

ORAL WAYAK TRADITION OF WEST LAMPUNG PEOPLE

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Abstract

Oral Wayak Tradition, is a kind of poetry of verse used by the West Lampung people in form a monologue or dialogue. Wayak used as an introduction to custom events, complementary events to the release of the bride groom, complement of traditional dance events, complementary events of teens event (miyah damagh), hum the children to sleep and for enjoyment. The research problem related to the functions and values of any moral contained in Oral Wayak, that became popular in the West Lampung from until nowadays. This study aims to describe the functions and moral values contained in Wayak which associated with society's perspective of West Lampung towards Wayak. This study includes the type of qualitative research using ethnographic design to perform textual analysis of the Oral Wayak tradition in reconstructing cultural structure. The data in this study are texts of Oral Wayak tradition, notes on cultural traditions, and rituals of the traditional wedding ceremony, examined through the functions and values contained in the texts of oral Wayak tradition. Data in the form of oral speech is the focus of the primary data analysis. Data collected through the study of documents, interviews and observations. In collecting data, the researcher serves as a key instrument. Wayak function in the West Lampung community, generally as a medium of expression of heart (from man to the girl or vice versa), as a tool entertainer of the atmosphere relaxing or relieving boredom and become tools used cangget events complement traditional dances. On the other hand, the function can be considered to educate and engage listeners on matters relating to the conduct and behavior. In general, people from all walks of West Lampung can enjoy Wayak. Wayak enjoyed by urban and rural residents, the educated class and the laity, as well as by customary and religious groups. This suggests that oral tradition is still maintained by the public Wayak West Lampung from the beginning until now. In West Lampung, oral tradition Wayak have revealed a number of moral values which are the responsibility and obligation to be firmly held together as a value that can be flashed and manifested as a representation of ethical value in building and live together, it is agreed as the norm both outer and inner personality.

Keywords: oral Wayak tradition, function, moral value

INTRODUCTION

Oral tradition, Oral culture and Oral tradition is the message or testimony delivered by generations. Message or testimony was delivered through speech, speeches, songs, and rhymes can be shaped, folklore, advice, ballad, or song. In this way, it is impossible to convey a community Oral

history, Oral literature, Oral law and other knowledge to the next generation without involving written language. Lord (1995:1) defines as an Oral tradition handed down in the community. Speakers do not write what said but communicate Orally, and the recipient does not read it, but heard. In line with this, Pudentia (2007:27) defines oral tradition as any discourse that is spoken or conveyed from generation to generation

include an oral and a beraksara, all of which are delivered Orally. But the mode of delivery of oral tradition is often not only a form of words, but a combination of the word. Furthermore, Pudentia (2007:28) explains that the oral tradition (oral tradition) includes not only the puzzle (poem), proverb, folk songs, myths, and legends, but also related to the cognitive system of culture, such as history, law, and treatment delivered by word of mouth. Oral tradition of oral literature can be expressed as an oral tradition contains elements of aesthetic (beauty). Jarkasi (1984:23) says, that in a work of literature revealed a long process of cultural works and contains an intense experience of the owner or the supporting literature. Therefore, the literature provides many benefits to the community supporters.

Oral literary life changed in accordance with the dynamics of the origin. There are some Oral literatures in Indonesia that have been lost, because no time is documented. Oral literature that still exist, those that have been saved through research in past and the present and who have not studied, there were still survive but others have changed. This has been disclosed by A. Teeuw (1984:330) that there are examples of forms of Oral literature that is still memorized and maintained continued without change, but no less an example that proves that Oral literature have been

changed by intrinsic dynamics or due to the influence of foreign literature. It is said that in Indonesia was probably Oral literature of the ancients change continuously, although some may last a long range basis. Changes that occur due to the influence of the development of society in various aspects such as education, economics, politics, and beliefs. This is also in accordance with the opinion Finnegan (1978:78) that the presence of oral literature to consider matters relating to the geography, history, beliefs and religion, as well as all aspects of other cultures.

West Lampung is one of area in Lampung province, Indonesia. The capital of the district is located in Liwa. This district was established by Act No. 6 of 1991 dated August 16, 1991 which is the result of expansion of the North Lampung. Currently West Lampung Regent is Drs. Hi. Mukhlis Basri and his Deputy Drs. Hi. Dimiyati Amin. The district dominant with hills to beaches along the west coast of Lampung. A mountain area is Bukit Barisan backs, occupied by volcanic quarter of several formations. This area is located at an altitude of 50 -> 1000 mdpl. The area is traversed by fault Watermelon, with a wide zone of \pm 20 Km. In some places encountered some volcanic activity and geothermal occurrence. With an area of approximately 4950.40 km² or 13.99% of the area of Lampung Province and has a 260 km coastline of West

Lampung is located at 4°47',16" - 5°56',42" south latitude and 103°35',08" - 104°33',51" east longitude. West Lampung region bordering the northern province of Bengkulu, the southern Indian Ocean and the Straits of Sunda, west of the Indian Ocean, east of Kab.Lampung Utara, Kab.Lampung Tengah, dan Kab. Tanggamus.. West Lampung district has 17 districts Balik Bukit, Batu Brak, Belalau, Bengkunt, Belimbing, Gedung Surian, Karya Penggawa, Lemong, Ngambur, Pesisir Selatan, Pesisir Tengah, Pesisir Utara, Sekincau, Sukau, Sumber Jaya, Suoh, dan Way Tenong.

Some customs (traditions and culture) found in West Lampung, including traditional ceremonies such as *nayuh* (wedding), *nyambai* (Teens event in wedding), *bediom* (move to a new house), circumcision, *sekura* (mask party), *buhimpun* (meeting), *butetah* (adok ceremony or custom title), and other events. Oral West Lampung Tradition consist of *wayak*, *sangkiman*, *tateko'an*, *memmang*, *wawaghanha*, *hahiwang*, etc). Oral *Wayak* Tradition is a human creation that uses beautiful language and of value to the community, especially the West Lampung. *Wayak* very well known and the frequency of use are quite high in the social life of community in West Lampung, especially for traditional societies in the past. *Wayak* in the West Lampung expressed through spoken

language. So, *Wayak* West Lampung passed down from generation to generation by word of mouth in the culture of West Lampung. Means, Oral *Wayak* tradition in West Lampung is part of the culture of West Lampung.

Wayak is poetry tradition Lampung commonly used as an introduction to custom events, complementary events to the release of the bride groom, complement traditional dance events, youth events complement (miyah damagh), humming the children and for enjoyment. Oral *Wayak* tradition chosen in this study because of the following considerations.

- a. *Wayak* including Oral traditions of West Lampung are appealing to the public from the beginning until now. Those interested in listening *Wayak* performed at the party, complementary youth event, also in the radio area.
- b. The narrator *Wayak* not only elders but also the young, even the educated and the uneducated. This is very interesting because many thought that such Oral tradition only told by people who do not know how to read and write also told the audience in villages that have not or are less associated with written materials.
- c. Another interesting thing also is *Wayak* not only have been derived from an old storyteller but also has emerged new stories based on events or events that just happened.

So not only Wayak theme that has long existed but also includes the recently created by the young storyteller. There is also a tendency Wayak creation based on the ideas of religion, which is not contained in the scope Wayak past. So a storyteller not only continue the story that has long existed but increasingly expanding Wayak stories by taking the material aspects of the story and the new events.

METHOD

Problems in research related to the functions and values of what is contained in the Oral Wayak tradition, it became popular in the West Lampung until nowadays. This study aims to describe the functions and values contained in Wayak associated also with society's perspective towards Wayak the West Lampung. This study includes the type of qualitative research using ethnographic ancangan to perform textual analysis of the Oral tradition Wayak in reconstructing cultural structure owners. The data in this study are texts of Oral Wayak tradition, notes on cultural traditions, and rituals of the traditional wedding ceremony, examined through the functions and values contained in the texts of Oral Wayak tradition. Data in the form of Oral speech is the focus of the primary data analysis. Data collected through the study of documents, interviews and observations. In collecting

data, the researcher serves as a key instrument.

DISCUSSION

Wayak literature in the form of poem is formed by the ancient ancestors of the Lampung besides not know to read and write they also lack entertainment. Their work everyday just in the field and fishing. At night bachelor girls get together. Usually they gather at mat (customs hall), mosques, and a substation-substation. There they joked and chatted while enjoying the beautiful full moon night. Unwittingly they make rhyme shouted to each other. Eventually the rhyme-rhyme fame and to deal with them to name rhymes with the name *Wayak*.

According the origin about wayak in West Lampung spread in Tanggamus dan South Lampung, named "Sagata". In 1960 *Wayak* began interested by Lampung Tribes especially with fire dialect, the same with lampung tribes with O (nyou) dialect, Lampung Abung called "segato". *wayak* become entertainment for all people of Lampung for formal ceremony or custom ceremony.

R. Bascom in Dundes (1965:279-298) Oral Literature has several functions in society namely (1) as entertainment, (2) as an instrument of ratification of the institutions and cultural institutions, (3) as a means of educating children, and (4) as a

means of coercion and a supervisor that the norms of society are always met. In general, the function is used as a medium of expression Wayak hearts to someone (from man to the girl or vice versa), as a tool entertainer of the atmosphere relaxing or relieving boredom and become tools used cangget events complement traditional dances. According Wayak content can be classified into several types:

1. *Wayak sanak ngebabang*: *Wayak* usually by midwife/mother, *for hum children..*
Example: Buwak lapis buwak putu (layer cake, putu cake) Dibeli mak diantakko aban (Delivered by his mother bought) Mati sikop pudak adikku (What a pretty face sister). Lamun mak ghisok miwang (As long as they do not often cry)
2. *Wayak Buhaga* is *Wayak* usually said by *mulei meghanai* (girl) Lampung. *Wayak* functioned in express the feeling.
Example: Mati helau lambanku (What a nice house) Inggal rani tisapu ghua kali (Still afternoon had been swept twice) Dapok kudo kupandai lambanm (may i know your home) Nyak haga singgah dudi (I want to stop there).
3. *Wayak Nangguh* is *Wayak* which is typically delivered at a time of a particular event. *Wayak* This serves to open and close the event. Usually said

by MC. Example: Muli sikop makai baju (nice dress girl). Tambah sikop ia bedandan (more beauty using make up) Api kabagh unyin puaghiku (what's up brother) Sihat seunyinni seno harapan (are you okay)

4. *Wayak Lelagaan/ Begughau* is *Wayak* used by single teen. *Wayak* to making joke of someone. Example: Ubi disani tapai (Ubi made tape) Kemunnian ghasani pahit (There was a bitter taste). Niku meghanai wawai (youre a good man) Kidang sayang mak beduit (but dont have money).
5. *Wayak Nyindegh* is *Wayak* usually said by parents to their children/ teen children, or can be teen. Function to make a joke using a soft way. Example: Belajagh sai temon-temon (study hard). Tambagh ghajin tambah pandai (practise makes prefect). Najin sekam sanak pekon (despite from rural). Adat budaya tetap gham pakai (keep the custom)
6. *Wayak Ijah Tawai* is *Wayak* that usually used by parents to their next generation. Functioned to give the advice. Example: Lamun ulun nyani ketupat (many people make ketupat). Apilagi haga lebaghan (when the Id is coming). Dang lupa ngebayagh zakat (dont forget to pay zakat). Ki bandu ghadu kelamonan (when you have a money).

Wayak, in addition there is also a function of moral values contained therein. There are some indicators that can be used as a guide in identifying moral values. Moral standards as proposed by Miskawayh (1994:46-50), namely wisdom, temperance, courage, and justice. Kosasih (1999:130-131) found some moral values, namely courage, devotion, chivalry, loyalty, friendship, respect for parents, parental affection for the child, patience, humility, generosity, simplicity, and leadership.

In *Wayak sanak ngebabang* there is moral value of parental affection towards children. Describing the love of a mother singing to lull her son asleep. In *Wayak Buhaga* there is a moral value chivalry and courage of a man who asks a woman he likes home address. In *Wayak Nanggung* there are moral values of humanity and friendship that describe the human relations of mutual bersilaturahmi to hold a meeting. In *Wayak Lelagaan/ Begughau* there are moral values that describe friendship friendly relations between men and women or otherwise jokes or banter. In *Wayak Nyindegh* terdapat moral values that illustrate the simplicity of a child who, though from their homes but must remain diligent to learn and can keep the attitude and manners. In *Wayak Ijah Tawai* there is a moral value that describes the piety of parents who have always counseled his son for good in the world and hereafter.

As the times and shifts in public values Wayak some kind of activity is hardly used anymore. It is caused by changes in social circumstances or shifts in cultural values. Wayak used was no longer the custom events but have on occasions the young couple through the medium of radio, local television, and the Internet. Wayak was already in use with a variety of themes that vary according to age. If at first Wayak who delivered in the form of a monologue, it's in the form of dialogue shouted to each other called Wayak sesahutan. Wayak length was adjusted to vary the desired goals and objectives.

Example : Mejong nyak diunggak anjung (Sitting at the end of the shack). Sangu buwak srabi (stock pancake). Ija kham cawa lampung (lets speak Lampung). Sambil manjau dibingi (lets meet at night). ngelebon ko khasa buya (Eliminate fatigue) ngejaln silaturrahmi (keep the relationship). Bugukhau lalang waya (Joking laughing merrily). Sambil ngisop way kupi (while drinking cofee). Lehot ni datuk andung (The message grandparents). Dang kik mak mulang buka (Do not come home at Eid) Anak inggom ti usung (Brought wife and kids) tanda ni lain semanda (its not *semanda*). Api sai detuk-detuk (What sound). Tamong nyani kelasa (grandfather make a sign). Anak inggom mawek nutuk (im alone). Lain muneh ki semanda... (not beacuse *semanda*). Nganik buak serabi (eat

serabi). Suwa ni nginum kupi (while drinking coffee). Ija do ram manjau di bingi (lets meet night) Nyin mak terasa mangi (not to feel lonely) Api sai detuk-detuk (What that's sound?) tamong nyani kelas (grandfather makes a sign). Pak inggomku maknutuk (despite my wife/my husband not coming). Nyak tetap mulang juga...(im still home). Sawor jak gulai telui (Sahur from egg veggy). Pembukaan senok ubi (open fasting with kolak singkong). Ija ram cawa Krui (Lets Speak Krui Lampung Barat) Puhawok nginom kupi..(while drinking coffee). Seangkonan muari (others like brothers) Kipak ram perda jawoh (despite miles away). Nyak dija niku dudi (im here youre far). Lebon kuk rasa metoh (not hungry). Ngejojokh rek semanda (*Ngejojokh* with *semanda*). Khadu jakhang di pakai (rarely used). Kipak tian mek mulang buka (When they not going home). Ngirim goh kidah kawai..(Send shirt for Idul Fitri) Kak keti mulang buka (When go home) Makai ketupung Haji (Using Kopiah) Nyak duri keti mena (You go First) Nyak nyusul di buka haji... (im coming in Idul Adha) Najin rukuk ni bela (despite the cigar still on) Apuini dang ki padom (keep the lights). Najin ram ralang tungga (Despite we rarely meet). Dang pubah hati delom (Don't change your heart). Merantau ilung Bandung (Go to Bandung). Nyepok sugeh khencaka (Looking the money). Kak mulang cawa Lampung (Speak Lampung when home).

Dang bahasa Indonesia (Don't speak Indonesia). Jak pulau lumpak pugung (from island to island). Nyebekhang lawok bana (Cross the sea). Dang liyom cawa lampung (don't shame to speak Lampung). Adat istiadat ti jaga... (keep the culture). Nyak mena keti duri (I'll go first). Kanah nyak ngusung lehot (I'll take the souvenir). Kekalau kak buka haji (Idul Adha hopefully). Nyak dapok mulang luwot (hometown, im coming). Dang kik rukuk ni bela (take the cigar). Api lagi apuini padom (lights out) Sangun ram saka mak betungga (rarely meet) kindang mak berubah hati delom... (heart never change). Ketu dunggak nyak dedoh (you're above, me bottom). Jejama nyancan tali (Hang the ropes) Najin hantakha jawoh (Despite the miles) Mujokh tungga di grup sinji. (nice to meet you). Merelom muneh bingi (Late night) Wai kupi khadu bla (coffee is empty) Antak ija pai kham puari (goodbye). Jmoh kham muloh tungga (Tomorrow we meet again). Wassalam...(Wassalamualaikum Wr.Wb.)

Functions contained in *Wayak sesahutan* entertainer is as a tool to relax the atmosphere or be used as a tool busting boredom. On the other hand, the function can be considered to educate and engage listeners on matters relating to the conduct and behavior. Then the moral values contained in the existing Wayak value of friendship, simplicity, generosity, humanity, chivalry, patience, and loyalty. Wayak oral

traditions of West Lampung society has revealed a number of moral values which are the responsibility and obligation to be firmly held together as a value that can be flashed and manifested as a representation of ethical value in building and live together, it is agreed as the norm both outer and inner personality.

CONCLUSION

Oral Wayak tradition, which is a kind of poetry in the form of verse used by the West Lampung in the form of monologue or dialogue. In the form of a dialogue called Wayak sesahutan. Wayak theme is not only long-standing but also includes newly created increasingly expanding Wayak stories by taking the material aspects of the story and the new events that are tailored to the times. Wayak function in the community of West Lampung, generally as a medium

the heart expression (man to the girl or vice versa), as a tool entertainer of the atmosphere relaxing or relieving boredom and become tools used canget events complement traditional dances. In addition there is also a function of the Wayak moral values of friendship, simplicity, generosity, humanity, chivalry, patience, loyalty, devotion, and love of parents to children.

Wayak oral traditions of West Lampung society needs to be protected. It is important to sustain heritage. In addition (1) oral tradition Wayak could be made as a peaceful means of education; (2) the values contained in the ral tradition of Wayak need to be preserved; (3) could be made as document for the policy of culture preservation; (4) could be made as policy strategy for the development of soft skill; and (5) could be made as an idea for further research.

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