

## **ORAL TRADITION OF DUSUN BANGKO COMMUNITY MERANGIN DISTRICT JAMBI PROVINCE**

**\*Janiko<sup>1</sup>, Atmazaki<sup>2</sup>, Novia Juita<sup>3</sup>**

<sup>1</sup> Graduate Program Indonesian Language and Literature Education, Universitas Negeri Padang, Indonesia

<sup>2</sup> Lecture Indonesian Language and Literature Education, Universitas Negeri Padang, Indonesia

<sup>3</sup> Lecture Indonesian Language and Literature Education, Universitas Negeri Padang, Indonesia

Email: [janiko\\_bko@yahoo.com](mailto:janiko_bko@yahoo.com).

\*Corresponding Author, Received: November 12, 2019, Revised: December 10, 2019, Accepted: December 21, 2019

### **ABSTRACT**

This study aims to describe the form, function and meaning of oral literary sayings that exist in the people of Dusun Bangko in Jambi Province. Theories used in this study are oral traditions, functions of oral traditions, oral literature, and folklore. This type of research is a qualitative research with a descriptive approach. Data collection techniques are interviews, observation, documentation, and questionnaire research questions. Data analysis techniques are data reduction, presenting data, and conclusions. Based on data obtained in the field, the forms of oral traditions that developed in Dusun Bangko are *petatah petitih*, *seloko* and rhymes. All three oral traditions were once developed. However, at this time the Seloko has begun to be rarely used. While rhymes and *petatah petitih* very much used by the community. The function of oral tradition is as a reference for oneself and society so that it does not deviate from ethics, morals, and religion. Another goal is to cultivate human morals be better in order to give meaning to life. Furthermore, as a guide for a better way of life future. The meaning of oral traditions that develop in the community is very much. For example the meaning when doing immoral acts is different from stealing and the delivery method is also different. His sayings lead to destruction if life is not in accordance with the demands of the Qur'an and the Sunnah of Prophet Muhammad SAW.

**Keywords :** *Oral tradition, Community*

### **INTRODUCTION**

Oral literature is one part of the oral tradition. Joseph Agbenyega et al. (2017: 3) oral literary education strengthens historical culture. Through oral literature helps

children and adults learn how to live with others by incorporating diverse cultures. Moral values and codes are the main goal for children and adults to become better human beings.

Endraswara (2009: 235) states that oral literature is folk literature. Folk literature has a hereditary tradition. Oral literature includes: riddles, proverbs, curses, charms, difficult words to pronounce such as tongue twisters, puns, etc. Oral tradition comes based on conceptions that live in the minds of the community. Society considers oral tradition to have a life value. Oral tradition is literature that appears in oral form but is dominated by traditions that are passed down from the community or according to the term Francis Lee quoted by Dundes (1965: 9), is called Literature Transmitted Orally or unwritten literature or folklore. Both concepts refer to transmitted literary works to oral forms and forms of literary works that are living and not scattered written (Rusyana, 1978: 1). Oral literature has close links with folklore, especially verbal folklore. The folklore itself is part of a collective culture, which is spread and passed down from generation to generation, among any collective, traditionally in different versions, both in oral form and examples accompanied by gestures or assistive reminders (Danandjaja, 2007: 22 ). According to Joan Kennedy (2011: 1) participation in interpreting, discussing, writing, assessing, and carrying out their own creative responses to literary works promoting activities. The thought processing activity that demands includes the overall taxonomy of Bloom's skills, which defines the intellectual level of behavior important for learning. The element of synthesis and evaluation at the top of the taxonomy demands creative behaviors, one of which is a form of petatah petitih in speech.

In Dusun Bangko, Merangin District, Jambi Province this oral literature is still used by the community, such as seloko, the petatah petitih, and rhymes. That Oral tradition is usually used in certain activities such as traditional ceremonies, planting rice, marriage ceremonies and in everyday life (LAD, 2003: 6). This is part of the preservation and maintenance in maintaining the existence of oral traditions in Merangin district, which has very valuable values in social life, to be inherited in future generations, so that this culture can be maintained forever. Based on the phenomena, it is assumed that research

on the oral traditions of the people of Dusun Bangko in Jambi Province, especially petatah petitih needs to be done.

## METHOD

This research uses qualitative methods of oral literary research. Endraswara, (2007: 222) argues that this method is considered the most suitable in oral literary research. This is reasonable because oral literature is a humanistic phenomenon so it needs to be approached with human understanding as well.

This research was conducted in Dusun Bangko, Bangko, Merangin District, Jambi Province. It consists of 6 (six) Parts, namely Bangko Tinggi, Bangko Rendah, Mensawang, Kebun Sayur, Pulau Kemang, and Talang Kawo. It was chosen as a research location because of the majority of the population being indigenous. In addition, in these places oral traditions are still often used in traditional activities and daily life.

In this research, techniques of collecting data consist of: Observation, In-depth Interviews and Study of Documents and Libraries. Next, the writer uses data triangulation. To get good data analysis results, a number of stages are carried out. Analysis of the research data that has been collected is done by the steps disclosed by Muhardi and Hasanuddin, WS (2006: 51-52) (1) transcription of data from the oral language into written language and recording written data, (2) the translation of the petitih speech phrase from regional languages into Indonesian, (3) grouping the phrase petitah, (4) determining the shape of the petitih, (5) analyzing the function of the petitah, and (6) determining the meaning contained in the pepatah petitih.

## RESULTS AND DISCUSSION

Based on the finding of the research, it showed that oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province when viewed in terms of form, function and meaning, it can be seen as follows.

### **1. Forms of oral tradition of Dusun Bangko Community, Merangin Regency, Jambi Province.**

Petatah Petitih is a communication tool in a wedding as a form of flattery, politeness and traditional traditions of Dusun Bangko, Merangin Regency, Jambi

Province. Because in the marriage, there is a scenario of activities that are interactions or communication relationships that are reciprocal, so that the oral tradition process can be carried out properly. Petatah petitih serves as a controlling tool in social life, because it contains the value of politeness, glory and gives praise to the interlocutor. So that, the goals of the ancestors of the Dusun Bangko in Merangin Regency were well achieved.

Petatah Petitih also contains a moral message for self-evaluation in life from birth, single or teenager or adults, so that the purpose of life will easily be achieved. Petatah petitih of course have been around for a long time in the form of oral traditions but are not well publicized. Furthermore, the customary head prepares material to be taught to future generations and will be adjusted to the conditions of the times. However, it does not reduce the values in petatah petitih. In other words, Form is a reference for determining how this oral tradition can develop in Dusun Bangko, Merangin Regency, Jambi Province.

The function of Petatah petitih, rhyme and seloko as a controlling tool in social life. These three aspects are different because it depends on the aspect being done. But petatah petitih with rhyme can be combined. If the situation and conditions are appropriate and adequate. It aims at the same respect and give respect, that's the ideals of this oral tradition expressed in society. The traditions used in society are traditions which according to *adat bersendi syarak, syarak bersendi kitabullah*. The point is a tradition based on Holy Qur'an. Oral traditions carried out must not deviate from Holy Qur'an Prophet. It means the Holy Qur'an which states the tradition that runs.

Oral tradition community of Dusun Bangko, Merangin regency, Jambi Province must not violate the God rules as was done by the ancestors in the past. That tradition may not be arbitrarily changed but rather with the results of deliberations and consensus from customary advice that existed at that time. Customary advice in the village is led by datuk who has the duty to uphold justice and prevent forms of negation. Next, between seloko, pepatah petitih and rhymes have almost the same purpose but between seloko and rhymes are the same, generally the words are 4 lines. That is the main point of seloko because the people of Jambi must know their customs. Furthermore, if the proverb generally consist of 2 or 3 syllables (lines) Petitih is a lot of

syllables. This can be seen from the quote above. While rhymes have sampiran and content. Usually consists of two sampiran and two contents.

## **2. The Function of Oral Tradition of Dusun Bangko community, Merangin Regency, Jambi Province**

Oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province is a reference in daily life that is useful for oneself and the community. So, it does not deviate from ethics, morals, and religion. Reference means that it is the basic principle that cannot be changed and we must guide it. The goal is to foster human morals and as a guidance of life for the better so they can live in harmony with others. The function and goal oral tradition of Dusun Bangko community Merangin Regency, Jambi Province It has been planned and arranged well by previous ancestors, but the implementation and application in the community is not optimal. That is, only certain groups of people can convey and examine this oral tradition, especially about seloko. The purpose of the researchers' observations and direct inquiries is that they have not yet been properly formulated with traditional leaders in introducing these oral traditions. The process of developing oral tradition is still developing in the community until now. It can be seen from traditional ceremonies such as weddings. But, some of this oral tradition has been passed by the Dusun Bangko community, namely resolving the *Silang Sangketa* which is now dominated by government.

Proverbs are usually used in traditional ceremonies such as weddings and deliberations, customary hearings for example theft, committing immoral acts. People who declare it are people who are appointed according to custom and the rules that apply in the community. Furthermore, the teaching of petatah petitih did through the provision of customs for new management, religious community leaders, young generation, whose meetings or activities are agreed together. Finally, to maintain the existence of petatah petitih is to use it in traditional ceremonies and taught to the next generation.

## **3. Meaning of oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province.**

The meaning of petatah petitih actually easily to understand by others. Meanwhile, it also easily to find out because always use in any activity. The community

of Dusun Bangko already consider it something ordinary and easy to understand itself. So, through this interview, it was very clear that they clearly understood pepatah petitih in Dusun Bangko. Next, the community also understands that petatah petitih is a differentiator from other regions. According to the informant, petatah petitih are basic words that have been educated since birth and some are even presented in the form of social relationships, parents' advice becomes material used as a basic milestone in life. Pemangku adat hope that when they become adult it can be a guide in their lives. It was line as the philosophy of Dusun Bangko community, Merangin Regency, Jambi Province.

## CONCLUSION

Based on the research has been done, it can be concluded:

1. Form of oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province

The forms of oral traditions that developed in Dusun Bangko are *petatah petitih*, *seloko* and rhymes. However, as the era development, *Seloko* has begun to be rarely used by the public. While, rhymes and *petatah petitih* is very widely used by the community because it becomes the basis in real life. *Pepatah-petitih* is a communication tool with others in wedding party. As a form of flattery, the value of politeness and the value of the special traditions of Dusun Bangko community.

2. The function of oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province.

The function of oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province as a reference for oneself and society so that it does not deviate from ethics, morals, and religion. Reference means that it is the basic principle which cannot be changed and we must guide it. The aim is to foster human morals or morals for the better so that there is no conflict with others. Also as a guide or a better way of life later.

The function and purpose of the oral tradition of Dusun Bangko community of Merangin Regency, Jambi Province has been well planned and arranged by the ancestors, but the implementation and application in the midst of the community has not been stated optimally. That is, only certain groups can convey and examine this oral

tradition, especially about seloko which began to fade. But what really develops is petatah petitih.

### 3. Meaning of oral tradition of Dusun Bangko community, Merangin Regency, Jambi Province

There were many meaning of oral traditions that developed in the community. But, adjusted to the events that occurred. For example, regarding traditional ceremonies, the petatah petitih are adapted to traditional ceremonies such as picking up bride and groom. In addition, the meaning contained when people commit immoral acts or theft then the meaning is different. Petatah Petitih goes to destruction if life is not in accordance with the demands of the Holy Qur'an and Hadist. Petatah petitih is very easy to understand, to find and it is also a differentiator from other regions.

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