

Nampun Kule Wedding Traditions: Analysis Of Themes And Formulas Albert B. Lord

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Abstract.

. Nampun Kule is a wedding tradition in the Kaur area, Bengkulu Province which is carried out to unite the families of the prospective bride and groom and the bride, where both parties visit the bisan (in-laws). The tradition of nampun kule has been carried out for a long time by the Semende tribe or other tribes in the Kaur area. The author will analyze the essential elements (formulas and themes) and non-essential elements, namely the implementation function of nampun kule using Albert Lord oral theory. The purpose of this analysis is to reveal the essential elements of the function of implementing nampun kule that the Kaur people have, besides that it also enriches knowledge about the culture or marriage traditions that exist in Indonesia, especially in the Kaur area.

Keywords: *Bad Code; Direct Speech Act; Short Movie*

1. Introduction

Marriage is a sacred thing or it can be said that every human being is obliged to complement each other's personal being created in pairs. In its history a pair from the beginning of Prophet Adam. As who felt lonely without friends in Heaven, Eve was created to accompany him. This means that in essence all creatures in this world were created to be in pairs.

Then in its development, marriage is not only a form of evidence to legalize a marriage bond. But more than that, marriage is also used as a form of thanksgiving which is used as a symbol of celebration in a family that is currently married. with various goals to be achieved in a celebration. Starting from showing an identity or symbol of high and low income to the status of the position, rank and economic status of the family. In addition, the celebration also aims to strengthen a party between the groom and the bride.

There are many forms of celebration or tradition in a wedding in various countries. One of them is the State of Indonesia. In this country which is famous for its multiculturalism, it keeps various traditions in carrying out a marriage or marriage. As in the Kaur Regency, Bengkulu Province, one of them. The southernmost district in Bengkulu Province and directly adjacent to Lampung Province also has its own tradition or marriage culture that is different from other regions. This tradition is known as Nampun Kule.

Nampun Kule literally means to establish a good relationship between the two parties. And indeed, Nampun Kule as well as the literal meaning of the two words, the goal is to create a harmonious relationship between the two parties from the time their children will marry until they become husband and wife.

Dismantling oral literature as part of folklore, which exists in society, means trying to get to know the identity and culture that exists in that society. Danandjaja (1998: 70) says that dismantling oral literature means dismantling the identity of the supporting community,

because through the collective works of the community, people can describe their cultural values. .

The term Nampun Kule itself was obtained from previous parents who indeed the majority of the community or the current generation did not understand the meaning of the term Nampun Kule. However, what is certain is that apart from the term Nampun Kule it can be understood that Nampun Kule is a tradition or custom with the aim of uniting the families of the two parties, the groom and the woman where both parties visit the bisan (in-laws). After that night, all the relatives gathered together with bisan mentuhe (parents-in-law). So that there is a good impression between the two parties.

This analysis of the Nampun Kule tradition focuses on the Bintuhan area as the center of the Kaur area itself. Meanwhile, the object of study is centered on the term and implementation of Nampun Kule, namely by using the Theory of Lord. The author will analyze essential (formulas and themes) and non-essential elements, namely the implementation function of Nampun Kule. The purpose of this analysis is to reveal the essential elements of the function of implementing the Nampun Kule that the Kaur people have, besides that it also enriches knowledge about the culture or marriage traditions that exist in Indonesia, especially in the Kaur area.

2. Research Method

The method used in this paper is qualitative which is divided into two stages where the first stage is the data collection stage and the second is the analysis stage. In the first stage the writer collected data by collecting linguistic units in the form of words, phrases, clauses, sentences and paragraphs related to the formal object of research, namely the Nampun Kule tradition which was obtained from various sources.

The research data in this paper is divided into two, namely primary and secondary data. Primary data is obtained from words, phrases, clauses, sentences and paragraphs that are related to the Nampun Kule tradition. Meanwhile, secondary data is in the form of articles, books, journals, and other sources related to the issues the author wants to reveal about the Nampun Kule tradition.

3. Result and Discussion

Formula is a group of words that are regularly used in the same dimensional condition to express an essential or main idea. These formulas appear repeatedly in the story, which may be words, phrases, clauses, or arrays. To produce this repetition, the narrator takes two ways, namely remembering the loop and creating it through analogy with the repetition of existing words, phrases, clauses, and arrays (Lord, 1981).

In Lord's view, it can be interpreted that Formula is an expression of ideas that aims to take remembrance of repetition and create an analogy with a repeating word or speech of a source or person being interviewed.

There were many sources who were met about the meaning or implementation of Nampun Kule. Whether it's from the men and local traditional elders who already know quite deeply about this Nampun Kule. Nampun Kule, as previously explained, is a literal Nampun Kule which means connecting a good relationship between the two foreign parties. And indeed, Nampun Kule as well as the literal meaning of the two words, the goal is to create a harmonious relationship between the two parties from the time their children will marry until they become husband and wife.

Formulas are linguistic elements (affixes, words, phrases, clauses, lines, and structures) that are used in certain syntactic and rhythmic patterns and certain positions. A formula pattern is a line pattern that follows a certain syntactic and rhythmic system that is used to create a formulaic line where one of the elements is the same.

Lord in Sudikan (2001) formulates in his book *The Singer o Tales* which discusses five things, namely: (1) the relationship between creating, singing, and performing, (2) formulas, (3) themes, (4) original texts, (5) the relationship between the written and spoken versions. Analyzing the text must begin with a careful observation of the phrases that repeat themselves. This is done to find formulas with various pattern variations (Lord, 1981).

Then for the analysis that the author conducted based on the Theory of Lord in the book *The Singer o Tales*, namely the second and fifth points, namely the formula and the relationship between the tuis version and the oral version. Can be interpreted as an analysis of how sources explain one source to another or a written or oral version that people convey or explain.

Meanwhile, a formulaic expression is an array or part of the lyrics arranged according to the formula pattern (Lord, 1981). With the formula as a basis, storytellers can arrange neat and fast arrays in certain positions and circumstances. The storyteller in composing the story uses a formula, resulting in a process of replacement, combination, model formation, and the addition of new words or expressions to the formula pattern, according to the needs of the story Thus, the storyteller can build a continuous array, according to their wishes and creativity. Therefore, formulaic expressions can also help the formation of rhythmic discourse which is one of the tools to easily, quickly, and accurately recall the stories that are told (Lord, 1981).

The strength of a formula that contains differences between the two sources concerned. Give a strength to how the cultural strength contained in *Nampun Kule* from Kaur. With the theoretical foundation of God, it opens our insights about the storyteller in the composition of stories using formulas, resulting in a process of replacement, combination, model formation, and the addition of new words or expressions to the formula pattern, according to the needs of the storytelling. Thus, the storyteller can build a continuous array, according to their wishes and creativity.

As told by Novi

Nampun Kule itu yaitu istilah ikatan antare pihak pengantin `agah dengan betine. Nampun Kule itu yaitu suatu istilah yang terjadi antara pihak bisan laki-laki dengan pihak pengantin perempuan. Ikatan itu terjalin karena adanya suatu nikahan yang ade antare pihak `agah dengan pihak betine itu. Ikatan itu terhubung akibat adanya suatu pernikahan yang mengikat antara pihak laki-laki dengan pihak perempuan.

As told by Saukani

Nampun Kule itu apabila sebelum acara pernikahan itu akan ade yang namenye mufakat (pekat) terlebih dahulu. Nampun Kule adalah apabila sebelum acara pernikahan itu mempunyai nama mufakat terlebih dahulu.

`adutu setelah berkumpul ndai pihak `agahnya betemu dengan pihak betiinenye untuk ngerembukkan anta`an mengenai nikah itu. Misalnya tanci sepuluh jute, kambingg sikuk atau alat lain sebagainya. Setelah itu dari pihak laki-laknya berkumpul dengan pihak bisan perempuannya untuk musyawarahkan tentang mas kawinnya. Missal uang sepeluh juta, kambing satu ekor atau lain sebagainya. Biasenye dalam ngerembukkan tentang anta`an itu ade pedebatan-pedebatan misalnya perihal mengenai tempat penikahan atau megenai anta`an yang diberikan. Biasanya dalam musyawarah mufakat tersebut ada perdebatan-perdebatan mengenai tempat penyelenggaraan penikahan atau mengenai uang mas kawinnya.

Akhirnye setelah ade kate sepakat kedue belah pihak lalu, terjallannlah suatu pernikahan itu dan itulah perjalanan yang disebut Nampun Kule itu. Akhirnya setelah adanya kata sepakat kedua belah pihak tersebut, terselenggaralah suatu pernikahan tersebut. Runtutan acara itulah yang disebut dengan Nampun Kule.

Furthermore, the author will analyze the essential and nonessential elements of the Nampun Kule tradition. The object of research is Nampun Kule as a custom or wedding tradition in the Kaur area and also a cultural symbol in the Kaur community itself. The first resource person I was Novi Haslinda, S.Pd, a civil servant teacher who teaches at SMA N 3 Kaur who also understands the culture of Nampun Kule. while the second resource person II, Mr. Saukani, was originally from Kaur, born and raised in Kaur.

3.1 Formulas and Functions

In this section the formulas and paragraphs are discussed because they are in accordance with the explanation of the narrator by emphasizing the sentence or per paragraph. This traditional formula is not filled because it is not in the form of a couplet and an array which is the form / form of the formula itself. But only in the form of sentences that connect to each other.

Next to be analyzed is the formula contained in the oral literature of Nampun Kule. From Nampun Kule, one with the second has differences and similarities where each tells of a deliberation in the marriage of the man and the woman. but the difference is in part 1 which says there is mutual bonding, but in part 2 it says that the thing that goes on is called Nampun Kule.

Part 1

Nampun 1 : *Nampun Kule itu yaitu suatu istilah yang terjadi antara pihak bisan laki-laki dengan pihak pengantin perempuan.*

Nampun 2. : *Nampun Kule adalah apabila sebelum acara pernikahan itu mempunyai nama mufakat terlebih dahulu.*

From this analysis there is a difference between part 1 and part 2 where some say that Nampun Kule is the term of the bond between the two parties of the bride and groom and part 2 says a consensus before getting married.

Part 2

Nampun 1 : *Ikatan itu terhubung akibat adanya suatu pernikahan yang mengikat antara pihak laki-laki dengan pihak perempuan.*

Nampun 2 : *Setelah itu dari pihak laki-lakinya berkumpul dengan pihak annya untuk musyawarahkan tentang mas kawinnya. Missal uang sepeluh juta, kambing satu ekor atau lain sebagainya. Biasanya dalam musyawarah mufakat tersebut ada perdebatan-perdebatan mengenai tempat penyelenggaraan pernikahan atau mengenai uang mas kawinnya. Akhirnya setelah adanya kata sepakat kedua belah pihak tersebut, terselenggarakan suatu pernikahan tersebut. Runtutan acara itulah yang disebut dengan Nampun Kule.*

4. Conclusion

According to the data result, it could be concluded that there were four types of direct speech act used in the characters' interaction. They were request, command, question, and inform. There were 20 sentences of direct speech act found in the characters' interaction on the Bad Code short movie. Those result consisted of 1 request, 3 command, 9 question, and 7 inform. Then, to know the way direct speech act applied by characters' interaction in the Bad Code short movie by understanding the context. From understanding the context, found many indication to know the way direct speech act applied. According to the discussion in the

previous chapter, the indication of request direct speech act by word “can” and followed by subject which understood as an expression asking for something. The indication of command direct speech act by reminding to do something and use the word “please”. The indication of question direct speech act by the form of the sentence which started by to be, what, how, how much, and why. The indication of inform direct speech act was the sentence constructed from statement form that contain information told by speaker. So that, all the types of direct speech act in the characters’ interaction and for analyze the way direct speech act applied in the characters’ interaction by understanding the context.

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