

Discovering the Historical Trail of Oral Traditions in Tuatunu Village

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Abstract— Oral tradition is one of the local wisdoms which is very susceptible to disappear from civilization. This research is a form of tracing and organizing several oral traditions which are still recorded in Tuatunu Village community. Furthermore, this research is also connected with the historical facts in the village in which the oral traditions are found. This research is a descriptive research in which all the data are going to be described thoroughly. For data gathering technique, this research employs interview guideline as the instrument and the participants involved in this research are going to be the traditional elders in Tuatunu Village. The data gathered are going to be analyzed based on the value contained and based on connecting the data with historical facts. This descriptive qualitative research is going to result in a written description of several oral traditions red lines Tuatunu Village as a form of inheritance for the next generation.

Keywords— oral traditions, historical facts, tuatunu village, local wisdom

I. INTRODUCTION

Bangka Island is one of the great assets for Bangka Belitung Province. It has local potencies not only its natural resources such as tin or exotic beaches but also its unique culture. Most beaches are very vast with its beautiful scenery, white sand, and big rocks as well. These characteristics obviously become supporting factors in attracting tourists to visit Bangka Island. Culture also plays an important role in building peace, tolerance, and harmony of people. Bangka Island consists of various ethnicity and tribes with different cultural products. Acculturation process or cultural heritage is a part of those values. For instances: a firm cultural acculturation between Bangka Malay and Chinese people and the well-known of oral traditions in Bangka Island, *Pantun*. The two different ethnics live harmoniously in every aspect of human's life and *Pantun* is one of the literature works expressing art and full of moral messages. People usually use *Pantun* to give a speech or to open and close an event. It may show people's identity as a picture of Bangka Island. Cultural diversity and its traditional values must be maintained and preserved for the next generation.

Literature is the fruit of people's creativity. It is the result of a culture with noble values. To maintain or to prevent literature from bad impacts of globalization can be

done by passing down for generations through written or oral story. Vansina (1986: 27-28) defines oral literature as a verbal speech of literary works like poetry, prose, song, and oral drama. The oral literature is a part of oral tradition with full of messages, stories, or testimonies given verbally or passed down for generations. Meanwhile, Hutomo (1991: 95) states that oral literature is a part of culture that is conveyed or told using beautiful language and passed down from generation to generation. *Pantun*, songs, and folklores are three examples of Malay literature and traditional literature with typical pattern and characteristics. Kinds of these literatures apply beautiful language and tends to be difficult to understand by modern people because of the use of figurative expressions.

Everyone must do communication in daily life directly and indirectly. Communication is the process of delivering information, ideas, emotions, expertise, and others through the use of symbols such as words, pictures, numbers and so on (Berelson and Steiner, 1964). People often communicate directly to others around them in delivering the message. Messages, words, or testimonies about the past and passed down from generation to generation are known as Oral Tradition. Oral tradition which constitutes the nation's cultural wealth is the realization of very valuable local cultural expression, not only to preserve the cultural values of a traditional society but also to be a cultural root of a new society. Oral tradition can be a source of the creation of a new culture (Esten, 1999: 105).

According to Muraina (2015), an oral tradition is a story, tradition, or practice given orally, usually hereditary, and also writtenly. Although it is in written form, the oral tradition can explain or describe about the communities that have a related history. It can be shared to other groups with written oral tradition or without it. Fadeiye (2004) explains that oral tradition consists of myths and legends in a community whether in its social life, economics, political institutions, taboos, social concepts and practices.

This research indicates an effort to find and save oral traditions in kampung Tuatunu, Bangka Island. It adopted an interactive model of Miles Huberman with a qualitative descriptive method. Oral traditions as the object of research show a priceless wealth of the nation and region. Furthermore, interpretation and tracking of oral traditions are obtained with the existing historical facts.

II. FINDINGS

Some folklores such as fairy tales and myths remain among the Tuatunu people. Myths are mostly found, but the elders only remember three tales such as *si Kancil*, the Weasel of Honey (*Musang Madu*), and the *Dayang*. *Si Kancil*, the clever and brave animal, not only has been popular in Indonesia and but also recorded quite clearly for generations in kampung Tuatunu. Being the main character in the story, *si Kancil* appears as a protagonist with a small body. It is usually faced to larger and stronger animals.

Fiction can be used to reflect a real life. Therefore, the figures in fiction are also portrayed as living things with their own characteristics and roles. According to Aminuddin (1995: 79), actors who carry out the story is called a character, and the way the author displays the character or actor is called characterization. For instances: the story of *Kancil* (mouse deer). There was an island inhabited by tigers where there was a great famine that struck the place. The tiger king sent his warriors to wander through other islands looking for food supplies. The soldiers arrived in a small island where *Kancil* lived. *Kancil* was surrounded by tigers who asked for food supplies in that island. Showing the mustache of the king as proof that the king was very large and fierce, *Kancil* was frightened. Because of his ingenuity, *Kancil* kept calm and said that he would convey this to the king in his place. The clever *Kancil* met the porcupine and asked for the biggest and sharpest hedgehog spines. He told the hedgehog that this was for the safety of all animals on this island. After gaining the large and long porcupine thorns, *Kancil* returned to meet the tiger warriors and said that their king did not want to provide the food supplies. The king was ready to fight against tiger warriors. *Kancil* removed porcupine thorns and showed them tiger warriors while saying it was the mustache from *Kancil's* king. Seeing a large, long and sharp thorn, the tiger warriors were afraid and finally left the island (Wiyatmi, 2009: 30).

Likewise the story of *Kancil* and crocodile, it explained the same pattern. *Kancil* escaped from the threat of crocodiles by their ingenuity. If it is related to the history of kampung Tuatunu, it is close relation to people who lived in ancient times. Kampung Tuatunu was a safe and peaceful place before the invaders came. When the Dutch began to expand kampung Tuatunu, the people were fighting in an intelligent way. Compared to the Dutch at that time, the chance was very little of winning because of the lack of weapons. The Dutch soldiers used firearms to fight. This story turns out to relate closely to the people who lived in the colonial era.

Meanwhile, myths are the most common oral tradition in Tuatunu. As a religious place, the Islamic nuances, Tuatunu has a lot of myths. By interviewing some informants, myths are found in Rebo Kasan event and people's daily life. For instances: forbidden to buy eggs, oil, nails, needles and salt at night or to cut nails at night, forbidden for teenagers (boys and girls) to play outside or hang out until 12 p.m., not allowed to ask for anything at night to neighbours or to take water from others if you have two wells. If someone wants to come to the village, he/she must ask for permission to the adat leader (begading) before

going to the village headman. Regarding to neighborhood in kampung Tuatunu, girls has to meet others as if acquainted. It is not permissible in the dry season to hang clothes facing the neighbor in front. Young people are forbidden to whistle in the dry season and also prohibited to laughing too much from June to August. When measuring rice using *lesung*, it is not permissible to knock on its edge because the rice will not be blessings. A bride if she cooks rice, the sack should not be placed outside and if she wants to take the rice from the sack, the sack should not be very empty. If you are couples, the male must excuse to the woman's parents.

Some myths relate to history but some others are still ambiguous because of the need for a deeper understanding of the history and literature itself. Restriction to take water from other people's well, permission to adat leader before entering the village, meeting and greeting one another among girls in kampung Tuatunu describe basic ethics and contain developed moral values. People cannot take water from other wells to avoid conflicts among neighbors. In other words, this myth aims to create neighboring harmony continuously. Whereas, someone must ask permission before entering the village shows a friendship in kampung Tuatunu. It aims to eliminate the local people's suspicion of a new person.

Myths for children and teenagers such as they were not allowed to play or hang out until 12 p.m. or cut nails at night, prohibited to play in the forest are actually good for their health and also social morality. Those aims to prevent unexpected things like pregnancy before marriage. Cutting nails at night was forbidden because of the limited lighting. It is different to current situation that has had an electric power system. The most popular myth in kampung Tuatunu is about the prohibited forest. People, especially children, were forbidden to play in it. The mystical thing supported the myth was the discovery of many unknown graves there. This myth aims to avoid children from animals that can endanger them.

Buell (1995: 7-8) stated that there were some criterias between literature and environment: (1) the nonhuman environment was present not only as a frame but also as a presence of human history in natural history; (2) human interests were not understood as the only legitimate interests; (3) human accountability to the environment was part of the ethical orientation of the text, and (4) understanding of the environment was as a process not a constant understanding or an implied gift in the text.

The myth about Rebo Kasan and giving *sesajen* to trees has a close connection with the environment, especially in the past. Rebo Kasan is one of the myths that is still preserved today. Only its shape is changed but the pattern is similar. It has been distorted and changed to an Islamic nuance. Giving *sesajen* and being prohibited from cutting down trees relate to the ecosystem. It stands for ecological system which means habitat. System consists of components that interact and depend on one another. Behind the animism and dynamism in Tuatunu's old culture, there is another side of the myth. It is an effort to conserve and protect the forest.

III. CONCLUSIONS

The historical aspect of oral tradition in kampung Tuatunu relates to the period of pre-colonialism, colonialism and post-colonialism. Tales were passed down from generations in kampung Tuatunu began to rare and disappear. In addition, to having a close connection with the past, myths and fables have social values in society as well as values to protect nature. Transmitting the oral tradition is also unique. Children or grandchildren massage the elders in the family such as parents or grandparents to get stories, myths, and advices as the payment. The purpose of the story, myth, and advice is to give lessons to children and grandchildren. The continuity of culture, nurture, and nature makes this oral tradition developed and accepted in the community. Oral tradition becomes a means of delivering environmental education and moral values to the community in kampung Tuatunu.

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