
Tunjuk Ajar In the Speech Of The *Bukoba* Tradition of the Pasir Pengaraian Malay

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Abstract - Seeing the development of the current generation no longer know *Bukoba*, it has been proven by no one to know about *Bukoba*, even though *Bukoba* is one of the traditions that must be preserved because it contains many values in the formation of children's character. The purpose of this study was to describe the teaching form in the *Bukoba* traditional text of the Pasir Pengaraian community. There is also a method that is used is a qualitative method, with a survey method conducted by conducting interviews with several informants. Data collection will be conducted in Pasir Pengaraian, Rokan Hulu Regency. The results of the study show that there are several teaching points in *Panglimo Awang koba*, among them are (1) devotion to the One God, (2) obedience to Mother and Father, (3) hard work, diligence and diligence, (4) sense of responsibility (5) affection and (6) shame. Of the six teaching instructions, the most commonly found is teaching teaching affection.

Keywords: Tunjuk Ajar, Tradition, and Bukoba

1. Introduction

The current literature regarding the work subject should be examined and the differences of the said Sand cultivation is located in the Rokan Hulu district known as the Malay Malay community. As a Malay community, Pasir Pengaraian still has a culture, customs and traditions that develop in the community. Besides, Malay people also still adhere to their language, namely Malay. Language is basically one element of culture and at the same time is a forum for culture itself (Utami, 2007). One example is the oral tradition *Bukoba*. The existence of the tradition is *Bukoba* currently not very popular, so there is a possibility that it will become extinct. *Bukoba* is one of the oral literature conveyed by someone or known as the handyman *Koba* through stories or preaching a story.

Koba is one of the oral literary forms that was once very popular with the Malay Malays, especially the Pasir Pengaraian Society. *Koba* is a genre of oral literature that is conveyed in a style told, sung, and accompanied by musical instruments and using Malay (Rahman, 2007: 573). The performances *koba* current are no longer as they were before independence, where oral literature *koba* experienced rapid development (Ansor, 2007: 11). Amarinza et al. (1989: 30-31) argued that several things caused the decline of *bukoba hatching*, namely the supporting experts / artists had lived a little, the presence of modernisasi had also eroded tradition, besides, the elderly who had deep knowledge of oral literature *Bukoba*, the number now decreasing because most of them have died. In addition, children today are more interested in films that are practical and can be seen at home. When viewed from the current generation, technological developments have made them not interested in things related to tradition and are considered not prestigious compared to today's technological sophistication.

According to Ansor (2007: 46) decline *Bukoba's*, is also influenced by language factors which can be an obstacle to the slackening of the interest of Malay people in Pasir Pengaraian to staging *Bukoba* (Ansor, 2007: 46). As part of *Koba* oral literature has a big role for learning human life. Amarinza (1989: 25) explains that *koba* contains teaching values for tomorrow, which means it can help people understand their true identity or their history in depth. In addition, it can also be used as an

instructional guide in growing children's character. For this reason, this study is more focused on teaching instruction in the tradition *Bukoba*. Currently the existence of *koba* is only certain people who can play it. For the younger generation, *this* is not an interesting thing, even if we preserve it, then the stories in the *bookaids* contain a lot of advice and can be used as teaching in shaping children's character in facing the industrial revolution 4.0. In technological sophistication now planting character is very important so that the use of technology is not misguided. So the existence of traditions that have begun to disappear like *Bukoba* is expected to have a good impact on the formation of character in the younger generation.

2. Methodology

Research method uses descriptive methods. Descriptive method is a method used to examine an object, a thought or an event in the present. Data collection will be carried out in Pasir Pengaraian, Rokan Hulu Regency. There are also data analysis techniques, *first* interview with informants who understand about *koba*. *Second*, record the results of interviews. *Third*, choose the data analyzed. *Fourth*, make an interpretation of teaching instructions that exist in *koba Panglimo Awang*. *The fifth* concludes the research data.

3. Result and Discussion

Koba means telling stories, conveying something with the language used by the speaker. In Panglimo Awang *koba*, there are teaching points used by the Malay Rokan Hulu. Appoints teaching is Effendy (2006) here is any kind of advice, guidance, advice, trust and exemplary useful for human life natural broad sense. According to Malay elders, "teaching Melayu is all advice, mandate, example, and advice that illuminates people to the right path and is blessed by Allah. For Malays, teaching instruction must contain the *dailuhur* value of Islam and also in accordance with culture and social norms adopted the community.

In the *Panglimo Awang* book, there are several teaching points that can be used by the younger generation now. After analyzing the results of interviews with research informants, it was known that the teaching instructions contained in *Koba Panglimo Awang* as follows: (1) teaching devotion to God that is omnipotent, (2) referring to teaching obedience to mother and father, (3) hard work, diligent, and diligent (4) sense of responsibility, (5) compassion and (6) shame.

3.1 Result

3.1.1. Teachers' Faith To the Almighty God

Who teaches in the Panglimo Awang *koba* there is devotion to the Almighty God, it can be seen in the following quotation:

"*Kaik borodah nak sanguo polembang..nak..Bawok morodah ko tongah rimbo...pahit darah umuapunpanjang..so..ei..nak..Amal ibadah janganlah lupo...*"

Palembang bun ... kid ... bring *morodah* to the middle of the jungle ... the blood bitter age is long ... so..ei..nak..amal worship don't forget ... bitter blood, bro, longevity..so..ei..nak..amal of worship don't forget ...

The above quotation explains that in koba there is a teaching point to the devotion of God to the Almighty where the utterance is delivered by a mother to her child and told the child to continue worshipping. Pointing out the teaching of devotion to God Almighty illustrates that humans are God's creation by realizing that humans are God's creation, then all the commands are done.

3.1.2. Obedience to the Mother and Father of the

Show which shows the presence of teaching instruction to the Mother and Father can be seen in the following quote:

“*Bolajalah nak ko...torem..mpak...laoiknyo dalam ombak manimpo...simak pongoroja ibu..dan bapak...yo..nak..siang dan malam janganlah lupo...*”

Sailing son to ... Torem ... so ... the sea in the climax overwrites ... refer to the teachings of the mother ... and.....and night do not forget ...

Fatheryo..nakbroThe above statement illustrates that Ms. *Panglimo Awang* give advice to their children and hope their children remember the advice. Mother and Father are the most important figures in the development of children, as a mother a lot of advice, teaching instruction delivered to her child. In *Koba Panglimo Awang*, Ms. *Panglimo* often gave advice to *Panglimo*.

3.1.3. Hard Work, Diligence and Diligence

show that teaching is hard work, diligent and diligent as below:

“*Dihalangi pembantunyo tetapi dikisai Anggun Cik Suri sampai lopeh*”

"Blocked by aides, but Anggun Cik Suri denied until released"

Point to teach that is in koba *Panglimo Awang* is one of them working hard, diligently and diligently. The above quote explains that Anggun Cik Suri as a girl is able to face challenges and obstacles in realizing her love. Hard work is a behavior that is taken seriously to get something that is desired.

3.1.4. Responsibility

Speechthat shows a sense of responsibility in the *Panglimo Awang koba* like the quote below:

“*Moh kito lari Long larilah ulong Panglimo Awang*”

“*Indo kan lari kudo*” jawab *Panglimo Awang*.

"Let's run, Bang run is Brother *Panglimo Awang*"

"I will not run" replied *Panglimo Awang*.

The Koba statement illustrates that *Panglimo Awang* will not run away from his responsibilities, whoever he will face, including parents from Anggun Cik Suri. In Malay customs, men must have the nature of responsibility. In *Koba Panglimo Awang* illustrates that Malay are responsible for what they have done. This was evident from the attitude of *Panglimo Awang* who had taken Anggun Cik Suri, but *Panglimo Awang* was willing to accept the risks he would face and was willing to take responsibility for what he had done.

3.1.5. Compassion

Affection speech was made by Mamak *Panglimo Awang* to *Panglimo Awang* like the following quote:

“*Sobolun punyo anak sayang. Jadi olah baranak sayang juoleh montoinyo tu lai. Lah punyo anak sayang urang tuleh*”

"Before you have children, baby. After having children, my dear in-laws are also dear. Already having children is also dear to *Panglimo Awang*. "

The above statement explains that there is love and affection for his nephew, because the mamak is the one who nurtures the niece from a small age until he becomes his assistant Affection is an attitude that belongs to creatures, especially those whose names are human. The attitude of affection that exists in the *Panglimo Awang koba* can be seen from the love between *Mamak* and his nephew. This was shown by *mamak Panglimo Awang* to *Panglimo Awang* as his nephew.

3.1.6. The Shy

Nature of Shyness that is inwang seen from the following quote:

“*Batang..torok..yo mak..batang to..rontang...mak..ambik lawak pongu...bak..nyo..indoko to..lok do mak batoruih torang..do mak..malu ku di..mak..sobonanyo...*”

"trunk *torokyo* rodmak *torontang* makdownload pengupasnya skin I could not be honest because I'm shy.

"The quotation above, demonstrating that no *Awang Panglimo* can convey his true intentions because he feels embarrassed *Panglimo Awang* was embarrassed to tell his mother what she had felt all along about her feelings to Anggun Cik Suri, it was because they were poor people, while Anggun Cik Suri the rich, so that the feelings that had disturbed *Panglimo Awang's* mind were not conveyed and could not naps and nights. That was seen by his mother and asked *Panglimo Awang*, but *Panglimo Awang* was embarrassed to say so.

3.2 Discussion

Koba means telling, communicating something with the language used by the speakers. In the case of *Panglimo Awang* there is a guide used by the Malay community of Rokan Hulu. Effective demonstration (2006) here is all kinds of advice, guidance, advice, trusts and examples that are beneficial to human life and thenature widespread. According to the Malay elders, "the teachings of the Malay are all pious, trustworthy, exemplary, and advice that illuminate people to the straight and blessed path of God. For the Malay, the teaching should contain the values of the religion of Islam and also in accordance with the culture and social norms adopted society.

In the *open Panglimo Awang* there are several that can be used by the younger generation now. *First*, teach taqwa to the One True God. Demonstrating devotion to God Almighty illustrates that man is God's creation by realizing that man is God's creation, so all his commands are done, as illustrated in the following quotation:

"*Well, I do not know how to do it. ... bitter blood longevity...so..ei..nak..Amal worship not to sit ...* "

The above quote illustrates that there is a guide to worshipping God. It was delivered by a Mother to

her child named *Panglimo Awang*. The mother advised you not to forget about worship, because with our worship, it will gain success in life.

Second, guide your obedience to Mother and Father. Mom and Dad are the most influential people in the development of children, as a Mother of many advices, the guidance given to her children. In *Koba Panglimo Awang*, Mother of *Panglimo* often give advice to *Panglimo* one of them is the following quote:

"Let's face my ... torem..mak ... laoiknyo in wave manimpo ... see pongoroja mother .. and father ... yo..nak..siang and night do not lupu ... "

The quote tells us that mothers give advice by issuing figurative words that have the meaning of telling her child to continue learning so that the advice given to her mother and father will never forget.

Third, guide to hard work, diligence and diligence. Hard work is a sincere undertaking to get something desired. One of the excerpts that show the hard work of teaching is:

"Indokan I want to talk to my parents and I do not know anymore."

The quote tells us that the attitude of working *Panglimo Awang* who wants to keep away to meet the demands of Anggun Cik Suri's mother.

Fourth, teach a sense of responsibility. The Malay man Pasir Pengaraian society should have an attitude of responsibility for his actions. It was also done by *Panglimo Awang* when the *Anggun Cik Suri* went with him. *Panglimo Awang* must be willing to take responsibility for what he has done. As in the following quotation:

Moh kito run Long run out of Panglimo Awang "

*" Indo kudo run"*said *Panglimo Awang*.

The talk shows that *Panglimo Awang* will not run away from his responsibility, anyone will face him including parents of Anggun Cik Suri. In Malay customs, men must have the nature of responsibility.

Fifth, love guide. Love is an attitude of the creature, especially the name of man. The affection of love in *Panglimo Awang* can be seen from the affection between *mamak* and her nephew. It was shown by Maj. *Panglimo Awang* to *Panglimo Awang* as his nephew. *Panglimo Awang* in love by his *mamak* from small, until he became his son-in-law.

Sixth, teach shame. In the wake of *Panglimo Awang*, shame is shown directly by *Panglimo Awang*, as in the following quotation:

"Batang..torok..yo mak .. batang to .. rontang ... mak ..ambik pongu ... bak..nyo..indoko to ... do not batoruih torang..do mak..maluku..mak..sobonanyo ... "

The quote at its explains that *Panglimo Awang* shy told her Mother what she felt all this while about her feelings to Anggun Cik Suri, that because they are the poor, while *Anggun Cik Suri* the rich so the feeling that has disturbed the mind of *Panglimo Awang* was not delivered and made him can not sleep day and night. It was seen by his mother and asked *Awang Panglima*, but *Panglimo Awang* was ashamed to say it.

4. Conclusion

Based on the results of the study, it can be concluded that, teaching instruction according to Tenas classified as many as 16 teaching points, then found in this study only six teaching points. The six instructional points are: (1) devotion to God Almighty, (2) obedience to Mother and Father, (3) hard work, diligent and diligent, (4) feeling of responsibility, (5) compassion and (6) shame. Of the six teaching instructions, the most commonly found is teaching teaching affection. This is because Awang tells about the romance of the

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