



**LOCAL VALUES PRESERVATION OF *TOROK*
ORAL TRADITION THROUGH EDUCATION
DOMAIN: METAPHORICAL ECOLINGUISTICS PERSPECTIVE**

**PRESERVASI NILAI-NILAI KEARIFAN LOKAL
TRADISI LISAN *TOROK* MELALUI RANAH PENDIDIKAN:
PERSPEKTIF EKOLINGUISTIK METAFORIS**

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Submitted: 13-2-2020, Reviewed: 21-03-2020, Accepted: 01-04-2020

<https://doi.org/10.22202/JG.2020.V6i1.3941>

Abstract

Torok is one of the oral traditions of the Manggarai community which is always spoken in traditional rituals. However, this oral tradition is generally only known by its speakers so is the meaning and values contained therein. In the academic domain, the study about values of local wisdom, especially oral traditions originating from Manggarai, is also rarely examined. This makes this oral tradition and the values in it gradually eroded and unnoticed. Research that is included in the type of qualitative research by utilizing metaphorical ecolinguistic theory aims to describe the local wisdom values, the urgency of preservation, and formulate an appropriate preservation strategy specifically through the realm of education. Collecting data in this study using the method of recording and recording techniques and communication ethnographic interviews. This study uses an extralingual equivalent method and contextual techniques for data analysis. The results showed that in the Torok speech there were values of solidarity, religious, love, politeness, and hard work. Meanwhile, preservation of values through the realm of education can be done by integrating and internalizing these values in learning that includes language, literature and culture in them.

Keywords: *Preservation, value of local wisdom, education, Torok, metaphorical ecolinguistics.*

Abstrak

Torok adalah salah satu tradisi lisan masyarakat Manggarai yang selalu dituturkan dalam ritual adat. Namun, tradisi lisan ini umumnya hanya diketahui oleh para penuturnya saja begitu pula dengan makna serta nilai-nilai yang terkandung di dalamnya. Dalam dunia akademik, kajian tentang nilai-nilai kearifan lokal khususnya tradisi lisan yang berasal dari Manggarai juga sangat jarang diteliti. Hal ini membuat tradisi lisan ini serta nilai-nilai di dalamnya lambat laun tergerus zaman dan tidak diperhatikan. Penelitian yang termasuk dalam jenis penelitian kualitatif dengan memanfaatkan teori ekolinguistik metaforis ini bertujuan untuk mendeskripsikan nilai-nilai kearifan lokal, urgensi preservasi, dan merumuskan strategi preservasi yang tepat khususnya melalui ranah pendidikan. Pengumpulan data dalam penelitian menggunakan metode simak dan teknik rekam serta wawancara etnografi komunikasi. Penelitian ini menggunakan metode padan ekstralingual dan teknik kontekstual untuk analisis data. Hasil penelitian menunjukkan bahwa dalam tuturan Torok terdapat nilai



solidaritas, religius, cintakasih, kesopanan, dan kerja keras. Sementara itu, preservasi nilai melalui ranah pendidikan dapat dilakukan dengan mengintegrasikan serta menginternalisasi berbagai nilai tersebut dalam pembelajaran yang mengikutsertakan bahasa, sastra, dan budaya di dalamnya.

Kata Kunci: *Preservasi, nilai kearifan lokal, pendidikan, Torok, ekolinguistik metaforis.*

1. Introduction

Indonesia is a country with so many islands. Based on data compiled from the website Consulate General of the Republic of Indonesia-Frankfurt Education and Culture section (2017), Indonesia is known to have more than 17,000 islands and 7,000 of them inhabited. Thousands of islands are inhabited by people who have different ethnicities, religions, races, languages, and cultures. According to the Central Statistics Agency in 2010 (in the Portal Informasi Indonesia, 2017) Indonesia has 300 tribes, and or precisely about 1,340 tribes. Besides, in terms of language, the Indonesian nation is known to have 742 languages/dialects (Kominfo, 2013). The diversity of tribes and languages gives rise to various traditions and one of them is oral tradition. Oral traditions are traditions or messages that are sent or forwarded orally and their form is also in the form of oral speech (Vansia, 2014: xiv; Sibarani, 2015: 4).

One of the many oral traditions in Indonesia is *Torok*. *Torok* is an oral tradition from Manggarai Regency, Flores, NTT. *Torok* is an expression arranged in a string of beautiful sentences to express certain intentions to the ancestors and/ or Supreme Being (Deki, 2011: 183; Letuna, 2015: 1). *Torok* is always spoken during traditional ceremonies, in a sacred atmosphere, and the speakers are representatives of the participants of the traditional ceremony. *Torok* is also often referred to as the original prayer of the Manggarai community because *Torok* contains requests, hopes, and expressions of gratitude to the Supreme Being and ancestral spirits. *Torok* is always associated with the life cycle of the Manggarai community in the philosophy of the drum one, *peang* circle which states a unity of relations between the house as a place to live with the circle as land to scavenge for life (Deki, 2011: 183). The closeness of *Torok's* oral tradition to the Manggarai community has been going on since ancient times even before the teaching of religions entered the island of Flores. This indicates that the *Torok* oral tradition is historical evidence of the development of the Manggarai community and contains various values of local wisdom. Supriatin, (2012: 407) also said that oral tradition is a legacy from ancestors who kept many local wisdom, and philosophy of life expressed in the form of language, performances, and traditional ceremonies. Cultural heritage such as this is the wealth of the Indonesian nation that must be preserved and preserved because it stores the identity and cultural roots of the Indonesian nation.

But in reality, the oral traditions of the archipelago that contain various noble values are increasingly eroded by the flow of modernization and the new era of the 4.0 Revolution. Nahak, (2019: 65) said that the current era of globalization is causing changes in society where they prefer a new culture which he thinks is more practical than local culture. Besides, based on data collected from the Research and Development Center in six provinces in 2016, it is known that the number of oral traditions in Indonesia has decreased (Republika, 2018). This shows that the oral



tradition of *Torok* which holds various values of local wisdom of the Manggarai community can also be lost at any time. The first step that can be taken to overcome this is to explore the value of local wisdom contain in the *Torok* utterance. So far studies on *Torok* have not touched on the deepest aspect of a tradition, which is value. Metaphorical ecolinguistics is the study of interactions between language and the social and cultural environment (Haugen, 1972: 325; Gerbig, 2010: 91; Suktiningsih, 2016: 145). In connection with this research, metaphorical ecolinguistics is used to see the relationship between the use of language in the *Torok* oral tradition and the social and cultural environment of the Manggarai community. In ecolinguistics, language is not just nomenclature, but the language has a certain set of words as a clue that words are an important part of a culture (Mulyadi, 2014: 93). The next step that can be done is to look for ways to preserve these traditions through various domains that can reach various levels of society, especially the younger generation.

Based on the various facts and descriptions above, this research aims to (1) describe various local wisdom values in *Torok* speech by utilizing metaphorical ecolinguistic theory, (2) describing the urgency of preservation of local wisdom values of *Torok* oral traditions through the realm of education, and (3) describe the strategy of preservation of local wisdom values of the *Torok* oral tradition through the realm of education. The realm of education is the focus of the means of preservation of local wisdom values because education is the main vehicle in addition to the family being able to build the character of the nation's successors. Education is expected to be able to give intensive attention to the process of self-development of students (next generation) in all dimensions of their lives (Susilo & Irwansyah, 2019: 2). This is also in line with the opinion that local wisdom internalized in the world of education becomes an alternative to develop student character as a strong bulwark of the current of globalization which has more or less begun to change the character of the young generation (Hasanah, 2018: 1).

2. Research Methods

This research is included in the type of qualitative research. The substantive data source in this study is the *Torok* utterance which has been transcribed into text and translated into Indonesian (gloss carefully and gloss smoothly) while the locational data source of this study is the area of Manggarai Regency, East Nusa Tenggara Province. Furthermore, the primary data in this study are parts of speech in the *Torok* oral tradition which contain local wisdom values of the Manggarai community, while secondary data are derived from the results of ethnographic interviews. This study uses a record technique for data collection (Sudaryanto, 2015: 203) and is integrated with the ethnographic communication method (Spradley, 2007: 63). The listening method and record technique are part of language research because the data in this study are verbal language, *Torok*, while the ethnographic communication method is used because the characteristic of ethnographic research is recording, which is when a researcher wants to collect data in a culture (*Torok's* oral tradition of society Manggarai), researchers collect data while analyzing data at the study site. This helps the process of interpreting data and helps researchers in formulating appropriate preservation strategies.



The object of this research is the value of local wisdom in the oral tradition of *Torok*. In this study, researchers acted as key instruments and used interview instruments. The data analysis method was carried out using the extralingual equivalent method (Mahsun, 2005: 120) with contextual techniques (Rahardi, 2009: 36). The extralingual equivalent method is one method of analysis in linguistics that connects language as data with something outside of language (Mahsun, 2005: 120). The language in this study is the *Torok* oral tradition itself while the thing outside the language is the social and cultural context of the Manggarai community which implicitly or explicitly influences language.

3. Results and Discussion

In line with the objectives of the study, in this section, the researchers present the results of research related to (1) the value of the local wisdom of the Manggarai community contained in the *Torok* oral tradition, (2) the urgency of preservation of the local wisdom value of the *Torok* oral tradition, and (3) how to preserve the wisdom value local *Torok* oral tradition.

Local wisdom can be interpreted as the social and cultural order of the community in a particular region, it can be in the form of knowledge, norms, regulations, and skills to meet the needs of collective life and bequeathed from one generation to another (Hidayati, 2016: 40). Another opinion was also expressed by Sitompul & Simaremare (2017: 24) according to the two experts, local wisdom is all forms of policies and teachings that can guide human behavior in life in ecological life. Based on this description, it was concluded that local wisdom is a mirror of the reality of the community which can encompass all forms of knowledge, values, and customs inherited from ancient times. The values reflected in the *Torok* oral tradition as one of the local wisdoms of the Manggarai community are as follows.

According to the *Kamus Besar Bahasa Indonesia dalam Jaringan* (2016) solidarity can be interpreted as the nature or feeling of solidarity; the nature of one taste, and the same boat; friend loyal feelings. This refers to the understanding that solidarity is a form of togetherness, cohesiveness, solidarity, sympathy, empathy, and tolerance of a group of people. Hasbullah, (2012: 239) also said that the values of social solidarity in the community are generally expressed with them (the community) feeling to have the same role so they must help each other when completing work. The spirit of togetherness or social solidarity of the citizens of this community is usually shown by their willingness to sacrifice, both sacrificing materially, time and energy. In the *Torok* oral tradition, the value of solidarity can also be seen through the utterances in it. This is proven through the following data excerpt.

Data 1: *Hitus dé ngasang toambo dami anak dité, lawang taé de asé, kaé don, amang don. Te nenggitu kolé taé de sanggén weki ata lonto torok locé ca dami oné mai gula ho'o.*

Itulah tuturan kami anakmu, beserta tuturan dari adik, kakak-kakaknya, paman-pamannya. Begitu juga tuturan dari semua orang yang duduk bertutur di satu tikar pada pagi ini.

Itulah permohonan kami orang tuanya beserta semua adik, kakak, dan



paman dari anak kami ini. Begitu pula ungkapan dari semua orang yang berkumpul di sini pada pagi hari ini. (That is our request from his parents and all the younger siblings, brothers and uncles of our child. The same is true of all the people who gathered here this morning.)

Context:

This data is a quote from *Torok Manuk Céar Cumpé* (traditional Manggarai community ritual that is private to give custom names to a baby). This data is part of the time when the *Torok* speaker conveys that the prayers and requests made in the traditional ritual are representative of all families and all people present at the event.

In data 1 above, the value of solidarity is reflected through the whole utterance which illustrates that on that day those who attended and attended the traditional event were not only small family members (fathers, mothers, and sisters) of children who would be given a custom name but all large families and relatives who live in the village. The *Torok* speaker who acts as *mu'u tungku lema emas* (a person who is good at speaking and becoming a bridge) conveys requests from all participants of traditional ceremonies present on that day to the Supreme Being, Lord the Owner of Life (*Mori agu Ngaran*) and ancestral spirits (*Empo Ame Wura Agu Ceki*). Requests from all of these families were conveyed during the *Rahirite* in which representatives from each kinship and family line delivered prayers and hopes for the child to *Torok* speakers and then recited in *Torok* form by *Torok* speakers. This shows that the existence of a mutual relationship based on a sense of belonging (brotherhood) moves the Manggarai community to gather and together plead that a child who has just been born is always under God's protection. The baby was not the biological child or biological family of all the participants present, but because of the feeling of belonging, the relatives also prayed, gathered, and followed the traditional rite.

Bera (2016: 198) said that the term religious as a religious root word is synonymous with trust, belief in God, belief in supernatural powers that surpass human ability. According to him, religious values give inner awareness to humans to do good. This religious value is related to the relationship between humans and God (vertical), the relationship between humans (horizontal), and the mutual relationship between humans and nature (Bera, 2016: 198). Three other experts, namely Sari, Mustofa, & Munaris, (2018:1) also said that religious values have eternal or unlimited nature, and trust from within an individual is the source. So it can be concluded that religious values are values based on the belief that there is supernatural power over humans and humans can manifest it by building good relationships with God, others, and nature as God's creations. In the *Torok* oral tradition, this description and inculcation of religious values can be seen through the following data.

Data 2: *Kudut isé kolé oné loléng lakod, londang ného peti kongkars. Nggitu kolés lako camad, lanar ného peti satar, mai cé'é mbaru Dite Mori agu Ngaran. Neho kéta nai agu ati Dité Mori Yesus ata pantil ami lawa serani oné temu tana lino. Landing ité Mori ata Naring pu'ung no main agu tédéng léng, amén.*
Agar mereka juga ketika berjalan bersama beramai-ramai seperti burung pipit.



Begitu juga ketika berjalan bersama banyak seperti burung yang ada di ladang yang luas, dating ke rumah Dikau Tuhan Sang Pemilik Kehidupan. Seperti hati Mu Tuhan Yesus yang menciptakan kami umat Katolik di dunia ini. Karena Dikau Tuhan yang kami puji hari ini sampai selama-lamanya, amin.

Semoga ketika berjalan mereka selalu bersama. Semoga ketika akan ke gereja, mereka juga datang beramai-ramai. Semoga hati kami umat-Mu, sama seperti hati-Mu. Karena Engkaulah Tuhan yang kami puji, hari ini sampai selama-lamanya, amin. (Hopefully, when they walk they are always together. Hopefully, when going to church, they also come rollicking. May our hearts be your people, the same as Yours. Because You are the Lord whom we praise, today forever and ever, amen.)

Context:

This data is part of the *Torok Taé Persembahan Perkawinan*. This data is said by a *Torok* speaker who is appointed by both families (the bride and groom) during a marriage rite at the Manggarai Catholic Church.

In data 2 above, religious values are reflected through speech that illustrates the form of hope of the two families so that their children who have just been united by the Sacrament of Marriage in the Catholic Church are always together, faithful in joy and sorrow and they become 'light' for others (expressed in the form of simile *londang ného peti kongkarsdan lanar ného peti satar*). In addition to requests and hopes for the bride and groom, speakers *Torok Taé* also expressed hope that all the people present at the Eucharistic celebration were given grace in their hearts so that they were always filled with love and forgiveness like the heart of the Lord Jesus or in Manggarai language parallelism with the term *Mori Kreang*. This statement shows the longing and appreciation of the Manggarai community towards supernatural figures who have abilities above humans (Nesi, 2018: 105) namely God the Owner of Life.

Love can be interpreted as feelings of love and true love while love means feelings of love (KBBI, 2016). These two words combined into love have the same characteristic, which is a form of affection for others. This understanding shows that the feeling of love is a process of giving and not receiving. In the *Torok* oral tradition, the value of love or giving wholeheartedly is also seen through the following data.

Data 3: *Kudut ami kali camakm onto wa cama kéta hese etagm, nenggitu kolé oné mai mosé leso-leso dami Mori, téng koé lité sehat weki agu wakar te haéng koé lami kawé, manga koé pagat, te mangan koé hang bara wéngko wekigm.*

Untuk kami saja yang sama-samaduduk di bawah, sama-samaduduk di atas, begitu jugadalam kehidupan kami hari-hari kami Tuhan, berikanlah kami kesehatan raga dan jiwa untuk mendapatkan oleh kami adanya jengkal, untuk adajugamakanan pembungkus badan kami.

Semoga kami semua yang masih berada di duniaini, semoga kami senantiasa diberi kesehatan dan dilancarkan rezekinya. (Hopefully, all of us who are still in this world, may we always be given health and sustained sustenance)



Context:

This data is a *Torok Taé Persembahan* (speech when there is an offering at the Church). These utterances are spoken during the rite of offerings at the Manggarai Catholic Church (during Christmas mass) by *Torok* speakers and contain a request that all Catholics who are still in this world always be given adequate health and sustenance.

Speech in data 3 above, illustrates a request submitted by a *Torok* speaker so that the lives of all people are given both mental and physical health so that they can obtain sufficient sustenance. This shows that in any situation, Manggarai people always pray for one another. Implicitly, the speech also contained a gift in the form of prayer so that the people present could make a living to give to others and their loved ones, especially the family.

According to Asti Purwati (in Martono, 2016: 471) politeness is the attitude or behavior of someone who shows that he upholds the values of respect, respect, humility and have noble character. This attitude is a priority in social life because by being polite to others can produce peace and tranquility. One concrete goal of this attitude is to be respectful to others such as by communicating or speaking using language that is not degrading to one another. In the *Torok* oral tradition, this inculcation of courtesy is also seen through the following data.

Data 4: *Kudu émé labar éta natas kami ramak kéta haé ata mancak taung tara, nggitu kolé émé lonto golo, bombong ného wéla lokon, lo'o taung pau tombo agu haé golo.*

Sehingga ketika bermain di lapangan tidak bermasalah dengan orang di sekitar, bersih semua wajah, begitu juga jika duduk bersama mekar dengan sempurna pandai bertutur kata dengan sesama.

Semoga kami saling menghargai satu sama lain sehingga tidak ada perpecahan di antara kami. (May we respect each other so that there is no division between us)

Context:

This data is an excerpt from part of *Torok Penti*. *Penti* is a Manggarai community's communal traditional ritual to express gratitude at the turn of the year. For the Manggarai community, the change of the year is not the turn of the year, but after the harvest and change of the planting season is finished.

In data 4 above, there is a hope that while still in this world (metaphorically with the word *natas* or yard) humans in general and the Manggarai community, in particular, must always be polite to others and respect one another as by being polite while speaking and behave. Explicitly, this speech teaches the Manggarai community, especially today's society, to always uphold polite manners so that there is no division in their social life (illustrated by simile *bombong ného wéla lokon, lo'o taung pau tombo agu haé golo* which means prosperity and peace in social life).

According to Hariyoto (2010: 99 in Handayani & Sumaryati, 2014: 31) work can be interpreted as striving diligently or sincerely to achieve success and not knowing despair. This is also in line with the opinion of Elfindri, et al., (in Sulastri & Alimin, 2017: 158) which states that hard work is the nature of a person who never gives up and



a strong desire in trying to achieve dreams that are aspired. Based on this understanding, it can be concluded that hard work refers to one's efforts which are carried out seriously without tiring until finally reaching the expected goals. In the *Torok* oral tradition of the Manggarai community, portrayal and inculcation of the value of hard work is also shown through the following data excerpt.

Data 5: *Ai bo ré'ang ata polin ga, cai olo gi, kaling manga kin ré'ang ata mésén oné mai dolong molor dé ngasang anak dami.*

Karena tahap yang sudah, telah sampai di depan, ternyata masih ada tahap yang lebih besar dari yang dinamakan mengejar kecakapan dari anak kami.

Karena tahap yang sebelumnya telah selesai, anak kami bertekad untuk memulai tahap yang lebih besar untuk menggapai cita-citanya. (Because the previous stage has been completed, our child is determined to start a bigger stage to reach his goals.)

Context:

This data is part of the *Torok Wuat Wa'i* speech or the private ritual of the Manggarai community to send a child to go overseas to reach their goals. In general, this ritual is performed for a child who has just finished high school and is about to enter college.

In data 5 above, the value of hard work is reflected through speech that explicitly explains that there will be a new and bigger step in the child's life. This is also made clear by the context of the data which shows that this data is part of the *Torok Wuat Wa'i* or traditional rituals when a child wants to go abroad and seek knowledge at the tertiary level of education (college). For the sake of success, a child is willing to be far away from his parents and start living independently in a foreign land. Besides, the determination of the child to go abroad (symbolized by the slaughter of a white chicken in a traditional ceremony) is a tangible manifestation of a strong will in trying for his goals and ideals. This willpower is a concrete form of hard work. Through this data, the Manggarai community is taught to always work hard to arrive at success.

Based on the analysis and interpretation of data on the values of local wisdom above, it is known that in the oral tradition of the Manggarai *Torok* community, there are noble values that should be preserved such as the values of solidarity (data 1), religious (data 2), love (data 3), politeness (data 4), and hard work (data 5). These values are obtained by looking at the relationship between the languages in the *Torok* speech with the social and cultural context of the Manggarai community as the owner of the culture and the knife of analysis to see the relationship is metaphorical ecolinguistics (Haugen, 1972: 325). In the five data above, it appears that the Manggarai community tends to symbolize something with something else such as through parallelism, simile, expressions, and certain metaphors whose context is outside the language itself. This is in line with the opinion of Mulyadi (2014: 93) which says that in ecolinguistics, language is not merely nomenclature but language has certain word sets as a clue that words become an important part of a culture.

In the five data above, several utterances contain certain expressions, similes, metaphors, and parallelisms. The various styles of language are one of the entrances to



express the values of local wisdom contained in a speech. This is in line with the opinion of Sitompul & Simaremare (2017: 29) which says that cultural values can be revealed through established lines of expression, grammatical systems, and lexicon available in the mother tongue. The phrase can be interpreted as a group of words or a combination of words that declare a special meaning (KBBI, 2016). In data 1, data 3, and data 5 there is a combination of words that want to express another purpose. In data 1, for example, there is the phrase *sanggén weki ata lonto Torok locé ca dami oné mai gula ho'o* which when translated as "all bodies that sit talking to one of our mats" but the phrase refers to the description of people gathering at that place to jointly support the term or request in the traditional ceremony while the only speakers are *Torok* speakers (one person). The phrase "sitting on a mat" refers to the symbol of blessing and togetherness of all participants of the traditional ceremony that is present ("sitting on a mat" is the customary habits of the Manggarai community) and the request submitted by a *Torok* speaker is representative of the expression of the request from the participants of the traditional ceremony.

Next is a simile, the simile is a link that compares two things that are essentially different but are considered to contain similar aspects, expressed explicitly with words like (KBBI, 2016). This is in line with the opinion which says that similes are expressions with explicit comparisons expressed by prepositions or connectors, such as, like, like, etc. (Tim Dunia Cerdas, 2013: 253). In summary, it can be said that simile is a collection of words or sentences comparing two different things so that it becomes the same by using explicit comparison words. Data 2 and data 4 show that *Torok's* speech also uses a simile to compare one thing with another using explicit comparison. In speech 4, for example, there are speech *londang ného cask kongkars* and *lanar ného satar* crates which when translated as "rollicking like a sparrow". When related to the context, this speech is the hope of parents so that the bride and groom who will receive the Sacrament of Marriage are expected to be good bearers for others and as a mobilizer so that the people around them join together to worship on Sunday like a sparrow that usually flies together in large numbers. This is inseparable from the social context of the Manggarai community, which is predominantly Catholic, with almost 95% (Robert Mirsel in Deki, 2011: 62). Once again this shows that the social and cultural context of the Manggarai community greatly influences the meaning and expression of values in a speech.

The above description proves that through the expressions conveyed in certain customary habits as the cultural context of the community there are values of local wisdom from the community itself. This is in line with the opinion of Dharmojo (2005: 27-28) which says that a symbol is an object or physical, actions, events, all accompaniment music that has or contains a conception that is made conventionally and is recognized jointly by the community owner. The existence of instilling values through speech in the *Torok* oral tradition is also in line with the opinion of Affandy (2017: 198) who said that ethics and moral values, in general, can be seen through local wisdom in the form of oral literature such as proverbs and proverbs, folklore, and manuscripts taught down- hereditary. The means of inheritance as told by Affandy are generally passed down through language.



In the description of the values above, we can also see the expression of the Manggarai community to declare the Supreme Being. Based on the results of an ethnographic conversation, it is known that because of seeing visible reality, people create a term like Lord the Owner, *Baté Jariagé Dédék* (who negates and creates), *Parn awo kolep'n sale* (which makes the sun rise in the east and set in the west), *Amé rinding mane Iné rinding wié* (the father who watches at night and mother who guards at night), *tanan wa awing éta* (land below and clouds above). Parallelism phenomena like this are in line with the opinion of Saussure (1974 in Mahadi & Jafari, 2012: 230; Kramsch, 2008: 238) which says that language is a sign system in which all phenomena in society are conceptualized by signs, namely language. The markers that Manggarai people see in their environment are natural wealth, sunrise and sunset, father and mother who always take care of their children, and land and clouds that are below and above humans in daily life and then make a mark in a form of parallelism to refer to the owner of all that. Because the understanding of people who believe that these things are not man-made.

The above description is in line with Ernst Cassirer who said that humans are animal symbols, which are creatures that use symbols and through symbols, they try to overcome life's difficulties and ignorance (Hariyono, 1996: 43). The similarity of views and ways of thinking of the Manggarai people in ancient times gave rise to concepts in the form of symbols taken from the surrounding environment and passed down through generations through language. This shows that in the frame of "language in ecology" language can describe the ecology or environment around and in the study of metaphorical ecolinguistics "language as natural ecology" is integrated with other approaches such as symbolic ecology, socio-cultural ecology, and cognitive ecology (Stibbe, 2015: 7-8). The concept of language environment metaphorically shows that the environment is understood as a language user community and as one of the language codes, because according to Haugen the ecology of language is determined primarily by those who study it, use it, and send it to others (Haugen, 1972: 325). Haugen's statement shows that the true environment of a language is the people who use it as one of the codes and the best way to understand the language is to understand the people.

In the introduction, it has been explained that Indonesia is a very diverse country where people are very diverse. This diversity brings two impacts at the same time, on the other hand, it has a positive impact, namely as national wealth, but on the other hand it brings negative impacts such as the vulnerability of division due to differences. Tempo noted three major tragedies in Indonesia originating from cultural differences, namely the Sampit Tragedy, the Maluku Conflict, and the 1998 Conflict. Besides, Tempo also noted the United Nations statement which said that 75% of the current divisions generally stemmed from cultural differences (people who don't respect differences) (Tempo.co, 2015). This shows that there are still many people who do not understand the essence of cultural differences themselves and how noble the values that are contained in each culture.

This lack of understanding of diversity as something unique and worth preserving must be dealt with promptly. One way that we can do is to instill various values of local wisdom from the local culture (as described in the previous discussion) to the next generation of the nation. This method is in line with the opinion of Nadlir (2014:



316) which says that various values of local wisdom will be a tool to build character so that more nationalists can at the same time be the guardians of local wisdom through attitudes and daily life in society. Tanjung (2015, in Hasanah, 2018: 1) also said that local wisdom contained noble values that could be used in building the nation's character. This shows that the preservation or preservation of local wisdom values of culture needs to be moved again so that people today increasingly realize that they are in diversity and must accept it as a fairness and not vice versa.

According to Adeleke et al., (2017: 79) preservation can be interpreted as a need to extend the life of printed and non-printed material (oral traditions and values included in non-printed material) by taking conservation and conservation measures. to prevent setbacks. The fact that the oral tradition of the archipelago has gradually deteriorated makes researchers consider that the activity of re-exploring tradition and its values need to be done so that both of these things remain sustainable. As an inseparable part of the culture of the Department of Education and Culture of the Republic of Indonesia, make the Preservation of Tradition Guidelines in Regulation Number 10 of 2014 (Kemendikbud, 2014). In this regulation, the preservation of tradition is defined as an effort to protect, develop and utilize a group of cultural support societies whose distribution and inheritance last for generations. The oral tradition of *Torok* as a form of Manggarai culture, which has been passed down since ancient times, must also consider three main points in preserving the traditions regulated by the Ministry of Education and Culture. These three points of preserving tradition can be integrated through educational institutions.

Educational institutions are one of the institutions that are directly able to implement the Ministry of Education and Culture's regulations. One of the main goals of education in Indonesia is to produce individuals who are 'mature' in various things (intellectual, spiritual, and emotional) and have an awareness that the essence of personality is values and virtues (Mulyana 2011, in Fakhruddin, 2014: 83). This description indicates that educational institutions must be able to give priority to preserving values, especially those taken from the local culture so that students can implement them concretely in social and cultural life. Besides, educational institutions have a role as a place or a legitimate association to educate the current generation is expected to be able to optimize performance, especially in terms of character building or personality. One way to shape the character of students is by instilling the noble values of the culture that are close to him everyday. This method is also in line with the obligations of national education, one of which is informal educational institutions. Formal education institutions as one of the pillars of national education are educational entities that can help develop values through a process of intervention and habituation (Budimansyah, 2010 in Yunus, 2014: 57). Intervention and habituation referred to here is the intervention of educational institutions in teaching various values of local wisdom and habituation so that values such as values of solidarity, religion, love, courtesy, and hard work that is implicitly contained in the *Torok* oral tradition are not only used as *Torok* oral traditions theory but also actually implemented in social life.

Implanting 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 regions. Indirectly, this is an effort to strengthen national identity and act as a filter to sort out and choose other cultural influences. Nadlir, (2014: 299) said that learning in formal educational institutions consists of a variety of subject matter (subject matter) whose targets have been determined, but incorporating local wisdom content does not interfere with teaching material at all but strengthens the material. According to Nadlir, (2014: 299) whatever is received by students is a teaching material, both in the form of theory, practice, examples of questions and the attitude of educators themselves. Integrating the values of local wisdom in learning can be more effective if the values of local wisdom (as in subsection "a") become the subject matter and also an implicit part of the learning.

Education based on the values of local wisdom is an educational model that has a close relationship with the process of developing life skills because this model is based on empowering the excellence of each region. According to Tobroni (in Nadlir, 2014: 306) in a learning process, a mindset must be instilled that humans are not just living but also existent. The need to exist is one of them by showing the noble values that have been held long ago so that it can show itself and its culture. Consideration to include the values of local wisdom in education emphasizes efforts to fortify students from outside cultural influences that are not necessarily following existing norms in local communities and reduce disunity among people due to ethnic, religious, cultural, and racial differences (such as in the description of subsection "b"). Besides, the inclusion of local values in the world of education is one form of commitment in the context of realizing character education and supporting the preservation of local wisdom.

In the world of education, one of the subjects or subjects that can make the values of local wisdom as material as well as hidden materials is a field of science related to language, literature, and culture. This is happening because in both fields of science several materials ask students to be able to draw values from a particular phenomenon expressed in the form of language. Besides that, as stated by Sitompul & Simaremare (2017: 9), that cultural values can be revealed through established lines of expression, grammatical system, and lexicon available in the mother tongue. Besides, Poerwanto (2008: 50) also said that humans or individuals and culture are a unity that cannot be separated because the supporters of culture are humans or individuals themselves. This opinion suggests that even though humans die, their culture is still bequeathed to the next offspring. One of the means to connect people, culture, and language in education. Humans are people who become subjects in education, language is a means used by humans to carry out the learning process as well as material to reveal various noble values found in society.

Based on the description it is clear that education can be one of the means of preservation of the value of local wisdom and the value-based learning of local wisdom can use two ways. The first way is to integrate the values obtained from the local culture (oral tradition of the Manggarai *Torok* community) implicitly in the learning process with innovative learning models. The second way is to explicitly make these values as subject matter specifically related to language, literature, and culture. One of these values is obtained from the oral traditions of the archipelago as explained in the



previous sub-discussion by using certain theoretical studies such as metaphorical ecolinguistics.

4. Conclusion

Torok is an oral tradition originating from Manggarai Regency, Flores, NTT. As one of the oral traditions in the archipelago, *Torok* carries a variety of local wisdom values from its owner community. Some of the values of local wisdom contained in *Torok*'s speech include the values of solidarity, religion, love, courtesy, and hard work. These values can be used as material or content in the learning process specifically related to language, literature, and culture and can be implicitly integrated during the learning process. Preservation of values through the realm of education is carried out because of the rise of local culture that is fading with time and division due to the lack of understanding of the community about the noble values that have been passed down from the past until now, from one generation to another generation.

5. Acknowledgment

Praise and gratitude to the author of the presence of God Almighty because of His grace the author can complete a study entitled "Local Values Preservation of *Torok* Oral Tradition through Education Domain: Metaphorical Ecolinguistics". The author also expresses his deepest gratitude to Dr. R. Kunjana Rahardi, M.Hum. who patiently helps and guides the writer so that this research can be completed properly. Furthermore, the researchers also thanked the Indonesian Language Education Study Program, the Sanata Dharma University Masters Program, which provided many facilities such as the internet network and books that greatly assisted researchers in completing this research.

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