

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

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Abstract: The issues in this research are cultural values which are in poem Komerling “Inggok” in Mengulak village Madang Suku I districts. The method used in this research was descriptive qualitative method. The data in the research were Komerling 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 Komerling poem “Inggok” was a part of oral literature of Mengulak society. Cultural values contained in Komerling poem “Inggok” were cultural values in human relationships with God, with the community, with other human beings, with oneself, 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, Komerling 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]. Sugiarto 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 cultural 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

Komeringsociety in the Mengulakvillage is a deeply religious society. It was appropriate for the human fear of God who has given us life. Komeringsociety 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 gohgoh	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. Komeringsociety 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

Komeringsociety in the Mengulak village are 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

Komeringsociety in the Mengulakvillageare 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	
Hinggo 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 Tuah da bapak ganta Mak dapok tiparikhah Amon lagi pajjana	'Praise to God Father's fate now Can be told If the ancients'
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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 community trust, which is handed over 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 Hurik ditanggung indok Mak muni mati bapak	While still a child Mother bear life Shortly father dies
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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 Kupandang di balakang Ya Allahu Ya Robbi Alang malangmu badan	'If grief I think of yesterday's Ya Allahu Ya Robbi It would unfortunately agencies'
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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 Sina harapan badan Amon hun mak sudi Unyin sorah di Tuhan	'If people do not hate That expectation agency Suppose that people are not willing It's up to God'
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The attitude of trust in the poem above shows pada 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 as humans should be encouraged to undergo destiny from God Almighty. As indicated in the following poem.

Amon hatimu dinyak Kok saka ku kapandai Rajuk wai campur minyak Mak inggok nagati sai	'If your heart to me It's been a long time I know Like water mixed with oil Unable to unite'
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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 Mak ima ronik balak Haga katulung gawi sa Sipa sai kuti sompat	'You're all over the comrade No exception to a great little Please ask for this job Where do you guys had
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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 Sai bola ngangkat gawi Ulah adik ga sunatan Tian sai lomot hati	Left Right aunt All rescue work Because brother will circumcision They all amorous hearts
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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 Kiri kanan kaminan Tian bola tarasna Ratong bola bubaban	All uncles Left right aunt They are very resistant Coming bring relief
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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 social life there are customs that must be obeyed. It is implied in the following poem.

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

lines. Comply with the law and norms prevailing in society is also implied in the following poem.

Amon adat di Padang	'If it is customary in Padang
Samang adat Kumoring	Another customary
	Komering
Amuli nai sai marmadang	Girl applying
Bakas hurik na ngiring	Made file followed

In the poem above is also evident that the people in the village Ogan Mengulak comply with laws and norms prevailing in society. This is clearly evident in every line of which states that if customary in Padang is very different from the customary Ogan. If customary in Padang girl applying for males, whereas customary komering men applying for girls.

c. Mutual Advises

Komering society in the Mengulak village are the people who in their daily lives remind and admonish one another, as is implied in the following poem.

Amon kilu nga mauli	'If we are still girls
Dangda kuti pucola	Let us not scorn
Nonti ni mak ngalaki	Later not married
Lijung na mauli tuha	So it becomes spinstress

Cultural values encourage one another in the above poem is clearly visible on each line are advising someone that does not like criticizing others, because it would be bad for himself. The attitude of one another is also seen in the following poem.

Mintar dak niku biduk	'Oh! boat departed
Nyuborang pulau Jawa	Cross the island of Java
Lamon niku kok tunggak	When you have to
Dang lupa ibu bapak	Do not forget the your parents'

In the poem above shows also advise each other culture values implicit in each row that is counseled that one does not forget his parents even though he had been away elsewhere.

3. Cultural Values in Human Relations with Other People

a. Trustees to Everyone

Komering society in the Mengulak village are people who have politeness. Politeness should be owned by every person to fellow human harmony can be created. It is implied in the following poem.

Amit dilanda lait	'Farewell of cushion
Sorto di bangunan	as well as standing
Nyak ja kok ga amit	I already want to say
	goodbye
Sagala kamaapan	Everything excused '

In the above poem clearly stated politeness one person to another that looks at the third and fourth line that states that a person is willing to apologize to others if he is guilty. Cultural values manners also can also seen in the following poem.

Sija sambungan kata	It further says
Antanan ad umungan	Estimated talks
Kontu nyingung cara	If offensive way
Unyin nyak kamaapan	Everybody I apologize '

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.

Alang holaw sisuku	How nice my chicken
Baruga barak paling	Beruga red comb
Alang sayang ku diniku	How I love You
Mak podo rasa maring	If you do not close a sense of fever

In the poem in the loyalty shown in 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.

Kok rua bulan liyu	It's been two months
Kita jak sihaluan	We are meet
Basa nyak nyotok niku	When I remember You
Basing gawiku tipan	All work stopped

The attitude of loyalty to the poem above is shown on the third line and the fourth who claim that if the person does not meet with her lover so any work done will be stalled because he always remembered the people she cared about.

4. Cultural Values in Human Relations with Itself

a. Takwa

Komering society in the Mengulak village are God's creatures. We should be cautious of Him. It is implied in the following poem.

Unyin agama gohgoh	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

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.

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 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 dibi	Sometimes 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

Komeringsociety 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 polik kuhurik	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

Komeringsociety 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 makwat 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 kamongan	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 Komeringsociety 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 Komeringsociety 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 Komeringsociety 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.

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