

STUDY OF MORAL VALUES IN THE KASESEAN ORAL TRADITION OF THE TOUNSAWANG TRIBE OF MINAHASA

Elfira Ira Umpulumayu

Manado State University

Santje Iroth

Manado State University

Fince Sambeka

Manado State University

Abstract: This research discusses the oral tradition of kasesenan which is an ethnic tradition of the Tounsawang Minahasa tribe, which has been an old tradition and is still preserved today. The aim of this research is to describe the moral values contained in the kasesenan oral tradition of the Tounsawang Minahasa tribe; as well as knowing how the government and society maintain the kasesenan oral tradition from the past to the present. Through qualitative-descriptive methods, researchers studied literature from the Tounsawang tribal community using interview and documentation techniques, both verbally and in writing. The results of this research provide insight that the kasesenan oral tradition has moral values that color the social environment of society, where the relationship with the Creator, relationships with fellow living creatures, relationships with oneself, and relationships with the environment are very clear. Through these moral values, of course there is an exemplary attitude which contains responsibility and discipline to carry out the vision and mission that has been formed by the community itself, so that the Tounsawang tribe will remain ethnic in preserving the nation's culture

Keywords: *Kasesenan Tradition, Moral Values*

Introduction

Moral values are values related to good and bad (positive and negative) actions which are the basis of human life. Moral values have points related to behavior that will guide a person's life. Helden and Richards (Skarkiwi, 2008) formulate moral values as sensitivity in thoughts, feelings and actions compared to other actions which are not only sensitivity to principles and rules. Moral values are understood as a form of objective description of the truth that a human being carries out in social life. This definition is in line with various languages regarding the explanation of moral syllables, such as:

1. The Greek word ethos (ethics) is the concept of assessing the nature of truth or goodness of social actions based on traditions shared by individuals or groups.

2. Arabic 'akhlaq (morals) is a human characteristic that is educated by the conditions inherent in the good human soul by giving birth to actions through a process of thought, consideration, analysis and dexterity.
3. In Indonesian, decency is a rule of human life that concerns the whispers of the heart (characters, manners and manners) from the voice of human conscience.

According to Hurlock, moral values are actions that are comparable to the moral standards of a social group, so this is related to habits, customs and procedures, all of which are codes of ethics that have become a habit in society's culture. Every environment in an area must have a basis regarding the values and culture that grow and develop in the living environment of its people. The basis of a social environment is a view of life as well as a social control of society in behavior, because the values contained in it are the result of social construction that has been passed through for a long time by society. Oral traditions, oral culture and oral customs are messages or testimonies that are passed down from one generation to the next. The message or testimony is conveyed through words, speeches, songs, and can take the form of rhymes, folk tales, advice, ballads/dialogues, or songs.

As Indonesians, of course we all know that our country is rich in diverse traditions, both artistic, culinary and cultural traditions which are habits that are often carried out by local people. This cultural wealth must of course be maintained in accordance with the Constitution (UUD article 32 paragraph 1) which provides the mandate that the Indonesian state promotes national culture in the midst of world civilization by guaranteeing people's freedom to maintain and develop cultural values in each region. .

Maintaining culture is our responsibility as a form of love for the Indonesian nation which is rich in ethnic, linguistic, cultural and religious diversity. One of the cultures in Indonesia is the Minahasa culture in North Sulawesi Province. Minahasa has generally been divided into Minahasa Regency, North Minahasa Regency, South Minahasa Regency, Southeast Minahasa Regency, Manado City, Bitung City and Tomohon City, all of which have a large population from the Minahasa area. Diversity of traditions and culture exists in each region. It can be seen that Minahasa has eight sub-ethnicities where the pakasa'an (one ethnic group) live, namely: Tountemboan, Tombulu, Tounsawang, Tounsea, Toulour, Pasan, Ponosakan, and Bantik. The eight Minahasa sub-ethnic groups have different languages from each region, but their customary behavior and culture have similarities to bring each other to life.

The traditional culture that developed in the Minahasa area is known as mapalus culture (Muklis et al, 1995). Mapalus is a system or technique of cooperation for the common good in the community's living environment. Fundamentally, mapalus is a traditional form of mutual cooperation which is different from modern forms of mutual cooperation. For example, the Tounsawang ethnic group has an oral tradition called "kasesenan" as a branch of mapalus (maando).

Masaheyis the main/core activity in kasesenan to entertain families who are experiencing grief (called eating together).

In the Toulour ethnic group, this tradition is known as mekan, which means gathering to remember people who have died, and eating together to strengthen brotherhood. In the Tontemboan and Tombulu ethnic groups, it is known as kumawus, which means ending a period of mourning by gathering and eating together. Meanwhile, in the Tounsea ethnic group, it is known as duweekan which also has the same meaning, namely gathering and eating together to remember people who have died. Eating together can indeed be found in every society's history. In general, this practice which has become a tradition contains something unique in every human

culture, that the ancestors of the community showed an expression of social values as a sign of humanity in family life and the surrounding community.

Weichart's view of social events in Minahasa is full of eating and drinking together, including in the mapalus tradition as a community effort to demonstrate a sense of belonging and sharing which has become a common motto. The community wants to state or justify that social gatherings function as a mechanism to bind the community (Weichart, 2007).

The kasesenan tradition is related to the relationship between eating together activities, such as preparing the place, the food menu served, as well as highlighting social processes, because kasesenan has a different form of tradition while distinguishing it from the others. Kasesenan is passed down from one generation to the next, so that people consider it as a routine that must be carried out. Thus, the collective memory of the community means that the culture is still maintained today.

II. APPROACHES - METHODS

A method is a procedure or regular method used to carry out a job/activity to achieve a specified goal. In this research, researchers used a qualitative descriptive method, a research method that utilizes qualitative data and describes it descriptively. This type of research uses SPEAKING analysis according to Dell Hyme to analyze social events, phenomena or situations that are focused on the core of the study of moral values in the kasesenan oral tradition of the Tounsawang tribe of Minahasa.

III. DISCUSSION

In sub-chapter (1.6) it has been explained that the moral values contained in casesenan culture are helping each other, reminding each other, a sense of solidarity.binds communities to work together, teaches people to live a life of mutual help, Kasesenan cultural activities are a form of easing the burden on families who are bereaved, as well as entertaining families, because with kasesenan cultural activities the extended family and local community gather as a form of togetherness and concern to entertain grieving families (eating together) as a form of easing the family's burden. Creating togetherness among community members and families

This kasesenan tradition has been carried out for generations by the Kuyanga people. The Kuyanga people realize that humans as social creatures definitely need each other, because casesenan culture has good moral values, which can be used as a symbol of culture for the Kuyanga people.

The kasesenan tradition is not only owned by the people of Southeast Minahasa but is also shared by the ancestors of other tribes. Working together in good and bad times has been carried out by our ancestors and is still being carried out today. According to researchers, there are several points of view in addressing the moral values in the kasesenan tradition, namely: 1) from the cultural aspect, the kasesenan tradition is an asset of the Minahasa tribe in Southeast Minahasa when compared to other tribes, this is not owned by them, therefore it can be said that kasesenan can enrich the nation's assets. So this needs to be preserved because apart from being a national cultural asset, this tradition can help ease the burden on bereaved families. There is also a form of mutual cooperation in the broadest sense, namely helping each other in joy and sorrow. The form of mutual cooperation in Minahasa is mapalus. Kasesenan is an important tradition for society because this tradition is carried out without a plan. Sad events come without being planned by humans. And humans must be ready to accept it in whatever circumstances we are in, we must be ready to welcome it. The kasesenan tradition has a big contribution to the family. The family feels relieved by the sad event that befell their family.

From an early age, society must instill an understanding in the younger generation as the next generation of the importance of preserving this kasesenan tradition so that in the future they can maintain this tradition as an effort to respect and appreciate the cultural heritage of their ancestors and an effort to appreciate the benefits that this tradition has contributed.

2) from a religious perspective, the kasesenan tradition teaches that everyone who lives will definitely die, meaning that today we are in a family that is grieving. At another time, maybe another family will experience the same thing. This tradition means that everyone who is alive reminds each other that the event of grief will happen. experienced by everyone, our task as living human beings is to bring people back to life. Grieving families who are abandoned by their family members, we certainly bring them to life 'si tou timou tumou tou'. 3) from a social aspect, this tradition provides benefits for humans to help each other because by nature humans are social creatures, we still need help from other people in our lives This can be interpreted as saying that the people of Southeast Minahasa, especially Kuyanga village, have high concern for sad events that occur in a family in one community.

IV. CONCLUSION

The people of Kuyanga Satu village have implemented a good image of life, where the study of moral values in the community's living environment is very clearly visible as seen in the oral tradition "kasesenan". Carrying out the culture of the nation's ancestors is an exemplary role model to show the attitude of responsibility that has been entrusted to society from the past, the present, to the future.

The existence of the kasesenan tradition for the lives of the Tounsawang tribal people is very good, not only does it help grieving families by bringing food to eat together, but it can help lighten the burden and also comfort grieving families. This tradition has good and positive values where the aim is to glorify people's performance in binding relationships despite differences in social, educational, economic, ethnic, cultural and even religious status. Because these differences are not a barrier for people to participate in the kasesenan tradition, it appears to be something that is part of human nature.

Motivational words and examples of positive attitudes are what will color people's steps to always do good and useful things to carry out the vision and mission of each individual or group. This is truly ingrained in the Tounsawang tribal community regarding how to carry out the kasesenan tradition. Even though the Tounsawang tribe has been divided into several regions, the community still maintains this culture as a symbol of strong bonds to strengthen ties of brotherly love in socializing in the community.

Let us as Indonesian people (from Sabang to Merauke) continue to carry out the nation's traditions/culture, so that our love for our nation will continue to grow in memory of the services of the nation's heroes. Because every culture in each region of Indonesia certainly has a study of moral values that will become a living example for all of us to live in harmony and peace.

Love your homeland, appreciate the services of your heroes! Because without struggle we will not achieve independence. Where there is an attitude of helping each other, there must be the essence of a moral life for the sake of realizing harmony and peace in the community's living environment.

References

1. Adisusilo, Sutarjo (2013). Learning the Value of Construction Character and VCT as an Effective Learning Approach Innovation. Jakarta: PT. Raja Grafindo Persada.
2. Akbar and Usman. (2009). Social Research Methods. Jakarta: Bumi Literacy. Bodgan And Taylor. (1975). Research methodology. Bandung Youth Works.

3. Bunglim, Burham (2003). Analysis of Qualitative Research Data "Philosophical and Methodological Understanding towards Mastery of Application Models". Jakarta: Grafindo Persada.
4. Durkheim, Emile. 1990. Moral Education: A Study and Educational Application.
5. Jakarta: Erlangga.
6. Effendi. O.U. (1986). Communication Dimensions. Bandung. Alumni Hasanuddin, Values in the Novel Ayah by Andre Hinata, (Unisma) Vol. I 17, No. 2, 2019.
7. Koentjaraningrat. 1991. Community Research Methods. Jakarta: Gramedia. Liliweri, Hello. Introduction to Cultural Studies. Bandung: Nusa Media, 2014.
8. Misztal, B. (2013). Trust in modern societies: The search for the bases of social order.
9. John Wiley & Sons.
10. Kristi Walangitan Militia. Social Value System and Kasesenan Oral Traditions in the Tounsawang Tribe of Minahasa
11. Moleong. L. J. (1989). Qualitative Research Methods. Bandung: Youth Works.
12. Rasih Safitri. Moral Values Contained in the Sangkure Tradition (Case Study in Tanjung Baru Village, Maje District, Kaur Regency). Masters in Sociology of Islamic Religion, Faculty of Tabriyah and Tradis, State Islamic Institute (IAIN) Bengkulu, 2021.
13. Sulu, P. M. (2016). Quo Vadis Tou Minahasa? (Scratches of Events Across Time).
14. Yogyakarta: Graha Scholar.
15. Weichart, G. (2007). Eating and Drinking Together: Feasting Commensality in Minahasa, Indonesia. Anthropology of Food.