Cultural Values Of Komering Poem “Inggok” In Mengulak Village Madang Suku I Districts

Dian Nuzulia Armariena

Abstract: The issues in this research are cultural values which are in poem Komering “Inggok” in Mengulak village Madang Suku I Districts. The method used in this research was descriptive qualitative method. The data in the research were Komering poem “Inggok”. The data were obtained from three people namely; Mr. Somad (70 years old); Mr. Sukri (75 years old) and Mrs. Zuhro (65 years old). The technique collecting, the data were interviews, observation and recording. The data were analyzed using content analysis techniques. The results of the research showed that Komering poem “Inggok” was a part of oral literature of Mengulak society. Cultural values contained in Komering poem “Inggok” were cultural values in human relationships with God, with the community, with other human beings, with ourself, and with nature. Beside that, the results of the poem recording showed that kinds of poem were children’s poem, young poem and old poem.

Index Terms: Cultural Values, Oral Literature, Komering Poem “Inggok”

1. INTRODUCTION

Literature is closely related to all aspects of human life and nature. Human activities have created a culture of results of their thoughts that spawned numerous myths, traditions, flow or philosophy in life. Cultural value is the highest level and the most abstract of customs. That's because cultural values are the concepts of what life in the minds of most of the community about what they deem valuable, valuable, and important in life, so it can serve as a guide to human life in society. Ogan is one of South Sumatra area has a wealth of diverse literature. Ogan literature can be classified into five types, namely vernacular, traditional expressions, folklore prose, and poetry of the people. One Ogan literature is poetry, like a mantra, poetry and proverbs[1]. Poem as one of the forms of oral literature of the region Ulu Ogan. Oral literature of folk literature often referred to as emerging and growing in the middle of people's lives [2]. Ogan community using this poem as a means of communication to convey meaning between the one and the other parties in a variety of custom events. Therefore, more and more research on regional literature, it will reveal the cultural values of the area as an alternative to the nation's cultural development. This poem used to be very popular with young people and parents to convey the hearts and advice. However, the reality is now roughly as already started tergeserkan role as the younger generation is less desire to learn. Moreover, the use of rhymes, specifically the area Ogan wane, due to the increasing number of native speakers who are influenced by various factors, including many speakers are usually elderly, many died, many people who wander, the number of young people who attend school outside Ogan area, the number of mixed marriages between regions, and Indonesian influence is very strong, especially on the younger generation. “Rusyana said that research on oral literature will contribute something valuable to the interests of the humanities Indonesia and also for the study of literature in general”. "In the relationship of teaching literature in schools, the results of research on regional literature can add insight and knowledge to the students about the poetry of old that can enhance students' appreciation of the literary works and literary areas of Indonesia”. Oral literature of the area is one of the nation's cultural wealth inherited by the creators of literature throughout the ages and reflects a personality description of society with its natural surroundings. Therefore, research on cultural values Pantun Ogan “Inggok” needs to be done. The basis of this study: (1) the value of culture in the poem “Inggok” Ogan is a reflection of people's lives, in order to shape the character of moral human beings (2) poem "Inggok" is part of the literature of the area as one of the literary diversity of the archipelago. In addition (1) if there will be research, it is feared the folk poetry, especially poetry Ogan “Inggok” will be destroyed, and (2) identify rhymes area Ogan is a real effort to document the regional literature, especially poetry Ogan, so the folk poetry it can be preserved.

2. REVIEW OF RELATED CONCEPT

2.1 Oral Literature

“Literature is any poetic language contains a good imagination, a beautiful illustration, strong meaning and wisdom corresponding effect on mental development, sensitivity taste and verbal fluency [3]. Oral literature has long been recognized by the community and is a tradition passed on from one person to another. Soetarno says that oral literature is literature that is only spoken only by word of mouth [2].

2.2 Poem

Haryanta argues, "Poem is one kind of long poems were very widely known in the languages of the archipelago[4]. Sugianto suggests that the characteristics of poetry: (1) each strand (the temple) is comprised of four arrays (the temple), (2) the number of syllables of each array equal or nearly equal, (3) rhyming ab-ab, and (4) the first array and the second is called sampiran and the third and fourth lines rhyme called contents[5]. According Soetarno, the types of poetry can be divided into four as follows. 1. Children Poem 2. Young People Poem 2 Parents Poem [2].

2.3 Cultural Values

Djamaris suggests that cultural values can be grouped according to five categories of human relationships, that is: a. The value of culture in human relations with God Human essentially personal position as independent and as a creature of God. As a personal being, man may be responsible for the act of doing, according to conscience. As God's creatures, humans can also be responsible for any act of doing the Lord. Man's relationship with God is the most important relationship with the creator. Cultural values of mankind's relationship with God, like fate, piety, gratitude, pray, and trust.
b. Cultural Values in Human Relations with Nature
Cultural values in human relationships with the main one is to maintain and utilize natural resources fairly, not exploited excessively. However, to preserve and maintain the natural balance and environmental sustainability, human being must observe the principle of natural law and the rules of nature. Cultural values in human relationships with nature, such as harmony with nature, and protecting the environment.

c. Cultural Values in Human Relations with the Public
Every society has a social interaction, demands, challenges of nature, and the challenges of needs in general is always inherent in the community concerned. Therefore, the growth and development of the work, creativity, taste and intention always happens in other words, in developing society and culture characterize identity. Cultural values central to man's relationship with the community is the value of consultation, justice, obedience, respect the opinion, admit mistakes, mutual cooperation, deliberation, fair leader, do not easily swear, thoughtful, love of the homeland, tolerance, obedience to the laws and norms -norma and customs prevailing in a society.

d. Cultural Values in Human Relations with Other People
The birth of the individual biologically, is inherited from both parents. Health and physical perfection of the individual biological inborn preserved in the future growth to make a delicate, nimble, reactive, pretty, handsome, attractive, and so on. It was very influential on mental development that includes psychological feelings, consciousness, memory, intelligence, dexterity and so on. Cultural values relating to the relationship between man and the other man is forbearing to everyone, respectful and obedient to counsel, affection to the children, and faithful to your wife or husband, not perverted and so on.

e. Cultural Values in Human Relations with Itself
Cultural values of mankind's relationship with itself constitute cultural values contained in a person, such as: pious, honest, tenacious, determined, steadfast, humble, wise, loving, confident, self-control, like sacrifice, respect, and so on, whether acquired through education or acquired through experience.

3. RESEARCH METHODS
This study used a qualitative descriptive method in order for researchers to analyze, describe and concluded rhyme values in the community in the village Ogan Mengulak, Parts I Madang subdistrict, East OKU District based on data obtained through interviews and recording techniques. Sources of data in this study are native speakers in the village Ogan Mengulak, Parts I Madang subdistrict, East OKU District. They were Mr. Somad (70 years old); Mr. Sukri (75 years old) and Mrs. Zuhro (65 years old). The technique collecting the data were interviews, observation and recording. The data were analyzed using content analysis techniques.

4. RESULT AND DISCUSSION
1. Cultural Values in Human Relations with God
a. Be cautious
Komering society in the Mengulak village is a deeply religious society. It was appropriate for the human fear of God who has given us life. Komering public piety in the village Mengulak can be seen by doing His commands and avoid His prohibitions.

Piety can be seen in the following poem.

Unyin agama gohghoh All religions are equal
Tuhan na Tuhan Esa Lord God Almighty
Mon mati kuruk tanoh If passed into the soil
Tamtu ga mulang guk Ya Yes of course will return to Him

Based on the poem above, it can be seen that there are cultural values of a religious nature or piety. The value of piety in the poem above is visible on each line of the poem which states that God is asking and praying. Pantun it also means that someday we will definitely go back to him. Komering society piety in the village Mengulak can also be seen in the following poem.

Amon dapok bupilih ‘If you can choose
Cara milih agama How to choose the religious
Dang nihan kuti malih Do not let us move
Islam sai holaw na Islam should be’

The value of piety in the poem above is visible on each line of the poem that suggests we are not mistaken in choosing a religion, because religion is best to Islam.

b. Pray
Komering society in the village Mengulak is God's creatures. Therefore, in each doing a job let us pray and turn it over to God so that what we do is blessed him. Thus our work is not in vain. Man should beg and pray to him as implied in the following poem.

Kuti sai ngura-ngura ‘You Young ones
Dangda mak bupa ngulih Do not ask
Tuhan haga ngakuk nyawa God wants to take lives
Yona makwat damilih He did not choose

Based on the above poem, illustrated the value of prayer in the third and fourth line which states that man should pray to God to always be in his favor because we do not know what happened later. The attitude of pleading and praying to God is also present in the following poem.

Niko Robbul Jalil ‘You Robbul Jalil
Tempat nimbang perkara Points weigh case
Tuhan bersifat adil God is fair
Mutusi hal bicara Judge’

In the poem above clearly seen the attitude of begging and praying to God contained in each line rhyme which states that people should always ask and pray to God for what he has done for the world reap the rewards in the hereafter.

c. Thankful
Komering society in the Mengulak village are the people who are God's creatures. Humans should be grateful for what you've earned. Gratitude is implied in the following poem.

Bapakku ga sidokah ‘My father would dole
Ulah adik haga busunatan Because my brother will circumcision
Hingko Alhamdulillah Alhamdulillah
Ngucap syukur di Tuhan Thanks to God’
Gratitude to the poem above can be seen on the second line which expressed joy of a child and as an expression of gratitude to God can be seen in the third and fourth lines in the poem above. Grateful attitude can also be seen in the following poem:

```
Syukur Alhamdulillah    ‘Praise to God
Tuah da bapak ganta    Father's fate now
Mak dapok tiparikah    Can be told
Amon lagi pajana       If the ancients'
```

Gratitude to the poem above can be seen in every line rhyme which states excitement of a child for the favors bestowed upon his father because their lives are now better than the first.

d. Surrender Yourself

Komering society in the Mengulak village is a community trust, which is handed over to all decisions, case, endeavor and effort to God the Almighty, as implied in the following poem. Sayang na rik sang robok ‘Unfortunately Just a minute

```
Saponan lokok sanak    While still a child
Hurik ditanggung indok    Mother bear life
Mak muni mati bapak    Shortly father dies
```

In the poem above is clearly seen that man must leave everything to God, because the best place is the Almighty God as is implied in every line rhyme above stating that the fate of someone who is the unfortunate destiny of God Almighty. The attitude of tawakal can also be seen in the following poem.

```
Mon diri susah hati    ‘If grief
Kupandang di balakang    I think of yesterday's
Ya Allahu Ya Robbi    Ya Allahu Ya Robbi
Alang malangmu badan    It would unfortunately agencies'
```

In the poem above clearly seen the nature of trust which is on each line of the poem which states that in living a life filled with suffering humanity must remain steadfast and surrender to God. The following poem is also expressing resignation.

```
Mon hun mak bonci    ‘If people do not hate
Sina haropan badan    That expectation agency
Amon hun mak sudi    Suppose that people are not willing
Unyin sorah di Tuhan    It's up to God’
```

The attitude of trust in the poem above shows padas each line of the poem which states that wherever he is, he hopes that everyone would like, but if people are not willing to be his presence then he gave up everything to God.

e. Surrendering to Providence

Komering society in the Mengulak village is a society that in human relations with the public Culture must remain steadfast and surrender to God. As indicated in the following poem.

```
Amon hatimu dinyak    ‘If your heart to me
Kok saka ku kapandai    It's been a long time I know
Rajuk wai campur minyak    Like water mixed with oil
Mak inggok nagati sai    Unable to unite’
```

One's consciousness in the face of destiny from God that they might be united, is evident in the third and fourth lines rhyme above.

2. Cultural Values in Human Relations with the Public

a. Mutual Cooperation

Mutual cooperation is a good deed exemplary, mutual cooperation is a picture of a person's moral, that moral good. In public life in Mengulak village, activities and work together is still keenly felt, especially among relatives who still have family ties. This can be seen in the following poem.

```
Kuti kapara kanca    ‘You're all over the comrade
Mak ima ronik balak    No exception to a great little
Haga katulong gawi sa    Please ask for this job
Sipa sai kuti sompat    Where do you guys had
```

Cultural values in mutual cooperation is clearly visible in the poem above, especially on the first and third lines that express an invitation to the entire community in the village to work together to complete a task. The attitude of mutual cooperation can also take a look at the following poem.

```
Kiri kanan kaminan    Left Right aunt
Sai bola ngangkat gawi    All rescue work
Uliah adik ga sunatan    Because brother will circumcision
Tian sai lomot hati    They all amorous hearts
```

Cultural values in mutual cooperation can be seen in every line rhyme above stating that the sense of community in the face of a work is necessary for the job quickly resolved. Work carried out by means of mutual cooperation will noticeably ease the burden, not least in alms circumcision. The following poem also expressed a sense of mutual cooperation.

```
Unyin lobu kalama    All uncles
Kiri kanan kaminan    Left right aunt
Tian bola tarasna    They are very resistant
Ratong bola bubaban    Coming bring relief
```

A sense of mutual cooperation in the above poem looks at every line rhyme which states that mutual cooperation in a job is not just to ease the burden, but there are things more important is the sense of community or family.

b. Obedience to Laws and Norms Customs

Komering society in the Mengulak village is a society that in human relations with the public obedience to laws and norms customs. This is implied in the following poem.

```
Ngonjuk adok sa ponting    Giving important title
Layon kadar pangangkon    Not just artificial
Adat porlu tisunting    Indigenous should be preserved
Budaya makda lobon    Culture will not be lost
```

In the poem above clearly shows that people in the village Ogan Mengulak still using the traditions and culture to preserve it from being lost. It is implicit in the third and fourth
In the above poem clearly stated politeness one person to another that looks at each line that states that a person if someone wanted to continue the conversation in advance he would apologize if there are words that are not pleasing people who mendenganya.

b. True to wife or husband

Komering society in the Mengulak village assume that your wife or husband fidelity in married life is indispensable in order to create a harmonious family life. It is implied in the following poem.

<table>
<thead>
<tr>
<th>Komering</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alang holaw sisuku</td>
<td>How nice my chicken</td>
</tr>
<tr>
<td>Baruga barak paling</td>
<td>Beruga red comb</td>
</tr>
<tr>
<td>Alang sayang ku diniku</td>
<td>How I love You</td>
</tr>
<tr>
<td>Mak podo rasa maring</td>
<td>If you do not close a sense of fever</td>
</tr>
</tbody>
</table>

The attitude of loyalty to the poem above is shown on the third and fourth lines stating that of how much a person's loved ones as a form of loyalty that can make him sick if they did not close. Someone loyalty to loved ones can also be seen in the following poem.

<table>
<thead>
<tr>
<th>Komering</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kok rua bulan iliyu</td>
<td>It's been two months</td>
</tr>
<tr>
<td>Kita jak sihualan</td>
<td>We are meet</td>
</tr>
<tr>
<td>Basa nyak nyotok niku</td>
<td>When I remember You</td>
</tr>
<tr>
<td>Basing gawiku tipan</td>
<td>All work stopped</td>
</tr>
</tbody>
</table>

The value of piety in the poem above is visible on each line that says that God is a praying man and man must realize that someday will return to Him. Piety also can be seen in the following poem.

<table>
<thead>
<tr>
<th>Komering</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unyin agama gohgoh</td>
<td>All religions are equal</td>
</tr>
<tr>
<td>Tuhan na Tuhan Esa</td>
<td>Lord God Almighty</td>
</tr>
<tr>
<td>Mon mati kuruk tanoh</td>
<td>If passed into the soil</td>
</tr>
<tr>
<td>Tamtu ga mulang guk Ya</td>
<td>Yes of course will return to Him</td>
</tr>
</tbody>
</table>

The value of piety in the poem above is visible on each line which recommends that people not be mistaken in choosing a religion, because religion is best to Islam.

b. Steadfast

Komering society in the Mengulak village assume that as God's creatures, human beings must always be patient and...
steadfast in the face of all temptation. It is implied in the following poem.

Dihurik indok rangda  Taken care of his widowed mother
Kakak lijung ngalaki  Sister went to get married
Pakayan sa ada na  scratch clothes
Kadang mak mongan dibisometime didn’t eat

In the poem above stoicism and patience and surrender to God looks at each line of the poem, we must be patient and steadfast in the face of all temptation. Stoicism and patience are also contained in the following poem.

Bungkar talidu rakit  Remove the rope raft
Mintar jak pangkalan  Departing from the port
Mundur layon wat sobik  Backward not by little hearts
Tapi bak kamalangan  But by misfortune

In the poem above stoicism and patience shown in the third and fourth lines in the poem that says about patience a person to live a life problems and give them to God.

c. Merciful
Komering society in the Mengulak village assume that compassionate attitude should we have, both to ourselves and to others. It is implied in the following poem.

Lokok sanak ditimang  When young still cuddled
Kok balak nyak dicumbu  It has been my great spoiled
Hurikku bolai sonang  My life very happy
Laju balak rik niku  Until old with mother

In the poem above shows the love of a mother for her child from childhood to adulthood. This is clearly evident in every line. A gesture of affection is also seen in the following poem.

Kok ronik ngidik-ngidik  As a child running
Kok balak midang-midang  Already the roads
Najin tijamot dipa  Although hard to keep my
life to live
Untap mak sabidang  I held not wear cloth

In the poem above clearly shows the affection of parents towards their children, despite the difficult life she still raise their children with great affection. This is clearly evident in every line rhymes.

5. Cultural Values in Human Relations with Nature
a. Keeping and Maintaining Natural Preservation
Komering society in the Mengulak village assume that attitude preservation of nature is a shared responsibility, as implied in the following poem.

Pangatumu da kayu  I beg of you wood
Robuko dapai burung  Very dense leaf
Nyak gabung indong niku  want to take shelter
Panas mawat katanggung  heat is not insured

In the poem above clearly apparent gesture to preserve the nature contained in each line poem that says we should always keep and preserve the nature so that we can take shelter from the hot sun or in times of rain. The attitude of the preservation of nature are also implied in the following poem.

Wat padi diakukna  There rice taken from you
Rakyat bola kam mongan  Many people do not eat
Najin tijamot dipa  Still though saved
Lokok hoda kahaluan  which is also found

Attitude maintain and preserve the nature evident in every line of the poem that says we should always keep the natural products that are not captured by people who are not liable to destroy nature and taking natural products to excess so that the people who suffer. The following poem is also expressing the natural preserve.

Kok haga wara-wiri  It’s been going here and there
Mak ngaman di lombahan  Unstable home
Ga ngatot binunyi  Will raise rice seedlings
Mak sina mak wat mongan  Otherwise do not eat

In the poem above clearly seen the attitude of the preservation of nature seen in every line stating that we must maintain and not destroy nature, and by working so that we can take and utilize the natural result of the well.

5 CONCLUSION
Based on data analysis can be concluded that 30 rhymes folk Ogan there are five kinds of cultural values were analyzed from three different types of poetry in oral literature area Komering society in the Mengulak village showed that kinds of poem were children’s poem, young poem and old poem. However, among some cultural values showed a very close relation of meaning. Therefore, the value of which is closely related meaning of culture into one. Cultural values contained in Komering folk rhymes as well as cultural values contained in literature in general. Cultural values such as humanity’s relationship with God, man’s relationship to society, man’s relationship with another human being, man’s relationship with himself, and man’s relationship with nature, not essentially different, namely that at some point humans are expected on the belief that only God Almighty Esalah which determines all things, both in this world and in the hereafter. Cultural values contained in Komering society in Mengulak village can be grouped as follows:

1. Human relationship with God, just be cautious, like praying, clever grateful, surrender / trust and believe in destiny.
2. Human relationship with the community, such as mutual cooperation, compliance with the law and customs norms prevailing in society, and encourage one another.
3. Human relationship with another human being, as trustees to any person, faithful to your wife or husband.
4. Human relationship with himself, like piety, steadfast and compassionate.
5. Human relationship with nature, such as maintaining and preserving environmental sustainability.

REFERENCES

