ORAL TRADITION (LITERATURE): CONSERVATION OF ECOLOGY AND PROMOTION OF TOURISM DESTINATION

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Abstrak

Kajian ini membahas tentang peran strategis tradisi (sastra) lisan sebagai pelestari ekologi sekaligus promosi destinasi wisata tempatan. Tradisi (sastra) lisan banyak jenisnya, namun pada intinya merupakan kebiasaan yang diteruskan secara lisan dari satu generasi ke generasi berikutnya. Saat ini tradisi lisan dianggap sebagai cerita atau legenda belaka yang berisi mitos tentang suatu tempat yang tidak dapat dibuktikan kebenarannya, misalnya. Akan tetapi tanpa disadari oleh masyarakat pendukungnya, tradisi lisan itu telah memberikan legitimasi pelestarian ekologis dan destinasi wisata pada lingkungannya. Pembahasan ini menggunakan perspektif materialisme budaya dengan ontologi tradisi atau cerita lisan yang terdapat di berbagai daerah di Indonesia, khususnya Sumatera Barat. Berdasarkan analisis teks dan konteks cerita tersebut ditemukan bahwa dibalik cerita yang sudah mentradisi itu terdapat fakta materil lokasi tumbuhnya yang tidak dipahami oleh masyarakatnya. Bukan mitos itu yang dijadikan misi penggubah cerita, melainkan upaya mempertahankan eksistensi ekologi lingkungan tempatan. Seiring dengan perkembangan nalar dan kebutuhan manusia menumbuhkan keingintahuan. Untuk membuktikan kebenaran cerita tradisi tersebut mereka berkunjung sekaligus rekreasi di lokasi yang dikisahkan dalam cerita. Secara lisan atau melalui kemajuan teknologi tradisi lisan itu diekspos di dunia maya sehingga tersebar informasi tentang keunikan lokasi tersebut. Hal itu menyebabkan banyak orang berkunjung, maka berkembanglah lokasi itu menjadi destinasi wisata. Dengan demikian, tradisi lisan bermanfaat untuk keberlanjutan bumi dan manusia.

Kata kunci: *tradisi lisan, peran, pelestari ekologi, dan detinasi wisata*

INTRODUCTION

Oral tradition is a cultural property that has not been explored to the maximum by researchers and understood by the collective. The problem, the oral tradition in the hands of the owner. The oral tradition goes on continuously from one generation to the next orally without being understood by its very nature, except as a ritual or habit. Unfortunately, when the flow of

information and technological advances into his life has changed his way of thinking and his lifestyle. His collective no longer acknowledges the existence of the oral tradition because it is considered ancient incompatible with the present day that rely on logic and non metaphor. In contrast to past societies living in metaphors. In real terms all human life is alive in metaphor.

This is the main problem in this study. Changes in the way of thinking and lifestyle of the community has degraded the oral tradition of his life. By itself the situation also degrades the values that exist in the oral tradition. As a result, the oral tradition disappears from the collective. In oral tradition contains ecological wisdom. The impact, on the damage and destruction of the ecological environment. Traditional monuments and values contained within it provide a mechanism of control (Yuwana, 2016: 167), a norm and guide that is beneficial to humans in interacting with the ecological environment and promoting it as a tourist destination. These interactions have shaped the way people view and appreciate the environment. In addition it also provides aspects of recreation. In the perspective of sustainable development, the environment and ecology must be maintained in such a way. Therefore, the study of oral tradition is urgent to be carried out as the globalization flows rapidly. Thus, the oral tradition spread among the community can be documented and explored the values that are in it.

Studies on environmental conservation and sustainability ignore local wisdom aspects of the local environment (Irwan, 2017). Focus attention only on the level of structure only when facing the problem and environmental damage. Superstructure aspects have never been touched by practitioners when discussing and formulating environmental policies (Mufid, 2010: 83). Have you ever noticed the ecological wisdom contained in the oral tradition in preserving and sustaining the environment. In the vicinity of human

domicile, there has been an oral tradition for a long time. The oral tradition was created by an ancestor who sought to preserve the environment. For example, in one area on the outskirts of Danau Singkarak, in a written agreement between indigenous and past Dutch colonists have agreed in writing on forest areas of the ban. Until now the forest has grown into a haunted forest with stories and stories that people do not dare to enter and take the forest contents in vain. Logically, the stories and haunted stories in the ban forest have a good impact on ecological sustainability and are beneficial to the sustainability of the environment and human life.

METHOD OF STUDY

This study uses the perspective of cultural materialism. This paradigm sees that the stories and norms contained in the oral tradition are not merely a dogma but a materialist mind for the sustainability of man and his local ecology. According to Harris, that the material conditions of society determine human consciousness (superstructure), not the other way around.. Cultural materialism presumes that human behavior is controlled by norms of need fulfillment or natural factors. The basic principle of cultural materialism is the principle of determinism of the infrastructure.

Harris as a Marxist sees that the production and reproduction systems guide domestic economic and political behavior (Kaplan, 2002: 129). Such behavior forms a behavioral superstructure. Meanwhile, infrastructure is rooted in the fact that

humans are subject to the laws of nature to maintain the survival of life. Determinism of infrastructure provides a set of strategies to find the causal factors; it is likely that the superstructure and structural components become the autonomy of the behavioral infrastructure. Nevertheless, cultural materialism focuses on causal factors within the infrastructure. It is believed that the important factors are there. This analysis uses traces of texts to provide an interpretation of the materialist aspects contained in the totality of texts and the context of oral tradition.

In his analysis of the cattle ranching infrastructure in India, the norm is to preserve the cow that is the main source of agricultural energy as well as the source of animal protein (milk) for humans. If the cows are digested and consumed then slowly the large number of Indians will lose agricultural resources and protein sources. Behind the norm developed there is a material aspect that is fought for, namely the quantity of cattle (Sanderson, 1993: 107). This analogy is used as a reference analysis of various traditions (stories) oral sampled in this study.

This study was conducted on oral stories containing local ecological wisdom that developed in the community. The ontology comes from documentation done in the field by means of recording and recording. As a sample, an oral tradition is selected in the community of West Sumatra. Selected samples will be analyzed eclectically with the main theory of cultural materialism. The oral tradition is examined for its function within the

framework of the local structure and understood its meaning by way of exceeding the structural boundary.

If structurally understood, the oral tradition would be regarded as an ancient item and incompatible with today's human mindset and way of life. The oral tradition originally a myth and a fairy tale that is considered a real event (Danandjaya, 1984: 51) but today is considered unreasonable, can not be verified. At this moment, the materialism aspect of the oral tradition has already jumped so far that its collective unconsciously promotes the place where the story grows or the background of the story becomes a tourist destination.

DISCUSSION

Oral Tradition: Conservation Ecology and Tourism Destination

There are many types of oral traditions that are still evolving and inherent in the encyclopedia of local knowledge, behind them many are extinct. The living oral tradition generally relates to its local environment. If the environment changes then the oral tradition will be lost. It is only a memory that such oral tradition ever colored his life

The mythical oral tradition is still recognized by local people. The public recognizes and follows the norms expressed in the story. The collective recognition of the community grew to other community groups to become recreational objects. Information that develops by word of mouth, from oral to printed media, and multiply in cyber media

confirms the local story becomes one of the tourist destinations. The Ikan Sakti in Sungai Janieh, Hutan Larangan in Paninggahan, and Ikan Larangan in Balah Aie Kayu Tanam is three oral traditions.

The oral story of the Ikan Sakti in Sungai Janieh tells the story of a fish ecosystem that lives in a pond with clear springs. There are several versions of the magical fish. Each version tells about the origin of the fish. The fish comes from the result of an agreed normative violation, namely the indiscriminate felling of trees. As a result of these violations their children feel the consequences. In essence this story tells about the belief of the local community that the fish is a magical fish. Not magic because it has power, but the belief that the fish is the incarnation of a human child.

Because of that belief people do not want to consume as animal protein so that the fish breed and grow into bigger. The impact of the belief that the surrounding environment that interacts with the fish come into being magical. Hill, forest, trees, and water became powerful. The hills and forests around the pond were overgrown with lush and green trees not to be cleared. The spring that flooded the pond was always flowing from the hill through the sidelines of the roots of the trees.

Besides being the incarnation of the human child, the miracle of the fish is supported by the related story of the fish. According to public figures, during the Dutch colonial period, a dead soldier was lying on the edge of the pool with no shooting or punctured scars. On the side of

the corpse the soldier found the remaining grilled fish that had been eaten. The soldier's friends suspect the cause is the fish eaten. Since the incident has evolved the story so the community agreed not to eat the fish.

In contrast, the oral tradition of Fish Prohibition in Balah Aia Kayu Tanam, tells the story of the river that is used as a fish maintenance area. In this area is not allowed to take all kinds of fish in it, either in the form of fishing or netted. The ban is the result of the collective agreement of the local community. In the agreement there are sanctions for violators of the norm. One of them, *ka ateh ndak bapucuek, ka ndak baurek, in tangah in lariak kumbang* upward not shoot, down no root, amid the beetle eaten. This sanction is analogous to a tree that died due to no roots and in the middle eaten beetles.

Ikan Larangan is socialized to all members of the community in a traditional ceremony. Socialization includes the rules and norms that apply. The Ikan Larangan can be consumed or sold by the community after being harvested together. The period of maintenance of the ban fish within the span of five years. After a period of five years, comes the harvest. Before the harvest began a series of ceremonial processions that were attended by all layers and public figures.

The harvesting procession is done jointly by the whole community. Everyone can harvest the fish by entering the river carrying fish crops in the form of nets. Each fish acquired belongs to each of them. After the harvest during the day, prayers

are made and meals are eaten together. In the evening it is followed by a folk feast in the form of traditional art performances.

Another case with Hutan Larangan in Paninggahan, on the outskirts of Danau Singkarak. The forbidding forest is a dreaded haunted area of the local community, as there are myths about strange events experienced by people entering the forest to cut down trees. The experience swirled without direction in the forest and found no way out back to the village; Meet the beautiful old lady who owns the orchard and drive her back to the village; Being a bride in a magnificent palace with a very lively party; Months into the forest and reported missing, suddenly returned to the village in a state of worn.

Based on past written evidence, this Hutan Larangan is an area in the hills of the edge of Danau Singkarak made based on indigenous agreements with the Dutch colonial. In the treaty letter, the colonial and the indigenous people agree as an ecological area that should not be exploited by anyone. For traditional societies, this kind of agreement is confirmed by the magical powers that dogmatic the minds of the people. The dogma is grown by creating a variety of stories about strange events associated with the forest. Historically the deal is not a concern for the collective of the next generation, it is precisely the myths about the forest that developed, so the forest becomes mysterious.

At certain times, once in a year local people perform ceremonies in the deepest

forest areas and or in the upper Kapalo Banda. All layers of society together enter the forest with food. In the upper river they eat together eating the food brought. Before the meal, prayer is done together as gratitude and begs the protection of the Sang Pencipta for the safety of the universe's environment and the common good. The ceremony is led by scholars or community leaders.

These three oral tradition samples are a normative metaphor that governs the collective behavior of the community. Such behavior is controlled by the norms of fulfilling human need for protein, energy, or other natural factors. Technoeconomic behavior guides the domestic economic and political behavior, which then forms the behavioral superstructure. The available infrastructure is rooted in the natural provisions that humans must follow for sustainability.

1. Forests are a source of life for human beings who must be preserved. In addition to board resources, biodiversity is a source of food for all living things;
2. Forest is a producer of oxygen and water storage. From the roots of the trees drains water to the countryside and rice fields, and its leaves disperse the oxygen sucked by all creatures;
3. Rivers flowing from upstream in live forests of various germplasm, such as fish that can

be a source of human proteins and other creatures;

4. Ikan Larangan in the harvest-regulated river to keep fish from extinction and improve their collective well-being;
5. The pond that is inhabited by Ikan Sakti is the village irrigation that flows the rice fields and becomes the source of springs for local communities and other living creatures;
6. Although Ikan Sakti should not be eaten, but fish seeds carrying water currents from ponds growing and developing along the waterways can be consumed as a source of protein for the community.

Structurally, the story of magic fish, prohibited forests, and fish ban are part of the social structure of society. Oral tradition becomes a wealth of local people's literacy, as well as a cultural identity. In addition, the oral tradition as an entertainment literacy about events and natural events that never happened. The oral tradition also serves as the social norms associated with the preservation of environmental and natural ecology. Nature should not be exploited gratuitously. If nature is exploited without any signs it will damage the ecological environment and cum plasma. It will be detrimental to the sustainability of the environment and human life. The human descendants will lose the source of the board and the food.

In this modern era, human needs are not merely the fulfillment of the basic necessities of food and clothing, but also the need for recreation. The need is one of them fulfilled by going to the places that become the background of oral tradition that developed in society.

Initially, due to limited recreational modes, it was only done by local people. But along with the development of technology, came also from outside visitors. Their arrival to the site of the growth of oral tradition was originally caused by information spread from mouth to mouth. Currently the information is scattered and growing rapidly through print, electronic, and cyber literacy media. As a result, those who come to visit and recreate not only from neighboring villages alone, but have exceeded infinite geographical boundaries.

Thus, the location of Ikan Sakti, Ikan Larangan, and Hutan Larangan becomes one of the place of fulfilling the needs of human recreation and bring economic impact on the welfare of local communities. In addition, the stories and myths that live in that location has spread in various media literasi to other collectives that also serves as a media promotion of tourist destinations.

CONCLUSION

Oral tradition is not merely a tradition passed on orally from one generation to the next but contains a value content that is useful for human life and environmental ecological sustainability. The oral tradition serves as the social

infrastructure of society. Ikan Sakti, Ikan Larangan, and Hutan Larangan is part of social infrastructure. The infrastructure forms the superstructure of human behavior that oral traditions are an effort to maintain a balance between production and consumption of the environment. If nature is exploited without considering the aspect of sustainability, then the environment will be damaged, natural resources and cum plasma will become extinct. It will be a disaster for human life

In addition, the story contained in a series of oral traditions is not just a myth and a fairy tale. The story under the collective consciousness of his community has become a promotional medium for tourist destinations, which promotes the venue of his oral tradition. It will certainly invite people to visit and will have an economic impact for the local community.

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