

REINFORCEMENT OF THE MYTH OF *MANGUNI* IN MINAHASAN COMMUNITY, NORTH SULAWESI

Mayske Rinny Liando

State University of Manado (Unima)

e-mail: liandomeys@yahoo.co.id

ABSTRACT

Oral traditions may be found in many regions. One of them which enriches the treasure of local culture is the oral tradition of the myth of *manguni* (owl), which, in Minahasa, North Sulawesi, is purified and constitutes part of the local traditions which may help the local people overcome their problems. The oral tradition of the myth of *manguni* constitutes one of the local cultural products which may be potentially created, as can be seen in the creative industries currently motivated by the government of Indonesia. This present study was particularly intended to identify the form, ideology, and implication of the reinforcement of the myth of *manguni* in the community of Minahasa, North Sulawesi.

The result of the present study showed that the myth of *manguni* was reinforced by the community in Minahasa, North Sulawesi, not only in the form of the creative industry of souvenirs, which are highly economically valuable, but also in various forms of symbols. The reinforcement of the myth of *manguni* in the community of Minahasa, North Sulawesi, contained the ideology of heroism, the myth of the origin of Minahasa, amusement, the communication between human beings and the Creator, conservation, and commodification. The implication of the reinforcement of the myth of *manguni* in the community of Minahasa, North Sulawesi, on the socio-culture of the Minahasan people included the aspect of ideological superstructure, the aspect of socio-culture and the aspect of material infrastructure.

Keywords: reinforcement, myth, *manguni* bird, community of Minahasa.

INTRODUCTION

The treasure of local culture in the form of oral tradition may be found in many regions. In North Sulawesi, for example, the myth of *manguni* is found as an oral tradition. In the community of Minahasa, *Manguni* is purified and constitutes part of the local tradition which may help the local people overcome the various problems they may have. The oral tradition in the form of the myth of *manguni* is one of the local cultural products which is potentially created from the perspective of creative industries, although the products produced need to be increased qualitatively and quantitatively. The responses given by the public to the creative industries of *manguni* are in the forms of *batik* industry, souvenirs (key hanger, miniature, house door hanger), painting, doll, pin, brooch, necklace, magazine, book, statue, and symbols of government, the biggest

church, social organization, group, and youth organization. Many shops and trades are also named after this myth.

In relation to such a phenomenon, the problems of the present study were in the forms three questions related to the form, ideology, and implication of the myth of *manguni* on the community of Minahasa in North Sulawesi. In general, this present study was intended to explore the values of the oral tradition which are deeply rooted in cultural studies, and to give information to the public on the form, ideology, and implication of the myth. In addition, this present study was also aimed at giving contribution to the local government when making policies related to culture to resurrect any local tradition which is getting extinct as a consequence of globalization.

It was expected that the result of the study would contribute to any attempt made to develop cultural studies, or any fact intended to develop the concepts related to the understanding of the myth of *manguni*. Such concepts are in the form of the studies which were intended to explore the form, ideology, and implication of the reinforcement of the myth of *manguni* related to the creative industries. In practice, it was expected that the result of the present study would give input to the documentation of the culture of listening to the sound produced by *manguni* as an initial symbol and sign in all the activities of life done by the community of Minahasa, give input needed for preserving the oral tradition in the Archipelago in general and in Minahasa in particular, for supporting the government's program in preserving the oral tradition.

RESEARCH METHOD

The paradigm of cultural studies with the principles of qualitative method was used in the present study which explored the myth of *manguni* reinforced by the community of Minahasa, North Sulawesi. It was randomly conducted in Minahasa Regency, North Sulawesi. The data were collected through observation, interview, and documentation study. Qualitative data which were expressed in the forms of expressions, sentences, and events related to the form, ideology, and implication of the myth of *manguni* in the treasure of creative industries on the community of Minahasa were used. The theories used in the present study were the theory of mythology (Barthes, 2007), the theory of deconstruction proposed by Derrida (in Barker, 2005), Pilliang (2003), which was compared to the concept of ideology proposed by Larrain (1996), Van Zoest (1993), Thompson (2003), and Volosinov (1973), was used to analyze

the ideology of the reinforcement of the myth of *manguni* in the community of Minahasa; the theory of semiotics proposed by Hoed (2008), Danesi (2010), and Sobur (2009), and the theory of commodification proposed by Fairclough (1985) were used to analyze the implication of the reinforcement of the myth of *manguni* in the community of Minahasa.

RESULT AND DISCUSSION

Different interests caused the reinforcement of the myth of *manguni* as a local tradition not to be simply adopted from the model, pattern, and form of the Western creative industries. The reinforcement of the myth of *manguni* was not simply inspired by economic interests either. Cultural interests also inspired the development and reinforcement of the myth of *manguni* as a local tradition as an attempt to maintain the Minahasan identity. In other words, entrepreneurs and cultural observers adapted and modified the pattern and model of creative industries in accordance with the context and interests.

The reinforcement of the myth of *manguni* in the community of Minahasa, North Sulawesi, was realized not only in the form of souvenirs with their highly valuable value, but also in the forms of the local governmental symbol, the symbol of *Brigade Manguni* (the traditional biggest organization), the symbol of the Church of *Masehi Injili Minahasa/GMIM* (denomination of the biggest church in North Sulawesi, the symbol of the *Waraney Wuaya* Community, which means preservation of the regional identity, the community integration, and Minahasan cultural religiosity.

The ideology of the myth of *manguni* in the community of Minahasa was revealed to identify the general socio-culture which directs and exemplifies the Minahasan way of thinking. Such identification was combined with the concept of ideology and the theory of deconstruction to deconstruct and find out the ideology forming the cultural description the Minahasan community. Such an ideology was not strange to the Minahasan community; it had been so integrated into the people's way of life that they did not recognize it. Further, the ideology which did not benefit the human entity contributed to the acknowledgement of the human nature. As stated by Thompson (2003: 18) that an ideology functions to tighten the social relation which is collectively agreed. The reinforcement of the myth of *manguni* in the Minahasan community, North Sulawesi, contained the ideology of heroism, the myth of the origin of Minahasa, amusement, the

communication between human beings and the nature and the Creator, conservation, religiosity, and the ideology of communication.

The implication of the reinforcement of the myth of *manguni* in the community of Minahasa, North Sulawesi, on the system of the Minahasan socio-culture included the aspect of ideological superstructure, the aspect of social structure and the aspect of material infrastructure. From the dimension of ideological structure, the myth of *manguni* was made to be getting popular as a creature which was able to transmit the message of natural phenomenon which could be both positive and negative to the lives of the Minahasan people. Apart from that, the reinforcement of the myth of *manguni* also implied the development of sciences and became the source of inspiration in the development of the values of art, literature, and heroism of the Minahasan people.

Its implications on the social structure included the political, kinship, and character educational aspects. In the political aspect, *manguni* was frequently used as a discourse by many parties (especially the bureaucrat, politician, and non government organization) to acquire support and socio-cultural and political legitimacy for the sake of power. From the family and kinship dimension, the Minahasan people's awareness of the important meaning of the signs provided by *manguni* as the attempt made by human beings to maintain the harmonious relationship between themselves and their fellow-beings, between themselves and the nature, and between themselves and the Creator, was getting better. Apart from that, what the Minahasan people believed in the signs provided by *manguni* before doing any activity was getting stronger. The reinforcement of the myth of *manguni* in the Minahasan community from the educational dimension strengthened their belief that *manguni* was smart, brave, and wise which should be exemplified in education.

Economically, such reinforcement could increase the Minahasan level of life by creating items such as souvenirs which were highly valuable economically and specific to Minahasa. From the ecological dimension, such reinforcement caused the Minahasan people to be aware of preserving the habitat of *manguni*, which was getting scarce, so that its population would increase.

CONCLUSION AND SUGGESTION

Several conclusions could be drawn. *First*, the reinforcement of the myth of *manguni* in the Minahasan community was realized in the forms of economic value and

regional symbol. *Second*, the reinforcement of the myth of *manguni* in the Minahasan community, North Sulawesi, contained the ideology of heroism, the myth of the origin of Minahasa, amusement, the communication between the nature and the Creator, conservation, religiosity, and the ideology of commodification. *Third*, the implication of the reinforcement of the myth of *manguni* in the Minahasan community, North Sulawesi, on the Minahasan socio-culture included the aspect of ideological superstructure, the aspect of socio-culture and the aspect of material infrastructure.

The regional government should carry out the programs it has planned continuously as oral traditions are the state and regional assets which should be protected. The cultural observers and stakeholders should actively participate in socializing the values that the myth of *manguni* contains to the Minahasan community.

ACKNOWLEDGEMENT

In this opportunity, the writer would like to thank and highly appreciate Prof. A.A. Bagus Wirawan, S.U. as supervisor for his full attention, supervision and encouragement during the completion of this present study, Prof. Dr. A.A. Anom Kumbara and Prof. Dr. Aron Meko Mbeté, as co-supervisor 1 and co-supervisor 2 for their supervision during the completion of this dissertation.

BIBLIOGRAPHY

- Barker, Chris. 2005. *Cultural Studies, Teori dan Praktek*. Yogyakarta: Kreasi Wacana.
- Barthes, Rolan. 2007. *Membedah Mitos-mitos Budaya Massa*. Yogyakarta: Jalasutra.
- Danesi, Marcel. 2010. *Pesan, Tanda, dan , Makna*. Yogyakarta: Jalasutra.
- Fairclough, Norman. 1995. *Discourse and Social Change*. Chambridge: Politi Press.
- Larrain, Jorge. 1996. *Konsep Ideologi* (terjemahan). Yogyakarta: LKPSM.
- Mayske Rinny Liando. 2013. "Pemberdayaan Mitos Burung Manguni dalam Khazanah Industri Kreatif pada Masyarakat Minahasa di Sulawesi Utara", disertasi, Program Doktor, Program Studi Kajian Budaya, Program Pascasarjana, Universitas Udayana, Denpasar.
- Piliang, Yasraf Amir. 2003. *Hipersemiotika Tafsir Cultural Studies atas Matinya Makna*. Yogyakarta: Jalasutra.
- Thompson, John B., 2003. *Analisis Ideologi, Kritik Wacana Ideologi-Ideologi Dunia*. (Terjemahan). Yogyakarta: IRCiSoD.
- van Zoes, Aart. 1993. *Semiotika* (terjemahan). Jakarta: Yayasan Sumber Agung.
- Volosinov, N. V, 1973. *Marxism and the Philosophy of Language* (judul asli *Markizm I Filosofia* (terjemahan Ladislav Matejka & I.R Titunik). New York and London: Seminar Press.