

Oral Literature Lampung "Bebandung": Analysis of Structure, Function, and Its Relevance for Learning Literature

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ABSTRACT

Bebandung is Lampung oral literature in form of poem that is containing Islamic value. Bebandung is used to complete cangget event and give the title of Lampung tradition. This research aimed to describe the structure of Bebandung, the function of Bebandung, and its relevance for literature study in Junior High School. The methodology used in this study was descriptive qualitative. The data of this research was Bebandung in Lampung society. The data collection was done through ethnography analysis and content analysis. The findings showed that bebandung has rhyme structure, language style, bebandung framework, diction, tone, and stanza; its function is as the means of introducing Lampung culture; bebandung can be made as literature learning materials in Junior High School.

Key Words: oral literature, structure, function, literature study.

INTRODUCTION

Indonesia is a country with multiple cultures. A research was done by Sandarupa (2014) argued that culture is a set of understanding that is constructed and applied by the society to interpret the world around. Lampung has an oral literature that consist of five types, those are *warahan* (folklore), *memang* (spell), *sasikun/sakiman* (idiom), *seganing/teteduhan* (puzzles), and poetry. Lampung poetry is further divided into five types of poetry, namely 1) *paradinei / paghadini*; 2) *pepaccogh / pepaccur / wawacan*; 3) *pantun / segata / adi-adi*; 4) *bebandung*; 5) *wayak*. From the types of poetry described above, *bebandung* was selected as the object of this study for further investigation.

Bebandung is one of the types of Lampung oral literature in the form of poetry to convey the advice or teachings of Islam in the event cangget and awarding traditional titles Lampung. *Bebandung* delivered by way of sung with the rhythm that can captivate the listener's attention. The selection of *bebandung* as the object of study of this research is *bebandung* is the result of Lampung society culture that until now still used in the event of cangget and ceremony of giving of adat title. However, its use is limited to the older generation only. It also lies behind the selection of *bebandung* as the object of research study. The existence of research on *bebandung* expected young generation have motivation and spirit to learn *bebandung* so that can be preserved.

Based on that thought, the study of *bebandung* in giving the title of custom of Lampung society is done. Research of *bebandung* is important to do in order to shape the better character of students through the teachings or values contained in *Bebandung*. Nugrahani (2017) states that learning is to teach students using the principles of education and learning theory which is the main determinant of educational success. In accordance

with the competence of 8 that is, expressing thoughts, feelings, and experiences through poetry and fairy tales. Basic competence 8.1 analyzes the rhyme that is played; the result of this research is hoped can be used as an alternative of literary teaching material in junior high school. This research was conducted to describe the structure of *bebandung*, *bebandung* function and its relevance for the learning of literature in junior high. This study used several theoretical studies. First is the essence of oral literature, *bebandung*, and literary learning.

The Nature of Oral Literature

Suryaman, Wiyatmi, Hartono, and Efendi (2012) explained that literature is an expression of reflective and interactive language art, literature can be a spirit for the emergence of the movement of society change, the source of inspiration, and the motivation of moral force for socio-cultural change. Research conducted by Efendi (2012) found the existence of oral literature in the middle of an ethnic is not without purpose.

Bebandung

Bebandung is an oral literature of Lampung poetry. The number of stanzas in *bebandung* are usually four lines and six lines. The disclosure of *bebandung* is by way of its being sung. *Bebandung* consists of a number of verses that each verse has a poem but the pattern of the poem is not fixed. The pattern of one verse with the next verse of the poem does not have to be the same. Judging from its contents, *bebandung* can be classified into poems according to the pattern of his poems and can also be disguised with poetry.

Literature Learning

According to Peer (1993: 444) literary learning is conducted in an integrated manner with good language learning and with writing, reading, listening, or speaking skills. In line with Peer, Hartono (2005) in his research on competency-based literature learning in high school reveals that literary learning is shown to enhance students' ability to enjoy, appreciate, and understand literary works Zamyatina, Volodiana, and Pareva (2015) in his research concluded that literary learning can be utilized to help develop language skills, enhance cultural knowledge and develop inventiveness and taste.

METHOD

The method in this research is descriptive method through qualitative approach. The data in this study refers to the research questions consisting of *bebandung* structure, *bebandung* function, , types of *bebandung*, cultural values contained in the *bebandung*, and feasibility *bebandung* as teaching materials. To obtain data related to research questions, the researchers obtained data sources through informants in Lampung Selatan, especially Lampung Pubian community consisting of people who *bebandung*, adat leaders (saibatin), and community leaders. In addition, the source data is obtained through the texts used by the person who is *bebandung*. Data collection is done by observation, recording, making field notes, and conducting interviews.

RESULTS AND DISCUSSION

Here are the data related to the structure of *bebandung* elements rhyme, stanza, diction / word choice, rhythm, tone, and figurative language. Rima in *bebandung* shows the same repetition of sound for each stanza. In general, rhyme of *bebandung* patterned AAAA and ABAB. There are also several verses of its rhyme patterned AABB and ABCA. This is shown in the following section of the *bebandung*.

Data (BD/III)

Allah sina tuhan sai ngejuk makmur
Alam rayo pun bersyukur
Ghasoni selamat tigoh kubur
Cakhoni shalat zakat dan jujur

God is the God who gives prosperity
The universe, too grateful
Want to safely get to the tomb
Trick prayer zakat and honest

The data shows a *bebandung* pattern, consisting of AAAA pattern. The numbers of lines in each stanza are four lines. Rhythmic rhythms create regular, continuous, uninterrupted movements. The rhythm serves to make the poem sounded melodious, easy to read, causing an uninterrupted and concentrated flow of feelings or thoughts resulting in a clear and vivid imagery (images) and magical charm or power. Can be seen the following data.

Data (BD/V)

Pah dang peghcaya jama dukun
Pah gham peghcaya jama Allah sina utama
Pah dang lupa luhot ghosulni
Pah khukhuk surga sai kekal

Let's not believe in the paranormal
Let us believe in the gods of the primary
Let's not forget also believe rasull
Letentered eternal paradise

Data (PC / V) using the rhythm formed on the stanza above is seen in the selection of words from the person who is *bebandung*. Pah's repeated use of the word on each line. In addition, the repetition of the letter 'p' also raises the rhythm when the person who is *bebandung* sings it. It can be seen in the following *bebandung*.

Data (PC/VII)

Sukur alhamdulillah
Kak tigoh judumu ganta
Kekalau kuti bernasip helau
Sina upaya doa
Kilui jama Allah sai kuasa

Thank God
Now your match already to
Wish you good luck
That prayer
Requested to Allah

Data (BD / VII) describes the atmosphere of gratitude. These attitude can pray, exhort, show happiness, and so on. The above stanza is a stupendous temple that expresses the prayer / prayer of the person who will be given the customary title.

The frame of *bebandung* consists of opening, content, and cover. Function of *bebandung* is to facilitate the listener to understand *bebandung*. This is shown in the following bundle fragment.

Data (BD/IX)
Peghcaya di Allah sina utama
Kaban malaikat gham peghlu ngeghti
Luhot ghosulni dang sampai lupa
Mangi selamat di alam sang udi

Believing that God is the primary
Angels we also need to know
And rasull also do not forget
To survive in the after life later

The data (BD / IX) is a baptism opening verse that conveys that we must believe in God and believe the angels and prophet to survive in the hereafter.

Diction in *bebandung* functions to 1) increasingly giving the impression of religious or religious, 2) highlighting a certain part of a work, this form of protrusion can be a figure, setting, and circumstances in a literary work, 2) clarify the intention and turn on the sentence, 3) concerning the aspect of the form as its speaker, and 5) displaying the atmosphere. Consider the following data *bebandung*.

Data (BD/IX)
Peghcaya di Allah sina utama
Kaban malaikat gham peghlu ngeghti

Believing God is the primary
Angels we also need to know

Data (PC / IX) uses diction-related issues of a belief in God and his angels. In addition, it also concerns the form of giving advice. The word of trust with God is ultimate, the angels also we must know it, is a word that states that God and angels are there and we believe.

The stanza is an even number, consisting of four lines and six lines. The function of the bait *bebandung* is to divide the *bebandung* into short chapters. Consider the following data *bebandung*.

Data (PC/XI)
Gajah lapah cakak mubil
Ago atraksei main bal
Nayah ulun pandai bedalil
Padahal sina ngurangi amal

Elephant walking up a car
Want to attractions play ball
Many people know how to speak
And it reduces charity

The data (PC / XI) shows an even numbered stanza of an even number, generally each stan *bebandung* consists of four or six lines in which only the content is present. The above verse contains the statement that the *bebandung* is to give advices that do not annoy many others will reduce the practice.

The language styles used in *bebandung* are allegory language style, hyperbole, and personification. Function style in *bebandung* is caused effects of meaning and purpose. Like the following example.

Data (PC / XII)
Lapahan kehidupan anak adam
Gegoh air sai mengalir
Ganta kak tigoh jodohmu
Semoga kuti rawan
Tigoh alam akhirat
tuah nyepik di kuku
rezeki tawit mengalir

Journey of life son Adam
As the water that flows
Now your match have to
Wish you good luck
Until the afterlife
Tuah sneak in nail
Sustenance always flow

The data above indicates that allegory is seen in the use of the word *gegoh air sai mengalir* (like flowing water), *tuah nyepik di kuku* (tuah sneak in the nail), and the *rezeki tawit milet* (sustenance always flows).

The function of *bebandung* in the people of Lampung dialect A 1) as a means to provide advice or religious teachings of Islam, 2) the means of expressing the intent or content of the heart, 2) the means of introducing elements of the culture of the people of Lampung, and 3) the means to give a string of prayers and moral values.

Feasibility *bebandung* as learning material of literature in junior high school based on the criteria of selection of materials or literary learning materials. Criteria for selection of materials or literary learning materials include terms of language, psychology,

background, pedagogical, and aesthetic. Based on linguistic aspects, the *bebandung* text includes text using the Lampung language accompanied by an Indonesian translation.

Data (PC/XIII)
Agama dang sapai lalai
Lakuko perintah Agama
Jawohi sai mak beguna
Adat munih pughlu dijunjung
Mufakat sakai sambayan
Nengah nyimah dang lupa

Religion should not be neglected
Take religious orders
Steer clear that there is no benefit
Indigenous should be upheld
Consensus helping
a community and not a miser

The data above shows the feasibility of *bebandung* as learning material of Indonesian literature related to local culture in the form of poetry in junior high school. Based on linguistic aspects, the *bebandung* text includes text using the Lampung language accompanied by a translation in Indonesian. From the results of this translation obtained *bebandung* stanza also contains advice. Religious orders are mandatory to do and stay away from any restrictions.

CONCLUSION

Research on *bebandung* to complement the event cangget and giving the title of customary community of Lampung pepadun dialect A and its feasibility as a material of literature learning in junior high school concluded as follows.

Bebandung has its own variation compared to pantun. The variations are 1) *bebandung* rhyme was AAAA and ABAB but, there are some verses that have rhyme AABB and ABCA, 2) rhythm works to grow the poetry, readability, uninterrupted and concentrated feelings or thoughts, 3) the tone describes the attitude of advising people who do *bebandung*, 4) a frame consisting of opening, contents, and closing, 5) diction serves to accentuate a certain part of a work, clarify the intention and turn on the sentence, 6) not always the *bebandung* stanza consisting of sampiran and contents, passing all the lines of the container are the contents, the order of the stanzas in the *bebandung* comprises the opening verse containing the greeting to initiate and the apology in the stanza, and 7) the style of language used in *bebandung* is allegory, hyperbolic, and personification.

Bebandung serves as a means to convey intent or content. The delivery of the intent or content of this heart can be the disclosure of religious advice, counsel, prayer, and expectations given by the sick person to the married couple who are married and given the title.

Types of *bebandung* are divided into two, namely *bebandung* the contents of religious expression (religious) and the expression of advice. Cultural values contained in the *bebandung* are the value of religion, the value of simplicity, social value, and aesthetic

value. *Bebandung* is worthy to be used as a literary learning material in SMP class VII in odd semester.

Based on the results of the research and the discussion presented above, the authors expect for the next researcher who is interested in researching the culture of poetry in other areas, this research can be used as a theoretical study or guide. Each region must have culture is no exception poetry. The difference of rhymes in each region is a gift that must be preserved. Therefore, with this research will preserve the local culture.

For educators / teachers, the results of research on *bebandung* in the event cangget and giving the title of adat community Lampung pepadun can be used as literary learning materials related to oral literature is poetry.

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Penulis 1

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