

Psychological Study on the Meaning of Poetry in Tumeir's Oral Tradition Tontemboan Behavior Language Community South Minahasa District

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ABSTRACT

In South Minahasa Regency there are several poems used in the tumeir oral tradition, including *OrasendoWongTaung*, *TumEtEir*, *Sa'akuTuma'nEy*, *Kayoba'an Yasa*, *Sa'aku wo tuma'nEy* and *Asiaendo*. These poems for some or most of the younger generation of Wuwuk Raya are still foreign. Moreover, the language used is rather difficult for most generations to understand because most of the poems use the local language, namely the Tontemboan language. Considering that poetry is part of literary works and literary works are not only to be enjoyed but also understood, for this reason, an in-depth study or research and analysis of literary works is needed. This study aims to a) describe the form of poetry in the Tumeir oral tradition b) to describe the meaning of the poems in the Tumeir oral tradition of the Tontemboan Language Speaking Community in South Minahasa Regency in the *OrasendoWongTaung*, *TumEtEir*, *Sa'akuTuma'nEy*, *Kayoba'an Yasa*, *Sa'aku wo tuma'nEy* and *Asiaendo*. This study uses a descriptive qualitative approach with note-taking and content analysis techniques. Based on the results of the analysis of form, the verses in the tumeir oral tradition in *OrasendoWongTaung* in the form of free poetry, figures of speech, parables, wise words and epigrams. In *TumEtEir* poetry it takes the form of seloka and satire. In the poem *Sa'akuTuma'nEy* in the form of an epigram. In *Kayoba'an Yasa*'s verse, there are wise words. In the poem *Sa'aku wo tuma'nEy* in the form of prayer verses and figurative words, while in the poem *Asi endo* in the form of ballads and wise words. religious, poems in the oral tradition of tumeir in *OrasendoWongTaung* having the content of good deeds is a provision for the soul. In the *TumEtEir* poem, it means to be ready for whatever happens in life. In the verse *Sa'akuTuma'nEy*, it has a religious meaning, namely being strong in heart to carry everything until death. In *Kayoba'an Yasa* verse contains a religious meaning, namely to do good. In the poem *Sa'aku wo tuma'nEy* implies asking for forgiveness, while in the poem *Asi endo* It means that God is the owner of life.

Keywords :oral tradition, poetry, structure, contextual meaning, religious meaning, behaviorpsychology

INTRODUCTION

Language, literature, and culture are three different aspects in terms of meaning, but have a very close relationship. Language is a symbol of sound that is useful as a tool for communicating and conveying the results of one's thoughts. Literature is a form of creative, productive activity in producing a work that has aesthetic value and reflects the social reality of society, while culture is a way of life that develops and is shared by a group of people and is inherited or passed on from generation to generation and one of the efforts to maintain culture. namely by pouring it into literary works.

BehaviorHumans are social creatures. Humans have habits that they do in social life. It is influenced by human thinking that is always evolving. Culture in a society is the result of human thought which eventually becomes a habit or is carried out continuously or from generation to generation. People believe that with the rules or beliefs that are made, humans can fulfill their needs in culture. In fact, since humans are born into the world, like it or not, they will follow the culture that exists in the environment in which they live.

In South Minahasa Regency, there are several poems used in the Tumeir oral tradition, including *Oras Endo Wong Taung*, *Tumeteir*, *Saaku Tumaney*, *Kayobaan Yasa*, *Saaku wo Tumaney* and *Asi Endo*. These poems are still foreign to some or most of the younger generation of South Minahasa, some of whom have never even heard of them. Moreover, the language used is rather difficult for most generations to understand because most of the poems use the local language, namely the Tontemboan language. Considering that poetry is part of literary works and literary works are not only to be enjoyed but also to be understood, for this reason, an in-depth study or analysis of literary works is needed.

METHODS

This study uses a descriptive qualitative approach with note-taking techniques and content analysis. A qualitative approach is a procedure that produces descriptive data in the form of written or spoken data in the language community (Djajasudarma, 2006:10). The note-taking technique is carried out by recording interviews

with informants, recording the results of interviews in the form of data relating to research. Content analysis techniques are carried out by discussing in depth the research data obtained through informants.

RESULTS

1. The structure of poetry in the Tumeir oral tradition of the Tontemboan speaking community in South Minahasa Regency.

1) Oras Poetry Structure *andoWoyTauŋ*

a. Free Poetry

This poem is in the form of free poetry (not bound by rules), contains expressions of feelings, and is full of meaning.

b. allegory

MalEr even though it's mu'kur.

The word walung in Indonesian means provision. According to the KBBI, provision is something provided (such as food, money) to be used on a trip. But in this verse the word walung means good deeds during life.

c. Parable

Tanu silalainaiŋrumoŋkor wood to waya

the term silalaina wood means wood leaves, rumoŋkorkewayaya means all falling, if you put it into words, it looks like all wood leaves fall. This sentence vaguely conveys the message that human life is likened to a leaf of wood which it is not known when it will fall or when it will end.

d. Epigram

This poem contains the teachings of life or demands towards the truth, it appears in the sentence of reminding each other, provide provisions (good deeds) for the soul that will stay forever.

2). TumEtŋir . Poetry Structure

a. Seloka

If written in stanzas, we can see that the above verse is in the form of a four-line rhyme a/b/a/b, so it is categorized as a verse. The rhyme a at the end of e, the word meŋE'kE-ŋE'kE and the word mŋsalE-salE', while rhyme b ends in u in matantu.

b. Satire

This verse contains satire with good intentions, namely in the verse endo waŋomeŋE'kE-ŋE'kEmaionawo'ondonimatEo which means today laughs, tomorrow you die. endo waŋo mŋsalE-salE' maionawo'ondonimatEo which means today fun comes tomorrow dies.

3). Poetry Structure of Sa'akutuma'nEŋy

a. Epigram

Tumi'isndanonaimbŋrŋku, taŋ kŋŋmy rnatŋmamulimbayaakarimpapatekuit means that in the midst of my troubles my tears dripped, but my heart was strong enough to bear it all until my death. This poem contains advice or guidelines that are not complicated, contains the value of life according to the truth and can be used as a life lesson.

4). Kayoba'aŋ Yasa . Poetry Structure

a. Wise words

1. MaŋawayamaŋErEiŋkalo'oraŋ

2. Kayoba'aŋ yasapatuli-tuliaŋkŋ

Maŋawayameans all together. This sentence contains an invitation to unite all to seek goodness.

Patuli-tuliaŋkŋ from root tŋnoble(Singgah) which means to stop for a while / stop by. In this verse explains that the world now is just a stopover, not forever.

5). Poetry Structure of Saaku wo Tumaney

a. Prayers

Oh Kasuruan Ampun dhaiwaya-waya

This poem contains a prayer asking for forgiveness, so that if God forgives mistakes that affect others.

b. Figurative Words

thallus w'ndunatEk means I am very sad or sad. However, when the translation of this poem is sung it becomes "Adu sio kasiang". The sentence *adu sio kasiang* is used because this poem has a very deep meaning which can mean that how the poet wants to describe an atmosphere that can be affectionate, *bekeng dear* (Manado Malay) or very unfortunate, very sorry (Indonesian).

6). Asi poetry structure *ando*

a. Ballads

This poem contains a story or life story. This verse consists of 3 stanzas, each with 8 lines. The first stanza contains a warning that one day we will leave the world. The second stanza contains an invitation to remember what has been experienced during life and the third stanza contains a request for forgiveness or self-purification.

a. Wise words

Situ wo mal'aler waluj paalij naje asi Allah karondoranj. The word *waluj* means provision of good deeds. This verse means that we are prepared to submit to Allah.

2. The meanings contained in the poems of the Tumeir oral tradition of the Tontemboan speaking community in Indonesia SouthMinahasa Regency.

a. Contextual Meaning

1) Contextual Meaning in Oras Poetry *andoWojTauj*

Saywaluj in this verse means provision. Provision is something provided (such as food, money) for use on a trip. But in this verse the word *walu* means good deeds or deeds during life.

2) Contextual Meaning in *TumEtEir* . Poetry

SaytumEtEir comes from the word *tumEir* which means to watch, *tumEtEir* means to be on guard. Watching in KBBI means (1) not sleeping all night; (2) be prepared, be prepared, be alert, be careful. The word "precaution" meant in this poem is to be prepared because human life is uncertain, maybe today we laugh, tomorrow we come and we die.

3) Contextual Meaning in *Sa'akuTumanEy* . Poetry

Saymuleng means to carry. *Pikul* can mean to put things on the back and can mean to bear the burden of life. The word *pikul* in this verse means to bear the burden or hardship of life that God has borne to the speaker.

4) Contextual Meaning in Poetry *Kayoba'anj Yasa*

Saypatuli-tulianjk from root *t'ndoble* which means stop. *Patuli-deaf* in the verse it means only a stopover. This explains that the world we live in now is just a place to stay, not a place to live forever.

5) Contextual Meaning in Poetry *Sa'aku wo tuma'nEy*

Saycamp&Eanjku means the error of the root word *m&Ean* which means wrong. The word error can mean wrong, wrong, erring, or doing evil. *Camp said&Eanjku* in this verse means hurting the heart, treating others unfairly or doing things that are not good.

6) Contextual Meaning in *Syair Asi ando*

The word *waluj* in this verse means provision. Provision is something provided (such as food, money) for use on a trip. But in this verse the word *walu* means good deeds or deeds during life, which we will submit to Allah.

b. The Religious Meaning of Poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency

1) Oras Poetry *Andowotauy*

Good deeds are provisions for the soul

This poem contains a warning about the temporary human life. Like a leaf of wood, no one knows when it will fall, so human life does not know when it will end. The value contained in this poem is that as long as you live, do good, because good deeds are provisions for the soul that will stay forever.

2) Tum&fir . poetry

Be ready for whatever happens in life

Human life is uncertain, maybe today we laugh, have fun or rejoice, but tomorrow no one knows what will happen. The value that can be taken is to be ready for whatever happens in this life, as Mahatma Gandhi said "Live as if you die tomorrow, study as if you live forever".

3) Sa'akuTuman&y . poetry

Strong heart to bear all until death

This verse implies that if we remember this life, of course there are many burdens that are carried on each human being, but in the midst of the heavy burdens there are also many pleasures given by God. The value contained in this poem is that life is not always full of burdens, problems or struggles, without us realizing there is a gift behind it all, namely happiness.

4) Kayoba'anyasa . poetry

Do good

the world that we live in now only as a stopover, all united in search of goodness, even though it is hard to bear hardships, that is the meaning of this poem. The value contained is that no matter how heavy our struggles are, do good.

5) Poetry Sa'aku wo Tuma'ney

Asking Forgiveness

As humans when we live in this world, we are not free from mistakes and sins. One of them is doing wrong to each other. Asking forgiveness through prayer to God is the duty of every believer.

6) Poetry *Ando*

God is the owner of life

One day we will leave this world, leave our relatives. Therefore, be prepared by providing provisions that we will bring to Allah and will stay in a good place. If we remember what we have experienced during our lives, remember our relatives who have gone before, remember the struggles of life, we will surely cry in our hearts. But that is life that has been ordained by God.

DISCUSSION

1. The structure of the poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency.

ResultsResearch on the form of poems in the Tumeir oral tradition of the Tontemboan speaking community in South Minahasa Regency, found that the structures are free rhymes, seloka, epigrams, prayer verses, figures of speech, parables, words of wisdom, rhymes and ballads. In the book "Summary of Discussion of Indonesian Literature" issued by the Linguistics Team (2016), it is explained that the characteristics of poetry are that each stanza consists of four lines, each line consists of 8-14 syllables, rhymes aaaa, all lines are content and the language contains embellishments. From the results of the structural analysis of these six poems, it was found that not all of the poems were in accordance with the rules of writing poetry and there were only a few characteristics that were displayed in each of them.

Oras poetry structure *AndoWowotauy* is in the form of free poetry because this form of poetry does not comply with or deviate from the standard rules of poetry writing, such as the number of lines, rhyme, rhyme and

diction. This is evidenced by the analysis of the content of the poem, it was found that this poem consists of 1 stanza, 1 stanza consists of 9 lines, each line consists of 3-4 words and rhymes freely.

TumEtEir poetry, if written in stanza, is in the form of a four-line poem with a/b/a/b rhymes, so it is categorized as seloka. According to Sutan Moh. Zain, in the new era, he is of the opinion that a verse may consist of 2 lines, 4 lines, 6 lines or more, a seloka with more than 2 lines, rhyming pairs (aa, bb, cc, dd), all sentences have meaning and have meaning. logical relationships like poetry. This is in accordance with the results of the research found in the tumEtEir poem, where this verse consists of 1 stanza, 1 stanza consists of 4 lines, 1 line consists of 8 words per line and rhymes abab, rhyme a at the suffix e, the word meŋE'kE- kE' and the word mesalE-salE', while the rhyme b ends with the word matantu.

The structure of SaakuTumaney's poem is in the form of an epigram because this poem contains advice or guidelines that are not complicated and contains the value of life, and can be used as life lessons. This poem consists of 1 stanza, 1 stanza consists of 9 lines, each line consists of 3-5 words and rhymes freely. Kayoba'aŋ Yasa's verse is shaped like a rhyme, because this verse consists of 1 stanza, 1 stanza consists of 4 lines, each line consists of 4-5 words, only this verse is free rhyme. The poem Sa'aku wo tuma'nEy is in the form of a prayer poem, because in this poem it tells about a person who asks God for forgiveness, for all the mistakes he has made to others. This poem is not bound by rules or is free. This poem consists of 1 stanza, 1 stanza consists of 7 lines, each line consists of 2-3 words and rhymes freely.

Asi poetry structure *ando that is* ballad, because it consists of 3 stanzas, each stanza consists of 8 lines, each line consists of 2-4 words and rhymes freely. The results of this study are reinforced by the notion of ballads in the book Summary of Discussion of Indonesian Literature (2006), issued by the Linguistics Team, that ballads consist of 3 stanzas, each with 8 lines, and with an ababbcb rhyme scheme.

2. The meaning of the poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency.

Each verse has its own meaning. So it is concluded that each poem contains the meaning and intent that the poet wants to convey to others who hear or read these poems.

Oras Poetry *ando WoŋTauŋ* contains meaning that human life is like a wooden leaf that no one knows when it will fall. This poem wants to invite people to remind each other to provide provisions for souls that will live forever. TumEtEir poetry contains the meaning of temporary life. Human life is uncertain, maybe today we laugh or have fun, tomorrow we will be called by God, and God's call no one knows when. reminded to be ready, this means humans must be ready for whatever will happen tomorrow and beyond. The poem Sa'akuTuma'nEy contains the meaning that human life is not always happy, often we are allowed by God to bear the burden (challenges and problems), even though the burden we face feels heavy to bear to the point of bringing tears to our eyes, but still strong heart to bear all until death.

Kayoba'aŋ Yasa poetry contains the meaning that the world we live in now is just a stopover, we exist in the world according to the time that has been determined by God, one day we will move to God's house. Therefore, all of them unite to seek goodness, even though it is hard to bear the burden of life.

The poem Sa'aku wo tuma'nEy means that when we remember the journey of our lives, tears fall and our hearts are very sad. O Lord, forgive my mistakes regarding others. This poem contains a prayer asking God for forgiveness and self-purification from mistakes made to others.

Poetry *ando* in the first stanza, it means that on the day that God has determined we will all leave this world, leaving our family and friends. Therefore, prepare provisions that we will bring before Allah, which is the way of truth, to live in a good place. The second stanza, contains the meaning of Thank God, for being given the opportunity to be in your place, if you remember what you have experienced during your life, our brothers and sisters who have left, remember the struggle, from all of that humans must realize that for everything has been determined by God. This stanza contains the meaning of the journey of life. The third stanza has meaning, have mercy on me hua or have mercy on us Lord, hear our request, forgive every mistake, erase my debt, I am disobedient actually means that many sins have been committed during my life, listen to my pleas and purify each of my sins. The third stanza contains confessions and requests for forgiveness from God.

From the six meanings of these verses can be concluded that human life is full of the burdens of life, even though the burdens that have been borne are heavy, but we must be strong in heart to carry them, while gathering provisions in the form of good deeds that we will submit to God. Human life in this world is only temporary, maybe today we have fun, tomorrow comes we have been called by God, and God's call is uncertain.

So use the time as best as possible, don't make mistakes and remember to always ask God for forgiveness when we make mistakes.

CONCLUSION

Based on the results of research and discussion, it can be concluded several things, namely:

1. Based on the results of the structural analysis, the verses in the tumeir oral tradition in Oras . poetry *endoWoyTauḡ* in the form of free poetry, figures of speech, parables, wise words and epigrams. In TumEtEir poetry it takes the form of seloka and satire. In the poem Sa'akuTuma'nEḡ in the form of an epigram. In the Kayobaanyasa verse, it is in the form of wise words. In the poetry of Saaku wo tumaney it is in the form of prayer verses and figurative words, while in the poem Asi endo it is in the form of ballads and wise words.
2. Based on the results of the meaning analysis, there are two meanings contained in the poems used in the tumeir oral tradition, namely contextual meaning and religious meaning. The contextual meaning of the poems in the tumeir oral tradition in Oras poetry *endoWoyTauḡ*, TumEtEir, Sa'akuTuma'nEḡ, Kayoba'ay Yasa, Sa'aku wo tuma'nEḡdan Asi *endo* has a meaning according to the context of the poem. Based on the results of the analysis of religious meaning, the verses in the tumeir oral tradition *endoWoyTauḡ* contains the meaning of good deeds are provisions for the soul. In the TumEtEir poem, it means to be ready for whatever happens in life. In the verse Sa'aku Tuma'nEḡ it contains the meaning of being strong in the heart to carry everything until death. In the poem Kayoba'ay Yasa, it contains the meaning of doing good. In the poem Sa'aku wo tuma'nEḡ implies asking for forgiveness, while in the poem Asi *endo* contains the meaning of God the owner of life.

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Language, literature, and culture are three different aspects in terms of meaning, but have a very close relationship. Language is a symbol of sound that is useful as a tool for communicating and conveying the results of one's thoughts. Literature is a form of creative, productive activity in producing a work that has aesthetic value and reflects the social reality of society, while culture is a way of life that develops and is shared by a group of people and is inherited or passed on from generation to generation and one of the efforts to maintain culture, namely by pouring it into literary works.

Behavior Humans are social creatures. Humans have habits that they do in social life. It is influenced by human thinking that is always evolving. Culture in a society is the result of human thought which eventually becomes a habit or is carried out continuously or from generation to generation. People believe that with the rules or beliefs that are made, humans can fulfill their needs in culture. In fact, since humans are born into the world, like it or not, they will follow the culture that exists in the environment in which they live.

In South Minahasa Regency, there are several poems used in the Tumeir oral tradition, including Oras Endo Wong Tauŋ, Tumeir, Saaku Tumaney, Kayobaan Yasa, Saaku wo Tumaney and Asi Endo. These poems are still foreign to some or most of the younger generation of South Minahasa, some of whom have never even heard of them. Moreover, the language used is rather difficult for most generations to understand because most of the poems use the local language, namely the Tontemboan language. Considering that poetry is part of literary works and literary works are not only to be enjoyed but also to be understood, for this reason, an in-depth study or analysis of literary works is needed.

METHODS

This study uses a descriptive qualitative approach with note-taking techniques and content analysis. A qualitative approach is a procedure that produces descriptive data in the form of written or spoken data in the language community (Djajasudarma, 2006:10). The note-taking technique is carried out by recording interviews

with informants, recording the results of interviews in the form of data relating to research. Content analysis techniques are carried out by discussing in depth the research data obtained through informants.

RESULTS

1. The structure of poetry in the Tumeir oral tradition of the Tontemboan speaking community in South Minahasa Regency.

1) Oras Poetry Structure *ĀndoWoŋTauŋ*

a. Free Poetry

This poem is in the form of free poetry (not bound by rules), contains expressions of feelings, and is full of meaning.

b. allegory

MaĒr even though it's mu'kur.

The word walung in Indonesian means provision. According to the KBBI, provision is something provided (such as food, money) to be used on a trip. But in this verse the word walung means good deeds during life.

c. Parable

Tanu silalainaiŋrumoŋkor wood to waya

the term silalaina wood means wood leaves, rumoŋkorkewaya means all falling, if you put it into words, it looks like all wood leaves fall. This sentence vaguely conveys the message that human life is likened to a leaf of wood which it is not known when it will fall or when it will end.

d. Epigram

This poem contains the teachings of life or demands towards the truth, it appears in the sentence of reminding each other, provide provisions (good deeds) for the soul that will stay forever.

2). TumĒtĒir . Poetry Structure

a. Seloka

If written in stanzas, we can see that the above verse is in the form of a four-line rhyme a/b/a/b, so it is categorized as a verse. The rhyme a at the end of e, the word meŋĒ'kĒ-ŋĒkĒ and the word mĀsalĒ-salĒ', while rhyme b ends in u in matantu.

b.Satire

This verse contains satire with good intentions, namely in the verse endo waŋomeŋĒ'kĒ-ŋĒkĒmaionawo'ondonimatĒo which means today laughs, tomorrow you die. endo waŋo mĀsalĒ-salĒ' maionawo'ondonimatĒo which means today fun comes tomorrow dies.

3). Poetry Structure of Sa'akutuma'nĒy

a. Epigram

Tumi'isndanonaimb ĀĀku, tauŋ kĀĀmy rnatĀmamulimbayaakarimpapatekuit means that in the midst of my troubles my tears dripped, but my heart was strong enough to bear it all until my death. This poem contains advice or guidelines that are not complicated, contains the value of life according to the truth and can be used as a life lesson.

4). Kayoba'aŋ Yasa . Poetry Structure

a. Wise words

1. MaĀawayamaŋĒrĒiŋkalo'oŋraŋ

2. Kayoba'aŋ yasapatuli-tuliankĀk

MaĀaway means all together. This sentence contains an invitation to unite all to seek goodness.

Patuli-tuliankĀk from root tĀnoble(Singgah) which means to stop for a while / stop by. In this verse explains that the world now is just a stopover, not forever.

5). Poetry Structure of Saaku wo Tumaney

a. Prayers

Oh Kasuruan Ampun chaiwaya-waya

This poem contains a prayer asking for forgiveness, so that if God forgives mistakes that affect others.

b. Figurative Words

thallus w'ndunatEk means I am very sad or sad. However, when the translation of this poem is sung it becomes "Adu sio kasiang". The sentence *adu sio kasiang* is used because this poem has a very deep meaning which can mean that how the poet wants to describe an atmosphere that can be affectionate, *bekeng* dear (Manado Malay) or very unfortunate, very sorry (Indonesian).

6). Asi poetry structure *ando*

a. Ballads

This poem contains a story or life story. This verse consists of 3 stanzas, each with 8 lines. The first stanza contains a warning that one day we will leave the world. The second stanza contains an invitation to remember what has been experienced during life and the third stanza contains a request for forgiveness or self-purification.

a. Wise words

Situ wo mal'aler waluj paaliy naye asi Allah karondoran. The word *waluj* means provision of good deeds. This verse means that we are prepared to submit to Allah.

2. The meanings contained in the poems of the Tumeir oral tradition of the Tontemboan speaking community in Indonesia SouthMinahasa Regency.

a. Contextual Meaning

1) Contextual Meaning in Oras Poetry *ando Woy Tauj*

Saywaluj in this verse means provision. Provision is something provided (such as food, money) for use on a trip. But in this verse the word *walu* means good deeds or deeds during life.

2) Contextual Meaning in *Tum'et'ir* . Poetry

Saytum'et'ir comes from the word *tum'ir* which means to watch, *tum'et'ir* means to be on guard. Watching in KBBi means (1) not sleeping all night; (2) be prepared, be alert, be careful. The word "precaution" meant in this poem is to be prepared because human life is uncertain, maybe today we laugh, tomorrow we come and we die.

3) Contextual Meaning in *Sa'aku Tuman'ey* . Poetry

Saymuleng means to carry. *Pikul* can mean to put things on the back and can mean to bear the burden of life. The word *pikul* in this verse means to bear the burden or hardship of life that God has borne to the speaker.

4) Contextual Meaning in Poetry *Kayoba'an Yasa*

Saypatuli-tuliyak from root *t'andole* which means stop. *Patuli-deaf* in the verse it means only a stopover. This explains that the world we live in now is just a place to stay, not a place to live forever.

5) Contextual Meaning in Poetry *Sa'aku wo tuma'n'ey*

Saycamp'ed'anjku means the error of the root word *m'edan* which means wrong. The word error can mean wrong, wrong, erring, or doing evil. *Camp said'ed'anjku* in this verse means hurting the heart, treating others unfairly or doing things that are not good.

6) Contextual Meaning in Syair *Asi ando*

The word *waluj* in this verse means provision. Provision is something provided (such as food, money) for use on a trip. But in this verse the word *walu* means good deeds or deeds during life, which we will submit to Allah.

b. The Religious Meaning of Poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency

1) Oras Poetry *Āndowŋtauj*

Good deeds are provisions for the soul

This poem contains a warning about the temporary human life. Like a leaf of wood, no one knows when it will fall, so human life does not know when it will end. The value contained in this poem is that as long as you live, do good, because good deeds are provisions for the soul that will stay forever.

2) Tumĕtĕir . poetry

Be ready for whatever happens in life

Human life is uncertain, maybe today we laugh, have fun or rejoice, but tomorrow no one knows what will happen. The value that can be taken is to be ready for whatever happens in this life, as Mahatma Gandhi said "Live as if you die tomorrow, study as if you live forever".

3) Sa'akuTumanĕy . poetry

Strong heart to bear all until death

This verse implies that if we remember this life, of course there are many burdens that are carried on each human being, but in the midst of the heavy burdens there are also many pleasures given by God. The value contained in this poem is that life is not always full of burdens, problems or struggles, without us realizing there is a gift behind it all, namely happiness.

4) Kayoba'anyasa . poetry

Do good

the world that we live in now only as a stopover, all united in search of goodness, even though it is hard to bear hardships, that is the meaning of this poem. The value contained is that no matter how heavy our struggles are, do good.

5) Poetry Sa'aku wo Tuma'ney

Asking Forgiveness

As humans when we live in this world, we are not free from mistakes and sins. One of them is doing wrong to each other. Asking forgiveness through prayer to God is the duty of every believer.

6) Poetry *Āndo*

God is the owner of life

One day we will leave this world, leave our relatives. Therefore, be prepared by providing provisions that we will bring to Allah and will stay in a good place. If we remember what we have experienced during our lives, remember our relatives who have gone before, remember the struggles of life, we will surely cry in our hearts. But that is life that has been ordained by God.

DISCUSSION

1. The structure of the poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency.

ResultsResearch on the form of poems in the Tumeir oral tradition of the Tontemboan speaking community in South Minahasa Regency, found that the structures are free rhymes, seloka, epigrams, prayer verses, figures of speech, parables, words of wisdom, rhymes and ballads. In the book "Summary of Discussion of Indonesian Literature" issued by the Linguistics Team (2016), it is explained that the characteristics of poetry are that each stanza consists of four lines, each line consists of 8-14 syllables, rhymes aaaa, all lines are content and the language contains embellishments. From the results of the structural analysis of these six poems, it was found that not all of the poems were in accordance with the rules of writing poetry and there were only a few characteristics that were displayed in each of them.

Oras poetry structure *ĀndoWŋtauj* is in the form of free poetry because this form of poetry does not comply with or deviate from the standard rules of poetry writing, such as the number of lines, rhyme, rhyme and

diction. This is evidenced by the analysis of the content of the poem, it was found that this poem consists of 1 stanza, 1 stanza consists of 9 lines, each line consists of 3-4 words and rhymes freely.

Tumĕtĕir poetry, if written in stanza, is in the form of a four-line poem with a/b/a/b rhymes, so it is categorized as seloka. According to Sutan Moh. Zain, in the new era, he is of the opinion that a verse may consist of 2 lines, 4 lines, 6 lines or more, a seloka with more than 2 lines, rhyming pairs (aa, bb, cc, dd), all sentences have meaning and have meaning. logical relationships like poetry. This is in accordance with the results of the research found in the tumĕtĕir poem, where this verse consists of 1 stanza, 1 stanza consists of 4 lines, 1 line consists of 8 words per line and rhymes abab, rhyme a at the suffix e, the word menĕ'kĕ- kĕ' and the word mesalĕ-salĕ', while the rhyme b ends with the word matantu.

The structure of SaakuTumaney's poem is in the form of an epigram because this poem contains advice or guidelines that are not complicated and contains the value of life, and can be used as life lessons. This poem consists of 1 stanza, 1 stanza consists of 9 lines, each line consists of 3-5 words and rhymes freely. Kayoba'anj Yasa's verse is shaped like a rhyme, because this verse consists of 1 stanza, 1 stanza consists of 4 lines, each line consists of 4-5 words, only this verse is free rhyme. The poem Sa'aku wo tuma'nĕy is in the form of a prayer poem, because in this poem it tells about a person who asks God for forgiveness, for all the mistakes he has made to others. This poem is not bound by rules or is free. This poem consists of 1 stanza, 1 stanza consists of 7 lines, each line consists of 2-3 words and rhymes freely.

Asi poetry structure ĩndo that is ballad, because it consists of 3 stanzas, each stanza consists of 8 lines, each line consists of 2-4 words and rhymes freely. The results of this study are reinforced by the notion of ballads in the book Summary of Discussion of Indonesian Literature (2006), issued by the Linguistics Team, that ballads consist of 3 stanzas, each with 8 lines, and with an ababbcb rhyme scheme.

2. The meaning of the poems in the Tumeir oral tradition of the Tontemboan-speaking community in South Minahasa Regency.

Each verse has its own meaning. So it is concluded that each poem contains the meaning and intent that the poet wants to convey to others who hear or read these poems.

Oras Poetry ĩndo *WojTauj* contains meaning that human life is like a wooden leaf that no one knows when it will fall. This poem wants to invite people to remind each other to provide provisions for souls that will live forever. Tumĕtĕir poetry contains the meaning of temporary life. Human life is uncertain, maybe today we laugh or have fun, tomorrow we will be called by God, and God's call no one knows when. reminded to be ready, this means humans must be ready for whatever will happen tomorrow and beyond. The poem Sa'akuTuma'nĕy contains the meaning that human life is not always happy, often we are allowed by God to bear the burden (challenges and problems), even though the burden we face feels heavy to bear to the point of bringing tears to our eyes, but still strong heart to bear all until death.

Kayoba'anj Yasa poetry contains the meaning that the world we live in now is just a stopover, we exist in the world according to the time that has been determined by God, one day we will move to God's house. Therefore, all of them unite to seek goodness, even though it is hard to bear the burden of life.

The poem Sa'aku wo tuma'nĕy means that when we remember the journey of our lives, tears fall and our hearts are very sad. O Lord, forgive my mistakes regarding others. This poem contains a prayer asking God for forgiveness and self-purification from mistakes made to others.

Poetry ĩndo in the first stanza, it means that on the day that God has determined we will all leave this world, leaving our family and friends. Therefore, prepare provisions that we will bring before Allah, which is the way of truth, to live in a good place. The second stanza, contains the meaning of Thank God, for being given the opportunity to be in your place, if you remember what you have experienced during your life, our brothers and sisters who have left, remember the struggle, from all of that humans must realize that for everything has been determined by God. This stanza contains the meaning of the journey of life. The third stanza has meaning, have mercy on me hua or have mercy on us Lord, hear our request, forgive every mistake, erase my debt, I am disobedient actually means that many sins have been committed during my life, listen to my pleas and purify each of my sins. The third stanza contains confessions and requests for forgiveness from God.

From The six meanings of these verses can be concluded that human life is full of the burdens of life, even though the burdens that have been borne are heavy, but we must be strong in heart to carry them, while gathering provisions in the form of good deeds that we will submit to God. Human life in this world is only temporary, maybe today we have fun, tomorrow comes we have been called by God, and God's call is uncertain.

So use the time as best as possible, don't make mistakes and remember to always ask God for forgiveness when we make mistakes.

9

CONCLUSION

Based on the results of research and discussion, it can be concluded several things, namely:

1. Based on the results of the structural analysis, the verses in the tumeir oral tradition in Oras poetry *ĀndoWoŋTauŋ* in the form of free poetry, figures of speech, parables, wise words and epigrams. In Tumĕtĕir poetry it takes the form of seloka and satire. In the poem Sa'akuTuma'nĕy in the form of an epigram. In the Kayoba'anyasa verse, it is in the form of wise words. In the poetry of Saaku wo tumaney it is in the form of prayer verses and figurative words, while in the poem Asi endo it is in the form of ballads and wise words.
2. Based on the results of the meaning analysis, there are two meanings contained in the poems used in the tumeir oral tradition, namely contextual meaning and religious meaning. The contextual meaning of the poems in the tumeir oral tradition in Oras poetry *ĀndoWoŋTauŋ*, Tumĕtĕir, Sa'akuTuma'nĕy, Kayoba'aŋ Yasa, Sa'aku wo tuma'nĕydan AsiĀndo has a meaning according to the context of the poem. Based on the results of the analysis of religious meaning, the verses in the tumeir oral tradition *ĀndoWoŋTauŋ* contains the meaning of good deeds are provisions for the soul. In the Tumĕtĕir poem, it means to be ready for whatever happens in life. In the verse Sa'aku Tuma'nĕy it contains the meaning of being strong in the heart to carry everything until death. In the poem Kayoba'aŋ Yasa, it contains the meaning of doing good. In the poem Sa'aku wo tuma'nĕy implies asking for forgiveness, while in the poem AsiĀndo contains the meaning of God the owner of life.

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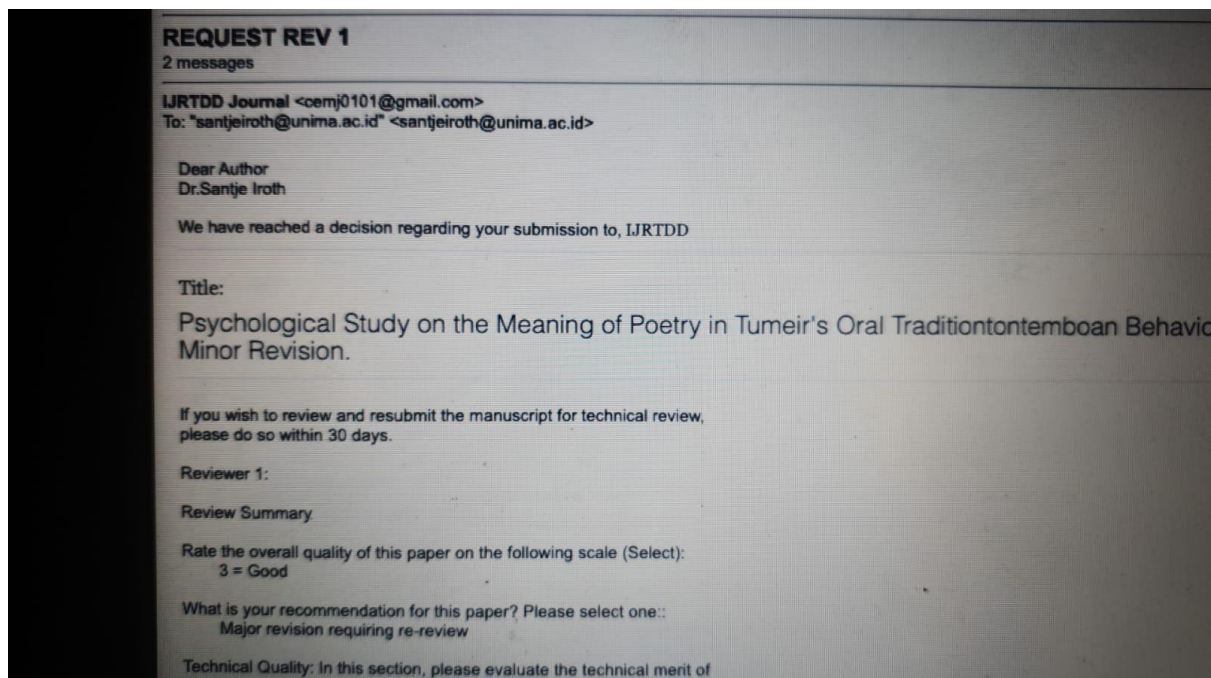
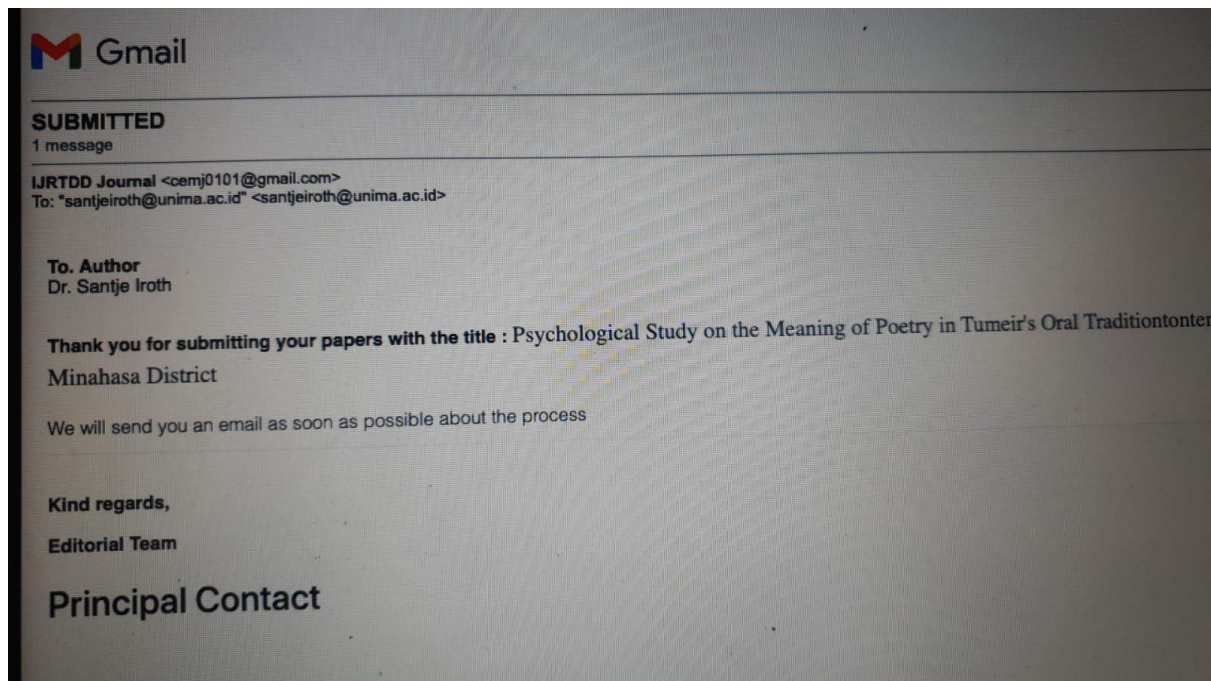
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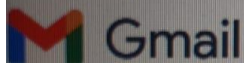
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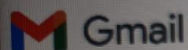
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