

The Values of Local Wisdom and Tolerance In Literary Works

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Abstract: This current study focuses on the literary works revealing the values of local wisdom and tolerance. The data were taken from seven poems and two short stories taken from the anthology of poems and the anthology of short stories entitled *Pesan Perdamaian dari Bumi Flobamora* (2018 and 2020), using the qualitative descriptive and paraphrasing methods, and the oral tradition, local wisdom and structural theories. The result shows that the change in society and technological development have caused the extent to which the behavior of the society and its understanding of and implementation of values to change. The inherited local wisdom values in literary works conflict with different political interests that tend to use religious symbols to achieve their goals. This situation has led to dissention among groups of people. The literary works emphasizing “peace” are used to bridge differences. The values of togetherness, modesty, and harmony are voiced through the literary works written in East Nusa Tenggara for the Archipelago.

Keywords: *Oral Tradition, Local Wisdom, Tolerance, and Peace*

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I. Introduction

Tolerance is one of the important aspects of cross cultural relations in Indonesia as a multicultural unitary state with its motto *binneka tunggal ika* (unity in diversity). Essentially, multiculturalism recognizes and highly appreciates differences. Therefore, nothing justifies the attitudes and behaviors of being religiously and culturally intolerant. However, the fact shows that there are many things that can be used to justify the attitudes and behaviors of being intolerant, resulting from the negative prejudices or attitudes towards other groups of people or individuals for becoming the members of another group of people (Malik, 2017: 31). Basically, the discriminative prejudices or attitudes will not necessarily appear if the local wisdom-based values of tolerance can be upheld as a guide to living together. In so far as the cross cultural relations are concerned, intolerance and negative prejudices, the views of being tolerant and being free from the negative prejudices have become interesting topics in different studies. As an illustration, Malik (2017) discusses them in the defense and security sector; Liliweri (2018) discusses them in the sector of social affairs; Abdullah (2010) discusses them in the local wisdom, religious, and cultural sector; Kaseh (2018) discusses them in the legal sector. Similarly, men of letters express their views on intolerance and negative prejudices through their literary works. They describe the values of tolerance and peace in the novels, dramas, poems and short stories they write, as can be seen from the collection of short stories entitled *Bukan Perawan Maria* (Indiani, 2021), the collection of the poems entitled *Malu Aku Jadi Orang Indonesia* (Ismail, 1998), *Bukan PeredamPrahara Antologi Puisi Pesan Perdamaian dari Bumi Flobamora, Series I* (2018), *Kepala Pedangdan Nyala Api Antologi Puisi Pesan Perdamaian dari Bumi Flobamora, Series II* (2020), *Perempuan dengan Tiga Senyuman Antologi Cerpen Pesan Perdamaian dari Bumi Flobamora, Series I* (2018).

The current study analyzes the three poem and short story anthologies mentioned above for several reasons:

- 1) They were published with a special theme, namely “the message of peace from Bumi Flobamora (Flores, Sumba, Timor, Alor) in East Nusa Tenggara Province (NTT) as a response to different forms of intolerance and negative prejudices, emphasizing the invitation to peace. The selection, curation, editing, and publication of the texts were facilitated by *Komunitas Rumah Sastra Kita* (RSK), headed by Yoseph Yapi Taum in Yogyakarta. RSK particularly facilitates the senior and junior men of letters to address different social problems through literary works.

- 2) The theme of the invitation to peace in the midst of the rise of the ethnical, religious, racial and inter-group conflicts, especially those taking place in the Special Region of Jakarta. The complicated thing in the life of the nation is the national disintegration resulting from the conflicts among religions, ethnic groups and races as what has taken place in several parts of Indonesia (Hilman et al., 2003:58). The men of letters are aware of this. Protests against different forms of intolerance are expressed through those anthologies. Several poems of those anthologies show the condemnation of different forms of intolerance as the political interest shown in the Election for the Regional Head (*Pemilihan Kepala Daerah =Pilkada*) and the other forms of intolerance taking place in different parts of Indonesia. This shows that literary works are one of the effective media used to inform conflicts taking place in society and the solutions to them (Banda, 2016: 565).
- 3) The writers of the literary works in the anthologies mentioned above are not well-known ones; they do not have reputation in the field of literary works. However, it is important to appreciate their literary works in order to know how the literary works written develop in the settings of oral tradition and local wisdom in East Nusa Tenggara. East Nusa Tenggara is well known for becoming a community with the harmonious cross-cultural and religious relations in Indonesia.

Through their literary works (poems and short stories) they voice the message of peace from East Nusa Tenggara that it is important to have the attitude of being tolerant in order to maintain the national integrity. In this case, four basic frameworks are emphasized; they are multiculturalism, accommodation of interests, political ideology, and the goal of multiculturalism. These four frameworks are regarded as the ones needed to understand that differences constitute a facticity (Parekh, 1997 in Geme, et al., 2020: xiv), meaning that there are things that restrict the human freedom. What restricts the human freedom is determined by the existence of other human beings that have the right and obligation to be appreciated. In so far as the context of multiculturalism is concerned, every ethnic group has the same right and obligation to understand diversity.

This current study focuses on the protest against the attitude of being intolerant and expectation for the attitude of being tolerant and peaceful. The problems of the study are 1) how are the values of local wisdom of the harmonious relation among religions in East Nusa Tenggara; and 2) how are the values of local wisdom in general and tolerance and peace in particular are expressed in the poems and short stories?

This current study is aimed at explaining how men of letters (the senior and junior ones) address the attitude of being intolerant nationally shown. The literary works with the settings of tolerance and peace can reveal the learning process of national insight, plurality and multiculturalism.

II. Material And Methods

The qualitative descriptive method is used to answer the problems of the study and to achieve the goal of the study. This method emphasizes the fact finding through accurate interpretation and by learning norms from the perspective of current time (Nazir, 2013: 43). The facts intended in this study are the facts in the poems and short stories as the data on literary works. The technique of collecting data used is based on the selected poems and short stories. The data were qualitatively analyzed by paying attention to the expressive mimetic orientation (Pradopo, 2010: 94).

Seven poems are described using the paraphrasing method. Paraphrasing is a linguistic method used to re-reveal the meaning of one concept using different words of the same language without changing the meaning. Poetry paraphrasing means changing a poem into a prose using the prose regulations without changing its content (Ayulinda, 2009 in Usman, 2015: 172). The paraphrasing elements include (1) the sentence paraphrasing, meaning breaking a sentence into several words based on their functions; as subject, predicate, object, and adverb; (2) the syllable paraphrasing, meaning breaking one word into several syllables; (3) poetry paraphrasing, meaning changing the form of the poem into the form of a prose or narration.

Basically, the paraphrasing method is used in order to be able to understand the content of a text easily. In this case, the free paraphrasing method is applied to change the poem into a prose using both the words in the poem itself and the words outside it, causing what is meant in the poem to be easily understood. This method includes 1) reading the poem three times; 2) listing the words used to determine the theme; 3) rewriting every word in the sentences explaining their meanings; 4) formulating the text setting as a whole into a core paragraph; and 5) describing it in the form of an arrangement of sentences whose main ideas can be used to determine the meaning as a whole.

Then the results of the paraphrasing processes are described as parts of the results of the study underlining the aspects of local wisdom. The results of the study are organized based on the local wisdom and their relations to the cross religious and cultural tolerance. Related to the short stories, their plots, characterizations and settings are analyzed in order to be able to identify the themes as the meanings of the stories, central ideas, or the basis of the stories (Sayuti, 2000: 187; Wiyatmi, 2021: 117).

III. Findings and Discussion

3.1 Local Wisdom and Harmonious Interfaith Relation

Local wisdom is defined as the local community's view about the attitude of being wise used as a guide and the direction of life referred to by the members of a community. This is supported by the values of local wisdom formulated by Sibarani (2014:114) that local wisdom refers to the wisdom or original knowledge adopted from the great values of the cultural tradition applied to organize the community's order of life.

In human life the strength of the local wisdom contributes to the harmonious interfaith relation (Neonbasu, 2020: 5). The values of the local wisdom-based harmonious relation cannot be separated from the journey made by those living in East Nusa Tenggara. The development of knowledge and technology has caused such values and perspectives to change. Religious radicalism has been a challenge to pluralism in Indonesia. The interfaith relation, in particular, has not been an important thing in diversity but it tends to trigger conflicts (Duka, 2020: 46-48). This needs to be reduced through the view of pluralism that appreciates differences. Differences are the strength and capital that should be appreciated to maintain togetherness as the community with a single and diverse culture (Nitti, 2020:67).

The values of the local wisdom come from the oral tradition that includes different types of knowledge, customs, art works, customary law, and traditional literature. The oral tradition is orally transmitted; it exists within the aesthetic context of history; it is socially structured and organized; it is philosophy, aesthetics, and contains moral values; and it is sustainable with the dynamic cultural process (Banda, 2015:23). The oral tradition is the nation's wealth inherited from one generation to the younger generation through speeches, and everything not related to script (Pudentia, 2020: ix).

The technological development allows space for the mode to change. The forms and contents of the oral tradition and the values of the local wisdom it contains have been transformed into poems, short stories, novels and dramas, all of which belong to the written tradition. The transformation of the values of the local wisdom that the oral tradition contains allow them to be inherited to the next generation. The values of the local wisdom can be wholly or partly transformed into literary works. As an illustration, the oral tradition of *belake* (a male child traditionally having the right to pray and open the coffin) in Lamaholot community, East Flores, which is transformed into a short story entitled "Bale" (Rizal Fernandes). In the novel 'key', brotherhood from generation to generation in the Kei Island is narrated. The different characters and traditions in the novel "Key" show that the people with different religions work together to stop war in Kei Island.

The Catholics cross the river to deliver food to the Muslim neighbors who live in the camps of refugees. The Protestants bring food and clothes for their Muslim friends. The Muslims find out the news how their Protestant friends are. In the middle of the forest, they hug, cry and comfort each other. The Muslim leaders and Catholic priests comfort each other (Rahayu, tth: 1). The local wisdom does not only function as the cultural material that can be played any time by its users but it can also be used as the local wisdom-based approach (Abdullah, 2008:9). It is expected that every party's appreciation for the values of the local wisdom is getting stronger, and that the children of the new generation can enjoy a peaceful life in the homeland. As well, it is also expected that they will become open minded people, do not discriminate the minority groups, or that they can make friends with everybody, regardless of the race, ethnic group, and religion they belong to (Dewi, 2022:78).

In so far as the East Nusa Tenggara context is concerned, the extent to which diversity is understood is reflected from the attitude of being tolerant of one group of people towards another and their peaceful relation between them. On the one hand, religion is a new entity appearing in the space of nationality; on the other hand, culture had already been in existence before the conventional religions appeared. Both are encouraged to continue to co-exist and support each other (Geme, et al., 2020: xvi). According to Neonbasu (2020:17), *tamnaun tukam tuk* (helping one another), *tmafnekan panim paen* (trusting one another), and *feto mone* (brother and sister) form the heart of the life of Atoin Meto, the Timorese people. The other ethnic groups living in Flores, Sumba, Alor and the other parts of East Nusa Tenggara in particular and in the other parts of Indonesia in general also have this concept, causing the interfaith and intercultural relations to have developed harmoniously.

The longing for the life prioritizing the attitude of being tolerant through the local tradition and local wisdom is what is expected by everybody in general and the people living in East Nusa Tenggara and the other parts of Indonesia in particular. The attitude of being tolerant is also based on what is narrated in the folklore and holy book such as *Tallu To Sala Dadi* (Ranteselu, et al., Tth: 13), the poem entitled *Iba Hati* written by Hamzah Fanzuri (Alfin, et Tth.), the short story entitled *Bukan Perawan Maria* (Wigatoi, 2021:364), and life temptation in the novel written with the setting of the Balinese culture entitled *I Made Widiadi Kembali ke Tuhan* (Panji Tisna, 1957, 1978).

Putra (2021) states that the value of tolerance, if viewed from the postmodern point of view, becomes post-tolerance. He states that in the novel entitled *I Made Widiadi Kembali Kepada Tuhan* (1957, 1978), Panji Tisna narrates someone who is full of life temptations on his journey to meet God in Christianity. The novel

entitled *Sukreni Gadis Bali* (1936) narrates the right of the heir who converts religion. Togetherness, peace, and the interfaith harmonious relation after Anak Agung Panji Tisna died are the most impressive things. He was buried based on the Christian tradition. However, 27 years later his family performed the Hinduism-based cremation ritual for him. His family members, who are Hindus, performed the cremation ceremony as payment for their debt to him (Darma Putra, 2021: 50-53). The fact shows that in the plot there was no SARA-related conflict faced by Panji Tisna, who was Christian, and his relatives, who are Hindus.

What is explained by Darma Putra above shows the relationship between literary work and society, between the writer and his work, and between the objective reality and regional setting that appreciate diversity and post-tolerance. Diversity should be a wish and is regarded as a productive thing (Hilman, 203: 62). Tolerance prioritizes productive diversity, a wide access for every party to the preparedness of understanding, accepting, and expressing one another peacefully and calmly.

3.2 Local Wisdom and Literary Work

The study conducted by Banda, et al. (2021) shows that the poem anthology enlivens the existence of literature in East Nusa Tenggara (NTT). The poems enlivening the existence of literature in East Nusa Tenggara are: those written by Mezra E. Pellondou are *Kekasih Sunyiku* (2013), *Tujuh Puluh Kali Tujuh Kali* (2015), *Kumpulan Puisi Beta Indonesia Keliling Tanah Airdengan Puisi* (2018), and *Sujud Selembar Daun* (2020); the one written by Bara Pattradja is *Samudra Cinta Ikan Paus* (2013); those written by Mario Lawi are *Memoria* (2013) and *Lelaki Bukan Malaekat* (2015), the one written by Monika Arundatiis *Catatan Sunyi* (2014); the one written by Yoseph Yapi Taum is *Ballada Arakian* (2015), and the one written by Sipri Senda is *Antologi Puisi Di Kaki Ina Bo'I* (1919)

The short stories enlivening the existence of literature in East Nusa Tenggara (NTT) are *Kanuku Leon* (2013) written by Dicku Senda, *Bukit Yang Congkak* written by Steph Tupen Witin, *Wasita Kemuhar* written by Pion Ratulloy (2015), *Usaha Membunuh Sepi* written by Felix K. Nesi, *Kuda dan Sang Dokter* (2017) and *Bilang Saja Saya Sudah Mati* written by Aster Bilibora (2020). The last two are uploaded on the social media.

The titles of the novels enlivening the existence of literature in East Nusa Tenggara (NTT) are *Perempuan Itu Bermata Saga* (2011) written by Agus Dapa Lopa, *Perempuan dari Lembah Mutis* (2012) written by Mezra Pellondou, *Dua Malam Bersama Lusifer* (2012) written by Buang Sine, *Luka Batin Yang Tersisa* (2013) written by Fanny Poyk, *Matta Likku* (2014) written by Christo Ngasi, *Enu Molas di Lemba Lingko* (2015) written by Gerson Poyk, *Wijaya Kusuma dari Kamar Nomor Tiga* (2015, 2017), *Doben* (2016) and *Suara Samudra* (2017) written by Maria Matildis Banda, *Orang-Orang Oetimu* written by Felix K. Nesi, *Bulan Patah* (2020) written by Maria Matildis Banda, and *Molas Flores* written by Willy Hagunan (2020).

The anthologies of poem, novels and short stories published in 2017, 2018, and 2019 are as follows:

- 1) The anthology of poems reflecting *Pesan Perdamaian dari Bumi Flobamora Bulan Peredam Prahara* (2018) Series 1, consisting of 328 pages, containing 225 titles of poems written by 53 poets from East Nusa Tenggara (NTT).
- 2) The anthology of poems reflecting *Pesan Perdamaian dari Bumi Flobamora Kepada Pedang dan Nyala Api* (2020), consisting of 271 titles of poems written by 74 poets from East Nusa Tenggara and outside East Nusa Tenggara.
- 3) The anthology of short stories reflecting *Pesan Perdamaian dari Bumi Flobamora* entitled *Perempuan dengan Tiga Senyuman*, Series 1 (2018).
- 4) The anthology of short stories reflecting *Pesan Perdamaian dari Bumi Flobamora* entitled *Narasi Rindu*, Series 2 (2020).
- 5) The novel entitled *Suara Samudra* (Banda, 2017)
- 6) The novel entitled *Orang-Orang Oetimu* (Felix, 2019).

We can see that the above mentioned literary works reveal the values of local wisdom. Apart from revealing tolerance and interfaith relation, they also reveal 1) the human trafficking that has become a serious problem in East Nusa Tenggara; several questions are raised; they are: the value of the responsibility of men in their families; the braveness to reject realities; and the skills needed by women to address the economic, health, and socio-cultural burdens; 2) the love expressed for the motherland for the sake of the cultural root, traditional beliefs, and the local history (Banda, 2021).

According to Taum, the general election conducted in 2014 shows that the desire of seizing power has caused the politicians to justify everything they can do, including black campaign, hate speech, and making use of SARA-related issues to achieve that. (SARA stands for *Suku, Agama dan Ras* = Ethnicity, Religion, and Race). This has the potential to cause the Indonesian people and society to become divided. If this occurs, the nation's social capital including harmony, peace and tolerance that have become the national culture, will disappear (Taum, 218: 10-12). As an illustration, the general head election conducted in Jakarta in 2018 shows different SARA-related issues that tend to degrade tolerance and humanity, showing that our nation did not reflect on the more peaceful past.

The more peaceful past has not taken root well. The settings and events contributing to the appreciation of the tradition of the Indonesian literature has been cut into pieces. Hamzah Fanzuri, for example, has written a poem entitled *Iba Hati* which is full of the value of religious tolerance (Alfin, et al., Tth: 341) as shown by the excerpt of the two lines as follows: **Kenyataan IslamNasrani dan Yahudi/Dari Rahman itulah sekalian mauujud**. The *Iba hati* written by Hamzah Fanzuri reflects the past and constitutes a lesson of appreciating differences. Therefore, the SARA-related issues will not appear if the values of local wisdom-based interfaith and cultural relations are carried out. Seven poems and two short stories concerning the tolerance and peace yearned for in Indonesia, as stated in the introduction of the study, will be discussed.

Data 1: “*Bulan Peredam Prahara*” by Herisanto Boas and “*Seribu Lilin*” written by Ignas Kaha are taken from the book entitled “*Bulan Peredam Bahasa Antologi Puisi Perdamaian dari Bumi Flobamora*” (2018);

Data 2: “*Nusaku Bercerita*” written by Elvira Hamapati and “*Flobamora Damai*” by Saula Astried Emmylow, “*Kepada Pedang dan Nyala Api*” by Astryanti Korebyma, “*Doa Damai*” by Kocha Bani, “*Menjagamu Indonesia*” by Chee Nardi Liman; they are all taken from the book entitled *Kepada Pedang dan Nyala Api Antologi Puisi Pesan Perdamaian dari Bumi Flobamora* (2020).

Data 3: The short stories entitled “*Doa Rosario Selepas Azan Magrib*” written by Fian Watu and “*Bale*” written by Fernandez are taken from the book entitled “*Perempuan dengan Tiga Senyuman Antologi Cerpen Pesan Perdamaian dari Bumi Flobamora*”(2018).

IV. Discussion

4.1 The Values of Tolerance and Peace

The attitude of being tolerant has been revealed through literary works since a very long time ago. This is shown by what is stated in the poem entitled “*Syair Iba Hati*” written by Hamzah Fanzuri around the 17th century, far before the incidents of intolerance, sectarianism, and ethnical religious conflicts took place (Alfin, et al., tth: 341).

The poem entitled “*Bulan Peredam Prahara*” (hereinafter abbreviated to BPP) written by Herisanto Boas is used as the title of the book entitled *Bulan Peredam Prahara Antologi Puisi Pesan Perdamaian dari Bumi Flobamora Seri I* (2018). It becomes important to explain that poems prepare space for tolerance as the response to the SARA-related issues. It reveals the SARA-related issues and how a religion is used as a political means for the sake of the interest of power. Although the political goal can be achieved, how it is achieved will leave deep disappointment and cause the harmonious interfaith relation, which is important to the national integrity, to be degraded. BPP is one of the poems firmly revealing what will occur and what to do to respond to it.

BULANPEREDAMPRAHARA

HerisantoBoas

*airmatakamiterbendungdipelupukkagum,saat bulan-
bulan yang kita lalui begitu beratmenahan tikaman
fitnah api dan panas
hati,saatsenyummusabarmenghadapicacimakikotoran
para sengkuni, yang
mengotorihalamanrumahkasihbangsaini*

*saatitulahkamimemetikpelangimaafdarilangitkete
rasingankasihkita,
tanpapolitikkata-kata,airmatakamitumpahdi.jalan-
jalanbaranuranitersisa,
setelah bhaktimu benar-benar dicampakkankaram, atas
nama taat aturan,
ditekanangkarakemarahan,dansetelahparapenjaga
rumahanggacintakitatermakan,ilusiprahar
aancamambatarakala*

*makadisitulah tangiskamipecahberhari-hari,dalam
tembang bunga bagimu
negeri,mengirisjiwayangluluhsepi,sepertilinlebur
terbakarmenerangi,yangkinisunyidinggalsendiriairmatakamikini
telahmenjadiembun
yangdiammenemanisaatkaupandangi,jumlahnyajuta
anberkilaubersembunyi*

*kelaksaattibawaktunya, akanmelesattak kasat
terlihat, naik
membumbungmenjadimendungyangturun
sebagai hujan pertobatan, atau air bah
noahyangmeratakansemuajalanjiwayangbusuk dan
berbanyak muka, di situlah rindu
kitaharuspasrahberdiangkata, damaisaja*

Cikawao, Maret 2018

The free translation is as follows:

THE HURRICANE-DAMPENING MONTH

By Herisanto Boas

our tears were damned in awe, when
the months we've been through were too hard to hold
back the slander of the fire and the hot-hearted, when your smile
patiently faces the verbal abuse of the dirt produced by
the *sengkuni* contaminating the house yard of love of
this nation

it is at that time we pick the rainbow of forgiveness from
the sky of the alienation of our love,
without the politics of words, our tears get spilled
on the streets of conscience that is still left,
after your devotion is completely dumped,
in the name of obeying the rules, being suppressed by anger,
and after the guards
of our household of love were eaten away, the tempest
illusion of the threat of lord kala

so that's where our tears break for days, in
the song "Flowers for You Our Country", slicing
the melted soul, like a melted candle
burning to light up, which is now lonely left alone
now our tears have become dew
which silently accompanies you when you're looking at it,
totaling millions, glistening and hiding
when the time comes later, the dew will take off
invisible, rise to become
clouds that will fall
as the rain of repentance, or the flood as that in the era of Noah
that levels all the paths of the rotten and many-faced soul, that's where we have to
to surrender without saying anything, peaceful only.

Cikawao, March 2018

BPP consists of four stanzas. After being paraphrased, it can be revealed that stanza 1 states that the opponent's attack and the stab of slander contaminates brotherhood; stanza 2 states that the threats among brothers lead to anger; stanza 3 states that disputes, attacks, and slander are useless, and stanza 4 states that repentance and hope for peace.

It is necessary to believe that human beings are creative creatures, even when they are in pain. Further, they are getting more creative when they are in a situation of suffering resulting from a disaster. Suffering will lead human beings to silence and deep contemplation and to the adventure of searching out meaning (Wuli, 2020: vii). It is the attempt to search out meaning that is revealed by BPP. There are two expressions used to express the message of peace as one of the optimistic values of tolerance in BPP; they are repentance and the flood in the era of Noah. Repentance is simply understood as freeing one's self from sins.

In so far as the Catholic theology is concerned, repentance is one the theological forms of penance or tuning away from sins (Matius, 3:2). The flood in the era of Noah, according to the Old Testament Book (Kejadian 7: 1-8, 19) means safety.

In so far as the story of Prophet Noah is concerned, God prepares the saving ship through him. Everybody can be blessed and saved. That *kelaksaattibawaktunya -akanmelesattak kasat terlihat, naik membumbungmenjadimendungyangturun - sebagai hujan pertobatan, atau air bah noahyangmeratakansemuajalanjiwayangbusuk dan berbanyak muka...* (when the time comes later, the dew will take off invisible, rise to become clouds that will fall as the rain of repentance, or the flood as that in the era of Noah that levels all the paths of the rotten and many-faced soul,

...) is used to express that, basically, in every conflict resulting from political interests or whatever forms of interests, “only peace” is much more important than political interests that can satisfy individual and group satisfaction, as explained by Yapi Taum that this poem raises the empirical thing related to the regional head election in Jakarta in 2018 that should be recorded in the Indonesian national history as the worst regional head election as it was full of intrigues, persecutions and SARA-related politics which contrasts with the peaceful situation in Indonesia in general and in East Nusa Tenggara in particular. The expression “... *di situ lah rindu kita harus pasrah berdiam kata, damaisaja ...*” in BPP implicitly shows ‘optimism’ and that every problem can be solved if “peace” is used as the basis for bridging differences.

BPP Antologi Puisi Perdamaian dari Bumi Flobamora Seri 1 (2018) also reveals a number of poems concerning the violence with political backgrounds. The message stated is the same as that stated in BPP. One of the poems is “Seribu Lilin” written by Ignas Kaha, as follows:

SERIBULILIN

*Tangan-tanganeratmenggenggam asatersisa
dari arakan
dukamatinyakeadilan.
Tentangdengkimembaradisukmaamarah
menjalar di
kepalaangkaramurkadalamrajutankatadanla
kugarang
dijawabdalamnyalaseribulilin.

cintaselalubependardamaiber
kilatan.
Semakinbanyak lilinbernyala kian
pudar kelam pekatmerubungdisini.*

Maputo,06Mei2017

The free translation is as follows.

ONE THOUSAND CANDLES

The hands tightly gripping the hope
Left from the mourning procession of the absence of
justice.
Concerning the burning envy in the soul
anger creeps into the head of the demon
wrath in knitted words and fierce practice
answered by the flame of a thousand candles.

love always glows peacefully
sparkling.
the more the candles burn the more
faded the thick darkness gathering around.

The excerpt of the poem above is paraphrased and explains the situation of high political tension. Everybody should be aware, strong and encouraged to fight the storm peacefully. This will certainly come true as light is coming to illuminate as revealed in the poem. "One thousand candles" lit spontaneously throughout Indonesia are a form of resistance to injustice and tyranny and a warning to different parties and those who are thirsty for power shown through the political fight when regional head election and legislative members election are held.

2. The Value of Modesty

The message of peace with the political setting shown in the regional head election and legislative members election in BPP is different from that stated in *Antologi Puisi Pesan Perdamaian dari Bumi Flobamora Seri 2* (2019/2020) entitled *Kepada Pedang* and *Nyala Api* (hereinafter abbreviated to *KPdNya*). The peace and tolerance are explained using different words but the substance is the same, as can be observed from the poem entitled "*Nusaku Bercerita*" (Elvira Hamapati).

In the introduction of the anthology, Suhandi chooses the poem "*Nusaku Bercerita*" to initiate the prolog as its content reflects the great theme and mandate carried out in the anthology of poems and in the anthology of short stories Series 1 and 2, that is, the message of peace from Bumi Flobamora for the Archipelago. The message of peace is revealed in different forms of themes leading to the expected peace. The poem "*Nusaku Bercerita*" reflects that East Nusa Tenggara is the Province of Islands, which the poet refers to as "reward" from the Almighty God. Pay attention to the content of the poem as follows.

Nusaku Bercerita

*Tanah ini adalah hadiah Mahakuasa
Aneka ragadan rasamerangkai Kisah dankasi
h
Nusaku
bercerita Kedamaian
akan Kutawarkan
Jikalau hatimu
Taktawaroleh kebencian*

The free translation is as follows:

My homeland tells

This homeland is a reward from
The Almighty God
Various bodies and love compose the Story
and love
my homeland tells
Peace

I will offer

If your heart is
Not made to be fresh by hatred

Apart from the poem "*Nusa Bercerita*", the poem "*Flobamora Damai*" also strengthens the picture of peaceful life of the people living in East Nusa Tenggara. Tens of ethnic groups have been in existence in East Nusa Tenggara since it was decided to be a province in 1958 with their respective customs and languages (Sehandi, 2020: 7). The complete excerpt of the poem is as follows:

Flobamora Damai

(Shaula Astried Emmylow)

*Timor, Rote, Sabu, Sumba, Alor dan Flores Terpisah samudrabiru
Beda pulau, lain sukudan
budaya Namun satudalam kasih*

*Damai bukan lagimimpi
Damai tak terbataspadakataterucap Damai jadi aksin*

yata
Damai hadir dinegeriku
Flobamoratercinta

Gongperdamaian bukan monumentanpa
makna Taksekedarpercantiktatanankota
Ikrar terucap, damai menjadi gaya hidup Flobamora
damai, Flobamorakuter cinta

The free translation is as follows:

Peaceful Flobamora
(Shaula Astried Emmylow)

Separated Timor, Rote, Sabu, Sumba, Alor and Flores
the blue ocean
different islands, ethnic groups and cultures; however,
one in love

Being peaceful is not a dream any longer
Being peaceful is not limited to words, Being peaceful

becomes an actual action
Beloved Flobamora
The gong of peace is not the monument which is meaningless, Not
only beautifies the city order
Vows are uttered, peace becomes a life style
Flobamora is peaceful, my lovely Flobamora

The two poems show the expectation for peace which East Nusa Tenggara deserves for Indonesia. East Nusa Tenggara is the most tolerant province in Indonesia. The result of the survey conducted in 2015 shows that East Nusa Tenggara achieved the highest index of interfaith harmony (83.3%), followed by Bali (81.6%), and Maluku (81.3%). However, in 2019 the result of the survey shows that Papua achieved the highest index of interfaith harmony (82.1%), followed by East Nusa Tenggara (81.1%). Although in 2019 East Nusa Tenggara achieved the second highest index of interfaith harmony, it is still categorized as the province with the high index of interfaith harmony measured based on the index of harmony which includes: tolerance, equality, and cooperation (Geme, et al., 2020: v-vi).

Such an index of harmony allows the bright expectation for human relation to come true. This can also be read in “Doa Damai” (Kocha Bani) and “Menjagamu Indonesia” (Chee Nardi Liman), which cool what *Kepada Pedang dan Nyala Api* contains. Sword (*pedang*) symbolizes the tool needed for fighting against and killing others, and for defending one’s self. Flame (*nyalaapi*) symbolizes the catastrophe costing souls and property. The poem “Kepada Pedang dan Nyala Api” written by Atryanti Korebyma, which is used as the title of the book of the anthology, is presented as follows.

Kepada Pedang dan Nyala Api

Membakartubuh lusuh letih lunglai
Membunuh seisi rumahayah

Tak pedulituamuda
Lantaran kisah silam nenek
moyang Tiadatutur pada anak cucu

Lantas kau curi semua
kepunyaanku Yang dengansepihakkau jual begitusaja
Kep adarakyat jelata
Tuk penuhi harapan keluarga; anak istrimu Tega!

Untuk semua salah dan dosa Kepada Tuhan kupinta
ampun Merendahkan pada altar kudus-Nya Merunduk
menatap lama salib-Nya Melalui jalan-Nyalah kita
kembali Kembali pada Dia

The translation is as follows:

To the Sword and Flame

*Burn the shabby, tired and limp body
Kill everything in the father's house*

No matter old or young
*Due to the past ancestral stories, no
talk to children and grandchildren*

Then you steal everything belonging to me, Which
you unilaterally sell to the common people
*to fulfill the family's expectation; your wife and child, without
worrying about the consequences!*

For all my sins to God
I beg your pardon, Humble for a moment at His
holy altar Look down and stare at His crucifix
It is through His way we will Return to Him
The owner is still alive.
(Larantuka, 11 March 2019)

Although in KPdNA it is explained that sword (*pedang*) symbolizes fighting and flame (*nyala api*) symbolizes catastrophe, it also implies modesty to beg for forgiveness as can be seen from stanza four. Therefore, the message of peace transmitted through the two anthologies shows that riots can be avoided as conscience has a chance to speak and modesty can always overcome problems, as can be seen from the following “Doa Kami” and “Menjagamu Indonesia”.

Doa Damai
(KochaBani)

*Bapayang dilangit Ibu yang di
umi
Seraya bersila dipangkuanmu ibu
Sembari menengadah memohon harapmu, bapa Meminta dekap
setia tuntunanmu, ibu Memohon rindurahmat bijakmu, bapa
Inilah kuanakmu
Yang memintadan berharap untuk tersenyum.*
(Ledalero, April 2019)

Menjagamu, Indonesia
(Chee Nardi Liman)

*Entah sudah berapa kali aku
menatap bendera yang begitu jaya.
Disepanjang pelataran negaraku. Gembira. Har
u.
.....
Satu untuk bangsa. Satu untuk kita. Satu untuk agama. Cinta takut ingin kalah
me
meluk mulebiherat
Sambildoanya lebih*

*banyak. Entahuntu siapa.
Yang pastisalah satunya untuk politik kita. Akhirnya Indonesiaku....
Aku memeluk mudalam doo agama-agamamu.
(Medio Februari, 2018)*

The free translation is as follows:

Prayer for Peace
(Kocha Bani)

Father who is in heaven Mother who is
on earth
while sitting cross-legged in your lap mother
while looking up begging for your hope, father Asks
for your faithful embrace of your guidance, mother Asks for longing for
your wise grace, father
This is me your son
That asks and expects to smile.

(Ledalero, April 2019).

Take Care of You, Indonesia
(Chee Nardi Liman)

*I don't know how many times I've looked at the flag
that is so glorious.
All over my country.
Happy. Sad.
.....
One for the nation. One for us. One for religion. My love
is strong enough to hold you tighter
While saying more prayers. I don't know
for whom.
Definitely, one of the things for which more prayers are offered is our politics.
Finally, my Indonesia ...
I embrace you in the prayers of your religions.
(Medio February, 2018)*

“Doa Dami” and “Menjaga Indonesia” firmly reveal how important peace and tolerance are. These are the basic things revealed through the anthology of poems transmitting the message of peace from Bumi Flobamora (2018, 2020). The anthology, which was planned and prepared by Rumah Sastra Kita (RSK), was published to echo the voices of peace and tolerance from East Nusa Tenggara for Indonesia and from Indonesia for East Nusa Tenggara. It cannot be justified to use any religion as a political vehicle as this can degrade harmony as stated by Melinda Meo in the poem entitled “Agama dan Politik” and by Bruno Dasion in the poem entitled “Perang”.

4.3 The Value of Harmony

Peace and tolerance are also reflected in the short story entitled *Doa Rosario Selepas Azan Magrib* (Fian Watu) as well as in poems. This short story is concerned with the ideal interfaith relation through the characters as explained below.

Pedro with Rosario and Marwah with white with prayer beads and headscarves show a very “sweet” relation touching the aesthetic and critical feeling. This short story successfully creates conflicts on the plot and the inter-character relation in the story planned by its writer (expressive conflict) but on the plot in the readers themselves (receptive conflict). The story flows without leaving any impression that they are taught to maintain such a relation. The character Pedro (Catholic) and Marwah (Muslim) establish a friendly relation and love by being prepared to accept each other. Pedro allows Marwah to perform prayers (*sholat*) in Sakaristi, and Marwah allows Pedro to pray the rosary in his room (Banda, 2018: 27).

The above story seems to be awkward in the objective reality. However, it is good enough to give the impression of the value of harmony that should be attempted to be created as shown by Pedro and Marwah. This short story is worth pondering in the middle of the issues and horizontal conflicts related to interfaith relation. Pay attention to the following excerpt.

"Mungkin satu saat nanti aku bisa membaca puisi di Gerejaamu," kata Marwah.

"Mungkin aku juga bisa membaca puisi di Masjidmu," aku penimpali.

"Iya. Aku ingin membaca puisi damai, puisi cinta, dan puisi untuk Pencipta."

"Aku ingin membaca puisi damai, puisi cinta, dan puisi untuk Pencipta."

"Kenapa harus sama?"

"Ya, itu yang diajarkan agama kita, kan?" (Watu, 2018:123)

The free translation is as follows:

"It's possible that one day later I may read a poem in your Church," Marwah says.

"It's possible that I may also read a poem in your Mosque," I answer.

"Yes. I'd like to read the poem of peace, the poem of love, and the poem for the Creator."

"I'd like to read the poem of peace, the poem of love, and the poem for the Creator."

"Why should be the same?"

"Yes, that's taught by our religions, isn't it? (Watu, 2018: 123).

The above excerpt is impressive from the value and meaning of hamony points of view. This message can also be read in "Bale" (Fernandez, 2018: 137-153). The word 'bale' means going home (going to the home village) for different family affairs, one of which is the tradition of *belake*, where Ahmad should attend a ritual performed for Yos'grandfather's death. This tradition has caused their brotherhood relation to become more meaningful compared to religious differences (Banda, 2018: 28), as stated as follows.

Mata Ahmad melayang jauh ke jendela kaca di sebelah kanan, menerobos jendela, menerobos cakrawala. Terbayang senyum manis kakek Yos yang kebabakan. Kini, ia harus pulang, untuk menunaikan amanah kakek Yos, agar petinya ditutup oleh Ahmad, cucu kesayangannya. Tanpa disadari butiran bening menggantung di sudut mata Ahmad, kemudian jatuh membasahi pipinya... Menangisi kakek Yos yang besok bakal diantaranya ke tempat persemayaman terakhir (Fernandez, 2018:153).

The free translation is as follows:

Ahmad's eyes drift away to the glass window on the right, breaking through the horizon. The sweet smile of fatherly grandfather Yos appears. Now, he has to go home to carry out the mandate of grandfather Yos that his coffin is closed by Ahmad, his favourite grandson. Without being realized clear beads hung in the corners of Ahmad's eyes, which then fall down his cheeks (Fernandez, 2018:153).

The two short stories narrate the interfaith relation and the attitude of being tolerant expected to exist in the Archipelago so that the potential for different types of violence in the homeland resulting from the absence of tolerance can be faced (Hilman et al., 2003: 62). The literary work functions to bequeath the values of local wisdom-based tolerance and peace. This should be made to exist by every citizen, including men of letters, in collective life.

V. CONCLUSIONS

The values of local wisdom-based tolerance and peace are basically inherited through different forms of oral tradition. The tradition of being tolerant of the local community in East Nusa Tenggara has been implemented all the time as can be seen from the dynamics of the relations among those belonging to different religions and cultures. Tolerance and peace are reflected in the poems "Bulan Peredam Prahara", and "Seribu Lilin"; the values of modesty are reflected in "Nusaku Bercerita", "Flobamora Damai", "Kepada Pedang dan Nyala Api", "Doa Damai", and "Menjagamu Indonesia". The values of harmony are reflected in the short stories "Doa Rosario Selepas Azan Magrib" and "Belake".

What is expected is "only peace" which is much more important than political interests for the sake of satisfying individual and group desires. Politics which is full of intrigues, persecutions, and SARA-based politics is contrary to the situation of being tolerant and peaceful in East Nusa Tenggara in particular and in Indonesia in general. Optimism is made to appear through literary works. "Being peaceful" is used as the basis for bridging differences by underlining local wisdom and interfaith harmonious relation; local wisdom and its connection with literary works; the value of being tolerant and being peaceful; the value of modesty, and the value of harmony.

How the expectation for tolerance and peace can be planned to be inherited can be observed through literary works. Therefore, local wisdom needs space or other media for maintaining it, and making it

transmitted to its community. To this end, modern literary works such as poems, short stories, and novels are needed as the other media.

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