union (MSS 3160). Some of the functions that use the word "trade" are 4 lines 2(R4B2), (R12B4), (R13B4), (R16B1), (R17B3), (R109B1), (R109B4), (R110B2), (R110B4), (R111B1), (R111B2), (R114B1), (R114B3), (R116B1), (R118B2), (R141B3), (R185B2), (R186B1), (R186B4), (R187B4), (R188B3), (R190B1), (R190B2) and (R190B3).

Research Analysis

Morphology is a field of language science that studies the word in terms of structure, shape and word class (Grammar Hall of the Third Edition, 2015: 41). Morphological analysis is divided into three aspects, namely (1) word structure, (2) word form and (3) word class. The structure of the word can be defined as the arrangement of speech sounds or symbols of writing into a meaningful unit of language (Grammar Hall of the Third Edition, 2015: 41). Word form is a grammatical unit of appearance, either single-form or as a result of linguistics, compilation and duplication. Classification is the process of classifying words based on the similarity of form or function, or form and function. The structure of the word structure is divided into two parts, namely the original Malay language and Malay language loan. In this case, the researcher will issue a loan vocabulary whether the said loan has been absorbed into Malay or not. While the authorship information for Trade Syllabus (MSS 3160) was not recorded, it was found that the use of grammar and vocabulary used was very good. The initial assumptions that can be made are the author of the *Syair Dagang* (MSS 3160) has a high level of knowledge in writing, has a strong Islamic language proficiency and proficiency in Arabic. For word form analysis, researchers will examine the four aspects of the Malay word form, which is a single word form that includes acronyms, derivatives, multiple words and plural words. Furthermore, for the third analysis, the word class, the researcher will examine the aspects of the word Malay in the Malay language, namely the noun, obliga word or the nature and word of the task.

Word structure

The word structure is the aspect of the utterance or the symbolism of the word. The vocabulary in Trading Syair (MSS 3160) uses many loan words from Arabic. The lexicography of the Arabic language consists of two forms, the single form vocabulary and the vocabulary of the derivative form. Single-form vocabulary is a form of word consisting of just one form of policy, which does not accept any other form of remuneration or policy (Grammar Hall of the Third Edition, 2015: 47). One of the single vocabulary used in Trading Syair (MSS 3160) is like *fakir* (R1B2) (R14B2) (R14B4), *kalam* (R2B2), *kalbu* (R3B3), *arif* (R5B4), *nasib* (R8B1), *awan* (R12B3), *baqa* (R18B3), *fikiri* (R21B1), *antelas* (R25B3), *amal* (R30B4), *nafsu* (R34B2), *ghani* (R39B1), *fikir* (R41B2) (R48B4) (R83B2), *kafir* (R41B3), *baqa* (R52B3), *nabi* (R55B2) (R62B2) (R127B3) (R127B4), *aman* (R56B4), *iman*　(R63B1), *Islam* (R64B3), *kafir* (R64B3), *fardhu* (R166B2), *haram* (R86B3), *akal* (R88B1) (R132B4), *ahli* (R89B1), *adat* (R92B1), *kalbu* (R109B2), *halal* (R128B2), *haram* (R140B2), *dunia* (R141B42) (R142B4) (R147B2), *isnin* (R154B1) and *Arbaq* (R179B1).

Furthermore, vocabulary in the form of derivatives is like *Jumaat* (R4B1), *makrifat* (R5B4), *akhirat* (R27B4) (R52B2) (R62B4) (R140B4) (R42B4), *Insya-allah* (R29B1), *nasihat* (R36B4), *fitnah* (R37B2) (R139B2), *muslimin* (R59B3) (R153B2), *amanat* (R61B1) dan *syariat* (R62B2). In addition, the author has also started poetry with the word *Bismillah* (R1B1) and end the poem with *Wassalam* (R191B4) speech. There are also the words of the syahadah, example *Lailahaillah* (R150B4), and the words such as *Insyaallah* (R29B1) and *Lilllah* (R128B3).

In addition, the words of Allah SWT are also used as *Rabbul Izzati* (R13B3) (R73B3), *Ghani* (R72B1), *Rabbul Alamin* (R59B4), *Azzawajalla* (R58B4), *Malikul Jabbar* (R64B2), *Malik al-Rahman* (R139B4) (R79B3) and *al-Samad* (R153B4). Sample quotes in text are as follows:

Rawannya bukan kepalang lagi,
Letusan terbuang di lautan api,
Ditolong oleh **Rabbul Izzati**,
 Lepaslah dagang daripada mati.   (r.13)

Isyarat orang belum mengerti,
 Mananya baik engkau tuntuti,
Jika dikurnia **Rabbul Izzati,**
Barang dicari dapatlah pasti.   (r.73)

 Dengan kudrat Tuhan yang **Ghani**,
Nyawa dan badan bagaikan kha[n](l)i**,**
Sakit sengsara semasa ini,
Maka sampai jadi begini.   (r.39)

 Di dalam citra orang yang mukmin,
 Dunia ini ibarat cermin,
 Tempat mengetahui kafir muslimin,
 Kabaran Tuhan **Rabbul Alamin**. (r.59)

 Sakit tiada lagi berkata,
Digigit ular, lipan dan kala,
Ke dalam neraka terhela,
Harapkan tolong **Azzawajalla**. (r.58)

/Hamba mengarang suatu khabar,
 Dengar ibarat **Malikul Jabbar,**
Limpah kepada Islam dan kafir,
Kemudian kepada mukmin sabar. (r.64)

Jikalau sungguh engkau budiman,
Orang tua banyak menjadi teman,
Dengan kudrat **Malik al-Rahman**,
Menjadi nakhoda terlalu nyaman. (r.79)

 Diberinya syurga dengan nikmat,
Jauh fitnah syaitan laknat,
Nabi kita menolong syafaat,
Minta kepada Allah **al-Samad.** (r.153)

In this case, the author understands that God is a substance that has various qualities of glory. Among the attributes of glories are *Rabbul Izzati, Ghani, Azzawajalla, Malikul Jabbar, Malik al-Rahman* and *al-Samad*. The names of Allah's greatness used to give a perfect understanding and have no deficiencies in Him. The use of these great names is to illustrate His majesty.

Form a Word

Based on the analysis conducted on *Syair Dagang* (MSS 3160), the word form used in this paper involves (1) single word form (2) derivative word (3) word plural and (4) double word. Almost some of the words in the Text of *Syair Dagang*(MSS 3160) consist of a single word form, which is a word that does not receive any remuneration or does not undergo multiplication and retention. There are three types of remuneration, ie prefix, postage remuneration and overdraft remuneration. The prefix bonus is the added bonus on the front of the base word, such as to run and to be taken. Among the prefixes included in the text are (R191B4), (R186B3), (R186B4) (R162B1) and so on.

Hence, the suffix is the added remnant on the back of the base word, such as an- for the ocean and for long-term. an- untuk *lautan* and kan- for *panjangkan*. Foe example is perkataan (R190B1), dijauhkan (R176B4), dikarangkan (R190B4), kelakuan (R190B2), disuratkan (R187B3), ketahuan (R187B3), penglihatan (R160B3), diingatkan (R159B1), perbuatan (R165B1) and so on.

Subsequently, the incremental remuneration is the added benefit simultaneously and in the back of the base word, for ke-…-an in *kedudukan* and pe-…-an in *pedalaman*. For example is perkataan (R190B1), dijauhkan (R176B4), dikarangkan (R190B4), kelakuan
(R190B2), disuratkan (R187B3), ketahuan (R187B3), penglihatan (R160B3), diingatkan (R159B1), perbuatan (R165B1) and so on.

Word Groups

The word consists of four aspects, namely noun, verb, adjectival word and task. The name consists of three groups, namely the Special Surnames, the Common Name and the Name. The Special noun is a noun that refers to the name of a specific object and its spelling stands for uppercase. (R15BB) (R152B4) (R155B1) (R152B4) (R152B4) (R155B1) (R15BB) (R164B3) (R169B3) (R161B1) (R164B3) (R159B4) (R161B1) (R164B3) (R170B2), *Allah al-Samad* (R153B4), *Malik al-Rahman* (R96B3) (R148B4), *Belanda* (R70B3), *China* (R70B3), *Malikul Jabbar* (R64B2), *Rabbul Izzati* (R13B3) (R73B1), *Ghani* (R39B1), *Tanjung Jati* (R113B3), *Azzawajalla* (R58B4) , *Al-Kalam* (R191B1) and *Wassalam* (R191B4).

Furthermore, the Common Name is a word that refers to a common thing or thing. For example is syurga (R152B4) (R153B4), neraka(R162B4) (R140B4) (R24B4) (R86B4), perahu (R97B1), siang (R1B3), malam (R1B3), dakwat (R2B3), jam (R4B1), negeri (R8B4), bukit (R20B2), bawang(R48B3), wang(R44B2), gunung (R20B2), emas (R42B2), perak (R42B2) and so on.

Next, Alternate Names can be defined as words that are substitutes for special nouns and common names. The name pronoun in the poem of the Trade Union is encik (R189B2), tuan (R189B2),

ku (R10 B2), mu (R91B1), saudara (R61B2), aku (R45B1), dia (R65B4), ia(R69B4) (R119B2) (R131B1) (R143B4) (R158B2) (R162B4), engkau (R95B2) (R95B3) (R95B4) (R96B1) and so on.

Conclusion

Based on morphological analysis done, it is found that the level of Malay language use by the author of the *Syair Dagang* (MSS 3160) is very good and high in grammar. The use of a language loan from Arabic which is rich in a variety of advice and teaching has made it easier for readers to understand and accept what the author has to say. Although it is not known about the authorship of the manuscripts, it is found that the author is using a steady or modern Malay language that is far ahead. The result of the research is that the author has used all aspects of morphology in blending poetic writing. With this, it can be concluded that the author of the *Syair Dagang* (MSS 3160) has a great intellectual and intellectual ability comparable to other scholars.

Corresponding Author

Mohd Muhaimi bin Abdul Rahman- Email: hymiesmart@gmail.com
Salmah Jan binti Nor Muhammad- Email: salmahjan@gmail.com

References

Ahmad, B. A. A. (2018). The Internal Auditing Procedures Effectiveness in Using Accounting Information System to Assess Fraud in Jordanian Commercial Banks, International Journal of Academic Research in Accounting, Finance and Management Sciences 8 (3): 291-298.

Hadi, A. W. M. (2002). *Wawasan Sastra Hamzah Fansuri dan Estetika Sufi   Nusantara.* Seminar Internasional Tapak Sufi Hamzah al-Fansuri. Kota Sibolga. Sumatera   Utara.

Ismail, H. (2013). *Survival Entrepreneur Muslim Berdasarkan Manuskrip 'Syair Dagang   Adanya'.* Seminar Serantau Kajian Manuskrip Melayu dan Kearifan Tempatan. Pusat   Pemikiran dan Kefahaman Islam (CITU), UITM, Shah Alam.

Kamus Dewan Edisi Keempat (2007). Dewan Bahasa dan Pustaka, Kuala Lumpur.
    Manuskrip "*Syair Dagang Adanya''* (MSS 3160).

Yatin, S. F. M., Mokhtar, S., Baharuddin, N., & Ali, N. (2018). Approaches and Strategies to Learn and Improve Writing APA Style. International Journal of Academic Research in Progressive Education and Development, 7(3), 74–85.