

SEMIOTIC STUDY AND THE VALUE OF ISLAM IN ORAL TRADITION OF SARIGA IN MUNA SOCIETY OF SOUTH SULAWESI PROVINCE

Saidiman, Sumiyadi, Iskandarwassid, & Tedi Permadi

Indonesian Education University

Abstract

This study examines semiotic study and the value of islam in oral tradition of Sariga in Muna society of south Sulawesi Province.. Semiotic meaning and islamic values in the Muna community are widely applied through local traditions in the community and one of them is the oral tradition of Sariga. The problem in this study is "What meaning of semiotics and islamic values are contained in the Sariga oral tradition of the Muna tribe in Southeast Sulawesi?" The purpose of this study is to describe meaning of semiotics and islamic values contained in the Sariga oral tradition of the Muna tribe in Southeast Sulawesi. The method used is the ethnographic method and the method of cultural research. Theories used in this research are semiotic theory, value theory, value theory in Islamic religion, oral tradition theory, and cultural theory. The results showed that meaning semiotic in the oral tradition of Sariga in the Muna society that every material or equipment used during the procession of the Sariga oral tradition, is not only material/tool without meaning, but every material used also has a specific meaning/function for the community. The Islamic values in the oral tradition of Sariga in the Muna community contained Divine value, Religious value, Human value, Ethical value, and Aesthetic value.

Keywords: *Semiotic, Value, Islamic Religion, Oral Sariga Tradition, Muna Tribe.*

INTRODUCTION

Education is a value-laden process that closely reflects the wider cultural reality of a given society. It is inevitable that there are theological hermeneutics present in the qualification of the educational process as Islamic. The empirical research in Islamic Education Studies contributes significant to the formation of an Islamic practical theology. By bringing the core Islamic values to bear on the meaning of education, the theological framework springs from a deeper understanding of Islam itself. If this theological dimension is disregarded or naively taken for granted, the 'Islamic' in the expression will function as an ideological heuristic that leads to an inaccurate monolithic and dogmatic conception of education in Islam. Above all, understanding education within Islamic sources or interpreting education Islamically are human activities that are inevitably limited, contextual, and subject to critique and revision. However, some feel that the concept of 'Islamic Education' implies dogmatism, and so they argue that it is a misleading and narrow description. Instead, it is suggested that the expression 'Muslim education' is a broader and better depiction, as it ostensibly takes the direct religious and dogmatic faith association away.

However, changing the definition of education from 'Islamic' to 'Muslim' is simply a semantic ploy, as 'Muslim' education implies that the education activity is interpreted by Muslims, i.e., those who self-identify with Islam even if this association can be limited to a broader cultural affiliation rather than religious observance (Sahin, 2018).

The *sariga* oral tradition is an oral tradition that exists in the Muna community of Southeast Sulawesi Province. The tradition is said to be an oral tradition because the implementation process is oral and passed down from one generation to the next. *Tesrebut* tradition still exists today and is in the Muna community.

According to informants (Laode Safa and Waode Puuno) explained that the *Sariga* tradition initially held because there were many diseases that occurred in the Muna community in the past and the victims of the disease were mostly dominant by the children. At that time, Parents were certainly very worried about the source of the disease that suffered their children. Moreover, at that time, there were no doctors, no medicines, so there was no way to cure children who were suffered the disease. Finally, there were some parents who then intended in their heart (*nobatata*) where if their children later recovered from the disease, they would make a big event or celebration (*daoriaane / daesarigaane*). It was thanks to this intention that their sick children suddenly recovered. Because of the children have been recovered, the parents held a large-scale celebration event, crowd or in Muna tribe called "*sariga*" in accordance with what has been intended since the beginning. That was the beginning of the existence of the *Sariga* tradition and until now the process of the *Sariga* tradition continues in the Muna community. The main requirement for the implementation of the *Sariga* tradition is that there is one family that already has a son and a daughter. If the main requirement has been met, then other families may join the tradition event although if they only have one child or have only a daughter or a son or have more than one child.

Values help individuals understand, decide, and even exist. Values endow individuals with a normative language that allows them to distinguish and judge their own behavior. And this allows them to decide on courses of action, and to preserve self-esteem and values help society to convey information, facilitate coordination, and give the group an identity. Precisely because they share values, the members of a society can interpret the behavior of other members and establish expectations about it. Through the sharing and communication of values, the behavior of individuals can be coordinated and made cohesive. Building a community essentially involves aligning people with shared values (Keller, 2001).

Semiotics is the study of signs in human life. This means that everything that is present in our lives is seen as a sign, that is, something that we must give meaning (Hoed, 2014: 15).

Hoed (2014: 20) explains the basics of structural semiotics are as follows: Signs are something that is structured in human cognition in social life, while the use of signs is based on the presence of rules that govern (*langue*) the practice of language (*parole*) in social life or how *parole* changes *langue*;

When humans perceive a cultural phenomenon as a sign, then they see it as a structure consisting of a marker (i.e. its abstract form) which is associated with a sign (i.e. meaning or concept); Humans, in their life, see signs through two axes, namely syntagmatic (juxtaposition of signs) and associative (relationships between signs in human memory that form systems and paradigms); The theory of signs is dichotomous, that is, in addition to seeing signs as consisting of two aspects related to each other, they also see the relationship between signs as a differentiating relation of "meaning" (meaning obtained from differentiation); The analysis is based in part or all of the rules of structural analysis, namely immanence, pertinensi, commutation, compatibility, integration, synchrony as the basis for diachronic and functional analysis.

Hoed (2014: 36), in seeing culture as a signifying order, distinguishes four factors that are related to one another and need to be considered, namely: Sign types (icon, index and symbol); Types of sign systems (language, music, gestures and paintings); Text type (conversation, graphics, song / lyrics, comics, and paintings), and The type of context / situation that affects the meaning of the sign (psychological, social, historical, and cultural).

Furthermore, Hoed explained that the object of semiotic study is a sign. In observing the sign as the object of study, the researcher sees it based on three types of dimensions. The three dimensions are: Temporal dimension: synchronous or diachronic or dynamic (using both axes); The notational dimension: see the meaning of the sign denotatively, connotatively, or annotatively (meaning that is given individually), and Structural dimension: meaning from a paradigmatic, syntagmatic, or analogical perspective.

Barthes (2017: 19) groups the elements of semiology into four main parts that are borrowed from structural linguistics: *Langue (Language)* and *Parole (Speech)*; Signifier and Signified; Syntagm and System; Denotation and Connotation.

Life-dimensions containing Islamic ideal values can be divided into three groups, namely: a. Dimensions which contain values which enhance the world's human life welfare. b. Dimensions which contain values that allow people to live a happy afterlife. c. Dimensions that include ideals that can blend worldly life interests with the ukhrawi interests (Arifin, 1993).

According to Rice (1999), Islamic values consisting of the dimensions of monotheism, caliphate and fair.

The Islamic values and ethics are based on the statements in Al-Qur'an and Hadith that may be cited in other religious thoughts but the tawheedic view may differentiate between Muslims and other adherents. Those elements are seen to be able to be adopted in analyzing business performance in the organizations through their beneficial concepts and functions; however, the empirical studies which argue on, and compare between the Islamic and the conventional methods used by many researchers for years, should be conducted. The shariah-compliance concept should be superior to other concepts. Muslims are obliged to implement all elements as an act of an ibadah, aiming to get the rida'or blessings from Allah SWT in their life endeavours (Ahmad Rafiki & Kalsom Abdul Wahab, 2014).

The value of Islam when viewed from its source, then classified into two types, namely the value of Divine and Human values. Divine Values are values derived from the Al-Quran and hadith. Divine value in theological aspects (the rules of the faith) will never experience change, and does not tend to change or follow human appetite. While its natural aspects can experience changes according to the times and environment. While the value of Humanity is a value that grows and develops based on human agreement. This human value will continue to develop towards a more advanced and higher direction. This value comes from the customs and realities of nature (Muhaimin, 1991).

He further explained that when viewed from its orientation, values in Islam are categorized into four values, namely ethical values, pragmatic values, sensory effect values, and religious values. Ethical value is the value that underlies its orientation on good and bad measures. Pragmatic values are values that underlie their orientation on success or failure. The value of the sensory effect is the value that underlies its orientation on something pleasant or sad. While religious values are values that underlie their orientation to sin and merit, lawful and unlawful.

If viewed from various points of view, values can be divided into ethical values, aesthetic values, logical values and religious values. Ethical values are values that have good or bad benchmarks. Aesthetic value is an absolute value needed by humans, because it is an inseparable part of human life, which can arouse new enthusiasm and passion for struggle. Logic value is a value that includes a lot of knowledge, research, decision, narrative, discussion, theory or story. This value boils down to the search for truth. Religious value is a level of personality integrity that reaches the level of reasoning, as well as its absolute truth, universal, and sacred (Mujib & Muhaimin, 1993).

Zaimar (Pudentia, 2015). Suggests three characteristics of oral tradition values, namely values related to the subject, meaning that if there are no subjects who judge there is no value. Values appear in a practical context where the subject wants to make something. Values concern the properties added by the subject to the properties possessed by the subject. A motorcycle taxi will have a value if there are subjects who give value. While the object itself is not able to give value to itself.

Tradition is born in two ways. First, it arises from bottom through the mechanism of spontaneous emergence and is not expected and involves many people. For some reasons, certain individuals find interesting historical heritages. Attention, fear, love, and admiration which are then spread in various ways and affect many people. The reverence and admiration changed into behavior in the form of ceremony, research, and restoration of ancient relic and reinterpreting old belief. All these actions reinforce the attitude. Individual admiration and action become shared property and turn into real social fact. Second, it arises from above through coercion. Something that is considered a tradition is chosen and made a public concern or imposed by influential or powerful individual (Sztompka, 2017).

Oral traditions are things spoken in society. The purpose of the explanation is that in conveying the oral tradition, the oral element for the

speaker and the listening element for the recipient are the keywords of the oral tradition. The speakers do not deactivate what is spoken and the recipients do not read what they receive. However, the Lord's concept emphasizes more on the oral process that occurs in the form of tradition activities, while Sibarani states that oral tradition is the traditional cultural activity of a society which is passed down through generation with oral media from one generation to another, the tradition can be in the form of words (verbs) and tradition which is not verbal/non-verbal (Lord, 1960).

The expression "oral tradition" applies both to a process and to its products. The products are oral messages based on previous oral messages, at least a generation old. The process is the transmission of such messages by word of mouth over time until the disappearance of the message. Hence any given oral tradition is but a rendering at one moment, an element in a process of oral development that began with the original communication. The characteristics of each rendering will differ according to its position in the whole process. We must in a first section discuss the whole process, even before we define oral traditions as sources for history and discuss their major characteristics (Vansina, 1985).

Ethnologists who have attempted to study the past of peoples without writing have been faced with the problem of how much worth to attach to oral tradition. Hence a number of them have devoted a certain amount of attention to the problem. The following are the six main attitudes adopted: 1. Oral traditions are never reliable. 2. Oral traditions may contain a certain amount of truth. 3. It is impossible to assess the amount of truth contained in oral tradition. 4. All oral traditions contain a kernel of historical truth. 5. All factors affecting the reliability of traditions should be thoroughly examined. 6. The reliability of these sources should be examined according to the usual canons of historical methodology (Vansina, 1965).

METHODOLOGY

This research used qualitative approach. Explains that in general the qualitative approach focuses on information about the main phenomenon (central phenomenon) explored in research, research participant, and research location. The method used in this research was ethnographic research method and cultural research method (Creswell, 2017). Ethnographic method was used to uncover and describe the cultural context of the Muna *Sariga* cultural tradition (Spradlay, 1997). While cultural research method was used to look at the phenomena that occurred in the *Sariga* tradition (Maryaeni, 2008).

RESULTS

Research Data



Image Procession of the Implementation of *Sariga* Oral Traditions in Muna Communities

Texts in the *Sariga* Oral Tradition

Prayer recited in the water (1)

Motehie amamu, kapae amamu itu lansaringino kabolosino ompu Allah Taala

Motehie inamu, kapae inamu itu lansaringino kabolosino anabi Muhammadi

Motehie isamu, kapae isamu itu lansaringino kabolosino malaekati

Moasiane aimu, kapae aimu itu lansaringino kabolosino muumini.

Prayer recited in the water (2)

*Konowurae Wuluno
Konowurae Kulino
Konowurae Seano
Konowurae Ihino
Konowurae Bukuno
Konowurae Lolino
Konowurae Ghateno
Konowurae Bhakeno
Nekawoliohamu
Nekamanggasahamu*

Prayer recited in the water (3)

*Kono kabhenge-bhenge
Kono kalolu-lolu
Kono kokanda-kanda
Kono kokepe-kepe
Nolapasimo itu katuturamu*

The Study of Semiotics in the Procession of the Sariga Lisan Tradition.

a. Water

Water is an element that plays pivotal role in the life of every creature living in the world. Scientifically, water is defined as a chemical compound consisting of two elements, namely the element H₂ (hydrogen) which is related to the element O₂ (oxygen) which then produces a water compound (H₂O). In addition, water is a very important substance for the human body. About 60-70% in the human body consists of water, including skin, body tissues, cells and all organs. Water is very important for the human organs to work properly. If the body lacks fluids and in order to continue to balance water levels, the body will automatically find a way to take water sources from the body's own components, including from blood, as a result, the water level in the blood will decrease and the blood becomes thick. As a result, blood travel as a means of transporting oxygen and food substances will be disrupted

In the process of the Sariga oral tradition in the Muna community, one material used is water. The water is prepared in a large container. After that, the water is recited a mantra / prayer in the local language and then washed to the children in turn.

Based on the Sariga oral text data it is clear that there is a message delivered to the Muna community to respect and fear both parents (father and mother) and appreciate and love our brothers (brothers and sisters) as we submit and fear the creator namely Allah SWT and the Prophet Muhammad SAW.

In addition, we also fear that the angels created by God and also humans or nature and everything in it. It is clear that the meaning of the *sariga*

oral tradition is that we are taught to always obey and obey the commands of Allah SWT and stay away from all its prohibitions. This is stated in the Qur'an and its traditions.

"And your God has commanded that you do not worship other than Him, and do your best to your father's mother as well as possible. If one of the two or both is to an advanced age in your care, then do not say to the words "ah" and do not shout at them and say to them noble words". (QS Al-Isra: 23).

"And humble yourself to them both with great fondness and say: "O my God, love them both, as they both have educated me as a child". (Qs Al-Isra: 24).

The verse explains about:

- The God commands us not to worship other than God
- Our obligation to do good to you
- Take care and care if between the two or both until old age in our care
- Prohibition of saying the word "ah" to both parents
- Prohibition of yelling at both parents
- Obligation to speak with noble words to both parents

Having analyzed the contents of the first, second, and third mantra / prayer, the mantra / prayer in the first text is that the child respects and honors his parents, then the child appreciates and cherishes his brothers and sisters, and so that the child respects and honors the entire community or other human beings.

The content or purpose of the mantra / prayer in the second text is that the child is protected from all distress and all kinds of diseases, so that he/she becomes a healthy child physically and mentally.

Meanwhile, the contents of the spell / prayer in the third text are so that the child becomes an intelligent, clever, and useful child for families, communities, nations and countries.

Masaru Emoto is a researcher from the Hado Institute in Tokyo. Through his research in 2003, he revealed an oddity in the nature of water. Emoto made observations of more than two thousand examples of water from all over the world and tighten each photo of the water crystal shaped. He found that water molecular particles could change depending on the feeling of humans around him.

Masaru Emoto (2017: 86) reveals that water responds with beautiful crystals when we expose it to positive words, and vice versa.

Masaru Emoto (2006: 111-115) concluded that water is life, water is beauty, water is a mirror, water is a prayer.

Based on the results of Masaru Emoto's research (2006: 52-55), when the water is spelled the word "happiness" the result of the water is crystal like a very beautiful diamond piece. When the water is spelled the word "suffering" the water forms imperfect crystals. The water wants to form a perfect crystal but fails because it is fatigue. When the water is said the word "Very nice" the water seems happy to be praised. With its free shape, the crystal seems to want to express the feeling of pleasure received by water. When the water is

said the word "useless", there seems a hole in crystal heart, maybe because of disappointment. When the water is said by the word "love and thank you", the water forms a very beautiful crystal, even it is the most beautiful than other crystal forms.

Based on the results of the research data analysis, it can be concluded that if water is read something positive it will also have a positive impact on those who use it, conversely if water is read out with negative / dirty words it will also have a negative impact on those who use it. This is confirmed by the results of research conducted by Masaru Emoto, a scientist from Japan.

b. 2 sheet board

It used to use "symbole" because this material is very rare, so it is replaced by using boards. The goal is that the children who are laid and sitting on the board are not restless or stay still on the board.

c. Banana leaf

It functions to store cooked food. Long before the plates were used, Muna people used the leaves, especially banana leaf, as a place to eat.

d. Cornhusk

Cornhusk functions to wrap food.

e. Coconut coir

Coconut coir functions as a tool to clean dirt stuck to the body. In fact, long before the brush is used, Muna people used coconut husk to clean the dirt on their bodies in bathing.

f. Gong/Drum

Gong/drum, functions as a tool to enliven the tradition. So that it was heard by the crowd so that they came to see the activity. It is also a means of calling the local community

g. Taro yams

Taro yams are shaped like a human heart. In the past, taro yams were used as a main food

h. Banana

Banana, according to them, is a form of masculinity for a person / man

i. Torch

Torch, its function is for all kinds of diseases to be blown through the fire and then carried with the wind "nokalaanemo kawea" which means all forms of disease have been carried away and hope not to come again.

j. Plates

Plates function to store the food.

k. Banana trees

All forms of activity will be ended by cutting down the banana tree that has been planted. After that the children will be placed on the top or at the end of the banana tree for a few moments as well as to end the implementation of this tradition.

l. Pitcher

The pitcher in the Muna language is "nuhua wite" or a pot made of soil. Its function is that all types of disease are resolved there, then stored under a banana tree and then destroyed.

The value of islam in oral tradition of Sariga in Muna society
Texts in the *Sariga* Oral Tradition

Original Language	Translate
<i>Motehie amamu, kapae amamu itu lansaringino kabolosino ompu Allah Taala</i>	Fear your father, because your father is like a substitute for the a God
<i>Motehie inamu, kapae inamu itu lansaringino kabolosino anabi Muhammadi</i>	Fear your mother, because your mother is like a substitute for the Prophet Muhammad.
<i>Motehie isamu, kapae isamu itu lansaringino kabolosino malaekati</i>	Fear your brother, because your brother is like a substitute for angels.
<i>Moasiane aimu, kapae aimu itu lansaringino kabolosino muumini</i>	Love your sister, because your sister is like a substitute for a believer.

Based on this discussion, the authors see there are some Islamic values contained in the oral tradition of the Muna society, namely Divine values, Human values, Ethical values, Aesthetic values, and Religious values.

Divine Values in the *sariga* oral tradition are values derived from the Qur'an and Hadith. This can be seen from the prayers delivered by traditional actors that "fear your father, because your father is like a substitute for Allah Taala and fear your mother, because your mother is like a substitute for the Prophet Muhammad". This is illustrated in the Quran Surat al-Isra Verses 23-24.

The religious value in the Sariga oral tradition can be explained that the tradition is not just a tradition of nonsense, but the tradition is a truth which contains values derived from the Holy Qur'an and the Hadith.

Human values in Sariga oral tradition in Muna society are values that become an agreement so that the tradition of *tesrebut* continues to apply in Muna society by presenting positive values in order to benefit all Muna people, especially for the good of the new generation to grow in order to practice the values in the Sariga oral tradition the.

Ethical Values in Sariga Oral Tardisi namely good and bad values can be measured by the local community. In oral tradition the ethical values are taught so that fellow human beings respect and respect each other. The Muna community believes that the Sariga oral tradition teaches good and positive values to its people.

Aesthetic Values in Sariga oral tardisi are values that are inseparable in the tradition. In the process of implementing this tradition a lot of aesthetic values in the form of movements that fill the process of carrying out these traditions from the beginning to the end. As it is filled with local Muna martial arts and materials used in the process of implementing the tradition.

I. CONCLUSIONS

Every material or equipment used during the procession of the *Sariga* oral tradition, is not only material/tool without meaning, but every material used also has a specific meaning/function for the community. The materials/equipment used during the *Sariga* oral tradition procession comprise water, two sheets of board, banana leaves, cornhusk, coconut coir, gongs/drums, taro yams, bananas, torches, plates, banana trees and, pitcher.

The oral tradition of sariga in the Muna community cannot be separated from positive values for the community. Sariga oral tradition teaches many values so that people can practice these values in everyday life. In addition to cultural values and local wisdom values, the oral tradition of sariga in the Muna community also contains Islamic values.

Based on this discussion, the authors conclude that there are some Islamic values contained in the oral tradition of the Muna society. These values are as follows:

1. Divine value
2. Religious value.
3. Human value
4. Ethical value
5. Aesthetic value

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