

## ACEHNESE ORAL LITERATURE AS AN ALTERNATIVE EDUCATION MEDIA

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### Abstract

The paper entitled "Acehnese's Oral Literature as An Alternative Education Media" aims to describe Acehnese's oral literature as a media of education. This research is a document research with a qualitative approach. The data sources of this research are *pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah*. The results showed that Aceh oral literature in the form of *pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah* is a type of oral literature in the form of poetry commonly used to provide a message, especially for children from the swing until they are teenagers and also advice for the general public. In *pantôn*, *ratéb*, and *ca-é* contain a number of values, both religious values, social values, and educational values. Religious values are found in *ratéb*, social values and educational values are found in *pantôn* and *ca-é*. *Hadih maja* and *meurukôn/meudrah* contain many religious values, social values, and educational values, which are used to provide life experience message, especially for adults. The value of education found in *meurukôn/meudrah* includes religious values and social values, and the value of education found in the form of religious values and cultural values. Thus, Acehnese's oral literature is an educational media to teach values for children and adults.

**Keywords:** oral literature, media, education

### 1. Introduction

Education is basically a necessity of human life. Through education, humans are able to improve their lives becoming more prosperous. Increasing life for humans is to form personality, intelligence, and character. This fact as stated in the Law of the Republic Indonesia No. 20 of 2003, namely "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, character, and skills needed by themselves, society, nation and state."

The development of self-potential might grow and develop due to the interaction between developing individuals and their environment. Henderson stated that education is a process of growth and development as a result of the individual interaction with the

environment (social and physical) that lasts throughout the lifetime (Sadulloh, et al., 2017, p. 5). The relationship of individuals to the social environment in particular will result in self-confidence, moral, law, and customary attitudes.

A media is needed to develop self-potential at least of self-control, personality, intelligence, and character. What media can use by the Acehnese to develop their potential related to education? This study aims to examine the existence of Acehnese oral literature as a media of education. The Acehnese oral literature meant here includes *pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah*.

## 2. Literature Review

Oral literature is one of the society cultural wealth spread throughout Indonesia (Hutomo in Firmanda, Effendy & Priyadi, 2018, p. 1). Danandjaja said that oral literature generally functions as (a) a tool members of the education community, (b) a tool to strengthen collective solidarity, (c) a tool that allows one to act powerfully against people who abuse, (d) an instrument to device injustice, and (e) provide an opportunity for someone to escape for a while from boring real life into a beautiful imaginary world (Suantoko, 2016, p. 248). One of oral literature function is as a media of education. Amir (2013, p. 40) states that as a media of education, oral literature is used “for the dissemination of values”. One of the values socialization includes religious values, social values, moral values, aesthetic values, cultural values, and educational values. Regarding the value of education, Ridwan (2016, p. 473) states that the education value is a benchmark to become the basis for developing self-potential. The value of education, according to Shimpey, can be explained into several values, namely the value of piety to God (religious), the value of skills, cultural values, social values, and values of attitudes (character) (Noer, 2004, p. 63).

*Pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah* are Acehnese literary works in the form of poems which contain various values. The *Pantôn* is an Acehnese literary work in the form of a poem consisting of four lines of sentences. The first and second lines are *sampiran*, the third and fourth lines are in the form of content (Mahmud, 2012, p. 138). The *pantôn* that is commonly used to convey lessons/education is the *Pantôn Ayôn Aneuk (Pantô Dôda-Idi)*, which is usually read when lulling a child. *Ratéb* also consists of four lines as follows. The first line of *ratéb* is used in the sentence *lailahaillallah*. Furthermore, *ca-é* (poetry) is a literary work in the form of poetry consisting of two lines of sentence as related. *Hadih Maja* (proverb) is a literary work in the form of poetry in the form of sentences that contain many educational values. *Hadih Maja* (proverb) is used to provide lessons to the community, especially the community groups of adolescents and adults. In addition, *meurukôn/meudrah* is an Acehnese oral literature that is used to discuss religious, social, moral and *aqidah* issues.

Regional literature has contributed in building a pluralistic national culture (Dangku, 2014, p. 326). As in Acehnese oral literature, the values which contained are not only social values and cultural values that are localism value, but also comprehensive. Acehnese poem is stated that “*Tutô beujroh bèk rôh seungké, bandum saré jiweueh gata.*” Likewise, the statement, “*Bubaqah rayek e banta seudang, jak bantu prang peudöng nanggroe*” which is read by mothers when the child is still swinging and rang until he was an adult.

## 3. Research Methods

This research is a type of qualitative research. The research data is the form of document data. The sources of this research data are the text of *pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah*.

The study of literature, according to Rafiq (2013, p. 3), is a study or assessment of literary works supported by knowledge of literary theory, literary history, and methods of literary research. In the study of Acehese oral literature as an alternative media of education, a study was conducted of several texts of *pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn / meudrah*.

#### 4. Result and Discussion

##### 4.1 *Pantôn*

*Pantôn* is Acehese oral literature in the form of poetry, which is used to lull children (*peu-ayôn aneuk*). The *pantôn* which contains lulling a child is called *pantôn dôda-idi*.

1. <i>Jak lântimang bungong padé</i> <i>beujroh pi-é 'oh rayek gata</i> <i>Tutô beujroh bèk rôh seungké</i> <i>bandum saré jiwueh gata</i>	Rice scales Be a good temper when adult Speak well don't be rude Everyone will love you
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In the poem above contains the value of education regarding the attitude in speaking. The statement *bèk rôh seungké* taught tolerance so that everyone will love it. The same thing is also found in the poem below which teaches social attitudes so that the child will be loved by everyone. In verse 2 it also contains social values and character values in order to make them well in social life.

2. <i>Jak lântimang putik mancang</i> <i>Banta Seudang rupa samlakoe</i> <i>Watèe rayek boh até nang</i> <i>beujisayang lé kawôm droe</i>	Scales of mango pistils Banta is looking handsome When you grow up mother's baby Love by your people
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The poem of verses 3, 4, 5, and 6 teach children some skills and make a living, especially farming. This fact is because agriculture, especially rice farming, is very important, as mentioned also in *hadih maja*, "*Pangulèe hareukat meugoe, pruet troe aneukteuh na*", the meaning is agricultural as the main source of livelihood because produces the basic material needed for life.

3. <i>Jak lântimang putik langsung</i> <i>tajak meukat 'oh rayek gata</i> <i>Tamita bu tahareukat</i> <i>tapeusapat tapuwoe keu ma</i>	Scales of <i>Lansium</i> pistils Trading when you are an adult Earn a living and effort Gather it for mother
4. <i>Jak lântimang bungong meulu</i> <i>boh até du rayek sigra</i> <i>Tajak meugoe tajak meu'ue</i> <i>tamita bu tapuwoe keu ma</i>	The scales of stretchy Dad's heart be adult soon Gardening and rice farming Earn a living for mother
5. <i>Dô lôn dôda-idang</i> <i>rangkang di blang tamèh bangsa</i> <i>Beurijang rayek banta seudang</i> <i>Tateubiet u blang padé tapula</i>	<i>Dô ku-dôda-idang</i> <i>Dangau</i> in rice fields with a pole mangrove Grow up <i>banta</i> Go to the rice fields to plant rice
6. <i>Alah hai dô lôn dôda-idang</i> <i>bungong keumang di dalam putoe</i> <i>Bubagah rayek po banta seudang</i> <i>Tateubiet u blang tajak meugoe</i>	<i>Alah hai dô lôn dôda-idang</i> Flowers bloom inside the chest Grow up My dear child Go to rice fields to plant rice

In verses 7, 8 and 9 contain religious values. All of the poem verses teach children to love their mothers when they are old, learn about religion, and strengthen religion, namely Islam. This religious value has been instilled in the child since he was in the swing until he grew up, even until dying.

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| 7. <i>Jak lântimang putik sukôn<br/>boh até lôn rayek sigra<br/>Bumeuguna nibak kawôm<br/>ta-ingat keu lôn 'oh watè tuha</i>               | Scales of breadfruit pistils<br>Grow up soon My heart<br>Useful for families<br>Remember me when I was old |
| 8. <i>Jak lântimang bungong panjoe<br/>Muda uroe cabeueng meutangga<br/>Bubagah rayek aneuk manyak nyoe<br/>Tajak meurunoe hukôm agama</i> | Scales of kapok flowers<br>Morning terraced branch<br>Grow up soon My son<br>To study religious law        |
| 9. <i>Jak lântimang bungong murông<br/>meukeupông bungong keupula<br/>Nyoe amanat aneuk bak lôn<br/>jeueb-jeueb gampông peukông agama</i>  | Scales of Moringa flowers<br>This is the message from me<br>Each village strengthens religion              |

In stanza 10, there is an expression which states, “*Bubagah rayek e banta seudang, jak bantu prang peudông nanggroe*”. This sentence has been ringing since the child is swinging until he becomes an adult. Therefore, to develop the country, for Acehnese people it is not difficult to do so. We may remember at the beginning of Indonesian independence, the Acehnese people donated two planes to build the country, does not has asset, the Acehnese bought bonds even though it was not clear at the end, for the asset, the Acehnese also lent gold for the purpose of establishing the country who are not half-hearted. The same thing is found in verse 11 teaches to be a leader to manage the country.

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| 10. <i>Alah hai dô lôn dôda-idang<br/>bungong keumang di dalam putoe<br/>Bubagah rayek e banta seudang<br/>jak bantu prang peudông nanggroe</i> | Alah hai dô lôn dôda-idang<br>Flowers bloom inside the chest<br>Grow up banta<br>Fought to establish the country             |
| 11. <i>Jak lântimang bungong mancang<br/>Patah cabang angên raya<br/>Beujeuet aneuk keu ulèe balang<br/>Bèk kèng-keueng nanggroe nyang raya</i> | Scales of mango pistils<br>Broken branch with strong winds<br>Be the child of the commander<br>Don't mess up the big country |

Stanza of 12, 13, 14, 15, and 16 teaches life attitudes so that they do not do bad work. They are not liked by their environment (verse 12). In verse 13, it is taught about being cautious in speaking because the utterance that is already spoken is hard to pull back, which is finally regretted. Furthermore, verse 14 is taught that old friends should not be abandoned because we usually ask for help. In addition, in verse 15 it is taught that attitude is not to throw away the good thing and donnot choose/do bad deeds. Finally, in the 16th verse of the temple, it is taught not to believe someone's sweet mouth because of that sweet mouth, we will eventually be deceived.

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| 12. <i>Alah hai dô lôn dôda-idô<br/>Sayang jalô tihanggih peuet<br/>'Oh rayek gata po lintô barô<br/>Bèk teulanjô bak buet jeuheut</i> | Alah hai dô lôn dôda-idô<br>Unfortunately, the four canoes<br>When you was adult my son<br>Don't do bad thing |
| 13. <i>Ta-ék u glé tajak koh igeueh</i>                                                                                                | Climb to the mountain to cut down the bamboo                                                                  |

<i>Piléh nyang kreueh-kreueh keu gö kawé</i>	Choose the hard one for the fishing rod
<i>Tameututô bèk ceubeueh-ceubeueh</i>	Speak don't be rude
<i>Keuseuneulheueh beutapiké</i>	The consequence must be considered
14. <i>Ta-ék u glé tajak koh kayèe</i>	Climb to the mountain to cut down the wood
<i>Tinggai peureudèe teupat leuek kutru</i>	Only shrubs where you measure
<i>Bèk taböh-böh rakanteuh dilèe</i>	Don't leave old friends
<i>Teupat talakèe ranub sigapu</i>	The place to ask for whiting
15. <i>Buleuen peungeuh takawé eungkôt</i>	Bright moon can fishing
<i>watèe ie surôt takoh bak bangka</i>	When the low tide cuts down mangrove trees
<i>Tasuet gleueng meuh tasök gleueng balôt</i>	Removing a gold bracelet using a wristband
<i>buet hana patôt bèk takeurija</i>	Unworthy work should not be done
16. <i>Boh labu ie keu kuwah lada</i>	Pumpkin fruit for pepper sauce
<i>Tacrôh keu bada pisang abèe</i>	We fried banana plantains
<i>Suara mangat bèk tapeucaya</i>	Don't believe the sweet mouth
<i>Akhé masa keunöng tipèe</i>	Finally it was tricked

#### 4.2 Ratéb

*Ratéb* is an expression of praise to those who become the recognition of the oneness of God. In *ratéb* it only contains religious values. The following is presented four stanzas, the four of *ratéb* which teach the utterances of *lailahailallah* statements of devotion to God.

<i>Lailahailallah</i>	<i>Lailahailallah</i>
<i>Kalimah tèebah beukai tamaté</i>	Repentance sentence is our provision to dead
<i>Meunyo h'an ék takheun ngön lidah</i>	If it cannot be pronounced with the tongue
<i>Taseuleu-ah di dalam até</i>	Try to mention in your heart
<i>Lailahailallah</i>	<i>Lailahailallah</i>
<i>Dikérônlah bandum geutanyoe</i>	We have to Zikir to our God
<i>Seubôt beule-le diké keu Allah</i>	Call a lot of zikir to Allah
<i>Mangat mudah 'oh uroe dudoe</i>	So it's easy on the last day
<i>Lailahailallah</i>	<i>Lailahailallah</i>
<i>Kalimah tèebah keu payông pagé</i>	Repentance sentence is for umbrella in the last day
<i>Seubôt beule-le kalimah tèebah</i>	Call a lot of repentance sentences
<i>Bèk deuk deungön grah watèe tamaté</i>	So as not to be hungry and thirsty when you die
<i>Lailahailallah</i>	<i>Lailahailallah</i>
<i>Dikérônlah bandum geutanyoe</i>	We have to Zikir to our God
<i>Seubôt beule-le diké keu Allah</i>	Call a lot of zikir to Allah
<i>Bèk deuk deungön grah 'oh uroe dudoe</i>	So as not to be hungry and thirsty at the end of the day

#### 4.3 Ca-é

*Ca-é* which in Indonesian is called *syair* is an Acehese literary work in the form of poetry which contains many lessons about religious values and character values. In *Ca-é Aneuk Glueh 'Poetry of Kijang Children'*, for example, is taught about character values exemplified by deer children who do not want to breastfeed because the Prophet Muhammad waited for his mother.

*Wahé aneuk tangké até dua sikarang / Beudöh laju jak mom susu rijang-rijang*  
[O my two children / Get up quickly to breastfeed]

*Beudöh aneuk mom seuneulheueh bak uroe nyoe / Sayang raya gata dua tinggai sinoe*  
[Wake up 'boy suckle last day / too bad you both live here]

*Alah na Nabi bak Yahudi neulakèe lôn / Jak ngieng mata gata dua 'ngat bèk apôn*  
[Luckily there was a Prophet asking the mother to Jews / To see the last so as not to be disappointed]

*Aneuk jiseu-ôt ngön leumöh leumbôt jimeusumpah / Bak uroe nyoe hareuem lôn mom wallah bénlah*  
 [The child answers softly and swears/on this day I will not drink *wallah billah*]

#### 4.4 *Hadih Maja*

*Hadih Maja* is one of Acehnese's oral literature in the form of poetry. *Hadih maja* in the Indonesian language is called a proverb. As an educational media, *hadih maja* is used to provide lessons about the culture and attitudes of Acehnese. In the *hadih maja* below, it can be seen that the contents contain the character of the Acehnese, namely abstinence in their lives.

*Pantang Aceh: tacarôt, tateunak, tatrom, tasipak, tapèh ulèe, tacu-kèh keueng, sinan ureueng le bina-sa, art. pantangan bagi orang Aceh adalah dicaci, dimaki, ditendang, disepak, diketok atau dipegang di kepala, dan dipegang di dagunya.* Acehnese abstinence: reviled, cursed, kicked, kicked, pushed over or held in the head, and held in his chin, where many people perish, means that taboo for Acehnese is reviled, cursed, kicked, kicked, knocked or held in the head, and held on his chin.

There are a number of taboos for Acehnese. The abstinence is being reviled, cursed, kicked, kicked, knocked or held in the head, and held in his chin. This is a life lesson that needs to be taken care of by others. In the other *hadih maja* were also taught that prohibiting an office was occupied by an unworthy person. The king may not be chosen from the concubine's child, as stated in the following *hadih maja*.

*Euncien bak putu bèk tasôk bak geuték, aneuk bak gundék bèk tabôh keu raja, art. melarang suatu jabatan atau pangkat diduduki oleh orang yang tidak layak untuk itu.* The ring on the ring finger should not be worn on the pinkie, the child of the concubine should not be appointed as a king, means that prohibits a position or rank occupied by someone who is not worthy of it.

In the *hadih maja* below, it is also taught that good or bad things of a person do not happen by themselves, but are caused by the care or education they have received. Therefore, the *hadih maja* is intended for men in choosing women rather than just looking at clever dressing, but looking at the temperament and offspring.

*Caröng inöng ceudah jimeungui, jroh peurangui na tapeularha, art. budi pekerti seseorang itu baik atau jahat tidaklah terjadi dengan sendirinya, melainkan disebabkan oleh asuhan dan pendidikan yang diterimanya.* Competent women in dressing up, good temperament is maintained, the meaning is good character of a person is good or bad does not happen by itself, but is caused by care and education received.

In the *hadih maja* below, it is taught to keep our words not to reveal them. If it is already done, the utterance cannot be withdrawn so that it harms us.

*Peurahô meusareueng galah peu-surôt, narit nyang karôt rugoe mubahra, art dikiaskan kepada perkataan yang terlanjur tidak da-pat dicabut kembali, karenanya jangan ceroboh dalam mengeluarkan-kan ucapan.* The boat was stranded which was delayed, the words were lost/not good were very lost, the meaning was explained to the words that could not be revoked again, so do not be careless in issuing the utterances.

#### 4.5 *Meurukôn / Meudrah*

*Meurukôn / meudrah* (reciting) is a form of oral presentation carried out by two groups (two parties). When group A asks, group B answers, and vice versa. Problems (*Bhah*) presented are in the form of general problems (*religion*), ablution problems, prayer

problems, and faith problem. *Meurukôn/meudrah* is used as a media of education which teaches the community, both with regard to the problems of daily life, as well as issues of religion (Islam). In the text below it is taught about the consequences of someone who has an abortion (an act that is also prohibited by religion).

....

*Geupoh aneuk mangat labah droe // 'Oh uroe dudoe jimeusuaru*  
[Kill the baby so he is free // On the last day he speaks]  
*Su ban reudôk beuteungku maklum // Aneuk meugantung bak takue poma*  
[His voice was like thunder to be excused // The child hung from his mother's neck]  
*Jimeugantung nibak bahô // Jimeututô deungön Rabbana*  
[Hang on the shoulder // Talking to Rabbana]

*E ya Tuhanku Tuhan di kamoe // Neusu-eue jinoe keu lôn ibunda*  
[O my Lord our Lord // Call now for my mother]  
*Pakön di poma ulôn geu-ancam // Gohlom trök bulan ulôn keulua*  
[Why was my mother killed me // Not time yet I was born]  
*Geutuba ulôn dalam kandongan // Mangat di gobnyan peutimang rupa*  
[I was poisoned in the womb // so she would stay young]  
*Teuma Neujaweueb uléh Tuhan // Poma gata nyan Lôn pumeureuka*  
[Then answered by God // I was angry to your mother]  
*Bak mala-ikat phéreuman Tuhan // Poma aneuk nyan ka Neuyue bawa*  
[To the Angel of Allah said // The mother of the child was told to bring there]  
*Laju neujak cok lé malaikat // Ban bulat-bulat ka neugeulawa*  
[Then taken by the Angel // Without being checked immediately cast]  
*Laju neurhom lam lubang jahnam // Apui di sinan meunyal-nyala*  
[Then thrown into hell blasphemy // The fire is burning]

....

Apart from the ones mentioned above, there are also *meurukôn/meudrah* that teach about ablution, prayer, and faith. Its function is to teach people the right of ablution. Thus, *meurukôn/meudrah* is used as a media for religious and moral education (character) for groups of adolescents and the elderly.

## 5. Conclusion

Based on the description above, it can be concluded that Acehnese oral literature (*pantôn*, *ratéb*, *ca-é*, *hadih maja*, and *meurukôn/meudrah*) is a media used to convey education to the public. *Pantôn* is used to provide lessons for children, young people, and the elderly, which contain skills, religious and character values. *Ratéb* is used to deliver lessons to children getting closer to the God, which contains religious values. Furthermore, *ca-é* is an educational media to teach religious values and character values. In addition, *hadih maja* serves as an educational media to instill cultural values and attitudes to community life. Finally, *meurukôn/meudrah* is an educational media to teach social values, religious values, and character values. All Acehnese oral literature is a media of education, both for children, young people, and for the elderly. In the sense that Acehnese's oral literature is a media of education throughout life.

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