

Religious Value in Nyambai Oral Literature

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Abstract:

Background: One of the local wisdoms of Lampung culture is Nyambai. Nyambai is a paired group dance performed by *muli* (girl) and *meRanai* (single boy) as a meeting or gathering place to find a mate in the traditional ceremony of *Nayuh balak* (large traditional ceremony). There is a reading of a poem or a rhyme in Nyambai. This poem is used as a means of communication between single girls and single boy or parties involved in nyambai. The poem in nyambai is read and packaged in the dance. This makes nyambai has a great performing art to follow. Related to religious values, the people of Lampung is a person who have a religion and religion he adheres to is Islam, Moslem. Values religious exploration in nyambai oral literature is needed because of culture and religion is closely related.

Materials and Methods: Nyambai is a paired group dance performed by *muli* (girl) and *meRanai* (single boy) as a meeting or gathering place to find a mate and held on the night before a close wedding ceremony. Nyambai in the traditional Lampung Saibatin wedding ceremony. It becomes very important because it is an identity for the people of Lampung themselves. In Nyambai also have value, especially religious value. Religious values are the values that involved adhere to religion. Sartini (in Faiziyah, 2017: 12-21) said that religious values (local wisdom) consisting of the word wisdom and local which are understood as local ideas that are of a nature wise, full of wisdom, of good value, who is implanted and followed by community members. The approach used a qualitative approach to investigate social phenomena, namely religious values on nyambai oral literature. This research is descriptive analytic. The data obtained in the form of words, images, behavior and the data are not contained in the form of numbers or statistical figures, but still in a qualitative form which means more than just number or frequency. Investigating the religious value of nyambai oral literature by way of describing the data. Poems on nyambai is taken in West Lampung Regency because West Lampung Regency is still carrying out the nyambai procession. Poems on nyambai procession is taken in three village, namely Sukabumi Village, Kotabesi Village, and Pekonbalak Village in Batu Brak District, West Lampung Regency West. This data collection techniques in this study used observation technique, documentation, and interviews. The three techniques are combined so that obtain the required and real data in the field.

Results: The results showed that there are many religious value in nyambai oral literature in Batu Brak District, West Lampung Regency. Amount of data found was 40 records. The results of research on Nyambai oral literature in the District Batu Brak, West Lampung Regency shows the existence of religious values on the rhyme spoken or poems. The speech in the nyambai poems shows that the utterances are not only utterances without value and meaning but have value and meaning. Nyambai oral literature also aims to spread religious values in society at large. The result shows that the oral literature of nyambai in Batu Brak District, West Lampung Regency is full of religious values in terms of words or rhymes. Segata or rhymes in nyambai always insert religious values.

Conclusion: Religious value that found in nyambai oral literature is in the form of (1) behaving obediently in carrying out religious teachings, (2) expectations in the form of prayer to the creator, (3) inviting people to always remember Allah Swt., The One Almighty God, (4) reminds to do good, (5) says bismillah at the beginning of the conversation, (6) always give thanks, and (7) always include Allah Swt., The One Almighty God, in every step.

Keywords: Lampungnese; Nyambai; Religious Value; Oral Literature.

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I. Introduction

One of the local wisdoms of Lampung culture is Nyambai. Nyambai is a procession that is at the traditional *nayuh* ceremony (traditional wedding). Nyambai is a paired group dance performed by *muli* (girl) and *meRanai* (single boy) as a meeting or gathering place to find a mate (Ningrum, 2017: 1). Nyambai according to Daryanti (2010: 409) is a tradition which is taught from generation to generation. Meanwhile, Nurhasan (2013:

3) said that *nyambai* is a form of tradition typical that is held on the night before a close wedding ceremony related to meetings to communicate and find a mate by the single girl or single boy.

Nyambai in the traditional Lampung *Saibatin* wedding ceremony becomes very important because it is an identity for the people of Lampung themselves. *Nyambai* become an important part of the traditional ceremony of *Nayuh balak* (large traditional ceremony). *Nyambai* according to Sukabumi Village Head, Marwan (2019) is the meeting or gathering between *muli* (girl) and *meRanai* (single boy) on the night before a close wedding ceremony. Etymologically, *Nyambai* comes from the *sambai* word 'mutual help'. Mutual help in this case means helping each other to succeed a series of rowing events. Meanwhile, Irvan (2018: 18) defines *nyambai* as a party night for youth and girls in order to enliven the wedding celebration as well as a sense of happiness addressed to the person who have the event (host).

Nyambai basically aims to show the greatness of one's customs owned by Lampung Saibatin custom. Lampung ethnic community based on the division consisting of the Saibatin custom and the Pepadun custom, which is divided into several regions. The Lampung Saibatin custom inhabits coast territories, like Labuhan Maringgai, Pugung, Jabung, Way Jepara, Kalianda, Raja Basa, Teluk Betung, Padang Cermin, Cukuh Balak, Way Lima, Talang Padang, Kota Agung, Semaka, Suoh, Sekincau, Batu Brak, Belalau, Liwa, Pesisir Krui, Ranau, Martapura, Muara Dua, Kayu Agung, Cikoneng at Banten beaches and even Merpas in Bengkulu (Ariyani, 2014: 10).

There is a reading of a poem or a rhyme in *nyambai*. This poem is used as a means of communication between single girls and single boy that involved in *nyambai*. The use of poems in *nyambai* is very dominant and packaged in the dance. This makes *nyambai* is a great performing art to follow. The poems that is pronounced also has specific purposes and objectives. It is inevitable that the poems in *nyambai* has its own value. *Nyambai* activities have values contained in it, both implied or express. Value is something that is considered good. In etymology according to Badudu (in Rifa'i, 2016: 118-133) value is price, level. Meanwhile, Latif (in Rifa'i, 2016: 118-133) said that value is an occasional empirical quality difficult or cannot be defined.

One of the important value is religious value. Religious values are the values that involved adhere to religion. Religious value according to Aulia (2016: 316) is absolute and eternal, and is rooted in the belief in humans. In the Pancasila, the character of religious values lies in the first precept which reads "Belief in the one and only God". If it is interpreted as God Almighty, it is not means One God or only one God but The Supreme Lordship means the absolute sublime or noble qualities of God there must be. Meanwhile Sartini (in Faiziyah, 2017: 12-21) religious values (local wisdom) consisting of the word *wisdom* (wisdom) and *local* (local) which are understood as local ideas that are of a nature wise, full of wisdom, of good value, who is implanted and followed by community members.

Related to religious values, the people of Lampung is a person who has a religion and religion he adheres to is Islam or Moslem. Religious values exploration in *nyambai* oral literature is needed because of culture and religion is closely related. Extracting religious values through oral literature in *nyambai* events is important. The exploration of religious values in *nyambai* oral literature is considered important because it internalize and personalize the values character and noble morals so that they are manifested in daily behavior (Mulyasa, 2014: 7). Poems on *nyambai* is taken at three village, namely Pekonbalak Village, Sukabumi Village, and Kotaesi Village. The selection of the three pekon is deemed possible represents *nyambai* activities in the *Saibatin* area. Besides, the selection of three village can provide effectiveness in data collection because it is still in one district, Batu Brak District, West Lampung Regency. Then, the selection of the three village becomes place of research because researchers have conducted a survey of the three locations and all three locations have a rowing event and there is one in it *nyambai*.

II. Material And Methods

2.1 Religious Value

Value is something that is considered good. In etymology according to Badudu (in Rifa'i, 2016: 118-133) value is price, level. Meanwhile, various expert formulations can be seen in terminology score. But it should be emphasized that value is an occasional empirical quality difficult or cannot be defined (Latif in Rifa'i, 2016: 118-133). One of the important value is religious value. Religious values are the values involved adhere to religion. Religious value according to Aulia (2016: 316) is absolute and eternal, and is rooted in the belief in humans.

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2.2 Nyambai

Nyambai according to Daryanti (2010: 409) is a tradition which is taught from generation to generation. Meanwhile, Nurhasan (2013: 3) said that nyambai is a form of tradition typical that is held on the night before a close wedding ceremony related to meetings to communicate and find a mate by the single girl and single boy. Nyambai become an important part of the traditional ceremony of *Nayuh balak* (large traditional ceremony).

Nyambai according to Sukabumi Village Head, Marwan (2019) is the *meeting or gathering muli (girl) and meRanai (single boy) on the night before a close wedding ceremony*. Etymologically, *Nyambai* comes from the *sambai* word 'mutual help'. Mutual help in this case means helping each other to succeed a series of rowing events. Meanwhile, Irvan (2018: 18) defines *nyambai* as a party night for youth and girls in order to enliven the wedding celebration as well as a sense of happiness addressed to the person who have the event (host).

Nyambai basically aims to show the greatness of one's customs owned by Lampung Saibatin custom. Lampung ethnic community based on the division consisting of the Saibatin custom and the Pepadun custom, which is divided into several regions. The Lampung Saibatin custom inhabits coast territories, like Labuhan Maringgai, Pugung, Jabung, Way Jepara, Kalianda, Raja Basa, Teluk Betung, Padang Cermin, Cukuh Balak, Way Lima, Talang Padang, Kota Agung, Semaka, Suoh, Sekincau, Batu Brak, Belalau, Liwa, Pesisir Krui, Ranau, Martapura, Muara Dua, Kayu Agung, Cikoneng at Banten beaches and even Merpas in Bengkulu (Ariyani, 2014: 10).

Nyambai in it there is a reading of a poem or a rhyme. This poem is used as a means of communication between single girls and single boys that involved in *nyambai*. The use of rhymes or poems in *nyambai* is very dominant and packaged in the dance. This makes *nyambai* is a great performing art to follow. The poems that is pronounced also has specific purposes and objectives. It is inevitable that the poems in *nyambai* has its own value.

Methods

The approach used in this research is a qualitative approach. The qualitative approach is to investigate social phenomena, namely values religious literature on *nyambai* oral literature. Qualitative research according to Margono (2010: 35) is research that focuses more attention on formation substantive theory based on concepts arising from empirical data. This research is descriptive analytic. The data obtained (in the form of words, images, behavior) are not contained in the form of numbers or statistical figures, but still in a qualitative form which means more than just number or frequency. Investigating the religious value of *nyambai* oral literature by way of describing the data. Poems on *nyambai* is taken in West Lampung Regency because West Lampung Regency is still carrying out the *nyambai* procession. Poems on *nyambai* procession is taken in three village, namely Sukabumi Village, Kotabesi Village, and Pekonbalak Village in Batu Brak District, West Lampung Regency. This study use three data collection techniques in the form of observation, documentation, and interviews. The three techniques are combined so that obtain the required and real data in the field.

III. Result

The results showed that there is a religious value in oral literature *nyambai* in Batu Brak District, West Lampung Regency. Amount of data found was 40data. The results of research on *nyambai* oral literature in the Batu Brak District, West Lampung Regency shows the existence of religious values on the rhyme spoken. The speech in the *nyambai* rhyme shows that these utterances are not only utterances without value and meaning but have value and meaning. *Nyambai* oral literature also aims to spread religious values in society at large.

a. Analisis Data of Religious Value

Background:

Location : Sukabumi Village, Batu Brak District, West Lampung Regency
Occasion : Brother Rido's Wedding

Rhyme:

<i>Pekhtilu jama Tuhan</i>	Request with God
<i>Tuhan sai maha esa</i>	One Almighty God
<i>Kak ngedok keturunan</i>	There are descendants
<i>Sai soleh khik soleha</i>	The pious one

(DT08.PKS.NP.R103)

Data (8) is oral literature on *nyambai* at Rido's wedding into a reflection of religious value. Religious values are attitudes and behaviors obedient in carrying out the teachings of his religion, tolerant of performing worship of other religions, and living in harmony with adherents of other religions. The eighth data is religious

value because it means hope or request to Allah Swt., The One Almighty God to get pious offspring. This statement certainly belongs to a religious value. It is because the statement is an expectation in the form of a prayer to creator, namely Allah Swt., *The One Almighty God*. The data shows that in *nyambai* oral literature also has religious values and shows that the people of Lampung is a person who is religious and upholds religious values.

b. Analisis Data of Religious Value

Background :

Location : Sukabumi Village, Batu Brak District, West Lampung Regency

Occasion : Sister Diana and Febri's Wedding

Rhyme:

<i>Dang luapa baca bismillah</i>	Don't forget to read <i>bismillah</i>
<i>Kik kham haga bulakah</i>	If we want to take a step
<i>Keluarga sakinah</i>	<i>Sakinah</i> (serenity and comfort) family
<i>Mawadah khik warohmah</i>	<i>Mawadah and warahmah</i> (full of love and affection family)

(DT21.PKS.NP.RI06)

Data (21) is the tenth rhyme on *nyambai* oral literature. That rhyme was read at Diana and Febri's wedding. Data (21) belong to the reflection of religious values. Religious values are obedient attitudes and behaviors in carrying out his religious teachings, he is tolerant of implementation worship of other religions, and live in harmony with adherents of other religions. Tenth rhyme is religious value because the rhyme means a message and hope to the bride and groom. The messages and hopes are conveyed in the form of rhymes in the *nyambai* procession. The message and hope is that the bride and groom become a *sakinah*, *mawadah*, and *warahmah* (serenity, comfort, full of love and affection) family. Bride is expected always include Allah Swt., *The One Almighty God* in their every step. Bride and groom are expected to be obedient in carrying out the teachings (the attitude and behavior) in his religion, namely Islam. The data shows that in *nyambai* oral literature there are also religious values and show that Lampung people are people who have religion and uphold religious values.

c. Analisis Data of Religious Value

Background:

Location : Sukabumi Village, Batu Brak District, West Lampung Regency

Occasion : Rido's Wedding

Rhyme:

<i>Bismillah awal kata</i>	<i>Bismillah</i> at the beginning of the word
<i>Alhamdu penutupni</i>	<i>Alhamdulillah</i> the closing
<i>Mahap di kutti baya</i>	Sorry to all of you
<i>Kelama nuppang nakhi</i>	We (mother's side) permission to dance

(DT01.PKS.NP.RI01)

Data (01) is the first verse in *nyambai* oral literature on Rido's Wedding. The rhymes was read at Rido's wedding and it has the reflection of religious value. This data is the first data. Religious values are attitudes and behaviors those who are obedient in carrying out the teachings of their religion, are tolerant of performing worship of other religions, and living in harmony with adherents of other religions. The first verse is religious because it contains the words of religious, especially Islam. We can see, there are the words *bismillah* and *Thank God*. The first word, *bismillah* is a prefix or opening in the recitation of *nyambai* rhyme. The meaning of *bismillah* is *in the name of God, most Gracious, most Compassionate*. Muslims often say this phrase when embarking on any significant endeavor, and the phrase is considered by some to be a mayor pillar of Islam. This expression is so magnificent and so concise that all but one chapter of Quran begins with the words *Bismillah ir-Rahman ir-Rahim*. It is of course the reflection of religious value because in Islam, the word *bismillah* is always recommended to be pronounced in opening things up. The delivery also reminded the said partners or those who listen to do that good, that is say *bismillah* at the beginning of the conversation and always say thanks with the sentence *alhamdulillah* as a form of application of religious values. The meaning of *alhamdulillah* is *All the praises and thaks be to God who is the Lord of the universe*.

d. Analisis Data of Religious Value

Background:

Location : Sukabumi Village, Batu Brak District, West Lampung Regency
Occasion : Diana and Febri's Wedding

Rhyme:

Jejama kham bedua Together we pray
Ngekhadap sai kuasa Facing the powerful (The Almighty God)
Kalau sawa bahagia If you are happy
Sappai di akhir masa Until the end of time

(DT07.PKS.NP.RI02)

Data (07) is the seventh verse in nyambai oral literature. The stanza was read at Rido's wedding. Data (07) is included in the value reflection religious. The data is the seventh data. Religious values are attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to and are tolerant of the implementation of worship of other religions, and live in harmony with adherents of other religions. The seventh verse is of religious value because it means hope to Allah Swt., The One Almighty God. The rhyme is a hope to the bride and groom to be happy. The statement is certain classified into religious values. This is because this statement is an expectation in the form of a prayer to the creator, namely Allah Swt., The One Almighty God and also invites bride and groom to always remember Allah Swt., The One Almighty God to be happy always.

e. Analisis Data of Religious Value

Background:

Location : Sukabumi Village, Batu Brak District, West Lampung Regency
Occasion : Diana and Febri's Wedding

Rhyme:

Bismillah awal kata Bismillah at the beginning of the word
Pattunna sikam nakhi Our song to dance
Sikam jak pihak baya We are from the family of the bride
Jo khadu mulai nakhi It's starting to run

(DT13.PKS.NP.RI05)

Data (13) is the second verse in nyambai oral literature. The verse was read at Diana and Febri's wedding. Data (13) is a reflection of religious values. Religious values are attitudes and behaviors that are obedient in implementing the teachings of the religion they adhere to, are tolerant of the practice of other religions, and live in harmony with followers of other religions. The second verse is religious value because it means starting the event before dancing by saying *bismillah*. *Bismillah* is a saying in Islam when going to do something. Opening the event by saying *bismillah* in this verse shows that the readers of the pantun are behaving obediently in carrying out the teachings of their religion. *bismillah* is a prefix or opening in the recitation of nyambai rhyme. The meaning of *bismillah* is *in the name of God, most Gracious, most Compassionate*. Muslims often say this phrase when embarking on any significant endeavor, and the phrase is considered by some to be a mayor pillar of Islam. This expression is so magnificent and so concise that all but one chapter of Quran begins with the words *Bismillah ir-Rahman ir-Rahim*. It is of course the reflection of religious value because in Islam, the word *bismillah* is always recommended to be pronounced in opening things up. The delivery also reminded the said partners or those who listen to do that good, that is say *bismillah* at the beginning of the conversation. This is why this verse is classified into religious values.

IV. Conclusion

Based on the results, it was found that there was a religious value in *nyambai* oral literature in Batu Brak District, West Lampung Regency. Its religious value found in *nyambai* oral literature is in the form of (1) behaving and obediently in carrying out religious teachings, (2) expectations in the form of prayer to the creator, (3) inviting people to always remember Allah Swt., *The One Almighty God*, (4) reminds to do good, (5) says *bismillah* at the beginning of the conversation, (6) always give thanks, and (7) always include Allah Swt., *The One Almighty God* in every step. The result shows that the oral literature of nyambai in Batu Brak District, West Lampung Regency is full of religious values in terms of words or rhymes. *Segata* or rhymes in *nyambai* always insert religious values. This condition explained that the cultural aspects of Lampung really uphold religious values, especially Islam because Islam is the only religion of Lampung people. Apart from that, the existence and the using of *nyambai* oral literature in the traditional procession has several benefits on religiosity side, such

as getting used to doing activities in accordance with religious guidance, forming a personality for close to Allah Swt., *The One Almighty God* in doing good with each other, pray for each other, and also give advice to the bride and groom who are present.

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