as being merely a festival for the sake of tourism, or even extinct altogether, each of which had different qualities and complexities.

**Keywords:** ritual preserve, fishing community, larungan, Banten

**Inculturation in Tensions between Tradition and Religion:**
CASE STUDY OF THE SILEK TIGER CASE IN PAINAN, WEST SUMATRA
Madia Patra Ismar and Pudentia Maria Purenti Sunarti
Universitas Indonesia

Oral traditions including rituals, need to be seen in two related matters, namely first, the environment which is the context of the existence of tradition and the second is the community of owners and supporters of the tradition living and developing. If all things are harmoniously then certain oral traditions can live and develop, but if there is one factor such as religion that turns out to be incompatible with other norms, the traditional life will experience problems. From the various findings that have been carried out in the Oral Tradition Studies, it appears religion and tradition although there are various exceptions, but in general it can run harmoniously with certain adjustments and management from the traditional owner community. Silek, is a martial art originating from the Minangkabau culture. In its development, silek is an oral tradition learned in the surau after learning to recite the Qur’an. The expression alam takambang manjadi manuruik teacher alua jo patuik uses the raso jo pareso, adaik basandi syarik, syarik basandi kitabullah reflects that there has been an adjustment between old beliefs with Islam which only entered around the 17th century. This paper will try to express the values of spiritual inculturation which is a unification of old values that are in harmony with Islamic beliefs and practices that can be present together in the spirit of the silek tiger through a unity of the soul of the raso. This research aims to find special utterances from the rituals of initiation of the silek harimau whose patterns show spiritual inculturation that preserves the oral tradition of silek tiger in the present times.

**Keywords:** Inculturation, spirituality, oral traditions, silek harimau, Minangkabau

**Oral Tradition: The Samin People’s Moral Dilemma on Wayang Art Performance**
Mikka Wildha Nurrochsyam
Ministry of Education and Culture

Some Saminism followers, known as Sedulur Sikep, like to watch wayang art performance. However, on the other hand, the wayang arts performance visually displays many scenes of war that are contrary to the local wisdom of Saminism anti-violence. The problem of this research is how to develop wayang arts performance in the Samin community? This study has three objectives: First describing the Samin people’s art concept. Secondly, explaining the dilemma of Samin’s moral thought of wayang arts performance. Third, formulating a strategy for developing wayang arts performance for Samin people. This research uses a qualitative approach, namely by conducting in-depth interviews with community leaders Samin. Meanwhile, in the data analysis used the theory of moral development by Lawrence Kohlberg (1927-1987). The results of the study show that for Samin people the choice of wayang arts performance is the only alternative arts because no other arts are considered capable of conveying moral teachings in their environment. In the dilemma of Samin’s moral teachings on wayang arts performance, Samin people are more
likely to be at the conventional level in the structure of Lawrence Kohlberg's theory of moral awareness, namely showing the awareness of groups that are more dominant in their community. Meanwhile, for the development of puppets for Samin people can be done by conducting an appropriation strategy that is by by doing innovation and creativity wayang arts performance both aesthetically and ethically according to Saminsme's teachings.

Keywords: puppet, moral, aesthetic, saminism

MADIHIN PRESERVATION OF LOCAL TRADITION AND POLITIC
Mu’jizah
Ministry of Education and Culture

In South Kalimantan live a few ethnic groups, including Malays, Dayaks, Bakumpai, Bugis, Madurese, and Javanese. Madihin is one of a local tradition belongs to the Malay tribe, called Banjar. As an oral tradition, madihin contains local wisdom that recorded knowledge, values, and culture which had been passed down through generations. This local wisdom lives and is well-nurtured by the community. Madihin in one of oral tradition takes the form of folk poetry which is delivered in the local language, the Banjar dialect. According to Syukroni (2006) in the past, the madihin performers were also attached to the mystical world. It was believed that those people have supernatural power, known as pulung (fortune gift). It was said that the power was given by Datu Madihin, a supernatural figure.

Now, madihin lives and develops by its people. When compared with karungut, and lamut, Madihin is considered better survived. Madihin is still actively performed in public. There are also more madihin maestros compared to other oral tradition’s maestros. Madihin also develops and has been spread from Banjar to other areas in South Kalimantan, such as in Balangan, Banjarmasin, Barito Kuala, Kota Baru, Tabalong, Tanah Bumbu, Tanah Laut, tapin, Hulu Sungai Selatan, Sungai Tengah, and Banjar Baru.

The development of madihin will have an impact on the research. In the last few years, madihin has become the object of study, for example in 2010, Yulianto examined the history of the development of madihin. In 2013, Herawati observed the structure of madihin. Another study was carried out by Faridah in 2017 focusing on “The Pragmatic Functions of Oral Humor.” In the same year, madihin was also the object of study by Sani. The latest study, in 2018, was conducted by Rossi for her thesis at Muhammadiyah University of Yogyakarta.

With the well-maintenance of madihin and its dynamics in the community, madihin is still contextual to be the object of research, especially from its preservation. Preservation is the protection of tradition without any interference in its original state. This kind of activity is usually carried out for the sake of cultural legacy (Pudentia, 2006: 7). Preservation is an important step in the development of madihin, and this has never been discussed or studied before. For this reason, this paper discusses how madihin containing local wisdom exist in the community and what has been done to the work so that madihin live sustainably as an oral tradition until now.

The aim is to find local wisdom in the text and context, as well as to know how this work has been preserved in the community. This model of preservation is important to apply to other oral traditions that have been endangered nowadays. To achieve this goal is used a descriptive analytical method with literary studies and field studies. Field studies were conducted through in-