



POEMS IN THE MENGGALA WEDDING TRADITION

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Abstract

The art of poetry is one of the unique cultural heritages of the people of Menggala Regency. Initially, this oral tradition of art was a form of expression of someone's feelings which was processed in the form of artistic performances. Poetry art thrives in various areas of Lampung, including Krui, South Lampung, Tanggamus, Central Lampung and North Lampung. Each region has its own unique rhythm. Poetry is a form of literature that is conveyed orally, usually through speech or live performance. The content of the poetry can be in the form of advice, criticism, aspirations, or expressions of joy. This research was carried out because proficiency in the art of such poetry is very rare. The aim of this research is to revive people's skills regarding the art of poetry which has almost become extinct. The research method used is descriptive qualitative with data collection techniques through literature study. The results of the research show that the oral tradition of poetry functions as an artistic and cultural medium that connects the older generation with the younger generation or between society and the government to convey aspirations, suggestions, criticism or expressions of happiness. Several efforts have been made to preserve, utilize and develop this poetry art through schools, galleries and traditional art festivals.

Keywords: *Floating; poetry; traditions*

INTRODUCTION

Diversity is the main force in creating a strong and dynamic national identity. Through culture, Indonesian people establish close social relations, maintain noble values, and preserve traditions which are the roots of culture (Adha & Susanto, 2020). From Sabang to Merauke, Indonesia stretches a colorful fabric of diversity, creating a harmony that enriches and strengthens the national character (Irhandayaningsih, 2018). Therefore, appreciating and preserving Indonesian culture is a shared responsibility to pass it on to future generations as the foundation of a strong and valuable identity (Sutarli et al., 2022).

Local wisdom is the legacy of cultural values and knowledge inherent in local communities. It includes wisdom, traditions, customs, and norms that have developed and been passed down from generation to generation (Prasetyo, 2013). Local wisdom reflects the depth of experience and adaptation of society to its natural and social environment. Sometimes, local wisdom can be found in the form of folklore, traditional agricultural practices, herbal medicine systems, unique fine arts, music and dance (Niman, 2016). Through local wisdom, a community can maintain its identity and build a balance between community needs and

environmental sustainability. It is important to appreciate and preserve local wisdom as an inseparable part of cultural diversity that enriches human civilization(Rachmadyanti, 2017).

Traditional heritage involves various elements such as stories, poetry, dance, and special knowledge that is passed down from one generation to the next(Wafiqni & Nurani, 2018). Each community has its own traditions that make it unique, forming the foundation of the rich culture inherent in their identity. These traditions have an important role in rooting and strengthening relationships between community members, as well as functioning as guardians of peace and harmony in the social environment (Studi et al., 2018).

In Menggala, a region in Lampung, there is a special tradition known as Syair. Poetry is passed down through the medium of speaking and listening, creating a close bond between members of society. This tradition functions as a form of collective memory, helping to remember important events from the past. Poems are often an integral part of events such as weddings, where the tradition is used to provide advice to the bridal couple(Roveneldo & Isnaeni, 2022). The continuation and preservation of the poetry tradition in Menggala is a reflection of the community's commitment to maintaining their cultural roots and passing them on to the next generation (Attas, 2021).

Lampung oral literature originating from Menggala, Tulang Bawang, reflects the rich culture and traditional heritage of the local community (Sari et al., 2022). In its oral form, Lampung literature includes various types of artistic expression, such as poetry, pantun and folklore which have been passed down from generation to generation orally (Pertiwi, Tessya Cynthia, 2017). The uniqueness of Lampung oral literature lies in its distinctive language and local nuances which reflect the daily life, beliefs and values firmly held by the Menggala people. In general, oral literature is expressed in the form of artistic performances that involve oral and bodily expressions, making it an interactive medium that connects directly between the storyteller and the listener.(Margaretha et al., 2017).

By referring to the previous description, the researcher aims to investigate the wisdom values contained in similar poetry in Menggala and is committed to increasing understanding and expertise in this increasingly rare poetry art. The aim of this research is to revive public knowledge regarding skills in similar poetry which are now rarely found. These research steps are designed to not only document, but also provide attention and effort in preserving and developing skills in Poetry Art in the Menggala area, Tulang Bawang. Thus, it is hoped that this research can make a positive contribution to the preservation and increase appreciation of this valuable cultural heritage.

Poetry art is an art form that combines elements of literature and music, generally expressed in the form of poetry or poems that are chanted or sung.(Luceria & Simaremare, 2021). Poetry often has a distinctive rhythm or meter pattern, and may be accompanied by traditional musical instruments or vocals. One of his trademarks is his creative and poetic use of language, often containing metaphors, symbols and wordplay (Melodi et al., 2021).

In the context of wedding traditions, poetry is often used as a form of expression to celebrate this important moment. Wedding poems can cover various

themes, ranging from expressions of love, hope, advice, to descriptions of the beauty of the wedding event itself (Syafari, 2020). In some cultures, wedding poetry can also have certain functions, such as to entertain, guide, or strengthen values and norms in society (Muhammad & Al, 2023).

The importance of poetry art in wedding traditions lies not only in its artistic aspect, but also as a medium for conveying and celebrating cultural values passed down from generation to generation. Thus, poetry art not only reflects aesthetic beauty, but also becomes an integral part of people's lives and the cultural heritage of a community (Nurkhayatun & Sulanjari, 2023).

Local wisdom is a very important essence in understanding and interpreting the art of wedding poetry in Menggala. Local wisdom, which includes local knowledge, traditional values, and wisdom passed down from one generation to the next, provides a deeper basis for meaning in the art of poetry. In the context of this research, wedding poetry is considered a concrete manifestation of local wisdom that develops in the Menggala community (Yelli, 2018).

Wedding poetry reflects a deep understanding of the norms, ethics and wisdom of life that are upheld by the local community. Through the latest poetic words in poetry, local wisdom is beautifully revealed, teaching values such as loyalty, mutual respect, and responsibility in marriage. This local wisdom becomes a guide that directs the course of the wedding poetry, presenting messages that are not only artistic, but also deep and meaningful (Wahyuni1 & Pujiyanti, 2019).

In this way, local wisdom becomes a window for researchers and the Menggala community to explore the hidden meanings in the art of wedding poetry. The poetry is not just a form of art, but rather a valid expression of local wisdom that has survived and continues to develop, creating strong cultural and social ties amidst wedding celebrations in Menggala. As a result, it is hoped that this research will be able to provide a deeper appreciation for the rich culture and values woven into traditional Menggala art, making a valuable contribution to the preservation and appreciation of local heritage arts.

METHOD

The research method applied in this study is descriptive qualitative. In an effort to understand and dig up in-depth information, the author carried out a literature study as the main basis for the research (Zaluchu, 2021). A qualitative descriptive approach was chosen because it provides the freedom to analyze complex phenomena, such as the poetry art of wedding traditions in Menggala, Tulang Bawang.

Literature study is used as the main data collection technique because it allows researchers to explore related literature, articles and sources of information that are relevant to the research subject (Adlini et al., 2022). This step is designed to detail the history, context and characteristics of wedding poetry art, as well as to identify the values, cultural norms and social functions contained in this traditional art (Fadli, 2021).

By combining qualitative descriptive methods and literature study, this research aims to present an in-depth and contextual analysis related to traditional wedding poetry arts in Menggala. It is hoped that this approach will produce a

comprehensive picture of the cultural and artistic aspects related to the art of wedding poetry, enriching our understanding of the highly valued cultural heritage of the region.

FINDINGS AND DISCUSSION

SYAIR PELEPASAN SRI HESTIN PUTRI BINTI HI SOBRI DENGAN FAJAR RIATAMA BIN AHMAD RIATAMA

1. salam dan hormat ekam segalow
Jamow penimbang tohow dan rajow
Jaoh parok gham kepul segalo
Sengajow hadir di rasan ejow
2. Hadir di rasan ejow mak salah lagei
Kak ragem carem gham sokow atei
Apak kemaman lebu kelamow sertou bai waghei
Sanak dan tohow nyapurken direi
3. Ngeguai rasan kebiyan senou
Lain dolah papah Hi SOBRI mamah Hj HASMIDIANA kak
nyulukken ngemek makkow
Sekedar ngejuk pandai di meti segalow
Anak ekam SRI HESTIN PUTRI tanou kak pendah nuwow
4. Kak pendah nuwow tegoh judu now
FAJAR RIATAMA ejolah sai pasangan now
Tegoh judu now jak sai kuasow
Kiluy do'a restu jak metei segalow
5. Do'a restu metei ekam harepken
Yayik RUSDI di tahun 97 sangon mak lagei yow kenahan
Cuma SITI AISYAH ATU HERNAWATI sai lagei nyaksiken
Appu now SRI HESTIN PUTRI jou kak wat pasangan

This poem is unique in its use of language and style which reflects the atmosphere of intimacy and togetherness at an event or meeting. Let's analyze and explain the meaning contained in each lyric of the poem:

Lyrics 1:

"Salam dan hormat kami semuanya
Para pemimpin adat tohow dan rajow
Jauh dekat kita kumpul semua
Sengaja hadir di acara ini"

In the first lyric, the poet begins the poem by giving greetings and respect to all participants, especially the traditional leaders "tohow and rajow." These lyrics create an atmosphere of intimacy and describe their presence at an event or gathering with a purposeful and meaningful purpose. Respecting guests is an

implementation of the Lampung community's *piil pesenggiri*. One manifestation of *piil pesenggiri* is *nemui nyimah*, which means politeness in visiting and receiving guests (Sada et al., 2018). The lyrics above are intended to pay respect to all guests present.

Lyrics 2:

"Hadir di kegiatan ini ibu tidak salah lagi
Kak ragam mufakat kita dari hati
Ayah paman dari ayah lebu kekelamow sesertou saudara wanita dari pria semua
Anak dan saudara bercampur disini"

The second lyric highlights the presence of mothers and older siblings in this activity as something positive and not wrong. Conversations about consensus that come from the heart emphasize sincere cooperation and togetherness. The poet then describes the diverse families present, creating a picture of unity and diversity. Family and consensus are values upheld by the people of Lampung. Ariyani et al., (2015) notes that the Lampung people uphold the value of *nengah nyappur*, which refers to the value of deliberation for consensus. This value aligns with the attitude demonstrated in the song above.

Lyrics 3:

"Membuat kegiatan seharian ini
Lain dolah alas(gelas) hi sobri ibu hj hasmidiana kak
Nyulukken ngemek makkow
Sekedar memberi bisa tau di meti sesegalow
Anak kami sri hestin putri tanou sudah pindah nuwow"

The third lyric focuses on daily activities carried out together. The poet mentions several names and provides information that their child, Sri Hestin Putri Tanou, has moved away. These lyrics create a family atmosphere and provide news that may be of mutual concern.

Lyrics 4:

"Kak pindah rumah sampai jodohnya
Fajar riatama iyalah satu/yang pasangan ini
Dari jodoh ini dari satu/yang kuasa
Minta restu dari kalian sesegalow"

The fourth lyric talks about moving house and talks about a soul mate or partner, like Fajar Riatama. The poet conveys the belief that this pairing is of destiny or a higher will. Requests for blessings from all parties were also conveyed, creating a moment full of hope and holiness.

Lyrics 5:

"Restu kalian kami harapkan
Yayik rusdi di tahun 97 sangon ibu lagi yow kekenahan
Cuma siti aisya at herna wati satu/ yang lagi nyaksiken."

The final lyrics close the poem with the hope of blessing from all parties. The poet mentions several names, such as Yayik Rusdi, Sangon, Ibu Lagi, Siti Aisyah, and Hernawati, giving the impression that this blessing is expected from the entire family and community. The mention of the year 97 can refer to a specific event or important moment.

Overall, this poem creates an atmosphere of togetherness, kinship, and cooperation. The poet uses simple but meaningful language to describe the moments and feelings he wants to convey. This poetry becomes a medium that connects various aspects of life and family in a meaningful event.

This poem implies several pieces of advice that can be considered as moral guidance in everyday life. First of all, the poem highlights the value of togetherness and cooperation, teaching that the gathering of all elements of society, including traditional leaders, families and brothers, creates an atmosphere of closeness which is important in achieving common goals. Second, the importance of the family and the role of each family member is emphasized, emphasizing that despite changes and moves, the family remains the main priority.

Furthermore, the poem provides a message about the willingness to share information and good or bad news with family and relatives as a form of open and transparent communication. Meanwhile, in the context of changing homes and soul mates, the poetry implies belief in destiny and a higher will. In this case, the advice is to accept everything as part of destiny's plan and ask for blessings from those closest to you, emphasizing the importance of prayer and spiritual support.

Lastly, the poem teaches the importance of getting approval and blessings from family and the surrounding community in every step of life. This shows the importance of having social support and approval in living life. Overall, the moral message in this poem summarizes values such as togetherness, family, open communication, belief in fate, prayer, and getting approval and blessings from the social environment.

In the overall analysis of this poem, it can be seen that the moral messages contained highlight the values of togetherness, family, open communication, belief in fate, prayer, and the importance of getting approval and blessings from the social environment. This poem is not just a series of words, but is also a medium for conveying deep messages about life and human relationships. Through simple but meaningful language, the poet succeeds in conveying the beauty and complexity of life's values, summarizing them in an atmosphere of intimacy and togetherness. As a literary work, this poem invites readers to reflect, absorb, and perhaps be willing to apply these values in their daily life journey.

CONCLUSION

In the series of analysis of the poem "Pelepasan Sri Hestin Putri Binti Hi Sobri dengan Fajar Riatama Bin Ahmad Riatama," it is clearly illustrated that this poem is not just a series of words, but is a literary work that is full of moral messages and life values. Messages of togetherness, kinship, open communication, belief in destiny, prayer, and the importance of approval and blessings from the social environment, are all reflected in this poem.

Through the beauty of simple but meaningful language, the poet is able to convey the complexity of human relationships and the depth of life values. This poem not only summarizes a person's moment of release, but also invites readers to reflect, absorb, and perhaps apply these messages in everyday life. Thus, this poem is proof

of how literary works can be a mirror and guide for humans to navigate life's journey with meaning and wisdom.

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