

## Moral Value in The Story of Bangbang Teja in Balamut of Gusti Jamhar Akbar (Sainul Hermawan Transcription)

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### *Informasi artikel*

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### **ABSTRAK**

*Lamut serves many values the lives of individuals with other individuals in the community, good value education, moral and cultural. Lamut art over the centuries has helped the establishment of the pattern of attitude, mindset, and the behaviour of community supporters. Literary works are able to uplift its readers from the everyday to the level of superficiality is more civilized and subtil, adding to the richness of the inner connoisseur, being more sensitive to life and living. Therefore, the need to do research to learn more about the value of moral in the acts of particularly lamut Bangbang Teja Aria. This research is a kind of qualitative research with literary and sociological approach using the method of dekskriptif analysis, i.e. describing the facts which are then followed by analysis. The data source of this research in the form of translation and transcript book story lamut episode story in the Aria Teja Bangbang balamut Gusti Jamhar Akbar, by Sainul Hermawan. Prints the year 2017 published by Scripta Cendikia Banjarbaru, South Kalimantan. As for the engineering data analsis in this study i.e., descriptive techniques (Arumsari, 2016:20), which lays out the overall data in advance. Next the researchers interpret or identifying data collected. Results of the study of moral values in the story such as Aria Teja Bangbang: 1) Relationship of humans with God includes two aspects: (1) and (2) the grace of God. 2) human relationships with himself include six aspects, namely (1) optimistic; (2) to be honest; (3) the ingenious; (4) soft; (5) liberality; and (6) patient. And 3) human relationships with other human beings in a social sphere covers four aspects: (1) give nasih; (2) friendship; (3) like the meolong; (4) the faithful; (5) willing to help.*

## INTRODUCTION

Many of the factors that led to the collapse of the nation's potential for Indonesia at this moment. Among them is the weakening of the value of education, moral and culture of each individual. The character of a nation plays a major role in achieving the level of success and progress of the nation. Moral crisis caused by not effectively values education in the broad

sense (at home, at school, and outside the home).

Literary works are able to uplift its readers from the everyday to the level of superficiality is more civilized and subtil, adding to the richness of the inner connoisseur, being more sensitive to life and living. Literature that was born by the literati is expected to be able to give you the satisfaction of intellect for the reader.

However, often the work of literature it was not able to be enjoyed and understood fully by most community members. Therefore, the need to let the study and research of literature which is described to be more easily understood by the public. Literature as a reflection of the social culture of the nation must be handed down to generations of youth. According to Herfanda (2008:131), literature has a great potential to bring the community into the direction of changes, including changes in morals.

It is also like what is delivered by Sehandi, (2016:17) that was created because the author has good intentions for the suggested values, message, goals, as well as his thoughts and feelings in his mind. Inner experience delivered is a means of education for the community of connoisseurs of literary works. One of the literary works that have moral values are, as in the story of lamut lamut serves many values the lives of individuals with other individuals in the community, good value education, moral and cultural. Lamut art over the centuries has helped the establishment of the pattern of attitude, mindset, and the behaviour of community supporters.

Lamut is one genre of literature, a tradition of oral story-telling or describes

the messages and values of religious, social, and culture of Banjar. Lamut is the art of the story speak performed by flying or tools for the art tabuh hadrah. Since the year 1500 A.d. to the present lamut is known most communities as major *tatamba* or treatment as well as entertainment.

The purpose of this research can be formulated as follows: (1) describe the relationship of man with God in the story of Aria Teja Bangbang Balamut Gusti Jamhar; (2) Describe the relationship of man with himself in the story of Aria Teja Bangbang Balamut Gusti Jamhar; (3) Describe human relationships with other human beings in a social sphere in the story of Aria Teja Bangbang Balamut Gusti Jamhar. Researchers hope the oral literature of lamut remain sustainable as its name derived from the Arabic "laamuta" which means it is not dead.

## **METHODOLOGY**

Type of this research is a descriptive qualitative research. Bogdan and Miller (Moleong, 2006:3) suggests that qualitative research is research that generates descriptive data in the form of the written word or spoken from people or behavior is observed. This research use sociological approach to literature. Basic philosophical approaches to Sociology is

the essential relationship between a literary work with the community. Relations is caused by: a) literary works produced by an author, b) author itself is a member of the public, c) author of harnessing the wealth that exists in society, and d) the results of the literary works that utilized back sociological Approaches by the public, especially to Indonesia, good old literature or modern land of promising research that will never dry (Ratna 2015:60).

This research uses descriptive analysis method. The method of this research is done by way of describing the facts which are then followed by analysis. The source of the data used in this study i.e. book transcripts and translations of the story story episode lamut Bangbang Aria Teja in balamat Gusti Jamhar Akbar, by Sainul Hermawan. Prints the year 2017 published by Scripta Cendikia Banjarbaru, South Kalimantan.

Data collection techniques used in this research is the technique document. The document is a record of events that have already passed. The document could have shaped the writing, pictures, or the monumental works from someone. Documents that shaped the work of such as artwork, which can be either an image, sculpture, film, and others. (Sugiono, 2013:329).

According to Mudjiarahardjo (Sujarweni, 2014:34) is a data analysis activities to organize, sort, classify, code or sign, and categorizes them so obtained a finding based on the focus of the issue or want to answered. As for the instruments in the collection of data is as follows:

Table 1.  
Instrument Research

NO	ASPECTS THAT ARE SEEN	DATA	CODE	DESCRIP-TION
1	Human relationship With God		hmt	
2	The relationship of man with himself		hmd	
3	Human relationships with other human beings		hmm	

The data obtained will be analyzed with descriptive technique (Arumsari, 2016:20), which lays out the overall data in advance. Next the researchers interpret or identifying data collected.

## RESULT AND DISCUSSION

The moral is derived from the Latin word Mores, meaning custom. The word mores have synonyms; MOS, moris, manner or manners, mores morals in Poespoprodjo (Muslich, 2013:20). In Indonesia language

the word moral means of morals or decency which contains the meaning of the code of conduct or code of conduct inner conscience be supervising inner behavior in life. But according to according to Endraswara, (2013:44) the moral attitude is a must in the literary copyright. Literature will depict a particular moral stance, at least aimed at building community. The moral stance to form a high level of ideology in social culture.

Moral values in the literary work must always exist, because readers are mengkhayati the results of literature will find it a useful for life. According to Guidance dkk (2016:2) says of literary works were created in addition to providing amusement or pleasure, also became a means of cultivation of moral values. Literary work serves to develop feelings of the subject values achieve intimacy towards a semi-democracy. The moral is a very important regulation enforced in a society because it can be a signs in life as well as the patron for the community itself.

The moral is divided according to the Guidance section of some dkk (2016:3) as for the kinds of moral values as follows: (1) the moral values of divinity, is the moral values that concern the relationship of man with God. A servant who always menjatkan prayer to the Lord, always give

thanks by remembering that the favour of God, and so forth; (2) individual moral values constitute the moral values related to human relationships with private life, or how humans treat yourself; (3) as social creatures, humans can not escape from the others. Humans certainly do relationships with other human beings in daily life, both in the family environment, society and the State.

Wrong literary work that has moral value is lamut. Lamut literally comes from the Arabic laamuta which means that is not dead. This is a hope, that the lamut is always there and were able to survive and is able to adapt to the times. While etymologically the word lamut/balamut was one of the names of the characters in a story or a play which was performed. Lamut is the literature of ancient times and pre-independence literary history.

Lamut born since the 15th century in the form of oral literature without music. When Islam is growing in South Kalimantan, Banjarese King Sultan Suriansyah, bearing then lamut accompanied music called flying. Musikk instrument is influenced Islamic Arts in the form of burdah and hadrah. Maman (2004:4) says lamut is the masterpiece of a Tartar who come to work and serve in the Kingdom of Srivijaya was during the

golden age, the writers write a Tartar Nation literature in Chinese characters.

This literature is the literature said that is a Chinese tradition. This nation loves to trade to all corners of the world, especially to the plains of Southeast Asia past the Islands in the archipelago, including land kerling (Borneo).

At each performance figures lamut or commonly called Uncle lamut, though not the central character, but is a very important figure in taking a decision. Since tahun1860 balamut Arts began spreading to Central Kalimantan and East Kalimantan. In 1926 when the European technologies such as movies and gramophone penetrated into the general public, traditional art began to marginalized populations.

## Human Relationship With God

### Pray

Moral values relating to human relationship with God. A servant who always menjatkan prayer to the Lord, always give thanks by remembering that the favour of God, and so on. The following excerpts of the manuscript:

*"Bismillah ini..  
Bismillah ini mula pang kubilang"*  
(BTA/hmt:05)

*Meaning:*

*"The Bismillah..  
"Bismillah early told you this"*  
(BTA/hmt:06)

From the quote above, it appears that the pelamut or who carries the story of lamut always start their stories with mention of the name of God. This shows the relationship of man with God. That what is delivered in a European to goodness it will be a good result anyway. Aside from pelamutan, also in the many texts that refer to the moral values of the order relating to the hubunngan of man with God, as reflected in the citation the following script:

*"Ya pun, ibu mendoakan pun. Ya semoga selamat diperjalanan dan lagi selamat kembalinya putraku."* (BTA/hmt:34)

*Meaning:*

*"Yes my son. Mother pray for hardness, hopefully in perlajanan and be back again my son "* (BTA/hmt:35)

Ridho on God is a mother, and a good boy always asked for consent when he wanted to go abroad. Any mother say their prayers to the Lord so that the son always bless her. This is a manifestation of the human relationship to God.

### The Grace Of God

The grace of the Lord here meaning is all the good that is handed down by God.

Kindness received directly or indirectly i.e. via intermediaries. Virtue provides benefits created his servant, so that a slave could to share to the world around them in order to favour the Lord the greater perceived by the servants. Like the following script excerpt illustrates the gift to the King, but the King give the grace of the Lord, i.e. by leading the Kingdom in a fair and sensible.

*"Ini kasugihan Raja kebanyakan senjata. Kabanyakan rakyat di banua Perak Kencana. Lagi pulang di Banua Perak Kencana ini aman, damai, tentram dan sejahtera"* (BTA/hmt:14)

Meaning:

*"This is the King's wealth very much got the weapon. Rakyatya too much. Besides Perak Kencana secure, peace, peaceful, and prosperous "*. (BTA/hmt:15)

A secure, peaceful country peaceful and prosperous course because it has a good King and the Trustees in responsibility.

## **The Relationship Of Man With Himself**

### **Optimistic**

Optimism is an unyielding effort before getting what you want. So keep trying whatever would happen. Optimistic attitude has always had good expectations in every way. Like the quote the following script:

*"Lamun damintu, ulun esok pagi handak bajalan. Yah, kada tantu perjalanan ini. Baikpun di gunung, di hutan atau di kampung lain. Kalu kada mandapat ilmu laduni ulun mungkin tiada pulang ka banua Perak Kencana."*(BTA/hmd:20)

Meaning:

*"All right then. The Temple will depart tomorrow morning. Either where the destination. Ulun going up the mountain and enters the forest. If it does not get in science, ulun will not return to Perak Kencana. "* (BTA/hmd:21)

As the son of a King, of course have a big responsibility to carry on the throne. Need to have a high science and migrated to the country people is the best way to get experience.

### **Honest**

Honest is the definition of the nature shown by someone if he says or talks by saying what it is. Said as he knows or he heard without exaggerating. Honest nature means careful straight (no lie). The following script excerpt illustrates someone's honesty.

*"Maksud ulun ini bukan handak babini, tidak. Cuma ulun mencari pengalaman di banua malih di banua urang. Handak malihat adab tata krama, bagaimana di nagri urang dan, bagaimana di nagri surang dan panghidupan di banua urang penghidupan di banua surang."* (BTA/hmd:40)

Meaning:

*"Yes, the temple is not intended to seek a wife. Ulun looking for experience in the Affairs of others. Ulun wanted to see adab*

*and manners of the country people, and how to live in our own country if compared to the standard of living in the country. "* (BTA/hmd:41)

From the excerpt above, the youth said that the imaged with to be honest that's not looking for wife's aim was to wander. But rather to seek to add insight.

### **Ingenious**

Ingenious is a smart person who has certain ways to get the desired in terms of goodness. So one's perspicacity, make others wonder. The ingenuity demonstrated by the speed he's thinking more precisely how to get out of trouble again. Like the following script excerpt when Lamut save the Aria Teja Bangbang's son in the siege of the enemy.

*"Lamut bajalan ka balakang mahligai. Lamut memejamkan matanya. Lamut mengubah tubuhnya..."* (BTA/hmd:76)

Meaning:

*"Falling backwards Lamut. Lamut closed his eyes and turn his body ... "* (BTA/hmd:77).

In the quote the text imaged that lamut turn himself to trick enemies. Real easy just to fought with the enemy to lamut. But it could take some casualties. Then the lamut prefer to rely on cleverness by setting the strategy until finally managed to save Son Teja Bangbang Aria.

Ingenuity in the fight with the enemy is indispensable in order to win the battle as reflected in the following texts:

*"Lamut tanding perang. Lamut baluncat di tengah pasiban alun-alun. Siapa Lamut tadi surupannya? Aria Sena Gampuran Alam. Aria Sena Gampuran Alam maubah dirinya jadi naga putih. Naga putih malancar di tengah pasiban"* (BTA/hmm:86).

Meaning:

*"Jumping into the action field Lamut. Lamut aka Aria Sena natural turn itself into Gampuran baga white. Dragon slid paseban amid "*(BTA/hmm:87).

With proven strategies of war to that of lamut, managed to win the battle.

### **Soft**

Soft is soft and smooth; limp, weak; not hard; not a loud; good heart; smooth; and bad taste in heard. Gentle nature means someone in words or behavior towards others she is very gentle (not grainy). Gentle attitude in lamut nasah also reflected as follows:

*"Dingarani Raden Peramah Sahdan, bukan Prama. Peramah karena tutur katanya ramah tamah. Orangnya adil, baik han. Pokoknya jakanya ibarat mencari paut tu kada kawa. Tempeleng urang kada malawan paribasanya."* (BTA/hmd:98).

Meaning:

*"Named after Raden Peramah Sahdan instead Prama. Peramah because of the friendly summoned, good and fair. There is*

*no comparison. Ditempeleng people don't fight."* (BTA/hmd:99).

From what's presented the pelamutan, that Raden Peramah has a gentle nature, very friendly and hospitality. This is the moral value of a human connection with himself.

## **Human relationships with other human beings in a Social Sphere**

### **Give Advice**

Giving advice to others is a form of human relations towards others. In this case gives advice to children, wife, husband, family, friends, neighbors and even the new dikenla. Advise tenntunya have a good purpose. As illustrated on the following script excerpt:

*"Ikam nih sudah ganal. Karena selamalamanya ikam akan meninggalakan kampung halaman. Nah, ikam mencari ilmu, mangaji, di manakah mangaji!"* (BTA/hmm:18).

Meaning:

*"Since you've been great, try looking for work or looking for science. Leave your hometown. Search science. The Koran"* (BTA/hmm:18).

From the excerpt above, looks the role of father to drive her son on something good. Although his father was a famous King of his fortune but still not shattered our intention to ask her son to go abroad to seek knowledge, advance the science of religion. In South Kalimantan made the

same terms with demanding religious knowledge to scholars or kiayi. As reiterated in the quote the following script:

*"Nah cari nang bangaran ulamalah! Na ulama Allah. Cari bujur-bujur ikam!"* (BTA/hmm:18).

Meaning:

*"Well Find scholars of God. Earnest!"* (BTA/hmm:19).

Give each other advice is a form of human relationships with other human beings in a social sphere. Many script excerpts showed the presence of give each other advice. Among them the following:

*"Bagus, ujar Bangbang Teja Aria nak ai. Ayo kuijinakan ikam. Cuma sabuting ujar Bangbang Teja Aria, di kampung urang di Banua urang, ikam harus halus-halus adab budi pekerti, kasih sayang cinta mencintai, tulung manulungi, sayang manyayangi, bantu mambantu putraku."* (BTA/hmm:34).

Meaning:

*"A good deal. Rama allow. Just remember. If you are in the land of the people, you have to be courteous and polite. Take care Bob pekertimu. Care about other people's love, love, help, and mutual help, my son. "* Aria Teja Bangbang Said. (BTA/hmm:35)

Advising has high expectations for someone who was given advice. Giving advice is also the same as pleading for prayer to God Almighty to granted what to expect.

### **Friendship**



Hospitality or fraternity can be defined a bond very closely in touch whether it's because of the same parents or other family limited. In the paper the lamut much describes the attitude of friendship. As illustrated on the following script excerpt:

*"Ulun banyak-banyak manarima kasih atas kedatangan sinuhun. Lagi pulang kada kawa ulun mambalasakan budi pakarti sampian, jasa-jasa sampian..."* (BTA/hmm:24).

Meaning:

*"Ulun grateful pian came. Ulun very grateful over the coming pian sampian. Ulun cannot reciprocate goodwill sampian ... "* (BTA/hmm:25).

From the quote above, it is envisaged that the existence of a family of closely interwoven. Although everyone has the bustle of each is not a reason not to bersilaturahmi and please help.

### **Helpful**

Helpful is someone who is very fond of when it could help someone else with the ability he's got. The following script excerpt illustrates the attitude is helpful.

*"Ayu ka sini nak, ka sini, (lalu dibari banyu..)." (BTA/hmm:38).*

Meaning:

"Come on, over here Son" (and then given water) (BTA/hmm:25).

Although only a glass of water, but it means a lot to a person who is in need. This is a manifestation of human relationships with others in the form of helpful attitude.

### **Faithful**

Loyal familiar words to be heard. The faithful may imply the existence of someone at home or still want to accompany others deemed to family, friends or companions.

*"..Ulun sayang, cinta lawan turunan pian nangini han. Lawan datu sampian, moyang sampian pun sampai ka kai sampian. Sampai ka kuitan sampian. Sampian ka putra sampian pulang nah. Ulun ni maabdi salama-lamanya pun, han."* (BTA/hmm:94).

Meaning:

*".. Ulun dear love to the descendants of sampian is ancestral to, love, parents, right up to this sampian. Now go home. The Temple will serve all. "* (BTA/hmm:95).

From the above quote, tergambar that a character loyal to the King of lamut. It is defined with the word serve forever.

### **Willing To Sacrifice**

Willing to sacrifice artinnya sincerely, willing and not expect a reward for the benefit of others. The nature of someone who dared to take the risk to meet the demand of a person. Almost could

answer the life for someone she cared about.

In the paper the lamut researched, there are many quotations that illustrate the existence of the attitude of being willing to sacrifice even life as stakes. Because in the story of Aria Teja Bangbang Lamut, trying to save it's son King of the innocent being punished and tortured. The following excerpts of the manuscript:

*"Urusan ikam ya urusanku, karena ni darah dagingku, anak cucuku"* (BTA/hmm:90).

Meaning:

*"None of your business have I to do too! Because they are my flesh, blood of my granddaughter son!"* (BTA/hmm:91).

The manuscript's quote is an idea willingly sacrificed to save the life of the son of King though have to bet the life.

## CONCLUSIONS

Based on the results of the analysis of the story of Aria Teja Bangbang in Balamut Gusti Jamhar Akbar (the transcription Sainul Hermawan), then it can be summed up as follows:

1. The relationship of man with God includes two aspects: (1) and (2) the grace of God.

2. The relationship of man with himself include six aspects, namely (1) optimistic; (2) to be honest; (3) the ingenious; (4) soft; (5) liberality; and (6) patient.
3. Human relationships with other human beings in a social sphere covers four aspects: (1) give nasih; (2) friendship; (3) like the meolong; (4) the faithful; (5) willing to help.

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