**Abstract**

*Karume*, so the Toraja tribe said it. *Karume* is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions.*Karume* consists of questions made with figurative meanings. Playing *Karume* is called *SiKarume* by the Toraja people. The purpose of this study is to describe and analyze the tradition of *Karume* as one of the media of education in the community. The focus in this study is the tradition of *Karume* as a medium for planting educational values in the Toraja tribe, South Sulawesi. This research method is qualitative with an interdisciplinary approach. Data collection techniques by observation, interviews and document studies. The validity of the data uses triangulation methods. Procedure for analyzing data by reducing, presenting data and drawing conclusions. The results of this study indicate that the *Karume* tradition in society is a media in instilling educational values such as values of honesty, social values, thinking power, and creativity.

**Keywords:** Tradition, *Karume*, Toraja tribe.

**Introduction**

The Toraja have had a clear idea of themselves as an ethnic group before the 20th century. Before Dutch colonialism and Christianity, Torajans, who lived in the highlands, were identified by their villages, and did not think of being the same group. Although rituals create relations between villages, there are many variations in dialects, social hierarchies, and various ritual practices in the Sulawesi highland region. "Toraja" (from the language of the coast to, which means people, and Riaja, plateau) was first used as the designation of the lowland population for highland residents. As a result, initially "Toraja" had more trade relations with outsiders — such as the Bugis, the Makassar tribe, and the Mandar tribe that inhabited most of the lowlands in Sulawesi — rather than with fellow tribes in the highlands. The presence of Dutch missionaries in the Toraja highlands gave rise to awareness of the Toraja ethnic group in the Sa’dan Toraja region, and this shared identity grew with the rise of tourism in Tana Toraja. Since then, South Sulawesi has four main ethnic groups - the Bugis, the Makassar tribe (traders and sailors), the Mandar tribe (traders, shipbuilders and sailors), and the Toraja (highland farmers), (Sitonda, 2005).

The Toraja tribe is a tribe that complements the four ethnic groups in South Sulawesi, indeed it has become a byword of the world. How not, the state of nature is so charming plus a myriad of cultural uniqueness that can not be found anywhere else. Not to mention the cool and fresh atmosphere. Who does not feel comfortable lingering in "Tondok lepongan moon, tana matari ’allo" this.

Toraja is known for its culture which sometimes does not enter the head. Either the sign for *rambutuka* (thanksgiving), or signs *torrambu solo* (grief). There are so many cultural policies that are considered illogical in the eyes of outsiders. But it turned out that it was the main attraction to talk about even setting foot in Toraja. No wonder if with its uniqueness and charm, Toraja is one of the most favorite tourist destinations in Indonesia.
Behind the culture highlighted by the world, Toraja turns out to have many customs that are increasingly coming to oblivion. The shift in culture and the influence of the development of the era along with the current millennium 4.0 era, make some habits of the Toraja ancestors seem to disappear from cultural civilization. Whereas many of these lost cultures contain the value of education and are even very influential in developing the character education of the Toraja community. As in the traditional Karume game that has undergone a shift.

Karume is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions. Karume consists of questions made with figurative meanings. Playing Karume is called SiKarume by the Toraja people. In Indonesian this means playing puzzles. Thus, in this study, reviewing the Karume tradition in the Toraja tribe with the aim of describing and analyzing the Karume tradition as one of the educational media in the community focused on the Karume tradition as a medium for planting educational values in the Toraja tribe of South Sulawesi that must be revitalization.

**Methods**

This research is an interdisciplinary approach, which uses more than one scientific discipline into one (Rohidi, 2011), with qualitative research design. The data collection is divided into two types, namely: data in the form of documents and field data. With data sourced from primary data and secondary data in research, namely; Primary data comes from direct observations and tangible interviews in the form of verbal information and actions of research subjects. And secondary data from material information indirectly.

Specific data collection from informants, then the data is processed and analyzed to find conclusions. Acting as the main instrument in data collection is the researcher himself. Data collection techniques used in this study consisted of observation, interviews, document studies. Observation is carried out by using participatory observation techniques by recording events in situations related to the planting of educational values for the people supporting the Karume tradition, whose function is to check data that is not accurate. Observations that will be conducted by the researcher are direct observation. The interview in this study is a non-directed interview to find out about planting educational values on the Karume tradition for the Toraja people. The researcher conducted an interview with the Toraja tribe community sources by choosing randomly as the resource person. The document study was carried out to obtain written data about the Karume tradition in the Toraja tribe, also to check if an error occurred from the results of observations and interviews conducted.

Check the validity of the data in this study by determining the validity and reliability of the research, or as a whole can determine trustworthiness (see Rohidi 2011). To maintain its trust, this study uses the method of triangulation method, meaning that the trust testing process can be done by examining data that has been obtained through various methods. Data analysis was carried out starting from data reduction, data presentation, conclusion drawing / verification. Withdrawing conclusions is of course adapted to the collected field data records. Reducing data, researchers carry out the process of selecting, focusing, simplifying, abstracting, and transforming rough data that arises from notes in the field. This data reduction is carried out continuously during the research process. The next step is the presentation of complete data, which is to collect information in a structured manner that gives the possibility of drawing conclusions.

**Results and Discussion**

1. Understanding Karume

Each region is blessed with different cultures. This diverse culture is the treasure of every region or tribe. Why? Because culture reflects how the life of the tribe or region. Unfortunately, in this modern age there are not a few problems which are then buried by changing times and the rapid development
of technology. So that a culture that basically plays an important role in the life of this community eventually loses its place in society.

This tribe also almost lost one of its valuable assets. The appeal of super-sophisticated technology and the demands of the times make the attraction of traditional Toraja culture decline. Even the younger generation who hold the responsibility to preserve culture are even more tempted by outside cultures that seem "fungky" and "cool".

Karume, thus the Toraja people mentioned it. Karume is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions. Karume consists of questions made with figurative meanings. Playing Karume is called SiKarume by the Toraja community. In Indonesian this means playing puzzles. Karume is not only played by children, in ancient times Toraja adults also played this game during their spare time or were having fun with relatives.

Basically, Karume is a puzzle game that is played at leisure by Toraja people. But behind this game, there is meaning and education that affects the growth of the community early on in Toraja. As revealed by Tuti Andriani (2012) that traditional games are one of the cultural assets that have a characteristic of a nation's culture, character education can be formed through traditional games from an early age. Unfortunately, this Karume game has lost its existence even almost forgotten by the Toraja community.

2. Development of Karume in Toraja

The Toraja tribe is known as one of the tribes who lowered their culture and customs verbally. There are not many Toraja cultures that we can find in written form, especially in ancient times. Even now, there are still many cultures that are not perpetuated in writing because no one further studies the culture.

SiKarume is one of the traditional games inherited by ancestors from generation to generation and verbally. Nobody knows for sure this Karume's beginning. The speaker can only say that he knew Karume from his parents since he was a child. The resource person also added that Karume was also one of the educational facilities applied in his family. His parents knew Karume from his grandparents. This is hereditary.

Karume flowed since hundreds of years ago as a game that taught Toraja people. The days of the people in Tongkonan are always colored by playing Karume. It is unfortunate that in this millennium, this traditional game is underestimated by the community.

Now the intention to preserve Karume is still a mere discourse. The attractiveness of technology that dominates the life of the young generation is one of the obstacles. As a result, very few people know the game Karume.

In the early 2000s, there was still one private school in Toraja that made Karume one of the local contents in the low class. It's just that, because nothing else can teach, and also by changes in the curriculum, Karume then disappeared from the subjects in the school.

After that no one tried to introduce Karume to the next generation. Older people began to stop educating children with Karume because of the increasing density of mobility in the times. Some even forget the Karume game. No wonder children born in the 2000s will be confused if asked about Karume.

3. Karume's function in the education of the Toraja community

In ancient times, the Karume tradition was inseparable from the life of the Toraja people. This game has a role in shaping the character and distribution of knowledge of the Toraja people towards their children. Part of the formation of a child's frame of mind comes from Karume. As stated by Yahya Khan (2010), that character is a psychological, moral or character trait that characterizes a person or group.
Character can also be interpreted as a stable attitude, character, morals, personality as a result of a progressive and dynamic process of consolidation. So it is not surprising that in his day Karume became a traditional game that was influential in the life of the Toraja people.

When viewed from the culprit, the Karume function can be divided into 2, namely:

a. If played by children

Children in Toraja SiKarume every free time, on their way, while having fun with their friends and so on. From SiKarume children then learn to socialize and adapt to their environment. SiKarumemakes children understand that humans need other people to answer the questions they ask and also children understand that humans cannot live alone. In addition, Karume also trains children in sharpening their brains, how children digest questions with figurative meanings, of course this trains children to think logically and creatively. By playing Karume the child will more often sharpen his thinking skills.

b. If played by adults

Not only by children, but also adults, SiKarume, then what can adults take from this game? SiKarume cannot be played alone. In addition to filling free time for adults, SiKarume also becomes a means for Toraja people to build friendship between one relative and another. The questions raised will break the atmosphere. SiKarumeis able to become a means to foster kinship through the interactions that occur in this game.

c. If played by adults and children

Adults and children can also interact with each other through the SiKarume game. The Toraja people in the past made this game as an educational tool for their children. Reverend Junus Bunga Lebang, an influential pastor and motivator in Toraja is one of the people who is still educated through Karume by his family. Karume is able to shape the character of a child who is critical and sharpens his thinking skills. The creativity of a questioner and those who answer questions can be trained in this game. How someone who asks to create questions related to the surrounding environment in a figurative form will encourage one's thinking power. Likewise with those who will answer questions, he must be able to digest those figurative words with logic that produces the correct answer. Therefore, Heri Gunawan (2012) revealed in his writing that the essence of character education in the context of Indonesian education is value education, namely the education of noble values derived from the Indonesian culture itself, in order to foster the personality of the younger generation.

4. How to Play Karume

SiKarumeor playing Karume is one of the traditional games that do not require media. Karume games can be done anywhere and anytime. Even in ancient times there were still people who played Karume. As already explained, that SiKarume can not only be done by children, but also adults. So that in his day, this game became one of the favorites. Gazali (2016) states that folk play is one of the manifestations of culture from one region, where it plays a certain role in the lives of its supporting communities, it is a manifestation of the life of the community in which the game grows and develops. As a form of cultural heritage from a supporting community, the game is a manifestation of the social life of the community. The form of the game is nothing but a record of people's thoughts, reflections, and ideals at a certain time. The complexity of the ideas or values contained in them is the basis of people's behavior whose presence can still be observed and understood.

In playing Karume, everything went according to the play agreement. So before playing, they usually make a deal first. But there were also those who immediately played, just flowing and negotiating an agreement at the end of the game.
SiKarume adults and SiKarume children are certainly different in terms of agreeing to the rules of play. Here are the differences in the way SiKarume between adults and children:

a. Children with peers.

When going to SiKarume, children may agree in advance what penalties will be given to the losing group. Usually the losers will be punished carrying the winner or running around. After the sentence is agreed upon, the next step is to determine who will be the questioner first. The trick is suit (stone, scissors, paper), the winner will ask the loser first. If the question is answered correctly, the player who answers may give Karume to the first questioner. But if the question is answered incorrectly, then the position of the player remains (the one who asked is not changed). To determine the winner in this game, a point system is carried out. Who answers the most correctly Karume, then he is the winner.

b. Adults with adults.

How to play adults is certainly simpler than children. Adults no longer impose a system of punishment (punishment) on players who answer incorrectly. This is because for adults Karume is a means to build communication, to build kinship and of course to have fun. Usually SiKarume adults when ma’makaruen or when relaxing in the evening. When they sit in the alang (barn) or paladan (terrace of the tongkonan house). One of them will open the game with the phrase "tasiKarume-rume tokko’, tasibille-bille balao" this is an invitation sentence to play SiKarume. After that, they will throw Karume one another. Of course this is a special excitement for adults.

c. Adults with children.

If SiKarume is carried out by adults with children, most of the goals are education. Parents teach children a lot of things through Karume. The name of an object for example, children will more easily remember the names of objects if they are taught through puzzles. Many parents also use Karume to develop children’s understanding of the philosophy of life. A small example, when a child wants something from his parents, then parents usually ask children to answer Karume from their parents first. From here children are taught, that in order to get something there must be an effort made first. Not infrequently also parents who want to ask for help to their children then use Karume. For example, a mother who wants to ask for help to get a petimba (dipper) by her child. They will throw Karume with answers to their children. This is considered more polite than asking the child directly.

Based on the description above we can understand how to play Karume. The Toraja people in ancient times really enjoyed this game. Games without costs, no media, not expensive but very fun. So, SiKarume has a way of playing that varies according to who plays it. Of course the impact and rules of play will also be different depending on who the players are.

5. Karume and Education

We have known Karume and its function in the life of the Toraja people in ancient times. Of course it is also clear that this traditional game has a large role in society. The Karume tradition is suitable for supporting modern learning even though Karume is a traditional game.

This traditional game can develop spiritual intelligence, social intelligence, intellectual intelligence and psychomotor intelligence which is the most emphasized in education in this 2013 curriculum. The four are required to be owned by each student as cadres of the nation’s leaders. To achieve it there are so many ways that are used. Teachers are required to be skilled in improving student learning outcomes as well as possible.

Unfortunately, traditional methods which in the past proved to have the potential to take part in learning, were even underestimated and even buried for a long time by new findings. Education is more interested in the methods used abroad, while basically local and traditional ones can compete with that.
Karume for example, since the early 2000s this traditional game has disappeared from the world of education in Toraja. This traditional puzzle was later replaced by a more modern way of teaching but basically did not differ much.

What impact can Karume make if applied to learning? Here's the description:

a. Spiritual Intelligence

It is said that the most important in all abilities are noble character and personality. The most important thing is taqwa and honesty. This can be instilled through the Karume game. When children play, of course in playing there are calculation points to determine who wins, of course honesty is needed in calculating each point. Then, when asking questions, the questioner creatively gives questions with figurative meaning and only the questioner knows the answer. Without honesty, the questioner can continue to blame the answer from the answerer.

b. Social Ability

Humans are social beings, no one does not know the meaning of this. The importance of socialization is also one of the highlights in the world of education, so the methods that support its improvement are born. Forgotten characters are also potential in this regard. Why not, this game can not be done alone, so naturally in the game there will be interaction between students. This is where a social sense arises, aware that we need other people in our lives.

c. Intellectual Intelligence

Intellectual intelligence is an important thing. A smart child is certainly the pride of anyone. Memorizing, understanding and applying every science is something that is expected from students. A lot of knowledge can be taught through Karume. At the level of early childhood, for example, to introduce the names of objects to students can certainly be through Karume. Then in elementary school, the thinking horizons of students using logic can be honed with Karume. Through questions that don’t have real meaning, of course we have to turn our brain to answer logically every question raised.

d. Skills

Skills also become one of the demands of students. Learning is always accompanied by activities that demand creativity of students. What impact could Karume have on skill? Karume, again is a logical question. So with Karume, students are trained to creatively design each question that will be asked in the game, as well as the one who answers. Of course creativity needs to be answered in this game. In addition, every sentence given to the losers will also train students’ creativity.

6. Example of Karume that develops in Toraja

So many Karume were born in such a long time span in Toraja. This game continued to develop before Toraja recognized digital technology. Here are examples of Karume and their meanings literally and the answer:

a. Pakena’ kukalessekko
   Meaning : Use me then I will strangle you
   Answer : Rante (Necklace)

b. Banuannanene’kisaratu’ pentiroanna
   Meaning : Our grandma’s house has 100 windows
   Answer : Salokko’ manuk (Chicken confinement)

c. Da’dualopiappamisa’ri tau ungkendekki
   Meaning : Two boats but only boarded by one person
   Answer : Sandala’ (Flip Flops)
d. Ditirolawanna, tang ditirorupanna  
Meaning : Look at the direction, but not the form  
Answer : Anging (Air)

e. Amap’nanene’kitangdipuraullunni  
Meaning : Our grandma’s mats can’t be rolled  
Answer : Batatta (The road)

f. Batu’-batu’ ponnoilo’ko’  
Meaning : Small rocks filled the cave  
Answer : Isi (Tooth)

g. Tobukku’ ondoiliku  
Meaning : Hunchback jumping on the water waves  
Answer : Pekang (Fishing equipment)

h. To menteka’ torrotangnga  
Meaning : People climb stop in the middle of the road  
Answer : Seppa (Pants)

i. To mentiongan tang mamara  
Meaning : People shelter but not dry  
Answer : Lila (Tongue)

j. Ditoenanaran, disailenamarira  
Meaning : Can be held but cannot be seen  
Answer : Talinga (Ear)

**Conclusion**

*Karume* is one of the games in the Toraja district where the game is in the form of oral literature played by two or more people by asking questions. This game has a role in shaping the character and distribution of knowledge of the Toraja people towards their children. *SiKarume* can not only be done by children, but also adults. The results of this study indicate that the *Karume* tradition in society is a medium in instilling educational values such as spiritual values (honesty), social values, thinking power (intellectual intelligence), and skills (creativity).

1. Spiritual Intelligence is all abilities about noble character and personality. The most important thing is taqwa and honesty. This can be instilled through the *Karume* game. When children play, of course in playing there are calculation points to determine who wins, of course honesty is needed in calculating each point.

2. Social Ability, this game cannot be done alone, so naturally in the game there will be interaction between students. This is where a social sense arises, aware that we need other people in our lives.

3. Intellectual Intelligence, A lot of knowledge can be taught through *Karume*. At the level of early childhood, for example, to introduce the names of objects to students can certainly be through *Karume*. Then in elementary school, the thinking horizons of students using logic can be honed with *Karume*. Through questions that don’t have real meaning, of course we have to turn our brain to answer logically every question raised.

4. Skills, with *Karume*; students are trained to design creatively every question that will be asked in the game, as well as the answer. Of course creativity needs to be answered in this game. In addition, every sentence given to the losers will also train students' creativity.
Thus, the Karume game is a tradition of the Toraja people that must be revitalized so that it can emerge and survive amid the civilization of the 4.0 millennium which is currently unmoved, towards a nation's construction of identity in the face of great cultural civilizations.

References


