

Educational Values in the Kaba Minangkabau Text "Anggun Nan Tongga Si Magek Jabang"

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Abstract:

This study aims to determine the values of education in the text of the Minangkabau Kaba Manuscript "Anggun Nan Tongga Si Magek Jabang" with the study of sociology of literature. The type of research used is qualitative research with descriptive research methods. The purpose of this study was to describe the values of education in Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang". The data collection technique used to obtain data was by searching for literature and analyzing the story of Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang". From the research results, it is obtained the values of religious, moral, social and cultural education. Educational values that really dominate are the values of religious and moral education. From the results of data analysis, Kaba Minangkabau was not only a public entertainment at its time.

Keywords:

educational values; oral literature; Kaba Minangkabau

I. Introduction

Basically, literature provides a lot of knowledge, teaching, direction, instruction, instruction and experiences, especially in our lives by using interesting and entertaining ways as a medium.

Minangkabau oral literature is a form of Minangkabau culture that is passed on by word of mouth. Each region in Minangkabau has different oral literature. Oral literature in Minangkabau has a genre that exists within a region, each of these genres cannot be developed in other areas, this is often referred to as "nagari arrogance". This genre can be well appreciated and performed in other areas, but can only be developed in Minangkabau. Example: "Dendang Pauah" This genre is only developed in Padang, especially the Pauah area. Oral literature in Minangkabau, is characterized by the gathering of the pedendang with its audience or the local community who enjoy it. Kaba Minangkabau is served with chanting and oral stories.

In terms of themes, oral literature in Minangkabau has a theme about Islam and a general theme. Examples with Islamic themes, for example: "Salawat Dulang", "Baikayaik", and "Badikia", while oral literature with general themes is for example: Kaba (Kabar) which is sung or delivered in Randai and Bagurau (chanting rhymes accompanied by the 'saluang' musical instrument.). Randai is a traditional Minangkabau drama to convey Kaba. Members in the Randai group range from 15 to 30 people. As a theater, Randai is a complex oral literary performance, which is a mixture of various arts, music, dance, voice and drama. The texts were memorized by the Randai players. The Randai text consists of lyrical prose and rhymes.

Apart from Randai, there is also "Sijobang" which is one of the oral literature that equates Kaba "Anggun Nan Tongga Si Magek Jabang". "Jabang" in the Payakumbuh dialect is read as "Jobang". This oral literature is a story that is sung accompanied by the beat of a matchbox on the floor and a lute. The text "Sijobang" is in the form of lyrical prose, but in certain parts it is also used in the form of rhymes.

Along with the times, the increasing development of science and technology is increasingly sophisticated, which brings various changes in human life. These changes have accidentally shifted cultural values in human life. In line with this, traditional life is increasingly being abandoned by some people and is underestimated. One of the weaknesses of the presence of technological sophistication has trapped people in shifting and changing patterns of thought and behavior that do not respect noble values in religion, culture and social norms that exist in society.

Oral literature exists and develops in societies whose enthusiasts are long before they know written literature. The shift in local culture due to the entry of foreign cultures has made the existence of oral literature almost extinct. Oral literature, which previously played an important role in the means of entertainment for the people, is now being replaced by technological sophistication (Ananda: 2017).

Kaba is a study of oral literature that is currently not very popular with young people. We can still see kaba at a small number of traditional wedding events in the city of Padang, but the fans are usually the elderly. The many educational values contained in Kaba are taken from life in the past.

II. Review of Literatures

2.1 Definition of Kaba

The Minangkabau community is rich in oral traditions. From this tradition, various forms of art and literature are produced, one of which is 'Kaba' which means 'Kabar'. Kaba is an oral tradition that grows, develops, and is appreciated by the Minangkabau people. Kaba is told to the public through various performances performed by Kaba artisans with certain characteristics which are sometimes accompanied by musical instruments 'saluang' and 'rabab'. The form of storytelling in kaba usually tells of past events and some stories that are told are present events. (Gozali: 2012)

Kaba in the Big Indonesian Dictionary means traditional Minangkabau literature in the form of rhythmic prose, the sentences are simple with 3-5 words so that they can be pronounced rhythmically or chanted, the theme of the story varies, such as heroism, adventure, solace, and love stories.

Kaba is a form of Indonesian folklore from the Minangkabau tribe, West Sumatra. Danandjaja in Ananda (2017) defines folklore as a cultural part of a collective, which is spread and passed down from generation to generation, among any kind of collective, traditionally in different versions, either in oral form or examples accompanied by gestures or reminders.

From the definition above, it can be concluded that Kaba is a type of oral folklore in the form of oral literature. Kaba is a folk tale that is sung by 'artisans of Kaba' at a performance accompanied by the saluang (bamboo wind instrument) or rabab. The Kaba text takes the form of lyrical prose and several rhymes.

2.2 Types of Educational Values

Soekanto in Simanjuntak (2020: 22) states that values are an abstraction of one's personal experiences with others. Values are general indications that have long been directing behavior and satisfaction in everyday life. In addition, value can be said as something that is valuable, quality, shows quality, and is useful for humans.

Education according to the Big Indonesian Dictionary (KBBI) is a learning process for each individual to achieve higher knowledge and understanding of certain and specific objects. This formally acquired knowledge results in each individual having a pattern of thought, behavior and morals that is in accordance with the education he has received.

Education is a basic need of every individual. In general, education is a series of learning processes to have knowledge and skills. The process of following the positive habits of large groups of people from one generation to the next through a process of teaching, training and research.

The purpose of education in general, namely gaining knowledge, gaining skills about something being taught, creating wisdom in thinking, getting a decent job and so on. According to Waluyo in Yudhi, et al, (2017: 25) there are four kinds of educational values in literature, namely religious, moral, social and cultural values. The types of education values:

a. The Value of Religious Education

The value of religious education is a point of view that connects man and God. In Minangkabau there is a philosophy of "*adaik basandi syarak, syarak basandi Kitabullah*" which means custom coded syarak, syarak coded the Kitabullah. The meaning of this word states that all human actions have been regulated in the Holy Al-Quran. The majority of the Minangkabau people are Muslims. All forms of obligations, rights and prohibitions have been regulated in the Koran, people must adhere to the holy book of the Koran.

b. The Value of Moral Education

The value of Moral Education is a value that becomes a measure of whether or not humans are appropriate in socializing in society. Likewise, in Minangkabau society, all forms of morality that are committed also become a burden and responsibility for the "mamak" or "uncle" in the family. This is known as "*anak dipangku kamanakan dibimbiang*" which means "child on the bench is guided." To maintain family spirit, as a child, we are obliged to speak well, wisely, politely and politely, maintain ethics in speaking.

c. Value of Social Education

The value of social education is a form of social behavior and social living procedures, a person's attitude to events that occur around him related to other people, ways of thinking and social relationships between individuals. The Minangkabau community is understood as a group of people who live together in one regular community, have their own life rules in shaping their ethnic characteristics. The Minangkabau community also does not close the space for everyone to embrace their respective religions and beliefs in accordance with Human Rights (HAM).

d. Cultural Education Value

Cultural Education Values are values that exist and develop in society. The cultural values at the most abstract level of adat, live and rooted in the minds of the people, and are difficult to replace with other cultures in a short time. Minangkabau is one of the ethnic groups in Indonesia which has a unique cultural heritage. Apart from having a high culture and strong characteristics,

the Minangkabau community also has an established institution to support the lifestyle and behavior of its community members.

"Alam Takambang Becomes Guru" which means "nature develops becomes teacher". Everything that happens in nature is a lesson that can be cultivated from generation to generation. As an indigenous community, the Minangkabau people believe that the norms and values contained in customary teachings are a way of life which is based on deep contemplation of natural phenomena.

III. Discussion

3.1 The Value of Kaba's Religious Education "Anggun Nan Tongga Si Magek Jabang"

Analysis of the Religious Education Value of Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang" can be seen from several excerpts of the text as follows:

"barokat du'a korong kampuang, dek pintak korong jo kampuang, dek pintak ibu jo bapo, kampuang aman sanketo abih "

Meaning:

"Thanks to the prayers of the villagers, because they asked the villagers, because they asked the mothers and fathers, the village was safe, the case was over"

The text quote above has a religious meaning that all problems can be solved by praying to Allah SWT.

In the story, Anggun Nan Tongga is a handsome young man from Kampung Dalam, Pariaman. He has the title of Magek Jabang. His mother died shortly after giving birth to Anggun Nan Tongga, while his father went to the Mount Ledang in tantrums. Anggun Nan Tongga grew up to be a handsome and smart young man, good at reading the Koran, good at martial arts and horse riding.

This is reaffirmed by the Kaba text:

"ambo di anjuang Tuhan Allah, barokat du'a ibu bapo: lai kamungkin turasonyo, ka judu Nan Kodo Baha, perak bacampua jo tambago,"

Meaning:

"I am under the protection of God, thanks to the prayers of mothers and fathers: is it possible to feel like a mate to Kodo Baha, silver mixed with copper"

In the text quote above states that his life has been under the protection of God, all thanks to the prayers of mothers and fathers nothing is impossible.

In the story, Anggun Nan Tongga heard the news that in the Garinggiang River, at the Nan Kodo Baha Hall he would open the match, Anggun Nan Tongga also asked permission from his biological mother's sister, Suto Suri, to participate in the competition. Initially, Bundo Suto Suri refused. However, because Anggun Nan Tongga insisted, he was allowed. With his agility and intelligence and always based on the permission of Allah, Anggun Nan Tongga won the competition.

The value of religious education that can be concluded from the Minangkabau Kaba: "Anggun Nan Tongga Si Magek Jabang" states that nothing is impossible in this world, if we try and ask for help from God Almighty.

3.2 The Value of Kaba's Moral Education "Anggun Nan Tongga Si Magek Jabang"

Analysis of the Moral Education Value of Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang" can be seen from several excerpts of the text as follows:

"Nan sakik kato, nan podiah rundiang, dek nan tajam tampak luko, dek kato ati nan sumbing."

Meaning:

"Those who are sick with words, those who grieve talk, because those who are sharp are visible injuries, because their consciences are cleft"

In the text quote above, it is conveyed that maintain the word or speech that we will say, because words can hurt people's hearts.

During the match at the Nan Kodo Baha Hall, because the opponent was embarrassed to be defeated by Anggun Nan Tongga, his opponent mocked Anggun Nan Tongga by saying that he had let his three mamak (brother of his mother) be captured by pirates on Benuang Island. Sati. This suddenly made Anggun Nan Tongga's anger peak.

Other text quotes that discuss moral values:

"Mulonyo kami dek balimau, balimau di piriang pocah, mulonyo kami dek maimbau, kok tak bamandeh arch rumah "

Meaning:

"At first we wanted to be covered on broken plates, at first we wanted to call, why aren't you at home?"

This is a statement made by Anggun Nan Tongga's messenger who was sent to Gondorah's house in terms of proposing to Gondorah's daughter.

Other text quotes:

"gayuang nan bolum bakasambuk, kato nan bolum kabajawab, nanti dek monti sakutiko, mamintak kato nan sapatah, maminak titiah nan kolin, kalu lai suko tu atinyo, ambo manuruk di balakang" kato putuih nan saari ko, j onji tak dapek diuleh"

Meaning:

"Dipper that has not been greeted, words that have not been answered, wait for monti at once, ask for a word that is a word, if you like your heart, I will follow from behind, a word that is broken a day, if a promise cannot be repeated"

In this case, the mother of Gondorah cannot confirm everything by herself, she has to talk about it to her daughter, if her daughter agrees or not, then she will follow what is her decision.

The value of moral education that can be concluded from the text quote above is that we maintain speech wherever we are, so as not to hurt the feelings or hearts of others. When visiting other people's homes, prioritize manners and ethics as well as from the last text, respect every decision that has been taken from others.

3.3 The Value of Kaba's Social Education "Anggun Nan Tongga Si Magek Jabang"

Analysis of the Social Education Value of Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang" can be seen from several excerpts of the text as follows:

"kayolah balobiah-lobiah, muliapun baitu pulo, anak rang Tiku Piaman, solang manyolang ka Nan gondo, utang bautang dapek pulo, rang kampuang senang atinyo, dapak ba anduak ma anda, urang miskin dapek mamintak"

Meaning:

"Being rich is excessive, even the same is true, the child of the Tiku Pariaman, borrowing and borrowing from Gondo, debt can also be owed, villagers are happy, poor people can ask"

From the text above, that when we have excess property, then please help each other, the poor can ask to be happy for them.

Other text quotes:

"dek pandai mamak batinggang, tapaek didondang nan panjang, dek pintak kato babori"

Meaning:

"Because the mamak are clever at tolerating, they are carved in the long dendang, because they ask for the word to be given.

The text quote above states that if we are able to respect people, then requests will be given.

Other text quotes:

"kapado Nan Kodo Baha, surukan kato ka nan asa, usah dikombang loweh, buruak jo baiak nan katibo, kalarat kasudahannyo,"

Meaning:

"To Nan Kodo Baha, keep the words hopeless, don't expand them broadly, ugly and well who will come, the suffering of its end.

The text quote above states that, whether something is good or bad, it does not need to be disseminated, because it will bring misery. Be clever to keep secrets and disgrace someone.

The value of social education that can be taken from the text above is mutual help to fellow human beings, to help those in need. Mutual respect in communicating, he is good at keeping someone's secrets and disgrace, so they don't arise split.

3.4 The Value of Kaba Cultural Education "Anggun Nan Tongga Si Magek Jabang"

Analysis of the Cultural Education Value of Kaba Minangkabau "Anggun Nan Tongga Si Magek Jabang" can be seen from several excerpts of the text as follows:

"Mandongga rundiang Dubalang, bakato Nan Kodo Baha, manolah Monti jo Dubalang, jonji nan usah dipalambek, duo bulan jo ka katigo, masuk ompek niat sampai."

Meaning:

"Hearing the Dubalang negotiations, said Kodo Baha, where are Monti and Dubalang, promise not to be delayed, two months to the third, enter into four intentions until

The text above states that there is negotiation in determining the word consensus. In accordance with the terms of the Minangkabau community, "bulek aie dek pambuluah, bulek kato dek mufakaik" everything must be negotiated and deliberated in forming the word consensus.

Other text quotes:

"ino baradat bapisoko ambo balukih balimbago,"

Meaning:

"He is cultured and dressed, I paint with institutions"

The text above states, uphold existence and heritage, in culture.

Other text quotes:

"Mandeh kok kababaliak pulang, bajalan nan sajuang iko, minum makanlah dauh,"

Meaning:

"Mother if you want to go home, walk this far, drink and eat first"

From the text above is a form of social, ethical and civilized to parents.

The text above is a cultural form of entertaining guests who come from outside.

Cultural Education Values that can be taken from the text above, the culture of deliberation and consensus in making and determining a decision, upholding customs and culture, and the culture of entertaining people who come to visit well.

IV. Conclusion

The conclusions that can be drawn from the results of the analysis of the values of Kaba Minangkabau Education "Anggun Nan Tongga Si Magek Jabang" are:

- a. The value of religious education contained in the Kaba Minangkabau text quote: "Anggun Nan Tongga Si Magek Jabang" states that nothing is impossible in this world, if we try and ask for help from God Almighty.
- b. The value of moral education contained in the text quote from the Kaba Minangkabau text: "Anggun Nan Tongga Si Magek Jabang" states that it is important to maintain speech wherever we are, so as not to hurt the feelings or hearts of others. When visiting other people's homes, prioritize manners and ethics as well as from the last text, respect every decision that has been taken from others.
- c. The value of social education that can be taken from the Kaba Minangkabau text quote: "Anggun Nan Tongga Si Magek Jabang" states that please help each other to fellow human beings, to help those in need. Mutual respect in communicating, he is good at keeping someone's secrets and disgrace, so they don't arise split.
- d. The value of cultural education that can be taken from the Kaba Minangkabau text quote: "Anggun Nan Tongga Si Magek Jabang" states that the culture of deliberation and consensus in making and determining a decision, upholds customs and culture, and the culture of entertaining people who come to visit well.

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