

Available online:

<https://journal.unismuh.ac.id/index.php/exposure>*Exposure Journal 11*

Exposure: Jurnal Pendidikan Bahasa Inggris

## THE MEANING OF THE PHILOSOPHY WISE (*KINAA*), BRAVE (*BARANI*), AND SMART (*MANARANG*) AS ONE OF THE LOCAL WISDOM OF TORAJA

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Received: January 7, 2021

Revised: February 10, 2021

Accepted: March 2, 2021

### ABSTRACT

*Philosophy is defined as the most basic assumptions, ideas and attitudes possessed by a person or society; views of life; (KBBI online). The local philosophy is more identical to the most basic inner attitudes possessed by a person or society. Along with the development of human civilization, science is increasingly advanced. The advancement of science and technology has had a significant impact on the almost fading of local culture and wisdom in society. The purpose of this research is to deeply analyze the meaning of the philosophy of "wise (kinaa), brave (barani), and smart (manarang)" as one of the Torajan local wisdoms that must be passed on from generation to generation. This research was conducted in 3 (three) stages. The first stage is to identify and initial interview the research subjects, namely people who are capable in terms of the Toraja language or those who understand the ins and outs of Toraja culture (Customary leaders). The second stage is to collect data through surveys and further interviews with relevant sources in connection with the three the philosophy of kina, barani and manarang of Toraja local wisdom. The third stage is to manage and analyze data sets and to conduct publications obtained from the results of surveys and interviews regarding the philosophy of kina, barani and manarang in Toraja local wisdom. Based on the results of research and discussion, it is concluded that kinaa contains the meaning of being virtuous, having good character, being helpful, not being selfish. Barani has the meaning of being brave in making decisions, ready to bear the risks of every action taken, daring to say wrong if wrong, and right if right, and having high integrity. Meanwhile, manarang means intelligent, clever, skilled, has broad insight, has a purpose in life, has a visionary spirit.*

**Keywords:** *Philosophy, kinaa, barani, manarang*

### INTRODUCTION

Indonesian philosophy is general term refers to philosophical tradition done by the society who live in a country recently called Indonesia. Indonesian philosophy revealed in various existence language and still using as spoken language in Indonesia (it is around 587 languages) and "unity language" *Bahasa Indonesia*, it covers various thought of mazhab/ school that receive some influence from eastern and western, beside the nature of Philosophical themes (Wikipedia Indonesia). This philosophical spelled out in local philosophy as characteristics in every territory in Indonesia, Nasroen, M. (1967)

According Sumitarsih (2013), local wisdom is a set of knowledge in every community received by generations to another, or based on their experiences it has relation with society environment to solve some problems that they faced. In line

*Volume 10 (1) May 2021, page 11-18*

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with Sumitarsih, in another opinion Sufia & Amiruddin (2016) stated that local wisdom is a part of societies' effort to be survive in adapting with their environment, needs, and belief which rooted and difficult to be erased. So, local wisdom as cultural heritage in every area/ territory must be preserved to our generation time by time.

Preserving cultural heritage is an important thing, which must be concerned by all the people (generation/ profession) especially for academic's people. In several area spread in all over Indonesia with cultural diversity, if it ignored does not rule out possibility will disappeared engulfed by the earth. It caused the growing technology so fast and time consuming so potentially to forget our culture.

Local Philosophy as local wisdom heritage of Toraja (wise (*kinaa*), brave (*barani*), smart (*manarang*)) it is not possible thing will disappeared engulfed by the earth in Toraja itself, if it not be concerned by the all people specially academics people. This phenomena indicated by previous study to students primary school teacher department students UKI Toraja who consists of three homogeny classes with 121 students, showed that only four students who known and able to say one of the three Toraja's philosophy and the other unable. This phenomenon encourage the writer to analyze the meaning of philosophy "(wise (*kinaa*), brave (*barani*), smart (*manarang*))" as cultural heritage and to be a Toraja local wisdom. This research expected to give positive contributions for young generations specially for students or university students. So that this research present and able to solve this problem and will be useful for relating to National Research Master Plan (2017) with themes: art, identity, culture, and national character integrated with teaching and learning process.

### **Objectives of the Research**

The objectives of this research was to find out a material of study about the meaning of philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) as cultural heritage and to be a Toraja local wisdom. So this research present and able to solve this problem and will be useful for relating to National Research Master Plan (2017) with themes: art, identity, culture, and national character integrated with teaching and learning process.

This research conducted in three steps, namely:

**First steps:**

In this steps the writer identified and interviewed the previous subjects/ participants, they are capable people in understanding Torajan language or people who do not understand the in and out of Toraja Culture (traditional leaders) about philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*))

**Second steps:**

In this steps, the writer collected data by conducted continue survey and interviewed to significant sources related with the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) local wisdom of Toraja.

**Third steps:**

The last steps, the writer analyzed the collected data, published the data collected from survey, and interviewed related with the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) local wisdom of Toraja.

**METHOD**

This research conducted in three steps.

**First** the writer identified and interviewed the previous subjects/ participants, they are capable people in understanding Torajan language or people who do not understand the ins and out of Toraja Culture (traditional leaders) about philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)), **Second** the writer collected data by conducted continue survey and interviewed to significant sources related with the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) local wisdom of Toraja. **Third** the writer analyzed the collected data, published the data collected from survey, and interviewed related with with the philosophy (wise (*kinaa*), brave (*barani*), and smart (*manarang*)) local wisdom of Toraja. The methods applied in this research such as:

**Identifying and interviewing**

Identifying and interviewing subjects to find the problem and related information about the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)).

**Collecting data**

Determining the problem based on previous interview to capable people as subjects and found factual data from the students about their understanding of the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) local wisdom of

Toraja. Then conducted documenting study to find information related this topic in this research and for the next research. Next collected data from subjects based on the objectives of this research.

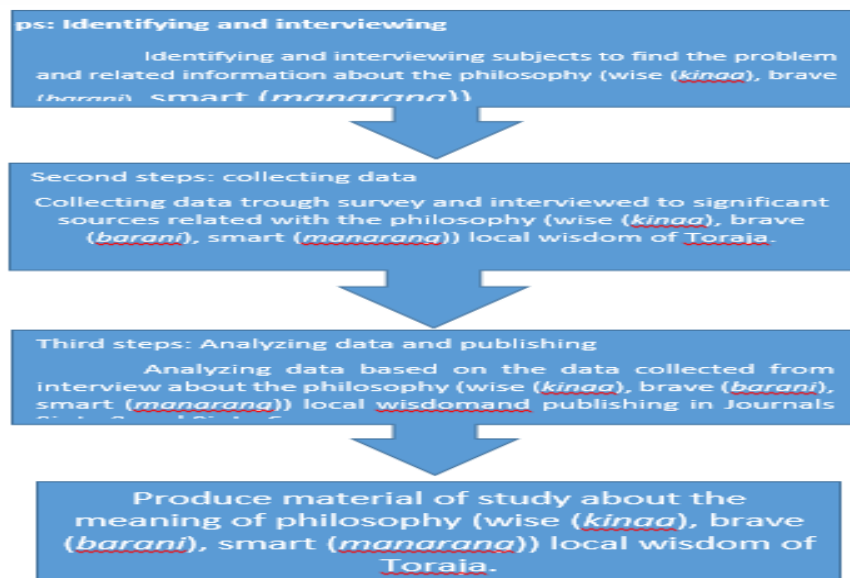
### Analyzing data

Analyzing data based on the data collected from interview about the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)) local wisdom of Toraja.

### Publishing

Published the result of this study in Sinta 3 and Sinta 6 in *Jurnal Nasional Pelangi Pendidikan* and *Jurnal Pendidikan dan Pengajaran* about the philosophy (wise (*kinaa*), brave (*barani*), smart (*manarang*)).

### The steps in this research



**Figure 1. Steps In This Research**

## RESULT

Local wisdom is a part of culture in a society and it cannot be separated with the society/ local language. Local wisdom usually heritage hereditary from one generation to another generation through the story orally, Alus, C. (2014). Technology growing so fast indicated and reducing the understanding of culture to the next generation. It was based on previous finding through observation in this research showed that most of 90% students do not understand philosophy (wise

(*kinaa*), brave (*barani*), smart (*manarang*)), where this local wisdom effective to make it as life philosophy specially for young generations in Toraja.

Modern technology should bring a new civilization in all human life aspects and be created problem solving. But is not denied in accepting technology sometimes accept without filtering, so it can be a source of problem. Therefore, in line with the growing of technology must be balanced between modernization and local culture. It is supported by Directorate General of State Finance (2015), stated that Local wisdom is a views of life and science also various life strategies tangible activities done by local society in solving some problems and fulfillment their needs.

Local wisdom has important role and most strategy in society human life. So that we need the effort from several circle in order to re-develop their local wisdom in their society as a need maintained and preserved. According Abdillah (2020) local wisdom had society function' such as: 1) local wisdom as direction in developing culture; 2) local wisdom as social control tools; 3) local wisdom as cultural defense; 4) local wisdom as accommodation of outside culture; and 5) local wisdom as unifier of culture.

### **Wise (*Kinaa*)**

As described by the explanation of the interview data above, wise (*kinaa*) means kind-hearted, helpful, responsive to existing problems, able to interact socially, wisely, and so on. One source says that wise people is a person with a good heart, cares about other people. wise can also be interpreted as polite when talking to other people, especially those who are older than us, like to help others, wise, and even have perseverance in doing work. All sources acknowledge that wise is a wisdom that must be cultivated in society.

Wise people refers more to people who are wise. While wisdom refers to an adjective which means wise and noble-hearted. Therefore, wisdom is the identity of a wise and noble-hearted person in society in general, more specifically Toraja people. wisdom means having the nature and attitude to wise person which can be seen from his daily practice.

Wisdom implementation is manifested through words, attitudes, and real actions. One source (AS) said that wise person had sacrificed whatever was owned for the benefit of others, including property or energy and thoughts. Wise person

does not look at the background of who is being assisted, because it is a call from within a person who is wise, so they sometimes take days to help other people who are in need, without demanding wages. Wise person is not a caste status but a person's personality status.

### **Brave (*Barani*)**

*Barani* in the Toraja language means brave. Being brave in the life of ancient people became a very important need. The reason is apart from being a bulwark against enemies as well as courage and tenacity in facing wild beasts that sometimes become a threat. Even the Dayak Lundaya tribe made crocodiles as a philosophy of life because crocodiles are tough, can live in water and on land, so their tribe can adjust to anywhere (Diponegoro, 2020).

Before modern civilization, the Toraja, like other tribes, were often faced with situations that required courage. Tribes and tribes are hostile to each other, even between villages, wars are not uncommon. For example, the Legend of *Topada Tindo* Invasion of *Arung Palakka* (King of Bone) Torajan people in 1683 and the Coffee War between 1889 and 1890. This condition requires each tribe to improve and strengthen their enthusiasm to face enemies who attack at any time.

Human civilization continues to develop and along with it the definition of brave in Toraja is more defined as a person who dares to say right if right and wrong if wrong. One source states that being brave or brave must be based on truth. Many people are brave but without being based on the truth so that the impact can harm themselves and others. People who are brave actually have their own integrity, so that the consideration of making decisions has considered all the consequences that will be caused.

### **Brave (*Manarang*)**

*Manarang* in the Toraja language means smart, clever, and resilient. Smart is an adjective that shows one's identity. This philosophy becomes a reference for parents, so they encourage their generation to go to school. One source (YS) said that the message that motivated him to go to school was "*massikolakomi ammi mendadi tau*". Go to school or pursue education in order to become a person.

Being a person or "*mendadi tau*" in Toraja if in Indonesian is equivalent to the sentence of being a truly human being. Even in everyday life, it often becomes

advice to students or university students to "*melada tongan komi mi mendadi tau*". Learn seriously so that one day you become a human being who can serve your parents, society, region, and nation and state.

Smart can also be obtained through folklore, which emphasizes intelligence, tenacity and intelligence. In addition, with today's modernization, it allows us to be smart through our activeness in accessing information sources from the internet. Another source of intelligence can also be from the example of local leaders in society.

## CONCLUSION

Based on the results of research and discussion, it is concluded that wise (*kinaa*) contains the meaning of being virtuous, having a good character, being helpful, not being selfish. Brave (*barani*) has the meaning of being brave in making decisions, ready to bear the risks of every action taken, daring to say wrong if wrong, and right if right, and having high integrity. Meanwhile, smart (*manarang*) means intelligent, smart, skilled, has broad insight, has a purpose in life, has a visionary spirit. To instill this philosophy is done by telling folk stories (which are full of the three philosophies) to children, through daily actions by showing examples to children, even though religious teachings that are believed to be true.

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***How to Cite (APA style):***

Tadius. (2021,May). The Meaning of The Philosophy Wise (*Kinaa*), Brave (Barani), And Smart (Manarang) As One of The Local Wisdom of Toraja. *Exposure: Jurnal Pendidikan Bahasa Inggris*, 10(1),11-18 Retrieved from <https://journal.unismuh.ac.id/index.php/exposure/article/view/4513>