

Implementation of Local Wisdom in Folklore Toraja *Landorundun*

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ABSTRACT

This article describes the implementation of didactic values, social values, and psychological values in folklore Toraja *Landorundun* encountered in everyday life.

The research methodology used is descriptive qualitative research. Respondents of this study consists of cultural, educational practitioners, and religious leaders (Pastor). Criterion validity of the data that will be used by researchers, among others: the degree of trust, (credibility), transferability, dependability, and confirmability.

Implementation folklore values *Landorundun* Toraja in everyday life, namely the value of education: (1) To promote cooperation and good relations between other tribes, (2) advising and admonishing when malice, (3) the nature of mutual cooperation Embedding (good cooperation within the community, school and family). (4) Always help the weak. (5) Respect the customs that have been agreed upon. (6) For the younger generation to learn to work hard to achieve the highest ideals .

Social values, namely the implementation of the terms proposed by *Landorundun* is very hard. Based on this type of Toraja people are hard workers who are fighting in the capital to other areas. People are still looking for a matching pair (family equivalent) .

Implementasi Psychological values in public life thanks to Toraja eg parents of children be respected, otherwise handicapped child in the family considered parents fault. Self-esteem, women have self-esteem, which is worthy of respect, because it is men who woo women .

Keywords : local wisdom, folklore, Toraja

A. Introduction

Literature as an imaginative work has aesthetic values. It is important in literary work is beauty. The beauty of it is not only caused by the beauty of the language, but because of the success of the literary work closer to truth. It is said to be close to the truth because it raises issues of human life. In this case Budi Darma (1984:51-54) says that literature is actually this closure of a matter of life, philosophy and psychology. Life problems that exist in the literature is not entirely revealed by the author in writing, but many implied that need to be searched. With regard to this Tuloli (2000:3) says that in every literary work many places open to interpretation and understanding. We can interpret the literature according to our insight. The use of special signs in literature, enabling advent of insight of general nature of human existence, social, cultural and intellectual. For literary text is not structured for the purpose or practical, but should be interpreted (translated) if it wants to take a meaning in it. The literary reveals the reality of humanitarian problems that take place throughout the period. The fact of human life that is described in the literature, can be understood by any person by not limited by time and place. The values that exist in the literature it is something that is timeless and place. There are plenty of local wisdom neatly wrapped in a literary work, or even very little is learned and can take values from it. This thing happened because it had not received attention from various circles. Literary studies conducted by the educational institution is not yet maximal. This is due to a lack of understanding of the methods and techniques of learning the technique of research.

Similarly literature Toraja many stories the values. The values that have been fully explored and interpreted. Whereas the values are necessary owned and known by the learners and the wider community as a reflection characteristic of the culture of Toraja. For that need existence research Toraja one through literary works Toraja.

The nature of literary work is a work that meaningful connotation. Connotation can not be taught to learners, but rather should be interpreted solely by the learners after he experienced and witnessed a number of experience. In the process of interpret it, behavioristic learning strategy that has affected much of learning so far, can not be used construct meaning. Constructivist learning whatever nature provides an opportunity to learners to construct

meaning, not a transfer of meaning, can also be considered not performing well. In other words teacher still lack knowledge about educational technology foundation that make is easy interpret a literary work. In this makes learning the literary so far failed.

The studies of the literature Toraja can be done by learners through educational institutions can also be done by the public to pay attention to the methods and techniques of research. This is so that the values are still wrapped in a literary work may be disclosed Toraja. Those values should be know and nurtured by community supporters.

In an effort reveal and conserve a cultural values of the Toraja people been performed research. This study chose Landorundun as one of the Toraja literary works in the form of folklore as the research object. Landorundun as the main character in this story has typical Toraja women who story physical beauty through her long hair. Other than that impleid a picture of a women Toraja diligence in taking care of themselves in particularly its crown. This is only partially the value that the come to our the attention as the younger generation heir culture. There are still a lot of social value, the value of psychology, and didactic values that need explored in literature Landorundun Toraja. That way a study entitled implementation of local wisdom in the people story Landorundun throug analysis of didactic aspec, social and phsychological.

Based on the description the background, than the problem in the research is formulate as follows.

1. The values didactic, anything in folklore Toraja Landorundun?
2. Social values anything in folklore Toraja Landorundun?
3. The values of any phychologycal, in folklore Toraja Landorundun?
4. How do these values in implementation in community life Toraja?

The purpose the research is:

1. Identify and describe the didactic value in folklore Toraja Landorundun.
2. Identify and describe the social value in folklore Toraja Landorundun.
3. Identify and describe the psychological value in folklore Toraja Landorundun.

4. Describe the implementation of the values of the Toraja Landorundun in the life of Toraja community

B. Theoretical Study

Local wisdom born and developed from generation to generation as if to survive and grow by itself. It seems there is no science or underlying technology. Local wisdom necessitates their cultural baggage of the past and to work to build a longing for the life of ancestors is a milestone life today. Local wisdom can be used as a bridge connecting and serves to build a life in the current generation. So local wisdom can be used as adhesive and unifying knot between generations. It is often a question of whether local wisdom can be used as the power in the modern era and the era of globalization.

Marcus J. Pattinama research shows that by exploring and developing local wisdom not only can reduce poverty, but also can avoid poverty for sustainability natural resources for the next generation. Local wisdom contains norms and social values that govern how it should establish a balance. Therefore explore local wisdom we can dig a mosaic life of local people who named a collective wisdom or culture wisdom. In every community of any such wisdom rooted in the recesses of the collective knowledge systems together. That is what is often referred to as local-wisdom. Experts also frequently called local-knowledge, local-knowledge wise. Andre Harjana (1985:68) states: literature essentially an expression of life through forms of language. Mursal Esten (1990:7) argues that literature is a wonderful article or essay. Arifin Siregar (1991:117) explain that the literature is the work of art is realised by using beautiful language, with different expression figurative stylistic accordance with the statement of the author's intention.

Andrew Teuw in Tulali Nani (2000:1) limit the literature as everything that is written, or the use of written language. This formula is based on original of said of English literature. Then split that *sas-* derivative means directing, teaching, guidance or instruction. The suffix *-tra* show tool to teaching, user guide, instruction books, or teaching.

Warren and Wallek (1989:3) imposes limit, literature is a creative activity, a work of art for the depths required the study of literature which is a branch of science that examines

literature. A literary reviewer should be able to translate a literary experience in scientific language and to translate it in clear rational explanation.

Jacob Sumardjo and Saini (1981:3) states literature is a form personal expression of human experiences of human experiences, thoughts, feelings, ideas, passions and conviction in the form of a concrete picture that the avokes the pascination with the language as its medium.

Fawler in Tulali Nani (2000:1) state that literature is a typical set of norms (uniqs) and for new norms can often be inserted, limiting of literature on good writing, writing meaningful, memorable writing, great writing. Formulating of literature is the author of the creativity that comes from human life directly or through imaginary language as a medium. It contains human life can give clues, instruction, teaching the norm even for the reader. The language used as a medium of expressi

Literature Toraja as well as other literary work in this archipelago, is cristalization educational values that can only be understood and apreciated that the work is familiar to us. As with frenships, can only be established if often meet, often communicate.

Likewise, literature, can only be apreciated if the work we are "familier" at any time and occasion.

The literary work is a replection of a society life. If you want to see the situations and condition of a society, than take a look and read his literature. Literature Toraja, as well as other literature in this archipelago, is also a replexition of people's lifes Toraja. Nature delivered a narrative by the narator to generation to generation, from generetion too. This way will slowly shift even to may Toraja generation to longer knows who it Lakipadada (although it is already and enshirned in the general hospital in Toraja. How social relation with tribes Makassar. Who was Landorundun, and how social relation with the Bugis, in this story, who was dongeng, who was Suloara'. Is known in the literatur Toraja also the from of poetry, short stories, novels, place, and so on. Literature Toraja has its a own properties and characteristic, such as, Londe, with may be synonymous with poetry in Indonesian literature, uses the soaring language (language Tominaa) so difficult to be understood by learners. Likewise, the folklore, its oral and delivered by the narator to the audeince, so that there is only the posibility of reduce or increased, due to the limited thingking narator.

Besides these properties other characteristic inherent in literature is literature Toraja more to do with the legend (natural occurrence), but there are also song related myths. Literary work Toraja is anonymous, meaning that do not have the author or creator. Author/creator is the community. So the folklore claimed by all people as his own each location. For example dongeng story, almost all areas in Toraja claims the story came from the region by providing evidence on nature. This maybe a philological studies that can demonstrate the truth of that assumption.

Folklore in the literature Toraja actually hundreds, but on this occasion just described some of the work and its interpretation of the educational values of its.

- a. *Tulangdidi* which tell as about the property interests of the child's father resulting in dead. This story can be interpreted to mean that true that a father is more dear to the dog (pets) than a child? We need to think together.
- b. *Upe* which tells of communication error between mother and child resulting in death. Value's death we need ponder is "Not a mother is more concerned with beads (kandaure material). Which also is a symbol of wealth, rather than love for his own daughter so the daughter had to go away. Need further contemplation.
- c. *Dodeng* who is not considered in society, but he actually heralds trustworthy. Is there happens in real life every day.
- d. *Landorundun*, is to this day still maintains Toraja female traits that cause other people (from other region) are interested in him? Are there still gold (beauty from within) the Toraja women-owned until now? If the shift, what gives? Need further contemplation.

C. Research Method

Referring to the background and in accordance with the formulation of the problem, the method used in this research is descriptive qualitative. This method is a method of assessment that is not designed with the statistical procedures. The purpose of this study to describe the condition of what is in situation. Qualitative methods is a research procedure that produces descriptive data in the form of word written or spoken of behavior that can be observed by Bongdan and Taylor (in Moleong, 2003). Descriptive

research means that data is decomposed in the form of words or pictures not in the form of numbers (Nasution, 1988:22).

Research carried out by the technique field studies through content analysis techniques. Content analysis is used to express the value didactic, social, and psychological folklore Landorundun. According Endaswara (2003:160) the analysis of content in field of literature pertained the efforts an understanding of aspect of extrinsic work uotside the literary works, among others: 1) Moral value/ethical, 2) the value of education (didactic), 3) the value of philosophical, 4) the religious value, 5) historical value, and others, these aspect disserted, understood and discussed in depth.

This research data consist of primary data and secondary data. Primary data is folklore Landorundun. Secondary data that the relevant material in the book (1) literary Text Analysis, (2) Research Methodology Literature Essay Endaswara, (3) Freud and Literature Interpretasi by Max Muller, (4) Psychoanalysis and Literature editor Anggadewi Moesono.

Data collection procedures performed with the following procedures:

1. Looking carefully information regarding the folklore Landorundun;
2. Collecting information from various references to the social, psychological and educational;
3. Identify any values;
4. Classify or sort out value
5. Rewriting the data card corresponding values were found.
6. Interpreting the social, psychological, and educational.

The measures undertaken in this study are:

The stage of data collection is done by collecting and studying the data contained in books or literature scientific writings, document existing standars and regulations relating to the litle and the problem studied, namely with regard to aspect didactic, social and psychological. In a questionnaire distributed to collect data based on the classification of respondents, namly educational practitioners, cultural, rohaniawan (Priest and Pastor) that represents the psychological aspect. Priests and Pastors representing the psychological aspects seeing difficult to find a psychologist, while the Priest and the

Pastor can also carry out pastoral ministry that involves psychological values. In a descriptive qualitative research, data analysis is already started at the time the study began until the study ends. Data in this study were analyzed by identifying each of the values obtained from the respondents. Then write these values on cards prepared. Later made a list of the values of social, psychological and educational for redistribution to the respondents the second stage. In the implementation phase the researchers circulate a questionnaire which already contain the value that have been collected in the first phase. The results of this second phase of data collection which is the implementation of local wisdom in Toraja society.

D. Research Result

The values in folklore Toraja Landorundun

- a. Didactic Aspect
 1. Admit mistakes;
 2. Do not hopeless, never give up and do not break promises;
 3. Cooperation and mutual help always take precedence
 4. Infuse cooperative
 5. Work hard to achieve succes
 6. Lies will not long, because the truth will surely be revealed
 7. Modesty
 8. Any violation of getting punished
- b. Social Aspect
 1. Long hair is a symbol of wealth and beauty of women
 2. Hair as a symbol of the relationship between ethnicity, as a tool/media where relations with the outside world could happen;
 3. The existance of the value of the mating process is called in the languge Toraja “Ma’rampanan kapa”
 4. The value of marriage: Landorundun not immediatly accept the engagement of the king. There should be parental consent for marriage.
- c. Psychological Aspek

1. The love of a parent (mother) did not let her be killed even if defective/not normal and there is predicted will be are catastrophe.
2. The bizarre incident has always given meaning through the smart – interpretation of the dreams.
3. Marital affairs is still a family affair, especially the parents. Before accepting the application the fience (candidates) need to find a family background of each. Who is it?
4. Disabled children in families considered to be the parent fault,
5. Prospective brides (future bride and groom) usually located in the back room of the haouse Toraja (in sumbing)
6. Women who already spoken for by men in marriage, will stay with her hausband; and shelter is by the husband and wife.
7. The behavior wich is still applied, namely: men looking for women for fience.
8. Men came to her house to fience women.
9. Work hard men must hard to achieve what is expeted.
10. Women who specify requirement if doing fience

Implementation of local wisdom Toraja Story Landorundun

Didactic aspect

1. Cooperation and good relation between other tribes
2. Advise and admonish when there is malicious intent
3. Instill the nature of mutual cooperation (cooperation both in the community, school and family) always help the week
4. Respecting customary norms in society and in families;
5. We should respect the customs that have been, in edition norms of life in the family too, we must respect.
6. The young generation to work hard and learn as high to achieve the ideals.
7. Community Toraja very maintain customs and cultural value make their own principles and spirit to seeks the welfare of her family materials.

8. People who maintain traditional Toraja, prohibited or “pemali” to lie or “ma’paken”
9. In ‘rambu tuka’ pick up the bride when maintained their traditional values, and these very evident in the implementation of women’s home;
10. There are some things or religious of customary rule that can not be violated or pamali, so if we violate them we would be affected or punishment;
11. Toraja people also very famous for hard work, for which it is not uncommon Toraja people who wonder and successful life;
12. Marriage in Toraja society is something sacred to that when a person has married it will a new household “tananan dapo’ ba’ru”, a wife should leave his family to follow her husband, and perform its responsibilities;

Social Aspect

1. The requirements filed by Landorundun is very hard. On the basis of the type of society Toraja is hard worker who is an asset to fight in other areas.
2. What was done by our ancestors or in Toraja “dipondok nenek todolo” very likely us preserve, especially in the process according to the Toraja traditional marriage and when the traditional values that have been applicable hereditary violated, can be fatal, which resulted in marriage is not eternal or result in offspring that are less than perfect.
3. Looks in rejection if she marries the king. The community is still searching for a matching pair (family equivalent).

Psychological Aspect

1. The values in the story Landorundun affect people’s lives Toraja example windfalls parents of children are respected, conversely handicapped children in the family are considered the parents fault.
2. The values in the story Landorundun affect public life behavior Toraja.

3. Self-esteem, women have self-esteem, which should be respected, because the men who proposed marriage to women.

Table 1

The Educational Values in Folklore and Toraja Landorundun Implementation in Community Life Toraja

No	Education Values	Implementation in Community Life Toraja
1	Honesty	<ol style="list-style-type: none"> 1. Advice and admonish when there is malicious intent; 2. We should respect the customs that have been agreed, in addition norm of life in the family too, we must respect. 3. Community Toraja very maintain customs and cultural values make their own principles and spirit to seek the welfare of her family materials. 4. People who maintain traditional Toraja, prohibited or “pemali” to lie or “ma’pakena”
	Strong Determination	<ol style="list-style-type: none"> 1. Respect to customary norms in society and in families 2. We have to respect the customs that have been agreed, in addition norm of life in the family too. We must respect; 3. Community Toraja very maintain customs and cultural values make their own principles and spirit to seek the welfare of her family materials; 4. In the event the marriage “rampanan kapa” pick

		up of the bride so maintained their traditional values, and this is very evident in the implementation of the women in the house.
	Care	<ol style="list-style-type: none"> 1. To establish cooperation and good relations between other tribes 2. Planting the natural of mutual cooperation (cooperation both in the community, school, and family) always help the weak; 3. The Toraja people also very famous for hard work, for that reason, many people who wander and live Toraja succes.
	Loyal	<ol style="list-style-type: none"> 1. Respect for customary norms in society and families 2. We should respect the customs that have been agreed, in addition norm of life in the family too, we must respect. 3. Marriage in Toraja society is something sacred to that when a person has married it will be a new household “Tananan dapo’ ba’ru” a wife would leave his family to follow her husband, and perform its responsibilities
	Work hard to achieve succes	<ol style="list-style-type: none"> 1. Cooperate and good relations between other tribes 2. The young generation to work hard and learn as high to achieve the ideals; 3. Community Toraja very maintain customs

		<p>and cultural values make their own principles and spirit to seek the welfare of her family materials;</p> <p>4. The Toraja people also very famous for hard work, therefore, a lot of the Toraja people who wander and successful life.</p>
	Truth	<p>1. Community Toraja very maintain customs and cultural values make their own principle and spirit to seek the welfare of her family material</p> <p>2. People who maintain traditional Toraja prohibited or “pemali: to lie or ‘ma’pakena’</p> <p>3. There are some things or customary and religious rules that can not be violated or ‘pemali’ so if we break them we would be affected or punishment.</p>
	Politeness	<p>1. Community Toraja very maintain customs and cultural values make their own principles and spirit to seek the welfare of her family materials;</p> <p>2. In marriage or ‘rampanan kapa’ pick up of the bride so maintained their traditional values and this is very evident in the implementation of home wedding ceremony women;</p> <p>3. Marriage in Toraja society is something sacred to that when a person has married it will be a new household or ‘tananan dapo’</p>

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Table 2

The social Values in Folklore and Toraja Landorundun and Implementation in Community Life Toraja

No	Social Values	Implementation in Community Life Toraja
1	Long hair is a symbol of wealth and beauty of women	Women Toraja has potential (assets and lure) outstanding to be maintain and preserved a better life (welfare)
	Hair as a symbol of the relationship between ethnicity, as a tool/media in wich the relationship with the outside world which can occur	What was done by our ancestors or 'dipondok nenek todolo' very likely us preserve, especially in the process according to the Toraja traditional marriage. If the traditional values that have been applicable hereditary can be fatal, which resulted in a marriage is not eternal or result in offspring that are less than perfect.
	Their value in the mating process called Toraja Language 'ma'rampanan kapa''	Kapa' which means a clean white cotton, neither doe the marriage should be sacret.
	Value of marriage Landorundun not necessarily accept the king's fiancée. There should be parental consent to marry	Seemed in rejection if the mother marries the king. The community is still searching a matching pair (family equivalent)

Table 3

The Psychological Values in Folklore and Toraja Landorundun and Implementation
in Community Life Toraja

No	Psychological Values	Implementation in Community Life Toraja
1	Mother's love is eternal	Perfect child (not disabled) make parents be respected, conversely handicappe child in the family are considered the parent fault.
	Strengge events	Always given meaning through the smart – interpretation dreams
	Marital affairs is still a family affair, especially parents	Before accepting the fiance need to find a family background of each. Who is it?
	Descrimination to parents	Handicapped child in the family is considered tha parents fault
	The bride usually located in the back room of the house Toraja (in sumbung)	Women have self-esteem, wich should be respected, because the men who proposed marriage to women
	Women who already spoken by men in marriage, will stay with her husband, and sheller is by the husband and wife.	Women still have the right to choose their residence

E. Conclusion

Based on the analysis of exposure data, it can be conclude the following:

1. Values in the folklore Toraja Landorundun namely, the valeu of education, social, and psychological almost neglected today because of a shiff in the value of the Toraja people , who are concerned with practicality.
2. Those values must be preserved to maintain the identify of the Toraja
3. Implementation of these values as the local wisdom in folklore Landorundun is still visible in the daily life Toraja despite being slightly shifted.

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