Local Wisdom in the Sariga Oral Tradition of Muna Tribe in Southeastern Sulawesi

Saidiman¹, Sumiyadi ², Iskandarwassid ³, Tedi Permadi ⁴
¹,²,³,⁴ Postgraduate School, Indonesian Language Study Program
Indonesian Education University, Bandung-West Java, Indonesia
¹ Lecturer at Halu Oleo University, Kendari-Southeastern Sulawesi, Indonesia
* Lembaga Pengelola Dana Pendidikan (LPDP) Indonesia
E-mail: saidiman@uho.ac.id, sumiyadi@upi.edu,
iskandarwassid@upi.edu, & tedipermadi@upi.edu

Abstract

This study examines the function and value of local wisdom in sariga tradition of Muna tribe in West Muna Regency, Southeastern Sulawesi. Muna is one of the tribes in Southeastern Sulawesi. The value of local wisdom in Muna tribe becomes a sacred basis in the process of living of the society there. The value of local wisdom is highly valued in determining everything including in the process of activities related to customs. One of the traditions that has the function and value of local wisdom is the Sariga tradition. The research problem of this study is "What is the function and value of local wisdom contained in sariga tradition in Muna tribe of Southeastern Sulawesi?" the purpose of this study is to describe the function and value of local wisdom contained in the Muna sariga tradition in Southeastern Sulawesi. This method used ethnographic method and the cultural research method. The theories used in this research were the theory of oral tradition, culture, values, local wisdom, and function. the results showed that, the function of Sariga oral tradition was as a danger repellent as a form of prayer for health and a request to avoid all kinds of diseases, a request to be made of people who have faith and piety, smart, intelligent and useful for the nation and state, function as a treatment, serves as entertainment, and function as the culture of the local people who have wisdom value. The value of local wisdom contained in the Muna tradition of Sariga is as a form of relationship between humans and God as the creator, as a form of humans relations with themselves, as a form of human relations with the surrounding nature, as a form of humans relations with each other, as a form of human relations with nature, as a culture that persists in Muna society that contains a lot of values.

Keywords: Function, Value, Local Wisdom, Oral Sariga Tradition, Muna Tribe.

INTRODUCTION

According to informants (Laode Safa and Waode Puuno) explained that the Sariga tradition initially held because there were many diseases that occurred in the Muna community in the past and the victims of the disease were mostly dominant by the children. At that time, Parents were certainly very worried about the source of the disease that suffered their children. Moreover, at that time, there were no doctors, no medicines, so there was no
way to cure children who were suffered the disease. Finally, there were some parents who then intended in their heart (nobatata) where if their children later recovered from the disease, they would make a big event or celebration (daoriaane / daesarigaane). It was thanks to this intention that their sick children suddenly recovered. Because of the children have been recovered, the parents held a large-scale celebration event, crowd or in Muna tribe called "sariga" in accordance with what has been intended since the beginning. That was the beginning of the existence of the Sariga tradition and until now the process of the Sariga tradition continues in the Muna community. The main requirement for the implementation of the Sariga tradition is that there is one family that already has a son and a daughter. If the main requirement has been met, then other families may join the tradition event although if they only have one child or have only a daughter or a son or have more than one child.

Figure: The Procession of Implementing Sariga Oral Traditions in Muna Tribe

Sztompka (2017, p. 69) tradition is born in two ways. First, it arises from bottom through the mechanism of spontaneous emergence and is not expected and involves many people. For some reasons, certain individuals find interesting historical heritages. Attention, fear, love, and admiration which are then spread in various ways and affect many people. The reverence and admiration changed into behavior in the form of ceremony, research, and restoration of ancient relic and reinterpreting old belief. All these actions reinforce the attitude. Individual admiration and action become shared property and turn into real social fact. Second, it arises from above through coercion. Something that is considered a tradition is chosen and made a public concern or imposed by influential or powerful individual.

Lord (2000, p. 1) oral traditions are things spoken in society. The purpose of the explanation is that in conveying the oral tradition, the oral element for the speaker and the listening element for the recipient are the keywords of the oral tradition. The speakers do not deactivate what is spoken and the recipients do not read what they receive. However, the
Lord's concept emphasizes more on the oral process that occurs in the form of tradition activities, while Sibarani states that (2012, p. 123) oral tradition is the traditional cultural activity of a society which is passed down through generation with oral media from one generation to another, the tradition can be in the form of words (verbs) and tradition which is not verbal (non-verbal).

Vansina (1985, hal. 3) The expression "oral tradition" applies both to a process and to its products. The products are oral messages based on previous oral messages, at least a generation old. The process is the transmission of such messages by word of mouth over time until the disappearance of the message. Hence any given oral tradition is but a rendering at one moment, an element in a process of oral development that began with the original communication. The characteristics of each rendering will differ according to its position in the whole process. We must in a first section discuss the whole process, even before we define oral traditions as sources for history and discuss their major characteristics.

Vansina (1965, hal. 8) Ethnologists who have attempted to study the past of peoples without writing have been faced with the problem of how much worth to attach to oral tradition. Hence a number of them have devoted a certain amount of attention to the problem. The following are the six main attitudes adopted: 1. Oral traditions are never reliable. 2. Oral traditions may contain a certain amount of truth. 3. It is impossible to assess the amount of truth contained in oral tradition. 4. All oral traditions contain a kernel of historical truth. 5. All factors affecting the reliability of traditions should be thoroughly examined. 6. The reliability of these sources should be examined according to the usual canons of historical methodology.

Gerhard Zecha (David N. Aspin & Judith D. Chapman, 2007, p. 55) A value is anything that promotes individual life or human survival without harming others or society as a whole.

John Miles Foley (1986, pp. 6-7) explains that the text in the oral tradition cannot be separated from the existing context. The text in oral tradition will be meaningful when viewed from the context in which the text is conveyed.

Although it is difficult to define because of its multi-format nature, wisdom can be seen based on its function. Deidre A. Kramer (Trowbridge, 2015, p.53) shows the functions of wisdom are as follows:

a. Giving solutions for problems faced by yourself.
b. Giving advice to others
c. Managing social institutions
d. Assessing life
e. Spiritual introspection.

Sibarani (2012, p. 112) explains that local wisdom is the wisdom or original knowledge of a society derived from the noble value of cultural traditions to regulate the order of society’s lives. Based on this explanation, it is clear that local wisdom in a community really has a positive impact on the livelihood process in a particular community. Therefore, the values of local wisdom in a community need to be explored because they have positive noble values in building a fair and prosperous life.
METHODOLOGY

This research used qualitative approach. Creswell (2017, p. 164) explains that in general the qualitative approach focuses on information about the main phenomenon (central phenomenon) explored in research, research participant, and research location. The method used in this research was ethnographic research method and cultural research method. Ethnographic method was used to uncover and describe the cultural context of the Muna Sariga cultural tradition (Spradley, 2007, p. 3). While cultural research method was used to look at the phenomena that occurred in the Sariga tradition (Maryaeni, 2008, hlm. 21).

FINDING AND DISCUSSION

FINDING

Based on the research results, the functions of the Sariga tradition were as follows:

a. Functioning as danger repellent (penolak bala)

b. Functioning as a form of prayer for health.

c. Functioning as a request to avoid all kinds of diseases.

d. Functioning as a request for the children in order they can be pious, smart, intelligent and beneficial children to the nation and state.

e. Functioning as a treatment.

f. Functioning as entertainment.

g. Functioning as a culture of the local society who have wisdom.

Local wisdoms contained in the Sariga tradition of Muna tribe were as follows:

a. As a form of the relationship between humans and God as the creator.

b. As a form of the relationship between humans and their selves.

c. As a form of the relationship between human and the natural surroundings.

d. As a form of the relationship between human and other humans.

e. As a form of the relationship between human with the supernatural.

f. As a culture that has survived in Muna society that contains a lot of values.

DISCUSSION

Local wisdom is a form of wisdom in human life that relies on philosophical values, ethics, ways, and traditionally institutionalized behavior. Institutionalized local wisdom in society is embraced, believed, obeyed, and used as a guideline in regulating the behavior of community life wisely. The local wisdom includes ethics, life values about life wisdom, way of life, and life wisdom. These ethics and values form the basis of society's behavior in the form of prayer, traditional ceremony, religious ceremony, customs and rituals. The wisdom of life contained in tradition is wise, full of wisdom of good value and followed by members of the community.

The Sariga tradition is part of the oral tradition that still exists in the middle of the life of the Muna society. The Sariga tradition is still capable of carrying out its functions and
roles in creating togetherness, peace and beauty in social life in the Muna community. In addition, the Sariga tradition in the Muna community is able to survive and become a way of life for its people.

In detail, the characteristics of local wisdom possessed by the sariga tradition of Muna community were as follows.

a. The Sariga tradition of the Muna society is still able to withstand the influence of globalization in preserving their local cultural processes.

b. The Sariga tradition in the Muna community has the ability to accommodate and adapt to the new era development by changing its form, implementation, and purpose.

c. The Sariga tradition in the Muna community has the ability to integrate religious elements into the Sariga tradition by changing the purpose, prayer and time spent in the tradition.

The functions of local wisdom in the Sariga tradition in social life were as follows.

a. The Sariga tradition functions as danger repellent (penolak bala). This means Muna society believe that with this tradition, they can avoid all the dangers

b. The Sariga tradition in Muna society has a function as a treatment process. This means that the Sariga tradition can eliminate or even distance the society from all kinds of diseases that will suffer them.

c. The Sariga tradition in the Muna community serves as advice, trust and restriction for the community to take other people's belongings within a predetermined period of time.

d. The Sariga tradition in the Muna community as a communal integration that is able to create a kinship and family relationship to live together peacefully, protecting and helping each other, and live in harmony.

e. The Sariga tradition in the Muna community is carried out in the form of traditional rituals that contain ethics, values, civilization, law, customs, and morals in society's lives.

f. The Sariga tradition in the Muna community serves to develop tradition as part of a culture that contains wisdom in life, knowledge about the treatment process and fulfillment of parents' promises to their children so their children are always blessed with health and become useful children.

g. The Sariga tradition in the Muna community is a form of self-purification in relation with God, the spirits of the ancestors, landlords, and supernatural being as fellow creatures of God.

The wisdom of the Sariga tradition is closely related to human life as a creature with God as its creator. The relationship in the wisdom of the Sariga tradition is manifested in the form of humans relations with God, humans relations with their selves, humans relations with other humans, human relations with other creatures (supernatural), and human relations with nature. The values of wisdom in the Sariga tradition in terms of relationships are as follows.

a. Human relation with God in the Sariga tradition teaches that humans are always grateful to God as the creator of humans, angels, jinn, demons, and nature as a place to live. All human activities are always preceded by prayers and requests for permission from God.

b. Humans relations with their selves in the Sariga tradition teach humans to learn to master knowledge about how to protect their goods or treasures, economic calculation to fulfill the necessities of life, and all other knowledge related to natural resources. The
knowledge becomes a provision in life, so humans are able to support their selves, useful for their family, community, nation, and country so humans are able to socialize with others.

c. Human relations with nature in the Sariga tradition teaches human about nature's knowledge, recognition, protection, preservation, and the use of nature. Integration with nature can be done by recognizing the natural surroundings, protecting, preserving, and utilizing nature as needed. With the implementation of the Sariga tradition, it can create customary laws and sanctions for those who disturb and use natural resources carelessly, excessively, or unnecessarily.

d. Human relations with others in the Sariga tradition teaches humans to live together, respect each other's right, need one another, and give love to each other.

e. Human relationships with other beings (supernatural) in the Sariga tradition teaches humans to live in mutual respect, help each other, and not interferes each other with God's creatures in other worlds. All beings in nature have the same obligation to God, which is to carry out all God's commands and stay away from all God's prohibitions. In the Sariga tradition, the relationship between humans and supernatural beings is a relationship of mutual assistance, coexistence that has the same position as creatures created by God, not as a master and servant or worship toward supernatural beings.

CONCLUSION

The Sariga tradition was a form of oral tradition that existed in the Muna community which contained a lot of local wisdom values, functions and culture of the local community which the existence still persists / continues to exist in the Muna community in adjusting to the new era development.

Based on the results of research, the functions of the Sariga tradition were to function as danger repellent (penolak bala), as a form of prayer for health, a request to avoid all kinds of diseases, a request for their children in order they could become smart, intelligent and useful children to the nation and state, a function as medicine, a function as entertainment, and serves as the culture of the local society who have wisdom.

Local wisdom contained in the Muna tradition of sariga were as a form of relationship between humans and God the creator, as a form of humans relations with their selves, as a form of human relations with the natural surroundings, as a form of human relations with others, as a form of human relations with the supernatural, as a culture that has survived in Muna society that contained a lot of good values.

REFERENCES


