



## Discovering *Ngayaq Sasak* Custom At Selaparang, Lombok

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**Abstract.** *Ngayak Sasak* is a form of old poetry used to express ideas, feelings, educational, and entertainment media. The purpose of this research is to gain concrete description about the forms of *ngayak* and its educational values. Based on the above explanation, in this research, the researcher tries to take the analysis of educational values and form of *ngayak* at Selaparang, Lombok, as the title of this thesis. The researcher uses the documentation technique and interview technique to collect the data by applying a direct question to the informants. The interview technique is used by the researcher to get the data that can be used as references in understanding *Kayak*. The research results are as follows: (1) *Ngayak* has close relationship with educational values, and it has high potential in society life because it contains a good suggestion and guidance for doing good deeds in our daily life. (2) For the societies, especially Selaparing society, it is hoped that the result of this study can be utilized as a guidance in investigating the values and norms contained in *Ngayak Sasak*.

**Keywords:** *Ngayak, Sasak Tribe, Custom, Social Sciences, Lombok*

### INTRODUCTION

Literature constitutes form of art established through the beauty of language use, the original of ideas to be expressed and the importance messages which are delivered orally or in written form. In the beginning, these terms are involving all kinds of written knowledge whereas in further development, this term in Indonesian language refers to literature. Literature is one element of culture used to express the mind and sense of people. It has been much expressing the people's phenomena and their environment. Literature as a medium of expression or statement reflects the principles such as element of system, educational values and ideas of culture mean that it can influence the people's life phenomena and environment.

Concerning with *Kayak Sasak*, it constitutes part of an old literature which is still having educational values relevant with contemporary values, and it is still learned because it contains high values, on the other hand, *Kayak Sasak* as a part of an old literature contains values such as moral, social, and religious values. An old poetry in Indonesian poetry is not influenced by western culture such as *Sair, Mantra, Pantun, Gurindam*. If we pay more attention over the literary works, *Kayak Sasak* constitutes one of an old poetry which is usually sung by our forefathers or and generally inherited orally from one generation to the next generation.

Local culture, according to Yusuf (1995:257) is a literary works from one region in one of certain culture which constitutes the properties of national culture or tribes of nation.

Furthermore, according to Kamus Bausastra Sasak, Kayak consists of four lines (Azhar 1997:53). It means that Kayak Sasak has sameness verses with Pantun as an old poetry; Yusup (1995:209) states that Pantun is one type of old poetry in Malay literature. It consists of four lines, every line consists of four words with its patterns such as a-b-a-b, and the two first lines are called Sampiran. The third and fourth lines are called meaning (isi). Based on the opinion above, it can be concluded that Kayak Sasak has rhyme and rhythm which is usually sung and danced.

According to the tradition of Kayak Sasak, it is delivered orally and inherited from generation to next generation. Nowadays, it has been regarded as old thought or out of date to be performed as an entertainment and educational media, especially among young generation. On the other hand, Kayak Sasak at Selaparang will not exist anymore It pushes the researcher to collect forms and educational values of Kayak Sasak at Selaparang. If the people do not care about it, Kayak Sasak is being threatened to end.

Based on the above explanation, in this research, the researcher tries to take the analysis of educational values and form of Kayak Sasak at Selaparang as the title of this thesis. Based on the background of the study above, the researcher formulates the problems as follows: 1) What are the forms of Kayak Sasak at Selaparang? 2) What are the educational values of Kayak Sasak at Selaparang? Generally, the purpose of this research is to gain concrete description about the forms of Kayak Sasak and its educational values. In carrying out scientific study, the researcher limited the scope of the study on Kayak Sasak, and the limitation of this study on the educational values of Kayak Sasak at Selaparang in order to get the study is accepted without any ambiguity to the readers in the specific field of this discussion as well as. Starting from the scope a limitation of investigation, the writer hopes that his study can be concentrated mostly to the field of the analysis on forms and educational values of Kayak Sasak at Selaparang.

## **LITERATURE REVIEW**

### ***A Brief Description of Kayak Sasak***

Kayak in the mind of Sasak people, especially those people who reside in countryside is a remarkable invention they have. Kayak serves it impersonal function as an instrument to convey ideas or feeling from one to another. Kayak is expressing part of local poetry of Sasak society, and it is also the reflection of the life in Sasak society.

Furthermore, if it is viewed from its form; Kayak Sasak belongs to the old poetry, because it usually consists of four lines or more. It is in line with Azhar (1997: 53) in Kamus Bau Sastra Sasak who said that Kayak Sasak consists of four lines. The first two lines are called Sampiran (first and the second verses of poetry) and two second verses called Isi (content). In addition, Kayak is equivalent with Pantun, because they have similar patterns namely a-b-a-b rhyme. Based on the above explanation, it can be concluded that Kayak Sasak is one form of old poetry used to express ideas, feelings, educational, and entertainment media.

### ***Functions of Kayak Sasak***

Kayak Sasak is a collective and oral literary works inherited orally from generation to next generation steadily or called folklore. The term folklore is originally derived from two words; folk and lore. The word “folk” is often referred to people. Dundas in Danandjaya (1984:1) writes that folk is a group of people who have some characteristics of social, physic, and culture which in turns differentiate one group to another. Meanwhile, the word “lore” remarked as the traditional of culture which is steadily inherited from generation to generation, whether orally or by means of the examples followed by gestures or mnemonic device. Furthermore, Danandjaya in Jalilah (2006:11) points out that folklore is defined as the materials in culture that circulated traditionally among the members of any groups in different version.

Three well known folklorists, Brunvand, Neto, and Danandjaya, emphasizes significant characteristic of folklore as follows; (a) folklore is circulated and inherited orally from mouth to mouth, (b) folklore is circulated traditionally among the member of any group in duration of time (at least two generations) and it is relatively constant in shape, (c) folklore exists in some versions (d) folklore is anonymous (e) folklore is formulated (f) folklore provides significant function among its collective (g) folklore is prelogic (h) folklore is collective (i) folklore is spontaneous. Danandjaya (184:3)

The characteristics a, b, c, d, and e belong to Brunvand, f, g suggested by to Carvalho-Neto and h, i are inspired by Danadjaya (1984 :5). From the above explanation, the writer concludes that the function of a literary works especially Kayak Sasak can give guidance and develop the Islamic values to Sasak community and can give the sources of understanding about the value implied of Kayak Sasak at Selaparang directly toward the culture itself.

### ***Educational Values of Kayak Sasak***

In classifying the meaning of educational values of Kayak Sasak At Selaparang, the researcher will clarify the meaning of “educational” and “values”. According to Hamzah in Jalilah (2006:13), education is the human activities to reach certain objectives in individual life dynamically which influence the physic, development, mental, emotion and as the human

foundation based on the values in society and its culture. While, according to Gie in Jalilah (2006:27), value is something that is good, correct, and artistic. In literature, Tarigan in Jalilah (2006:13) said that literary works has some values: (1) Hedonic values, it means that literature can give entertainment directly to human being. (2) Artistic values, it means that the literature makes or implements certain parts or talents of someone to do a job. (3) Religious values, it means that a literature has relevance to moral and religion. (4) Practical value, it means that a literature has practical things in daily activity. So, the educational values in this writing are religious educational values, social educational values, and moral educational values.

## **RESEARCH METHODS**

### ***Participants***

In Referring to the title of this research-the analysis of educational values of Kayak Sasak at Selaparang, it is clear that it is categorized into a qualitative one, because it is in accordance with the aims of this study-to describe and analyze the educational values of Kayak Sasak at Selaparang. The data in this research is Kayak Sasak at Selaparang is containing educational values. Then, sources of the data in this research are public figures and artists who understand and practice Kayak Sasak. Furthermore, in this research, it taken six informants as source of data investigation, and forms of data are Kayak Sasak are sung by the singer of Kayak such as: Inaq jahya, Inaq Sahtim, Inaq Nep, Inaq Jumaq, Saruni, Papuq jenah, Amaq Samiun, and Mahsan.

### ***Data Collection***

#### ***Instrument of Collecting Data***

These informants live up at Selaparang village. The technique used in collecting data was documentation. The documentation technique is the implementation of literary study to get the data that can be used as references in understanding Kayak Sasak. Furthermore, the interview technique is used by the researcher to collect the data by applying a direct question to the informants.

#### ***Techniques for Collecting Data***

The process of interview was recorded to reinforce the result of interview between the researcher and informants around Selaparang village. Moreover, the data analysis in this researcher was done through two phases such as: first, the data analysis was processed during the activity of data collection in the field. Second, the data analysis was done after data collected.

### ***Data Analysis***

The To assess the educational values of Kayak Sasak, it used two point of technique such as: descriptive technique was used to describe the educational values of Kayak Sasak, and interpret technique was used to interpret the educational value.

## **RESULTS AND DISCUSSION**

### ***Kayak Sasak***

In a society of Selaparang culture, there are many kinds of Kayak Sasak that contains of suggestion and it has high values that can be used as a way of life and guidance in their daily activity. Kayak Sasak as a part of local culture was getting decline from time to time. It is caused by the singer of Kayak Sasak are not much before. So, the position of Kayak Sasak as a part of local literature must be preserved and developed seriously.

Talking about the decrease of traditional expression from generation to generation, it is caused by the lack of inheritance of Kayak. The inheritance (Bearer) can be categorized into two categories as follows: Passive and active bearer. Passive bearer is bearer who knows about the form of folklore only or having no interested to separate it for the people actively but active bearer is bearer who knows about folklore and separates it (Dananjaya, 1984:3). In the same situation it is also used by the people who know about Kayak Sasak or another traditional expression, because there is only few people who can memorize Kayak Sasak itself.

Based on the statement above, the existence of Kayak Sasak from generation to generation has been getting decreasing because the passive bearer is much more than active bearer (the inherited). Therefore, Kayak Sasak as a local culture was getting underdeveloped from time to time.

### ***Form of Kayak Sasak***

Kayak Sasak as a kind of old poetry which has certain characteristics. According to Danandjaya (1984:46) that the forms of sentences are not free, but they have rhymes and forms as a literary work. Based on the form of traditional expression obtained in Kayak Sasak, it can be said that Kayak Sasak as a folklore has certain characteristics as oral folklore. Furthermore, based on the result of investigation so, the researchers make the quotation about the form of Kayak Sasak Selaparang society as follows:

1. Kayak Sasak contains of four lines
2. The two first lines are called Sampiran and two and second lines are called Isi
3. Having A-B-A-B rhyme
4. Contains of a guidance and suggestion

**Data Description**

Referring to the research that has been conducted, in this section the researcher will present some samples data of Kayak Sasak as data:

<i>Apa kandoq mangan tengari</i>	<i>What are the vegetables for having lunch</i>
<i>Kelaq lebui sedaq bawang</i>	<i>Cooking long beans and onions</i>
<i>Apa tandoq ummat nabi</i>	<i>What are the characteristics of Muhammad followers</i>
<i>Pacu-pacu ngaji sembahyang</i>	<i>Be diligent to recite Al-qur'an and praying</i>
<i>Kadal nongaq leq kesambik</i>	<i>The lizard faces up under the Kesambik tree</i>
<i>Benang kataq setakilan</i>	<i>The roll of string</i>
<i>Tajah onyak endeqna mati</i>	<i>Disobeying a suggestion</i>
<i>Payu salaq kejarian</i>	<i>Then, get misery</i>
<i>Gegodoh pisang lendang</i>	<i>The fried banana at the garden</i>
<i>Timuq bendung kailijaga</i>	<i>East dam of Kalijaga village</i>
<i>Bebotoh endeq na menang</i>	<i>No gain in gambling</i>
<i>Kereng pelung bueq besanda</i>	<i>All clothes were pawned</i>
<i>Pacu pacu talet bawang</i>	<i>Hard working in planting onions</i>
<i>Belimbing serin telaga</i>	<i>Star fruit on the edge of the pool</i>
<i>Pacu-pacu ngaji sembahyang</i>	<i>Be keen in praying</i>
<i>Jari dinding api neraka</i>	<i>As the shield of hell</i>
<i>Endaq rengga jeruq manis</i>	<i>Do not cut the orange trees</i>
<i>Jeruq manis atas langan</i>	<i>The orange trees on the street</i>
<i>Endaq weda kanaq nagis</i>	<i>Do not bother the crying child</i>
<i>Kanaq nangis lapah mele mangan</i>	<i>The crying child wants to eat</i>
<i>Mun perau lewat gili</i>	<i>The canoe sails the sea</i>
<i>Ku Panto ular beranaq</i>	<i>I watch a snake giving birth</i>
<i>Adeng-adeng sik sida sili</i>	<i>don't be angry easily</i>
<i>Ndeq da ketaon pikiran kanaq</i>	<i>you do not know his thought</i>
<i>Kepundung kebon bintaro</i>	<i>Kepundung tree at Bintaro garden</i>
<i>Anaq mayung jari berongga</i>	<i>A deer as a cut off the tree</i>
<i>Beruntung endeqna kado</i>	<i>Fortunately for getting married</i>
<i>Masih payu jari roga</i>	<i>But it will be big problem</i>
<i>Rangdu malang dayan desa</i>	<i>Randu tree crosses at north village</i>
<i>Kelor kampung bekelentang</i>	<i>Kelor tree is leafy</i>
<i>Solah bajang jari dedara</i>	<i>young beautiful girl</i>
<i>Meor mambu maraq kekembang</i>	<i>Sweet smell like a rose</i>
<i>Ali – ali selak selaka</i>	<i>The rings among the silver</i>
<i>Singgak rendeng gubuk lauk</i>	<i>Borrowing a Rendeng at north village</i>
<i>Bejanji bulan puasa</i>	<i>Make a promise at the fasting month</i>
<i>Endarak kereng jak na jauk</i>	<i>Bring no clothes</i>
<i>Kolo dua seperagak</i>	<i>Two pairs of the turtledove at Berugak</i>
<i>Ngerae naen jelo</i>	<i>It is sunset time</i>
<i>Bodo ruan endeq tebau dugaq</i>	<i>Unpredicted fool man</i>
<i>Selae rengkos sejelo</i>	<i>It's beyond to our thought</i>
<i>Topat lima sekeraro</i>	<i>Five of Tupat in a basket</i>
<i>Dadal Manis atas langan</i>	<i>The sweet of soft rice on the street</i>
<i>Kocap side ginda lalo</i>	<i>You said that you will go</i>
<i>Tangis side beselaman</i>	<i>You are crying when shaking hands</i>
<i>Ku belauq ku bedaya</i>	<i>I went to north and south</i>
<i>Mun tengkoah rajang lambah</i>	<i>The Tengkoah bird stepping across the fence</i>
<i>Mun kumauq padan waya</i>	<i>If I got the same age level</i>
<i>Jaq ku roah inggas begabah</i>	<i>Making a party after the harvest</i>
<i>Belek bangket sak beraik</i>	<i>Wide irrigating in the field</i>
<i>Mun beraik sayan limpah</i>	<i>More irrigating overtopping</i>
<i>Beleq angen saq bedait</i>	<i>Longing heart for date</i>
<i>Yen bedait sayan isah</i>	<i>When dating, we get forbear stay</i>
<i>Apa awis leq lendang Mujur</i>	<i>What are cutting down in Mujur Garden</i>
<i>Awuis pandan jari langan</i>	<i>Cutting Pandan leaf as a street</i>
<i>Apa tangis leq dalem kubur</i>	<i>What are crying in the grave</i>
<i>Tangis awaq endek arak amal</i>	<i>Body crying no deed</i>
<i>Sampin sai atas langan</i>	<i>Who does have cows on the streets</i>
<i>Sampin dengan along mate</i>	<i>The others cows are all death</i>
<i>Endaq patiq keraten dengan</i>	<i>Don't trust the human slander</i>
<i>Keranten dengan talon ate</i>	<i>The human slander is jealous</i>

### ***Kayak Sasak and Educational Values***

The existence of Kayak Sasak in Selaparang society has close relationship with educational values. It can be used as a guidance in our daily activity. The educational values in Kayak Sasak have several kinds, includes all aspects of society life. It can be seen from its contents. There are many values containing in Kayak Sasak Selaparang such as follows:

1. Religious educational value can be used as a good guidance for the other people. Furthermore, it contains of fear and faith values to the The God in order that we always remember Him and glorify the fear and faith.
2. Moral educational value can be used as a having-standard in doing good behavior.
3. Social educational value can be used as a foundation of life in order that we care to help each other.

### **Discussion**

Based on the statement of the problems, it is necessary to analyze and describe the educational values that appear in Kayak Sasak Selaparang such as: Religious Educational Value, Moral Educational Value, and Social Educational value

#### ***Religious Educational Values***

In presenting the religious educational value, it is necessary to clarify what the word “religion” means. Religion is system of faith and worship based on the belief. Religion is a valuable part of human life in the world. Religion can be example, rule, and motivation of human to get a prefer quality of life. Referring to religion educational value, Kayak sasak have many values which appear in Kayak Sasak Selaparang, it can be seen through Kayak Sasak below:

<i>Apa awis leq lendang Mujur</i>	<i>What are cutting down in Mujur Garden</i>
<i>Awis pandan jari langan</i>	<i>Cutting pandan leaf as a street</i>
<i>Apa tangis leq dalem kubur</i>	<i>What are crying in the grave</i>
<i>Tangis awaq endeq arak amal</i>	<i>Body crying no deed</i>

KS No 14 describes the people in their life time who always reluctant in doing good works after passing way. Their life will be suffered because they feel regret in the day after. The reward in the day after is the good deed that is done during their life time. This Kayak is one kind of Kayak Sasak Selaparang that contains religious educational value, and it has high potential in society life because it contains a good suggestion and guidance for doing good deeds in our daily life.

<i>Apa kandoq mangan tengari</i>	<i>What is the vegetable for having lunch</i>
<i>Kelaq lebui sedaq bawang</i>	<i>Cooking long beans and onions</i>
<i>Apa tandoq ummat nabi</i>	<i>What is the characteristic of Muhammad followers</i>
<i>Pacu-pacu ngaji sembahyang</i>	<i>Be diligent to recite Al-qur'an</i>

KS No. 1 describes the people who needs peaceful in the world and in the day after. The people who love the The God are the people who love themselves, love the Creator, and they should undergo their duties such as five-time prayers during day and night. Furthermore, Kayak Sasak above teaches us to perform praying because it is the fundamental of Islam, and it will enable us to avoid something bad. Furthermore, prayer is the way to calm down the heart and impure the soul, and it's also used as the way of communicating between mankind and The God. This Kayak educates us to obey The God ordered seriously; it is one of the ways to get peaceful both in the world and the day after. By understanding this Kayak, we can realize our obligation as the infinite slave for obeying His order and avoid His prohibition. Based on the explanation above, this Kayak can be categorized into religious educational value. It will enable us to increase the consciousness to do our duties and religious order.

<i>Gegodoh pisang lendang</i>	<i>The fried banana at the garden</i>
<i>Timuq bendung Kalijaga</i>	<i>East dam of Kalijaga village</i>
<i>Bebtoh endeq na menang</i>	<i>No gain in gambling</i>
<i>Kereng pelung bueq besanda</i>	<i>All clothes were pawned</i>

“Bebtoh endeq na menang” (the third lines); this Kayak describes someone who always loses in gambling and he has never gotten a luck in playing it. Moreover, “Kereng pelung bueq besanda” (fourth line) describes all kinds of wealth he has; what he gets are sold and pawned for gambling and what he does is the beginning of being a poor man. So, this Kayak is used as a suggestion and guidance in order to avoid gambling in daily activity. Furthermore, this Kayak is also hoped as a medium of avoiding regret feeling in order we are not affected for doing and plying gamble, and we should realize about what must be done and what must be avoided. Based on the explanation above, it can be concluded that Kayak Sasak contains religious educational value, because it suggests us to avoid playing gamble. On the other hand, Islamic Sayri’at also prohibits us not to play gamble. It enables us to be reluctant in doing something.

<i>Pacu-pacu talet bawang</i>	<i>Hard working in planting onions</i>
<i>Belimbing serin telaga</i>	<i>Star fruit on the edge of the pool</i>
<i>Pacu-pacu ngaji sembahyang</i>	<i>Be keen in prying</i>
<i>Jari dinding api neraka</i>	<i>As the shield of hell</i>



The meaning of this Kayak (No. 04) contains of educational value, we are obliged to gain the knowledge seriously especially religion education, and we are suggested to apply it in daily life. By understanding the meaning of Kayak above, it will enable us to increase the consciousness to gain knowledge because gaining knowledge is a part of Islamic teaching to gain rewards heaven in the hereafter. According to belief, obeying can defend sinful person from the fire of hell.

### ***Moral Educational Values***

Generally, moral concerns with goodness and badness of human character, between right and wrong. Moral concerns with rules and standard of human behavior, in other words goodness and badness is relative. It means that the view of life of a nation is not the same with the others. Relating to the moral value, in Kayak Sasak Selaparang there are many suggestions and guidance which contains moral values. It can be seen in following list

<i>Topat lima sekeraro</i>	<i>Five of tupat in a basket</i>
<i>Dadal manis atas langan</i>	<i>The sweet of soft rice on the street</i>
<i>Kocap side ginda lalo</i>	<i>You said that you will go</i>
<i>Tangis side beselaman</i>	<i>You are crying when shaking hand</i>

“Kocap sida ginda lalo, tangis side beselaman” (Kayak No 11) Understanding the meaning of Kayak Sasak above can persuade us to understand and comprehend the misery felt by the people who is left by their beloved partners. Besides that, this Kayak also describes the condition of a girl who is left by her sweetheart. So, this Kayak gives a message to the people who are away, and do not forget their beloved partners. KS No 11 also suggests man to appreciate the loyalty of women. The happiness and sadness are shared together and defend the unity of her family. So, this Kayak contains of moral educational value such as: love, loyalty, and responsibility.

<i>Kadal nongaq leq Kesambiq</i>	<i>The lizard faces up under the Kesambik tree</i>
<i>Benang kataq setakilan</i>	<i>The roll of string</i>
<i>Tajah onyaq endeq na matiq</i>	<i>Disobeying a suggestion</i>
<i>Payu salaq kejarian</i>	<i>Then, get misery</i>

The people who do not want to hear the good suggestion and guidance from others will not get safety in their life. The good advice and guidance can be used as a basic way in a society life. Furthermore, good suggestion from other people must be heard, cared, and it should be applied seriously in our daily life. Don't neglect any suggestion in order that our life can be peaceful. So, Kayak Sasak above can be included that it has moral educational value, because it purposes to educate us to hear someone's suggestion and apply it in our daily activity.

<i>Kolo dua sperugaq</i>	<i>Two pairs of the turtledove at the Berugaq</i>
<i>Ngrae naen jelo</i>	<i>It is sunset time</i>
<i>Bodo ruan endeq tebau dugaq</i>	<i>Unpredicted fool man</i>
<i>Selae rengkos sejelo</i>	<i>It's beyond to our thought</i>

Kayak 10 suggests us not to underestimate the people because the people whom we underestimate may be better than us. Many people judge someone from his/her performance only. Performance is not a guarantee of someone whether they have a good behavior or not, moreover, performance is frequently does not always tell the reality. So, making a judgment to someone is not only concerning with the appearance only, but also we should know their personality. Sometimes, the people who look like plain and calm are very difficult to guess their personality. Plain characteristics are not the guarantee that they have good attitude. This Kayak warns women to be careful in accepting man as her partner. This Kayak also suggests that in choosing the partner she should not be hurry in order that she is avoided from regret. Based on the explanation above, this Kayak has a moral educational value, because it gives the suggestion for women to be selective in choosing partners.

<i>Endeq rengga jeruq manis</i>	<i>Do not cut the orange trees</i>
<i>Jeruq manis atas langan</i>	<i>The orange tree on the street</i>
<i>Endaq weda kanaq nangis</i>	<i>Do not bother the crying child</i>
<i>Kanaq nangis lapah mele mangan</i>	<i>The crying child would like to eat</i>

KS No.05 is a kind of Kayak describes an orphan who always sad from place to place because it is hoping the pity from other people, it future is vague because has no family. The orphan hopes an attention from other people, and without their attention, their life will be sorrow. Kayak suggests us as member of society we should care to the crying child. Furthermore, it values concerning to social educational values which aims for helping, taking care, and establishing them properly.

<i>Sampin sai atas langan</i>	<i>Who does have cows on the streets</i>
<i>Sampin dengan along mate</i>	<i>The others cows are all death</i>
<i>Endaq patiq keranten dengan</i>	<i>Don't trust the human slander</i>
<i>Keranten dengan talon ate</i>	<i>The human slander are jealous</i>

KS 15 is a kind of Kayak Sasak which is sung by Selaparang society. It can be seen from the quotation of “Endaq patiq keranten dengan, keranten dengan talon ate” is giving the density in order that we do not trust information media, news, or story before knowing and getting the evidence directly. Understanding the meaning of Kayak Sasak enable us to increase the consciousness feeling in doing something, thinking positively and using good mind as perspective the problem.

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<i>Mun perau lewat Gili</i>	<i>The canoe sail the sea</i>
<i>Ku pantoq ular beranaq</i>	<i>I watch a snake giving birth</i>
<i>Adeng-adeng siq da sili</i>	<i>Don't be angry easily</i>
<i>Endeq da ketaon pikiran kanaq</i>	<i>You don't know his thought</i>

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KS 06 is a kind of Kayak Sasak Selaparang which is used as guidance in educating the child. The child is the The God entrust must be kept and educated in order that they will be useful child for society and country. Furthermore, this Kayak also has an effect in determining the personality of children in order to obey their parent's suggestion. Based on the explanation above, it can be concluded that this Kayak consists of moral educational values.

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<i>Kepundung kebon bintaro</i>	<i>Kepndung tree at Bintaro garden</i>
<i>Anaq mayung jari berongga</i>	<i>A deer as a cut off tree</i>
<i>Beruntung endeq na kado</i>	<i>Fortunately for getting married</i>
<i>Masih payu jari roga</i>	<i>But it will be big problem</i>

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KS 07 is a form of Kayak used by Selaparang society as a way for giving the suggestion to man who wants to get married in order to be careful to do it. Kayak Sasak above also gives man the suggestion that he should have preparation before conducting it, because, marriage is not for biological needed but also it needs comprehensive preparation mentally and physically. Based on the explanation above, this Kayak contains of moral educational are able to increase awareness feeling of men who want to get married, and he should have preparation in order to avoid marital problem.

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<i>Rangdu malang dayan desa</i>	<i>Randu tree crosses at north village</i>
<i>Kelor kampong bekelentang</i>	<i>Kelor tree is leafy</i>
<i>Solah bajang jari dedara</i>	<i>Young beautiful girl</i>
<i>Meor mambu marak kekembang</i>	<i>Sweet smell like a rose</i>

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The quotation of Kayak Sasak above used as an illusion of beautiful girl, even it is indicated as blossom flower. Furthermore, a girl should have no beautiful face but she should have beautiful performance, good moral in interacting with the other in a society life.

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<i>Ali-ali selak selaka</i>	<i>The ring among the silver</i>
<i>Singgak rending gubuk lauk</i>	<i>borrowing a Rendeng at north village</i>
<i>Bejanji bulan puasa</i>	<i>Make a promise at the fasting month</i>
<i>Endarak kereng jak na jauk</i>	<i>Bring no clothes</i>

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This Kayak is sung by Selaparang society because, it contains a moral educational value which is used as guidance for a girl who want to live well in society life. It is also used as a media for giving advice by the parents in doing positive activities in our daily activity. This Kayak educates the society particularly (teenagers) of Selaparang village not to get marry too early, and not to be hurry in making decision. This Kayak is still sung by the people and it

contributes influencing in society life. By understanding this Kayak, it will enable us to increase an awareness of feeling and responsibility. Marriage is not for biological needs but also it needs a comprehensive preparation mentally and physically. Based on the description above, Kayak above contains of moral educational value which is suggesting us not to be hurry to make a decision.

**Social Educational Values**

Many social educational values that appear in Kayak Sasak such as love, togetherness, religion, society etc. it can be seen in Kayak Sasak as below.

<i>Belek bangket sak beraiq</i>	<i>Wide irrigating in the field</i>
<i>Mun beraik sayan limpah</i>	<i>More irrigating overtopping</i>
<i>Beleq angen sak bedeit</i>	<i>Longing heart for date</i>
<i>Yen bedeit sayan isah</i>	<i>When dating, we get for bear stay</i>

KS No.13 describes about the couple who are falling in love. These two couple has been separated by the distance and time. They are falling in love and longing for each other. They are really expecting a moment when they might meet. Finally, their dreams become true and they live together happily. Based on the explanation above, this Kayak Sasak contains of social educational value which expresses one kind of togetherness.

<i>Ku beleuq ku bedaya</i>	<i>I went to north and south</i>
<i>Mun tengkoah rajang lambah</i>	<i>The tengkokah bird stepping across the fence</i>
<i>Mun kumauq pada waya</i>	<i>If I got same age level</i>
<i>Jaq ku roah inggas begabah</i>	<i>Making party after the harvest</i>

KS No.12 is a form of Kayak Sasak which describes about how important it is, to make a decision in getting marriage. The couple had to for an appropriate time to do it. It means that all marriage preparation and planning should be set up completely as presented in the last line “Ku roah inggas begabah”. In this line, we can see that a man will make a decision after having a harvest time. Because after harvesting time, women believers that the man will be able to give guarantee the life of the women (material and spiritual). So, it can be said that Kayak Sasak above contains of moral educational value, because it suggests us to prepare our marriage comprehensively before conducting it, in order the wedding ceremony is running well without any trouble.

**CONCLUSION**

Based on the result of the discussion in chapter IV, the writer takes some conclusions as follows: 1) Kayak Sasak Selaparang as part of local culture was rarely found because the singers of Kayak Sasak are not existing anymore. 2) Kayak Sasak Selaparang has certain

patterns A-B-A-B rhyme. 3) Kayak Sasak Selaparang consists of four lines, the first and the second lines are called Sampiran, and the third and the fourth are called Isi (content). 4) Kayak Sasak Selaparang is not only a kind of traditional expression, but also there are many educational values in it such as religious, moral, and social educational values and they can be used as a guidance in our daily life.

Referring to the research result, discussions and conclusions, the writer would like to present some suggestions as follows: 1) For the societies, especially Selaparang society, it is hoped that the result of this research can be used as a guidance in investigating the values and norms contained in Kayak Sasak. 2) Further researchers are expected to use the result of this research as a guidance to conduct further researches and try to develop the result of this research creatively.

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