

THE GOLDEN BOY RADIN JAMBAT
Si Anak Emas Radin Jambat

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Language Development and Cultivation Agency
Ministry of Education and Culture
Republic of Indonesia
2018

THE GOLDEN BOY RADIN JAMBAT

Translated from
Si Anak Emas Radin Jambat
written by Yuliadi M.R.
published by
Language Development and Cultivation Agency
Ministry of Education and Culture
in 2016

This translation has been published as the result of the translation program organized
by The Center for Language Strategy and Diplomacy Development,
Language Development and Cultivation Agency, Ministry of Education and Culture
in 2018

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CERITA DARI LAMPUNG

Si Anak Emas Radin Jambat



Ditulis oleh
Yuliadi M.R.



SI ANAK EMAS RADIN JAMBAT

Cerita Rakyat dari Lampung

Penulis : Yuliadi M.R.
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Diterbitkan pada tahun 2016 oleh
Badan Pengembangan dan Pembinaan Bahasa
Jalan Daksinapati Barat IV
Rawamangun
Jakarta Timur

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PB 398.209 598 1 YUL s	Katalog Dalam Terbitan (KDT) Yuliadi M.R. Si Anak Emas Radin Jambat: Cerita Rakyat dari Lampung/Yuliadi M.R.. Penyunting: Luh Anik Mayani. Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2016. ix 52 hlm. 21 cm. ISBN 978-602-437-010-7 <ol style="list-style-type: none">1. KESUSASTRAAN RAKYAT-SUMATERA2. CERITA RAKYAT-SUMATERA BARAT
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Foreword

Literature work is not only series of word but it also talks about life, both realistically and idealistically of human. If it is realistic, the literature work usually contains life experiences, good model, and wisdom which have been added various style and imagination along with it. Meanwhile, if it idealistic, the literature work contains moral lecture, good character, advices, philosophical symbols, culture and other things related to human life. The life itself is very diverse, varies, and full of various problems and conflicts faced by humans. The diversity in humans life also affects to the diversity of literature work because the contents are inseparable from civilized and dignified humans life.

The literature works that dealing with life utilizes language as medium of deliverance and imaginative art as its *cultural land*. On the basis of the language medium and imaginative art, literature is multidimensional and multi-interpretative. Using language medium, imaginative art and cultural dimension, literature deliver messages to be reviewed or analyzed from various perspectives. The outcome of that perspective depends greatly on who is reviewing and analyzing with various socio-cultural and knowledge background. There is a time when a literary reviewer reviews from the point of view of metaphor, myth, symbol, power, ideology, economy, politics, and culture can be refuted by other reviewers who see from perspective of sound, referent, or irony. Even so, Heraclitus said, "However opposite they work together and from different directions, the most beautiful harmony emerges".

There are many lessons that we can get from reading literature, one of which is reading folktales that are adapted or reprocessed into children's stories. The results of reading literature always inspire and motivate readers to be creative in

finding something new. Reading literature can trigger further imagination, open enlightenment, and add insights. For this reason, we express our gratitude for the processors for the story. We also express our appreciation and gratitude to the Head of the Coaching Center, Head of the Learning Division, and Head of the Subdivision of Modules and Teaching Materials and staffs for all the efforts and hard works carried out until the realization of this book.

Hopefully this storybook is not only useful as a reading material for students and the community to foster a culture of literacy through the National Literacy Movement program, but also useful as an enrichment of our knowledge of past life that can be utilized in addressing current and future life developments.

Jakarta, June 2016

Regards,
Prof. Dr. Dadang Sunendar, M. Hum.

Preface

The author would like to express his gratitude to the presence of God because of His graces and guidance, the author can finish writing this folklore on time.

The Golden Boy Radin Jambat was inspired by Warahan Radin Jambat from Northern and Western Lampung, which told of the adventures of a young man searching for his companion in his life. Furthermore, the author took the story in part and developed it again into The Golden Boy Radin Jambat.

The realization of this folklore is possible through the help of various parties. In relation to that, the author expresses his gratitude to:

1. Dra. Yanti Riswara, M. Hum., Head of the Lampung Province Language Office, who has provided opportunities and trust to the author.
2. The Folklore Writing Committee of the 2016 National Literacy Movement, which has provided convenience and opportunities for writers to be creative and productive.
3. Colleagues at the Lampung Province Language Office and other parties who have provided support and encouragement to the author in writing this folklore.

The author hopes that this folklore can be useful for the development of literature in general and the formation of character in particular.

Bandarlampung, April 2016

Yuliadi M.R.

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THE GOLDEN BOY RADIN JAMBAT

1. The Kingdom of Pasar Suri

One night, our grandfather told us about a land. The land we know not yet. On the mainland of Sumatra, there was an area surrounded by mountains. It had cool air. When night approached, the area was misty white as if wrapped in cotton. In the morning, the dew-covered leaves looked wet. In a sloping valley the sound of gurgling water was heard from a stream. When exposed to sunlight, the clear water sparkled. It is said that from there the sun looks beautiful. People named this place as Batang Akhi Suri.

On the banks of the river, stones were neatly arranged. There was a walkway with moorings at the end always filled with rafts and boats. The river bank was always crowded on weekends as there were many people using either raft or boat to travel. When dusk approached, it was even more crowded with people who came to relax. Perhaps it was the comfortable atmosphere, the beautiful scenery, and the strategic location that made them come to the bank.

Not far from the river bank, two siva trees stood tall. In the southern part of the village, there was a large stilt house where the king lived. Most part of the house was made of wood. The front

side of the house was decorated with carvings of *jukung* pattern. It was also embellished with large white, yellow, and red umbrellas. The stilt house had a pavilion. The pavilion is a porch commonly used as a small meeting room. As for official meeting, there was a room called *pusiban*.

Pasar Turi is the capital of a kingdom ruled by a king named the King Tanjung. This kingdom is adjacent to Tanjung Jambi.

It is said that this land was built by the most powerful man, the descendant of a god and a fairy mother. He built it with the help from *kahyangan*, the heavenly abode of the fairy-goddess, in just two days.

"On the first day, a vast field was formed", so grandfather began his story.

"The wind was blowing hard. Clouds crowded the mountain. Everything went dark. Then a rumbling and lightning flashing in the sky followed. A whirlwind flew the leaves everywhere. It started out as a slow blowing wind that gradually blew hard and formed a large blob vortex. The vortex then rose and continued to enlarge and formed a kind of narrow cone beneath it. "Then, everything became flat and airy immeasurably," continued grandfather.

Everyone believed it had been destined by God the Almighty Creator. God determined and gave power to the most powerful man to create life. On the second day something more amazing happened. Before dusk, everything went as usual. The orange light in the western horizon began to fade.



As the night approached, all kinds of life seemed to halt. Then, grandpa continued the story.

"There was not a single sound heard, not even the flapped of bat wings. In the middle of silence, light came down one by one from the sky. It started like a drip of water that turned to a blinding heavy rain of light. For that moment, nothing was visible."

When morning came, there had been a magnificent building standing and everything was shining in gold and beautifully arranged. At the west end there was a flowing river and a place for bathing on the river bank. The beauty was immeasurable. Inside the building there was king's throne and several places for the royal officials. The maids were dressed in gold with nature pattern. It looked matching and beautiful to the eyes. The king's palace was so majestic. The buildings were coated with gold and *suasa* (a metal made from a mixture of gold and copper). The roof was decorated with eru wood and bronze. The copper carving and decoration were ordered from the Land of Perca. Inside the chamber there were chairs arranged neatly and well cared, radiating diamond glint on all the poles. Light spread to all chambers. In addition, there was a variety of silk table mats.

The palace is what makes the Kingdom of Pasar Suri known to many people. This very prosperous kingdom was led by a fair and wise king Tanjung Sembilan.



2. The King Tanjung Sembilan

There was The King Tanjung in a great and prosperous kingdom called the Kingdom of Pasar Turi. The King Tanjung had seven wives.

Of the seven wives, there was only one wife as the queen. It was the queen who gave birth to the royal prince, the son of the royal successor. All the king's wives were friendly and courteous. They were all beautiful like the goddess of *kahyangan*. Each of them had her own nick name. The first wife who was also the queen was called Bulan Purnama Permata Bermata Biru (the Blue-Eyed Gem Full Moon). It is said that the queen had blue eyes and fair complexion. She was graceful and perfectly beautiful like a blooming flower in the garden. Those who were near her could scent fragrant aroma emitting from her body.

Legend said that the queen came from a distant country. Her family had surname and title. Having surname means she has a clear descendant, while a title means she has a respected name. The second wife was called Mutiara Lautan (the Pearl of the Seas). Those who met her would feel cool and peaceful at the heart. Her speech was subtle and polite, in harmony with her beautiful and sweet face.

Then, the third wife was given the title Ratu Kedamaian (the Queen of Peace). She spoke politely and wisely, never hurt the

feelings of others. She was very good at speaking. When she spoke, it was as if she was singing a lullaby.

Meanwhile, the fourth and fifth wives were dubbed *si Kembar Berpipi Merah* (the Red-Cheeked Twins). Cheerfulness always radiated from both hues. It was hard to find the difference between them, like a betel nut split in half. They were always together. Their presence, of course, made the king's palace a happy one.

The king's sixth wife that was called *si Ratu Alam* (the Queen of Nature) was no ordinary either. She was really good at organizing and decorating. Her ability to mix and match colors was her advantage. For that reason, she was the one who took care of the palace garden. The touch of the Queen of Nature made the palace garden very beautiful. A beautiful garden gave comfort to its dwellers. The king's last wife was called *Ratu Delima* (the Queen of Pomegranate).

She had a remarkable skill in presenting the palace dish. The aroma of her cooking could be sensed all over the palace. One time, there was a *begawi* (custom) event. There were of course many dishes and foods had to be served. The Queen of Pomegranate was given the responsibility to prepare all the food. She was usually assisted by some cooks.

Grandfather retold the story of the elders about the Queen of Pomegranate as follows.

"When the Queen of Pomegranates was cooking, the fire in the furnaces was never scorched. It seemed the fire was subservient and followed her order. The steaming smoke was like dancing in the palace kitchen. It was as if the smoke indulged and was so happy with the Queen of Pomegranates. "

All the king's seven wives often gathered and chatted in the chamber of throne sharing about anything. They talked about the peace of the people, the natural beauty of Pasar Turi Kingdom, and of course, occasionally about themselves and the King. All seemed beautiful and unspeakable.

3. The Hermitage of the King

Despite of well-being life, with abundant wealth, and prosperous people, the King remained sorrowful for not having offspring. He had had no children as his substitute, lineage successor, the holder of royal scepter after the King's death.

Sadness enveloped the King's heart. The days were only filled with anxiety. Every day the King just sat on the palace grounds, daydreaming and mourning for himself. He held immeasurably great hope inside. Having many treasures are not useful. If there is no child, it feels only numb.

His people felt his sadness as well. If the king had no offspring, there was no king substitute. It would certainly break the clan series.

"Let not the King daze. What is life without a problem? There must be a way out for any problem," the queen disrupted the reverie of the king. The king kept silent for days and nobody dared to ask and speak. He had invited many physicians, undergone various treatments, and asked not just a few experts for a solution.

"The King must put his trust in Him. Bow your head and take His hand. Go meditate aloof, to find a way. In order to be given offspring, the royal son," grandfather retold the royal advisor's words to the King.

Then, the king set off to meditate. The king begged God to be given a child to sustain lineage. During his meditation on Pesagi Hill, the King conveyed willingness and sincerity of prayer. Day went by, weeks had passed.

The King still held on to his fortitude. There were also various obstacles. It is said that according to the story of the elder, the King had some obstacles during his meditation. The obstacle according to grandfather's story is as follows.

"There was a loud and scary voice that was deafening. The King felt as if his body was squeezed in a big stone. And there was also a big burning fire. However, the King Tanjung remained steadfast and stands."

The interruption failed to disturb the King. Having passed the test, the King was given blessings and grace. From the meditation the King got a medicinal herb. Then he went back to the palace. The potion was processed and distributed to the queen. It was unclear of how long, the King resumed to meditate. During his meditation, he was visited by a three-crowned dragon. The King was coiled around by the dragon until his body was lost in the dragon's body. For a moment the dragon's coil turned into a red and bright light like a morning-star. The light dimmed into a red fruit that looked like a ripe tomato. Then, the king took the fruit. When the red fruit was in his hand, he heard a voice from behind the cave.

"Give the red fruit to the queen. With Allah's permission, the queen will conceive a handsome baby. Additionally, the baby will bring grace and blessings for your kingdom," continued grandpa while fixing his seat.

Upon returning from meditation, the King gave the red fruit to the queen who then ate it. Shortly after, the King of Tanjung Sembilan had a dream. In his dream the queen dressed up beautifully. She put make up on and dressed like a bride wearing *siger* (a head jewelry worn on the forehead). Everyone looked happy. They had dressed up as if to welcome an exalted guest. The guards, aides, and maids dressed up in official palace uniform. The King drove a chariot that shone brightly like the sun with yellow white horses. Three-roped bridle was tied flat. It was a sign that the King would have happiness. Less than ten nights after the King had the dream, the queen was pregnant. This good news spread all the way to the neighboring kingdom. The King rejoiced at the queen's pregnancy and he invited the people to the birth welcome party. He invited various clans to the party.

Then, the time for the birth of the King's son arrived. According to the elders' story, the queen gave birth to a handsome son.

He had no defect. He was born holding two treasures. On his right hand he grasped a golden egg and on his left hand he held a gemstone ring. The two treasures will protect and take care of his life someday.

4. The Golden Boy Radin Jambat

The birth of the crown prince had been anticipated and expected by all. Everyone, regardless of age, gathered and mingled. Everyone was happy.

"Prayers for the crown prince were recited unceasingly by many," Grandpa said confidently.

The whole world seemed to join in prayers. On the day the crown prince was born, various natural phenomena occurred. At noon the sun shone brightly. The trees danced happily. The leaves played their strands as if they were singing. The birds were hobbling cheerfully and flying beautifully like embroidering the sky. The green grass beamed and soothed the heart. At night, the moon was full and fireflies flew around as if forming a very beautiful circle of light. It was the light of happiness over the crown prince's birth. The crown prince was finally born. He was named Radin Jambat. Radin means he was a descendant of the king, while Jambat means the liaison of happiness for the kingdom. When the crown prince was born, he held a gold-colored egg, and a gem stone ring, thus he was also called the Golden Boy. The two treasures would serve as his shield.

It was said that, when the golden egg was soaked in green coconut water, it could be used as antidote for venom and poison, while the gem stone was useful to increase confidence and give

authority to the wearer. The news about the birth of the boy spread to the entire kingdom. The birth of the King's son made all the people happy. Everyone recited zikr for the king and the queen to be shunned from dangers. In addition, prayers were also recited for the crown prince. The boy was expected to be a wise and trustful leader, loved by his people and respected by his opponents. As an expression of gratitude, the King wanted to share happiness by holding a folk feast. Kings, friends, and relatives were all invited.

"Everyone was busy with the preparation of a custom event. Not only the servants and the royal guards, the commoners also took part.

Young girls and young boys were also busy preparing for the party. Rundown list of the event was structured. Many officials and custom leaders were invited. All gathered in the palace," grandfather paused his story for a moment to sip coffee.

"They were all rejoiced," continued grandfather.

As a part of the event, there was a purification ceremony to bless Radin Jambat the Golden Child. Prayers were recited for him. Dangers and calamities were expected away from him. Bathing ceremony was carried out. The water for the ceremony was obtained from various springs.

The first water source was Telaga Putri (Princess Lake). The water of this source was expected to provide safety. The second source of water was Sumur Delima (the Pomegranate Well). Well water was expected to facilitate sustenance. Then, the third and fourth water sources were Way Laga (Laga River) and Way Lima (Lima or five River). Water from the two rivers was expected to facilitate the child in living life. Meanwhile, the fifth and sixth waters were sourced from Pancuran Naga (the Dragon Fountain) and Danau Tua (the Old Lake). The water from these sources were expected to give strength and victory. Finally, the seventh source was Telaga Dewa (the God Lake) which was expected to make it easier for the child to get offspring. The water was then mixed with various herbs and flowers.

5. The Odyssey of Radin Jambat

Days changed and years went by. Radin Jambat had grown up. He wanted to wander to find his life companion. Long and far journey would be faced. He had made various preparations.

"An ark had been prepared. Various preparations had been put into the ark. Assorted fruits and meals have also been provided, in addition to gold and silver," grandfather explained the preparation of Radin Jambat.

Radin also equipped himself with physical and supernatural powers he learned from many masters. He was also taught to be invulnerable. He practiced *silat* (a martial art) skill with many *silat* warriors and grand masters. He had also forged his inner strength so that calm and peace always be with him.

"Radin performed his skill playing the swords and the spears. He had mastered various moves. Every now and then his kick flew in, like a thunder breaking down a rock, "Grandfather explained Radin Jambat's ability.

Before his departure, prayers were sent out for Radin. He was advised to always be patient, calm, and steadfast. He was also reminded that good manners and character were the ultimate life guidelines.

Radin Jambat finally set off for the long journey hoping to find his mooring, getting a partner for life as he dreamed of. The joy in him radiated. Two *punakawan* (servants) were his faithful companions.

"Many moorings have been visited. However, the queen of the heart has not been found. Far away the prince had left home, remembering his parents. The longing was immeasurable, but a strong determination made him strong," said the grandfather of Radin Jambat's love story.

At the next stop, ark moorings were tied up. Radin Jambat went to search for the queen of his heart. Many princesses had been introduced to her, but none of them could captivate his heart.

At one time, Radin's journey was interrupted. There was a serpent intercepting the ark. The size was immeasurable, the length of the body thirty fathoms. His mouth was opened to prey. Then Radin prayed and stood up. With God's prayer and help, Radin Jambat's sword could hurt the serpent.

"If you do not move away from the bottom of this ark, to die is your only choice. If you do not want to die, go away," said grandfather imitating Radin Jambat's remark.

Just before Radin was about to pierce his sword into the serpent's head, the serpent transfigured. It turned out the serpent was a

gadfly jinn. The jinn begged him for a mercy, and he was forgiven. The serpent then went away and disappeared.



Besides the snake spirit, Radin had also fought the temptation of a jinni that transformed into a beautiful lady.

Radin and the *punakawan* prayed with sincere hearts to be kept away from all sorts of distractions. The jinni suddenly burst into flame and vanished. After surviving the temptations of the jinni, the *punakawan* took control of the ark to continue the journey. They stopped at one village where a contest was being held. Everyone was invited to participate. Any young man who came out as the winner had a privileged to marry the princess of the kingdom.

Radin Jambat decided to join the contest. He fought against champions from various kingdoms. He managed to defeat any opponent.

In the final battle, Radin Jambat met Prince Minak. Prince Minak was handsome and rich, but he was also a philanderer. He was actually a forceful and courageous fighter. He was known for his excellent sword skill. He had an heirloom spear called banyan. So far he was undefeated.

“The crowd shouted and screamed in excitement at their duel. The princess who also watched the battle prayed for the victory of Radin Jambat,” told grandfather about the fierce battle of the two princes.



Radin was a shrewd fighter, so he finally won the battle. Surprisingly, though he came out as the winner, Radin refused to marry the princess. He joined the contest solely because he wanted to save the princess from becoming one of Prince Minak's wives. By refusing to marry the princess, Radin was then convicted breaking the rule and was obliged to pay a custom fine. After all matter closed, Radin continued his journey to many villages and kingdoms on his ark. Until he finally met the most beautiful Princess Betik Hati whose beauty had captivated many princes. Radin Jambat determined to win the heart of Princess Betik Hati.

6. Princess Betik Hati

Once upon a time there was a princess who lived at the summit of the Tanggamus Mountains. She was a fairy-goddess descending from *kahyangan*. Her name was Princess Betik Hati (lit. kind-hearted). Her beauty was immeasurable. Those who meet Princess Betik Hati, would lose his breath and the heart just stop throbbing. She possessed the elegance of the goddesses.

"She is the incarnation of the goddess of beauty. She is a perfect goddess. She came down to earth to see how human life is," explained grandfather repeating the elders' stories. It is said that when a rainbow appears in the ocean, from east to west, that is the sign of the goddesses descending from *kahyangan* to take a bath. They head for the ocean through the rainbow bridge. Usually the rainbow appears when there is a drizzle or when the sun begins to rise. The whole kingdom had heard of how beautiful Princess Betik Hati was. Many kings and young princes had come to propose and wanted to marry her.

Princess Betik Hati did not want to hurt them. So she became the fiancés of one hundred and fifty princes. One of the princes who became her fiancés was Radin Jambat. How Radin Jambat met Princess Betik Hati was no coincidence.

One day, Radin Jambat's raft unexpectedly stopped at a mooring. At first he was unaware that it was the place where Princess Betik Hati lived.

"When Radin fell asleep on his raft, he dreamed of encountering a gentle, beautiful, and gorgeous goddess," grandfather narrated the moment Radin Jambat was dreaming.

Radin, then, wondered, "Could it be that she is Princess Betik Hati?"

"He was instantly amazed, but shortly after the princess' figure disappeared within the sunlight. Radin was then awaked" continued the grandfather.

Since then Radin Jambat had been captivated by the beauty of Princess Betik Hati. Her beauty filled his heart and she was always in his mind. He had a great desire to meet her.



Radin had made various preparations before coming to propose the princess. He had intentionally sent a tray of betel leaves and areca nuts as introduction along with a box of gold and silver as a form of respect in order to be allowed to meet Princess Betik Hati

His intention was accepted and his arrival was awaited. He was scheduled to meet the princess at customary hall. Everyone, regardless of age, worked together joyfully to prepare for the meeting.

Due to the special guest's arrival, Princess Betik Hati dressed up. As a distinguished princess, she was adorned with *tapis* (a woven, naturally-colored fabric with warped gold and silk embroidery) entitled Lautan Alif (the Ocean of Alif) studded with silk knit and diamonds. The *tapis* was so beautifully fit on her body. The *tapis* the princess wore could not be worn by just anyone, but the royal princess.

Her *tapis* was weaved by the Queen of Gods. It had *jung* motif; a chain of clouds alternating with glass. It looked like there were nine levels of *kahyangan* full of light. The corners of the *tapis* were decorated with moon-shaped diamonds in. In addition to the beautiful *tapis*, Princess Betik Hati was also wearing a bracelet. The dragon-patterned bracelet consists of twelve rings. Whoever sees it will be captivated.



Radin Jambat also dressed up. He wore a pant called *Silang Sakti* (magic cross) with dragon waves embroidery, and king of birds full of gold lightning motif. The fabric was made of silk, called the purple tulk silk. The pant was embroidered with a thousand crossed stitches and eight water stitch covered with gold thread. He was wearing a gold studded shirt. Additionally, Radin Jambat was also wearing a belt made of silk with rectangle motif. Radin Jambat looked so handsome and dashing in such outfit. Upon arriving at the abode of Princess Betik Hati, Radin instructed the *punakawan* to moor the ark. He was ready to meet with the princess.

He then walked towards the customary hall. Fourteen banners lined to represent Radin Jambat's greatness. With a gleeful gesture, everyone who saw it became clucking. Radin Jambat was led by cheers. Greetings were sent to all, dowry had been given. *Pantun* (a form of poetry) had also been spoken and replied by traditional custom leaders.

The meeting of Princess Betik Hati and Radin Jambat amazed everyone. They were all happy. Music was played, and dances were performed. The meeting of the two had been expected.

Suddenly, a brave man came interrupted the meeting. He was Sindang Belawan Bumi who, apparently, also fell in love with the princess. Sindang Belawan challenged Radin Jambat in manly manner. Everyone tensed and the excitement grew to a halt.

To avoid commotion, a contest between Radin Jambat and Sindang Belawan Bumi was held. The winner of the contest would be entitled to marry Princess Betik Hati. It was difficult to determine who would get the heart of the princess.

Sindang Belawan Bumi was a powerful, big and tall knight. Many princes had fled when they had to face him. He was undefeated. He always made his competitor either ran away or died.

From a distance the princess was discouraged afraid that Radin Jambat would be defeated by Sindang Belawan Bumi. The first contest was an iron soccer game that Radin Jambat had never been experienced before. Hitting and smashing were inevitable. The battle went on until the afternoon and Sindang Belawan Bumi finally lost the game. He fell down that attracted laughter from the audience. He did not accept being defeated. The next day Sindang Belawan challenged Radin to cockfight. Sindang Belawan had a big so far-undefeated cock. A metal spur was attached to the cock's natural spur. The two cocks fought and then stopped when Sindang's cock was lying on the ground.

Its heart was torn apart being hit by the spur of Radin's cock. Radin Jambat's rooster won the battle. Sindang got more furious and immeasurably irritated.

But then he realized that there was no chance for him to overpower Radin Jambat. So, Sindang Belawan Bumi decided to

leave and Radin was appointed as the winner of the contest. Radin Jambat also managed to win the heart of Princess Betik Hati. All princes and the villagers we invited to celebrate the victory. All was full of happiness.



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Informasi Lain

Lahir di Kerinci, 8 Juli 1974. Menikah dan karuniaai satu putri. Saat ini menetap di Lampung. Aktif di organisasi Himpunan Sarjana Sastra Indonesia (HISKI). Terlibat di berbagai kegiatan di bidang kesastraan. Beberapa kali menjadi narasumber di berbagai seminar tentang kesastraan. Selain, menjadi saksi ahli kebahasaan di Polda Lampung dan Poltabes Bandarlampung, juga menjadi penyuluh bahasa di Kantor Bahasa Lampung.

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Riwayat Pekerjaan

Pegawai Badan Pengembangan dan Pembinaan Bahasa (2001—
sekarang)

Riwayat Pendidikan

1. S-1 Sastra Inggris, Fakultas Sastra, Universitas Udayana, Denpasar (1996—2001)
2. S-2 Linguistik, Program Pasca sarjana Universitas Udayana, Denpasar (2001—2004)
3. S-3 Linguistik, Institute für Allgemeine Sprachwissenschaft, Universität zu Köln, Jerman (2010—2014)

Informasi Lain

Lahir di Denpasar pada tanggal 3 Oktober 1978. Selain dalam penyuluhan bahasa Indonesia, ia juga terlibat dalam kegiatan penyuntingan naskah di beberapa lembaga, seperti di Mahkamah Konstitusi dan Bapennas, serta menjadi ahli bahasa di DPR. Dengan ilmu linguistik yang dimilikinya, saat ini ia menjadi mitra

bestari jurnal kebahasaan dan kesastraan, penelaah modul bahasa Indonesia, tetap aktif meneliti dan menulis tentang bahasa daerah di Indonesia, dan mengajar dalam pelatihan dokumentasi bahasa.