



CULTURAL TOLERANCE IN ORAL LITERATURE TERNATE

Nurbaya, Sukardi Abbas*
STKIP Kie Raba Ternate
Dosen LAIN Ternate

ARTICLE INFO

Article history:

Received: 16 May 2019

Accepted: 23 May 2019

Published: 31 May 2019

Keyword:

Oral Literature, Ternate,
Culture, Tolerance

ABSTRACT

Indonesia is known for its pluralistic and diverse ethnic, linguistic, religious and cultural diversity. The diversity is united with the cultural values contained in the tradition as well as the language expression in the form of meaningful oral literature. One of them is the expression of oral literature Ternate that has the value of tolerance among religious people in establishing the attitude of unity, unity, and togetherness in the life of the community. This article will discuss Ternate oral literature which contains the cultural values of tolerance.

A. Introduction

Indonesian society is a plural society, a society consisting of various tribes, races, religions, cultures, and customs. The pluralism of society, causing Indonesia to be rich in cultural values, art, language, and literature. Almost every region in Indonesia ranging from Sabang to Merauke has different customs, art, languages, and literature. The data show that ethnic diversity in Indonesia is quite high, there are about 300 ethnic groups and 1340 tribes spread all over Indonesia. In addition, data from the Central Statistics Agency in 2010 also shows that there are about 1,211 regional languages in Indonesia (BPS, 2010).

The plurality of the Indonesian nation and the diversity of tribes, languages, and cultures into characteristics and identity in building the togetherness of life bermasyarakat. On the other hand, the diversity of society and culture is often used as a tool to trigger ethnic, religious, racial and inter-group conflicts (SARA). The diversity and plurality of the Indonesian nation are united with various slogans that are made with language and literature that has a meaning of tolerance. The diversity of forms and meanings of interdependent and inter-ethnic languages serves as a bridge for mutual respect, mutual respect in the quality of different languages (Matti Eklund, 2012). The difference of language is contained in the slogans rooted in the ancestral heritage and then set as the symbol of the State, namely Bhineka Tunggal Ika, which means different still one. Almost all regions of Indonesia have a meaningful ancestral heritage like the single Bhineka Ika. For example *pela gandong* from Ambon Maluku, *pela* means a bond of unity while *gandong* has the

* Corresponding author.

E-mail addresses: bannedingaboy@gmail.com (Sukardi Abbas)

meaning of brother so that the meaning of *pela gandong* is a bond of unity with each other. Expression *Mariomoi ngone futuru* Ternate means that we are united. In addition, there is a phrase which is the principle of the life of the Minahasa tribe ie *Si mou timou tou*. This expression can be viewed as a worldview *Tou* (human) about himself and his fellow human beings in his ever-changing world and describing the attitude and behavior of Minahasa people *timou* (grow and thrive) and words *Tumou Tou* (become human).

The above explanation gives the meaning that although we are rich in diversity we remain one, like the lyrics of one song one nation one language namely Indonesia. However, if we are not serious to explore the culture of each region then those values will be lost. In the article, Imam Suyitno (2017) stated that the development of culture is strongly influenced by the power of culture itself and the intensity of cultural interaction with other cultures. A weak or minority culture is generally supported by a stronger and more dominant culture. As a result, weak and minority cultures will change as they are influenced by the great culture that governs them. The effects of globalization can alter the cultural identity that occurs in heterogeneous societies and even threatens the existence of local traditions, ancestral heritage and ethnic locality values that were originally entrenched in the culture of Indonesian society. According to Bakhtiar Madjid, (2009: 1) The influence of globalization is not only related to technology and economy but also affect various aspects of life. Globalization, on the one hand, brings simplicity in various aspects of the motion of life, but on the other hand, gives a significant negative influence on cultural aspects.

Culture as all the work, taste and creativity of society has a very big function for human life because it regulates that people can understand how should act, do and determine his attitude. To be able to understand the culture of a nation needed media that serves as a means. The medium used by humans to learn culture is language. According to Koentjaraningrat (1985; 88-89) language is one of the seven elements of a universal culture. As one element of culture, language plays an important role in an effort to understand the culture of a community group. In this case, language can determine the cultural values that become traditions or habits of society passed down from generation to generation. Thus, language can express thoughts that reflect the mindset of society.

Ternate is the mother tongue of many regional languages in North Maluku. The spread of Ternate covers a vast area, even its influence to the islands of Mindanao, Sulu and Sabah Islands in North Kalimantan, along the coasts of North-Central-South Sulawesi, Banggai Island, Sula Islands, Waigeo Island, western and northern islands of Halmahera Island the island of Morotai and its surroundings (Soelarto, 1978; 55). In the former heyday, indigenous people of Ternate or who came from outside the island always use the local language of Ternate as the language of everyday conversation, even the language of Ternate at that time expressed as the language of instruction (*lingua franca*). This is reinforced by the explanation of Siokona et al (1994, 2-3) which states that Ternate serves as the language of 'state' within the territory of Ternate Sultanate with confederation *Maluku Kie Raha* Maluku four mountains'. The inclusion of Ternate as the language of the State is mentioned in Moti Verbond 1322 with the statement of the following:

Jou ngon ka dada ma dopo
'Sultan' 'you' 'like' 'rice cone' 'have' 'peak'
'You are like an egg on top of a tumpeng rice'

Fangare ngom ka alam ma diki
'I' 'we' 'like' 'nature' 'have a' 'stick'
'We will all uphold it'

The above cultural statements allow Ternate to be a *lingua franca* in North Maluku during the sultanate. The above statement implies the recognition of the sultan that his position is higher but his people are supported by society if the society is not united or divorced then the

position of the sultan is also destroyed. In addition, the community likened to the *dada* (Ternate language means rice cone) which has the meaning that the tumpeng rice consists of a collection of rice grains that unite to form a peak. When viewed from the structure of the word used more likely in the expression of oral literature that makes the term nature as a meaningful parable.

B. Culture of Tolerance

Culture is the perspective of a society about life that developed and passed down from generation to generation. According to Imam Suyitno;2017 (in, Sadtono, 2002) culture is all kinds of human activities and the results are patterned, both affected and unaffected. The pattern of behavior formed from culture will be bound to certain groups and become the customs and way of life of a community group (Harris, 1964). Associated with that opinion, Thompson (1990) states that culture has two important components of culture as a product and culture as a concept of life. Values, beliefs, norms, symbols, and ideologies are believed to be the product of culture while human relations and attitudes and behaviors with others as a concept of life that must be maintained by humans to co-exist among religious, ethnic, racial and group differences. To be able to co-exist among cultural and linguistic diversity requires mutual respect, mutual respect which is called tolerance.

The word tolerance comes from the Latin word "tolerar" meaning self-restraint, patience, letting others think differently and be hearty and tolerant toward people of different views or religions (Abdullah, 1993). While in Arabic tolerance is called "tasamud" means generosity, mutual permitting, and mutual ease (Humaidi, 1980). According to Umar Hasyim (1997), tolerance means the giving of freedom to the fellow human beings or to all citizens to live their beliefs or rules of life in determining their fate respectively, as long as in the running and determining his attitude is not violating and not contrary to the conditions of the creation of public order and peace.

While Herlina (2010) in an article entitled "the concept of tolerance in Malay culture" states tolerance is mutual respect, mutual respect, and mutual acceptance amid cultural diversity, ethnicity, religion, and freedom of expression. With the attitude of tolerance, the citizens of a community can coexist peacefully, harmoniously, and cooperate in overcoming various problems that occur in the environment. Through tolerance is expected to manifest calmness, order, and activeness of worship according to religion and belief respectively. With mutual respect and mutual respect, it will build a peaceful, orderly, and peaceful life elves.

Unconsciously so important attitude of tolerance in public life so that large institutions such as UNESCO also issued the concept of tolerance in a Declaration of Principles of Tolerance on November 16, 1996. In the Declaration, UNESCO defines that tolerance is the respect, acceptance, and appreciation of the rich cultural diversity of our world, the form of our expression and the way of being human. It is nurtured by knowledge, openness, communication, and freedom of thought, conscience, and faith. Tolerance is harmony in difference. This is not only a moral obligation but also a political and legal requirement. Tolerance, a virtue that allows peace, contributes to the replacement of war culture by the culture of peace (UNESCO 1995 article 1). Furthermore, in article 2 it is explained that tolerance is a responsibility that upholds rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the denial of dogmatism and absolutism and affirms the standards set forth in international human rights instruments. In addition to UNESCO, Carnap (2001) has a principle related to toa tolerance that every individual has the freedom of forming his own mind. One must have rules or ethics in speaking and speaking clearly and meaning not just arguing. The principle of Carnap emphasizes the importance of interaction ie speaking in accordance with the context of the situation and the mutual agreement between the two parties.

On the basis of the above concept of tolerance is interpreted as an attitude or behavior of patience and restraint and respect the standpoint of others in interacting. The diversity of tribes, races, religions, cultures, and languages in Indonesia becomes one with the motto *Bhinneka*

Tunggal Ika which means different one remains by maintaining tolerance in order to create harmony in social life and religion. Such slogans in Ternate indigenous communities are reflected in the traditions and forms of regional oral literature that are capable of maintaining the integrity of indigenous peoples up to now. Adat is part of a culture that serves as a means of building self-identity (Andries, 2018). In addition, the culture becomes a form of local wisdom that becomes a medium or means of learning for the younger generation. The values of local cultural wisdom can be obtained through certain cultures (Nugraheni, 2016), especially the Ternate culture. Indirectly in the process of daily life, the younger generation has learned the values of local wisdom, but in the 21st-century local cultural education needs to be applied in formal education, formal and informal (John A. Henschke, 2015). In this case, culture has an important role in the life of society.

C. Culture of Tolerance in Ternate Oral Literature

Literature is a creative idea of a person or group of people to the social environment is poured into a work that contains the value of art. Made Astika & Nyoman Yasa (2014) stated that the literary work is an expression of thoughts and feelings of an author in his attempt to live the events around him, whether he experienced or that happened to others in the community. Syahyunan (2014) in his article states that literature is part of a culture that grows and develops in the midst of society as a result of the creator's imagination and reflection on the surrounding social phenomena. Literature is a description of the phenomena that occur in society. Syahyunan (2014) in his article states that literature is part of a culture that grows and develops in the midst of society as a result of the creator's imagination and reflection on the surrounding social phenomena. Literature is a description of the phenomenon that occurs in society.

In its development, literature is not only in the form of writing as much studied and encountered in textual literature, but the discourse that is not letters can be categorized as oral literature. Oral literature is a literature that encompasses the expression of the literature of the citizens of a culture that is disseminated and passed down orally (word of mouth). While literary writing in the form of literary works is printed or written. Both, both oral and written, still contain a literary value (aesthetic value). As part of the culture, oral literature cannot be separated from the influence of values that live and thrive on society (Made Astika & Nyoman Yasa, 2014).

Oral literature is characterized by (1) anonymous; (2) the collective, traditional, and functional material of the story; (3) having a particular shape and variant; (4) relating to trust; and (5) living in an unknown society. While Supratno (1990: 18) states that oral literature is characterized by (1) anonymous; (2) versioned or varied; (3) having a certain form; (4) useful for common life; (5) is innocent or innocent; (6) collective property; and (7) traditional (Hutomo, 1989). Oral literature or literary literature is a literature that includes the expression of the literature of the citizens of a culture mentioned and passed down orally (word of mouth). Cultures passed down from generation to generation are a cultural heritage that is preserved and preserved (Hutomo, 1989, in W. Piris et al. 2000).

The oral literature of Ternate is classified into a literary style of story that is a myth, a legend and a fable whereas a patterned literature is not a story that is a *dolabololo* (a gurindam), *dalil moro* (a poem) *dalil tifa* (talibun), *cum-cum* (riddles), spells and similes. Ternate people have tolerance values contained in the oral tradition that reflect the mindset and behavior. Language not only reflects the culture but also influences the culture or in the language contained cultural meanings covering various aspects of life (Sapir-Whorf, 1921). The oral tradition of Ternate implies the value of togetherness or coexistence of respect for diversity. A form of cooperation based on the principle of mutual assistance is the tradition of *rorio*, *babari*, and *leleyan* which until now still do. In this tradition, the community together help each other both physically and materially in the wedding, circumcision, celebration of pilgrimage, death and so forth. Masyarakatnya always helps each other to relieve those who have the celebration. Donations are given voluntarily but there is also the nature of saving for example when someone makes a celebration of another family to give something in the form of money or objects that will

someday people who give mumpunyai hajatan then indirectly the person who called the second party will reply whatever given. This nature is still preserved today.

Oral literature in the form *dalil moro* of a poem, ie *Ino fo makati nyinga Doka gosora se bualawa Om doru fo mamote fo magogoru, fo madodara* meaning: let's weigh the love like the fruit of nutmeg and the fruit of the clove we woke up together based on love and affection. Gufran Ali Ibrahim in the book *Managing Pluralism*, interpreting metaphors *gosora se bualawa* (Nutmeg and Clove) as a form of "togetherness". While *makati nyinga* tolerance "to be the axis of togetherness; which grow side by side without mutual turning off (grow together, mature and fall together). That is the essence of *magogoru* "Foster" and *madodara* "Asih" (shahyunan, in Ibrahim, 2004: 45).

The meaning of tolerance in the poetry strands of the *moro* postulate uses the term plants such as nutmeg and clove fruit which is a typical plant of North Maluku community, especially the people of Ternate which in ancient times became the struggle of other nations, especially foreign countries such as England, the Netherlands and other countries due to its usefulness and has a very high selling value. As a typical plant of nutmeg and fruit cloves by the people of Ternate is made in the form of parables in the oral literary poet of Ternate as a form of mutual love based on love and affection. The nature of tolerance in the life of the people of Ternate is called the nature of grace and feeling. Ternate people have a character of tolerance characterized by humble, polite, virtuous and cling to their customs and religion. This property is believed to be the root of togetherness and coexistence without mutual falling into each other. Grow together maturely together and fall together to contain the meaning of tolerance in the life of a society of mutual love together then achieve what is desired together in the sense of love and sorrow always felt together so that the burden of life will feel light if always together. On the other hand, there are certain people have the opposite nature of the nature of tolerance as it feels itself better than others, unfeeling, uninitiated, disrespectful and arrogant and such a person will be shunned by society and eventually live aloof.

In other words, as implied in the slogan of the North Maluku community speak Ternate with sound "*marimoi ngone futuru*" which means "unite us strong or united we are firm" is an expression of unity for indigenous people of Ternate North Maluku. The meaning of the slogan is that unity is a force, whatever happens, or whatever problems it will be resolved if together. This motto is almost the same as the Indonesian proverb that reads "United we firmly divorce we collapse" meaning that everything will succeed when done together and will be divided if done each. The known Ternate people always hold the values of unity and unity is evidenced by the diversity of tribes spread from Ternate, Tidore, Sula Islands, Moti, Batang Dua to North Halmahera, South Halmahera, Central Halmahera, and East Halmahera have different languages and cultures but from so much of the diversity of its people remain united and coexist. Although it can not be said that there was an inter-religious conflict in 1999 that claimed many lives and property.

The conflict between religious people is actually never wanted by everyone. But all that has ended and now people live peacefully based on the nature of tolerance among religious people. Our daily beliefs and behaviors are strongly influenced by religion as the foundation of life. Any religion and anywhere always teaches its people to respect each other and forge the bonds between religions. Tolerance among religious people is reflected in the philosophy of indigenous people of Ternate with an oral literary expression reads *jou se ngofa ngare*. According to Mudaffar Shah, in the article Rustam Hasyim (2017) explained that the expression *jou se ngofa ngare* contains two meanings namely; elements of government and religion. In the word, government *jou* means you, implies the leader of the state/government, and the word *ngofa ngare* which means people. This means that in a country there must be government and people. While in the religious sense of the word *jou* contains the meaning of God, while the word *ngofa ngare* means servant.

Philosophy *jou se ngofa ngare* understood in some contexts, for example in the simplest sense of the phrase philosophy *jou se ngofa ngare* is understanding as I and you. In a religious

context or religious context, *jou* understood as the Supreme Essence or God whereas *ngofa ngare* is his servant. But in a context related to social aspects of society, *jou* is defined as a leader and *ngofa ngare* as a people. This philosophy describes the relationship of tolerance among human beings, human relationships with the environment than the relationship of humans with God as its creator. The meaning of tolerance contained in the philosophy *jou se ngofa ngare* covers several aspects that are reflected in the multicultural society's attitude. In the social aspect of fellow human beings always coexist, open-minded, loves to be kind to people, like to give in, to guard other people's feelings, to help others without differentiating tribe, religion, race, language, and culture. In the family aspect there is a good relationship between the child to the parents and a brother's relationship with his brother created with a sense of mutual respect, mutual love, mutual care, mutual give and love each other. In another aspect, the people have a sense of unity, unity, and uphold togetherness to support their leader or *sultan*.

Ternate people also have a symbol of the Sultanate of Ternate in the form of a two-headed bird, one body and one heart called *gobebea dopolo romdidi* (two-headed eagle) which means I see you and you see I have two meanings of divine meaning and meaning of tolerance. The meaning of God is created by the relationship of a servant with God as the creator and the meaning of tolerance is mutual care, mutual respect, mutual respect between religious communities so that will create harmony and harmony among religious people.

D. Conclusions

From the results of the study concluded that the people of Ternate still apply the attitude of tolerance among religious people. This can be seen in the view of his life which is reflected in several phrases of oral literature and Ternate's customary philosophy which until now have been used as a guide in living a life with different tribes, races, religions, languages, and cultures. With a sense of unity and unity, having the attitude of tolerance, mutual understanding, mutual respect, mutual respect, mutual care intercultural harmony and cooperation in the life of the nation and the state will create peace.

This article is a literature review that presents only a few oral literary expressions. Indeed, there are still many other oral literary expressions of Ternate containing tolerable values that have not been studied in depth. Therefore in-depth assessment is necessary to complete this paper.

E. Reference List

- Abdullah bin Nuh, (1993). *Kamus Barni*. Jakarta: Pustaka Islam, Cet ke-1, hlm. 199.
- Andries, F. F. (2018). *The Integration of Religion and Culture to Construct Social Identity Through The Pukul Sapu Ritual in Mamala Village, Moluccas*. *Jurnal Humaniora*, 30(1), 92.
<https://doi.org/10.22146/jh.v30i1.27603>
- Astika Made & Yasa Nyoman, (2014). *Sastra Lisan Teori dan Penerapan*. Yogyakarta: Graha Ilmu
- Badan Pusat Statistik, (2010). <http://www.netralnews.com/news/rsn/read/71459/> diakses tanggal 2 Oktober 2017.
- Carnap, R. (2001). *The Logical Syntax of Language*. Reprinted. London: Routledge.
- Departemen Pendidikan dan Kebudayaan, (1996). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, Cet. ke-2, hlm. 1065.
- EdD, J. A. H. (t.t.). (2015). *Cultural Learning Processes through Local Wisdom: A Case Study on Adult and Lifelong Learning in Thailand*, 24. University of Tennessee, Knoxville
- Eklund, M. (2012). *The multitude, tolerance, and language-transcendence*. *Synthese*, 187(3), 833–847.
<https://doi.org/10.1007/s11229-011-9904-x>
- Harris, M. (1964). *The Nature of Cultural Things*. New York: Random House.
- Hasyim Rustam, (2017). “Dari Mito Tujuh Putri hingga Legitimasi Agama: Sumber Kekuasaan Sultan Ternate”. *SASDAYA Gadjah Mada Journal of Humanities*, vol. 1, No 2, 144-163
- Helina. (2010). “Konsep Toleransi dalam Budaya Melayu”. *Jurnal Toleransi Media Ilmiah Komunikasi Umat Beragama*. Vol. 2, 153-162
- Humaidi Tatapangarsa. (1980). *Akhlak yang Mulia*. Surabaya: PT. Bina Ilmu, hlm. 168.

- Koentjaraningrat, H. (1985). *Beberapa Pokok Antropologi Sosial*. Jakarta: Dian Rakyat.
- Majid, Bakhtiar, (2009), “Revitalisasi Tradisi Sastra Lisan Dola Bololo Dalam Masyarakat Kesultanan Ternate: Sebuah Kajian Budaya”. **Tesis**, Program Studi Kajian Budaya, Universitas Udayana, Bali
- Piris, P. W dkk. (2000). *Sastra Lisan Ternate Analisis Struktur dan Nilai Budaya*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional
- Pora Syahyunan. (2014). Tinjauan Filosofis Kearifan Lokal Sastra Lisan Ternate. **Jurnal UNIERA** Vol. 3, 112-121
- Sapir, E. (1921). *Language : An Introduction to Study of Speech*. New York: harcourt, Brace An Company.
- Siokona, Ibrahim dan Abdulrahman. (1994). “Struktur Bahasa Ternate”. **Laporan Penelitian** Pemerintah Propinsi Maluku Utara, Lembaga Kebudayaan Kie Raha Propinsi Maluku Utara dan Universitas Khairun Ternate.
- Soelarto, B. (1978). *Sekelumit Monografi Daerah Ternate*. Jakarta: Pusat Pengembangan Media Kebudayaan Departemen Pendidikan dan Kebudayaan.
- Suharto, Sawitri. (2003). *Culture, tolerance, and gender*. SAGE Journal volume 10, Issue 1, European Journal of Women’s Studies.
- Suyitno, Imam. (2017). *The Cultural Meaning of Traditional Expressions in Daily Speech of Using Community at Banyuwang*. [online]. <https://journal.ugm.ac.id/jurnal-humaniora/view/25896.page.215-223>
- _____ (2017). *Development Of Cultural Literacy To Build Students’ Character Through Learning*, 1(1), 15.
- Thompson, M., Ellis, R., and Wildavsky, A. (1990). *Cultural Theory*. Oxford: Westview Press.
- Umar Hashim, (1997). *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*. Surabaya: PT. Bina Ilmu, hlm. 22.
- UNESCO. (1995). *Declaration of Principles on Tolerance*. [online]. http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS124-129HTM diunduh 30/04/2018
- Wardani, E. Nugraheni. (2016). *Learning Media Using Wayang Wong to Introduce Local Wisdom of Javanese Culture for the Students of Indonesian Language for Foreign Learners*. Journal of Arts, Science & Commerce. DOI URL: <http://dx.doi.org/10.18843/rwjasc/v7i3/06>
- W.J.S. Purwadarminta. (2002). Kamus Umum Bahasa Indonesia. Jakarta: Balai Pustaka
- Yasir, M. (2014). “Makna Toleransi dalam Al-Qur’an”. **Jurnal Ushuluddin**, 22(2), 170–180.