



Oral Narratives of the Oka Tradition in Wewewa, Southwest Sumba: An Ethnopedagogical Study

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Abstract

This research aims to describe Oka oral speech of Wewewa community through ethnopedagogical point of view. The research design used is descriptive qualitative. Data were obtained from the oral speech of Oka of Wewewa community as well as used as the object of research. The object of this research is the ethnopedagogical value of Oka oral speech. Primary data sources are Oka oral tradition speech. This primary data source is obtained from the speakers/customary elders who speak the Oka oral tradition. Primary data sources were also obtained and collected by researchers from Wewewa community members based on interviews. While secondary data sources are obtained by researchers from documents directly related to the Oka oral tradition. The instrument of this research is the researcher himself. The data collection method of this research is through observation, interviews, and documentation studies. Data analysis techniques are data transcription, gloss translation of data, data selection, data identification, data classification, and analyzing and interpreting data so that it can be reported in the data discussion section. Based on the results of the study, the researcher concluded that in Oka's oral tradition speech, ethnopedagogical values that are manifested in Oka's oral tradition speech include respect for ancestors, hard work, repentance of lost children, togetherness, gratitude, and kinship.

Keywords: *Oka's Oral Speech, Local Wisdom, Ethnopedagogy.*

Introduction

Indonesia has a wealth of oral traditions spread across various regions in the archipelago. Oral tradition as the nation's cultural wealth is one of the valuable forms of regional cultural expression, because it not only holds the cultural values of traditional societies, but can also become the cultural roots of a new society. Oral traditions that are passed down have a positive impact on the people who adhere to them. The community becomes rich in its culture and has its own character education values that distinguish it from other cultures (Ridho Wildan Rohmadi, et al., 2021: 37). The existence of oral tradition deserves attention, because oral tradition contributes greatly to the formation of

national identity, and also to the regeneration process of our nation. Oral tradition as a regional cultural wealth, should be the main fundament in the formation of national identity. Munifah (2021) in (Ridho Wildan Rohmadi, et al., 2021: 37) argues that tradition is a behavior and habit that is repeated and has become an important part of the life of a community group.

The people of Wewewa have many oral traditions as evidence that they continue to uphold the cultural traditions inherited from their ancestors. This community has a distinctive style of tradition and culture, both in terms of form and content. The cultural distinctiveness of the Wewewa community can be seen in various oral traditions inherited from their ancestors. One of the oral traditions

inherited from the ancestors that lives and develops in the socio-cultural reality of the Wewewa community is Oka. The Wewewa people, who are an ethnic group inhabiting a particular region, have a rich and unique oral speech tradition. This oral speech not only functions as a means of daily communication, but also reflects the cultural values and knowledge possessed by the community. This study aims to explore oral speech in the context of the Wewewa community, focusing on ethnopedagogical aspects.

Literally, the word Oka in the local language means “to shout out loud or loud”. However, in relation to community traditions, namely Oka rituals, the word Oka means oral speech that is question and answer or dialog according to the context or purpose of the ritual being performed (Kami, 2023: 1). The party asking the question is called tuwa and the party answering is called wale. The Oka ritual process actually has three parts, namely the opening, core and closing parts. The opening part is a greeting speech. The customary elder who represents the host greets the customary elder who represents the group or guests who come. The core part is a speech to investigate from both parties, relating to what the intention or purpose of the group or guests who come. The closing part is that the guest or group is invited to enter the village or big house if in the investigation process no obstacles are found that the group that comes is good people. This means that the host accepts the presence of guests or groups who come to visit. In this closing part, the gate will be opened and guests are invited to enter.

From the understanding and understanding of the Oka oral tradition of the Wewewa community above, researchers will examine specifically and deeply through the point of view of Ethnopedagogy. Oktavianti & Ratnasari (2018: 1) state that ethnopedagogy is the cultivation of values based on local wisdom because globalization brings many challenging things and the values of local wisdom are an important handle to deal with globalization. Wahyu (2015:4) states that local wisdom includes practices and traditions or those that develop in a community for generations that are cultured. Apriyanti & Selasih, 2019 (Kadek Nara Widiatnyana & I Wayan Rasna, 2023: 31) ethnopedagogy itself is an education based on local wisdom or culture. The form is in the form

of knowledge, wisdom, and learning of local communities. The delivery can be through oral media, such as tales, songs, and ceremonies. Ethnopedagogy highlights how the events of the Oka oral tradition can be understood and understood properly from the cultural point of view of the Wewewa community.

Method

This type of research is descriptive qualitative research. This research was conducted in the odd semester of 2024. The data source of this research is the Oka oral tradition spoken by traditional elders in the Wewewa region, Southwest Sumba. Data in the form of parts of the Oka oral tradition that are identified as instilling values based on the unity of meaning contextual from the data source. In collecting data, the method of listening, note-taking technique is used (Sudaryanto, 2015: 203-206). To support the meaning of the data, the ethnographic conversation method and note-taking techniques were utilized (Harris in Spradley, 2006:5). The method of data analysis is through the extralingual pairing method, contextual analysis techniques, namely methods and techniques of analyzing the language of the Wewewa community (Mahsun, 2005: 120; Rahardi, 2009: 36). The subject of the research is the Wewewa community consisting of 3 people, namely traditional elders and Wewewa community leaders.

The data analysis of this research was carried out in several stages. First, data transcription, in which researchers recorded all the data that had been collected into a data corpus. Second, gloss translation, in which researchers translated gloss data into Indonesian. Third, data selection, in which the researcher determines the data to be analyzed. Fourth, data identification, in which the researcher selects data that are ready to be analyzed. Fifth, data classification, in which researchers grouped data related to the object of research. Sixth, the researcher analyzes and interprets the data so that it can be reported in the data discussion section.

Result and Discussion

Oka oral tradition is a real painting of Wewewa society, because it does not only reveal things that are superficial, but describes the cultivation of educational values, character, and the soul of the community in depth. Indeed, educational values and all forms of social

identity or identity of the Wewewa community are manifested in Oka's oral speech as evidence of the inheritance of values from ancestors. On the other hand, Oka oral tradition as a manifestation of educational values and identity of the Wewewa community as expressed in the Sapir-Whorf hypothesis which emphasizes that language determines the style of a society (Rahardi 2006: 143). This means that Oka's oral tradition, which is manifested in Oka's oral speech, influences the inheritance of educational values and the identity of the Wewewa community. The identity and educational values of the Wewewa community are expressed in the form of Oka oral speech, because the ancestors of the Wewewa community at that time did not recognize the existence of a written tradition. The ancestors passed it down in the form of oral speech that could reveal the social identity of the community. If Oka oral speech is not passed down, the people of Wewewa will not know, understand and communicate the identity and value cultivation passed down by their ancestors.

When exploring the Oka oral tradition, the researcher understood that many things in the Oka oral tradition contain ethnopedagogical aspects of the life of the Wewewa people as a description of their community identity. Therefore, the researcher studied in depth the ethnopedagogical aspects manifested in Oka's oral speech. The researcher found six ethnopedagogical values that became the soul/character of the Wewewa community, namely respect for ancestors, fighting spirit and hard work, repentance of lost children, fellowship and togetherness, thanksgiving, and kinship.

1. Respect for Ancestors

In the Big Indonesian Dictionary (2021), the word respect means (1) the process, method, act of honoring (2) giving respect. Meanwhile, the word ancestor means ancestor. Respect for ancestors means giving respect to ancestors. This is in line with informant (BB) who said that respect for ancestors is respect for people who have passed away based on love and respect for them. In some cultures this is related to the belief that those who have died have a continuing life and have the ability to influence the fortunes of those still living in the world.

Jebadu (2009:9) says that respect for ancestors is seen as a manifestation of the model

of faith brought by humans from previous generations. The social function of honoring ancestors is therefore to foster kinship values such as devotion, family loyalty, and continuity of family lineage. Likewise, in the Wewewa community, respect for ancestors is deeply rooted in their entire lives and manifested in the speech of their oral tradition. This is reflected in Oka's oral speech below.

"Dyoooo... Nggara nggu ole a lolungo malawo mangu ana, a burungo tawewe mangu tollu. Tau!"

"Hello... Who are you that come together like mice with their young, like partridges with their eggs? Answer!"

In the oral speech above, to the group of people who came to bring the harvest, the customary elders welcomed them with phrases that went together like a mouse carrying its young, like a partridge carrying its eggs. The phrase indirectly refers to the ancestors. "Like a mouse carrying its young, like a partridge carrying its eggs" is actually intangible local wisdom in the form of a simile that refers to the invisible entity of the ancestors. The elders want to present the ancestors in all their life events. This is in line with what Hayon (2015: 26) says that in the daily life of the Wewewa people, ancestors have a huge influence. The relationship with the ancestors determines their lives. To maintain good relations with the ancestors, they must try to pay proper respect.

Meanwhile, Neonbasu (2016:70) says that respect for ancestors is closely related to the Marapu belief. Marapu is the spirit of the ancestors who act as Dikita, the mediator between humans and the divine (magholo marawi). His role is to create, maintain, bestow sustenance, offspring, health, and determine the lifespan of humans and all other creatures. Citra Dikita is believed to be the ancestors who have experienced an encounter with Magholo Marawi. That is, it is believed that these ancestors while still living on earth, were pure in heart, magic and never did evil.

The value of respect for ancestors in the Wewewa community, because the ancestors are believed to have provided blessings for abundant harvests, full rice and corn. The value of respecting the ancestors is also obtained when welcoming groups that bring building materials. This is reflected in Oka's oral speech below.

"Dyoooo... Nggara nggu a waina nggiri loddoo, nggarra nggu a waina male tana. A rara na mareda kambu loda, a meta kandawu kambu pada. Bau lolungo

malawo, bau burungo tawewe. A waina kapuka waicogo, a waina peda raka wawi. Mbale angga panewe, nonga angga kandauka. Tau!"

"Hello... Who are you that comes in colorful clothes, that comes in a large group of people, that comes while chanting. Answer!"

In the oral speech above, to the group carrying building materials, the customary elders welcomed them with the phrase who came, brightened the field and greened the forest. The speech is indirectly an expression of respect for the ancestors, who have accompanied and accompanied family members in finding and obtaining building materials, such as wood, alang, rope, and others. Para leluhur senantiasa hadir dalam seluruh kehidupan mereka. This is in line with what Hayon (2015:26) says that in the daily life of the Wewewa community, ancestors are considered to have a very big influence. Relationships with ancestors determine their lives. To maintain good relations with the ancestors, they must try to give proper respect.

The cultivation of the value of respect for ancestors in the Wewewa community is deeply rooted in their daily lives. Ancestors play a very important role, as they have a huge influence. The presence of ancestors in any event that occurs in the entire life of the Wewewa community is therefore imperative and absolutely necessary for them.

2. Hard Work

In the Kamus Besar Bahasa Indonesia (2021), verb means (1) the activity of doing something: that which is done (2) something that is done for a living; livelihood. Meanwhile, the word keras means (1) solid and strong and not easily deformed or not easily broken (2) persistent; earnest. So hard work is the activity of doing something persistently or with a serious heart.

Hard work is an activity that is done seriously without getting tired or stopping before the work target is reached and always prioritizing or paying attention to the satisfaction of the results in every activity carried out. This is in line with what was stated by Ikhwanuddin (2012: 156) who interpreted that hard work is work full of enthusiasm and is not desperate when it fails. The same thing was also emphasized by informant (BB) that hard work for the Wewewa community is to work seriously to achieve the goals to be achieved. They can make optimal use of their time so that

sometimes they do not know the time, distance and difficulties they face. They are very passionate and try hard to achieve good and maximum results. Fighting spirit and hard work are ethnopedagogical values of the Wewewa community. This can be traced in Oka's oral speech below.

"Malla! Nenna inna patona nggu, nenna ama padukki nggu. A kaddi ngga koko, a zosi ngga ate. Yamme dona ana allimu, a wali ndari tana, a wali batu ruta. Kaku tallara kadinda mera tana ndi, kaku wewara maroto mburu urra ndi. Peina?"

"All right! We who come are your children returning from tilling the soil and pulling the grass. We who scatter orange seeds in the rainy season. We worked hard. Now the leaves are turning yellow and the fruit is ripening. We have arrived at the bales of the house. Open the door for us, make way for us. How?"

In the oral speech, the ethnopedagogical value of the Wewewa people who have a fighting spirit and hard work is clearly shown. This is made explicit through the utterance "We are your children who come home from tilling the soil and pulling the grass. We scatter orange seeds in the rainy season. We work hard until the harvest season arrives to reap the rewards". The utterance "cultivating the land, pulling the grass, and spreading orange seeds in the rainy season", is actually a form of intangible local wisdom in the form of advice addressed to children, families, and agricultural communities to always work hard and struggle in order to achieve success such as obtaining a plentiful harvest. Chaplin (1993) as cited by Asnawi (1999: 87) asserts that work enthusiasm is an attitude at work that is characteristically marked by self-confidence, strong self-motivation to continue work, excitement, and good organization. As shown in the speech, the agrarian entity of Wewewa community recognizes that they are an entity that upholds the culture of working hard through stage by stage until reaping the harvest. The same thing is also shown in Oka's oral speech of picking up building materials below.

"Malla! Yamme dona a wali loda a panumbu, yamme dona a wali pada a panengga. Yamme dona wolla riwu rawu, a matallara puu ponda erri walli ndari tana. Yamme dona wua ta nenda tana, a mawesara mata mboro bisa wali batu ruta. Oro nawe, bana karewe ebana, bana karawu longgena, ne umma katonga da inna ama. Nggai kama tenduka na wasu, kama zeronu ngaingo. Wali mawe mawengga wewa kama ponggo wasu a nggasu, wali mawe mandaba dala kama rata ngge kallerre a kalokko. Ndaiki winda rara witi, ndaiki windura kala. Niawe kana sannara ta wee, ndibbala ta mara. Kama kedu ngge bodora, wawi ngge bullura. Inda kaka mbali lete kiana, inda wondo mbali

ala kiama. Inda kedu mai pawunu, inda wawi mai pangasa kiama. Peina?"

"All right! You ask and investigate. We who came are the children and grandchildren who are scattered in the garden. Since our mother and father's house has been damaged, we will rebuild it. We have just returned from the forest, felling wood, finding rope and tying reeds. In our endeavors we found no obstacles. We struggled and worked hard. So now we have arrived in the village. We came in droves. We are not strangers, we are not destroyers and bullies. Open the door for us, make way for us. We want to come in to rebuild the home of our mothers and fathers. How?"

In this oral speech, the ethnopedagogical value of the Wewewa people who have a fighting spirit and hard work is very clearly shown in our speech, which comes from the children and grandchildren who are scattered in the garden. We have just returned from the forest, cutting wood, finding rope and tying reeds. In this endeavor, we did not find any obstacles or hindrances. We struggled and worked hard. The words "we just returned from the forest, cutting wood, finding ropes, and tying reeds", are actually a form of intangible local wisdom in the form of advice that points to children, families, and community members to uphold the spirit of hard work and have fighting power in order to achieve success in building a decent residence. Related to the culture of hard work, Salaki (2014: 51) in his study of building the character of the younger generation through the Minahasa Mapalus culture said that the value of hard work together is the obligation of every citizen. The spirit of hard work must be imbued in all their lives. Likewise, in the Wewewa community, the spirit of hard work has become their identity. Similarly, the informant (ABM) asserted that hard work for the Wewewa community means working hard to achieve their goals. They can make optimal use of their time so that sometimes they do not know the time, distance and difficulties they face. They are very passionate and strive to achieve good and maximum results. This spirit is always shown through working as hard as possible, driven by a spirit based on an unflagging enthusiasm to improve dignity and self-esteem as a complete human being (Syamsuddin, 2010: 189).

3. Repentance of the prodigal son

Repentance is a change of mind and heart that brings a new attitude towards oneself, and life in general. The Big Indonesian Dictionary (2021) says that the word repentance is derived from the root word tobat, which means (1) being

aware of and sorry for sin and intending to improve behavior and actions (2) returning to the right religion, path, things (3) feeling unable anymore (4) expressing surprise, impression or annoyance (5) deterrent, will not do it again. Munthe (1996: 8) says that repentance means that a person turns away from evil and turns his heart and will to the good and the right. The repentance of the prodigal son is an ethnopedagogical value of the Wewewa community. This can be traced in Oka's oral speech in the following.

"Malla! Yauwa dona, ana pa pana na pare inna, ana pa pasusu na lelu ama. Yauwa dona, a wali neme gollu ana wawi, ne bubaku maringu. Yauwa dona, a wali neme koro ana manu, ne kalinda gollu ndima. Inda kaka mbali lete kiangga, inda wondo mbali ala kiangga. Inda kedu mai pawunu, inda wawi wai pangasa kiama. Peina?"

"All right. I am the son of the mother and father who gave birth. I came from a prison cell in Waikabubak Loli. I am not a stranger who comes to disturb and obstruct. I went to prison because I killed a man. Now that my sentence is over, I want to go back home, back to my mother and father. Open the door for me, make way for me. How?"

The oral speech clearly shows the ethnopedagogical value of the Wewewa community in relation to the repentance of a prisoner. The prisoner as a "prodigal son" admits his actions and wants to return to the mother and father who gave birth to him in the speech I went to prison because I killed someone. Because the time of punishment has been completed, I want to return home, back to my mother and father. The utterance "I want to go back home, back to my mother and father", is actually a form of intangible local wisdom in the form of determination and ideals that point to repentance or reconciliation, namely returning to the good and right path. The spirit to return to the right path is deeply rooted in the Wewewa community, through the expression of wanting to return home to mothers and fathers. This is in line with Hultgren (2000: 78) who interprets the repentance of a child who is lost in his consciousness so he repents.

The courage of the prodigal son according to Hultgren (2000) must have been based on the prodigal son's belief that the Father is merciful, because of his many faults. This is where the meaning of repentance is emphasized. In the midst of experiencing adversity, the prodigal son

begins to realize true love, whether rich, poor, happy, sad, precious or worthless, he is still the son of the father who gave birth. The dignity of sonship and the love of the Father remain for him even though he has lost it. While he wanted to be treated like a servant, he was also a beloved son. This is what makes him repent and worthy of living as a son.

The return of the prisoner as a “prodigal son” to his hometown is because the village is the foundation of human life. It is in the saddle of this village that the ancestors promised to plant wholeness, integrity, and harmony for all creations in the universe (Neonbasu, 2016: 75). This means that the promise is the spirit of the ancestors' struggle to always maintain harmony in Wewewa society. The repentance of the “lost child” in Wewewa society is seen as an ethnopedagogical value inherent in their lives, because the mother and father who gave birth never rejected the return of the lost child. The prisoner's awareness of the meaningfulness of life as a “lost child” to return to the right path is the spirit of repentance that everyone has. Bastaman (2007) in Arista (2017: 605) asserts that the meaningfulness of life is an individual's appreciation of things that are considered important, felt valuable, believed to be true and provide special value for a person, so that it becomes a goal in life (the purpose in life). This means that the appreciation of meaningful life is a gateway to life satisfaction and happiness, if someone manages to achieve or get the meaning of his life then life feels important and valuable, thus it will cause appreciation for himself.

4. Togetherness

In the Big Indonesian Dictionary (KBBI, 2021), the word togetherness is a derivative word from the root word sama, which means a shared thing. While the root word sama means (1) similar (case, situation, etc.); not different; not different; (2) concurrent; coinciding; and (3) commensurate; balanced; comparable; equal.

Salaki (2014: 50) defines togetherness as being shown by living together and progressing together, feeling the same fate and togetherness. Togetherness is a word that we always want to exist to maintain a harmonious relationship between us and the surrounding environment. Togetherness is a situation where all members of a group have a sense of belonging to each other, cooperate with each other and support each other in every situation so as to create a solid

group. Likewise, togetherness as church members in the Wewewa community. Informant (BB) says that the togetherness between leaders and their people is deeply rooted in their lives. Dialogue and mutual affirmation occur in that togetherness. The ethnopedagogical value of togetherness in Wewewa society can be seen in Oka's oral speech below.

“Malla! Inda wukku kina baku kadi wu koko, inda wuku kina baku zosiwu ate. Angu nggarai lunggu, tukku nawe bina morra, angu nggarai lunggu bera nawe Oka kaka lunggu, niaka ku kadi wu koko, niaka ku zosiwu ate. Indaki, inna wangga a walina nataru mandatti ba lummu ko. Ama wangga a walina kalena yaro yari balummu ko, ku pandema nggu limma, pandema nggu kara. Ndappa kinda kiu koko, ndappa labu kiu ate. Nggai ka maweima ringi loko, nggai kama weimagabbo mara. Ba apa ko pa ame dengani inna, pa ami dengani ama. Ka enga ngge, koro wanno, gollu Oka. Tau!”

“All right, since it is the fathers and mothers of the big house who are coming, we raise our hands and spread our hearts to receive them. We want to see the light and feel the coolness. Come in, we open the door, we open the way. Stay with us. Answer!”.

In the oral speech, the ethnopedagogical value of the Wewewa community related to togetherness is clearly shown, namely we raise our hands, spread our hearts to accept the arrival. We want to see the light and feel the coolness. In a shared situation, there is certainly a sense of togetherness. The utterance “we put our hands out, spreading our hearts to accept the arrival” is actually an intangible form of local wisdom in the form of determination or ideals that point to the entity of togetherness in fellowship between the bishop as a church leader and his people. However, a sense of togetherness can emerge and start from a common situation. The sense of togetherness will arise when people are together in a condition, in the same activity, bear the same burden, feel one heart and soul. This is in line with Mardiatmadja (2017: 30), who emphasizes that the joy and hope of humanity are also the joy and hope of togetherness. This means that in togetherness, the main contribution of all members is for the common good. This ethnopedagogical value of togetherness exists and lives in the Wewewa community. The Wewewa community upholds this spirit of togetherness as conveyed by the informant (ABM) that between the leader and his people in

implementing the program, no one walks alone but in the nuances of togetherness.

5. Thanksgiving

In the Big Indonesian Dictionary (2021), the word gratitude means (1) gratitude to God (2) fortunately/statement of relief, pleasure, and so on. Park & Seligman in Haryanto (2016: 110) suggest that gratitude is described by the condition of individuals who are aware and grateful for all the good things that happen. Individuals in this case are required to express and express gratitude. Gratitude is a form of pleasant emotion, preceded by the formation of a perception that he gets a benefit from the gifts of others. This is in line with Graham & Fincham in Haryanto (2016) who say that gratitude is expressed as a form of feeling experienced by individuals when receiving a favor or benefit from someone. Meanwhile, McCullough & Tsang in Haryanto (2016) explain the concept of gratitude as a form of feeling amazed, grateful, and appreciative of the benefits they get. These feelings can be directed at other people or at oneself.

The cultivation of the value of gratitude, as said by the informants, actually departs from a society that lives in an agrarian culture, as in the Wewewa community which is blessed with fertile land, so that humans live from what is planted in nature (Informant BB). Gratitude for what is given by nature, which the people of Wewewa believe is a gift from the creator as the caretaker of the universe, should be thanked. Gratitude is a form of individual gratitude for everything that happens in life, whether it is an event or receiving something from another party. It also includes a response of joy and a tendency to see one's life as a gift.

Watkins, Woodward, Stone and Kolts (2003) in Sativa and Helmi (2016: 3) say that gratitude has a relationship with various aspects and components of happiness. Individuals who have the mindset to continue to be grateful are happy individuals. Individuals who have a high level of gratitude will have high happiness, because there is a tendency to be more satisfied and optimistic when compared to individuals who are not grateful. Conversely, anxiety and depression are known to be higher in individuals who are not grateful (McCullough (2006), in Sativa (2016: 3). In addition, gratitude gives rise to positive emotions, positive cognition, and

positive memory in individuals, so that it will lead to positive evaluations when individuals evaluate their lives.

Gratitude behavior is a form of spiritual intelligence (spiritual quotient) that can provide powerful energy for humans in obtaining calmness and peace. The energy contained in the gratitude zone can make humans resilient in facing all God's provisions. A person who realizes and utilizes this pattern of intelligence will be able to make failure as an asset to success, calamity as a test, the robe of rank becomes a shroud, anxiety becomes calm, anger becomes a smile, and wealth becomes a field to multiply charity (Taufik, 2017: 176-177).

The psychological dimension is an important part of gratitude behavior, which is one of the dimensions that can influence a person's motivation to get used to being grateful to God. The psychological dimension that appears in gratitude behavior is related to the human mentality in moving his heart to share with others after obtaining pleasure from God (Carr, 2016: 10). Mentality becomes the foundation for human thinking to fulfill unmet needs, thus influencing every decision and step that will be taken. Gratitude behavior is a mental issue that can be nurtured since a person is still under parental supervision.

Gratitude is a means of utilizing and maintaining his gifts. A grateful heart can strengthen and solidify the good that has already been done and will produce good that does not yet exist. Ordinary people are grateful only when they receive material sustenance. Meanwhile, people who attain inner enlightenment are always grateful, whether they receive blessings or not. The ethnopedagogical value of gratitude is actually inherent in the Wewewa community, which can be traced in Oka's speech below.

"Malla! Bakku ana pa palewa nggu, bakku alli pa patuka nggu. Kako ndari tana, kako batu ruta balunggu nggu. Bau kole ba dongge a pakambou lele limma na, bau kole ba dongge a patollu manu wai na. Ndakku pasapa kinggu kukku na, ndakku patetti kinggu ngora na. Ku pandema nggu tete, ku pamangga nggu outa. Ngindiya wulli pare, wulli watara. Tau!"

"All right! The same brothers who struggled and toiled in the garden. We open the door, we pave the way. Come in, bring the grain of rice and corn to the big house. Answer!"

In Oka's oral speech, the ethnopedagogical value of the Wewewa community in relation to gratitude is very clearly shown: we open the door, we make the way clear. Come in, bring the grains of rice and corn to the big house. The utterance "we open the door, we clear the way, come in, bring the grain of rice and corn to the big house", is actually an intangible form of local wisdom in the form of excitement and joy that points to the entity of gratitude for the abundant harvest. The people of Wewewa realize that they have worked hard and they have reaped the rewards. Bringing in the harvest in the form of grains of rice and corn is a form of gratitude from the Wewewa community for the results they receive. This is in line with what Fadhala (2013) said in Taufik (2016: 182) that gratitude is one way for a person to strengthen the belief in God's immense bounty on this earth. The ethnopedagogical value of gratitude is also obtained in welcoming groups that bring building materials. This is reflected in Oka's oral speech below.

"Malla! Angu nggarai lunggu nia ku kadi wu koko, angu nggarai lunggu nia ku zosi wu ate. Barata pawikka, timura patondo wa lunggu. Ba yemmi dona ana alli nggu, ba yemmi dona wolla riwu rawu wua tanenda tana nggu. A matallara puu punda eri wali ndari tana. A mawesara mata mboro bisa wali batu ruta. Ba hinna ko, ku wukke nggu binna, ku buwe nggu lara. Kau dukki ngge uma katonga, weli umbu weli waika. Kau katukku ni nggasu wasu, kau sero ngge ngaingo a wobola. Tama wu, ku wukke banggu binna, ku bowa banggu lara. Tau!"

"Okay! We wondered who had come so we asked and investigated. We thought it was a foreigner. If you are the children and grandchildren scattered from the farm, we now open the door, clear the way, so that you can enter the village safely without obstruction. So that you can come to your mother's and father's house and the bale-bale of your grandparents' house, so that you can rebuild the damaged house. Answer!"

In the oral speech, the identity or identity of the Wewewa community is very clearly shown in relation to thanksgiving, namely open the door, clear the way, so that you enter the village safely without obstacles. In order to arrive at the house of your mother and father and the bale-bale of the former home of your ancestral grandparents, so that you can rebuild the damaged house. The words "open the door,

pave the way to enter the village safely without obstruction", are actually a form of intangible local wisdom in the form of excitement and joy that points to the entity of gratitude for having obtained building materials. The people of Wewewa realize that they have worked hard and that they have succeeded in bringing in building materials from the forest. Bringing in building materials from the forest in the form of wood, alang and rope is a form of gratitude from the Wewewa community for the results they have obtained. This is in line with Fadhala (2013) in Taufik (2017: 182) who says that the pronunciation of gratitude reflects how humans recognize and fully realize that all the blessings obtained come from Allah and no one but Allah can provide this unlimited grace.

6. Kinship

Kinship is an important aspect that is widely applied in various places. In the Big Indonesian Dictionary (2021), the word family is a derivative of the word family which means (1) mother and father and children, the whole house (2) people in the house who are dependent, batih (3) kaum, sanak, kaum kerabat (4) a very basic kinship unit in society. Kinship is related to the nature or characteristics of the family. Soewardi (1989) in Ruslina (2012: 2) says that the spirit of kinship is the cultural style of the Indonesian people. Therefore, the attitudes, thoughts, behavior and responsibilities of a citizen of the nation to its collectivity are always above individual interests.

Kinship is the fundamental unit of kinship. The sense of kinship does not only exist in groups with blood relations. If a community association has a high enough sense of solidarity and continues to be nurtured, the term kinship will appear. This is in line with informant (ABM) who said that in a family, everyone understands and knows each other's family members, feels bound to them, so that whatever happens to one of its members means disturbing the unity of the family.

Based on the definition of kinship, the spirit of kinship is actually an ethnopedagogical value inherent in the Wewewa community. Neonbasu (2016: 69) says that the family spirit of the Wewewa community is reflected in the spirit of cooperation and gotong royong, namely Ghorona pu'u, kadona lawi which means "together lifting the heavy base, united lifting the light end. The people of Wewewa are always united in doing heavy and light work. The

ethnopedagogical value of kinship is obtained in the pragmatic meaning of receiving when welcoming prisoners and entourage into the village and big house. This is reflected in Oka's oral speech below.

"Malla! Ne bahinawe wukke ngga binna, buwe ngga lara ngge. Kaku dukki ngge uma katonga kaku ngaa ko ngaa derra, kaku enu ko wee derra, nggai ka ku weimaringi loko ki baku tomana kenga ana wosa, nggai kaku we'e ma nggabo maraki baku duki ndi susu waikarere. Tau!"

"All right! Welcome back to your home. We open the door, we make way. Come in, sit down, eat and drink. Feel the beauty and coolness of living together in peace as brothers and sisters in one family. Answer".

In this oral statement, it is very clearly shown that the identity or identity of the Wewewa people is related to the spirit of family, namely we open the door, we clear the way. Come in, sit down, eat and drink. Feel the beauty and coolness of living together in peace as brothers and sisters in one family. The saying "come in, sit down, eat and drink. Feel the beauty and coolness of living together in peace as brothers and sisters in one family," is actually an intangible form of local wisdom in the form of advice, advice to children, families and all members of the community which refers to a family entity. The Wewewa community is aware that the spirit of family must continue to be fostered by respecting the rights and dignity of family members even though their deeds and actions are evil. This is in line with Kaelan (1993) in Kirom (2011: 107) who said that in the basic state of Pancasila, especially the fifth principle, emphasizes noble actions that reflect the attitude and atmosphere of family and mutual cooperation, being fair, respecting rights. other people, like to provide help to others, do not commit acts that are detrimental to the public interest, together strive to realize equal progress and social justice. Family identity is also obtained in the pragmatic meaning of accepting when welcoming the regent as leader of the local area. This is manifested in Oka's oral statement below.

"Malla! Noto angu barata pawikka lunggu, noto angu timura patondo lunggu. Angu kedu mai pawunu lunggu, angu wawi mai pangasa lunggu. Mai rara nangga mata, mai ngenge nangga ulle lunggu. Indaki, inna wangga a mai totOka paredda a neena ndari tana, ama wangga a mai nggelOka pangadu a neena batu ruta. Tau!"

"Okay! We thought it was someone else from outside who came. Annoying and destructive people. But because those who came were visiting mothers and fathers, who wanted to see us work, we opened the doors, we cleared the way. Come in and talk to us about the purpose and purpose of your visit, mother and father. Answer!".

In this oral statement, it is very clearly shown that the identity or identity of the Wewewa people is related to the spirit of family, namely that those who come are mothers and fathers who visit, who want to see us work, we open the doors, we clear the way. Come in and talk to us about the purpose and purpose of your visit, mother and father. The saying "the ones who come are mothers and fathers who visit, who want to see us work", is actually a form of intangible local wisdom in the form of recognition as mother and father which refers to a family entity. The Wewewa people are aware that the spirit of family must be cared for and maintained by each other, including between leaders and their people. This is in line with Pranarka (1985) in Sudaryanto (2007: 155-156) who said that the characteristics of Indonesian cultural thought include: the ideal of unity of life, inner and outer balance between the leader and his people, between one people and another, and all groups are imbued with the spirit of mutual cooperation and the spirit of family.

Conclusion

The Oka oral tradition describes the ethnopedagogical values of the Wewewa people, namely (1) respect for ancestors; (2) repentance of the prodigal son; (3) hard work; (4) togetherness; (5) thanksgiving; and (6) kinship. The instillation of these values is always rooted in the lives of the Wewewa people. Respect for ancestors is a

form of respect for people who have passed away based on love and respect for them. There is a belief and belief that those who have died have a continued life and have the ability to influence the fortunes of those who are still alive in the world. Likewise, other ethnopedagogical values contain values and norms that can be used for survival in society. The six ethnopedagogical values as findings in the study of the Oka oral tradition should become the character and wealth that all members of the Wewewa community must have.

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- The Oka oral tradition is actually one of the local wisdoms found in the Wewewa community of Southwest Sumba. The form and content of the Oka oral tradition is classified as intangible local wisdom in the form of parables, advice, advice, hopes and ideals which are made explicit in Oka oral speech. Parables, advice, advice, hopes and ideals point to certain entities as ethnopedagogical values of the Wewewa community, for example respect for ancestors, hard work, repentance for lost children, gratitude, togetherness and kinship.
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