

Local Wisdom in Minahasa Traditional Songs

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Abstract: Traditional songs are music originating from a particular region and become popular, sung by both the people of the region and other peoples. The form of the song is very simple and uses local language, so the regional song is expressed as a reflection of the social order of society, and the regional song is seen as a media in pouring ideas, ideas, messages, feelings or sounds of the hearts of its creators, especially through the lyrics in the song itself. Minahasa traditional songs contained its own meaning for the Minahasa people, in addition to the language can be used through lyrics, those also can touch the feeling to honor their ancestors and love their birth land. All that is conveyed in the song's lyrics is a reflection of the feelings possessed by the writer. Young people nowadays are rarely singing local songs, because the influence of pop songs, rock that is considered modern and top, so that the local song in Minahasa began to disappear. In an effort to preserve the Minahasa traditional songs, such research needs to be increased in order to build up the love and pride of the Minahasa culture which is expected to have an impact on cultural preservation and descriptions in Minahasa. The aims of the research are to describe the values of local wisdom in the traditional songs of Minahasa, describing the meaning contained in the Minahasatraditional songs. By using content analysis, the results of the study can reveal local wisdom in the traditional song titled : (1) *miyarasiluri*, (2) *menesel*, (3) *esamokan* (4) *o inanikeke*, (5) *mangemosakomangemo*, (6) *elur en kayo'mba'an*, (7) *unggenang*, (8) *luriwisako* From here it can be taken the red thread ("underlying causes") that behind the lyrics of the traditional song can be lifted regarding local wisdom. Sibarani (2012:112) defines that The local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life.

Keywords: Local wisdom; Traditional Song; Minahasa

I. INTRODUCTION

Minahasa is an area of the peninsula in the region of North Sulawesi, as a society that has a civilization it also has its own culture as symbol of its identity. Minahasa, in addition has abundant natural richness, panoramic views, this region also has a wealth of cultures that exist, those are: Kabasaran dance,

Maengket dance, Kolintang music, Clarinet bamboo music, and traditional songs.

Traditional songs are expressed as a reflection of the social order of society, so that the traditional song is seen as a media in pouring concept, ideas, messages, feelings or conscience from its creators, especially through the lyrics in the song itself. Minahasa traditional song contained its own meaning for the Minahasa people, in addition to the language can be used through lyrics, those also can touch the feeling to honor their ancestors and love their birth land. All that is conveyed in the song's lyrics is a reflection of the feelings possessed by the writer, the result of contemplation of its exposure to the surrounding environment. From here it can be taken the red thread ("underlying causes") that behind the lyrics of the traditional song can be lifted regarding local wisdom.

Sibarani defines that The local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life.[1]

The Minahasa traditional songs were chosen to reveal the local wisdom that the words of the song were titled : (1) *miyara si luri*, (2) *menesel*, (3) *esa mokan* (4) *o ina ni keke*, (5) *mangemo sako mangemo*, (6) *elur en kayo'mba'an*, (7) *unggenang*, (8) *luri wisako*

A. Problem Formulation

1. How are the values of local wisdom in the Minahasa Traditional songs?
2. What are the meanings contained in the Minahasa traditional songs?

B. Research Purposes

1. Describing the local wisdom values in Minahasa traditional songs
2. Describe the meanings contained in the Minahasa traditional songs.

Benefits of research

1. Through this study can reveal the local wisdom values that exist in the traditional songs of the Minahasa and can reflect the identity of the Minahasan people.
2. To add knowledge about the culture in Minahasa that has not yet been revealed

II. LITERATURE REVIEW

A. Local Wisdom

Sibarani defines that The local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life[1]. The local wisdom is the value of local culture having been applied to wisely manage the community's social order and social life.

The first definition emphasizes the wisdom or prudence to organize a social life that stems from a sublime cultural value, while the second definition emphasizes the value of sublime culture used for wisdom or prudence to organize Social life.

Local wisdom sourced from cultural values was utilized to organize the lives of the community. The Order of life is concerned with human interaction with God, interactions with nature, and interactions in society. That means there are norms, rules and ethics that people must follow to relate to the creator so he gives his blessing to us mankind. In the course of the nation's progress, the understanding of human relations with the creator has undergone enormous changes with the inclusion of modern religions to the archipelago. Therefore, our local wisdom in dealing with the creator is no longer only derived from the original religious cultural tradition, but has been enriched not to be replaced by today's religious religions, which come from foreign civilizations. Especially in relation to God, our local wisdom has produced a combination of the local wisdom derived from cultural traditions and wisdom derived from our religious religion.

B. Song

According to Kutha Ratna The song as part of the art has a context that intensify the social condition of the culture. In a song there is a composition of words and sentences that contain certain meaning or meaning contained in the song's lyrics. Through the lyrics the song creator wanted to convey the message or the idea of a person or the experience based on experience of the phenomenon occurring in the surrounding life.[2]

Traditional songs are one of the art forms and the results of human culture that contain important roles in various fields. If viewed from a physical aspect, a song can be a means of fulfilling the needs of the human spirit in an artistic and creative desire.

The social aspect of the song area is expressed as a reflection of the Community's social order, so that the regional song is seen as a medium in pouring ideas, ideas, messages, feelings or conscience from its creators, especially through the lyrics in the song itself. The regional song has many dimensions, many aspects, and many of the elements contained in the text. The song as part of the art has a context that is inverting events, especially the regional based songs that always offer the social conditions of the culture.

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lyrics. Through the lyrics the song creator wanted to convey the message or the idea of a person or his experience based on experience of the phenomenon occurring in the surrounding life.

From the explanation above it can be concluded that the song has two basic components, music and lyrics, music expressing language, while lyrics (syair) represents literature. So the song goes into the literary work although it is only represented in the song's lyrics. The song is a universal work. The song is a form of nationalism and uniform of nation so that every country in the world must have national song as their identity and character

III. METHOD

A. Research Methods

This research is qualitative research. As a qualitative study the method used is a descriptive method. Kirk and Miller in Moleong suggest that qualitative research is a certain tradition in social sciences fundamentally dependent on human observation in its own region and in connection with people language and its terminology.[3]

B. Data

The data source of the research is the Minahasa traditional songs and the books relating to the research

C. Data Collection Techniques

The technique used in this study is a library research techniques, that analyzed the text without looking at its associated with the outside of the work studied. This technique equated working steps beginning with the reading of selected literary works in a careful and repetitive manner so that researchers understand the content of meaning that exists in the work studied. Furthermore, the work is analyzed, outlined and eventually interpreted to further find the description of the research results

D. Data Processing Techniques

To process the research data researcher use the contents analysis technique. The text content study technique analyzed the text without looking at its associated with the outside world of the work being researched. Moleong explains that the technique of content study is a feature of drawing conclusions by understanding the characteristics of the message. The essence of the study of the content or analysis of documents is for the study of documents such as those conducted by researchers.[3]

To analyse the contents, the researcher is using the Semiotic method of structuralism. After the analysis of the content to find the messages contained therein, researchers then sought to relate to external factors such as the Minahasa culture. For that technique used are SPEAKING techniques

(Situation, Participants, End, Act, Key, Instrumentalists,[4]. Norm, Genre) as it is discovered by Hymes [5].

This method is a merger of structuralism and semiotics. Structuralism theories view literary work as a structure that is its elements, mutually intertwine tight. In that structure the elements have no meaning by themselves, but the meaning is determined by its relationship to other elements and with the whole or totality. Therefore the meaning of the elements of literary works can only be understood and judged its fullest on the basis of the understanding of the place and the function of the element in the entirety of the literary work [4]

The Semiotic method of structuralism aims to assess the meaning of the lyrics of the traditional song as a whole through interrelated meanings between its elements and the signs of the verses of the local song.

The analysis of the use of lyric is performed as follows:

1. The lyrics of the song are analyzed into its elements with respect to mutual relations between its elements and the whole.
2. Each of the lyrics of the song and the whole is given meaning according to the song Convention
3. The use of semiotics is done by analyzing the signs in the lyrics of the regional song.
4. After the lyrics of the song are analyzed into the its elements, then returned to the meaning of the totality.
5. For the use of the totality is a semiotic recitation of the reading of Hermeneutics[4].

IV. DISCUSSION

Minahasa society has values that are worth high. The values come from the ability of the Minahasa people and can deliver the people Minahasa to have the original knowledge that reflects the Minahasa culture. It is also called local wisdom focusing on local cultural values.

Through songs, local wisdom that focuses on cultural values can be revealed. Local wisdom of the Minahasa regional songs can be described as follow:

1. *The song "MiarasiLuri" (take care the Luri)*

A man shall be responsible for the wife; This is all the commitments or promises of marriage that are spoken in front of the pastor/Penghulu. Responsibilities must be given that wives remain faithful to accompany. Responsibility can form material can also be considerate.

This song was sung at the time of the wedding party with advice to the bride and groom, especially the groom to love, nurture and be responsible to his wife. Using the figurative language "Luri" bird as a symbol of female is expected that the groom does not feel guilty. It is to maintain the politeness ' language, especially delivered through the song genre. Local wisdom in this song is human beings as individual beings in a society life, reflects loyalty, honesty.

The song 'Menesel'

The song Menesel 'regret' - when it comes to doing something one has to think of cogitate good to be bad so that the future will not regret because regret always come in the future. The message conveyed by this song is in the act that we think the profit and harm to the present day is not regret. Local wisdom in this song is a student as an individual creature keeping the attitude in making decision.

Local wisdom in the song of "Esa Moka"

The song of *Esa Moka* 'only one' of the peculiarities of a loving couple can happen. Concerns arise because in each one wants a value of loyalty. For the feelings of the spouse not to turn to others, to keep the loyalty of spouses to grandparents, do not forget to pray to God Almighty

Message: This song reveals the order in the form of requests to a person in order not to turn to someone else because it is indeed his memory only for that person. To keep the girlfriend/husband/wife from turning away, the one who is only to beg the Lord to be given longevity and to live both to theold. This song reveals a concern that usually occurs in men and women who love one another. Concerns related to the value of a person's loyalty, to eliminate the concern will occur a love, so as not to happen all that, should always pray to the Almighty God so as to avoid all faults and errors of man and pleaded to be given a long age. In addition to the message presented in this song contains the didactic warning to all of us especially the Minahasa people to always rely on the power and power of Almighty God in the face of the various dynamics of life in the world, so that faith and Taqwa are kept safe in the world.

The local wisdom of this song is a local wisdom that reflects man as God's creation, relying on the power and power of Almighty God in the face of various dynamics of life in the world, so that faith and Taqwa remain awake in order to survive in the world.

4. The song "O Ina Ni Keke"

This song gives a warning message to all of us especially the Minahasa people so that each time to hold a Travel is required to know the intent and destination and the place to be visited. The local wisdom in this song reflects human beings as individuals of this life to be obedient and obedient to the counsel or teachings.

5. The song "MangemoSako Mange Mo"

This song revealed the sincerity of a person to take off the departure of someone who was the one who was. Courtesy words show that the one who goes is a loved one even though worries remain in his mind. A word of caution implies that something is worried about the person being left behind

6. Song "Mangemosako mange takmo"

If you want to go, go " - Under no circumstances, against the person who leaves us, the affection is always spoken by an

abandoned person. Travelling or wandering is a reflection of the Minahasa people, for the good of the child, boyfriend, husband, wife, someone willingly to be abandoned despite the heavy taste. Local wisdom in this song reflects human life as a social creature that lives on and around the environment.

7. The song “ *Elur'en Kayo'mba ' an* “

The Minahasa society is a living society that always puts peace. The peace can be achieved through coexistence, loving one another, helping and mutual cooperation. It is according to the philosophy of the Minahasa: *Si toutimoutumoutou* which means people live to bring people to life

Didactic messages: recommendations and warnings. Local wisdom in this song reflects the human being as a social beings guarding, preserving the beauty of the environment as the creation of God, cooperate or live mutual cooperation.

V. CONCLUSION

The local wisdom values in the Minahasa traditional song will be detailed in three categories. The first category of local wisdom that reflecting man as God's creation, the second category of local wisdom reflecting human life as individual beings, all three local wisdom reflecting human beings as individuals in life society.

VI. SUGGESTIONS

1. Preserve and love the culture that exists in the Minahasa, especially the traditional songs
2. Invest the proud value of being a Minahasa people and proud to have a rich cultural richness, especially traditional songs.

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