

Study Of the Cultural Elements of Muna Ethnic Based on Oral Tradition and Archeology Sources as Cultural Heritage

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Abstract

The tale of the dragon and his friends is one of Indonesia's intangible cultural heritages found among the Muna Ethnic group. This study is important to the maintenance the cultural heritage. Research aims to describe and examine the cultural elements contained in the dragon and friends tales which are reinforced by the archaeological findings found in the Muna Ethnicity in Muna Regency. The research method used was qualitative with data collection techniques recordings (voice) and interviews. Then, the data analysis was carried out by content analysis of the data transcription results which were previously translated from Muna Language into the Indonesian Language. The next step was to compare and analyze data from The next step is to compare and analyze those with archaeological data found in Muna Regency. The final step was concluding. The result of this research shows that the cultural elements contained in the oral tradition sources of dragon and friends tales as well as in Archaeological remains were language, technological system, social organization system, art, religious systems, social organization system, knowledge system, and livelihood systems. Apart from the cultural elements, one of the embodied messages especially found in Dragon and Friend's tales is the use of logical thinking. In this case, humans must use their logical thinking to solve every problem in life, as exemplified by the character of o mie (a human being) who thought logically and calmly to eradicate the Jinn.

Keywords: Oral Traditions, Fairy Tales, Archaeological Remains, Cultural Elements, Cultural Heritage.

INTRODUCTION

Pendahuluan

Culture is the identity of a nation that distinguishes it from other nations in the world. Cultural development experiences dynamics along with the times. There is a culture that is still preserved today. There is also a culture that is already rare and even cut off from its inheritance to the younger generation. Many factors affect the existence of a culture. In culture, some elements form as stated by Koendjaraningrat (Koentjaraningrat, 1990). The elements in question are language, technological systems, art, religious systems, social organizations, livelihood systems, and knowledge systems. These cultural elements can be found in both tangible and intangible cultural heritage. Indonesia is a country that is very rich in culture. In Indonesia, there are many ethnic groups, diverse, languages, arts, social organizations of the community, traditional learning systems, oral literature, and so on. Oral literature such as folklore, for example, turns out to contain educational values that are very beneficial for both humans themselves and the public (Syafira & Chanafiah, 2020).

One of the ethnicities in Indonesia that has many cultural treasures is the Muna Ethnicity. The Muna ethnic group turns out to have many cultural heritages, both tangible (material) and intangible cultural heritage (intangible cultural heritage) that can be used for human life. Examples of material cultural heritage are the various unique rock image motifs found at the Liang Kobori Cave site (Rasyidu et al., 2021) and Fort Site Wa Sidakari in Muna Regency (Rida, Rida, Syahrin, Syahrin, Salniwati, 2021).

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The Muna ethnic group also has an intangible cultural heritage such as oral literature. Oral literature is an expression of regional culture that has an invaluable price (Apriatin, 2016). Oral literature such as Muna folk songs, it also contains descriptions of the nation's character such as tolerance, hard work, creativity, and independence (Mulawati, 2014). Oral literature such as folklore also contains cultural values such as wisdom and wisdom (Merdiyatna, 2019). Other oral literature such as the Muna Ethnic puzzle also has unique forms such as puzzles based on the nature of the things depicted in the elements of the painting such as similarities with animals or/animals, humans, human professions, conflicting puzzles such as contradictory contradictions, and others (Salniwati et al., 2017). Other oral literature found in the Muna Ethnic is such as fairy tales, rhymes, poems, and so on. Fairy tales are used for children's character education and the transformation of values, the introduction of ideas, and certain views, both about religion, society, and the environment (Genggong et al., 2014). One of the unique fairy tales found by researchers from one of the Muna Ethnic Groups is a fairy tale about Dragons and friends. The fairy tale of the dragon and its friends is quite interesting because the dragon is not only an animal in Chinese mythology but is also found in the oral literature of the Muna Ethnic Group which has many meanings and values and benefits for human life and also a reflection of the culture of communal life. This is the reason why researchers decrypt and analyze the elements of Muna Ethnic Culture contained in fairy tales about dragons and friends. Furthermore, the cultural elements of the Muna Ethnic are also strengthened by the data from archaeological research in Muna Regency.

METHOD

The method in this study is qualitative with a content analysis model. Content analysis is a research technique to make conclusions in the form of valid and replicable (or other meaningful) texts in the context of their use. As a technique, content analysis has a specific procedure. The content of the analysis can be studied and separated from the researcher's authority in other words, this technique can prevent the researcher from having subjective attitudes. This technique can help researchers gain new views, increase researchers' understanding of certain phenomena, or form certain actions. For this reason, content analysis is a scientific tool to analyze a fact or phenomenon (Klaus, 2004). The content in the study is a transcription of the results of an interview with a fairy tale speaker of Naga Dan Kawan, namely Mrs. Ina, a resident of Napabalano Village who is a Muna girl. The researcher used a recording device from a mobile phone because the data collection was carried out in a relaxed atmosphere with a direct visit to Ina's house in February 2022. For documentation at that time, Mrs. Ina refused to take pictures or photos and only told the fairy tale. Ina was also happy and accompanied by joy telling the fairy tale of Naga and Friends. The data was then analyzed contextually by means of transcription of recordings that were first translated from Muna to Indonesian using the Muna-Indonesian dictionary (Marafad & Berg, 2016). Furthermore, data from literature studies are also a reference source for studying the cultural elements of the Muna Ethnic in the results of research on material cultural remains or archaeological remains in Muna Regency. In addition, the researcher also analyzed data from interviews from informants related to the cultural elements of the Muna Ethnic from several archaeological remains, especially in Lingkobori Village in 2024. The last step is to conclude.

RESULTS AND DISCUSSION

RESULTS

Transcription Of The Story Of The Dragon And Friends In The Muna Regional Language.

This folklore is told by one of the Muna Ethnic people who lives in Napabalano Village who is usually called Mrs. Ina (Interview February 3, 2022). The following is the transcription result spoken by Ina.

Ina: *“dokala dongondoe, kabharino kentano. Maka bhe pughuno bhake. O naga, O bbeka, O dabu, O karambau, O sapi, O adhara, bbe O mie. Nomentae dokalamo tora detagho bhala. O bhala ini gara mohama kabharino kentano. O bhala, dokala detagho kenta. Nombali kakonahano kenta. Mohama dosughue miina damolie. Dorato dotowoemo. Dotowoemo we pandano pughuno bhake. Dotowoe ini we korono bhake gara norondo ini soondo dasumampumo tora we tebi daebhala kenta. Soondo dasumuli domaigho te bhala, notabamo katonwondo kenta. Notaganiemo deki o bbeka. Ambanoa bbeka: dbaganobaku deki o kenta inia. Ambano mie: dbagani kaeta deki bintu o kenta itua, insaidi tasumampu tora taensasari bhala. Ambado*

(naga bhe sabhangkabino): ane nasumampu dhini? Ambano bheka: a sumangae, asumiaie. Gara dosampumo andoa. Dosisampu-sampuhamo, o bheka dhumagano. Male-male nosampu O Dhini ini nofinda ne kaeo. Norato gara ta o bheka tungguno kenta. Mohama, noofumae dhini nowolo kenta. Pada anagha dosulimo bbaibindo domaigho we bhala. Ambado: Pedabae bhela o bheka inia dorato daoma miinamo bhe kenta? Bheka: Wa...nosampu nofumae dhini...ambano: tapolole dua, asangae, asiae maka notalokanau. Ambano o dabu: boe, neawine dbagabaku, ambanoa. Hintu bheka sampumo deki dua we tebi. Dbagabano deki dbahu. Rato tora nomentae gara nowolo tora kenta nofumae tora dhini. Oe ambano, ainia dadano soobae o dhini inia miina nofofolala damoma. Sina pada anagha pada notaganie dabu norato tora andoa, oe nowolo tora, daoma dua bae. Ambano (o dabu): aowule dua asiati o dhini notumbu kanau ambano aengkoli. Sina ambano pada angha, koemo! sampu hintu o dabu, ambano adbara. Nobisaramo dua o adbara: Inodi ambano sodhumaganie, ambano. Namai dhini ambano, asumeपालie. Dosampumo tora soondo o kenta inia soondo dasumuli naotahamo. Nosampu tora o dhini nofinda ne kaeo nomaigho te tumbuno bhake. Oe nokawu tora, nopogiramo bhe a dbara, notandulie, noseपालie, oe notalo tora a dbara. Pada anagha notalo kaawu a dbara, mbano nobisaramo tora dua o sapi: Wae, ambano ibintu adbara otangkagho kasepamo taka notaloko o dhini. Ambano o sapi: dbagabaku dua itu inodi ambano. Adbara ambano, pedabae? O sapi ambano: namai atumandue. O mie ini miina bhe diuno anoa, semia kaawu o mie (o manusia) inia. A tumandue ambano sapi. Gara dbagabamo tora o sapi. Norato tora dhini o kenta ini padamo nodega-degae, nosampumo tora o dhini. Noofumaemo tora, notandulie sapi, dopotanduli, noseपालie. Bholosi o dhini waitu nosangke norambitaane tamiina nomate sapi. Rato tora bbaibindo. Ambano o naga: oe.. aini bhela pedabae hintu inia. Ambano sapi: aaah..ambano tabintumo dua metaganino. Inodi amaho amate. Nobisaramo tora dua o naga. Ae dbagabaku dua barangka, ambano. Dbagabaku ambano. Dosampumo tora we tebi andoa (bheka bhe sabhangkabindo). Nomai nagha nopalologhie o naga, o dhini. Nokaradhae o dhini nopokabhansepaane, nekughi-nekughi kune o naga. Sina pada anagha, nobisaramo o karambau. Ambano karambau: Aitu ambano dowolomo dodbaga, inodimo dua. O manusia ini anoa, miina bhe diuno anoa, tanoghondoghondodamo. Ambano karambau: inodimo dua itu sodhumagano. Umbe (bbaibindo). Dosampumo, notaganie karambau tora, o kenta notahamo. Nomaimo tora o dhini nomaigho we wawono bhake. Nofumaemo (kenta) sampe nowolo. Mohama kune dopolole bhe karambau. Nopolole tora bhe karambau, notalo tora karambau. Oe ambando, talabaemo ini bbelabi.... sodhumagano. Nobisaramo o manusia: Aitu ambano owolomo odbagamo hintumo, Inodimo dua. Dowolomo dobisara o karambau, o bheka, o sapi, o naga, o adbara: wab, taometalomo dua hintu manusia. Ambado: karubumo! Insaide ambano kabhalamani, bhe tandumani ambano, taseपालie, tasiatie, nobholosi o dhini ambano, lagi notumbuli kasami taboro-taboro apalagi dua manusia tapeda hintu itu karubu? Ambano manusia: Ae.. sampumo ambano, taghondoghondomo. Ae omafaane kune ambano? (bheka bhe sabhangkabini) Nosampu o dhini ambano nogogoe o wite ini, norundue tadotibhalo-bhalolemo, apalalagi dua manusia? Tadokalamo andoa. O kenta ini notahamo. Gara nando kaeo nembali kafindabano. O Kaeo nagha, o kaago kaforonghu. Ambano: nopogaumo o dhini. O manusia ini nonai-nai o sau, nokobhoe ne kaeo nembali kabue. Nobisaramo o dhini: aitu o manusia, sobaenomo ambano o mekantaigho ne kaeo itu? Ambano manusia: kune bbelae..., namai o kaweae moghosa gholo-gholeo itu. Ambano manusia: namai kaweae mogho-moghosa. Malingga pughuno bhake, pughuno sau, namondole. Aerabu sokakabuehaku ini idia. Ambano o dhini: O mekabue ne bae? Manusia: Aekabue ne kaeo ini. Ambano: pedabae carano dekabue? Dofoluku wughu., ambano manusia. Gara o manusia ini namoluku wughuno. Ambano o dhini: Ale koemo deki hintu manusia, koemo, Inodi deki!. Asumoba-sobae, narumatomo kaweae. Ambano manusia: narumatomo daaano o kaweae ini, o bhake ini namopulae namorempoe we wite, pae bhe mie-mie nafasangke kaweae ini. Oe ambano manusia: koemo kune hintu dhini koemo, koemo ambano. Ihintu o bhala o melangke, inodi aorubu, sokakabuehaku inia. Ambano o dhini doafaane dekabue? Ambano manusia: dofoluku wughu. Eh koemo dhini, inodi deki ambano manusia. Ambano dhini: soba itu manusia runsamo hintu koemo pesua ibintu te kabue, inodi deki ! (dopogelegho kabue). Ambano manusia: soba pesua pada. Nolengka wughuno, nofopesua wughuno ghaitu o dhini, nobelae munusia, mohama notontomo matano nokantaie. Nedonga-dongamo peda aitua, nomate. We kaeo nagha, naefa dua, miina natali. Nomatemo o dhini. Doratomo o sapi, o karambau, o naga. O bheka, o adbara. Oeb, ambado: dokoakala dadano gara o manusia ini. Ambano naga: dopoga-gamana intaidimo. Poga-gamana intaidino. Inodi amonimo te lani. Aelate te lani, pae aelate te dbunia ini. Daighono ambano o manusia do koakala. Sedangkan o dhini ambano kabhala kalangke tanokowulu-wulumo, nopoli dokantaie. Gholeo

mburumaino ini ambano o manusia ini dafofuma. Nofileimo o naga, nofileimo te lani anoa, patamo kativurahano o naga itu. Dadi ambano o bbeka, ai inodi ampa soparintano manusia namakanau amoma akumala, pae namakanau pae akumala. Sina nobisaramo dua o sapi, ambano ai idi ituaambano o bbeka: ei ibintu itu sapi sokafumando manusia dasumembeleku mada kaawu ha..... O karambaumu, osapimo, ambano dasumumbelekomo sokafumaano manusia. Inodi ambano amileimo. Nofileitu o naga nofoni te lani miinamo nativura tampabimo ampaitu. Gara-garanomo anagha ambado. O manusia karubuhindo maka kakofekirindo. Sagala kadadi pada dofileimo, rampano dowura nopongko o dbini nagha. nofulemo naga. Ambano bbe noforatodamo : ane amoindalomo omoramo inodi itu foratomo kadadi sigaahano tatotoranomo te lani. Pantasi lagi, ghondomo sapi itu...nogbo-ghondo te lani, kapodhandihandomo bbe naga. Pokono dowolo dofilei kadadi, dokaido, dotebi we manusia”.

Translation

Ina: "The dragon and his friends went to see the sero (fish trawl) installed in the sea, it turned out that there were many fish caught in the sero. On the seashore near the fish sero there is a large banyan tree. A dragon, a cat, a dog, a buffalo, a cow, a horse and a human. The next day, they went back and put the fish sero into the sea. They caught a lot of fish in the sero. The sero is used to catch fish. Fish can be caught in it. At that time, there were so many fish that they churned, that they could not carry them. When they arrived under the banyan tree, all the fish they caught were grilled. The fish is grilled under the banyan tree in the hope that at night they can go back to install the fish sero into the sea. They hope that after returning from installing fish sero into the sea, the fish they grilled earlier will be cooked. The first one in charge of guarding the grilled fish was a cat. Said the cat: let me take care of this grilled fish first. Man answered: Take care of the grilled fish first, we will go catch the fish caught in the net. They said (the dragon and friends): What if a genie comes to eat it? Say cat: I'm going to pounce on it, I'm going to bite it! So they (the dragon and his companions) departed. They all go to the sea, it is the cat that takes care of the grilled fish. Not long after, a jinn stepped on the kao (a plant wrapped around the banyan tree). Upon arrival there, it turned out that it was only a grilled fish guard cat. So, the fish was eaten by the jinn until there was nothing left. Then, the cat friends returned from installing fish sero in the sea. They said, "O cat, when we arrived, we were about to eat grilled fish, but why is the fish not left?" Cat says: Well.. Just now the jinn came and ate all the fish. The cat said: we beat each other until we rolled around, I pounced on him, I bit him, but he beat me. The dog said: "Hu, tomorrow I will be the one who will watch. Thou cat, go down to the sea. Let me (the dog) be on guard. The next day, it turned out that there was no more grilled fish left, it was eaten by the jinn. Say the dog: Oh genie is really outrageous! He didn't give us a chance to eat grilled fish. After being taken care of by the dog, the friends arrived. The dog says:yaah... The fish are gone, we can't eat anything anymore. The dog said: I tried to bite the genie, but he beat me until my body shrank. After that, say a horse: already! Come down (to the sea) you, O dog. The horse said: I am the one who will take care of the grilled fish! Go back to the sea with the hope that after returning from there the grilled fish will be cooked. The jinn stepped back on the plant wrapped around the banyan tree, he came from the top of the banyan tree. So the grilled fish was finished, the horse quarreled with the jinn, the horse turned the jinn, kicked the jinn, but the horse was also defeated by the jinn. After the horse was defeated by the jinn, then a cow said: wah, Your horse relied on your kicks, but were defeated by the jinn. Said the cow: now it is my turn to take care of the grilled fish! The horse said: "How (your way). The cow said: if he comes, then I will lead him. A human friend of mine, only silent, only one human among them. The cow said again: I will horn the jinn. So the cow is in charge of guarding the grilled fish after its friends return to the sea. The genie arrived again and at that time the grilled fish had been turned over and was cooked. Immediately the jinn came down. All the grilled fish were eaten, and the cow started to head the jinn, they bumped at each other, the cow kicked the jinn. When the genie counters the attack from the cow, the genie lifts the cow and slams it to the

ground until the cow is almost dead. So all his friends arrived. Said the dragon: oh... How are you? The cow said: ah... please you who are trying to take care of the grilled fish!. The cow said: I almost died fighting the jinn. The dragon said: "All right, now it's my turn to guard!. Go back to the sea of his friends. Then, the genie came back, upon arrival wrapped by the dragon with its tail. Jin retaliated by kicking the dragon repeatedly until the dragon gritted its teeth. After that, a buffalo said: "All my friends have taken care of the grilled fish, and it is my turn!" Their friend, a human being, just stood still and only looked at his friends. Said the buffalo: I will take care of it. His friends replied: "All right!. His friends went back to the sea to catch fish with sero and buffalo who guarded the grilled fish. Cook the grilled fish that the buffalo guards. Suddenly a genie came from the top of the banyan tree. The fish was eaten grilled all by the jinn until there was nothing left. So fight the buffalo with the jinn until they overthrow each other. Unfortunately, the buffalo lost again like its previous friends. They say: oh, who can beat the jinn to keep the grilled fish?. A human being (their friend) said: now that you have all taken turns to guard the grilled fish, I will also take care of it. All said his friends, buffalo, cat, cow, dragon, and horse: Huh. How can you possibly defeat the jinn, O human! They all said: Your body is small!. We are all big, have horns, kick the jinn, bite the jinn, when the jinn retaliates by beating us to the point of being thrown away, how can a human with such a small body be? And the man said: ah! You just go down to the sea, you just see later!. The cat and friends said: huh... Indeed, what can you do, O man?. They say: when the jinn comes, the ground shakes, he shakes the ground until we are all rolled over. How can you fight it, O human?. So they went out to sea. Grilled fish has matured in human care. So the jinn came through the plants wrapped around the banyan tree. The wrapped plant is commonly used as a medicine for various diseases in humans. So the plant wrapped around the banyan tree became a place for the jinn to step on. Kaeo (a plant wrapped around a large tree) is a medicine that is taken (its boiled water). When the jinn came and said, at that time the man was tapering the end of the wood and tying it to the kaeo until it formed like a swing. The jinn approached him and asked: O man, what are you doing, what are you hanging on to the wrapped plant for? Man said: Do you not know that today there will be a very strong storm? There will be a very, very strong hurricane!. Although the banyan tree, the big wooden tree, a hurricane will knock it down. I made this swing that would protect me from the hurricane. The jinn said: where are you going to make the swing? Humans answer: swing in this wrapped tree. Jin said: how to swing on the tree that is wrapped around it? Man answers: by putting the neck into it. When man was about to put his neck into the swing, he said, "Don't be a man, I am first." I used to try because a typhoon was coming soon!. This banyan tree will be toppled by the typhoon and rolled to the ground, all will be rolled over when the typhoon comes. Man said again: don't you jinn, don't! Your body is big and tall, while mine is small. It's a swing that will protect me. Jin asked again: how to swing?. Man answers: by inserting the neck. Eh, don't you, O jinn, I used to swing!. Jinn said: Let me, O man, keep the swing, don't get into it, I tried it first! (they scrambled for the swing). Say, man: if so, try to come in!. When the jinn opens the swing and inserts its neck inside, the end of the swing is pulled by the human until the jinn's eyes are wide due to hanging on the swing. The genie's eyes popped out until they finally died on the swing of the wrapped plant that could not be untied. Instantly, the jinn died. Then came the cows, the buffaloes, the dragons, the cats and the horses and they said: oh... How clever humans are because they have reason!. Said the dragon: O my friends, the time has come for us all to separate. I'm going to ride flying into the sky. Aku akan tinggal di langit. I will not live in this world, because man has reason. Jinn, whose body is large and tall, is full of body hair, but humans are willing to hang their necks. In the future, humans will eat us all. So run the dragon. The dragon ran and flew into the sky, until he could no longer be seen. Then the cat said, "Yes. I am whatever man commands, if they feed me, then I will obey and if I am not fed, then I will not obey. Then the cow said: yes... I.... Continued Cat: Wow, you cow will become human food!. You will be slaughtered one day. Buffaloes and cows will be slaughtered and become human food. I'll leave now, the dragon said. So the dragon fled to the sky and

was no longer visible until now. This is due to humans who are small but have the sense to think. All the animals that fled because they saw humans were able to defeat the jinn. Go away to the dragon forever and say to his companions and the other animals: If you want to see me, then you will go to the sky. So this is what the cow always does, looking up at the sky as his agreement with the dragon at that time. So the other animals also fled and went away because they were afraid of humans.

DISCUSSION

Cultural Elements Contained in the Fairy Tale of the Dragon and Friends

The cultural elements in this study refer to the views of Koendjaraningrat (1990), namely: knowledge system, technology system, language, livelihood system, art, belief system and social organization system. The cultural elements in the fairy tale of the dragon and its friends can be explained as follows:

Livelihood System

The Muna ethnic group that inhabits Muna Island is geographically surrounded by the sea (maritime). The potential of seawater resources is huge in meeting their living needs. In Dongen Naga and friends, the livelihood system of the Muna Ethnic is depicted in the activity of catching fish in the sea and grilling them as foodstuffs. This activity is carried out starting from cats, dogs, horses, cows, dragons, buffaloes, and humans. They guard the fish grill and catch fish in the sea in turn. The following is an excerpt from the dongen story above.

“O bhala ini gara mohama kabbarino kentano. O bhala, dokala detagho kenta. Nombali kakonahano kenta. Mohama dosugbue miina damolie. Dorato dotowoemo. Dotowoemo...we pandano pughuno bhake. Dotowoe ini we korono bhake gara norondo ini soondo dasumampumo tora we tehi daebhala kenta”.

Translation

“They caught a lot of fish in the sero. The sero is used to catch fish. Fish can be caught in it. At that time, there were so many fish that they churned, that they could not carry them. Upon arrival under the banyan tree, all the fish they caught were grilled. The fish were grilled under the banyan tree in the hope that at night they could go back to install the fish sero into the sea”.

The ancestors of the Muna Ethnic not only made miritim as a livelihood system as found in the fairy tale of the Dragon and its friends above, but also as a defense system. One of the marine resources used as a defense system is coral which was then constructed into a defense in the form of a fortress of the Wuna Kingdom (Muna) around the 15th century (Sindara., Suleiman., & Syahrin, 2019). The Muna Ethnic livelihood system in the field of martim encourages them to innovate to produce living tools (technological systems) such as o bhala (sero fish) which is also depicted in the fairy tale of the dragon and friends above. The data from archaeological findings are also suspected to inform cultural elements in the form of a livelihood system with many finds of rock drawings with boat motifs and boats with one or several passengers accompanied by certain objects or goods (Rahmayani et al., 2023).

Art

In Dongen Naga and friends, the element of art is described with the idea of humans designing or change the shape of the kaeo plant (a plant wrapped around a banyan tree) into a unique and beautiful swing. The quotes from this fairy tale are as follows.

“Ambano: nopogaumo o dhini. O manusia ini nonai-nai o san, nokobhoe ne kaeo nembali kabue”.

Translation

When the jinn came and said, at that time the man was tapering the end of the wood and tying it to the kaeo until it formed like a swing.

Knowledge System

The system of knowledge in the fairy tale of the dragon and its friends is illustrated in their ability to think and imagine to conquer the jinn who are creatures who forcibly take and eat their catch of grilled fish from the sea. Dragons and their companions rely more on their physical strength to conquer the jinn (body size, power and other physical strength). Meanwhile, humans have their own ability to know or ideas, namely using their intellectual skills in thinking and acting to conquer jinn. In this case, humans change the kaeo (a type of creeping plant) that is wrapped around the banyan tree to be used as a swing and taper the end of the wood which then sticks and hangs the jinn's neck until the jinn dies. The description of the knowledge system in the fairy tale is as follows.

Nobisaramo o manusia: Aitu ambano owolomo odhagamo hintumo, Inodimo dua. Dowolomo dobisara o karambau, o bhaka, o sapi, o naga, o adhara: wah, taometalomo dua hintu manusia. Ambado: karubumo!

Translation:

A human being (their friend) said: now that you have all taken turns to guard the grilled fish, I will also take care of it. All said his friends, buffalo, cat, cow, dragon, and horse: Huh. How can you possibly defeat the jinn, O human! They all said: Your body is small!

Next

Ihintu o bhala o melangke, inodi aorubu, sokakabuehaku inia. Ambano o dhini doafaane dekabue? Ambano manusia: dofoluku wughu. Eh koemo dhini, inodi deki ambano manusia. Ambano dhini: soba itu manusia runsamo hintu koemo pesua ibintu te kabue, inodi deki ! (dopogelegbo kabue). Ambano manusia: soba pesua pada. Nolengka wughuno, nofopesua wughuno ghaitu o dhini, nobelae munusia, mobama notontomo matano nokantaie. Nedonga-dongamo peda aitua, nomate. We kaeo nagha, naefa dua, miina natali. Nomatemo o dhini. Doratomo o sapi, o karambau, o naga. O bhaka, o adhara. Oeh, ambado: dokoakala dadano gara o manusia ini.

Translation

Man says: Thou shalt not jinn, do not! Your body is big and tall, while my body is small. It's a swing that will protect me. Jin asked again: how to swing?. Man answers: by inserting the neck. Eh, don't you, O jinn, I used to swing!. Jinn said: Let me, O man, keep the swing, don't get into it, I tried it first! (they scrambled for the swing). Say, man: if so, try to come in!. When the jinn opens the swing and inserts its neck inside, the end of the swing is pulled by the human until the jinn's eyes are wide due to hanging on the swing. The genie's eyes popped out until they finally died on the swing of the wrapped plant that could not be untied. Instantly, the jinn died. Then came the cows, the buffaloes, the dragons, the cats and the horses and they said: oh... How clever humans are because they have reason!

The Muna Ethnic knowledge system is also seen in the description of the fairy tale above, which is one of the functions of kaeo (a plant that twists the banyan tree). Kaeo, which is used by humans as a swing to hang the neck of a jinn until it dies, is also used as an herbal drink. Kaeo herbal drinks can be served boiled as seen in the description of the dongen as follows.

Gara nando kaeo nembali kafindabano. O Kaeo nagha, o kaago kaforoghu.

Translation

So the plant wrapped around the banyan tree became a place for the jinn to step on. Kaeo (a plant wrapped around a large tree) is a medicine that is taken (its boiled water).

The Muna Ethnic in this fairy tale of the dragon and its friends, implicitly informs that kaeo is not just a plant that shackles on a banyan tree with a crowned shape that is able to hang a jinn, but is also a description of the knowledge system of the Muna Ethnic in this case ethnomedicine. As explained by (Kasmawati et al., 2019) when researching various types of plants commonly used by the Muna Ethnic for generations, the Muna Ethnic Group processes plants as medicine from roots, leaves, stems, rhizomes, seeds, and herbs by bruising, chewing, grating, boiling, mashing, squeezing, soaking, condensing and consuming directly. In this dongen Naga and friends, it appears that the way to prepare the kaeo plant as a medicine is to boil it and then drink the boiled water.

Social Organizational System

The social organization system in this fairy tale depicts the life of the dragon and its friends as a group and cooperation. They make fish fishing, take fish catches in the sea, grill fish together and there seems to be a division of duties in keeping grilled fish from jinn disturbances. The following is a quote from a fairy tale.

“O naga, O bbeka, O dabu, O karambau, O sapi, O adhara, bbe O mie. Nomentae dokalamo tora detagho bhala. O bhala ini gara mohama kabharino kentano”.

Translation

A dragon, a cat, a dog, a buffalo, a cow, a horse and a man. The next day, they went again and put the fish sero into the sea.

Next,

“Dotowoe ini we korono bbake gara norondo ini soondo dasumampumo tora we tebi daebhala kenta. Soondo dasumuli domaigho te bhala, notabamo katowondo kenta. Notaganiemo deki o bbeka.”

Translation

Fish are roasted under a banyan tree in the hope that at night they can go back to put the fish in the sea. They hope that after returning from installing fish sero into the sea, the fish they grilled earlier will be cooked. The first one in charge of guarding the grilled fish was a cat. Sebagaimana yang dideskripsikan dongeng naga dan kawan-kawan di atas, implementasi sistem organisasi sosial Etnik Muna hingga saat ini masih dijumpai pada aktivitas masyarakat yang dimotori oleh pemuda-pemuda karang taruna yaitu *pokadulu*. Pokadulu ini merupakan salah satu bentuk kerja sama dan saling tolong-menolong dalam berbagai kegiatan masyarakat seperti membuka lahan atau berkebun, prosesi pernikahan, prosesi kematian, menangkap ikan di laut, acara-acara tradisional dan sebagainya. Kera sama pokadulu selain di dalamnya terdapat pembagian tugas masing-masing anggota, juga memiliki nilai-nilai budaya. Sebagaimana yang dinyatakan oleh Darwin, Bauto & Tawul bahwa *pokadulu* masyarakat Etnik Muna mengandung nilai-nilai sosial yang tinggi, sebagai pranata sosial dan merupakan kekayaan warisan budaya Indonesia (Darwin et al., 2017).

Language

The language used in the fairy tale above is the Muna language. In the results of the transcription of this fairy tale, it can be described that the language used is Muna Language. Muna language is one of the regional languages in Southeast Sulawesi Province that is spoken by the residents of Muna Island (Fatinah, 2013). A distinctive feature of the vocabulary of the Muna language is that it ends in a vowel. In the transcription above, for example, the word: “*dowura*,” “*kadadi*,” “*dabu*,” “*nite*,” and “*dofileimo*”. The variety of languages used in the fairy tales above is a non-formal language, namely the language used in the daily conversation of the Muna Ethnic Group. In the fairy tale above, there are also suffixes in the Muna language that include prefixes (for example: *nomate*), sufiks (for example: *kabharino*), infiks as the word *dasumuli* and konfiks as the word *nosampumo* (*sampu+ no-, dan -mo*), *nobisaramo* (*bisara+ - no-, and -mo*) and *nofileimo* (*filei+ no-, da -mo*). ***It's just that, in this fairy tale, a lot is dominated by the use of conjunctions. There are also words that combine prefix and infix as in the word: tasumampu* (*sampu + ta- dan -um-*) and *dasumu* and (*suli+ da- dan -mu-*). ***There are also combinations of prefixes, infixes and suffixes, as the saying goes. asumepalie* (*sepa+ a-, -um-, and -lie*) and *atumandue*. (*tandu+ a-, -um-, and -e*).****

The Muna Ethnic Religious System believes in the existence of a spirit creature or other creature other than humans who also inhabit the earth, namely the jinn. The spirit creatures or jinn in this Dongen have a bad character, namely taking and eating grilled fish caught by the Dragon and friends. The figure of the jinn is described as a terrifying creature with the appearance of a body covered in fur or hair with a burly body. The following is the description in the dungeon above.

Inodi amonimo te lani. Aelate te lani. Pae aelate te dhuonia ini. Daighono ambano o manusia do koakala. Sedangkan o dbini ambano kabhala kalangke, tanokowulu-wulumo, nopoli dokantaie. Gholeo mburumaino ini ambano o manusia ini dafofuma.

Translation

I will ascend to the sky. I'll stay in the sky. I will not live in this world, because man has reason. Jinn, whose body is large and tall, is full of body hair, but humans are willing to hang their necks. In the future, humans will eat us all.

The Muna Ethnic community also has a belief in spirits or supernatural creatures, such as jinns, demons, ghosts and others. As stated by Yanti, Basri, and Suraya in their research related to the kasambuno wite ritual in the farming tradition of the Muna ethnic community. In the results of this study, it is stated that the purpose of organizing the tradition is to avoid and protect the occupants of the house from the interference of supernatural creatures such as jinn (Yanti, Basri and Suraya., 2018). In the fairy tale of the dragon and its friends, the existence of the jinn does not disturb the inhabitants of the house but takes and forcibly eats the catch of fish that has been grilled by the dragon and his friends. The results of this study show that the Muna Ethnic have long believed in the bradism of supernatural beings such as jinns who also live like humans.

Technology Systems

In the dragon dongen and friends, the technology system is described in the equipment they use to catch fish, which is in the form of o bhala (a fish sero or fishing gear made of wood and installed in the middle of the sea in a circle and installed with nets around it. These nets function to catch fish. From this dongen, it appears that the technological tools at that time already existed, although they were still simple, but could meet the needs of living things around them. Sero fish are even able to catch a very large number of fish as depicted in the following fairy tale.

O naga, O bheka, O dabu, O karambau, O sapi, O adbara, bhe O mie. Nomentae dokalamo tora detagho bhala O bhala ini gara mohama kabharino kentano. O bhala, dokala detagho kenta. Nombali kakonabano kenta. Mohama dosughue miina damolie. Dorato dotowoemo.

A dragon, a cat, a dog, a buffalo, a cow, a horse and a man. The next day, they went back and put the fish sero into the sea. They caught a lot of fish in the sero. The sero is used to catch fish. Fish can be caught in it. At that time, there were so many fish that they churned, that they could not carry them. When they arrived under the banyan tree, all the fish they caught were grilled.

Archaeological findings also describe the life of the Muna Ethnic in the past with one of the means of transportation (technological system) as well as the livelihood system at that time was maritime. This is evidenced by the existence of one of the rock images on the wall of the Liang Kobori cave in Muna Regency in the form of a boat. Boats are suspected to have been used as a means of transportation for prehistoric humans of the ancestors of the Muna Ethnic at that time (Rasyidu et al., 2021). Furthermore, from the description above, it shows that the data of oral traditions (Dragon Tales and Friends) are able to strengthen or become initial information that strengthens archaeological findings, especially in describing the elements of Muna ethnic culture. Barrio et al also stated that in evaluating the conception of cultural heritage, especially intangible (oral tradition) it will be useful for the discovery of certain communal uniqueness, the discovery of an identity and the transmission of the value of a tradition (José et al., 2012). This view is in line with Schmidt's opinion that historical information sources and oral traditions will be able to provide archaeologists with a more complete picture of the past (Schmidt, 2007). Scientific archaeology and the original oral tradition are sometimes confused, but the source of information from the oral tradition should not be considered a myth that does not have scientific assimilation. In fact, oral traditions are the main source of information and interpretation of past social formations (Whiteley, 2017). From this, it is clear that the oral tradition as the narrative contained in the fairy tale of the dragon and its friends through contextual analysis as described above, is able to provide a scientific description of the cultural elements of the Muna Ethnicity. The elements of Muna Ethnic Culture are also emphasized by the archaeological findings above. This is also relevant to the information from the results of an interview with one of the elements of the apparatus in Liangkobori Village, Muna Regency, whose

population is majority of Muna ethnic said that the Muna Ethnic culture is not only found in rock images (Prehistoric Archaeological remains) in Liangkabori Village, the remains of the Muna Kingdom fortress structure, the Loji Fort that has not been explored, some archaeological remains that have become stones (fossils), but also still found in the Liangkabori Village community fairy tales, traditional puzzles, folklore and others. However, these oral sources have not been recorded or further researched (Interview with Mr. La Mondo, secretary of Liangkabori Village, (January 22, 2024).

CONCLUSION

The source of this oral tradition in the form of fairy tales of dragons and friends does not only tell about the friendship between dragons, cats, angjing, cows, horses, buffaloes, and humans who are compact and always work together in meeting the needs of life and eradicating disturbing creatures (jinn). However, through scientific analysis, it can be concluded that in the narrative it epicly describes the Cultural Elements of the Muna Ethnic Ethnic, which is the location where the fairy tale was found. Furthermore, based on archaeological sources, the results of the research, especially in Muna Regency, also emphasized the allegation of the existence of elements of Muna Ethnic culture in the archaeological remains in the area. The cultural elements in question are such as technological systems, languages, arts, belief systems, social organization systems, knowledge systems, and livelihood systems. In addition to cultural elements, one of the cultural values that is also contained in the source of oral tradition (the fairy tale of the dragon and friends) above is that humans must use reason to think logically in solving every problem of life, finding and realizing every solution to these problems, as exemplified by o mie (a human) who thinks logically and calmly to eradicate the jinn in the fairy tale of the dragon and friends above.

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