

Integration of Solidarity Values in the *Torok* Oral Tradition of the Manggarai Society Through Multicultural Education

An Ecolinguistic Studies

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ABSTRACT

Cultural diversity in Indonesia is one of the characteristics of society that we should be proud of. However, without realizing it, this diversity also holds potential conflicts that can threaten the life of the nation and state. This challenge in diversity has resulted in various clashes in society so that it is important to conduct a multicultural study of the value of local wisdom. This study aims to describe the value of solidarity in the *Torok* oral tradition, identify the urgency of integration, and describe the integration of local wisdom values especially the value of solidarity in the *Torok* oral tradition of the Manggarai community through multicultural education. This research is included in the type of qualitative research by utilizing eco-linguistic theory. Eco-linguistics is a study that examines the relationship between language and the socio-cultural environment of society. The data in this study were collected by using the method of recording and ethnographic interview techniques. Data analysis was performed using the extra lingual equivalent method with contextual techniques. The results showed that the value of solidarity in the *Torok* oral tradition of the Manggarai community is depicted in the traditional rituals of giving names to children, sending children when they want to migrate, and during traditional marriage rituals. Integrating these values of solidarity can be done by making these values material, concrete examples, and values that inspire the learning process.

Keywords: *Eco-linguistic, integration, multicultural education, Torok, value of solidarity*

1. INTRODUCTION

The cultural diversity of the Indonesian state is one of the assets that we should be proud of. The information gathered from *Indonesiabaik.id* website (2018) shows that Indonesia is used as a reference for other countries to manage ethnic, religious, racial and intergroup diversity. This diversity is a wealth as well as a beauty that is not owned by other countries. However, without realizing it, this diversity also holds potential conflicts that can threaten the life of the nation and state. In 2012, *Kompas* released a report on the research results of the Denny JA Foundation which noted that during the 14 years after the reform period there were at least 2,398 cases of violence and discrimination that occurred in Indonesia (Kompas, 2020). Of these cases, 65% had religious backgrounds, 20% ethnic violence, 15% gender violence, and 5% sexual violence. In addition, on a global scale, the United

Nations notes that as many as 75% of the major conflicts in the world today are rooted in a cultural dimension (Tempo, 2015).

The description of the two impacts of the existence of diversity above shows that the challenges of life in diversity cause various clashes in social relations, so that it is important to do a study of the value of local wisdom with a multicultural perspective. The activity of exploring the values of local wisdom from various cultures that exist in the archipelago and incorporating the results of the study of these values into multicultural education is important to do because the archipelago which consists of hundreds of ethnicities and languages has its own local wisdom which is full of harmony values in diversity. This is also in line with the opinion of Chotimah, Alfiandra, Faisal, Sulkipani, Camelia, and Arpanudin (2018) which states that the values of local wisdom in certain communities are basically values that

are generally found in every region and can strengthen national integration.

The value of local wisdom can usually be known through the cultures contained in certain community groups and one of them is oral tradition. "All ethnic groups form their own identities through language (including oral traditions), how to eat, how to dress, how to be polite and ethical and moral standards that they practice" (Sumitri, 2018, pp. 1-2). Oral traditions found in the archipelago also save the national identity because in the oral tradition there are cultural roots and traditional roots as the Indonesian subculture or culture.

Torok is an oral tradition originating from Manggarai Regency, East Nusa Tenggara Province. *Torok* are expressions arranged in beautiful verses to express certain purposes and are addressed to the Supreme Being or the ancestors (Deki, 2011). *Torok* is always conveyed in the context of traditional ceremonies, in a sacred atmosphere, and the speakers are representatives of the ceremony participants themselves. One of the values of local wisdom contained in the *Torok* speech is the value of solidarity. The value of solidarity as one of the values of the oral tradition of the Manggarai community is a value laden with values of diversity and harmony. This is in line with the opinion of Sariat and Nurbayani (2018) which says that in order to minimize conflict, there must be the cultivation of the values of togetherness, tolerance, and being able to adjust to various differences.

One of the means to assess the value of local wisdom in the tradition especially oral tradition is eco-linguistics. Haugen (1972, p. 325) said that "Eco-linguistics is a study of the interaction between language and the social and cultural environment". Haugen's statement shows that the real environment of language is the people who use it as a code and the best way to understand the language is to understand the people. This opinion indicates that the environment in an eco-linguistic context is not a physical one, such as flora and fauna, but also the social and cultural environment of the language users and owners themselves.

Based on the various descriptions above, this study aims to describe the value of solidarity contained in the *Torok* oral tradition by using eco-linguistic theory and describing the integration the value of solidarity in the *Torok* oral tradition of the Manggarai community through multicultural education. Theoretically, the results of this study are expected to be able to add to the theory of multicultural education, the oral tradition of the archipelago, local wisdom, and eco-linguistics, while practically this research is expected to be one of the alternative answers to overcome conflicts against cultural differences.

2. METHODS

This research is a qualitative research using eco-linguistic theory. The data in the form of *Torok* utterances containing solidarity values in this study were collected by referring to the record method. The observation method is one of the methods of collecting data by listening to the use of language and this method can be aligned with the method of observation or observation in social science (Sudaryanto, 2015). In addition to using the observation method, researchers also used ethnographic methods as data collection methods. Ethnographic method is considered appropriate to use because this method seeks to provide an understanding without distortion and departs from the understanding of the culture of the community that you want to understand, not from the assumptions of the researcher (Spradley, 2007). The data analysis in this study was carried out using the extra lingual equivalent method with contextual techniques. The extra lingual equivalent method is an analytical method used to connect language problems with things that are outside the language (Mahsun, 2005). Contextual analysis techniques are methods of analysis that are applied to data by basing and linking contexts (Rahardi, 2009). Researchers chose this technique because this technique is in accordance with the research objectives and is appropriate to be used as a way of implementing and applying the extra lingual equivalent method.

3. FINDINGS AND DISCUSSION

3.1. Value of Solidarity in the Oral *Torok* Tradition

Value essentially directs one's behavior and judgment, values can also be interpreted as the idea of whether the experience is meaningful or not (Rolitia, Achdiani, & Eridiana, 2016). This understanding indicates that values play an important role in directing people's behavior. Meanwhile, according to Emil Durkheim solidarity can be interpreted as a state of mutual trust between members in a group or community (Saidang & Suparman, 2019). If people trust each other, they will become one, friendly, respectful, respectful, compelled to be responsible and to pay attention to the common interests. This definition refers to the understanding that solidarity is a form of togetherness, cohesiveness, solidarity, empathy, sympathy, tolerance and consideration for a group of people. The descriptions above give an understanding that the value of solidarity is one of the values in society that is important to be preserved especially in a plural society because this value emphasizes the spirit of unity, brotherhood, mutual respect, mutual cooperation and togetherness. The cultivation of the value of solidarity can also be seen through the *Torok* oral tradition of the Manggarai community.

Data 1:

Tara mangan hitu ngasang ulu pukul, wéko wai dami, oné mai lesu ho'o, kudut pujut mu'u saka cangkém dité.

Sehingga ada itu yang dinamakan kepala berhimpun, kami duduk bersila pada hari ini adalah untuk menjemput mulut menatang dagumu.

Adapun alasan kami semua berkumpul dan duduk bersila pada hari ini adalah untuk memohon belas kasih darimu (para leluhur).

'For the reason we all discuss and sit cross-legged on this day is to ask for mercy from you (ancestors).'

Context:

Data 1 is an excerpt from "Torok Manuk Céar Cumpé". This *Torok* speech is spoken during the core rite (chicken slaughter) of naming a newborn child. The belief of the Manggarai people in the existence of a spirit that protects their residence made them also ask for the guardian spirits not to think that the child is a stranger, so that when the child is resting, he will not get disturbed.

In Data 1, there are expressions, namely *ulu pukul*, *wéko wai* (head of the assembly, sitting cross-legged). Literally, this expression consists of four words namely *ulu* which means head, *pukul* which means meeting or gathering, *wéko* which means sitting cross-legged, and *wa'i* meaning feet so that the expression *ulu pukul, wéko wai* refers to the understanding that there is a head being meeting while sitting with legs crossed and this implies a sense of iconicity.

According to Pierce (in Baryadi, 2007), icon is a semiotic term to refer to a type of sign whose marker has a similar relationship with the object it refers to. The word icon is then used in the linguistic world to refer to a sign whose physical form is closely related to the distinctive nature of what it refers to (Sudaryanto, in Baryadi, 2007).

This shows that the special meaning of the phrase is similar with what it refers to. *Ulu pukul* or head congregate in this expression refers to the people who are gathering and *wéko wai* refers to the existence of a traditional ceremony being performed, because in the traditional ceremony of the Manggarai community, a man sits with his legs crossed. The expression indirectly shows the meaning of iconicity, namely the *heads of the congregation and sitting cross-legged* which symbolizes the form of solidarity in which in the traditional ceremony all families gather and come together to ask that good things always approach the children who on that day are given a custom name. In addition to the data from *Torok Manuk Céar Cumpé's* speech, the planting of solidarity values is also illustrated in the following data.

Data 2:

Loho ho ghami, lonto torok weki neki ranga manga kéta taung ga, ai anak ghami ga, kudut mbéot agu lako lagé tasik.

Hari ini kami, duduk bertutur, berkumpul, dan menunjukan semua wajah kami, karena anak kami, akan merantau dan pergi melewati lautan.

Pada hari ini kami semua berkumpul untuk menuturkan sesuatu karena sebentar lagi anak kami akan pergi merantau.

'On this day we all gather to say something because soon our child will leave.'

Context:

Data 2 is a quote from "Torok Wuat Wa'i". This *Torok* utterance is spoken when a child wants to migrate to continue his education to a higher level of education in other areas which are located far from the place of origin of the child. Data 2 is the part when *Torok* speakers hold a white chicken while uttering a request on behalf of the parents, so that God and the ancestors will guide the child's journey to the place he is going to.

The passage from *Torok Wuat Wa'i* above shows that on that day all the family and relatives (depicted in our words) of the child gather to pray for a child who will soon go overseas (in this context go to education outside the region. Manggarai). The existence of a reciprocal relationship based on a sense of belonging (solidarity) moves the Manggarai community to come together and together ask that a child be protected when he is away from his family and parents and begs the child to return home with success.

This shows that, although those who went to migrate were not the biological children of all the participants present, because of the feeling of belonging, relatives also gathered and followed the customary rites. In addition, after this rite, usually the people present will give *séng kukut wuwung* or money to "look after" the child in case of sudden necessity or need to help him live in the overseas land. Based on the results of the ethnographic conversation, it is known that one of the friends is basically money given by the family to children who want to go abroad.

However, what is in focus here is not the nominal value of the money given. *Séng kukut wuwung* is a form of support, reinforcement, and legitimacy of the ritual that happened on that day (*Wuat Wa'i*). Even though those present did not have a role to speak, but by giving the money, it indicated that they supported, strengthened, and legitimized the ritual that took place on that day (*Wuat Wa'i*) so that the child's journey to reach his goals could run smoothly.

Data 3:

Ai pung agu wangkan ghami rintuk agu padir sama laing, pasék sapu sélék kopé weda rewa tuké para mbaru ngahang woé péang mai.

Karena pada mulanya kami berkumpul dan duduk bersama, mengenakan destar, menyiapkan parang, menaiki tangga rumah, memanjat rumah pihak laki-laki dari luar.

Hari ini kami berkumpul mengenakan semua pakaian yang layak untuk adat wagal.

‘Today we gathered wearing all the clothes suitable for the wagal custom.’

Context:

Data 3 is an excerpt from "Torok Wagal". This *Torok* utterance is spoken at the traditional wagal event where the bridegroom-to-be comes with a *belis* (dowry) to the bride's prospective home. The speech in this data is an opening speech before the procession of handing over the *belis* to the bride.

In Data 3, the value of solidarity is reflected through data that contain expressions of *rintuk agu padir sama laing, pasék sapu sélék kopé weda rewa tuké para mbaru ngahang woé péang mai* (gathered wearing all the clothes that are suitable for *wagal* customs). This expression is a symbol that symbolizes the meaning of solidarity, in which all the families of the prospective groom come together to the house of the prospective bride and bring *bélis* or dowry, so that their child (the prospective groom) can marry the woman he loves. In the process of collecting *bélis* or dowry, the ones that collect costs are not only the groom and his two parents, but also the entire family and relatives. This clearly shows that the solidarity of the Manggarai people is still very strong. Family and relatives gather to help and together realize a boy's desire to propose to a girl.

Data 3 shows that in the *Torok* oral tradition there is intangible local wisdom in the form of expressions that have symbolic and iconic meanings. The symbol is a form that is bound to the world of interpretation and associatively has relationships with various aspects outside the symbol form itself (Dharmojo, 2005). The symbols contained in the above expressions are associated with contexts outside the language so that the meaning of the various utterances does not become blurred. Contexts outside of this language include social, cultural, societal and situational contexts. The context itself is everything outside the text (but covers) that is being discussed (Pranowo, 2014). The text referred to here are utterances containing intangible local wisdom that requires deep interpretation to find meaning and the presence of context outside the language makes the interpretation of the symbols in the speech understandable.

This is also not much different from the data containing expressions with iconic meaning. According to Pierce "Icon is a semiotic term to refer to the type of sign whose markers have a similar relationship to the object they refer to" (in Baryadi, 2007, p. 1). The word icon is then used in the linguistic world to refer to a sign whose physical form is closely related to the distinctive nature of what it refers to (Baryadi, 2007). This description shows that the special meaning of these expressions is similar with what is the reference. Even words that contain iconicity can be interpreted by looking at the social, cultural, societal, and situational contexts of the Manggarai community as language owners. This is in line with the opinion of Sitompul and Simaremare (2017) which states that cultural values can be revealed through established lines of expression, grammatical systems and lexicons available in the mother tongue, a human child who is a member of society has formed a perspective, values that apply in the local language and culture community.

Stibbe (2015, p. 7) explains that in eco-linguistic studies, research and theory in the field need to be integrated with communication with human relations with their natural environment, so that the "language as natural ecology" approach is integrated with other approaches such as symbolic ecology (language is in ecology symbolic), sociocultural ecology (language exists in sociocultural ecology), and cognitive ecology (language is in cognitive ecology). The similarity of views and ways of thinking of the Manggarai people in ancient times gave rise to concepts in the form of symbols and icons taken from the surrounding environment and passed down from generation to generation through language. This is in line with the opinion that social elements which are part of the physical environment greatly influence the selection of certain linguistic forms or phrases so that they become different from others (Uyenne, Onuoha, & Osigwe, 2014).

Related to the above, Derni (2008) says that eco-linguistic criteria such as; (1) linking language with the identity of speakers, (2) linking language with ecological structures, (3) linking language with the social context of society as a member of a particular language community, (4) identifying language that develops in a particular environment characterized by social values and cultures that are identical and governed by the ecological environment, really explain the conditions under which language-forms are used. This is also in line with what Simanjuntak said (in Sitompul & Simaremare, 2017) which says that each language of a society has established a world of its own for speakers of that language.

The evolutionary process that is so long and inherent in society can make local wisdom a potential source of energy from the collective knowledge system of society to live together dynamically and peacefully. This understanding sees local wisdom not only as a reference

for one's behavior, but further, which is capable of dynamizing the life of a society full of civility (Hasbullah, 2012). In this section, the *Torok* oral tradition can be a means to mediate these values in order to dynamize the life of a civilized society.

3.2. Integration of Solidarity Value in Multicultural Education

In the introduction, researchers have said that it is very important to integrate the value of solidarity in education. Since the value of solidarity is one of the local cultural assets that contains the virtues of life, a way of life that accommodates wisdom (Affandy, 2017). In addition, the importance of integration is also based on the assumption that various values of local wisdom will be a tool to build character, so that it becomes more nationalist and can at the same time be the guardian of local wisdom through attitudes and daily life in society, especially in a pluralistic society like Indonesia (Nadlir, 2014).

Based on the results of research conducted by Mbeté (2015), there are three main reasons for the importance of learning (including multicultural education) which is integrated with the values of local wisdom. First, the strong symptom of local root uprooting among the younger generation, especially the waning function of local language and culture. Second, the symptom of incompatibility between humans and the environment, both with the natural environment and the social environment, is also related to the dysfunction of regional languages. Third, the life threatening of Indonesian languages, including Indonesian, in relation to the spread of foreign languages. Instilling various values of local wisdom implicitly through educational institutions is a movement so that students can return to the noble and original values of their own regions and efforts to strengthen national identity and instill the value of tolerance in diversity.

The learning process is an important component in the world of education. Effective learning is a teaching and learning process that is not only focused on results but focuses on providing good understanding, intelligence, persistence, opportunity and quality and can provide behavior change and apply it in their lives (Djiwandono, in Fakhurrazzi, 2018). This description provides an understanding that effective learning must prioritize the process so that students are able to achieve the expected competencies and not only focus on intellectual development but also pay attention to attitudes and skills. According to Nadlir (2014), whatever is received by students is a teaching material, be it in the form of theory, practice, examples of questions or the attitude of the educator itself. The value of solidarity as reflected in point 1 above is the value of local wisdom that comes from a certain culture but has the same meaning in the context of the national culture so that the

important points of these values can be manifested in a class consisting of various cultural backgrounds.

According to Hasbullah (2012), the values of solidarity in the community are expressed by them feeling the same fate so they must help each other and work together in completing work (also seen in the *Torok* oral tradition). There are several examples of social solidarity itself, including mutual cooperation and cooperation. Both of these examples have the meaning of care between each member. According to Kinasih, Kania, and Dahliyana (2018), the process of forming and cultivating solidarity values in schools can also be shown in learning activities and other school activities such as OSIS, including social movement activities/social services. In addition, Rahardi, Setyaningsih, and Rishe (2016) also state that the values found in language were impossible to be released from the praxis of language learning. This understanding implies that integration of the value of solidarity can also be carried out through Indonesian subjects by applying multicultural education implicitly.

Multicultural education can be defined as education for or about cultural diversity in response to demographic and cultural changes in a particular community environment and even the world as a whole (Arifudin, 2007). Multicultural education directs all students not to differentiate between groups, be it ethnicity, race, culture, social strata, religion, and gender so as to be able to lead students to become tolerant human beings and respect differences. "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, p. 152). Multicultural education based on local wisdom is expected to be able to lead students to become human beings who care about their local culture.

The implementation of multicultural education in the world of education is believed to be a real solution to conflicts and disharmony that occur in society. Multicultural education based on local wisdom is taught by including local wisdom values, especially values that in still an attitude of harmony and tolerance such as the value of solidarity in every lesson. In addition, it can also be taught through extra-curriculum activities and student council activities (for secondary schools). The concrete way to be able to implement this is to choose learning methods that can accommodate the achievement of multicultural learning integrated with local wisdom values and make multicultural understanding as material, examples, and things that implicitly animate the learning process.

4. CONCLUSION

Based on the results of the research above, it can be concluded that the value of solidarity in the *Torok* oral tradition of the Manggarai community is reflected in the traditional ritual of giving names to children, sending children when they want to migrate, and during traditional marriage rituals. Integrating the value of solidarity through multicultural education can be done by making these values as material, concrete examples, and values that animate the learning process. Important points of solidarity values such as mutual cooperation, mutual assistance, cooperation, mutual respect, and tolerance can be manifested in each lesson by selecting appropriate learning methods and through extracurricular activities. The values of solidarity found in the *Torok* oral tradition of the Manggarai people are basically values that are generally found in every region and can strengthen students' multicultural understanding in appreciating diversity.

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