

STRUCTURAL STUDY OF *PEPACCUR* ORAL LITERATURE LAMPUNG PEPADUN COMMUNITIES IN THE PROCESSION OF TAKING CUSTOM DEGREE

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Abstract: Pepaccur is a type of Lampung poetry which contains advice or message in the customary degree ceremony. In this research, data was collected from several regions belonging to the Lampung Abung community, such as Kotabumi Ilir, Blambangan Pagar, Surakarta, Bumi Agung, and Mulang Maya. The problem that will be examined in this study is about the structure contained in Pepaccur. The purpose and benefits of this study are (1) to determine the Pepaccur structure in the Pepadun community in the procession of taking traditional titles; (2) to revitalize Pepaccur Lampung Pepadun people. Descriptive method through qualitative approach is the method used in this study. Data collection techniques used in this study are (1) observation, (2) recording, and (3) interview. Data analysis techniques are carried out by identifying the Pepaccur structure. Based on ethnographic studies that are used as a foothold in this study the Pepaccur structure consists of a framework, diction, sound, tone, and class. (1) Pepaccur framework. Of the 6 Pepaccur text samples, there is only one Pepaccur text that does not have an opening stanza, ie in Pepaccur II text. In addition, the Pepaccur II text is also a text in the form of stories to bind Lampung women. (2) Pepaccur's diction. Based on the results of the analysis, the diction used by people who are Pepaccur is a diction related to marriage. (3) Pepaccur sounds. the sound found in Pepaccur text analysis is a sound pattern abc / abc, ab / ab, aa / aa, a / a. (4) Pepaccur tones. The tone in Pepaccur's text is advising. (5) figurative language. The figurative language found in the Pepaccur text includes; allegory, metaphor, and simile.

Keyword: *Pepaccur, Lampung Poetry, Language Structure*

I. INTRODUCTION

Literature is an inseparable part of society. The existence of literature hints at the creativity and productivity side of society. Based on the way it is delivered, literature is divided into two, namely oral

literature and written literature. Oral literature is a form of literature that is done directly or by word of mouth; whereas, written literature is a form of literature delivered through written word.

This article will discuss about oral literature in Lampung Pepadun society in the form of poetry, namely *Pepaccur*. *Pepaccur* is a type of Lampung poetry in which there is advice or message in a traditional title award ceremony (Sanusi, 2010: 70). The society of Pepadun is divided into four regions: 1) Abung, 2) Tulang Bawang, 3) Way Kanan/Sungkai, dan 4) Pubiyau (Hadikusuma, 2009:5). In this study, Lampung Abung community will be specialized as the object of the research. Lampung Abung people are spread in several regions. In this study data will be collected from several areas belonging to the Lampung Abung community, such as Kotabumi Ilir, Blambangan Pagar, Surakarta, Bumi Agung, and Mulang Maya.

The Pepadun society has two dialects, namely A (*api*) and O (*nyo*) dialects. Way Kanan/Sungkai Way community uses A (*api*) dialect, and Tulang Bawang and Abung communities use O (*nyo*) dialect. Based on the distribution of these dialects, it can be seen that the object in this study is Lampung-speaking *Pepaccur* uses O (*nyo*) dialect. *Pepaccur* is one type of Lampung poetry which contains advices. Advice given through *Pepaccur* is carried out in the procession of awarding customary titles.

II. LITERATURE REVIEW

The granting of a traditional title is a hereditary tradition carried out by the people of Lampung. The granting of a

customary title is done when the Lampung people relinquish their single period (marriage). The granting of a traditional title can be done at the bride or groom's place. The granting of a customary title at a woman's place is usually referred to as *ngamai adek/adok*. If done in a man's place, it is known as *nandekken adek* dan *inai adek/nandokkon adok ghik ini adok*.

Through *Pepaccur* the parents will provide advices on community life as well as family. This is relevant to the results of research and the opinion of Sukmawati et al, (2014: 2) that the message contained in *Pepaccur* is related to the life of a household, community, nation, state and religion. In addition, Sanusi (2010: 71) says *Pepaccur* contains advice on housing, society, race, nation, and religion. The issues to be considered in this article is about the structure found in *Pepaccur*. Basically the structure of *Pepaccur* is the same as the structure of poetry because *Pepaccur* is a type of Lampung poetry. Waluyo (2013: 1) said poetry is a literary work that is compacted, shortened, and given a rhythm with a unified sound and selection of words (imaginative). Likewise Pradopo (2010: 314) argues that poetry is indirect speech or expression. *Pepaccur* in each text has a structure like poetry in general. Siswantoro in Armina (2014: 262) said the intrinsic elements of poetry include diction, language style, imaging, tone of voice, rhythm, rhyme, poetry form, alliteration, asonance, consonance, relationship of

meaning, and sound. Wolosky in Malik (2012: 34), argues that the structure or elements of poetry consist of a choice of words, wording, sounds, stops, images, and figurative language. Based on the opinion of experts, this research will be directed to the structure of poetry in the form of a *Pepaccur* framework, choice of words (diction) and word order (syntax), sound, tone and figurative language.

III. RESEARCH PROCEDURES

The aims and benefits of this research are (1) to find out the structure of *Pepaccur* in the Pepadun community in the procession of taking customary titles; (2) to revitalize *Pepaccur* Lampung Pepadun community. Descriptive method through a qualitative approach is the method used in this study. Data collection techniques used in this study were (1) Observation, (2) Recording, and (3) Interviews.

Observation is the process of observing *Pepaccur* activities carried out in taking customary titles. Jaya (2017) Observations were made to obtain field notes during the implementation process of giving customary titles. The recording of *Pepaccur* was carried out by the researcher using an audio-visual recording device, then the results of the recording were transcribed in written form. *Pepaccur* that has been recorded and transcribed will be analyzed. The analysis will be focused on the structure and values. Interviews were conducted to dig

information about the meaning, structure and values in *Pepaccur*.

IV. FINDING AND INTERPRETATION

Structure in the *Pepaccur*

1. *Pepaccur* Framework

The *Pepaccur* Framework is a structural form of a *Pepaccur*. The *Pepaccur* structure consists of opening, filling, and closing stanzas. The opening stanza is usually in the form of greetings, prayers, thanksgiving and so on. The stanza is in the form of advice you want to give, and the closing stanza usually contains a closing greeting or an apology.

a. Opening Verse

Based on the results of an interview conducted on June 6, 2018, Lampung Artists, Supirman AS revealed that the *Pepaccur* structure consisted of opening lines, advice or content, and closing. The first stanza in a *Pepaccur* can be in the form of thanksgiving and offering prayers to the bride. Gratitude and giving of prayers are a form of joy/joy over the marriage of family members. This can be seen from the quote below.

*Syukur alhamdulillah Tigh
judeumeu tano Dendeng segalo
badan Kekalau metei wo tuah
Ino sai upo duo
Kiluan adek tuhan*

Thank God,
now your soul mate arrives
to all family
I hope you all have good luck
That is our prayer
Which is begged to God

Based on the results of an interview conducted on July 1, 2018, Syaidah gelar Suntan Ratu Bayunan revealed that the first stanza in a *Pepaccur* could be a request for permission to all other officers. This can be seen in the quote below.

*Tabik pun para misi
Hikam nondokko sarana
Ke kalau dapek nuli
Ram dapok bahagia*

Excuse me
This is a suggestion
Who knows, can get a partner
We can be happy

b. Content Verse

The contents of the verse include a variety of variations of *Pepaccur* which can be seen from the point of purpose or purpose of giving *Pepaccur*. Disclosure of *Pepaccur's* diverse contents due to the variety of advice you want given to the bride and groom who will be given the title. The contents contained in the *Pepaccur* can be in the form of advice about religion. Quotes of the *Pepaccur* regarding religious advice can be seen in the quotation below.

*Pertamo, beribadah Sembayang
wakteu limo Dang sappai
ketinggalan Kiri munih Fatimah
Tehadep sai kak meno Kapak
sai lagei tangan*

First, worship
Praying five times
Do not be left
Send also fatimah
For the deceased
Nor are those still alive

The contents in *Pepaccur* can also be in the form of stories about life, stories about the application process, and other stories. The contents contained in the text of *Pepaccur* II about the story of a man and woman who are already bound together. The following is form of *Pepaccur* II about the story about the union of a man and woman in marriage boundary.

*Masang niku sirok, kukuh mak gubar lagi
Sirok mu sirok lekok, sirok dang gubang
lagi
Kite kuti haga nyegok, dapok ridek dija ji
Kita ngebubar sirok, hikam ngusung pulisi*

Attached you are bound, sturdy not loose again
Your tie is tied tightly, the tie is no longer dispersed
If you want to see, you can come closer here
If you want to untie us, we bring the police

c. Closing Verse

The closing verse is the last verse found in *Pepaccur*. The closing lines on *Pepaccur* are indicated by *Pepaccur's* statement/statement will be finished. Sometimes it also contains an apology and message/message to the listener. Following is an example of the *Pepaccur* closing stanza.

*Sijo akhir petuah Ingekken
dang lupo Akuk jadei anggeuan
Nyo maknono kidah
Seghem matei di gulo
Pahemken metei sayan*

This is the end of advice
Remember not to be forgotten
Take hold of what it means

Ants die from sugar
Interpret by your own

The following is an example of the Pepaccur, which the final marker forms apologies to the listeners and a request for forgiveness from the God Almighty.

*Lamun wat salah kata,
Munih wat salah susun,
Pisaan sai cak diya,
Hikam bulajagh pantun*

*Ya Allah..tabik pun kilu ampun,
Pusekam pandai dia,
Jama kuti sai unyin,
Mehaf pun ngalimpugha*

If there is a wrong word,
it is also wrong stacking,
which is said,
we learn rhymes

O Allah, beg for mercy,
you know
to all of you,
sorry, a thousand sorry

2. Diction

The diction used in Pepaccur uses many related dictions with the problem of uniting the relationship between male and female or commonly referred to as marriage. The following is an example of the Pepaccur, related to the diction.

*Syukur Alhamdulillah
tigh judeumeu tano
Tano tigh judeumeu
memugo matei wo rawan*

Thank God
now your soul mate arrives
Now your soul mate arrives
I hope you all have good luck

In addition, diction is used in *Pepaccur* uses a lot of diction related to the story of one's struggle to love her lover. The following is a quote from the *Pepaccur*, related to the diction.

*Inggok nyak minggu likut
Waktu nyak lapah manjau
Badanku jadi liput
Bak ulah kena alau,*

*Ayah salah penenggis
Adek teduhni nanggis
Badanku rikras-rikris
Di bedak makai linggis,*

I remember last week
When I was on a date
My body got dirty
Because chased

Daddy miss-heard
Sister is thought to cry
My body is injured
Chased by crowbar

3. Sound

Pepaccur has a rhyme or sound pattern that is in harmony. Rhymes or sound patterns in *Pepaccur* are abc / abc and ab / ab. Rhyme harmony or deep sound patterns. These *Pepaccur* effects are what makes unique pattern-interesting sound. The aesthetic value of *Pepaccur* is seen in the formation of words with similar sounds at the end of words. Here is an example of *Pepaccur* with rhymes or abc / abc and ab / ab sound patterns.

*Syukur alhamdulillah Tigh
judeumeu tano Dendeng segala
badan Kekalau metei wo tuah
Ino sai upo duo
Kiluan adek tuhan*

Thank God, now your soul mate arrives
to all family
I hope you all have good luck
That is our prayer
Which is begged to God

Besides rhyme, there is also rhythm in *Pepaccur*. The algorithm is a form over and over from letters, syllables, or words made by people who have *Pepaccur*. The algorithm in the *Pepaccur* seen in the following quote.

*Syukur alhamdulillah Tigeh
judeumeu tano Dendeng segalo
badan Kekalau metei wo tuah
Ino sai upo duo
Kiluan adek tuhan*

Thank God, now your soul mate arrives
to all family
I hope you all have good luck
That is our prayer
Which is begged to God

In the quote *Pepaccur* above, the letter 'o' is repeated. The repetition of the letter "o" is a sign of the rhythm in the *Pepaccur*. The repetition of the letter 'o' occurs because of the dialect of the source and place of data collection.

4. Tone

Tone is the poet's attitude towards the reader. In the poetry text there is communication between the poet and the reader. The tone is related to the poet's attitude towards the reader. The poet is patronizing, advising, mocking, insinuating, or being straightforward only tells the reader something.

The tone contained in the *Pepaccur* is to ask for prayer for male and female couples who are going to get married and who are given the title. The prayer offered by people with *Pepaccur* is that they (male and female partners) can have good fortune and be fortunate in married life. The following is an example of a quote from the *Pepaccur*.

*Syukur alhamdulillah Tigeh
judeumeu tano Dendeng segalo
badan Kekalau metei wo tuah
Ino sai upo duo
Kiluan adek tuhan*

Thank God, now your soul mate arrives
to all family
I hope you all have good luck
That is our prayer
Which is begged to God

Apart from prayer, the attitude of people who have *Pepaccur* can also be in the form of advice. The following is an example of the *Pepaccur* in which the attitude of the person with *Pepaccur* provides advice. Whose advice given can be a way to behave deeply married, must always obey the older, relent to the younger, do not disobey the commands of older people, and not to say lazy. This can be seen in quote the *Pepaccur* below.

*Pandai-pandai memalah
Patuh di waghei tuho Uyang najin
keminan
Basing upo perittah
Dang cawo mak kuwawo
Ino pebalahan patangan*

Cleverly relent

obedient to the eldest
brother's wife's brother and aunt
Whatever is ordered
Don't say lazy
That's shy

5. Figurative Language

Figure of speech is the most important part in poetry. The poet conveys the message in symbolic form. To capture the messages of the reader or listener combined with figurative language. Figurative language takes the form of expressions at the level of connotative meaning. The figurative language used in the *Pepaccur* includes: allegory, metaphor, and simile.

The figurative language contained in the *Pepaccur* text is allegory (stated in another way, through figuratively or depiction). The words that become indicators are the words in the fourth, fifth and sixth stanzas. The word is *Tuah nyepik in kukeu* (Tuah slipped on the nail), *Ules ninding in the body* (happiness always accompanies), and *rezekei tawit milet* (sustenance always flowing). The word is a word used by people who are *Pepaccur*, to express their advice using imagery. The quotation below is a quotation that supports the statement.

*Tano tigh judeumeu
Memugo matei wo rawan
Tigh alam salah mei*

*Tuah nyepik di kukeu
Ules ninding dibadan
Rezekei tawit milet*

Now your soul mate is up.
Hopefully you have good
until the afterlife
Tuah slipped on the nails
Happiness always accompanies
sustenance always flowing

The figurative language contained in the *Pepaccur* is a metaphor (forms made explicitly do not have meaning but can explicitly represent another purpose based on equality or comparison). The words that become indicators are the words in the fifth verse. The word is *Makkung nyak ghanlop mejong* (not yet seated warmly). Besides that, simile figurative speech are also found explicitly (clearly) between two things use conjunctions, like, like, for example, like, like and so on). The words that become indicators are the words in the seventh verse. The word is *Ibaragh bunga Mawagh* (Like a rose), *Mekagh dipagi ghani* (blooms in the morning). The word is a word used by people who have *Pepaccur*, to express their advice using the simile form. The quote below is a quote support the statement.

*Makkung nyak ghanlop mejong,
Niku adik kak luah,
Ku helauko penontong,
Ghupa sikop ghik wahwah,*

*Ibaragh bunga mawagh,
Mekagh dipagi ghani,
Sikop mak pantagh tawagh,
Ngeguai senang hatiku*

Not yet warm, sitting,
your sister is out.
I have a nice and bright appearance

Like a rose blooming in the morning
Beautiful never fades
Make my heart happy

V. CONCLUSION

The framework in the *Pepaccur* consists of opening, content and closing verse. From the results of the analysis, all of the *Pepaccur* frameworks are contained in it. On the contents verse, almost all *Pepaccur* contains advice. However, the research findings obtained in one of the *Pepaccur*, the contents verse contains a description of the story to tie Lampung women by giving precious metals (gold).

Diction in the *Pepaccur* uses many dictions related to the problem of the union of relations between men and women or commonly referred to as marriage. In addition, the use of diction is related to the problem of refusing someone's love with a woman who is loved sometimes in the *Pepaccur*.

Pepaccur has a rhyme or sound pattern that is in harmony. The rhymes or sound patterns in *Pepaccur* are abc / abc, ab / ab, aa / aa, and a / a. The sound patterns form the harmony of sound in *Pepaccur*, this is what makes an interesting sound pattern effect.

The tone contained in the *Pepaccur* text is very diverse. This depends on what will be delivered by people who *Pepaccur*. The tone contained in the *Pepaccur* text is 1) asking for prayer for male and female

couples who are going to get married and who are given the title, 2) 3 tells about the process 'Binds' women to men, 3) tells the refusal of someone's love with the woman he loves, 4) is tolerant in dealing with the problem and 5) tells about the struggle to love someone.

Figure of speech is the most important part in poetry. The poet conveys the message in symbolic form. To capture the messages of the reader or listener combined with figurative language. Figurative language takes the form of expressions at the level of connotative meaning. The figurative language in the *Pepaccur* text include; allegory, metaphor, and simile. This figurative language is used as a symbolic form of people who *Pepaccur* to give advice to people who are given advice.

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