

## **EWA WUNA TRADITIONAL SPORT OF SOUTHEAST SULAWESI Intellectual Development and Nasionalism**

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### **ABSTRACT**

The trend of reviving traditional sports to restore the position of Indonesian national identity is a phenomenon that must continue to be explored. Academicians and sports practitioners are responsible for this. *Ewa Wuna's* traditional sport at Southeast Sulawesi is one of the options that should be considered by folk sports of Southeast Sulawesi, related to the intellectual development of the younger generation and the attitude of Nationalism that must be maintained.

The pattern of a descriptive qualitative method by looking at the potential of traditional sports for the interests of the integrity of the nation was developed in this article. The consideration of intra-ethnic solidarity in Indonesia becomes data to see the potential of traditional sports as supporting identity and how to respect differences. For this reason, views and theories about identity are elaborated in order to explore the extent to which identity is empowered, and explain complex substantive of relationships between person and society.

This article is a form of concern for the integrity of NKRI and the attitude of nationalism from a sports and cultural perspective. Thus, an interdisciplinary formula in discussing one subject matter will give more flexible solution of it.

Keywords: *Ewa Wuna*, Traditional Sport, Intellectual Depelovment, Nasionalism

### **INTRODUCTION**

Traditional sports grow and develop in Indonesia from various types of folk games that prioritize dexterity, skills, and excellent physical condition components. Components of physical condition, skills and strategies are not solely used to achieve victory in every match, but there are values of solidarity that are instilled to achieve a certain goal by individuals or groups of people. On several occasions, traditional sports have become a means of proving the existence of self, both individuals and groups of owners of these traditions.

Related to the problem of existence, the issue of the disintegration of the nation lately has raised concerns from many parties, especially the government. This was allegedly the result of a decline in the sense of Nationalism among the younger generation. Global views and currents are a very cautious challenge. This has become an inspiration as well as a competitor in finding and maintaining the nation's identity. Such conditions, put pressure on all elements of the nation to be responsible for carrying out depensive efforts towards strengthening the nation's character.

In Tiongkok, as presented by Jin-xiang (2001) in the "Journal of the Beijing University of Physical Education," traditional sports and achievements in scientific research play a role in reform and openness to the global situation. Traditional sports are encouraged to enrich the treasury of modern sports and become national sports trends. With the aim to expose the existence of the Tiongkok nation in the sight of the world. On the other hand, Nurhidayah and Ali Satya Graha (2017), stated a lot about the implementation of extracurricular *pencak silat* in Indonesia in instilling discipline and love for the motherland. Mental attitude, discipline, and pride in one's own culture are the main things to foster a sense of nationalism. In addition to

discussing the athlete's physical condition as a major factor to consider before learning the techniques and tactics in competition.

In Southeast Sulawesi, particularly in Muna Regency, one type of martial arts similar to *pencak silat* is known as *Ewa Wuna*. The traditional sport of *Ewa Wuna* is one of the sports that is often performed by the Muna people at various traditional ceremonies or when welcoming honored of guests. The essence of *Ewa Wuna*'s traditional sport is aside from being one of the local wisdoms of the Muna community, it is also a heritage that must be maintained and remains a culture for all levels of Muna society in daily life.

The traditional sport of *Ewa Wuna* is in great demand by children, adolescents, and adults, both men and women. Thus, the preservation of *Ewa Wuna*'s traditional sport is the responsibility of the younger generation, especially young people in Muna Regency.

## THEORIES AND METHODS

This article is presented descriptively qualitatively by looking at the potential of traditional sports sensitivity for the benefit of the integrity of the nation, both in print and online media, relevant journals, and the field situation. The data shows that the disintegration of nations has emerged in various regions in the name of solidarity. Call it the case in West Papua which is currently heating up. There is no one to blame when the existence of a tribe over its identity is questioned by another tribe, then triggers a prolonged conflict. Lindayani (2019: p.54) in her dissertation entitled "Language Reciprocation in the Bajo Ethnic Ritual on Katela Island, West Muna, Southeast Sulawesi", stated that identity is a necessity, both for individuals and for collectives. When humans are in a cultural narrative, then they must understand their true identity as social beings. And, one way to respect others is to understand differences in identity, both in terms of gender, dialect and idiolect, ethnicity, nation, and lifestyle. In line with C. Margaret Hall's (1996) identity theory, which states that identity is something that can be empowered and tested, which then explains the complex substantive relationships between personal and society (see Hall, 1996; Lindayani, 2019).

The views as expressed, deliver this article further towards the exploration of traditional sports for the integrity of the NKRI. Because basically, the attitude of Nationalism that developed in Indonesia was born from sportsmanship recognizing the differences of various tribes, both mental and physical characteristics (see La Sawali, 2018).

## DISCUSSES

### ***Ewa Wuna (Muna Traditional Sport)***

*Ewa Wuna* as a form of dexterity is played or exhibited during traditional events such as weddings, welcoming guests, and other thanksgiving events. The traditional sport of *Ewa Wuna* is played by both men and women. The number of players is not limited depending on the wishes of the organizer. Can be played by 4 people, 6 people, or in an odd number of 3 people or 5 people. Can also be played or exhibited in a mixture of men and women by using the following equipment, namely a dagger (*lolabi*), long sword, machete, and spear.

*Ewa Wuna* must be preserved, considering that there are currently many other branches of martial arts such as *Karate*, *Taekwon-Do*, *Boxing*, *Wrestling*, *Kempo* and other martial arts. The youths in Muna Regency must keep trying to maintain and develop the traditional sport of *Ewa Wuna* because this sport contains elements of cultural values, religious values, patriotic values, and artistic values that reflect the character and culture of the Muna community itself.

According to Abdul Akbar H. and La Batia (2019) states that in studying *Ewa Wuna* has two conditions that must first be done by a learner, namely:

“(1) *Feoti mata* (menetesi mata); Di mana yang digunakan untuk *Feoti Mata* atau menetesi mata ini bahan-bahan yang digunakan adalah *parakano dana* (akar alang-alang), daun kelor (*roono banggai*), dan jeruk nipis (*lemo nipi*). Caranya bahan-bahan ini dihaluskan terlebih dahulu kemudian dicampur atau disatukan dalam satu wadah, setelah itu sang guru menetesi ke dalam mata seorang murid melalui ujung keris. Menurut kepercayaan masyarakat Muna khususnya di Kecamatan Lasalepa, tujuan dari *feoti mata* (menetesi mata) itu adalah agar seorang murid membersihkan badan dan dosanya serta agar penglihatannya tajam dan tidak takut terhadap benda-benda tajam. *Feoti mata* ini merupakan salah satu syarat dalam mempelajari *Ewa Wuna* agar penglihatannya tajam dan bisa mengendalikan diri ketika melihat barang tajam di depannya, baik itu yang berniat tidak baik kepada dirinya dan orang-orang di sekelilingnya; (2) *Kakadiu* (dimandikan); Setelah selesai melakukan proses *feoti mata*, maka seorang murid dimandikan oleh sang guru di atas batu besar kemudian membacakan doa di depan mata murid agar selalu taat kepada sang pencipta, dan tidak menyalahgunakan seni bela diri *Ewa Wuna* (Silat Muna) yang dipelajarinya.”

‘*Feoti mata* (eye drops); Where the ingredients used are *alang-alang* root (*parakano dana*), moringa leaf (*roono banggai*), and lime (*lemo nipi*). These materials are blended then mixed in one pot, after which the teacher drops into the eyes of a disciple through the tip of the dagger. According to the belief of the Muna community, especially in Lasalepa District, the aim of *feoti mata* is to clean the physically and mentally of disciple, so that his eyesight becomes sharp, not afraid of sharp objects, able to control himself when he sees sharp objects in front of him, and especially from bad intentions towards self and people around him; (2) *Kakadiu* (bathed); After completing the *Feoti Mata* process, disciple is bathed by the teacher on huge rock, and then a prayer is praying in front of disciple's eyes. The goal is that the disciple always obedient to the creator, and does not abuse the *Ewa Wuna* martial arts he learned.’

Example of some movements in *Ewa Wuna*:



**Picture 1.** Demonstration of Ewa Wuna by 6 players  
Photo source: <https://zonasultra.com>

From the picture above it can be seen that *Ewa Wuna* can be done by young men and women with a total of 6 players, consisting of 5 men and 1 woman. The meaning contained in the composition of the amounts listed above is that even though using a dagger, sword, machete, and playing with the opposite of sex, *Ewa Wuna* still protect each others in their community.



**Picture 2.** *Ewa Wuna* demonstration by male and female players  
Photo source: <https://zonasultra.com>

The picture above explains that *Ewa Wuna* can also be played by 2 people with a composition of 1 man and 1 woman. The meaning contained in the above appearance is that even though using a sword, but a man is still obliged to protect women by not being hurt even in an urgency condition.

### ***Sportivity in Ewa Wuna and Intellectual Development***

Practically in the traditional sport of *Ewa Wuna* there are some intensive movements that are so meticulous and careful when facing an opponent's attack. A cautious attitude but still confident is reflected in each of its steps. An *Ewa Wuna* player must have a high concentration when making movements that are accompanied by the beat of the accompanying drum beat. The risk of being hit by a slash or a sharp object can certainly occur if the players are not disciplined by the rules that apply. At the end of the game, sportsmanship with mutual respect and respect for opponents is also mandatory. By observing the positive indications of this Muna ethnic heritage, *Ewa Wuna* is very worthy to be positioned as a traditional sport that has educative symbols and values'. In this sport many things are considered to maintain the attitude behind the interests. The position of women is also so protected, as already stated, that men are not permitted to injure women even once in a position that is likely to harm their opponents.

The relationship between the things that have been stated above with the attitude of Nationalism and Patriotism, lies in the positive arguments in *Ewa Wuna*. Proud of one's own culture would certainly be the basic foothold of how to respect diversity and diversity. In the scientific framework of public testing, it must be done until one day this sport should be appreciated as a local content that needs to be considered by the local government. Because the nature of character education and Nationalism cannot be instilled instantly through educational theories in formal space. There are many spaces and opportunities of traditional sportsmanship that can be a positive exploration space for the characteristics of the young generation in a sustainable manner (see also Lindayani *et. al*, 2019)

### **CONCLUSION**

One of the aims of this article is to invite the involvement of sports practitioners to provide intensive support for the potential of traditional sports. Emulating Tiongkok to treat its

traditional sport for the sake of the nation's existence in the sight of the world is not the wrong way. The main claim of this article is the hope of a positive perspective and regulation of education policy in Indonesia in instilling the attitude of Nationalism and the adore of NKRI through the potential of traditional sports.

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