

## Adaptability of Performing Literature Speech Tadut Artist in Facing Social Change of Peoples' Life Besemah Pagaralam

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### Abstrac

Tadut speech literature is a literary speech that developed in Besemah Pagaralam which is used as a medium for dissemination and learning of Islam in the recitation and death because his poems are able to remind people of Allah swt.. Problems reviewed ini this research, (1) How to show literature Tadut speech in the community culture of Besemah Pagaralam (2) What values of local wisdom are expressed in Tadut's literature, (3) How does the adaptation of the literary performers of Tadut's literary works defend the language of the Tadut literature his artistry in the social change of life of the people of Besemah Pagaralam. This research uses interdisciplinary approach that is the science of cultural anthropology, sociology and art education. The type of research method used is qualitative with case study design. Data is collected by observation techniques, interviews and document material collection. The results show, first, in the present day Tadut literature is shown in government events, race events, public events and even wedding ceremony. Second, the values of local wisdom expressed in Tadut literature are religious values, moral values, educational values, customs values. Third, adaptability done by Tadut literary artists through the mechanism of cultural collaboration is able to maintain its existence in social change.

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## INTRODUCTION

The term Tadut comes from the word Tahadut which means to memorize it repeatedly and according to the dialect of the people of Besemah into Tadut. There is not a single reference to explain exactly when this Tadut entered into Besemah. According to Sataruddin Tjik Oelah (local community leaders), the existence of Tadut already exist in the society of Besemah and become the culture of the ancestors from generation to generation. In fact, Tadut always chanted by parents to the teenagers in their daily life.

In the delivery, Tadut delivered by a figure called Guru or Wak Kiaji Guru (when it was going Hajj). Assembly or studying place used one of the residents' houses. In addition to the study group, Tadut also held in place of disaster-stricken people, such as death accident. Usually for three nights in a row. Previously the community held the oral literature Tadut in the place of disaster

Betadut or convey Tadut begins with the voice of the teacher who tells the material Tadut, followed by participants bepu'um. Teachers usually repeat two or three times and then, on the following night, usually the teacher only gives a start and then proceeds by the participants bepu'um. As a gesture the teacher asks the students to continue Tadut, the teacher concludes with the phrase, "La ilaha illallah, ... sape ceredik dapatkanlah" or "La ilaha illallah ... tamatkalah". In this way the teacher knows who has memorized or not. The narrative usually ends with a two-syllable sentence together.

Tadut is a Besemah speech whose contents are the teachings of Islam, including the testament, counsel, so that people always remember Allah, remember death and keep obeying the religious command and leave his prohibition. Tadut delivered in a study group called bepu'um. Unfortunately since the 1960s Tadut is no longer used by some of the supporters. The contents of the tadut itself using the Pagaralam language because the starting point Tadut was growing in the city of Pagaralam, South Sumatra. Tadut does not use

musical instruments, but Tadut uses the same pitched speech on each stanza. The pitched sound from Tadut adjusts the script or lyrics from Tadut.

In ancient times, the Tadut script used the old spelling of the Pagaralam language. The Tadut speaker was originally a teacher and was followed by his santri. But now Tadut can be spoken by one person only and not adrift by age. So anyone can betadut as long as the contents of Tadut are good words and not out of the norms of religion. The costumes of the tadut speakers are very simple, Tadut speakers only wear koko shirt, underpants and caps. There is no standardization of the Tuatut speakers' costumes, most importantly neat, polite and pleasing to the viewing audience.

Tadut material derived from the books of Malay reconciliation and the yellow books show many titles such as: Pillars of Islam, Pillars of Faith, Rukun 13, Qhada and Qhadar, Worship Act, Alif's Resistance with Ba, Before There is Heaven and Earth, Birds Beetles, Awaludin, Cutback Birds Milu, Before Any Niyat, etc. As has been known that Tadut is literature said in the culture of the people of Besemah in Pagaralam, South Sumatra.

In ancient times Tadut held at the event of death and pengajian. At the event of death, the contents of Tadut are matters concerning the deeds of human deeds in the world and in the afterlife, advising the guests who are mourning to the homes of the dead, Reminded that something that lives will surely return to the creator. In the recitals, the content of Tadut is praise to Allah swt. And his followers. Can also contain life advice in the way of Allah swt. And in accordance with the norms of religion. All of them use Tadut speech literature with the original language of Pagaralam City.

Now Tadut is still performing in recitation and death programs but very few have used Tadut as a means of delivering religious teachings in the event. Tadut experienced many developments due to saturation factor at Tadut show which was held overnight and no duration of time. Changes in orientation or public attitudes towards Tadut literary performance is

certainly not separated from the influence of the entry of various modern performing arts. If the artists or literary speakers of Tadut do not adjust the conditions of this change, then the existence of Tadut literature will be extinct and abandoned by citizens. Seeing this phenomenon, the literary artists said Tadut now begin to anticipate by making efforts to adapt (adaptation) in demonstrating the arts. Based on the phenomenon that finally Tadut literature said was adjusted to the level of the needs of the audience. Now Tadut is performed in weddings, government events, even Tadut even thanksgiving event. Perceptions about literature said Tadut will be extinct should be pushed away because Tadut already many peminatnya, especially young children. Certainly not a problem anymore for Tadut speakers who are old will be the successor of this Tadut speech literature. Based on the phenomenon, the problem studied in this research is adaptability of literature performances said tadut as local wisdom in social life of Besemah Pagaram society.

Previous research relating to this journal is Triyanto's research (2010) in the journal *Imagination* Vol. 6 No.2, discusses Kasturi, the Mayong Lor Jepara Ceramic Craftsman: A Model of Adaptability in the Development of Traditional Art. The results show that Kasturi's adaptability model can be used to survive in developing the traditional art business and able to adapt (adaptive) to the changing demands of the market. The key elements that determine the adaptability are positive thinking patterns, a strong need for growth, a good understanding of change and adaptation strategies in addressing change through learning and cultural modification. Then the results of research Duija (2005) in the journal *Wacana* Vol. 7 No.2 (111-124), discusses Oral Traditions, Manuscripts and History. The result of his research is the oral tradition and the manuscript tradition (write) are two different traditions that are actually intertwined, but the scope of the oral tradition is broader than the manuscript tradition.

Adaptation process according to Ting Toomey (1999), is a process that refers to the

process of identity becoming-identity becoming. It also becomes a metaphor for the movement and change of identity of outsiders into other cultural areas. When this adjustment occurs, it will take the form of assimilation, which is a process of acceptance of the external culture. This acceptance state can be achieved when the form of strengthening the positive values of external communication (McGuire & McDernott in Gudykunst, 2005), a group will improve the state of assimilation when the individual or group of external communications conforms to the expected norms.

The purpose of this study can be put forward as follows. First, would like to describe the form of Tadut literary performance in the community culture of Besemah Pagaram. Secondly, to analyze the values of local wisdom expressed in Tadut literature. Third, want to analyze the adaptation of the artists of Tadut literary performance in maintaining their artistry in the midst of social change of community life of Besemah Pagaram.

## METHODS

Research method in this research use qualitative research method and interdisciplinary approach that is science of cultural anthropology, sociology and art education Design of penitian used is case study, which means the findings in this research only apply to the same characteristics and phenomenon. The objective of this study is the adaptability of literature show Tadut speech as the local wisdom in social life of Besemah Pagaram society. The location of the research was conducted in Pasir Pagaram, North Dempo Subdistrict, South Sumatra.

Technique of taking data is done through observation, interview and document study. The observation was conducted to know everything about Tadut literature, interviews were conducted on artists, community to know the show, local wisdom values and adaptation of artists, through document studies obtained by photographs, videos and documents related to Tadut literature. Technique validity of data in

this research use triangulation technique, that is source triangulation, that mean compare and check data which have been obtained from various source. The steps used in this technique are (a) Comparing the observed data with the interview data, (b) Comparing what people say in public with what people say, (c) Comparing what people say about the research situation With what he says all the time, (d) Comparing people's circumstances and perspectives with different opinions and views from various classes. (E) Compare the results of interviews with the contents of a related document. Data analysis is qualitative is inductive, that is an analysis based on the data obtained, then developed into a hypothesis.

## RESULT AND DISCUSSION

### Performing Tadut Literature Speech in the Social Life of the People of Besemah Pagaram

The form of performance is the relationship between the inner part of a whole in a performance. A show consists of several elements that support it. The elements in the performance of art are an influential unity. One of the elements when experiencing change then the other elements will also change so that the unity of that form will remain intact (Jazuli, 1994: 9). As expressed by Jazuli (1994: 9), this is in agreement with Bustomi (1992: 55), that the show is a form that can be seen and interpreted as a order or arrangement of a show that is displayed to be seen and enjoyed and made a communication medium And means of delivering certain messages by the community consisting of its form.

Tadut is a Basemah speech whose contents are the teachings of Islam, including the testament, counsel, so that people always remember Allah, remember death and keep obeying the religious command and leave his prohibition. Tadut letters said in ancient times held at night in the homes of citizens who struck disaster that was done all night in a place affected by disaster or at the event of death. Tedut speech literature serves to entertain and

provide advice to families left or who are stricken disaster. Tadut speech literature was also performed at the recitation. There is no age and gender limit for the literary speakers Tadut. Anyone can be Betadut, small child, teenager or parent. Anyone who wants to deliver Tadut literature is very welcome (Idris, 2017: 75). In ancient times, Tadut's speech literature did not use musical instrument as its supporting instrument, using only speech alone (oral). But as the times and technological advances develop, Tadut's literature can now be accompanied by musical instruments.

Tadut speech literature has evolved from ancient times only shown in the show recitation and death events only. In today's literature Tadut speech is shown in government events, race events, public events and even wedding ceremony. In the show, Tadut's literature continues to convey the teachings of Islam even though the stage or stage of the show has grown or different from the past. Tadut speech literature retains the authenticity of the core contained in its contents. In weddings, government events, public events and events, literature continues to show Tadut Sejemaat. Tadut speakers' costumes have changed due to the development of the era from ancient times to the present day. Seen on clothes (tops and subordinates) and accessories head, in the past using pajamas, sarongs and skullcaps. Todayadays Tadut speakers use koko shirts, black basic trousers, andam cloth and guitar chests. The change is meant to be because the literature of Tadut's literary show is different, from the death and the recitation to formal events such as weddings, government events and other events. The costumes used by Tadut speakers today are not just changing and paying attention to the meaning contained in the costume. Such as the use of guitar crust and cloth andam in Tadut speakers costumes. There are many meanings or philosophies.

Poetry is a literary work that expresses the thoughts and feelings of an imaginative poet, compiled into beautiful and deliberately conveyed language, and colored with rhythm (Muzzaki, 2006: 48). The literary poem Tadut

Tadut Sejemahat is a literary poem Tadut that is often used in all events because of the general theme. It can be seen from the above poem that Tadut's literary poem contains religious values and advice to mankind. The first row and second row of Tadut's literary poem contains sampiran, then on the third and fourth row is the content or message that will be delivered by Tadut said literature. The Tadut literary poem uses the Besemah Pagaralam regional language because Tadut's speech literature evolves and is expressed in the area so that it still retains its language by using the Besemah Pagaralam regional language. The theme is the basic story or general idea of a novel stantom also explains that the theme can also be called the main idea or main goal, based on story ideas (Nurgiantoro, 2009: 70). In line with the concept of Nurgiantoro, Tadut's literary art also has its own theme in its presentation in every performance because it is known that Tadut's literary script today is spontaneously made and adjusts its place or events. In addition to Islamic literary themes Tadut nuanced Islamic, containing religious values and advice, poems or manuscripts made spontaneously also still have these values and not out of the norms of religion. Tadut literature uses the language of the Besemah Pagaralam area due to the spread of Islam in the region in ancient times and until now the Tadut literature still uses the language of Pagaralam Besemah as a form of cultural defense and is still consumed by most people of Pasemah Pagaralam. The literary speech of Tadut uses the word e or e phoneme at the end of each word.

### Values of Local Wisdom Expressed in Tadut Speech Literature

Dayakisni (2008: 33) suggests that values are a relatively stable belief about the specific desired behavioral models and the more desirable circumstances of personal or social desirability rather than behavioral models. Values are a belief based on a code of ethics in society. Values show what is right and wrong and show how to live now and in the future, as well as how life experiences have been in the

past. This is also stated by Sartini (2009) in the journal *Ilmian Language and Literature* Vol. V No. 1 discusses the Value of Local Wisdom of Javanese Culture through the Expression (Bebas, Saloka, Paribahasa). The result of his research is that Javanese phrases contain many moral values that may be accepted by other ethnic groups.

Religious value is a concept of high appreciation given by citizens to some of the key issues in the religious life of the citizens concerned. The meaning of religiosity is wider (universal) than religion, because religion is limited to teachings or rules, meaning it refers to a particular religion (doctrine) (Wijaya, 1982). It is also stated by Siswanto (2013) in the journal *Tadris* Vol. 8 No. 1 (91-107) discusses about Character Education Based on Religious Values. The result of his research is character education sangan right in all line and level of education. Character education is projected as the core of the National education, which is to form people who believe, pious and noble. Religious values expressed in Tadut's literature can be seen from the following verses.

*TADUT SEJEMAHAT*  
*Malam ini malam Jemahat*  
*Kah masuk malam Saptu*  
*Perintah Nabi Muhammad*  
*Sembayang lime waktu*

The title of literary poetry said Tadut above is Tadut Sejemahat in the Indonesian sense is Tadut Seminggu. Called Tadut a week because in the syairnya use the names of the day starting from Friday and end with Thursday. In the first verse the contents are the Prophet Muhammad SAW. Ordered the Muslims to pray five times in the teachings of Islam.

Moral is the science that seeks the harmony of human acts (human actions) on the basis of which is profoundly obtained by the human mind (Salam, 2000: 12). This is also stated by Anita (2012) in the journal *Humanus* Vol. XI No. 1 (52-66) discusses the Moral Values Available in Kaba on Rabab Arts. The results of his research is a moral message rabab performances can be more easily digested by the general public. This is due to the use of the

language used in communication through rabab using the mother tongue or the language of the Minangkabau ethnic community. The moral message of balance in living this life is very important in building harmony in society.

The moral value in Tadut's literature is expressed in the Tadut Sejemahat lecture which gives his own interpretation to the audience that it is in the form of good teachings. Examples are as follows.

*Malam ini malam Jemahat  
Kah masuk malam Saptu  
Perintah Nabi Muhammad  
Sembayang lima waktu*

We can see from the quote of Tadut Sejemahat above that means "tonight Friday night will enter Saturday night, the command of the Prophet Muhammad pray five times". In the teachings of Islam, praying or praying five times is mandatory for Muslims because the prayer is a pillar of religion and ordered by Allah swt. And the Prophet Muhammad. Prophet Muhammad SAW. Is someone who is trusted by Allah SWT and his messenger to spread the religion of Islam to all Muslims in this world. Thus, it appears that Tadut's literary speech has a good moral value for those who listen to it or observe the show.

Art education is an educational effort by using art as the medium. Art education is an important part of the education system as a whole, it is a strategic and functional element for the effort of breeding humanity (see Rohidi, 2016: 114-117). This is also stated by Suriandi (2012) in the journal E-journal Vol. 1 No. 1 discusses the Vocal Education Values of Anak Balam on the Rabab Pasisie Performance in Wedding Party of Nagari Kambang, Pesisir Selatan Regency. The results of his research indicate that the songs of Anak Balam contain educational values such as values of divine education, brotherhood, educational value of human relationships and human values of human relationships with nature. Educational values are packed in the text or song lyrics Anak Balam.

The value of education expressed in Tadut literature can be seen from the following poem quotes.

*(...Kalu kamu pegi ke sawah  
Jangan lupe menanam nangke  
Kebile pule guru dek marah  
Amu sekolah minggat saje...)*

*(...Kalau kamu pergi ke sawah  
Jangan lupa menanam nangka  
Nanti guru akan marah  
Kalau sekolah hanya bolos saja...)*

Can be seen from its contents in the form of advice if the school just as a place to play and skip, the teacher will surely be angry. If examined more deeply, the meaning of the quatrain above can also mean that if someone does something wrong and not in accordance with the rules, will get protests not from the teacher alone, of course parents and Allah swt.

Adat according KBBI (Big Indonesian Dictionary) is the rule (deeds) that are commonly ordered or done since time immemorial, the manner (behavior) that has become kebiasaan, the form of cultural ideas consisting of cultural values, norms, laws and rules that one With others being linked into a system. Since the customary term that has been absorbed into Indonesian becomes customary, the term customary law can be equated with customary law. Customs have strong ties and influence in society, their dependent power depends on the society or the part of the society that supports those customs, which primarily stems from its sense of justice (Soekanto, 2011: 73).

The value of Tadut literary customs is expressed in the following poem.

*La seperti telur sebiji  
Kalu kepeng harapan saje  
Hakikatnye ade delapan perkare  
Ape sebabnye delapan perkare  
Kerene Allah ta'ala menunjukken  
Serege de delapan tingkatannye  
Lapan di kurang satu tinggal tujuh  
Ape sebabnye tinggal tujuh  
Kerene die menunjukken nerake ade 7  
pintunye*

The quotation of the Tadut literary verse above explains that the language used in Tadut's literature uses the language of Besemah Pagaralam. This shows that Tadut speech literature has customs value.

### **The Adaptation Effort of Tadut Literature Speech in Maintaining His Arts Amid Social Change of Society of Pasemah Pagaralam**

Adaptation process according to Ting Toomey (1999), is a process that refers to the process of identity becoming-identity becoming. It also becomes a metaphor for the movement and change of identity of outsiders into other cultural areas. When this adjustment occurs, it will take the form of assimilation, which is a process of acceptance of the external culture. This acceptance state can be achieved when the form of strengthening the positive values of external communication (McGuire & McDermott in Gudykunst, 2005), a group will improve the state of assimilation when the individual or group of external communications conforms to the expected norms. It is also stated by Triyanto (2010) in the journal *Imagination* Vol. 6 No.2, discusses Kasturi, the Mayong Lor Jepara Ceramic Craftsman: A Model of Adaptailitas in the Development of Traditional Art. The results show that Kasturi's adaptability model can be used to survive in developing the traditional art business and able to adapt (adaptive) to the changing demands of the market. The key elements that determine the adaptability are positive thinking patterns, a strong need for growth, a good understanding of change and adaptation strategies in addressing change through learning and cultural modification.

Tadut speech literature changed because of the development of modern times today so it is rarely used. The reason is the progress of science and technology such as electronic media dvd player, mp3 so that Tadut literature is replaced by pengajian that uses cassette and cd media that can play Yasiin music and Ngaji music and do not bother the organizers of recitation and death events to invite speakers Tadut to come To his place. Second, the

saturation of the audiences towards Tadut's literature says a long time in his speeches. Third, because of the development of science and technology and the saturation of the audience to the literary performance said Tadut, extinction hit Tadut literature this is so very rarely performed in the community of Pagaralam Besemah. Given the perception that Tadut's literature has been rarely used in the conduct of religious studies and events, Pasemah Pagaralam artists and South Sumatra artists have collaborated on Tadut's literature with other artistic elements such as dance, music and theater. This collaboration was organized by Bank Sumsel Palembang in Journalistic award. Because Bank Sumsel is a regional bank of South Sumatra, it has the idea to fill the event with traditional art in South Sumatra, especially literature art from Besemah Pagaralam.

### **CONCLUSION**

Based on the results of research and discussion can be raised the following conclusions, Tadut speech literature show used to be held in the recitation and death events, but now Tadut literature is shown in weddings, government events, thanksgiving events. In Tadut literature said there are values of local wisdom such as religus value, moral values, educational value and customs value. The literary artist said Tadut is now beginning to anticipate by making adjustment efforts (adaptation) in demonstrating his art. Based on the phenomenon that finally Tadut literature said was adjusted to the level of the needs of the audience. Perceptions about literature said Tadut will be extinct should be pushed away because Tadut already many peminatnya, especially young children. Certainly not a problem anymore for Tadut speakers who are old will be the successor of this Tadut speech literature. One form of adaptability of Tadut literature artists are Besemah Pagaralam artists and South Sumatra artists collaborating on Tadut literature with other artistic elements such as dance, music and theater. This collaboration was organized by Bank Sumsel Palembang in

Journalistic award. That in a collaboration show held by Bank Sumsel involving Palembang artists and artists Besemah Pagaram tells about Samarukin Cloth (Febri, 2017: 114). With the collaboration of art elements such as tar theater and music with Tadut speech literature is an effort to adapt the artists of Tadut literature to maintain their artistry in the midst of social changes in the life of the people of Besemah Pagaram.

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