


RESEARCH ARTICLE | SEPTEMBER 27 2023

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AIP Conf. Proc. 2736, 150004 (2023)

<https://doi.org/10.1063/5.0170722>


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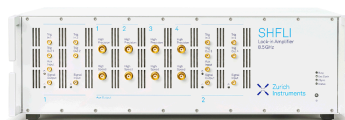
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Karume Shift Analysis in The Lembang Marinding Community, Kekendek District, Tana Toraja Regency

Susanna Vonny N. Rante^{1, a)}, Zatman Payung^{1, b)}, Eky S. Salo^{1, c)}, Anjela Widia Ningsi Suito^{1, d)}, Vivian Veronika^{1, e)}

¹Universitas Kristen Indonesia Toraja, Makale, Tana Toraja, South Sulawesi, Indonesia

^{a)} Corresponding author: Email: vonnypgsd2017@gmail.com

^{b)} zatmanpayung83@gmail.com

^{c)} ekysalo@gmail.com

^{d)} angelapondo772@gmail.com

^{e)} veronikavivian8@gmail.com

Abstract. Karume is a genre of Toraja literature that serves as a mental exercise. Material can be extracted from the human body, including the eyes, ears, nose, clothes, and hair. This study took place in Lembang Marinding, Tana Toraja Regency's Mengkendek District. The goal of this research is to figure out what elements influence karume shifts. A descriptive qualitative method was adopted in the investigation. The findings suggest that karume is no longer employed in society due to increasingly sophisticated globalization, and people are rushing to get the best education possible due to ignorance, prestige, and activity, both as farmers and employees.

Keyword: Karume, Shift Analysis, Community, Culture

INTRODUCTION

Culture, customs, and varied local wisdoms, as well as noble principles that are beneficial to the advancement of human civilization, must be preserved and passed on to future generations. Every Toraja inhabitant, whether inside or outside of Toraja, has a responsibility to preserve Toraja culture and customs. The Toraja language, which is preserved through Karume, is one aspect of Toraja culture that must be conserved. One of the cultural legacies that must be protected is regional languages. The use of regional languages is controlled as a supplement to the use of the required language in arranging national education in Indonesia, according to Law Number 20 of 2003.

According to Pangarra [1], as a distinct group or tribe from other tribes. The Toraja tribe has a culture that is distinct among Indonesian ethnic groups. People in one location have different customs than people in other areas. Traditional society, on the other hand, is quite distinct from modern society in terms of social, economic, and cultural factors. Traditional society in ancient times was still strongly attached to culture, traditional games, although many have gone and even forgotten about them, such as karume. In ancient times, the Toraja people played Karume as a game for enjoyment or to pass the time with family, relatives, and friends. However, as time passes, karume is becoming less common in Toraja society, while it is still used in certain schools at the educational level. Change is inevitable, but we must not lose sight of our region's individuality and diversity. As in the traditional Karume game that has undergone a shift [2]. Karume or riddle of Toraja is on the two types of diglossia [3].

Lebang is a term used to describe a group [4]. Sikarume is one of my favorite childhood memories as a child growing up in Langda village, Toraja. While herding buffalo in the highlands of Sopai and racing in Karume, Yang enjoys playing with his friends. When work is done for the day, this habit is created and carried out at home. Parents

often use karume to tell folk tales or make jokes with their children because it encourages them to think and widen their perspectives.

My experience was that when I saw my nephew's notes from elementary school, it came out that Toraja culture was still being used at school through Karume, and from there, my parents and nephew and I would frequently guess Karume every night to develop my thinking skills through puzzles. Alternatively, karume. However, the Toraja people are rarely seen in villages or in schools, and they do not teach Karume, thus there are children in villages who do not know Karume, despite the fact that Karume is one of Toraja's riches and uniqueness.

A title is assigned based on the illustration in the context of the problem provided by this research: The Karume Shift in Tana Toraja Regency's Lembang Marinding Community, Mengkendek District.

In this study, the signal is a shift or change in thinking, often known as transition. Changes or shifts, such as societal changes, linguistic changes, and so on, are attributable to the contemporary modern era, according to Kanan [5].

Karume, according to Lebang, provided various life experiences that showed that karume was part of the Toraja people's traditional education to stimulate curiosity. It is important to understand, according to Arifin [6], that culture is exclusively owned by humans. Humans and culture are reflected in the existence of society in the setting of changing implications.

In Tana Toraja's indigenous tongue, Karume is a puzzle with multiple interpretations. As a result, there are many different forms of karume, each with its unique significance. Karume is typically extracted from a person's body and clothing. Starting with the head, eyes, arms, and clothing, move on to the rest of the body. Suke'-suke' on two (ti'tok illong) is an example. Why? Because we have a nose, and there are two holes for breathing in our nose.

According to Lebang, the examples of karume and their meanings are as follows:

- a) Toena'-toena'ku nukkun artinya petimba (Timba)
- b) Ditiro lalanna tangditiro rupanna artinya angin (Angin)
- c) Diruda'batu anna buroso kumande artinya la'bo'(Parang)
- d) Kandena' angku kandeko artinya lada (Lombok)
- e) Kukataku' kukalallan kupotondok toda sia artinya liang (kuburan batu)
- f) Kumande tambukna kattai boko'na artinya gattang kayu

Tana Toraja's native tongue is the primary means of communication. According to Kanan [5], the Toraja language is still spoken in the village. Following the establishment of the official government in Tana Toraja, some dialects were influenced by other languages as a result of the colonial-era transmigration process. This is the primary reason for the Toraja language's variety.

Functional structuralism, or structural functionalism, is the outcome of a substantial impact from general systems theory, in which the functionalism method adopted from the natural sciences, particularly biology, is a study of ways to organize and maintain systems. According to A.R. Radcliffe Brown in Nasrullah Nasir [7], social life is a community that gives function to its structure, and the function of a social life process is to keep social life as a whole running smoothly. According to him, the social structure can only be seen in concrete reality and can be observed directly because it consists of all social relationships that occur between individuals and individuals, as well as differences between one individual and another, including social class because it follows the social role they play.

METHODS

The method utilized in this study is a qualitative, descriptive technique, in which the data is presented as text. Qualitative research methods, according to Sugiyono [8], are based on the idea of examining the condition of natural objects, with the researcher as the primary instrument. The triangulation method is used to acquire data. According to Bogdan and Taylor in Meleong [9], a qualitative approach is a research procedure that generates descriptive data from people in the form of spoken and written words and observed behavior. According to Erikson and Setiawan [10], they are attempting to identify and narratively characterize the activities they have engaged in as well as the consequences of their acts on their life.

This study took place for around a month in Lembang Marinding, Mengkendek District, Tana Toraja Regency. Even though it is in a rural region, the condition of this village is highly strategic because it is remote from urban or city crowds and main roadways. Lembang Marinding is characterized by hills and rocky terrain. Hills and rice fields can be found on the south side, while a rocky hill to the north has old cemeteries (graves). Because there is sufficient

plantation land in this area for farmers to cultivate, such as planting vegetables, clove trees, growing cocoa, growing coffee, and so on, the majority of the population labor in gardens as a daily livelihood.

The research location was chosen because it corresponded to the title's theme of traditional culture. Data sources are a type of data collection, according to Sugiyono [8], and data gathering can use both primary and secondary sources. Primary data and secondary data were used in this investigation. Researchers collect primary data from direct data sources such as interviews and observations of research informants. Meanwhile, the key data sources in qualitative research, according to Lofland in Meleong [9], are words and acts.

Because the primary goal of research is to get data, data collection procedures are the most important part of the process. Because you won't receive data that suits your needs if you don't know how to collect data. Because of the data standards set, data gathering procedures are the most critical rarity in research.

In qualitative research, data analysis can be accomplished by working according to the data sought and combining the data into a unit so that it can be processed and researchers can locate what they want to explore or study. In Sugiyono [8], Miles and Huberman analyze qualitative data in a continual manner until the task is completed. According to Rahmat [11] Miles and Huberman define data analysis as an activity that can be carried out indefinitely till the task is done. Data saturation is defined as the inability to gather new data or information. Word reduction, data display, and generating conclusions and verification are all part of the analysis [12];[13].

RESULTS AND DISCUSSION

This study began on June 7, 2021, with the sending of letters and requests for authorization to the head of the Marinding Lembang, and ended when the data was collected.

Lembang Marinding is home to the majority of the indigenous population, and practically everyone in the community is related to one another through blood.

Education is a critical component of human life since it is a predictor of community survival. Education will influence how people think, resulting in societal progress and development.

The local government must consider facilities and infrastructure to sustain life as part of its attempt to carry out operations in the area. In this study, there were four informants who were chosen using the purpose sampling technique. DKB, DSP, YTS, and SET were among the factors used to choose informants.

Research Findings

Karume is a form of Toraja literature that serves as a puzzle. Two persons are normally required to play Karume. Karume is made up of two statement sentences that the second person is expected to answer or guess. The material can come from everywhere on the human body, including the ears, eyes, hair, and clothing. Karume can also use items around him that are also playing Karume, which both players should be aware of. In Indonesian karume shift, karume is the same as puzzle [14].

Because of the changes that occur in the contemporary era, a sort of karume shift happens in society. For instance, the modifications that occur range from traditional to modern in nature. In this study, the Karume Shift in the Lembang Mirinding Community, Tana Toraja Regency, this transformation occurred as a result of the existence of social life in the community.

The reason for the karume shift is owing to developments in modern times, such as individuals increasingly being preoccupied with their social lives as well as their work as farmers, employees, and others. Ignorance, changing times, education, and religion are all factors that contribute to the karume shift [15].

How to Preserve Karume

Carrying out various activities or using social media is one approach to preserve Toraja culture, particularly in karume to the Toraja community. Regarding our methods for preserving our culture, which is none other than Karume in Toraja society, particularly among young people today, Education; social media; Seminar; Race; Karume book preparation.

Karume is a sort of Toraja literature used to train the mind or sharpen the brain. Two persons are normally required to play Karume. Karume is a two-part sentence statement that requires a response or guess from a third person [16]. The material can come from everywhere on the human body, including the ears, eyes, hair, and clothing. Karume can also utilise Karume-playing things in his environment. The crucial point is that both players be aware of it. In Indonesian, karume is the same as puzzle. If it is related to the research findings, Mr. YTS and SET believe that karume helps to expand the human mind, increase or sharpen the brain, and think to solve karume or puzzles. Toe nak

ku alangko, for example, implies five.

However, it is a pity that Karume, which used to be a very fine literature for ancient children to study, is now scarce, if not extinct, due to a shift. The period of jokes, laughter, and competing to think in order to gain answers from karume has now changed or transferred to current times, where youngsters or the community are busy with their activities [17]. Children nowadays, for example, are occupied with cellphones, video games, and television viewing. Young people are also preoccupied with their social lives, playing online games, traveling, pursuing a degree, and maintaining their standing since they believe their time in karume is over [18]. The community has also forgotten about karume because they are too preoccupied with their jobs as private employees, government employees, farmers who work in the rice fields every day, and so on [19;20].

According to the findings of interviews with researchers from different traditional leaders, the following factors contributed to the current karume shift: a) Education; b) Changing times; c) Ignorance; d) Religion.

We can restore the present karume shift by addressing the following factors: Education, social media, seminars, competitions, and preparing karume books are all things that come to mind when it comes to karume books.

CONCLUSION

Karume is no longer used in the Toraja community, Lembang Marinding, Mengkendek District, Tana Toraja Regency, due to changes in the flow of globalization or changing times from ancient times to modern times, and because of the busyness of society, be it education, work, and modern times, according to the findings of the research.

Karume is very important for us to reintroduce in the Toraja community, particularly in Lembang Marinding, Mengkendek District, Tana Toraja Regency, through education in both rural and urban regions, social media, seminars, competitions, and the preparation of books that highlight Karume.

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