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RAMPI RAMPO ORAL TRADITION, RANTAU PANDAN JAMBI VILLAGE: PRESERVATION OF LOCAL VALUES AND CULTURE

Budi Purnomo

History Education, University of Jamb

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ABSTRACT

Oral traditions that exist in society are now starting to disappear. Oral tradition is a historical heritage that is in a certain area that must be preserved so that it can be used as a transformation of local values and culture. This is so that the younger generation does not forget the local history that is in their own area as a result of advances in science and technology which can result in the younger generation paying less attention to local history in the form of oral traditions so that the younger generation has eroded many character and cultural values. Sources of data were obtained through informants related to the oral tradition of Rampi Rampo. The research subjects were the people of Rantau Pandan Village. The method uses observation, interviews, documentation, and literature study. To test the validity of the data used source triangulation. The data analysis technique uses data reduction, data presentation and conclusion drawing. The oral tradition is in the form of rhymes that are sung in response (reciprocated rhymes) with the rhythm of vocal music containing the petiti proverb. Based on its history, Rampi Rampo comes from the words "ampi" and "ampo" which means winnowing rice (separating rice). The purpose of Rampi Rampo was as an entertainment program for young people in ancient times as a relaxing event after performing the beseloang (rice planting) ceremony. In addition, Rampi Rampo also has values contained in it such as moral values, responsibility, honesty, religion and humility. Likewise, the social value of togetherness and the cultural value of compassion. Therefore, these values can be used as guidelines for the younger generation so that the values contained in the Rampi Rampo oral tradition can be applied in everyday life.

KEYWORDS: Oral Tradition, Rampi Rampo, Values

INTRODUCTION

Rantau Pandan Village is one of the villages in Bungo Regency, Jambi Province which is also the capital of Rantau Pandan District. Rantau Pandan is known as a cultural centre in Bungo Regency, this is because Rantau Pandan has various types of customs, arts, and oral traditions (www.wikipedia.com February 20, 2021).

Rantau Pandan village, has three forms of oral tradition known by the community, namely, Krinok, Dideng Dayang Ayu (Pelabe), and Rampi Rampo. This oral tradition is usually carried out as an

entertainment event for the social groups of the Rantau Pandan Village community, namely at weddings, Beseloang (planting rice), and other traditional events (Solikhah. 2017).

During the rice planting season (beseloang tradition), many events or performances of the oral tradition of Rampi Rampo are held. Rampi Rampo is an oral tradition in the form of reciprocated rhymes (bebaleh rhymes) or packaged as a vocal music genre accompanied by various traditional musical instruments such as Kulintang, Gebab, Gong, and Piul (Violin). Usually, the rhymes that are uttered have various types of rhymes and themes, depending on the purpose of the event being held.

Oral traditions that exist in society are now starting to disappear. Its role is replaced by media such as television, newspapers, mobile phones and the internet. People are starting to lose social values that come from oral traditions and local history. To restore noble values such as social values of togetherness, caring, morals and other values which are the legacy of previous ancestors, it is necessary to explore and preserve oral traditions that exist and develop in society. As is the case with the oral tradition of Rampi Rampo in Rantau Pandan Village (Utomo, 2012).

In the convention in Paris, October 17, 2003, that oral traditions are called Intangible 3 Cultural Heritage (ICH) or cultural heritage and must be protected. Language is a form of oral tradition and the rich culture of Indonesian society. However, oral traditions that can be communicated or conveyed in spoken language and preserved in manuscript form are almost endangered. The rapid development of globalization throughout the world is one of the causes. The cultural heritage of the archipelago is still not given much attention by the local government. Oral tradition is a traditional cultural activity of a society or a community that is passed down from generation to generation through oral media from one generation to the next, both in the form of an array of spoken words (verbal/oral) and non-verbal (non-verbal/non-verbal) oral traditions (Agung, et al, 2014).

The oral tradition of Rampi Rampo can be used as a transformation of local values and culture as an anticipation to balance changes in science and technology and while preserving the values of local culture.

RESEARCH METHODS

Source of data obtained through informants who related to oral tradition Rampo Rampo. Research subject are the people of the Overseas Village Pandan, Village Traditional Institution (LAD) and poet Rampi Rampo. Method used in the form of observations, interviews, documentation, and literature study. to test the validity of the data source triangulation was used. As for data analysis techniques using data reduction, data presentation and withdrawal conclusion (Miles and Huberman in Melong, 2012).

RESULTS AND DISCUSSION

Oral Tradition Rampi Rampo

Rampi Rampo is a form of acculturation or a combination of two Jambi regional languages, namely the regional language of Kerinci Regency and the regional language of Rantau Pandan, Bungo Regency. Etymologically the word "rampi" comes from the word "ampi" which is taken from the Kerinci regional language which means "tampi". The word "ampi" is affixed with the prefix "me" which is then adopted into a full verb, namely "to winnow". The word "ampo" comes from the regional language of Rantau Pandan (Bungo Regency) which means empty or empty and or has no content. Thus, the term Rampi Rampo is an activity carried out to separate rice using a winnowing which has the aim of separating rice or husks from empty rice or husks (Utamni, et al, 2012).

The oral tradition of Rampi Rampo is an oral tradition in the form of reciprocated rhymes (bebaleh pantun) or packaged as a vocal music genre accompanied by various traditional musical instruments such as Kulintang, Gebab, Gong, and Violin.

Along with the times, the musical instruments used to accompany Rampi Rampo have also varied, such as the keyboard (piano). Usually, the rhymes that are uttered during Rampi Rampo have various types of rhymes and themes, depending on the purpose of the event being held. Amuis (65 years old) Chairman of the Village Traditional Institute (LAD) Rantau Pandan in an interview on May 30, 2021 at 16:00 WIB, he said that:

The history of Rampi Rampo comes from the work of young people during the time of the ancestors of Rantau Pandan or the event that was made by young people at the time of the rice planting event (beseloang), which was carried out by reciprocating rhymes between men and women through the rhythm of Rampi Rampo's music. accompanied by traditional musical instruments such as kulintang, gebab, and piyul (traditional violin). Rampi Rampo's rhymes are varied, there are advice, riddles, sad poems, entertainment rhymes and rhymes containing the history of Rantau Pandan. In addition, there are also those who use it as an event to find a mate.

The Rampi event is related to the Beseloang ceremony (planting rice) which is held in the afternoon after which it is followed by the Rampi Rampo event at night.

The Rampi Rampo event began by hearing a speech from the tuo bujang gadih (parents/chairman of single girls) about the rules and sequences of Rampi Rampo. after the speech was finished, then the bachelor and gadih began to berampi Rampo. The Rampi Rampo event takes place from night to morning, under the supervision of tuo bujang gadih (parents / head of single girls).

Dengan demikian runtutan acara dan aturan Rampi Rampo dimulai setelah acara beseloang (menanam padi) dan pada malam harinya dilanjutkan dengan acara tradisi lisan Rampi Rampo. Acara Rampi Rampo dimulai dengan sambutan dari tuo bujang gadis atau orang yang bertanggung jawab

acara Rampi Rampo kemudian dilanjutkan acara berbalas pantun antara muda mudi hingga larut malam dan masing- masing pemuda pemudi ada yang bertukar kain dan mereka tetap dibawah pengawasan orang tua. Acara Rampi Rampo berlangsung sampai pagi hari dan sebelum mereka pulang kerumah, masing-masing mengembalikan kain yang diperoleh saat tidur (pada malam hari) baik bujang maupun gadis. Sigadis mengembalikan kain pelekat dan bujang mengembalikan kain panjang milik sang gadis. Tidak ada bujang yang tidak mengembalikan kain atau barang milik gadis jika tidak berniat untuk meneruskan hubungannya sampai kerumah tangga.

If there is a bachelor who does not return the girl's cloth then it is considered as the seriousness of the bachelor to the girl. After the beselang event and Rampih Rampoh, the repatriation of the cloth was carried out again at the Mingkih event. The mingkih event is defined as the repatriation of cloth or objects that have not been returned at the next night and Rampi Rampo events. Girls will march to the bachelor's house carrying their goods or cloth by bringing various items such as round roasted chicken, and various necessities to the bachelor's house and will usually be done in the month of Ramadan. After that, the bachelor's turn will return the girl's cloth or belongings by giving 7 other items such as clothes and application submissions (interview with Mariam 68 years old on June 1, 2021, 10:00 WIB).

In this modern era, the oral tradition of Rampi Rampo still exists today. The oral tradition of Rampi Rampo has also followed developments, so that the oral tradition of the Rampi Rampo community. The village of Rantau Pandan used to have several functions only as traditional ceremonies and entertainment to unwind when planting rice (planting rice) and in the past as a place to find a mate. However, at present the functions of Rampi Rampo are increasingly diverse, namely when welcoming guests, entertainment, doorstops (greetings) during weddings, and so on (interview with Amuis 54 Tahun on May 30 at 14:00 WIB).

In connection with the above presentation. Fitria (2018) said that along with the development of the era, Rampi Rampo has been carried out by all groups, both young and old, and is dominated by young people. The Rampi Rampo performance is usually followed by tauh dance. Although the development of Rampi Rampo has not changed much, only the rhymes delivered have been arranged according to the wishes of the singer. This is supported by sources who say that the Rampi Rampo oral tradition is one of the oral traditions packaged as a Jambi Malay music genre that still persisted during the collapse of the Dutch East Indies government (Ministry of Education and Culture, 1979) and in fact until now in Rantau Padan Village. also still showing the oral tradition of Rampi Rampo. The parties involved in the Beseloang and Rampi Rampo ceremonies include (Saib and Ekawarna, 1985):

1. People who have umo or rice fields (fields/rice fields)
2. Close relatives of those who own umos (fields/rice fields)

3. Two single girls
4. Single girls, and
5. Other people.

Rampi Rampo contains a petiti proverb that is packaged into a rhyme. As sung by Grandma Mariam (68 years old) as the 8 phrases of the petiti proverb on May 30, 2021, namely:

“Menampi dek padi lah sebilek Tibo dibilek murampi lah nannyo rampo Oiiiiiii padi munantek, tibo lah nan balek Tibo lah di tangan yo dek, pelantah lah pegi pulo” Which means: (Menampi dek padi sudah satu bilik Sampai di bilik ber-rampi lah dia rampo Oiiiiipadi sudah menunggu, datang lah dia pulang Tibalah dia di tangan ya dek, yang ada sudah pergi lagi).

The verse above is the opening verse from Rampi Rampo which will be continued as a response to the rhyme. The following is an example of a rhyme between a bachelor and a girl when carrying out the oral tradition of Rampi Rampo:

Bujang: Payu kito ke pulau kito Ingin mandi betimbo upih Payu kito bergurai kito Ingin jadi bilokan bulih. (Come on, let's go to our island. Want to take a bath with buckets of upih Let's chat we want to be if you're allowed)

Gadis: Tanah tumbuh berbucu duo Orang nan hulu berumah nan sudah Janganlah mbuh kito baduo Tidak peduli orang menegah. (The land grows to share two People who are upstream already married Don't want the two of us Don't care about middle people).

Bujang: Kalau ado kaco di pintu Kalo di Medan kami pecahkan Kalao ado kato begitu Nyawo di badan kami serahkan. (If there is a glass on the door, we will break it in place)

Gadis: Tidaklah boleh bagantang mandi Baik bagantang sibuluh 9 mayang Atas usaha abang secakap semanis Baik becakap ndak yo nian. (Cannot take a bath. It's good to measure the bamboo mayang for your efforts to speak as sweetly as it is good to speak the truth)

Bujang: Apakah kayo berito kayo Putihlah jangan tepuklah tangan Apakah adik dak pacayo Payulah basumpah bejabat tangan (Is it rich news is rich White, don't clap. Do you not believe it? Come on, take an oath, shake hands)

Gadis: Janganlah kau membeli baju Baju yang lamo ndak tasarung Janganlah abang memberi malu Malu yang lamo dak tetanggung. (Don't buy clothes, clothes that are not used for a long time, don't be ashamed, the old ones are not covered)

Rampi Rampo Oral Tradition Values

Robert Sibrani (2015) that oral tradition is one of the rich cultural variants through values as a source of learning cultural values contained in the oral tradition genre can also be a source of knowledge and education for future generations. Likewise, the oral tradition of Rampi Rampo contains the values of life in it, namely moral values, social values and cultural values:

1. Moral Values

Moral value is a value related to the norms of good or bad behavior, right and wrong according to the existing rules. Moral values need to be instilled in every human being so that it becomes a guide for individual and group life to regulate their behavior. Moral values include:

a. Human Behavior Responsibilities

Rampo Rampo by Ms. Jermah (70 Years):

Apo pengaleh nasi lemak

Alih dengan batang capo

Apo pembaleh budi dun sanak

Kau pegi dengan ayik tubo

(What is the base for nasi lemak

Alas with capo sticks

What a reward brother

you go with tuba water).

The quote above reflects someone who is not responsible. This can be seen from the reward given in the form of tuba water for the kindness he received. It can be seen that the nature of irresponsibility and ungratefulness for what has been obtained and gives a reply by giving trouble to others. Here we can see how important it is to have a sense of responsibility and gratitude for what has been obtained and not to be irresponsible for our actions.

A. Honest

Rampo Rampo by Ms. Mariyam (68 Years):

Nganlah idak mengantang manih

Ngan mengantang sibuluh mayang

Ngan idak cakap semanah

Ngan becakap nan iyo niayan

(I'm not measuring sweetness

I'm measuring the bamboo mayang

I'm not saying as sweet as (small talk)

I'm going to say the truth).

The oral tradition of Rampo Rampo teaches the people of Rantau Pandan Village to be honest. It can be seen in the quote from the Rampo Rampo rhyme above where it describes someone who does not speak sweetly or can be interpreted as dishonesty, but someone who must tell the truth or with honesty and religion.

a. Humble

Rampo Rampo by Mr. Amuis (68 Years):

Mulung gemulung anak buayo

Anak buayo mudik merampai
Maksud hati melingkung gunung
Apo dayo tangan dak sampai
(Crocodile cubs roll over and over.
Crocodile children are going home and have fun.
The heart is hugging the mountain.
What can my hand not reach).

This humble value is contained in Rampi Rampo's rhyme about appreciating someone he loves. He is willing to let go of the person he loves because someone is not worthy of him even though it feels heavy, but he must continue to live. This also shows that the people of Rantau Pandan have respect, sincerity and grace in carrying out and dealing with things.

2. Social Values

Dhohiri (in Aisyah et al, 2015) explained that social value is awareness accompanied by emotion towards objects. Social value becomes a measure and assessment of whether or not an attitude is shown in society. The forms of social values in Rampi Rampo's rhymes are (Ms. Mariyana 65 years old):

Opek ngen Siti Aisyah
Adek ngen benamo Siti Nurhasanti
Kalau mboh bebidok pecah
Karam di laut sesamo mati
(My sister is Siti Aisyah.
My sister is Siti Nurhasanti.
If you want to go boating,
you will sink into the sea and die together)

It can be seen from the quote of the poem, where togetherness does not only exist when we are both happy or happy, but even in difficult circumstances we stay together without any estrangement. This can be seen when the people of Rantau Pandan will prepare a traditional ceremony. They all unite and help each other in the ceremony. An example of the value of togetherness can also be seen when the Rampi Rampo oral tradition event is held during the Beseloang Padi ceremony (rice planting ceremony). Communities ranging from children, young people, and the elderly were seen together to enliven the event.

3. Cultural Values

Cultural values are values that are embedded or agreed upon in the community environment that are rooted in a habit and values in the community. These cultural values have been regulated as carefully as possible by the community itself, then they are the ones who carry out these cultural values. Rampi Rampo's rhymes that describe love are (Mr. Amuis 64 years old):

Jangan cemeh minyak tebayak

*Kini kepayang cupuk bebungo
Jangan cemeh bekasih sayang
Sayang betukuk dari lamo
(Don't worry about spilled oil,
now love the flower petals,
don't worry about making love,
love grows from time to time).*

The contents of some of the poems from Rampi Rampo's rhymes above show that we must keep each other in love so that we stay together forever. To maintain this common interest a sense of unity must exist in a community group. Whatever form of differences that exist between them must find a way out so that unity is maintained, one of which is through deliberation.

CONCLUSIONS

Based on the results of research and discussion, it can be concluded that the oral tradition of Rampi Rampo is one of the oral traditions in Rantau Pandan Village. Rampi Rampo is a petitih proverb in the form of a rhyme that is sung as a genre of vocal music. Rampi Rampo was sung as an entertainment program for young people in ancient times as an event to relieve fatigue after the beseloang ceremony (planting rice) and its development. Rampi Rampo is also sung at weddings, welcoming guests and other traditional events. Rampi Rampo rhymes have several types of rhymes and themes according to the purpose of the Rampi Rampo event. Rampi Rampo is sung from generation to generation by word of mouth so that it becomes an oral tradition.

Based on the analysis of the oral tradition of Rampi Rampo, Rantau Pandan Village, there are life values contained in it, namely moral values in the form of responsibility, honesty, religion, and humility. In addition to moral values, there are also social values, namely togetherness and cultural values in the form of love values.

Therefore, the values contained can be used as guidelines for the younger generation and society in daily life as well as a form of preserving local history, especially the oral tradition of Rampi Rampo in order to maintain its sustainability.

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3. Jermah (70 tahun)