

The Inclusion of the Unity Values in *Teda* Oral Tradition Through Multicultural Education Ecolinguistic Perspective

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ABSTRACT

Pluralism is the wealth of the Indonesian people. However, diversity also has the potential to give birth to various conflicts that can divide national unity. Exploring the values of local wisdom becomes important to do in the framework of unity. This study aims to describe the value of unity in the oral traditions of *Teda*, *Kabizu Beijello* community, Southwest Sumba and describe the inclusion of the value of unity in multicultural education. This research is a qualitative type by utilizing an Eco linguistic perspective. The data of this study were collected using the method of listening, interviews, and observations applied by the record technique and the note taking technique. The data of this study were analyzed using the extra lingual equivalent method. The results showed that the value of unity in the *Teda* oral tradition was reflected in traditional rituals during the *Padede Uma Kalada* process or the construction of traditional houses. The inclusion of the value of the *Teda* oral tradition unity can be done through learning material in ecolinguistic lectures in the master's program. The concrete implementation of planting the value of unity can be done by selecting a learning model that can accommodate items in the value of unity. If these values are properly maintained and preserved in the context of learning, students will increasingly appreciate diversity.

Keywords: *Ecolinguistic, multicultural education, oral tradition, unity value*

1. INTRODUCTION

Indonesia is a country that consists of a very diverse society. This diversity can be seen in the existence of various ethnicities, languages, races, religions and cultures. One form of culture that exists in the community is an oral tradition. Oral tradition is a tradition that correlates with the phase of the situation in society that does not recognize the tradition of writing as a form of communication, as a medium for the transformation of values, norms and laws whose inheritance takes place from one individual to another or from one generation to another (Supriatin, 2012). This opinion gives an understanding that the oral tradition is a tradition that is passed on through spoken language. This description is also in line with the opinion of Takari (2013) which states that in addition to prioritizing oral traditions (which are supported by nonverbal elements such as traditional ceremonies), it also emphasizes enculturation or the inculcation of

values, norms and customary law that guide a community in interacting social.

The descriptions above implicitly illustrate the importance of knowledge about the various cultures of the archipelago, especially oral traditions. However, on the other hand, cultural diversity also has the potential to create various conflicts that can divide national unity. Multicultural education based on local wisdom values seems to be one of the ways that must be taken so that the understanding of local wisdom values from oral traditions can be practiced in a concrete manner by the future generations of the nation. Multicultural education itself is related to the idea that all students, regardless of cultural characteristics, should have the same opportunity to study in school (Syafuruddin, Masyuri & Suud 2019). Through this multicultural education, students are directed to understand that there must be differences, but that differences must be accepted naturally and not to 'differentiate'.

The *Teda* oral tradition is one of the traditions originating from Southwest Sumba Regency. *Teda* is a traditional expression that is very magical, with a certain spirit that can give confidence to the speakers, and give the listeners a sense of admiration so that it can influence thoughts and actions according to what the speakers want (Bitu, 2020). This *Teda* speech is always said in traditional rituals and one of them is the ritual of building a Big House (the traditional house of one clan) or *Padede Uma Kalada*. The oral tradition of *Teda Padede Uma Kalada* also holds various values of local wisdom, one of which is the value of unity.

The value of unity contained in the *Teda* oral tradition is one of the values that is appropriate to instill in a diverse society such as in Indonesia. The values obtained from one of these traditions basically have the same in the national context. This is in line with the opinion that the values of local wisdom in a particular society are basically values that are generally found in every region and can strengthen national integration (Chotimah, Alfiandra, Faisal, Sulkipani, Camelia & Arpanudin, 2018). Based on the various descriptions, the researcher considers that it is important to explore the values of local wisdom from the oral tradition of Nusantara. One of the means to be able to explore the values of local wisdom in the oral tradition is ecolinguistics. Haugen said that "Ecolinguistics is the study of the interaction between certain languages and their environment" (Haugen, 1972, p. 325). The environment in question is not merely the physical environment but also the social and cultural environment of the people who possess the language.

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Based on the various descriptions above, this study aims to describe the value of unity in the *Teda* oral tradition of the *Kabizu Beijello* community, Southwest Sumba and to describe the inclusion of the value of unity in multicultural education. In practical terms, this research is very useful in an effort to foster a sense of unity among students in a multicultural society.

2. METHODS

This research is included in the type of qualitative research because this form of research seeks to reveal

social situations in accordance with (natural) in words (Satori & Komariah, 2009). The data in this study are part of the words of *Teda Padede Uma Kalada* which contain the values of unity and the results of ethnographic interviews with key speakers. The research data were collected using the method of observation and ethnographic interviews. The observation method is used to observe the process of customary rituals while recording customary speeches, whereas, this ethnographic method is used because the object under study is inseparable from the socio-cultural context of the community (Spradley, 2007). In addition, this data collection method is also used to see conditions in schools so that the integration of values in learning can be more optimal. The data in this study were analyzed using the extralingual equivalent method (Mahsun, 2005). This data analysis method is used to interpret the data by relating it to things outside the language (social and cultural conditions of the *Kabizu Beijello* community).

3. FINDINGS AND DISCUSSION

In this section the researcher will present the results of the research and discussion in accordance with the research objectives, namely (1) describing the value of unity in the oral tradition of *Teda Padede Uma Kalada*, the people of *Kabizu Beijello*, Southwest Sumba and (2) describing the inclusion of the value of unity in multicultural education.

3.1. The Value of Unity in the Oral Tradition of *Teda Padede Uma Kalada*

Asmasaroni (2017) which states that unity is essentially one, unanimous, not shared, or divided. As a value that exists in society, the meaning of the value of unity refers to the teachings of life so that even though Indonesian society consists of various ethnicities, religions, languages, cultures and races, we must remain united as the motto of *Bhinneka Tunggal Ika* (different but still one). This value of unity has long been rooted and inherited in society and this is evident from the oral traditions which implicitly and explicitly contain the message that members of the community are always united. This is evident from some data in the oral tradition of *Teda Padede Uma Kalada*, the people of *Kabizu Beijello*, Southwest Sumba below.

Data 1

*Kada ikana a lera eka bei, e kedu eka ana
Agar tidak ada yang terbang lain ibu, yang lari lain anak
Agar kita selalu membina semangat persatuan
So that we always foster a spirit of unity*

Context: This data is a narration in the oral tradition of *Teda* during the deliberations at the Big House before the construction of the new Big House. These *Teda*

speakers are traditional elders or people who are entrusted with being the leader of the *Kabizu Beijello* clan as well as the guardian of the Big House. This deliberation is the last meeting before construction is carried out as well as the division of tasks when the development process takes place.

The above speech is a piece of advice found in the *Teda* oral tradition, especially in the opening ritual in the form of deliberation before the construction of the Big House takes place. The speech contains a metaphorical meaning which refers to a discourse or appeal so that no one is scattered or walk alone. This shows that in the *Teda* oral tradition there is advice that the community is always united and that advice has been taught from generation to generation through oral traditions. Advice is also part of local wisdom that is tangible or intangible. Intangible local wisdom can be interpreted as local wisdom which is not an object or something that can be seen by the senses and can be touched. These intangible local wisdoms include language, literature, art, ceremonies, customs and so on as well as verbal advice that is conveyed verbally such as proverbs, advices and songs, in which there are traditional teachings. Apart from the data above, the inclusion of the unity value is also shown in the following data.

Data 2

Katta pasamana ate, katta pamerana wiwi
Agar kita menyamakan hati, agar kita memerahkan
bibir
Agar kita selalu satu hati dan satu suara
 So that we are always one heart and voice

Context: This data is a narration in the oral tradition of *Teda* during the deliberations at the Big House before the construction of the new Big House. These *Teda* speakers are traditional elders or people who are entrusted with being the leader of the *Kabizu Beijello* clan as well as the guardian of the Big House. This deliberation is the last meeting before construction is carried out as well as the division of tasks when the development process takes place.

So, literally speaking *katta pasamana ate, katta pamerana wiwi* means that we are equal in heart, so that we redden our lips. The 'reddened lips' in the data is based on the fact that the majority of traditional elders and members who attended the ceremony *ate betel nut*. In this context, the expression of red lips from eating *betel nut* indicates that there is a long process (discussion) to reach consensus, in which all those present participate in hearing, providing input and opinions. This causes the expression to ultimately refer to an agreement or all those present who have reached one decision or one vote. In short, the above speech contains a lexical semantic meaning which refers to the appeal that the *Kabizu Beijello* clan always has one

heart and one voice in order to achieve the desired goals.

In addition to the above description, the results of the ethnographic interview also show that the utterances in data 1 and 2 impart the value of unity. These two utterances are advice contained in the *Teda* oral tradition so that members of the *Kabizu Beijello* clan always unite, especially in the *Padede Uma Kalada* process and in general clan members are expected to practice the value of unity in social life either with fellow *Kabizu Beijello* or with other clans and other community members. In addition to the data above, the value of unity can also be seen during the Yappateki ritual or notification (part of the *Padede Uma Kalada* ritual).

Data 3

Unggula a matomba, wadora a maupa kanna mattu
mata kanna tanga wiwi
Kumpulkan yang liar, rangkul yang jinak agar
banyak mata, agar bertemu bibir
Himpunlah keluarga yang menjauh, rangkul
keluarga yang mendekat agar kita melihat dan
membicarakannya bersama-sama
 Gather families who are away, embrace the families who are approaching so that we see and talk about it together

Context: The data above is part of the Yappateki process or notification. In this section there are responses from the traditional Rumah Kecil elders in discussions with the traditional Rumah Besar elders. The traditional elder of the Little House hopes that the clan leader *Kabizu Beijello* can embrace and bring together all members of the clan, both far and near, to contribute together in the construction of the new Big House.

The above speech implies that all *Kabizu Beijello* members gather and gather to declare unity, support, and involvement in the success of the Big House construction plan. In the utterances of *matomba* (assemble) and *wadora* (collect), there are values so that the people of *Kabizu* always foster a spirit of unity, are loyal to friends, support each other, and support one another. This value is a noble value that was passed down from their ancestors to the people of *Kabizu* so that they can practice the spirit of unity like that in social life. This is in line with the results of ethnographic conversations with traditional elders who said that the people of Sumba as the *Marapu* people (an archipelago native belief held by more than half of the people on Sumba Island) have always shown their unity by taking part in various traditional rituals including *Padede Uma Kalada* with contribute energy, material, and time.

The data 3 shows that there is a close relationship between speech in the oral tradition (language) and the

environment of the speakers. This is in line with the opinion of Fill and Mühlhäusler (2001) who say that linguistics and ecology are two things that influence each other. In general, the ethics and moral values contained in local wisdom are taught from generation to generation, passed down from generation to generation through oral literature (among others in the form of proverbs and proverbs, folklore), and manuscripts (Affandy, 2017). This is also based on the assumption that in essence, culture which is part of the community environment has values that are always inherited, interpreted and implemented in line with the process of social change (Daniah, 2016).

Sitompul and Simaremare (2017) say that cultural values can be revealed through established lines of expression, grammar and lexicon systems available in the mother tongue, a human child who becomes a member of society has formed a perspective, values that apply in local language and culture community. The meanings expressed in the form of local wisdom are implicitly the values to be instilled in future generations because values are something that is valuable, quality, shows quality and is useful for human life and this value serves as a driving force to act. In addition, in this opinion it is also seen that language in the oral tradition plays an important role in the process of inheriting local wisdom values. This of course also happened to the oral tradition of *Teda Padede Uma Kalada*. The phrases, advices, and utterances contained in it guide the behavior of the *Kabizu Beijello* community and the meaning of the speech cannot be separated from the social and cultural context of the local community. Belief in Marapu, traditional customs, and traditional rituals are means of inheriting values and at this time these values can also be seen by looking at the use of language in the culture.

3.2. Inclusion of Unity Values in Multicultural Education

In the introduction, it has been explained that multicultural education based on local wisdom is important to do. According to Daniah (2016), local wisdom is the capital for the formation of noble characters. Meanwhile, multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and countries (Banks, 2001 in Syafruddin, Masyuri & Suud 2019). This understanding indicates that multicultural education based on local wisdom is a suitable combination, especially in the characteristics of a plural society. The value of local wisdom, namely the value of unity obtained from the oral traditions of the archipelago, such as the *Teda Padede Uma Kalada* oral tradition, is a value that is full of multicultural teachings

which, even though our society is plural, we must remain united without differentiating one another. This is in line with the opinion that multicultural education is a process of cultivating a way of life to respect, be sincere, and tolerant of the diversity of cultures that live in a diverse society (Siriat & Nurbayani, 2018).

In addition, education (including multicultural education) based on local wisdom is actually a form of reflection and realization of Government Regulation Number 19 of 2005 concerning National Education Standards, namely article 17 paragraph 1 which explains that the curriculum at the Elementary to high school education unit level, or other forms which is equivalent to be developed in accordance with the educational unit, regional potential, socio-culture, and students (Kaimuddin, 2019). This description further emphasizes that multicultural education based on local wisdom is one of the ideals in the world of education in Indonesia. Multicultural education based on the values of local wisdom obtained from certain communities can help students shape their character so that they can grow in a pluralistic environment but still uphold the spirit of unity.

Furthermore, in concrete terms, multicultural education based on local wisdom values can be manifested directly in the learning of local content and can also be integrated in other subjects or even activities outside the classroom (extracurricular activities). This is in line with Nadlir (2014) which explains that in learning, the value of local wisdom can be used as teaching material, for example, and animates the learning process. In addition to these descriptions, the selection of learning models also needs to be considered so that multicultural education which is based on local wisdom values can be carried out properly. Trianto (in Afandi, Chamalah, & Wardani, 2013), states that the learning model is a plan or pattern that is used as a guide in planning classroom learning.

In this context, the learning model that can be used is a learning model that promotes the spirit of unity such as mutual cooperation, establishing relationships and cooperation in small groups and large groups, prioritizing the principle of deliberation for consensus, and respecting one another. The value of unity obtained from the oral tradition of *Teda Padede Uma Kalada* is a value of local wisdom that is relevant to society in general, this is in line with the opinion of Chotimah et al., (2018) which states that the values of local wisdom in certain communities are basically is a value that is generally found in every region and can strengthen national integration. The implementation of multicultural education that includes the value of united local wisdom in the world of education is believed to be a solution to conflicts and disharmony that occur in society. This is in line with the opinion of Cahyono and Iswati (2017) which states that one of the urgencies of

multicultural education is as an alternative to conflict resolution.

4. CONCLUSION

The results showed that there is a value of local wisdom of unity in the oral tradition of *Padede Uma Kalada, Kabizu Beijello* community, Southwest Sumba. This value is obtained from the parts in the building ritual of the Big House, namely during deliberations and announcements. The concrete implementation of the value of unity such as mutual cooperation, establishing relationships and cooperation, prioritizing the principle of deliberation for consensus, and respecting one another can be done through learning materials, examples, and integration in various activities at school and the selection of learning models. The value of unity is also one of the values possessed by every region in Indonesia. This value, if properly maintained and preserved in the context of learning, will certainly strengthen the multicultural understanding of students in appreciating diversity.

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