

# Oral Literary Moral Value Andai-Andai “Besan Puyuh” In The Sub- District Kikim Lahat Regency

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**Abstract:** The issues raised in this research is how the moral value in oral literature *Andai-Andai”Besan Puyuh”* in sub-district of Kikim Lahat regency. The method used in this research descriptive qualitative method. The data in this research were from oral literature transcriptions *Andai-Andai”Besan Puyuh”* in sub-District of Kikim Lahat regency. Sources of data obtained from two persons were Mr. Bahari Gena (81 years old) and Mrs. Yahima (78 years old). The data collection techniques used were recording, observation and interviews. Data were analyzed using content analysis techniques. The Results of the research showed that the oral literature of *Andai-Andai”Besan Puyuh”* is a part of fables category, which have moral value massage of individual include; the nature of sacrifice, trust in keeping promises and understand the return the favor. Apart from that, the message of social moral values describe through the nature of caring, the attitude of cooperation, helpfulness, compassion, harmony, mutual giving, and caring about others.

**Index Terms:** Moral Values, Oral Literature, Andai-Andai”Besan Puyuh”

## 1 INTRODUCTION

TO develop and strengthen of Bahasa Indonesia and literature, the preservation of language and literature area is certainly an advantage that should be continuously studied and preserved. All the kind of language preservation efforts and regional literature has been done, one of them is the preservation of oral literature as a cultural heritage indirectly contains moral messages and values that support the forming of a positive character. On the other hand, the conservation efforts seems to be lack the support from community, a sense of a skeptical and less concerned with the oral literature are very noticeable. Most of communities have started to leave all these cultures. If it is not part of the concern then slowly oral literature will become extinct. Oral literature appears certainly motivated by a variety of cultures and traditions that are owned by Indonesian people. From the variety of cultures and traditions that are developed in the community itself slowly creates a literary work, that has their own characteristic in the area. Herder (in Anwar, 2010: 7) states that the social and geographical environment has a special function in the empirical literature, and he also added that to understand the history of literature is a part of understanding a cultural history. By the development communication of world, information and entertainment presently a cultural shifting begin to occur. Oral literature as a cultural heritage of ancestors increasingly pressured. Oral stories as a mission character education, religious, social and moral gradually abandoned and replaced by a storybook. Storytelling habits before to bed has been replaced by television, soap operas, cartoons, reality shows, and so on, those things are dominated and considered to be more attractive as a sleep companion. In fact, if people know that oral literature contains many positive charges in the formation of character, it is very possible that to oral literature will survive and preserve. Looking back at this reality, the researchers are very interested to see, observe and find out about moral values promoted by literature says. In The Sub-District of Kikim Lahat regency, there are eight types of oral literature that is Guritan, Tangis Ayam, Betembang, Tandut, Ngicik Panjang, Andai-Andai, Rejung Basemah, and Meringit. Researchers chose oral literature Andai-Andai as a focus of research. Andai-Andai oral literature has 39 story form, and due to time constraints, this article will be limited to oral literature Andai-Andai “Besan Puyuh” then finally it is formulated that how is moral values contained in oral literature Andai-Andai “Besan Puyuh” in The Su-b District Kikim Lahat

regency.

## 2. MATERIALS AND METHODS

### 1) Moral Values Oral Literature Andai-Andai

The word of moral comes from the Latin language meaning *mos* or *Morres* that means are habits, morals, character, or behavior. According Nurgiantoro (2013: 430) moral in literary works usually reflect views of the author’s life is concerned, views on the values of truth, and that is conveyed to the readers. Moral values that contained in oral literature can reflect the view of life that relate to values of truth as told narrator to the audience. In the other point view, oral literature is the work that spread conveyed by word of mouth from generation to generation, (Endraswara, 2013: 151). The spread of oral literature is conveyed from one person to another through word of mouth. Amir (2013: 74) has also been expressed in the community ther is an activity through oral . The Literature work is authored, composed and delivered in front of audiences verbally and even studied by pendandang even verbally. That is called the oral literature. Types of oral literature were varied, Sedyawati (cited Rafiek, 2010: 54) states that the oral literature contains stories submitted orally and ranging from the description of genealogical myths, legends, fairy tales, to the various heroic stories. Endraswara (2013: 151) mentions the characteristics of oral literature, as follows.

- (1) Born of innocent people, preliterate and traditional nature;
- (2) Describe the certain collective culture, which is not clear who are the creator;
- (3) More emphasis on the fantasy, satire, witty, and educational messages;
- (4) Often depicting on certain collective tradition;
- (5) Oral Literature mostly express words or clichés.
- (6) Oral Literature is frequently a teaching.

From the description above we can conclude that oral literature is literary born from cultural community, which is delivered orally and from generation to another generation with a variety of stories ; myths, legends, fairy tales and others, and of course not only meets the demands of art but also contain elements of education that would be addressed such moral values in the shape of a positive character for the community. Amir (2013: 34-42), write down the six functions of oral literature in detail in his book, explained as follows.

- (1) As entertainment, in the oral literary works presented an aesthetic that makes the audience or listeners feel entertained.
- (2) Oral Literature keep the poetic rich vocabulary , because in his works there are typical aesthetic vocabularies, which only owned by the culture . The vocabularies are not only show the way of thinking and how to social the organization but also to store knowledge.
- (3) As a means of education, to socialize o values, so that children will know how to socialize (socialization), understand, and appreciate (internalization) values defined and used by communities in the region.
- (4) It appears prominently on people outside the village, to the diaspora community. In such of societies, the scene of oral literature becoming a nostalgic, to warm ties community.
- (5) The Performing oral literature can be a means of fund raising.
- (6) Performing oral literature serve to bring people together, but for the purpose of listening is for political messages, politics promotion, and socialization programs. Usually held in the framework of elections, legislative elections, and the elections.

Andai-Andai In The Sub- District Kikim, Lahat regency is one part of the oral literature are commonly delivered by Mother to child, the grandmother to her grandson, caregivers to foster children, teachers to students with varied shapes and functions to entertain. Andai-Andai contains a unique story told and in the part of the story also sometimes there are some interesting poems, containing positive messages . If oral literature Andai-Andai to be linked to the activity and the value of community, therefore oral literature Andai-Andai used as a means of delivering the values that exist in the community. In connection with the oral literature andai-andai, according to Santoso (2012), there are four functions of oral literature wish-

wish is as follows.

- (1) Didactic, its function as a community educator of the rules contained preformance social life.
- (2) Literature as a solace.
- (3) Its unction as a form of social protest that contain public denials to the rules that bind them
- (4) Oral Literature as satire.

**2) Procedure Research**

The method used in this research is descriptive qualitative method. According Nawawi (cited Siswanto, 2010: 56), a descriptive method can be interpreted as a problem solving procedure by describing or depicting the state of the subject or object of research (novels, plays, short stories, poetry) at the present time based on the facts that appear. The data in this study in the form of oral literature transcriptions Andai-Andai in The Sub-District Kikim Lahat regency. Sources of data obtained from the first informant, namely; Mr. Bahari Genam, 81 years old, a Moslem, a farmer and also a village chief of Padang Bindu, in Sub-District Kikim, Lahat regency. The second informant is Mrs. Yahima, 78 years old, Moslem and works as a farmer. Data collection techniques used in this study is recording, observation, and interviews. As has been mentioned by Endraswara (2013: 152) that the data collection of oral literature can be initiated with step recording. The data analysis technique used is content analysis. Ratna (2011: 48) argues that, there are two aspect in content analysis : namely the latent contents and the contents of the communication. The latent content are in documents and manuscripts, while the content of the communication are message that contained as a result of the communication that occurs. In this study, researchers used the latent content analysis. In literature, the contents are the message, which is naturally present and in accordance with the nature of literature. In analyzing the data, researchers describe the stages of data analysis in the following chart.

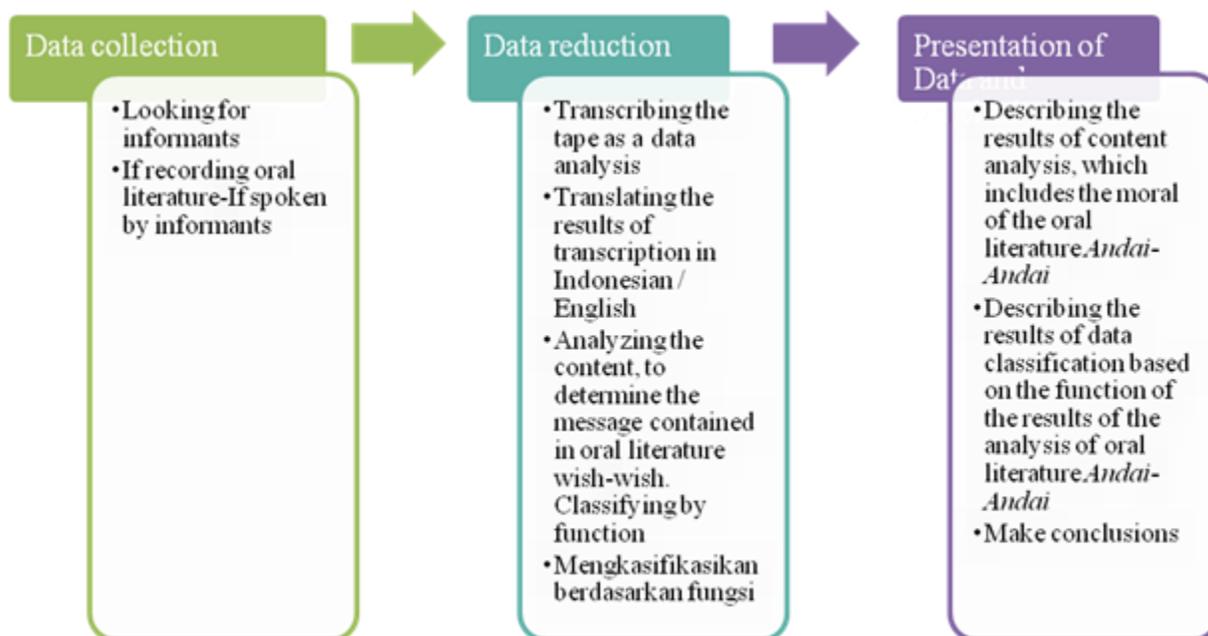


Chart. Qualitative Data Analysis According to Miles and Huberman (Sugiyono 2011).

### 3. RESULTS AND DISCUSSION

#### 1) Transcription Oral Literature Andai-Andai "Besan Puyuh"

Ade puyuh die sekawan dengan kangkung, kerne la kawan akrab mangkela bebesan sedue ni. Mangke suatu saat puyuh tu saket, dek lame tu mati puyuh tadi. Setelah mati puyuh, dipikirlah ulih kangkung 'kemanelah nak nempatkan besan ni' kerne nak nempatkanye tu dek bedie. Lasung dipekkanye ke belakang mangke diambennye puyuh tadi. Jalan sejurus betemulah ngahi jeme nebas, make bepantaulah kangkung ni tadi ngahi jeme nebas tu.

Dalah pule lah jeme nebas  
Mintak lah tanah sedepe lalat  
Tandek nempatkah la bisan puyuh  
Mati li neguk buah kedundung

Nyautlah jeme ye nebas tadi, "Dek tau, jangan ditempatkah disini kami ni nak betanam di sini kele busuk. Pegilah!" ngusir kangkung ni tadi. Mangke bejalanlah agi kangkung tadi, dek lame tu betemu agi ngahi jeme nugal. Dipantaunye agi ulih kangkung. Dalah pule lah jeme nugal

Mintak lah tanah sedepe lalat  
Tandek nempatkah la bisan puyuh  
Mati li neguk buah kedundung

Lah dide pule diajung jeme nugal tu, "Jangan ditepekka di sini, kami ni empai nak nugal. Kami gi ni lame disini, lime bulan mangke padi ni bebuah. Dek tahan kami kebusukan ulih bisan kaba tu". Laju agi kangkung tadi mbatak bisanne tu, mangke betemulah ngahi jeme ngetam. Jadi mulai dipantaunye agi jeme ngetam tu.

Dalah pule lah jeme ngetam  
Mintak lah tanah sedepe lalat  
Tandek nempatkah la bisan puyuh  
Mati li neguk buah kedundung

Uji jeme ye ngetam tu, "Ame galak nguburnye tu dalam-dalam pegilah, kuburkalah. Anye dalam-dalam mangke dide keembauan agi busuk." "Ayu, pukuk'e asal aku pacak nguburkan bisan aku ti tanah kamu nie ka aku gali sedalam ape be" uji kangkung ngateka ngahi jeme ngetam tu. Mangke digalinye lah li kangkung dalam-dalam tanah tadi, udem tu lasung dikuburkanye puyuh tu. Sebulan due bulan udem nguburka puyuh tadi, tumbuhlah sebatang pohon, pohon itu besak'e mbak derum sehingge disekitar itu kapan malam dide nak belampu la terang ulih batang itu. Kangkung tadi nunggu dibadah kuburan itulah. Mangke ahian tu, kangkung ni nak betemu ngahi jeme ngetam tadi. Jadi dipantaunyelah jeme ngetam tu, mangke datnglah jeme ngetam tadi ke kuburan bisan puyuh. Uji kangkung ngumung nge jeme ngetam tadi, "Ninik, aku nie nak berterime kaseh ngahi kamu ni. Aku ni dide kepacak ke balas kaseh kamu tu uli sangkan kamu la ngajung aku nguburkan bisan ku di sini. Mak ini,

tanaman di kubusan bisanku ni la ngasil, kapan bebunge bungenye emas, kapan bebuah intan, ninik tu ye pacak manpaatka bungenye ngahi buahnye tu. Ame aku, dide ke tegune ngahi aku. Nak bekalung kemane badah ngepikkanye, nak becincin mak itulah. Jadi ninik tulah ye pacak nggunekanye. Jadi, mulai saat ini pohon ini aku serahka ngahi ninik. Sepanjangnge, selame die maseh bebunge nge maseh bebuah nikmatilah ulih ninik. Itu lah kandek pembalas kaseh aku, kamu la ngenjuk tanah sedepe lalat kandek aku nguburka bisan ku di sini" uji kangkung ngumung nge ninik tu. Bekuaselah ninik itu ngahi batang tadi, seahi semalam dide kurang sandi sepikul behatnye emas nge intan tadi. Sehingge kayelah ninik itu.

#### 2) Translation Transcription results Oral Literature Andai-Andai "Besan Puyuh"

There is a quail He was friends with a frog, because they have been good friends, they decided to have in law. Once the quail fell ill, it was not long dead quail. After the dead quail, frog thinking 'Where am I going to have to bury my best friend' because is not there. He put the quail had her arms behind her and the quail. He then walked to find a place to bury the in law. Not long he walked, the frog Meet with the person who was mowing weeds in her garden, then the frog calling people who are cleaning the field.

O you who cleans the fields  
Give me a bit of land  
To bury this in law  
Die by swallowing pieces kedondong (kind of fruit)

The man who was cleaning the field, answered "I can not, do not you place it here, I'll be spreading the stench, we will grow in this field, Go!" Said the farmer was cast out frog. The frog went on his way, not far from there Meet again the frog with people who are growing rice. He called again by the toads, the person who was planting the rice.

Never mind the people who harvest rice  
Give me a bit of land  
To put the besan puyuh  
Die by swallowing pieces kedondong (a kind of fruit)

Answered by the grandmother, "If you want to bury it deep, I allow, bury. But deep in order not smell the stench "said grandmother farmers. "Well, as long as I can bury your my in-law on land owned by this, will I dig deep inside" said the frog to farmers. Then the frog dig deeply. After completion of the frog digging it, then buried quail earlier. Two months had passed since the quail buried in grandmother's land farmers. Grew a tree of a quail buried earlier. The tree was as big as oil drums, at night time, emitting a bright light so that at night around the tree does not require lights. The toad remains faithful wait and stay near the in law's grave. That day, the frog wants to meet with the owner of the land, and the frog calling his grandmother. The grandmother came to the grave of quail had to meet a

toad. The frog said to his grandmother, "Grandma, I'm very grateful to you. I can not reply to all the kindness that has let me bury your in law in this land. Now the plants growing in the my in lawcemetery has produced, in the form of gold flowers and fruit is diamond. Only the grandmother who can utilize the flower and the fruit. As for me, it will be useless for me. I want to wear a necklace would wear it on neck where, want to wear the ring as well. Thus, only a grandmother can use it. From now on this tree I handed it to his grandmother. Until whenever, as long as the tree is still flowering and fruiting then enjoy fathers. It was to reciprocate grandmother had given me some land to bury my in law here " said the frog to his grandmother. The tree was now belonged to him, day and night in a tree that produces gold and diamonds is not less than 100kg. The grandmother so rich. Research activities begins with the collection of data, obtained from two informants, namely; Mr. Bahari Genam, 81 years of moslem a farmer and also a village chief of Padang Bindu, in Sub-District Kikim, Lahat regency and Mrs. Yahima, 78 years old, Moslem and worked as a farmer. Based on interviews from both informants found the information that according to their Andai-Andai is oral literature in the form of fairy tales to be told to our children and grandchildren with the aim to provide entertainment, while providing meaningful learning about social life in the hope of posterity can do the good things that are owned and done by characters in these tales. From the informant is also known that in The Sub-District Kikim, Lahat regency there are 39 forms of story "Andai-Andai" and there are still quite a lot of people who know some stories "Andai-Andai" it's just that, a really smart says "Andai-Andai" the number has slightly original culture. Both informants also recognize that they've rarely tell "Andai-Andai". in one week only 2-3 times they told her grandchildren. Based on the results of data analysis Andai-Andai "Basan Puyuh", the Andai-Andai "Basan Puyuh", was entered in the type / category Fables. Fable, a story whose characters are animals whose nature and acting like humans. In a Andai-Andai "Basan Puyuh", which tells about the friendship a quail with a frog, carry a moral message excellent fidelity that must be held in a friendship, not only when the likes but also sorrow, not just the time of life but also when it's gone. In a Andai-Andai "Basan Puyuh", is also implicitly conveyed that every kindness will surely get a response doubled. Who planted then he would reap the results. In a andai-andai "Besan quail" is based on the review of the content (content analysis), then found the moral value of the individual and social moral values , to be more clearly then described as follows.

#### a. Individual Moral Values.

There are individual moral values which we can learn, ranging from the nature of the frog that has the nature of sacrifice, trust in keeping promises and know to return the favor. The nature of sacrifice the frog can be seen when the frog fight willingly walking while carrying the quail looking for a place to bury their dead companions. Frog volunteered time and energy that he has for the sake of his friend the quail. The sacrifice of

the frog can be seen in the excerpt below. Once the quail fell ill, it was not long dead quail. After the dead quail, frog thinking 'Where am I going to have to bury my best friend' because is not there. He put the quail had her arms behind her and the quail. He then walked to find a place to bury his in law.

By the nature of sacrifice, the frog describe the glory of his heart, and the moral values that can be taken is if someone willingly sacrifice for good then he will never lose, because God will favor more than what has been sacrificed

Furthermore, individual moral values are indicated by the frog is a mandate in keeping promises, as promised at the farmer's grandmother, to bury in the ground his in law with profuse, frog also seeks to fulfill his promise with all the strength that the frogs had. This can be seen in the excerpt below.

"Well, as long as I can bury your my in law on land owned by this, will I dig deep inside" said the frog to farmers. Then the frog dig deeply. After completion of the frog digging it, then buried quail earlier.

Thus it can be seen that the moral values to be conveyed in its wishes Andai-Andai "Basan Puyuh", is the nature of the mandate, one of which is keeping promises. Property that must be role models for us. In Islam itself is an obligation to keep promises, and is one of the properties owned by the Prophet Muhammad. It is only fitting we apply it in our daily lives. Furthermore, by being allowed to bury the frog *besannya* on land owned by the grandmother frog farmer, also indirectly indebted to the farmer's grandmother. And the payment for the good of his grandmother, the frog was giving gold flowering and fruiting trees to her grandmother's diamonds. This can be seen in the following excerpt. Now the plants growing in the cemetery my in law has produced, in the form of gold flowers and fruit is diamond. Only the grandmother who can utilize the flower and the fruit. As for me, it will be useless for me. I want to wear a necklace would wear it on neck where, want to wear the ring as well. Thus, only a grandmother can use it. From now on this tree I handed it to his grandmother. Until whenever, as long as the tree is still flowering and fruiting then enjoy fathers. It was to reciprocate grandmother had given me some land to bury my in law here " said the frog to his grandmother. From these quotations, the implicit teaching of moral values or message to us to be able to repay those to us. These properties should be shared by everyone, in order to create a harmonious relationship in social life.

#### b. Social Moral Values

Social value is an abstract concept in human being of what constitutes good and what is considered poor, beautiful or not beautiful, and right or wrong, or they can be interpreted as the values held by a society, about

what is considered good and what is considered bad by the community. Social moral value means a value associated with the community. Humans should be able to distinguish between good and bad deeds in the relationship with other human beings. As for the social moral values derived from the Andai-Andai "Basan Puyuh", includes, care, collaboration attitude, helpfulness, compassion, harmony, mutual giving, caring about others. Social moral value that describes the nature helpfulness and compassion. in Andai-Andai "Basan Puyuh", it can be seen from the figures the grandmother who let the frog bury the quail. While compassion addressed to others, is described by the frog. When anyone needed his help, a sense of caring, helpful, and help each other clearly illustrated on figure grandmother. As the quote when the frog asked for some land to bury his friend quail, below.

Answered by the grandmother, "If you want to bury it deep, I allow, bury. But deep in order not smell the stench "said grandmother farmers.

The above quotation shows that their sense of concern amongst up to bring a sense of wanting to help. The attitude of helping each other to be implemented in public life. Because humans as social beings can not live alone without help from others. Affection that belongs to the frog to his best friend can also be used as a good example in civic life. Can be seen from the efforts of the frog carrying, walking looking for land, and then buried his friend the quail because a great sense of affection towards his friend., As in the following quotation.

He put the quail had her arms behind her and the quail. He then walked to find a place to bury his in law Then the frog dig deeply. After completion of the frog digging it, then buried quail earlier.

The above quotation shows that if compassion can be shared by everyone then life would be more peaceful without pepecahan. Imagine if a sense of indifference and apathy towards fellow maintained, as in the following passage. Not long he walked, the frog Meet with the person who was mowing weeds in her garden, then the frog calling people who are cleaning the field.

O you who cleans the fields  
Give me a bit of land  
To bury my in law  
Die by swallowing pieces kedondong (kind of fruit)

The man who was cleaning the field, answered "I can not, do not you place it here, I'll be spreading the stench, we will grow in this field, Go!" Said the farmer was cast out frog. The quote illustrates the character is not good, so that the moral message of social care, the attitude of cooperation, helpfulness, compassion, harmony, mutual giving and caring for others, it is important to instill in children early, as a provision in community life. Based on the analysis of Andai-

Andai "Basan Puyuh" ,is captured several positive learning related to the formation of character. The progress of science and technology are outstanding should be paralleled with the civility of characters wrapped well, so any effects or risks of failure in moral formation of children, will be minimized. For the preservation of oral literature wish-wish, or oral literature that are owned by almost all regions in Indonesia should be done as soon as possible either by the public, education and government, because a lot of positive things that can be drawn from oral literature, not just art, culture and literature but also the formation of character in order to block negative flow of information and technology development outstanding at this time.

#### 4. CONCLUSION

Based on the results of this analysis of oral literature Andai-Andai "Basan Puyuh" in in The Sub-District Kikim Lahat regency, can be summarized an oral Literature "Andai-Andai" is one of the cultural heritage that has been used as a means of delivering a message by the local community through stories shaped fairy tales, fables, and others by chanting rhymes or proverb. Messages that carried them is the moral, religious, moral education, social values and others to form a good character that should be possessed by individuals in society. However, the presence of oral literature is now almost extinct, this is due to the very few leaders or community that can bring / or participate in the preservation, in addition to the current progress of science and technology and the ease of getting urgent presence Oral Satra. Based on the results of the analysis of moral values, there are two categories that were analyzed, namely the moral value of individual and social moral values. In oral literature Andai-Andai "Besan Puyuh" lies the moral values of individual that we can learn, that has the nature of sacrifice, trust in keeping promises and know to return the favor. All three of these properties are described implicitly through the character of the Beetle. While the social moral values, as it is known is an abstract concept in man of what constitutes good and what is considered poor, beautiful or not beautiful, and right or wrong, in the moral community with regard to the individual in society. As for the social moral values derived from the Andai-Andai "Besan Puyuh" includes the matter, the attitude of cooperation, helpfulness, compassion, harmony, mutual giving, and caring about others.

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effort begins with socialization which should be facilitated by the government through its agencies as well as the participation of researchers / lecturers was that had been holding the role of science to participate socialize, develop and preserve the cultural heritage of oral literature through three responsibilities of Higher Education.

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