

Value of Education in Malabot Tumpe in Batui Indigenous People of Banggai Regency

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ABSTRACT

This study's purpose is to analyze analytically the educational value contained in Malabot Tumpe (the ceremony of sending the first maleo eggs in the dry season), from the Matindok kingdom of the Batui tribe Banggai Regency to the Banggai tribal kingdom in the Banggai Regency. Banggai Laut, Central Sulawesi Province. The maleo bird's eggs were sent by the Matindok kingdom to the Banggai kingdom using a boat with a tight escort by the elders or traditional actors of Batui. The study method consists of a literature review and field study with interview techniques. The study results show that Malabot Tumpe contains educational values in the form of obedience, trust, love, compassion, and responsibility values. These values are revealed in the procession malabot tumpe. In addition to these values, Malabot Tumpe strengthens the relationship between the Batui tribe and the Banggai tribe, who come from two different islands. The values of the results of this study can be used and can be applied in strengthening the character of students in elementary schools.

Keywords: *Ceremony, Education, kingdom, malabot tumpe/tumbe*

1. INTRODUCTION

Indonesia is an archipelagic country with various ethnicities and ethnic groups. Of the 17,000 islands, there are 1,340 ethnic groups based on the Central Statistics Agency (BPS) data. Of course, these thousands of ethnic groups have different customs and habits and rituals that contain values and meanings for each ethnic group. In Central Sulawesi, precisely in Banggai Regency and Banggai Laut, these islands have the same traditional ceremony and connect. The procession uses maleo bird eggs as a medium, traditional ceremony or called Malabot Tumpe Inor Saluan Tumbe proud in language. This local culture is one of the cultures that is still maintained amidst the onslaught of globalization. Basically, cultures will become extinct by themselves if they are not maintained in the midst of a wave of globalization that makes people fall asleep with technology and apathetic thinking about the development of existing cultures. This is in accordance with the opinion expressed by Erdlanda [1] said that in the midst of the development of information on performances or performances, it is a culture that is very visible in its extinction and decline when compared to literature. Because literature will be easy to find either from print media, books or electronic media. Thus, it is necessary to study the culture or rituals that exist in the community to explore its values in order to survive and be preserved. For this reason, there needs to be a study of the culture or rituals that exist in the area

to maintain its existence amidst the flow of information and cultural globalization.

The study of the malabot tumpe/tumbe ritual is one of the efforts to maintain the culture that exists on two islands, namely Banggai Regency and Banggai Islands which contain educational values including religious, moral and social. This ritual uses maleo bird eggs as a medium. The maleo bird is an endemic bird in the Banggai Regency, one of the protected animals based on Law Number 5 of 1990 concerning Conservation and Ecosystems. This bird is very unique with a bulge or black crest above its head making it a protected bird under Government Regulation No. 7 of 1999 on the preservation of plants and animals and is included in the endangered bird category by the International Union for Conservation of Nature (IUCN) and the appendix list. 1 of the Convention on International Trade in Endangered Species of Will Fauna and Flora (CITES). Conservation The Society- Indonesia Program (WCS-IP) and Wildlife and Wildlife Conservation (WWC), which started in 2013 involves indigenous peoples and local communities to implement regulations. Because the community is directly involved in protecting and preserving the Maleo bird.

The cultural diversity that exists in Indonesia needs to be preserved so that it becomes a heritage of cultural nobility, even though in the midst of the onslaught of globalization which makes most of the younger generation forget the customs that contain the values of

life inherited by their ancestors [2], [3]. In Central Sulawesi exactly Banggai no tradition customs which is still preserved by the indigenous people even become an annual ritual government Banggai namely Malobot tumpe / tumbre (the handover ceremony of egg Maleo).

2. METHOD

This research method uses literature and field studies. Because this research is ethnopedology research, this study relies on the findings of the literature or literature that has been found and then adapted to the findings in the field through interviews with traditional leaders or actors in the area. According to Bogdan and Taylor [4], qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Denzin and Lincoln state that qualitative research is research that uses a natural setting to interpret phenomena that occur and is carried out by involving existing methods [5].

The preparation of the Literature Study has the aim of collecting scientific data and information in the form of theories, methods, or approaches that have developed and have been documented in the form of books, journals, manuscripts, notes, historical records, documents, and others contained in the literature. in library. In addition, this study was conducted to avoid repetition, imitation, plagiarism, including bribery [6].

Meanwhile, according to Berger Interview is one method of collecting data in qualitative research. However, currently several quantitative researches also use interviews as a data collection method [7]. Observation method is an activity carried out by observing directly without a mediator an object to look closely at the activities carried out by a particular object [8], [9]. Because this study wants to see the educational value of the Malabot Tumpe process in the Batui indigenous people of Banggai Regency, this study uses a field study method and an interview technique. This unit can be a program of activities, events, or individuals related by a certain place, time, and bond. a research that is directed to collect data and take meaning.

3. RESULT AND DISCUSSION

From the results of searching through the text and the results of interviews with traditional actors, it is narrated). *Malabot Tumpe* begins with the story of a Banggai king named Adji Soko or Adi Cokro. It is said that Adji Soko has two wives. The first wife from Ternate is of Portuguese descent named Castelia while the second wife is a daughter of Banggai named Nuru Safa. From the marriage with Castelia, a child was born, who was named Mandapar. For some reason, the King left Banggai and went to Kediri. At that time his wife, Nuru Safa, who was






the daughter of Banggai, was pregnant. Nuru Safa was very nervous because her husband did not come until finally, she gave birth and the child was named Abu Kasim. Nuru Safa raised Abu Kasim in the mountains of Malaya far from the kingdom [10].

The year of changing kings never came. The people of Banggai are getting more and more restless because no one can be appointed as king. One time when the ministers were in a meeting and discussing who would be appointed as king to replace Adji Soko, an old woman came who said that there was a descendant of the king in Mount Malaya named Abu Kasim and he liked to play with the top rope, the top was gold. The ministers were surprised and seemed to have found a solution to the problems that Banggai's work was currently facing.

The ministers and sangaji departed to Mount Malaya to pick up the descendants of the king who would become king. But when he got there Abu Kasim refused because he felt he did not deserve to be king at such a small age. then Abu Kasim gave a solution that he would pick up his father who was in Kediri. Abu Kasim went to Kediri to pick up his father. Arriving in Kediri, he met his father and Abu Kasim told him the purpose and purpose of his arrival. However, his father refused to return to Banggai for certain reasons and suggested to pick up his older brother named Mandapar who was in Ternate. With a sad heart, Abu Kasim asked to leave to pick up his brother who was in Ternate. But before that he asked for a pair of Maleo birds to be brought to Banggai. From Kediri Abu Kasim went straight to Ternate to pick up his brother named Mandapar to be invited to Banggai and become the king of Banggai. When the kingdom's state is stable because there is already a king who leads.

Furthermore, the Maleo bird that Abu Kasim brought from Kediri was kept in Banggai but unfortunately did not want to lay eggs. Then, he remembered his grandmother Ra Matindok who was in Batui or the other side of the island. Abu Kasim went to take Maleo birds by boat to Ra Matindok's grandmother's hometown in Batui. Arriving in Batui, he conveyed his goal to meet Ra Matindok's grandmother, handing over the Maleo Bird to Ra Matindok to be cared for. By giving a message that if the Maleo bird lays eggs, the first egg (Tumpe) must be sent proudly by boat. A few months later the bird laid its eggs and the first eggs were sent to Banggai as ordered by Abu Kasim. this is the origin of *Malabot Tumpe/tumbre*.

Table 1. The following table process of implementing activities shows the Malabot Tumpe

No	Activity	Picture	Description
1	Maleo bird observation		Picture of Maleo bird ready to lay eggs
2	Procession of taking Maleo eggs		Eggs ready to be packed for a traditional procession
3	Prayers are made for the safety of eggs until the destination		This procession is carried out before the eggs are sent to the kingdom of Banggai
4	Delivery of eggs to the sailors which has been prepared in the Batui river		This procession is closely guarded by the traditional stakeholders and is ensured to be safe until the destination
5	The handing over of eggs to Banggai traditional leaders in Banggai Laut district		This procession is the culmination of the ritual. After the eggs are received by the Banggai traditional holders, it is a mandate to fulfill them

3.1. Activity Process

Malabot Tumpe/tumbe or welcoming (ceremony) Maleo bird eggs. The Batui indigenous people (Matindok kingdom) call this ceremony malabot tumpe, Banggai while theroyal tribes call it malabot tumbe. The eggs that are required are the first maleo eggs in the dry season collected by traditional stakeholders from five villages namely Dakanyo Ende, Binsilok Balatang, Tolando, Binsilok Katudunan and Topundat villages. This ceremony is led by a Sangaji (subdistrict head of Batui) witnessed by the community. Delivery Tumpe (Maleo bird eggs) into the kingdom through the boat led by a Tanas or head of the group that accompanied the captain and nine indigenous stakeholders. The journey from house Sangaji's to the boat is carried out in a procession. The maleo eggs are brought under by youths called Ombuwa eggs, accompanied by traditional troops and elders dressed in traditional clothes accompanied by the

sounds of drums and gongs. When brought, the eggs are wrapped in palm tree leaves or people call them kemunong leaves. The boat that becomes the vehicle for sending eggs is placed on the Batui river. Once on the boat, the eggs are stored in a special place with great care.

The boat sails from the Batui river to the island of Peling by crossing the ocean. However, before arriving at Peling Island or the area of the proud kingdom, the group first stopped at Balatindak to replace the egg wrappers. The old wrapper was washed away into the sea as a sign to the Banggai kingdom that the tumpe egg carrier group was heading to the kingdom. Arriving at Peling Island or the kingdom of Banggai, a welcoming ceremony is held before the eggs are handed over to the traditional stakeholders in Banggai. The traditional holders keep the Maleo's eggs for three days until they can be eaten.

Maleo egg collection can only be done once a year during a traditional ceremony because apart from being protected by law, it is also protected by local customary regulations. So that anyone who finds maleo bird eggs not for traditional purposes is obliged to give it to conservation officers to breed.

3.2. Wisdom Values in Malabot Tumpe /Tumbe

In reactivity Malabot Tumpe there are many values including the values of obedience, trust, love, affection, and responsibility. 1) The value of obedience is reflected in how obedient the youths who are the egg carriers or called ambuwa eggs are to the elders who escort the egg delivery procession starting from the house sangaji (subdistrict head) to the boat as transportation for delivering the maleo or tumpe eggs to the hands of existing traditional stakeholders. in the kingdom of Banggai. 2) the value of trust is reflected by the traditional elders in the five villages that are the source of egg collection, namely the villages of Dakanyo Ende, Binsilok Balatang, Tolando, Binsilok Katudunan and Topundat. The traditional elders and the community worked hand in hand to blunt maleo eggs without even thinking about using maleo eggs even though the price was quite affordable. expensive. 3) the value of love and affection is shown by the community towards preserving the surrounding natural environment by preserving the maleo bird amidst the onslaught of predators who think about personal gain. 4). The great value of responsibility that is shown to maintain the tumpe and ensure that the trust under it arrives safely without obstacles and obstacles.

4. CONCLUSION

In the Malabot Tumpe/tumbe ritual there are educational values that can be used and can be applied in strengthening the character of students in elementary schools. This local wisdom can be preserved and become a wealth of knowledge for students.

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