



Oral Literature Pasang Ri Kajang Padaindigenous People of the Kajang Bulukumba, Study of Stilistics and Its Implications on Literature Learning

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Abstract: Installri Kajang specifically can be classified as oral literature, not stories in the form of expressions, proverbs, and customary law. Pasang ri Kajang also has an aesthetic value that can be studied using stylistics, then it is implicated in learning literature as an effort to maintain its existence. This study aims to describe the stylistic elements (language style) of the ri Kajang pairs and their implications for learning literature. The method used in this research is descriptive qualitative. Researchers use observation, interviews, and documentation to answer research objectives. Observations were carried out in the Kajang Ammatoa customary area by conveying to the data source regarding the purpose of the observation. Interviews were conducted in a structured form based on interview guidelines. Documentation is used by researchers as a supporting method to obtain secondary data. Data analysis techniques that have been used in this study are data reduction, data presentation, and drawing conclusions/verification. This study found the use of language style in pairs of ri Kajangin the form of language styles of repetition, comparison, contradiction and linkage. As well as the aesthetic values and local wisdom values of pairs of ri Kajang including religion, morals, and social can be used as improvisations of teaching discussion of literature learning within the scope of Indonesian Language subjects at the level of Junior High School (SMP) and equivalent as well as Senior High School (SMA) and equivalent.

Key words: pairs of ri Kajang, oral literature, stylistics.

INTRODUCTION

The Kajang Indigenous People are one of the tribes in South Sulawesi, Bulukumba Regency and still adhere to their ancestral customs. As explained in article 1 of the Regional Regulation of Bulukumba Regency No. 9 of 2015 concerning Strengthening, Recognition of Rights, and Protection of the Rights of the Ammatoa Kajang Customary Law Community. The Kajang Indigenous People are led by a tribal chief called Ammatoa and all aspects of the life of the people are based on ancestral messages (pairs). They are known for their characteristic black clothes which symbolize simplicity (kamase-mase) and reject all forms of modernity, including script. So that the terms Lontara' ri Gowa, Kita' ri Luhu, and Pasang ri Kajang are known.

Pasang ri Kajang is an oral message in the form of advice, instructions as well as a testament that is believed to have come from the first Ammatoa (mula tau), and broadly contains: (1) Always remember God Almighty (Turie' A'ra'na). (2) Maintain unity and oneness in the family by glorifying one another. (3) Firm but still patient and trustful. (4) Obey the rules set by the tide and (5) Consistently carry out all the rules purely (Hafid, May 12, 2020).

Pasang ri Kajang is taught from generation to generation through oral (verbal) communication, so it can be called an oral tradition or oral folklore. As to the identifying characteristics of folklore explained by Danandjaja (1998:64) that (a) its distribution and inheritance is oral; (b) traditional in nature; (c) exist in different versions and even variants; (d) is anonymous; (e) usually has the form of a formula; (f) has a function (function) in collective (collective) life; (g) is pralogical; (h) shared (collective); and (i) are generally innocent and innocent.

However, when viewed from its form, more specifically, pairs of ri Kajang can also be classified as oral literature, not stories in the form of expressions, proverbs, and customary law. Pasang ri Kajang also fulfills the characteristics of oral literature, namely that apart from being spread by word of mouth, it is also born and developed in a society that is not yet familiar with written culture (script system), is anonymous, has a poetic style, emphasizes more on fantasy aspects, and sometimes conveys it in a written way. incomplete (Sudikan, 2018 in Oktarina, April 28, 2020).

Pasang ri Kajang as part of literature apart from meaning, aspects of language and form also need to be studied because they are the first elements encountered when dealing with a literary work. Moreover, according to (Endraswara, 2018: 6) that there are those who consider the lack of aesthetic levels of oral literary works. To prove the aesthetics of oral literary works, it is necessary to conduct a study based on existing knowledge. One of the sciences that can be used to study literary forms is stylistics.

As explained by (Nurdiyantoro, 2018: 75-76) that Stylistics is a study of style which aims to explain the aesthetic function of using certain linguistic forms starting from sound, lexical, structural, figurative language, rhetorical means, to graphological aspects.

The existence of a literary work depends on its connoisseurs or users. This also applies to pairs of ri Kajang as oral literature. Apart from researching and studying, introducing the ri Kajang couple to the younger generation through language learning, especially literature, can also be an effort to maintain the existence of the Kajang ri couple. Because the Ri Kajang tide is local wisdom and part of Indonesia's cultural diversity and wealth which is priceless.

RESEARCH METHODS

The method used in this study is a qualitative method. Qualitative research intends to understand the phenomena experienced by research subjects holistically by means of descriptions in the form of words and language in natural contexts with the intention of exploring meanings originating from the social environment. (Creswell, 2014:4; Moleong, 2014:6; Sugiarti et al, 2020:17-18)

Through qualitative research methods, researchers try to describe the elements of language use and style contained in Pasang ri Kajang as oral literature and their involvement in literary learning.

RESEARCH RESULT

In the area of the Kajang customary community, pairs of ri Kajang are domiciled as customary law which contains prohibitions, recommendations, and advice that is conveyed orally to regulate all aspects of the life of the people. As stated by AR that:

"Pasang a ri Kajang he asked for (pairs of ri Kajang is) verbal messages in the form of advice, wills, and instructions. This pair contains the norms and rules that bind the community members. ...

We believe that pairs of ri Kajang are messages or orders of Tu rie' A'rakna (Allah Subhana Wataala) brought by the first humans (Mula Tau).”

We may find a pair of ri Kajang to have a different form or arrangement of sentences depending on who conveys it, but it still doesn't change the meaning of the pair of ri Kajang. Unlike regulations or laws which generally use official language and seem rigid, some of the Kajang ri pairs use parables in aesthetic language.

Unlike bas which is only sung at funerals to mourn the death or kelong on guard at weddings, pairs of ri Kajang can be spoken in everyday life based on AR's information. Usually by the head of the tribe (Amma Toa) to the residents or visitors who visit Amma Toa's house. Or also by parents to their children and grandchildren so that they still know and maintain the values of the Ri Kajang tide.

Elements of Stylistics (Language Style) in the ri Kajang pair

The full use of the language style of repetition, comparison, contradiction and connection contained in the complete oral literature of the Ri Kajang can be seen in the following tables.

Table 1. Number of Utilization of Repetitive Language Styles

No.	Figure of speech	Number of Pairs <i>Ri Kajang</i>	Total
	Repetition	5	13
	Chiasmus	1	
	Tautotes	1	
	Anaphora	1	
	Mesodiplosis	1	
	Epanalepsis	1	
	Alliteration	1	
	Assonance	2	

Table 2. Total Use of Comparative Language Styles

No.	Figure of speech	Number of Pairs <i>Ri Kajang</i>	Total
	Simile	3	7
	Metaphor	1	
	personification	1	
	Tautology	1	
	Periphrasis	1	

Table 3. Number of Use of Contradictory Language Styles

No.	Figure of speech	Number of Pairs <i>Ri Kajang</i>	Total
	Oxymoron	2	7
	satire	1	
	Climax	3	
	Sarcasm	1	

Table 4. Number of linkage language styles used

No.	Figure of speech	Number of Pairs <i>Ri Kajang</i>	Total
	Parallelism	1	6
	Ellipsis	4	
	Asindenton	1	

Implications of Pasang Ri Kajang on Literature Learning in Bulukumba Schools

If we look at the results of the analysis of stylistic elements, it is found that the *ri Kajang* pairs contain types of figurative language or figurative language which can be indicators of the aesthetics of the language used in the *ri Kajang* pairs. In addition to its form, the religious, moral, and social values contained in the meaning of the *ri Kajang* tide and the role of the *Kajang ri* tide in society can also be reasons for implicating the *ri Kajang* tide in learning literature. As Ammatoa said in an interview that:

"*Hukkung pairs exist', religion, reason*" meaning tide is customary law, religion, reason. And in another quote "*sikola ngase tawwa lalang mae*" which means everyone in this area also goes to school.

The school in question is not a formal school as we know it in general. But the school in the interview excerpt above means having knowledge. This is based on the fact that almost all people living in the area (Ilalang Embayya) with an age range > 40 years have never received formal education at school.

The pairs of *ri Kajang* can be implicated in learning literature or Indonesian in the 2013 curriculum in Indonesian KI (Core Competence) and KD (Basic Competency) based on the regulation of the Minister of Education and Culture of the Republic of Indonesia Number 37 of 2018, namely on KI & KD Indonesian SMP/ MTs class VII, KI & KD Indonesian SMA/SMK/MA/MAK class X, and KI & KD Indonesian SMA/SMK/MA/MAK (Specialization) class X.

DISCUSSION

This study has presented data on stylistic elements (language style) in pairs of *ri Kajang* and their implications for learning literature. However, the researcher will first discuss the content of language style in the oral literature of the *Ri Kajang* pair. This study found the empowerment of language styles in the form of figures of speech in the language styles of repetition, comparison, contradiction and connection.

The first finding is the use of language style as a stylistic element found in the *ri Kajang* pairs. The results of the analysis of the style of language in pairs of *ri Kajang* can be indicators of poetic aspects for interpreting pairs of *ri Kajang* as oral literature. As explained by Hutomo in Endraswara (2018: 4) regarding the general characteristics of oral literature, namely its transmission by mouth, born from a village-style society or those who do not know letters, describe cultural characteristics, are poetic in style, various versions, do not emphasize facts, and use spoken language every day.

The results of this study are also in sync with previous relevant studies which concluded that pairs of *ri Kajang* contain literary elements in the form of thoughts, experiences, ideas, feelings, desires, beliefs, expressions, forms, and language. Pasang *ri Kajang* is also a type of poetry dominated by karma, there are also *seloka* and *talibun* poems.

Based on the data that has been obtained, it can be concluded that the language style that is most commonly found in pairs of *ri Kajang* based on the data that has been collected by researchers is the language style of repetition of figurative language. This is because the repetition of words,

phrases or clauses contained in pairs of ri Kajang aims to emphasize the prohibitions and recommendations that must be considered and obeyed by the community.

The aesthetics of forms and values of local wisdom including religion, morals, and social contained in pairs of ri Kajang can be used as improvisations of literary teaching materials to achieve the goals of learning literature, namely increasing knowledge, broadening horizons, and developing personality. As explained by Warisman (2016: 6) regarding efforts to foster student appreciation which is not only receptive but also productive in terms of understanding, interpreting, assessing and producing works. Previous relevant research also found that the implications of local language expressions for language education are to promote bilingual speakers' understanding, promote cross-cultural understanding, commitment to bilingual development, and open learners' multicultural insights.

Based on KI and KD Indonesian which has been explained by researchers in the results of the study it is also clear that the pairs of ri Kajang as regional oral literature have a building element, one of which is language style, so that it can be implicated in the learning of literature within the scope of Indonesian language subjects at the junior high school level. (SMP) and equivalent as well as Senior High School (SMA) and equivalent. However, its application is limited because it is only effective in Konjo language-speaking regions.

CONCLUSION

Based on the research results that have been described by the researcher, the following conclusions are obtained:

There is the use of figurative language in pairs of ri Kajang in the form of repetition, comparison, contradiction and connection. The content of the language style of repetition in pairs of ri kajang consists of repetition figures of speech, chiasmus, tautotes, anaphora, mesodiplosis, epanalepsis, alliteration, and assonance. As well as the comparative language style, namely simile, metaphor, personification, tautology, and periphrasis. Meanwhile, the conflicting language style contained in the ri Kajang pairs is in the form of oxymoron, satire, climax and sarcasm. And the content of linkage consists of figurative language of parallelism, ellipsis and asindenton. However, the style of language that is used is a figure of speech of repetition. This is because the repetition of words, phrases or clauses contained in pairs of ri Kajang aims to emphasize the prohibitions and recommendations that must be considered and obeyed by the community.

Then pairs of ri Kajang can also be implicated in learning literature within the scope of Indonesian language subjects at the level of Junior High School (SMP) and equivalent and High School (SMA) and equivalent, because it has aesthetic values and local wisdom values including religion, morals, and social which can be used as an improvisation of teaching materials in order to achieve the objectives of learning literature, namely to increase knowledge, broaden horizons, and develop personality. However, its application is limited because it is only effective in schools in Bulukumba District or in Konjo-speaking regions.

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