Collection and administration of regional stories (oral literature of riantana's travel for saving the khazana culture of papua)

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Abstract. The purpose of this study was to document and translate the oral literature of the Riantana tribe which was maintained and preserved as one of the distinctiveness of the archipelago culture. In this study, researchers used a qualitative descriptive method. Where in this study the researchers tried to collect oral literature that was maintained from time to time. In this study, researchers used interview and recording methods. The research result obtained in this study shows that the Riantana Sub-tribe has oral literature which is passed down from generation to generation. Oral literature is reviewed and translated into "Karewawa" oral literature. The results of the recording and interviews were rewritten and translated so that they became one of the interesting stories when reading in language Indonesian.

1. Introduction

Literature is a means of authenticating information. Relating to literary means by reading texts then reading must interpret the meaning implied in the literary text. In literature, vocabulary sentences win, and phrases are used naturally to tell the story of the nets (dialogue), dialogue, movement, the development of the character's and attitude, and so on. The use of language in literary works goes hand in hand with moderate use of science. In a literary work contains learning values that can be learned by the reader. Ghazali revealed that literary support as a learning media contributes to the growth of children both for improving language skills, the ability to imagine and the meaning of the meaning contained in literary works [1].

Regional literature is a vehicle for conveying messages or in the lives of certain people. In literary works there are positive life values that should be used as a source of moral learning for readers in general and specifically for students. Regional literature is a reflection of daily behavior in the lives of certain people. Oral literature is one of the identities of regions that grow and develop in the midst of society, and are maintained for generations. The statement above is supported by Pudentia [2] that oral literature is a part of regional literature that grows and develops in the midst of society and is inherited from generation to generation verbally as shared. Oral literature also has a function as a fochlor function, namely as a revealer of thought, attitude, and supporting socio-cultural systems.
Regional literature is a cultural value that is priceless as a national culture and provides a national identity. Oral literature as a regional identity and national identity needs to be maintained and documented, translated and developed into reading material for children and for the general public. Literary works are born in the context of a nation's socio-cultural history [3]. In this case, each region in the archipelago has oral literature as a regional wealth that is still stored and can be released from generation to generation both verbally and in written form. In literary works, there are cultural values, norms, thoughts, values of life, and traditions of the community that are simultaneously shared.

From the statements above, it is clear that literature can contribute to social life even in the life of the academic and school spheres. In literary works, it certainly contains the values of life both social, cultural, political and economic. Everything is implied in literature. The use of literature in the scope of the school certainly has a positive impact on the learner. To understand a literary work, there are certainly various attempts to interpret signs or symbols. With a variety of efforts, the reader will be able to understand the meaning or message implied in literature.

Retention of culture (oral literature) in Papua is very important as an effort to document oral literature, in which contains the values of life and life, especially in the Kimaam area of the Riantana tribe. The researcher felt that it was necessary to do a documentary study of oral literature as a means of preserving the culture of Papua (the Riantana tribe). In literature there are types of oral literature found in each area. As stated by Karimi 1993 in Ester there are 7 types, namely: (1) kunun, (2) fairy tales (myths, sage, legends, and fables), (3) tales of hearts, (4) solace stories, (5) parable stories, (6) middle story, and (7) new kunun [4].

Some of the statements above clearly explain literary contributions in social life than in academic life. In literary works, Of course, the values of life are both social, cultural, political, and economic. Everything is implied in literature. The use of literature in the school field certainly has a positive impact on learners. To remember a literary work, of course, there are several attempts to interpret a sign or symbol. With a variety of efforts, the reader will be able to understand the meaning or message implied in literature.

2. Methods
The research method used in this research is a qualitative description. The use of qualitative research methods is used to study and collect stories from the Riantana tribe. Data collection is done by interviewing and recording techniques. The interview technique was conducted to ask the informants directly about the stories of the area that lived and were preserved by the Iromoro / Sub Tribe of the Riantana Tribe from generation to generation. While the recording technique is carried out when the speaker tells the stories of the Rintana Tribe related to conservative values and has educational values. As stated by Moleong [5] that qualitative research refers to the natural aspect which is opposed to quantum or number. This means that qualitative research does not carry out the assessment process, but only a description process is carried out about the facts and the nature of the relationship about the phenomenon under investigation. The data collected can be done using the method of intensive interviews, recording, and question and answer. Data sources are traditional leaders (Mr Paskalis Rembe). All data collected is then recorded and translated and classified based on the research objectives.

3. Results and discussion
Oral literature is one form of literature that is verbally maintained from generation to generation. Oral literature is also known as folklore. In terms of meaning, folklore is divided into two oral and non-verbal literature. Chaer [6] folklore is a belief in the legend and customs of a nation that has existed for a long time which is passed down through generations orally and in writing. Andheska [7] folklore is a culture that is owned by a group of people who are inherited for generations at least two generations. In life the Riantana Sub-tribe is divided into five villages, namely: Tabonji Village, Yaumuka, Iromoro, Awira, Yeraha, Kaba. The five villages have one language group, namely the Riantana group.
language. There is also an oral literature that is reviewed and translated in this research, Karewawa's story. The story can be described as follow:

“KAREWAWA”

Worece nde nduawo me woremiawo. Yakwo aweweti dianawote tewora. Worece, kati woremiawo yakwo Miwira poteciakotandi. Ma yakwo aweweti wetebarete. Kuwarawera nde nduawu duakembati. Miwera wotemekembati Kuwarawera karate nianena. Worece, woremiawo wetebarate awewota tewa tora kareda kwamotinati ataria-taria. Ama ya mende-mende ati. Retibekembati Woremiawo nde tariawe akanda taria wema kare po garama. Wa taria nia ya kare mirerama, Warece Woremiawo akanda wa werenemberama. Worece nde ruakenembekamba amendarati awe arewora tewa kareda podianekwota na avo. Ya tewa ecanda ti awe kareda podia kwo tira-tira. Ya dembonggarira ecanda ti awe. Kenboce cikawiama karece ecendia ma podia. Ndekati kabateraverawe tere pote, yakewati karengga atera-tara wa anawangga tekwoande karennga mandamamandi. Woremiawo worecia akanda wa watu kare wire, ni ecau watebare more mewebe mirewi. Worece akanda wa tetawatu nia pe, endakata dre ewe, tuakera pada mendendera ye pote. Kare me pote, endakandata ya kare riandate nianena nde na Kwawera.

Kwarawera endakandata tembe omba endakandata dremonkanda narera kwawara Woremiawo nde wonda manje. Yakewati werecia awera. Wa nariawota... naka wenda kwonde narema. Kwarawera orata Ya kwonde omba wokemarikanda narema yakemata awera. Kwarawera Woremiawo ndendekwenda kabandiwa dekeukekonda. Worece tewa torita rata awa, wa nariawo e...woririra ecanda ti awe nggare. Ari amo areta tewa mbe, wetebe ecawota kworiawama. Worece akewata kerandiwa kabandiwa poteci. Awa kwawera awa woremia ndota.

Worece nde ruakenemba kemba akanda na kwawera kwo titi. Worece kaba na ndiwa keradanda ndiwa yakemati kabenda narana ndiwa raca kaba, wore kaba, rama kaba, pi kaba. Raca kaba, wore kaba, pi kaba yakwo peneta-tekwotiamama, rama kaba nuati drema nowa. Worece kabandiwa wote keradandati ndiwa yakemati cerika kwondanda awaria-awarioya ya kabendekemba kwondana ndiwa. Yakemati yakwota akanda nariawo kate monera, akanda ya kabena awe merewata mo yakwo akanda ada ni rekemba aka awawa, enderama anembu rekemba te, yakemati ama potekarare aworera yane kwiwoteti yakwota awera wave. Yakemati yakwo tekia, adha kemetera ni doma awawa. Nariawo mbi rendada caca mberariare, mendeleckerakwotaca mendekcka ndiwa-ndiwa.

Anati nje rawe pende kavo titeta wota. Nje drema owa wota kati njemaka cenara wota, mbi enda mendelecke ndiwa-ndiwa, endakanda kwawera pote wota ma kati nje enda mberare, ma ecavararit. Woremiawo kanje ce mboni, wa kwawera nabe nga kewa kana kana kana kwone mbonine, arranje endakandata cenara, orate enda emene. Kaba mite orata yakwotema dre aworete awa torate. Nareiawo nje njemake atowora cenara, mendemo. Ndakati ewa narera yakemati enda Ambedite rira ewe. Tariawe Rambo tekworati ewena atarera. Ewa kerarate terera, yakemati yakwo tekia Miwerate. Taria nde kabadama mere, nariawo mbi riandada caca tura-tura.

Based on the text of the text above, it can be concluded and seen in the Table 1 below.

| Language of the Riantana Sub-District Region | Translation | Information |
|---------------------------------------------|-------------|-------------|
| Worece nde nduawo ma woremiawo. Yakwo aweweti dianawote tewora. Worece, kati woremiawo yakwo miwira poteciakotandi. Ma yakwo aweweti wetebarete. | One of the family lives, her husband named Were while the name of his wife Woremiawo. They live in Miwe. Their daily lives often go to the sea | Paragraph 1 |
Kuarawera has a wife, but has passed away, so at that time, she wanted to have Woremiawo the wife of the Worece. That desire then pushed Kuarawera into a banana tree. When Worece & Woremiawo went fishing into the sea they often found ripe bananas at the edges. One day they were about to go to the sea, Woremiawo asked her husband to cut the ripe banana that had grown in the river and cooked, but her husband gave the reason that it was still early in the morning. So, he can't cut the banana and obey what he wants.

Actually Worece himself had felt that something was wrong, so he tried to give that reason. In that journey, even at every corner, there were always banana trees which were fruitful and ripe. Arriving at a place called Kabateraterawote, there they found a very large banana tree that they once called Anawangga. Seeing the banana, Woremiawo immediately asked her husband Worece to cut it, with the doubt that later when they arrived at the sea they could eat or burn the banana. Actually the husband was bored with the request of his wife who wanted to cut the banana tree. A little annoyed Worece approached the banana tree and immediately cut the banana. When Worece cut the banana. After that the banana turned into someone whose name was Kwarawera.

Kwarawera took the shop and got into the boat and took Woremiawo his wife Worece. Worece looked surprised, and was shocked and then he sobbed for the two of them. In a tone that was quite annoyed he asked Kwarawera and Woremiawo to throw away the log fire called the kwonde. Kwarawera took the fire wood and threw it on the side of the river on swamp grass called grass Woke and immediately they went to Bevak, the name Kabandiwa wote. And immediately they crossed to the sea. At that time the sea was not as
Worece was upset and revenge in his chest was burning with anger, and wanted to avenge Kwarawera. Worece setbahbah on Bevak Kabandiwa Wote as soon as he made a crocodile and gave names according to its type. After he made a crocodile with its kind immediately he told them to dive in the water, but then they returned and said that they had tried but they could not see because their eyes glared up, then Worece changed the position of their eyes and finally they could see. Worece advised the crocodiles that were made not to bite every person. As soon as the crocodiles are sent to the place where Kwarewera and Woremiawo live. He advised that to feed Kwarawera down to the water then remove the boat strap, and if his wife Woremiawo goes down don't eat it, but if Kwarawera goes down then eat it immediately and after that, his wife goes home Woremiawo. 

All the messages were carried out by the crocodiles, and immediately they brought their mother safely. When they arrived at the place where the crocodiles were created, they were immediately advised that they should not eat every single person, only certain people could be eaten according to their own mistakes.

kworiawama. Worece akewata kerandiwa kabandiwa potecia. Awa kwarawera awa woremia ndota.

large as it is today.
4. Conclusion

Literary work is one of the means to convey meaning and message to the reader. In a literary work, an author uses various expressions, phrases, dialogues, and other aspects that support the course of the story. Literature can be used as a learning tool for readers in general and specifically learners. Each region has a cultural heritage that is inherent and preserved as a tradition that is preserved from generation to generation. The researcher examines oral literature that lives and develops in the culture of the Rintana Sub-Tribe. The study of oral literature aims to maintain and document cultural values, in this case, oral literature. Oral literature can be a source of learning while being maintained through learning in school.

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