

THE PENAN PEOPLE: SATIRICAL ELEMENTS IN FRANKIE LATIT'S MALAY SHORT STORIES

O POVO PENAN: ELEMENTOS SATÍRICOS NOS CONTOS MALAIOS DE FRANKIE LATIT

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Abstract: In the field of Malay literature, various issues are raised and often become a theme in the works (Azmi, Hassan, Azmi, Atek, & Yah, 2022; Azmi, Abdullah, & Hassan, 2023). As a writer who is sensitive to current issues, especially the environment, short stories are among the mediums used to highlight the author's thoughts and ideologies. However, in order not to offend any ruling party and avoid unwanted incidents such as lawsuits, the writer uses satire to satirize subtly. This paper aims to investigate the satirical element in the group of Malay short stories represented by Frankie Latit, namely *Apabila Rama-Rama Dijelmakan Kepompong Epilepsi* (2017). This short story, which is the subject of this study, is described as “Kronologi Myocardial Infarction”. This short story was published in *Utusan Borneo* on 21 September 2015. The author is seen trying to represent the voice of the people of Sarawak, especially the Penan people who face the issue of forest destruction. This issue is considered big for the Penan community because their livelihood depends on the forest as a source of food, drink, medicine, and clothing. Although there have been many efforts made by the Penan people in fighting for their fate, they have not yet received the justice they deserve. Therefore, this short story with a medical background was produced to satirize the ruling class of Sarawak who ignored the welfare of the Penan people. It was found that the influence on the creation of this short story is due to the factors of the author's background, environment, and thoughts. This study also proves Frankie Latit's tendency to produce satirical short stories.

Keywords: Apabila Rama-Rama Dijelmakan Kepompong Epilepsi. Environment. Frankie Latit. Penan people. Short story “Kronologi Myocardial Infarction”. Satire.

Resumo: No domínio da literatura malaia, várias questões são levantadas e tornam-se frequentemente um tema nas obras (Azmi, Hassan, Azmi, Atek, & Yah, 2022; Azmi, Abdullah, & Hassan, 2023). Sendo um escritor sensível às questões actuais, especialmente ao ambiente, os contos são um dos meios utilizados para realçar os pensamentos e ideologias do autor. No entanto, para não ofender nenhum partido no poder e evitar incidentes indesejados, como processos judiciais, o escritor utiliza a

sátira para satirizar subtilmente. Este artigo tem como objetivo investigar o elemento satírico no grupo de contos malaios representados por Frankie Latit, nomeadamente Apabila Rama-Rama Dijelmakan Kepompong Epilepsi (2017). Este conto, que é o objeto do presente estudo, é descrito como "Kronologi Myocardial Infarction". Este conto foi publicado no Utusan Borneo em 21 de setembro de 2015. O autor é visto a tentar representar a voz do povo de Sarawak, especialmente do povo Penan, que enfrenta o problema da destruição das florestas. Esta questão é considerada importante para a comunidade Penan porque a sua subsistência depende da floresta como fonte de alimentos, bebidas, medicamentos e vestuário. Embora o povo Penan tenha feito muitos esforços para lutar pelo seu destino, ainda não recebeu a justiça que merece. Por conseguinte, este conto de fundo médico foi produzido para satirizar a classe dirigente de Sarawak que ignorava o bem-estar do povo Penan. Verificou-se que a influência na criação deste conto se deve a factores como os antecedentes, o ambiente e os pensamentos do autor. Este estudo também comprova a tendência de Frankie Latit para produzir contos satíricos.

Palavras-chave: Apabila Rama-Rama Dijelmakan Kepompong Epilepsi. Ambiente. Frankie Latit. Povo Penan. Conto "Kronologi Myocardial Infarction". Sátira.

1. Introduction

The creative process is the author's method of creating characters and building plots and settings in a story (Zakir, 2017). The author is an individual who is directly responsible for processing the reality of life into a text (Isin, 1994). Authors do not create works in space (Che Ya, 2017:58). Time, society, and environment are three important elements in the creation of literary works. Phenomena that occur in the author's environment contribute to the material and writing factors either directly or indirectly. Nevertheless, armed with the creativity and talent of an author, all forms of idealism and thought can be shown through the work produced.

However, there is a method of authorship that is "subtle". It is used by the author so as not to offend any party and avoid unwanted incidents such as lawsuits when discussing sensitive issues. This method is called satire. The early history of the use of satire in classical literature can be traced through Roman poetry by Lucilius, Horace, Persius, and Juvenal (Yaakup, 2013). This literature in the form of satire was then continued in the Greek period when Archilochus was appointed as a poet who emphasized the form of lampoon, which is a way of mocking, insulting, and mocking using crude language openly. In modern literature, the writing of literature in the form of satire is done through Jonathan Swift's *Gulliver's Travel* (1726) which satirizes the arrogance of humans towards their surroundings.

The tradition of writing poems and novels in the form of satire continued for example through the poem *Juan* (1819) by Lord Byron. He satirized the behavior of people who do things as they please according to their passions. Several themes are explored in

postcolonial novels (Hassan, Azmi, & Abubakar, 2020). For example, post-colonial novelist Joseph Conrad through his novels *Heart of Darkness* (1899) and *Almayer's Folly* (1895) was seen criticizing European, African, and Asian nations who wanted wealth too much. In addition, the play *Waiting for Godot* (1948) by Samuel Beckett also had its influence on satirical literature when this work satirized human dreams that were never achieved in life. The writer George Orwell also wrote about the agitation of human slavery in his novel *1984*. In addition, Orwell is also known through the novel *Animal Farm* (1945) which uses animal fables as a symbol to criticize the ongoing war between the United States and Russia.

Talking about the meaning of satire, there are many interpretations from scholars. According to Khazri and Che Ya (2017), satire carries the meaning of criticism, contempt, slander, metaphor, irony, and sarcasm. Satire also means criticizing, satirizing, reproaching, and mocking individuals who do things they shouldn't. Satire is also a literary genre or another form of art that combines criticism and humor, in seeking attention to an issue, problem, or anything unpleasant (Nordin, 1999). The satirical approach reflects the attitude of the Malays of old who like to use allusions and glosses in alluding to something. They are seen as much as possible not to talk about something openly so as not to disgrace others.

Satire is synonymous with the term "allegory" or indirect conversation intended to be addressed to a certain party. The term satire comes from the Latin word meaning "full". A satirical work acts as a source that builds the ideology that the author wants to convey to the reader so that what is said is used as a lesson for society. This is because satire is used to highlight a problem in the hope that it can be repaired accordingly. A good satire, not only entertains but invites the audience to think.

The thinking shown by the author is aimed at criticizing negative behavior that is closely related to society, for example, related to political, social, or economic issues that revolve around the current situation (Busu, 1992). The early history of the use of satire in literary works as a tool to criticize social, moral, political, and philosophical life can be traced back to Greek and Italian times. Satire is delivered through drama dialogues staged for the audience (Othman, 1997).

Looking at the development of satire in Malaysia, it should return to its traditional roots. The tradition of the Malay community that "reprimands with a smile", "speaks with laughter" and "teaches with the advice" is proof that satire is not something new. Traditional Malay society likes to insert elements of satire in oral stories, tales, folk tales, jokes, proverbs, and poems. As shown in the humorous stories of Pak Kadok, Pak Pandir, and Si Luncai, it

was produced to satirize the laziness, stupidity, and love of chestnuts among the Malay community. In modern literature, Ishak Haji Muhammad (Pak Sako) is one of the pioneers who raised satirical elements in his works, for example, *Tahan* (1937) satirized the ignorance of white people regarding their colonial land and the culture of the Malay community. Another novel by Pak Sako that also had an impact on satirical writing is *Gila* (1960).

Hassan Ibrahim through the novel *Rahmat* (1963) also inserted satirical elements. Through this novel, the author uses the symbolism of mice to tell about human behavior. This novel is said to be a satirical novel per se. In addition, there are several novels with political satire, for example, *Lingkaran* (1977) by Arena Wati, *Di Negeri Belalang* (1989) by Anwar Ridhwan, *Muhammad Akbir* (1992) produced by Anas K Hadimaja and the novel *Sutan Baginda* (1997), *Minister* (1976) and *Sbit* (1999) by Shahnnon Ahmad. This development was then continued by talented established writers such as S. Othman Kelantan, S. M. Zakir, and Zainal Rashid Ahmad for example. In the world of modern Malay literature, this satirical element is still intact in the works of young authors, for example among authors who are not from a genuine literary background.

2. Literature review and Discussion

Ahmad Zahiruddin Mohd Zabidi in "Satire Studies in Dakwah Literature in Malaysia: A Concept Debate" states that studies in the field of dawah writing, especially in Malaysia, are growing after the publication of the work *Rhetoric Penulisan Dakwah* by Siren (2013). The field of satire is said not to receive widespread attention either in general writing or fiction. Thus, it is this belief that drives his research. It was found that literary works produced based on the concept of Satirical Thought in Preaching Literature are different from satire initiated and developed by the West. It leads more to elements of thought that rebuke, advise, and satirize in a controlled tone using metaphors with the intention of preaching.

Tuan Rusmawati Raja Hassan through "Ignorance and Ignorance: Satire in Khairil Idham Ismail's Short Story" tries to examine the mindset of a medical doctor in producing short stories namely "Aku Bukan Jonah" (2013), "Dissociation" (2014), "Tik Tok Tik" (2016) and "Cerita Rokiah Yang Sick to Give Birth" (2017). Seen, the author uses satire as a way of subtly reprimanding the ruling class for being ignorant and greedy. Found, the consolidation of the medical world was processed, developed, and associated with other details from

different perspectives. Khairil Idham acts to mix elements of politics, economy, geography, society, religion, and history with the revelation of the medical world. Three out of four of these short stories show the dark side that was once a hot issue in Malaysia and the rest are based on the exemplary story of the Prophet and "typical Malaysia". However, what is different is the method of telling the story in each text.

2.1. The Influence of Medical Background in Malay Literature

The pattern of Malay literary writing is observed to be experiencing an encouraging development with the presence of writers from various fields (Jomel, 2017). The presence of writers who initially influenced engineering, banking, and legal backgrounds for example stimulated a more complex, experimental creative process, reaching intellectuals and breaking conventions. For example, a medical doctor named Rahmat Haroun Hashim produced the novel *Dr. Ar. Ti* (1989) which is considered by literary scholars as the trigger for the phenomenon of "science fiction" works that explore the world of modern medicine. In the hands of writers educated in the medical discipline, fiction the science are seen as more convincing. In addition, this novel is said to be the initial trigger for Nisah Haron to write the legal novel *Mencari Locus Standi*. This novel later won the category of Youth Novel of the Kumpulan Utusan Literary Prize in 2003. Besides Rahmat Haroun Hashim, another doctor of medicine that is Khairil Idham Ismail also produced satirical short stories set in the world of medicine for example *Aku Bukan Jonah* (2013), *Dissociation* (2014), *Tik Tok Tik* (2016) and *Cerita Rokiah Yang Sakit Hendak Bersalin* (2017).

A string of works with medical elements such as this, the spark to some extent prompted Frankie Latit to produce a collection of short stories *When the Butterfly Incarnates into Epilepsy Cocoon* in 2017. Frankie Latit was born in Sri Aman, Sarawak. He was born on May 4, 1984. Frankie Latit is an assistant medical officer and active writer in the genre of poetry and short stories. His work has been widely published in magazines and newspapers (literary columns) such as *Jendela Sarawak*, *Dewan Sastera*, *Tunas Cipta*, *Dewan Cosmik*, *Utusan Borneo*, *Magalah Pendidik*, *Berita Minggu* and *Mingguan Malaysia*. His poetry was published in the anthology *Dasawarsa (PEKASA)*, *Bianglala Melukis Syurga (PENA)*, and *Miri Kota Bianglala*. Frankie Latit MASTERA 2018 short story writing workshop in Depok Indonesia.

Throughout Frankie Latit's involvement in the field of literature, he has often won prizes such as the Sarawak Writers Literary Prize (HSPS) in the Short Story Category in 2017,

2018, and 2020 and the First Prize for Multiracial Short Stories at the IPTA/IPTS/IPG Level (2012). He also won the Consolation Prize (Essay) in conjunction with the Language Month celebration (2007) and the Consolation Prize of the People's Literature Writing Contest (2008). Frankie Latit is a member of the Sarawak North Writers Association (PUTERA), Sarawak Employees Association (PEKASA), and Sarawak Iban Writers Association (SIWA).

Referring to the authorship of Frankie Latit, Jomel (2017) stated that, he has his own identity in producing short stories such as the style of narration under the title that uses the name of the disease, medical terms that are foreign to the literary audience and the most interesting is the inclusion of satirical elements that related to current issues.

2.2. The forest is the heart of the Penan people

The short story "Chronology of Myocardial Infarction" was published in *Utusan Borneo* on 21 September 2015. This short story tells the story of a doctor's experience in dealing with a patient who is having a heart attack. In medical terms, this attack is classified as a myocardial infarction. Heart attacks often occur because the blood vessels of the heart's arteries are blocked. This is caused by the accumulation of cholesterol that forms plaques on the walls of blood vessels due to the aging factor. It is the cause of high cholesterol levels in the heart of patients. A sudden heart attack that causes the patient to be unconscious can be treated immediately using cardiopulmonary resuscitation (CPR). In addition, the Automatic External Defibrillator (AED) shock method can also relieve pain.

Through this short story, Frankie Latit directly informs the audience about the ways to avoid heart disease, for example adopting a healthy diet, avoiding getting caught up in all kinds of drug taking, always exercising, not smoking, and avoiding stress at work. In addition, Frankie also stated that heart disease is one of the diseases that is not inherited by both parents.

From another angle, this short story was produced to satirize the ruling class of Sarawak who ignored the welfare of the Penan people. The Penan are an indigenous tribe in Sarawak, East Malaysia. They live in the forest near Limbang, Gambang, and Bintulu in the Ulu Baram area. The Penan people live nomadically and some of them also live in a settlement (longhouse). They continue to survive by relying entirely on forest produce, be it for food, drink, medicine, or clothing. The Penan community's house is just a hut with a floor of round wood, bamboo, or even dirt only and has no toilet.

There are several dilemmas faced by the Penan people such as the lack of food. This is because there is forest destruction due to widespread logging activities. Food sources such as sago, fruits, and vegetables which are usually obtained in the forest, are increasingly difficult to find. It is even worse when they have to eat rice with salt or plain porridge. The situation of logging activities that are rampant in Sarawak in general and affecting the lives of the Penan people, in particular, is also included by the author;

"...Antaranya, jika ada kes kecemasan berkaitan dengan helikopter, kesukaran tertinggi adalah mencari tempat bagi melakukan pendaratan kecemasan. Semenjak kem pembalakan yang tumbuh bagaikan cendawan selepas hujan, kawasan lapang untuk pendaratan ada di mana-mana..." Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 61)

"...Among them, if there is an emergency case related to a helicopter, the highest difficulty is finding a place to make an emergency landing. From the logging camps that mushroomed after the rains, landing fields were everywhere..." (When the Butterfly Incarnated as an Epilepsy Cocoon, p. 61)

"...Dari tingkap helikopter itu, dia melihat beberapa perkampungan Penan yang terpinggir semakin berantakan. Hutan yang menjadi nadi kardiak kehidupan mereka mulai digeruhkan suasana..." (Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 64)

"...From the window of the helicopter, he saw some of the marginalized Penan villages falling apart. The forest that is the heart of their lives began to be disturbed..." (When the Butterfly Incarnated as an Epilepsy Cocoon, p. 64).

This uncontrolled illegal logging activity has caused severe forest destruction. It not only oppresses the Penan people, but its adverse effects also affect the local community and other living things in the forest ecosystem. Illegal logging also affects the function of the forest as a rain catchment area and results in landslides and flash floods in the affected areas and surrounding areas. The effect is also harmful to the local community.

Logging has also taken away their sources of income such as the sale of rattan, wood, mangkuang, and bamboo. Bamboo, for example, belongs to the monocotyledon group of Gramineae in the grass family. Bamboo grows in temperate, semi-tropical climates. It thrives

in open, well-drained areas. Bamboo can be found in 2 growth forms which are monopodial (single stem) and sympodial (clustered). All bamboo in Malaysia belongs to sympodial growth. It is estimated that there are 59 bamboo species in Peninsular Malaysia consisting of 7 types namely Bambusa, Dendrocalamus, Dinochloa, Racemobamboos, Schizostachyum, Thyrstostachys and Gigantochloa. Overall, these bamboos are used as a side and main source of income for some residents. Among the uses and products produced from bamboo are chopsticks, furniture, musical instruments, toothpicks, and edible bamboo shoots. In addition, bamboo is also used as poles, picture frames, satay skewers, woven materials, shutters, and handicrafts. When there is logging activity, forest resources like this are becoming extinct. Described;

“...Suara asing yang tidak mungkin dapat membangkitkan semangat generasi muda mereka untuk kembali mengenali po'e avai dan keleput...” (Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 64)

"...A foreign voice that is unlikely to inspire their younger generation to re-acquaint themselves with po'e avai and keleput..." (When the Butterfly Incarnated as an Epilepsy Cocoon, p. 64)

Po'e avai is a kind of long-lost machete used by Penan warriors a long time ago. It is one of the traditional weapons that have become the heritage of the State of Sarawak until today. In the era of war against the colonialists, the machete was used as a weapon to fight. Warriors like Rentap used Parang Ilang in their resistance to Raja Brooke's colonization in Sarawak. However, at the end of the war in the 20th century, machetes were used by the Iban and other Dayak peoples to go hunting, look for vegetables in the forest, do work in the garden, cut down trees, and so on. The importance of the lost machete for the indigenous people of Sarawak is the same as the dagger used by the Malays. Like a dagger, parang ilang also has an ulu, sheath, and blade. Ulu parang is usually made of wood and usually has certain carvings and decorations. Parang has become a cultural symbol of the indigenous people in the State of Sarawak.

Penan men hunt wild boar, deer, and other small animals such as squirrels, rabbits, and hedgehogs. This hunting activity uses the snuff (kelupt) method. Keleput is made of hardwood and arrows that are tied sharply, wrapped in poison extracted from the sap of trees

that can interfere with the heart function of hunted animals. The produce of the game is brought home and then distributed fairly. The Penan people are an "egalitarian" society where sharing is the most important thing. Therefore, this illegal logging activity causes the reduction of forest resources, i.e. wood and bamboo, at the same time affecting the livelihood of the Penan people and indirectly destroying the culture of Sarawak.

The Penan gained national and international attention when they opposed logging operations in their home region of Baram, Limbang, Tutoh, and Lawas in Sarawak. The Penan struggle began in the 1960s when the governments of Indonesia and Malaysia opened up large areas of Borneo's interior for commercial logging. In most cases, the largest and most lucrative logging concessions are awarded to members of the political and business elite in the area. As both Penan communities are settled, semi-nomadic, and nomadic, and depend on forest produce, they are plagued by large-scale logging operations that encroach on their traditionally inhabited territories. Although legal action, especially against logging companies and the Sarawak State government, has been taken, the same problem is still recurring.

Illegal logging also occurs on oil palm plantations on their customary land. For the forest dwellers in Kalimantan, for example, the indigenous tribes, plants, and animals are seen as "something sacred", as the embodiment of strong spirits and gods (Keti, Magiman, & Yusoff, 2019). Because of that, the Penan often submit oral and written complaints to logging companies and local government officials. They argued that the logging company was on land given to the Penan people in a previous agreement, which was recognized by the Sarawak state government, and thus violated their indigenous customary rights. But there is no encouraging action from the concerned parties. This situation is also depicted in the short story;

"...Begitu juga dengan ladang kelapa sawit yang sejauh mata memandang. Ia turut menyediakan tempat untuk sebarang pendaratan kecemasan..." (Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 61)

"...It's the same with palm oil fields as far as the eye can see. It also provides a place for any emergency landing..." (When Butterflies Incarnated as Epilepsy Cocoons, p. 61)

Like other communities, the Penan people also experienced changes in terms of religious practices. In the past, the Penan community still believed in the practice of animism,

which is a Pagan custom, but now most of the Penan people have embraced Christianity and there are even Penan communities that have embraced Islam. However, there are still a few Penan people who still practice Pagan customs and believe in "baleik power" who believe in the power of nature, the sound of birds, and so on. The forest has become an important resource for the Penan community to open their oil palm plantations. For the Penan people in Ulu Jelalong, the Pakan ceremony will be held every time a new area is opened according to their beliefs and beliefs. The purpose is to get more profitable results, even by being virtuous on the land they will continue to be blessed by God and the spirits of their ancestors. Therefore, the illegal logging that occurs on oil palm plantations that are usually places of worship is seen to affect their "customary land".

Logging activities also cause soil erosion. This is because the trees that are cut down will weaken the soil structure. The trees will lose support from the roots. This situation becomes worse when there is heavy rain due to the absence of water catchment sources. Weak soil structures will easily erode and settle on the riverbed causing the river to become shallow. A river that cannot hold a large amount of water will eventually overflow until a flash flood occurs. Demonstrated;

"...Lebih parah lagi, bukit bukau yang menjadi tempat mereka bercucuk tanam bukan sahaja telah runtuh, bahkan menelan setengah perkampungan dan juga tapak perkuburan mereka..." (Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 64)

"...Worse still, the hillock where they farmed has not only collapsed, it even swallowed half the village and also their burial site..." (When the Butterfly Incarnated as an Epilepsy Cocoon, p. 64)

Soil erosion caused them to lose food sources obtained from farming activities in hilly areas. Landslides also result in piles of soil in village areas and cemeteries. This inevitably leads to loss of property and even loss of life. It can be said that, apart from natural factors such as floods, human actions also contribute to soil erosion such as illegal logging that occurs in Sarawak.

Another dilemma faced by the Penan people is river pollution. River pollution means a change in the physical, thermal, chemical, or biological properties of water resulting in a loss of function, endangering human health and other living things. The river that has been

supplying food to the Penan people has been polluted by oil spills and sewage waste. This is illustrated by the author;

"...Begitu juga dengan sungai yang pernah mengalir jernih mengairi sekejor jasad penempatan mereka. Airnya bukan sahaja telah keruh, malah dibanyiri oleh tumpahan minyak dan sisa kumuhan..."
(*Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 64*)

"...Similar to the river that used to flow clear and irrigate the entire body of their settlement. The water has not only become cloudy but also polluted by oil spills and waste..."
(When the Butterfly Incarnated as an Epilepsy Cocoon, p. 64)

This situation illustrates that the Sarawak River which is the only source of water for Penan residents to bathe, cook, wash clothes and so on has been polluted by foreign matter. The disposal of industrial waste such as oil causes the quality and level of cleanliness of the river to be affected and invites various diseases. Aquatic life in the river will also die. Even more regrettable is the lack of toilets in Penan's residential area, causing them to throw sewage waste into the river with the assumption that the waste will be swept away by the current. But on the other hand, this waste still contributes to water pollution and the cause of disease.

The issue of logging and forest destruction is seen to not only have a negative impact on the environment and affect the livelihood of residents, but it also increases social problems among the younger generation. It was observed that the logging that took place has caused the young generation of the Penan people to lose their jobs. They no longer go to the forest to find forest products such as rattan and mangkuang. They like to spend time drinking alcohol and tuak which are more easily available in the taverns that exist around the logging area, for example;

"...Ini membuatkan generasi muda mereka lebih gemar berjinak dengan tuak dan arak. Barang terlarang yang mudah didapati di kedai minuman yang membanjiri kem pembalakan. Pemilik kedai yang tidak berhati perut kerana turut merampas titik peluh mereka dalam mencari uwai bagi membuat agau dan mak..." (*Apabila Rama-Rama Dijelmakan Kepompong Epilepsi, hlm 64*)

"...This makes their younger generation more fond of drinking alcohol and alcohol. Contraband is readily available in the taverns that flood the logging camps. The owner of the shop has no heart because he also snatches their sweat in finding uwai to make *agau* and *mak*..." (When the Butterfly Incarnated as an Epilepsy Cocoon, p. 64)

According to the World Health Organization (WHO) in 2011, it was recorded that 2.5 million people in the world died due to alcohol and 9% of those deaths occurred in young people (15-29 years old). This will cause concern to the Penan community because they will lose a generation of laymen who are expected to be able to lead Sarawak in the future. It is said that, apart from Islam, most religions in the world such as Buddhism, Hinduism, Christianity, and Sikhism also prohibit alcohol in their books. This is because the effects and consequences of drinking alcohol bring more harm than good. The addictive effect of drinking alcohol does not depend on the type of alcohol but on the amount drunk at one time. There are two significant effects on alcohol drinkers which are short-term and long-term effects. The short-term effects of alcohol consumption make a person lack coordination such as not being able to stand and walk properly. The long-term effects on drinkers are heart disease, and liver or stomach ailments.

The word "uwai" in Sarawak means cane (Latit, 2017). Rattan is a plant that lives in the forest. Rattan is commonly used to make handicrafts and furniture. For the Penan people, rattan is used to make "agau" which is a kind of body to carry a baby on the back. Mengkuang is a plant in the same family as pandan. It grows wild in humid and swampy areas. Mengkuang usually grows on the edges of rice fields, water lines, marshes, and rivers. Mengkuang leaves are elongated and have sharp thorns on the edge of the leaf. The main use of mengkuang is in the manufacture of handicraft items such as mats, baskets, and others. The long and tough nature of mengkuang leaves makes it the main choice of the Penan people for making mats. Therefore, rattan and mengkuang are two types of handicrafts produced to be used as a source of sustenance for the Penan people, which have been tainted by illegal logging activities. As a result, the young generation of Penan who lost their source of income, fill their free time with useless activities.

As an affirmation, this short story "Chronology of Myocardial Infarction" is loaded with the voice of the author who represents the people of Penan. Frankie Latit was found to be using satire to satirize the government about the current issue involving illegal logging in Sarawak. The forest is given the symbolism of the heart. For humans, the heart is the most important organ and plays a major role in ensuring that the body functions properly. If there is damage to this organ, it also affects many parts of the human body. Even worse, if the heart stops beating it will cause death. Just as the heart is important to humans, so is the dependence of the Penan people on the forest. A forest is not just a place filled with trees

and soil. For the Penan people, it has a great meaning. The forest is a symbol of livelihood and the heart of the Penan people. This is because they have a close relationship with the forest to continue survival. The words "Penan bek jaga' tana', tana' bek jaga' Penan" prove their life's dependence on the forest. The destruction of the forest will be a disaster for the Penan people. Logging activities in the forests of Sarawak have caused Penan settlement areas to experience soil erosion, river pollution, and the loss of "customary land". In addition, the Penan community is also affected in terms of food sources, sources of income, and increased social problems among the younger generation.

It is said that various ways have been done by the Penan people to fight for their rights in curbing illegal logging activities that are rampant in their settlement areas. Among the efforts they are working on is to block the passage of lorries transporting logs in the Baram and Limbang areas. However, their actions are misunderstood and considered as disrespecting the law. In addition, in 2002, they made the Long Sazan Declaration for example around the Long Sazan Area, Apoh, Baram, Miri, and Sarawak. They also visited the Malaysian Parliament, Kuala Lumpur. In addition, the Penan people also use the mass media, whether local or international media, as a vehicle to channel their voices, grievances, and suffering with the community around the world. They also built a website related to the way of life and problems of the Penan people, for example. However, until now the rice of the Penan people has not been defended. On this basis, Frankie Latit expressed dissatisfaction and criticized the ruling class in Sarawak and the world in particular for turning a "deaf ear" to the plight of the Penan people. This short story is an initiative of Frankie Latit who represents the voice of the Penan people demanding that illegal logging activities be stopped and the problems of the Penan people get the attention and defense they deserve.

3. Conclusion

In conclusion, the short story "Chronology of Myocardial Infarction" is well-crafted by Frankie Latit and clearly shows the author's maturity. Experience as an assistant medical officer and high writing talent, mixed to produce a work loaded with satirical elements and highly aesthetic. Who would have guessed that the current issue of illegal logging in Sarawak would be drawn so deeply and complexly? Without high innovation power, a work will not be alive and artistic. An experienced author should know how to filter life experience to blend with creativity and imagination. That's what Frankie Latit did through this short story.

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