

## REVITALIZATION OF PO PADO: EXPLAINING THE MEANING OF EDUCATIONAL VALUE OF ORAL TRADITION IN THE PEOPLE OF RAKALABA VILLAGE, WEST GOLEWA DISTRICT, NGADA REGENCY

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### **Abstract**

*This study aims to find and describe the meaning of educational values in Pop Pado in the people of Rakalaba village, West Golewa District, Ngada Regency. This study used a qualitative approach. The results of the study proved that Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency is in the form of an old poem, namely a proverb. The meaning of educational value of Po Pado are (1) the meaning of togetherness, (2) the meaning of leluri, (3) the meaning of kinship, (4) the meaning of economy. While the functions of Po Pado's Educational Values are (1) personal functions, (2) family functions, (3) social functions, (4) economic functions, and (5) leadership functions.*

**Keywords:** *po pado; oral tradition; educational value*

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### **Introduction**

Language is as a means of communication between people. Without language people can do nothing. With the rapid development of science and technology today, the importance of language is increasingly felt as a means of communication. Language is a reality and action that has empirical dimensions, or material aspects in the form of vowels and consonants, words and non-empirical structures in the form of inner meanings in the form of meanings and values. So, language used by humans in communication is an empirical expression that has meaning in the form of information content (Pampe. P, 2009).

The regional language has a function in its position because it is a symbol of regional pride, regional identity, a means of developing and supporting regional culture, and as a supporter of the national language. It is an undeniable fact that the local language has an important role in the life of the Indonesian nation. Most Indonesian speakers use the local language as their mother tongue. Thus, it is very clear that local languages cannot be separated from the life of certain local people (Kridaklaksana, 1995).

## Revitalization of Po Pado: Explaining the Meaning of Educational Value of Oral Tradition In the People of Rakalaba Village, West Golewa District, Ngada Regency

Each ethnic group has a regional language to communicate between members of the community. Thus, the Ngada language is a regional language that is used as a vehicle for cultural preservation. As a vehicle for cultural preservation, Ngada language is used as a means of communication or communicating cultural elements in traditional ceremonies, marriage ceremonies, and proverbs (po pado) which are the basic principles of children's education.

The people of Rakalaba Village are generally farmers, although some other people work as teachers or employees. Customs are still very strong, and closely related to local languages. In general, the people of Ngada follow the basic principles of education as follows:

"Go jara bodha wi wai meme pu'u kedhi, raba go tengu nenga meku, wai mali jara da meze gha nenga wiu talo".

(A horse if trained since childhood will be easy to control, but if a horse is trained as an adult then it can no longer be controlled).

If the parents do not carry out the expression above thus, the children will develop like the expression in the Ngada language:

"Moe jara aze bha'i"

(Like no rope horse)

Like a horse without a rope

"Moe ho'o mori bhai"

(Like the master's servant doesn't exist)

Like a servant without a master

"Moe jara tengu tego"

(Like a hard neck horse)

Like a hard-necked horse

The expression above describes the principles of education for Ngada children, so parents, grandfathers, grandmothers, acquaintances and even all members of the village people together shape children and young people to become useful people. Based on the description above, this study describes the Meaning of Educational Values in Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency.

### Method

In this study, the researcher used a qualitative approach. The data used in this study is oral data in the form of expressions of Educational Values in Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency. Sources of data are elders or elders, community leaders, and also people who are capable and skilled in singing Po Pado. According to (Arikunto, 2006) the research' data sources have criteria. The theory used in this research is cultural linguistic theory and value theory.

The comparative studies that are used as references include (Munir, 2018) research on educational values in Petatah Petitih adat Minangkabau. The results of his research show Minangkabau community who inhabited in west sumatera is known with "adat basandi syara', syara' basandi Kitabullah" as the foundation and outlook on life.

To educate the young generation to understand and appreciate the principles of the tradition, there is a habit of the people who hold a petatah petitih activities in which there would be some basic principles of life, both individually and collectively are expected to establish the character of each of the next generation of Minangkabau community in accordance with their customs basis.

(Sunarni, 2017) researched about the Effectiveness of "Speech Inheritance" Through Community Education As A Media Nation Character Shaping Indonesia In The Global Era. The results of this study, identified that the use of proverbs in communication in society very effective as cultural inheritance. This research is useful for application model of cultural inheritance through proverbs as the basis of view Indonesian people live in the global era.

## Result and Discussion

Value is a conception, explicit or implicit, that is unique belonging to an individual or a group about what should be desired that influences the available choices of forms, ways, and goals of action (Marzali, 2016).

Educational value is the value contained in the process or education administration. This educational value is instilled through a educational process called value education. Value means the characteristics (things) that are important or useful for life human. Value also means quality that does evoke a response award (Titus, 1984).

Etymologically, Po Pado consists of two words namely po and pado, Po means good whispers, good advice, lessons or teachings, good suggestions (hints, warnings, reprimands), while Pado means a proverb that contains good things that have ordinary aesthetic value is in the form of arranging to fulfill or recommend positive values that are useful in everyday life (W.J.S. Purwadarminta, 1999). So, Po Pado is a saying that has positive values that are useful in everyday life.

Education is a deliberate effort made by educators or schools in a planned way to create a learning environment or culture that allows students to gain valuable experience in order to develop their potentials optimally in terms of spiritual, personality, intelligence and skills.

The value of education in Po Pado in the people of Rakalaba village, West Golewa District, Ngada Regency is a physical form that can be seen. We can see this in the value of the proverb below:

### A. Leadership Value

Nunu wi rada bata, fao masa kedhi banga  
Banyan for boundary sign, shade all small children semua  
The banyan that gives shade to everyone  
"Make yourself a shelter, a protector for the weak"  
Fiki wi nono dhiri, lina wi pia kisa  
Dregs along the edges, clean, put in the middle  
Separate the dregs from the clean ones  
"The evil is removed, embrace the good"

Wi jere moe watu tay, we tena the sama as se'a wea  
Even as a rock, balanced like a golden shell  
“Give fair justice”

Judging from the data above, the sentence "nunu wi rada bata, fao masa kedhi banga" means to make yourself a shelter, a protector for the weak. Strength is likened to nunu or banyan. This sentence has a meaning like a banyan, a symbol of a strong protective integrity, a protector for all small and weak people. Fiki wi nono dhiri's sentence, lina wi pia kisa means that the evil is removed, the good is embraced. Evil acts are likened to fiki, while good deeds are likened to lina. Wi jere moe watu tai, wi tena sama se'a wea means to give equal justice. This sentence implies that we should be someone who embraces everyone, mediates, is fair, and does not choose favoritism in family life.

#### **B. The Value of Mutual Cooperation**

Su'u dho'o eki tewi  
Hold up, take tote  
Lifting up to be upheld, picking up to be carried  
Working hand in hand

Judging from the data above, Su'u dho'o eki tewi means cooperation. Su'u dho'o means equally uphold, eki tewi means equally carry. Help each other, don't let others work alone, give help to others. This sentence has the meaning of working together.

#### **C. The Value of Hard Work**

Go besi bodha mawu mema pu'u kedhi  
Kestela must be waxed once since she was a child  
The harmony is delicious if the candle is about to be fruit  
Skilled at working hard since childhood

Looking at the data above, Go besi bodha mawu mema pu'u kedhi, means skilled at working since childhood. Mawu iron is a cassava fruit. The skills of a child who are trained since childhood are like mawu iron. Go iron bodha mawu mema pu'u kedhi means that a child's skills at work must be trained from an early age in the family environment, like a cassava fruit that tastes good and is soft from the time it is ripe. This sentence implies that you should be skilled at working while in the family environment. This work skills education is for the future of the young person himself, because in the future he himself must build his family life and be able to be independent.

#### **D. The Value of Marriage**

Mali ghiri ma'e da liki riwu, riwu tuku tawa dhu page wa'i  
If you glance, don't throw a crowd, people will laugh until their legs swing  
If you don't glance in front of many people, you will be laughed at  
Dare to approach other people's children, don't pretend

Seeing from the data above, Mali ghiri ma'e da liki riwu, riwu tuku tawa dhu page wa'i or means that if you want to rate or propose to someone's girl, you should not act like throwing stones and hiding your hands, pretending, but show who actually dares to approach with a sincere and honest attitude. Dare to appear and work skillfully,

because what you do is seen and judged by many people, if you are wrong or turn around, many people will laugh at you. This sentence implies that we should be serious if we want to choose a life partner.

#### **E. Prohibition Value**

Ma'e beke meze, ma'e kaza kapa

Don't have big chest, don't have thick shoulders

Don't puff out your chest, don't shrug

Don't be arrogant and look down on others

Looking at the data above, Ma'e beke meze, ma'e kaza kapa means don't be arrogant or think yourself great. Beke meze means to puff out the chest. This sentence means not to puff out one's chest (bragging), not relying on physical strength against others, not forcing one's own will, and looking down on others.

Ma'e naka ta'i ngata

Don't steal people's shit

Don't take other people's

Looking from the data above, Ma'e naka ta'i ngata means don't steal other people's food ingredients. The ta'i that is meant is not feces or feces, but food ingredients. This sentence implies that we have to work, don't be lazy and just want to take other people's things. The meaning of educational value in Po Pado, Rakalaba people, West Golewa District, Ngada Regency

- 1) The Meaning of Togetherness. The meaning of togetherness means that people who believe in this oral literature can foster a sense of brotherhood and kinship between members of the community so that it is well maintained. This meaning is stated in the sentence "Su'u dho'o eki tewi".
- 2) Meaning of Leluri. The meaning of leluri means that this meaning is passed down which has become a tradition from the ancestors or ancestors used by the community to establish kinship ties. This meaning is found in the sentence Kodo ma'e teo, ga'a ma'e pe'i.
- 3) The meaning of family. The meaning of kinship is a bond of kinship or kinship that is intertwined and nurtured in social life. The meaning is found in the sentence, "Nunu wi rada bata, fao masa kedhi banga".
- 4) Economic Meaning. Economic meaning is a method used by the community to meet all needs. This meaning is found in the sentence "Bugu wai kungu ri wai logo.

The Function of Educational Values in Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency

- 1) Personal Functions. This function can be seen in the sentences ma'e beke meze, ma'e kaza kapa, ma'e naka ta'i ngata. The use of words that show as a personal function is ma'e beke meze, ma'e kaza kapa. This sentence contains the meaning of not puffing out one's chest (bragging), not relying on physical strength against others, not forcing one's own will, and looking down on others. Ma'e naka ta'i ngata, this sentence means that we have to work, don't be lazy and just want to take other people's things.

- 2) Family Function. This function is found in the sentence Nunu wi rada bata, fao masa kedhi banga. The use of words that show as a family function is Nunu wi rada bata, fao masa kedhi banga. This sentence implies that we should be someone who embraces everyone, is a mediator, is fair, and doesn't show favoritism in family life.
- 3) Social Function. This function can be seen in the sentence ma'e moe ngana dheso lego. The use of words that show as a social function is Ma'e moe ngana dheso lego. This sentence means do not be someone who is not clear, do not have the principles of life and lives on the move.
- 4) Economic Function. This function can be seen in the sentences kodo ma'e teo, ga'a ma'e pe'i, bugu wai kungu uri wai logo. The use of words that show as an economic function is kodo ma'e teo, ga'a ma'e pe'i. This sentence means that apart from working in the fields, we also have to raise livestock. This sentence implies that managing life, obtaining food and all daily needs is not easy by working hard.
- 5) Leadership Function. This function can be seen in the sentences maku-maku ana ngalu, be'o-be'o ana eko, wiwi ma'e lema ma'e sema, wi yie and jara ngaza, kako manu, dutu sa moe go pau da tulu wunu. The use of words that show as a function of leadership. Maku-maku ana ngalu, be'o-be'o ana eko, this sentence implies that, a wise person leaders, observers and alerts in order to protect their followers in running an organization. Wiwi ma'e lema ma'e sema, this sentence means that we must speak according to reality and must not take sides or be biased. Wi yie sama jara ngaza, kako and manu means good and good at talking. Dutu sa moe go pau da tulu wunu This sentence means as humans we must unite, we must not differentiate or bring down each other.

## Conclusion

Based on the description above, it can be concluded that revitalizing or revitalizing oral traditions that are starting to become heredity in the current digital era is an effort that must be maintained so that cultural heritage does not become heredity, especially with the progress of the times making generations not familiar with their own culture. The meanings contained in Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency are the meaning of kinship, the meaning of leluri, the meaning of togetherness, and the meaning of economics. The functions contained in the Po Pado in the people of Rakalaba Village, West Golewa District, Ngada Regency are personnel functions, family functions, social functions, economic functions and leadership functions.

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