



Literary Ecology in *Kongga Owose* Folklore

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Abstract

Ecology and folklore are two different sides of life. Both have to do with different things. Ecology deals with the interrelationships between living things and the environment, such as land, water, plants and animals. While folklore is a part of life events in nature related to humans, nature, animals and plants that are passed down from generation to generation, from generation to generation in various shades of life and culture. The folklore of *Kongga Owose* implies three different stages of life, namely (1) the heyday of *Kongga Owose*, (2) the interim period, and (3) humans (Sorume people) fought against *Kongga Owose*.

Keywords: literature, ecology, *Kongga Owose*

A. Introduction

Literary ecology is a branch of science that pays special attention to nature and its preservation through literature. Ecological literature presents stories, the stories in which specifically reviewed the role of literary works in preserving nature and the ecosystems that exist in it. Literary ecology presents ways of preserving nature differently. If agricultural and forestry extension agents work directly to give understanding to the community about the importance of nature conservation, then literary ecology presents nature conservation through stories, legends, fables, stories, short stories, novels and drama. Nature conservation efforts are carried out differently, in a nuance of literary beauty. Thus, the ecology of literature becomes a means of preserving nature.

Literary ecology works in an indirect preservation of nature. It works through stories that are packaged in such a way as to lead the reader to an understanding of the importance of preserving nature. The narrator inserts parts of the story that lead to directions that readers can understand to preserve nature according to their respective professional fields. He infiltrated delicately and slowly. The readers are not directly burdened to conserve nature. However, morally, the reader is burdened. Because in essence, the understanding and desire that arises from the heart will be stronger than the programs that are launched for the preservation of nature.

Literary ecology can be traced through folklore that is passed down from generation to generation. One of them is *Kongga Owose*, a story from the district of Kolaka. This story presents two knights in his time, *Kongga Owose* as the antagonist and Tasahea as the protagonist. These two figures ecologically represent two sides of life on earth, namely *Kongga Owose* which is a representation of the wild, and Tasahea which is a representation of society (Mekongga). The existence of *Kongga Owose* for the community is a big threat. This is due to the story that *Kongga Owose*, who had conquered all community pets, began to divert threats to humans. This has caused unrest for the community. Every time humans are in a state of anxiety because *Kongga Owose* knows no time. Every time he feels hungry, he will look for prey. This condition encourages people to design a strategy to protect themselves from the threat of *Kongga Owose*. This design is going well. The community chose Tasahea as the target of *Kongga Owose*. He was placed in a broad field (Bende). Not long after, the sky became dark. A sign that *Kongga Owose* has come. Seeing Tasahea who was in the vast field, *Kongga Owose* swiftly immediately devoured him. However, unfortunate fate must befall him. Before reaching Tasahea, *Kongga Owose* was stabbed by sharpened bamboo attached to the surroundings. Without thinking, Tasahea took advantage of the opportunity to trace *Kongga Owose*. Feeling himself threatened because of the spear thrust of Tasahea, *Kongga Owose*, used his remaining strength to fly back. However, unfortunate fate, *Kongga Owose* could not last long. He finally fell on a high mountain, the mountain Mekongga.

The story of *Kongga Owose* ecologically represents two disturbed ecosystems, namely humans and animals. Humans in general represented by Tasahea, specifically the Mekongga people, won by defeating *Kongga Owose*. This means that humans have defeated the power of the universe. On the other hand, animals, the universe represented by *Kongga Owose* was on the side of the defeated. This defeat impacts the disruption of the entire ecosystem (animals, nature and humans). The defeat of *Kongga Owose* gave glad tidings to humans about the defeat of the wilds which encouraged humans to freely exploit animals and the universe. Humans are no longer reluctant to hunt animals and illegal logging in the forest. Humans in the short term can meet their needs. However, unconsciously, humans create potential for long-term disasters.

B. Literature Review

There are some basic concepts that need to be advanced to support understanding of ecology and folklore. These concepts are stated below.

1. Literary Ecology

Literature is a unified concept in human life that is always related to the needs of his life. Literature belongs to everyone who thinks. Almost every time humans actually literature. In everyday communication sometimes humans have literature. Even with yourself when doing reflection, humans also write. Especially when humans have spoken with the need for self-actualization, literature is always there.

Literature is a necessity of life. Humans often negotiate with the environment in processing literature. these negotiations often bring up new cases. Manshur (2005: 244) illustrates that literary research from case studies will focus on specific cases only. When examining the ecology of literature, of course the case will be led to the relationship of literature, humans and their environment. Literary ecological research can raise the case of literature with its surrounding environment. Sometimes it often happens that humans want to conquer the environment. The needs of human life are integrated with the values of literary supporters. In addition to environmental influences in the form of natural, social and artificial environments, they are strongly integrated in the decisions taken by humans in meeting their needs.

Ecology can be defined definitively as a scientific study of the patterns of relationships, plants, animals, and humans with each other and on their environment (Harsono, 2008: 31). Ecology is the science of organisms and their environment (McNaughton and Wolf, 1998: 1). The state of the natural environment that has an influence on literature and the needs of human life also affects education as one of the needs of human life. In relation to literature, a change in the natural environment (ecology) will also be able to make people adjust their various ideas, for example about cosmology, art politics, education and so forth.

Literary ecology is thus a way of looking at environmental issues in a literary perspective. Or vice versa, as understanding literature in an environmental perspective. Literary ecology studies how humans adapt to their environment. A feature of literary ecology is the concern about adaptation at two levels, (1) relating to the way the literary system adapts to its total environment, and (2) as a systemic adaptation concept, attention to the ways intuitions in a

literature adapt and adapt to each other. Literary ecology requires that adaptation processes will be seen in how the emergence, maintenance, and transformation as literary configurations (Endraswara, 2016: 17).

2. Folklore

Folklore is one of the cultural heritages of one ethnic group which was passed on orally from generation to generation. Folklore utilizes the ability of its storytellers to be transmitted to a generation below it. This cultural heritage has been known by a nation since pre-script. They use the skills and power of memory to record the events told by the narrator to a generation. In this cultural inheritance, folklore is often played out to children by mothers / fathers or teachers at school. Folklore contains things that are exemplary or teachings in life, such as good is rewarded with good and evil is rewarded with evil. Folklore is a story full of elements of moral teaching and education that is applied with pure values. This education and teaching follows events that apply to the character in the story (Che Rahima Che Razak, 20013: 121).

3. Mekongga as the Background of *Kongga Owose* Folklore

Tracing Mekongga as a setting of folklore can be traced through the Tolaki tribe inhabiting the regions of Kendari and Kolaka. The Tolaki people who inhabit Kendari and surrounding areas are called To Konawe. The Tolaki tribe who inhabit the Kolaka region are called To Mekongga. However, the customs of To Konawe and To Mekongga are in principle the same. Likewise, the language used is Tolaki.

Before the Tolaki tribe inhabited the Kendari area and the Kolaka area, it was suspected that there was a previous resident who inhabited the area, namely To Laiwoi who settled on the coast of the Konawehe river. They live in stone caves and live on farms and hunted animals. Their numbers are very small and live in isolation between one family and another. Then came a group from the north called the Tolaki tribe. At first they consolidated in a place called Andolaki to conduct expulsion of the natives. From Andolaki they urged the natives to follow the flow of the Konawehe River. This native population was pushed to the Moronene area. Since then, the Tolaki tribe have occupied this area until now.

Regarding the history of location growth as mentioned above, since the Dutch era (+ _ in 1915). A highway has been made connecting Kendari-Kolaka. Therefore, the people living in the two small villages of Anggopiu and Moorehe were moved. Next, they made settlements along the highway near the Konawehe river. The location of the new village is called Tawarotebota which is derived from the word tawaro 'sago', tebota 'broke'.

After the Uepai people came to that place, the Dutch appointed the community leader who came from Uepai because historically, this village was the origin of the nobility. The appointment and appointment of the leader is based on descent, courage and ability. In entering the round of nationalist movements the structure of government organization was controlled by the Dutch. Uepai was made a district that oversees several small villages such as Ameroro, Rawua, Tawarotebota, and Langgomea led by a female nobleman (Takasi, 2012: 19-22).

4. Literature Studies Can Also Apply a Model of Approach to Ecology

According to Krebs (in Leksono, 2007: 7) in ecology, the phenomenon of the relationship between living things and the environment can be explained by three approaches. First, a descriptive approach to explain ecology with natural factors (habits, behavior, and interactions between organisms and associated with the collection of vegetation on earth. Second, functional approach explains ecology with emphasis on dynamics and causal relations and analyzes common common problems exist in different ecosystems Third, the evolutionary approach describes organisms and their interrelationships as a product of evolutionary history. For more briefly, the descriptive approach asks about "what", the functional approach asks about "how", and the evolutionary approach asks about "why". this approach can be applied in ecological studies of literary works Descriptive approach is used to describe ecological elements in literary works Functional approach is used to analyze the way ecological elements exist in literature. to analyze the causes of ecological elements in literary works. Thus, the three approaches can be used to analyze ecological aspects in literary works comprehensively.

C. Methodology

There is a section that needs to be stated related to the research methodology. These sections are as follows.

1. Types and Research Methods

This type of research is library research. Meanwhile, the method used in this research is descriptive qualitative method.

2. Data and Data Sources

This study uses written data in the form of words, phrases, sentences and paragraphs in the *Kongga Owose* folklore. The data source in this study is a book collection of Southeast Sulawesi Folklore written by La Ode Sidu Marafad.

3. Data Collection Techniques

Research data collection using literacy techniques and literature review. This technique uses researchers as instruments (human instruments) to carry out activities of reading carefully, directed and thoroughly both the source of data and sources of research literature.

4. Data Analysis Techniques

Data analysis is based on the direction of the study of literary ecology that emphasizes the process of literary cultural adaptation to the natural environment that seeks to achieve more precise specifications regarding the relationship between all human activities, biological transactions, and certain natural processes into the ecosystem. This was done mainly to find the relationship of cultural adaptation in *Kongga Owose* folklore.

D. Findings and Discussion

Ecology and folklore are two different sides of life. Both have to do with different things. Ecology deals with the interrelationships between living things and the environment, such as land, water, plants and animals. Whereas folklore is a series of life events in nature related to humans, nature, animals and plants which are passed on from generation to generation, from generation to generation in various forms of life and culture.

Although ecology and folklore are two different sides of life, they are difficult to separate. Folklore needs an environment to be data to process stories. He lives in an environmental setting but is not fully bound. Folklore lives in an ecological system. Folklore and ecology like a plant. Plants need living resources from the environment and affect the environment. Likewise the environment influences plant growth and development. Folklore cannot be separated from the environment. It is a bias emitted by environmental conditions. If the environment is healthy, folklore also lives healthy. However, if the environment is chaotic, folklore still lives healthy. Folklore does not dissolve in chaotic environmental conditions. In fact, chaotic environmental conditions can be a means for folklore to grow and develop rapidly.

Folklore can be a representation of the ecological conditions of an era. Humans at certain times can tell the ecological situation through folklore, fairy tales, legends, fables and other stories. A narrator intentionally and consciously uses certain symbols to describe the conditions of nature, the environment, and the ecosystem that is in them. Symbolization can be in the form of naming certain characters, settings, objects, or animals that can refer to certain regions, traits, and ethnicities.

Folklore representing ecological symbols can be traced to *Kongga Owose*. This story is one story that is very familiar with the people of Kolaka district. This story tells of the hero of Tasahea who is said to have succeeded in killing *Kongga Owose* who was troubling the people at that time. Public concern is caused by the case of *Kongga Owose* who is hungry every time to prey on domestic pets residing in Sorume peninsula, Kolaka. The climax of concern occurred when the pets of the community began to step in, *Kongga Owose* slowly turned his attention to humans. He preys on humans who pass through the vast fields of Bende. People become afraid of traveling to make a living to make ends meet.

Citizens' concerns encouraged them to hold deliberations to conquer Owga Kongga. Then one of the powerful youths heard from the land of Loea, whose name was Tasahea. The residents immediately consulted, planning a scenario to destroy Owga Kongga. After a tough discussion, they agreed on a way to conquer *Kongga Owose*. Tasahea used as bait for *Kongga Owose*. Surrounded by bamboo that has been tapered. Not long after the deliberation, the atmosphere darkened, a sign that *Kongga Owose* was coming soon. However, this time the unfortunate fate of *Kongga Owose*. When he was about to prey on Tasahea, he was precisely impaled on bamboo that was planted around Tasahea. Tasahea took advantage of *Kongga Owose*'s weak condition. He immediately speared *Kongga Owose*. Tasahea agility to position *Kongga Owose* can not continue the mission, prey on Tasahea. He flew again despite being injured until he finally fell and died on a high mountain. The event named Tasahea a hero. The

cheering community celebrates the success of Tasahea. After that event, the community lived quietly without interference from *Kongga Owose* again.

The illustration of the story above shows that Tasahea is a hero to the Sorume people. He is enshrined as a smart, intelligent, agile, and brave person. He has brought peace to the people of Sorume. Society free from the threat of fear from *Kongga Owose*. The community has also resumed activities as usual. Search for their lives peacefully and safely.

However, it is worth remembering that the proclamation of life does not stop there. There are still life cycles that need to be studied more closely. Not merely eliminating *Kongga Owose* then all life stages end there. Life is like a wheel that never wears out. It rotates. Make a change in seconds, which changes to seconds, seconds to minutes, minutes to hours, hours to days, weeks, months, years, centuries and so on. Until the rotation arrived at one point. That generation dies and changes again to a new generation. And so on.

Kongga Owose folklore implies three different stages of life. The first life stage is the heyday of *Kongga Owose*. Nature is very difficult to conquer. Ekosistem and wild nature is still so powerful to master the side of life in nature. So strong is the power of the ecosystem and the wild that it threatens human life. It was found in the symbol of the Owga Kongga, which began to turn its attention to humans after the animals that were used to prey began to move. The second life stage is the period between. This period was marked by the existence of human thoughts that began to be intelligent. This is marked by the efforts of humans to protect their lives from the ferocity of *Kongga Owose* which is carried out through deliberations. The meeting then agreed on Tasahea as a bait to lure *Kongga Owose* down. The third life stage is the time of Tasahea, which represented the Sorume community to fight against *Kongga Owose*. This effort led to the misfortune of *Kongga Owose* who was impaled on bamboo which had been installed by residents around Tasahea. After *Kongga Owose* was impaled, Tasahea exploited this condition to spear *Kongga Owose*. After *Kongga Owose* had been speared many times, he could not survive and continued the mission of preying on Tasahea. He was forced to fly away from Tasahea to temporarily postpone his death. However, the spear wound on his body could not make it last long. He fell and died on a high mountain in the land of Sorume. The death of *Kongga Owose* is ecologically a symbol of the end of the rule of the wild and all the ecosystems in it. Power is taken over by humans with all their cunning, intelligence and modern life through the leadership of Tasahea.

The death of *Kongga Owose* is also ecologically a symbol of the powerlessness of nature in the face of human action. Through the heroism of Tasahea that was raised through deliberation and consensus by the community, the guerrilla community conquered nature. Tasahea is thus a symbol of authority, power, greed, murder, and destruction. As a ruler, Tasahea gained legitimacy from the people on the pretext of gaining security. He was given the task by the community to destroy *Kongga Owose* who was considered to disturb the peace and security of the population in meeting their daily needs. The task was carried out well by Tasahea. As a result, he succeeded in wiping out *Kongga Owose* through underhanded tactics developed jointly by Tasahea and the community. *Kongga Owose* was eliminated. The people feel peace and security. However, behind all that, there is a greater thing that again threatens people's lives.

Kongga Owose is ecologically a symbol of animals, forests that can still function as a refuge for various animals to rejoice, water reserves and sources of life for the community. The death of *Kongga Owose* indirectly is a legalization of the destruction of nature, the destruction of various animals. *Kongga Owose* as a symbol of animals is a leader for the small birds below. When it can be destroyed, other small birds can easily be eliminated. As a symbol of animals, the death of *Kongga Owose* is a legality to destroy others, such as illegal logging and so on. the death of *Kongga Owose* indirectly is the weakening of the power of nature to carry out its function as a regulator of water reserves and sources of life in the future.

Literary ecology is not direct in efforts to preserve nature. He did not want to step in and take over the duties of agricultural and forestry extension workers who had been given legitimacy by the state. However, the methods carried out in it are concrete actions that need to be done by the community.

Literary ecology as an effort to preserve nature can be traced through the story of *Kongga Owose*. That effort can be traced through one of a series of events in it. The vulnerability of the event was that after Tasahea speared *Kongga Owose*, she suffered pain. This condition causes *Kongga Owose* unable to continue the mission of preying on Tasahea. *Kongga Owose* tried to save himself in the injured condition. That said, Tasahea's spear aimed right at her heart. In an injured condition, he made a rescue. He flew through Pomalaa, Ladongi, Torobulu, Amesi, Malili, Maniang Island and fell on a high mountain, Mount Mekongga.

The event of *Kongga Owose* to save itself implies ecological symbols. During the Owga Kongga flight, after being speared, there was blood that clotted. That said, blood clotted black to become a symbol for these areas have abundant natural wealth. This condition encourages the efforts of scientists today to conduct more in-depth research on areas traversed by *Kongga Owose* flying after being speared.

The activities of *Kongga Owose* who flew after being ecologically spearheaded gave information about the natural conditions in which it passed. The results showed that these areas contained abundant natural resources and natural resources. Researchers have been able to prove the existence of these areas have high levels of nickel content.

The illustration above shows that *Kongga Owose's* folklore provides information about the natural wealth possessed by the earth Sorume. This can be seen in the two regions mentioned in the story, such as Pomalaan and Malili. Both areas have high nickel content and are ready to be processed. As a result, the two regions are now producing nickel that provides welfare for the community. The second activity of PT which carries out mining activities has contributed greatly to regional development. Nickel processing in these two regions was carried out in an organized manner under the authority of PT Antam for the Pomalaa area and PT Vale for the Malili and surrounding areas. Even information is developing, PT Vale wants to expand its expansion area on the earth Sorume, Mekongga.

The activities of the two miners have significantly affected the welfare of the local people. Mining activities have absorbed a lot of labor. This condition clearly reduces unemployment. Society is slowly succeeding in fulfilling the needs of his life. It can even be said that many residents have a decent life.

Other areas also mentioned in the story are Amesi, Ladongi and Torobulu. In these areas investigations have also been carried out regarding the soil content. The results show that the soil has a decent amount of nickel. Land that has a nickel content in these areas has now been cultivated. However, the processing system carried out in these two regions is not like the nickel content processing conducted by PT Antam and PT Vale. The processing system is very limited. Shipping activities are even carried out by sending nickel-containing soil directly to the receiving areas.

The death of *Kongga Owose* as an ecological symbol representing the universe informs that regions such as Pomalaa, Ladongi, Torobuku, Amesi, Malili, and Maniang Island are under threat. Processing natural resources in the form of nickel in addition to providing welfare to the community also gives an impact that must be watched out by the surrounding community. Nickel mining activities that occur in these areas become a source of threat to the community if it is not matched by efforts to restore the former mining exploitation. The exploitation of land and forests by the miners clearly influences the ecological system around them. When land in these areas is exploited it clearly causes the ecosystem in the forest to be disturbed. The water reserve system is also disrupted. If the mining effort is not followed by improvement efforts, the initial threat that will be experienced by the community will be disrupted water flow. The rivers dry up. The forests are barren. The animals in the vicinity move or perhaps become extinct. In fact this does not merely interfere with ecosystems, water, soil, forests, and birds. Including ecosystems in the sea will also be disrupted if the waste of mining activities directly flowed into the sea.

Environmental conditions that are described ecologically ultimately threaten human life. Although currently the mining effect can still be overcome, the condition occurs slowly but surely. The conditions of animal life that have begun to run away due to mining activities will one day impact on human life. Humans will slowly run away like the death of animal life around the mining exploitation area. So do not rule out the possibility, people who live around Pomalaa, Ladongi, Torobulu, Amesi, Malili, and Maniang Island will leave slowly. Communities around the mining area will fade away slowly, such as decreasing water reserves, depletion of forest conditions, migration of animals and birds.

This condition is an unavoidable condition. An action carried out on nature will obviously affect humans themselves. Whether the effect is negatively charged or positive depends on human friendliness and how to process it. Therefore, there must be a real effort that must be done by policy makers to overcome or minimize the ecological damage caused by mining activities. Each of us does not want people around the mining area to move and be destroyed, such as migrating animals and birds and animals because their forests and land are damaged. We certainly want to survive even in the worst conditions.

The above review clearly shows that folklore is an effective means of conveying the ecological system of a particular ethnic group, nation and ethnic group. As a means of conveying

the condition of the ecological system, folklore empowers natural conditions and events as a basis for composing stories. Through narration, the narrator slides symbols in the form of characters, places and natural symbols that can be digested by the human mind to arrive at an understanding of a state that has occurred, is happening, will occur and the consequences arising from actions in each stage of human life.

E. Conclusion

Folklore can be a representation of the ecological conditions of an era. Folklore representing ecological symbols can be traced to *Kongga Owose*. This story is one story that is very familiar with the people of Kolaka district. *Kongga Owose* folklore implies three different stages of life, namely (1) the heyday of *Kongga Owose*. Nature is very difficult to conquer. Ekosistem and wild nature is still so powerful to master the side of life in nature. So strong is the power of the ecosystem and the wild that it threatens human life. It was found in the symbol of *Kongga Owose*, which began to turn its attention to humans after the animals which normally eat at the start of the steps. (2) the intermediate period, marked by the existence of human thoughts that began to be intelligent. This is marked by the efforts of humans to protect their lives from the ferocity of *Kongga Owose* which is carried out through deliberations. This meeting further agreed on Tasahea as bait to lure *Kongga Owose* down, (3) Tasahea who represented the Sorume community took the fight against Owga Kongga.

Kongga Owose folklore implies a number of things that can show literary ecology, such as the demise of *Kongga Owose* ecologically is a sign of the end of wild power and all the ecosystems in it. Power is taken over by humans with all their cunning, intelligence and modern life through the leadership of Tasahea.

Kongga Owose is ecologically a symbol of animals, forests that can still function as a refuge for various animals to rejoice, water reserves and sources of life for the community. The death of *Kongga Owose* indirectly is a legalization of the destruction of nature, the destruction of various animals.

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