

Pantung Oral Literature in East Bolaang Mongondow Viewed from the Form of Genetic Structuralism

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Abstract

This research was conducted in the area of East Bolaang Mongondow with the purpose to know the structure, shape, and function of *pantung* oral literature in Bolaang Mongondow area. According to its shape resembling a *pantung*, *pantun* and poem in the language of Indonesia. The difference is located on rhyme, sampiran/content, language and lyric of each syllable. *Pantung* has five melodic variety that is a variety of a cult/religion, diversity, diversity advice romance, variety and range of his witty/humorous. *Pantung* serves as a means of knowledge, entertainment and communication. Aspects of the knowledge contained on the *pantung* varies for example knowledge about ethics guidelines, in the life of society, and knowledge about morals. *Pantung* also includes education about the norm of life both in the individual as social beings and beings of God's creation, all the above functions are reflected through the words in the poem *pantung*. The results of this research are expected to contribute in maintaining the values of culture and tradition of customs as an ancestral heritage. In addition, research is expected to also be used as a reference or comparison to oral literature research.

Keywords: *Oral literature, pantung, East Bolaang Mongondow*

INTRODUCTION

The nation of Indonesia has diverse cultural traditions spread over hundreds of ethnic in Indonesia as the cultural heritage of the past. Cultural traditions grow and develop in an environment of community and became one of the identities of an area that differentiate it from other areas. Cultural traditions inherited hereditary from generation to generation and have the function and position of its owner as a community group for media entertainment and communication tools of fellow of the society.

East Bolaang Mongondow is one ethnic or community groups existed in North Sulawesi that has cultural traditions such as other areas in Indonesia, one of which is the *pantung* oral literature grows and flourishes among Bolaang

Mongondow Eastern ethnic communities, as well as being the reflection of the situation, conditions and character of the society.

As the other's cultural heritage, the process of creation of the oral literature of *Pantung* were also influenced by the historical background, age and social community, both in terms of content, form and structure. To date no one knows about the history of the presence of *Pantung* in the area of East Bolaang Mongondow. Information about *pantung* just in getting from the stories and tips from a native community leaders Bolaang Mongondow East definitely *pantung* long and is widespread among the people of East Bolaang Mongondow than in the past to the present.

Research related to *pantung*, had already been done by the students of the

art of music 2006 year Unima, however in such research does not address too in about *pantung*, the authors discuss only about the music of harps as well as non-black *pantung* used the lyrics to accompany the dance funds. This suggests that information on oral literature *pantung* incomplete both in terms of structure or contents.

Based on the above, the authors of the original society of Easr Bolaang Mongondow as it moved their hearts and feel the need to expose oral *pantung* literature as research material for by examining the structures, diversity and function of Bolaang to the society Mongondow East, with hopes this can introduce the oral literature of *pantung* to the general public as well as be able to provide full information about the *pantung* itself, so the uniqueness found in *pantung* can be material to the oral literature of the sciences complement Indonesia.

ORAL LITERATURE: PANTUNG

Pantung is a type of oral literature, poetry or verse pantun shaped oral in Mongondow language. *Pantung* made a Song or an expression in the form of pantun or poem that serves as a counterpoint to the dance funds Bolaang Mongondow and by the community. The tradition known as *Momantung*.

Mamonto (2006:12) says that the tradition of the *momantung* is one of the traditions of the indigenous ethnic communities Bolaang Mongondow East served in the form of live music, which plays musical instrument harps as the music dance funds as well as art octosyllabic verses and vocal pantun in Mongondow language. In line with that Black Buntuan, (Mamonto, 2006:17), also

said that the *Momantung* is one of the customary traditions of Bolaang Mongondow which its presentation by way of combining the two instruments being played in a group while singing the *pantun* in the language of the accompanying dance Mongondow funds.

According to its contents, the *pantung* consists of a variety of a cult, romance, custom, association and consolation. Each variety has a different meaning based on the contents of the *pantung* itself. *Pantung* generally has a function and an important role in the life of the community of East Bolaang Mongondow ethnic, one of which was to strengthen the *silaturahmi* rope between fellow people. It can be seen from the *pantung* rendering is done to fill free time on custom event *pomeagan* and *porundingan* in a series of custom wedding events.

Mokolanot (2003:12) says that *momantung* is one of the traditions of indigenous communities conducted by the Bolaang Mongondow to tone up the custom events, such as weddings, engagement, circumcision and other custom event in the area of East Bolaang Mongondow.

Pantung also participated in its development. If the first *pantung* could only be heard at the time of entry for custom event but now *pantung* can already be heard through recording tapes CD or the like until the community can enjoy *pantung* anywhere.

Pantung oral literature is one of the literary works in languages the Mongondow characteristics, forms and structure resemble *pantun* and poetry, that is made up of four lines of each stanza, sampiran and meaning has. In addition, *pantung* also have eight to twelve

syllables for each line, meaning each of the lines is not fixed because it could have eight, nine, ten and eleven syllables follow the tone and rhythm of the music of cymbals. Contents of the *pantung* contain the cultural values and social advice, in the form of teaching and upbringing. The following example of a temple of *pantung*:

Bo mokotabi adi' unon-unon
Dolom bo singgai ta pomaluon
Paka mogaid tongilu iladon
Dia bi doman ule tarapon

Meaning:

Oops sorry for the foster child
 Day and night are always dibentak
 Always working dipanas mentari
 And never aided

CLOSING REMARKS

Based on the above discussion, it can be argued that the *Pantung* is one of the oral literature which flourished in a society of Bolaang Mongondow scaled of generation to generation through words of mouth-speech to the mouth. *Pantung* used the community as a means of religious information, means of entertainment, events and custom, the official at the meeting.

Pantung has a structure similar to that of other oral literature. IE has elements of intrinsic and extrinsic element. Intrinsic elements that exist in the *pantung* among other themes, the temple and the lines, rhyme, diction, Majo, dulce and utile. According to its shape resembling a *pantung*, *pantun* and poem in the language of Indonesia. The difference is located on rhyme, *sampiran*/content, language and lyric of each syllable. *Pantung* is presented by way of singing or sings a stanza/stanza

follows the rhythm of the music dance with harps funds.

In terms of contents, *pantung* has a variety of religious, a variety of advice and romance range. In the interest of the community, *pantung* delivery is done by way of speech is rhythmic and sung. There is a submission accompanied by musical instruments and dances and funds have also relied on by the vocal accompaniment instrument without any assistance.

As a work of art, *pantung* not only as a mere aesthetic works of art, but the *pantung* was used as a means of information and guidelines for the community as well as being a native tradition of Bolaang Mongondow. *Pantung* contain a number of values in the form of cultural value and the value of correction containing didactic/teaching, advice, and morally, therefore research on *pantung* is associated with genetic structuralism theory by using a pragmatic approach.

In this study, the author describes the structure, form, and function as well as a range of *pantung* for the community of Bolaang Mongondow. With the hope that this research can be beneficial to the public especially the young generation in adding insight into oral literature that exists in Indonesia in particular that is in the area of Bolaang Mongondow and serve as reference materials in preserving the tradition of Bolaang Mongondow in *pantung* as well as serve as a comparison for the next oral literature research.

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