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Local Wisdom in Regional Literature of the Tolaki Tribe in the Frame of Medulu Mepokoaso (Unity and Solidarity)

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ABSTRACT

This article aims to examine the values of local wisdom contained in the regional literature of the Tolaki Tribe and its relevance in strengthening the unity and solidarity of society. Regional literature is an important part of cultural heritage that not only functions as a medium of entertainment and aesthetic expression, but also as a means of inheriting values, norms, and views of society from generation to generation. In the context of the Tolaki community, cultural values reflected through traditional expressions, folklore, proverbs, and oral literature have a strategic role in building social solidarity, strengthening intergroup relationships, and maintaining the harmony of community life. This research uses a qualitative approach with a descriptive method through interviews with informants, documentation, and tracing of various sources related to Tolaki culture. The analysis is carried out by identifying, classifying, and interpreting local wisdom values related to togetherness, mutual cooperation, respect for others, deliberation, and collective responsibility. This study places the philosophy of Medulu Mepokoaso as one of the foundations of cultural values that represent the spirit of unity, togetherness, and unity. These values are relevant to strengthen social integration in the midst of social change, the development of digital technology, and increasing societal diversity. The preservation and development of regional literature needs to be carried out through education, cultural activities, digital documentation, and the involvement of the younger generation.

Keywords: *Local Wisdom, Regional Literature, Tolaki Tribe, Medulu Mepokoaso.*

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INTRODUCTION

The existence of culture and language are closely related to each other and have an influence on each other. Culture encompasses all value systems, norms, traditions, and practices that are part of the identity of a group or society. Meanwhile, language is the main means of communication used by individuals in the culture.

This is emphasized by Nurgiyantoro (2014) that literature, language and culture have a complementary relationship. In literature, there are cultural elements that are expressed in written language media. Culture in literature is reflected through language which is a unit of culture. Language is an incomparable cultural asset and must be recognized for its existence.

Culture is often the primary source for literary works. Literature is an artistic expression that uses written or spoken language to convey stories, ideas, and feelings.

Literature reflects the culture from which it originates, and culture plays an important role in shaping literary works. One of the actualizations of culture is oral tradition which is an integral part of the cultural heritage of a society. Oral tradition is the way people in a particular culture convey knowledge, stories, legends, myths, songs, poems, anecdotes, and various other types of narratives orally from one generation to the next.

Literature is a creative art whose object is human beings and their lives using the medium of language (Semi, 1993). This is emphasized by Belal and Ouahmiche (2021) that language is the main medium of literature to express meaning and messages of high value; on the other hand, literature is a showcase where a language exhibits samples of its beauty.

The study of the structure of a region's literary works has been carried out for a long time. This aims to understand cultural identity, explore values and traditions, study cultural developments, appreciate the beauty of language, and encourage cultural preservation. Holistically, there are two types of regional literary works, namely oral works and written works (Hutomo, 2001; Rahmawati, et al: 2007). Ironically, these two works are generally less known by modern society; because they have not been worked on seriously to become public reading. Not to mention the influence of globalization, limited accessibility, and low awareness of the importance of local culture.

The Tolaki tribe is one of the ethnic groups that inhabit the Southeast Sulawesi Province, with a percentage of about 25% of the total population. There are 7 districts/cities with the majority of the population of the Tolaki tribe, namely: Konawe Regency, South Konawe Regency, North Konawe Regency, Kolaka Regency, East Kolaka Regency, North Kolaka Regency, and Kendari City. They are part of the indigenous people who are famous for their diversity of culture, language, and regional literature.

The existence of regional literature of the Tolaki tribe is faced with a number of challenges such as: the influence of globalization that shifts people's interest in regional literature; the low interest of the young Tolaki generation to learn regional literature, and is more interested in digital media and pop culture; the potential threat of oral traditions due to the lack of policy and budget support; and access to literary education in educational institutions that is still lacking.

A number of oral literary works of the Tolaki tribe such as: moanggo, kinoho, huhu, taenango, kabia, singguru, sua-sua, and so on can only be listened to on certain customary/cultural figures whose average age is over 60 years old with a very limited number of speakers, as well as in ceremonial events such as: weddings, other traditional ceremonies, and cultural performances.

Efforts to explore, develop, and encourage the interest of the Tolaki tribe to love and understand the literature of their region; In addition to aiming to arouse emotions and expressions of the works of endangered ancestors, it is also a preservation strategy so that Tolaki literary works can be passed on to the next generation.

One form of appreciation of the existence of Tolaki literary works is the values of local wisdom. Local wisdom as a cultural product in the form of values, norms, ethics, beliefs, customs, customs, customary laws, and special rules that apply in a society needs to be upheld and maintained because it contains guidelines and values of goodness in people's lives (Winarti, Amri: 2020).

Regional literature of the Tolaki tribe as a cultural product, embodies a number of local wisdom values that can be parameters and patterns of behavior in people's lives. These values play a role in shaping social norms, ethics, and collective actions that can affect daily life in the community; including realizing the *philosophy of Medulu Mepokoaso* (unity and solidarity).

Based on the above, this study focuses on local wisdom in the regional literature of the Tolaki tribe in the frame *of Medulu Mepokoaso.*

METHODS

This research uses a qualitative approach with a descriptive method. This approach was chosen to reveal, understand, and describe the values of local wisdom contained in the regional literature of the Tolaki Tribe, especially those that represent the philosophy of Medulu Mepokoaso as the value of togetherness, unity, solidarity, and the spirit of mutual cooperation in community life. The research data is sourced from oral and written literature, such as folklore, traditional expressions, proverbs, poems, and other forms of regional literary expression that contain the cultural values of the Tolaki people. Data collection was carried out through literature studies, documentation, observation of relevant cultural practices, as well as interviews with traditional leaders, cultural experts, regional writers, and community members who understand the local literature and traditions of the Tolaki Tribe. Data analysis was carried out in a descriptive-qualitative manner through the stages of identification, classification, interpretation, and drawing conclusions. The validity of the data is maintained through triangulation of sources and techniques, namely comparing information from various sources and matching the results of interviews, documentation, and observations.

RESULTS AND DISCUSSION

The Values of Local Wisdom in Regional Literature of the Tolaki Tribe

The existence of local wisdom values in regional literature is very important in preserving the culture and identity of a community. Regional tribal literature is an important part of cultural heritage that reflects their local experiences, values, and wisdom. The existence of local wisdom values in regional literature helps maintain the cultural identity of a community and pass on these values to the next generation. In addition, regional literature can also be a means to introduce local wisdom to people outside the community, which can increase appreciation and appreciation for the tribal culture.

Local wisdom in literature refers to the use of elements of local culture, traditions, and values in literary works. This includes the use of language, stories, and themes that reflect the local culture and wisdom of a particular region or society.

Literary works against the background of the diversity of local wisdom need to be encouraged to continue to develop, including the Tolaki tribe which inhabits the majority of the mainland of Southeast Sulawesi. The lack of knowledge, experience, and appreciation of the Tolaki ethnic community, especially among the younger generation, in the midst of the onslaught of modern literary works; must be encouraged again so

that they can recognize, appreciate and utilize the values and norms that exist in them, to glue together the unity of solidarity (*medulu mepokoaso*).

The findings of the study show that there are eight indicators of local wisdom values that can be integrated with the type of oral literature of the Tolaki tribe, including: respect for ancestors, harmony with nature, togetherness and solidarity, courage and heroism, moral and ethical messages, sincerity of heart and honesty, concern for others, and joy and longing.

Table 1. Mapping the Values of Local Wisdom in Regional Literature of the Tolaki Tribe

No.	The Values of Local Wisdom	Types of Literature	Narrative/Substance
1	Tribute to Ancestors	*Legend*	***A Story About Time*** The story of Wekoila is told that Princess Wekoila was sent from heaven by Sangia I Wawo to solve the problems that occurred in the land of Konawe, namely the prolonged civil war between the Kingdoms of Padangguni, Wawolesea, and Besulutu. Princess Wekoila, armed with a kalo weapon that until now has become a staple of the Tolaki tribe's custom, succeeded in solving the problems that arose due to the war. Princess Wekoila, who eventually married Prince Ramandalangi and became queen in the Kingdom of Konawe, succeeded in uniting the three kingdoms that were originally at war.
		Dhoa/Mantera	In the name of Allah the Most Merciful and Merciful, come here mangisi mbae (rice god), come here wuraka mbae (goddess of rice) Your soul, ignite your spirit, contain gold piled up with gold, your mother flows gold, your father piles with gold, call your children and grandchildren so that you can come down to our field
2	Harmony with Nature	*Kinoho/Lolama*	*Thorny durian fruit* *Papaya fruit has many benefits* *If we protect the forest* *Disaster Far From Us*
		Mite	*Tarambuno Anolaa Ranoa:* This story is about a girl who finds a watermelon plant that grows from drops of

			blood from her injured hand. The drops of blood turn into a plant that then threatens her to eat. But in the end she can be helped by a digger, who manages to dig a hole, until the watermelon plant falls into the hole and is immediately killed by Sani. The hole made by Sani becomes the future to grow a watermelon that is round in shape with stripes.
3	Togetherness and Solidarity	*Onango*	*Widow Wulaa (Youngest Son)* When she was about to jump on her horse's back, Anawai came and wanted to go with her husband. With various seductions, her husband asked her not to come. However, Anawai was still desperate to accompany her husband with the motto "the same weight is carried lightly, the same is carried.
		Tula-Tula	*Oh:* The story of the first human Tolaki people named Oheo and Anawai Ngguluri. Oheo broke his promise and made Anawai have to return to his wealth. Oheo to meet his wife again in the heavens. Oheo was returned to the world by him because the people of the world could not live in heaven. Oheo's wife with a sense of affection and togetherness, followed Oheo back to earth.
4	Courage and Heroism	*Taenango*	*Langgai Saranani* The war and the prowess of the hero Tolaki in defending his territory when attacked by other kingdoms.
		Kukua	*Shadows:* The courage of Haluoleo to explore and become king in various areas such as Konawe, Morenene, Kabaena, Muna. He managed to become the king of Wolio after killing Labolondio using his long sword.
5	Moral and Ethical Messages	*Kinoho/Lolama*	*Striped Shirts from Sitie* *Worn night with sparkling sparkle* *People whose lives are successful* *Is the one who knows manners*
		Singguru	One should not be lazy to do work, work must be completed on time.

6	Sincerity of Heart and Honesty	*Moanggo* *Huhu*	The sincerity of a mother who is putting her youngest daughter to sleep who is crying. The sincerity of the heart of a mother who takes care of her child who is suffering from ulcers and asks for prayers later after adulthood can be given abundant sustenance.
7	Concern for Others	*Suasua* *Tula Tula*	Describing the welcome to the guest of honor should be understood as our presence may bring blessings. *Oheo's Story:* Do not weep, O Anawai, beautiful girl," said Oheo. Let us go back to my house. This is the sheath for you to cover.
8	Happiness and Longing	*Singguru* *Kabia*	Four buffaloes struggling one observing (grasping) When the moon rises you left me, you went to look for sustenance for seven years; I stood with my tears, I missed you, hurry home.

Source: Primary Data Processed.

Based on table 1, it shows that every literary work of the Tolaki tribe has the essence of local wisdom values, both in prose works and poetry works. In prose literary works such as the legend of Wekoila who was sent by the god from above the sky to solve problems in the land of Konawe, it means respect for the ancestors. Even though the story is only a fairy tale and contains animist values, readers especially the younger generation can take the wisdom that in the past we had ancestors who were able to reconcile the civil war of the three Kingdoms, namely Padangguni, Wawolosea and Beselutu. Other literary works can also be heard from the Oheo Fairy Tale which means concern for others. Oheo gave a sarong to be worn by Anawai to cover his body. Oheo's attitude is Covering the shame of others so that they are not seen and even laughed at even though the two have met for the first time.

The essence of local wisdom values can then be seen in the literary works of the Tolaki tribe's poetry. Such as the value of sincerity of heart and honesty in works *São Paulo, Sã* and *moth*, when a mother sings (anggo and huhu) a crying daughter. The mother will sing all night long until her child stops and falls asleep soundly. Furthermore, the value of moral and ethical messages can be seen in the work *Squirrel/Squirt* which is a type of 4-line rhyme, such as: Striped clothes from Sitie, Worn at night with sparkling lusters, people whose lives are successful, Are the ones who know manners. Substance or content of rhymes *Sit down* This is a moral message if you want to succeed in life, you must have polite and honest behavior.

The values of local wisdom in the above literary works are only some of the existing values. If explored and understood more deeply, there are still many values of wisdom in the literary works of the Tolaki tribe that can be used as a guideline for life,

knowledge, learning, attitudes/actions, and become a socio-cultural institution of the community to be used by both the current and future generations.

Local Wisdom in Regional Literature of the Tolaki Tribe as a Vehicle for Medulu Mepokoaso

Local wisdom as the best knowledge and heritage of an ethnicity, ethnicity and community; is an inheritance process that is passed down from generation to generation. Local wisdom contains life views and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs, as well as integrating in the spirit of unity and unity.

The essence of the meaning of local wisdom in the literature of the Tolaki tribe, one of which is the embodiment of the spirit of unity (medulu mepokoaso). The indicators *of medulu mepokoaso* can be studied and understood from a number of literary works of the Tolaki tribe such as: kinoho, suasua, taenango, moanggo, odhoa, huhu, and so on. In addition, several functions of local wisdom according to John Haba (in Sulaiman, et al: 2011), namely: as a color of togetherness for a community group, a mindset and mutual relationship based on culture, and, solidarity and increasing appreciation between individuals in society; also strengthening the existence of local wisdom as a unifying vehicle.

Based on the results of the author's research and observations as an observer and observer of the culture of the Tolaki tribe, it shows that there are two indicators to understand the type of Tolaki regional literature in relation to the philosophy *of life of Medulu Mepokoaso*, namely: *first,* extrinsic meaning is a component of meaning that is outside the storyline/content of Tolaki literary works, but can be correlated with the spirit of Medulu Mepokoaso; *second,* intrinsic meaning is a component of meaning that is in the storyline/content of Tolaki literary works, namely the appreciation of the involvement of characters and people in customary/cultural events that show the spirit of unity and unity.

Table 2. Mapping Local Wisdom in Tolaki Regional Literature as a Vehicle for Unity and Solidarity

Nope.	Types of Regional Literature	Typology/form	The Essence of Unity and Unity
1	Kinoho	Kinoho mesadalo (A vehicle for the association of young men and women)	Rides/events to find a mate for marriage
		Cape Cinema (Messages to always do good, care for others, and obey the creator	A vehicle of unity in salvation, reciting prayers, aqikah, and tahlilan
		Very close (Message message delivered by tolea and pabitara at the wedding ceremony	Unity vehicle in the marriage customs of the Tolaki tribe (preliminary proposal, official

			proposal, settlement of marriage customs)
2	Suasua	Suasua Mondotambe (sung and broadcast during the guest of honor visiting the area	The unity vehicle respects the government and supports development.
		squirting sweat (a verse or song that is sung at the wedding)	A vehicle of unity in uniting two families in the bond of marriage
		Suasua Pekoburu (Poem on the Grief of the Death of a Relative/Family)	Unity rides visit and pray for bereaved families
3	Taenango	Taenango who uploads the spirit and spirit of patriotism of a leader	A leader's vehicle of unity unites his people in war and in building the country
4	Moanggo	Anggo mondau: anggo that is done when starting farming activities	Rihana helps each other in agricultural activities: cutting grass, planting rice, cleaning crops, tilling land, and harvesting
		Anggo ndula tula tula (depicting the family genealogy of the kings); anggo sangia and anggo mokole	It is a form of respect and appreciation for past ancestors who have fought to unite wonua tolaki.
5	Dhoa (Mantra)	The mesosambakai mantra (which is considered to bring supernatural powers, namely at the birth ceremony of a child. Newborn children after Mesosambakai will grow up healthy both physically and spiritually, not susceptible to all kinds of diseases, and can be beneficial to life, especially beneficial for both parents.	Wahana Bersatu and congratulations to the whole family on the birth of children, grandchildren, nieces, and cousins.
		Mondau Mantra: The tradition of farming of the Tolaki people spoken by shamans so that the waiters (supernatural beings/jinn) do not disturb the farmers' gardens and the way the planters give back	A vehicle for cooperation and mutual cooperation of farmers in clearing plantation land
6	huhu	Lyrics of songs sung by mothers when children are crying to be	A ride to strengthen the bond of love between

		quiet or to put their children to sleep	parents (mother and child)
7	Kabia	Songs that contain love verses as an expression of happiness and sadness	Vehicles strengthen household/family bonds
8	Bitara Ndolea	Words in the form of expressions and patterned nature, which generally mean social society	A vehicle for unity in organizing marriage ceremonies, traditional ceremonies, welcoming guests or leaders, as well as reconciling and resolving conflicts

Source: Primary Data Processed.

Based on table 2, it shows that a number of literary works of the Tolaki tribe contain the meaning of the slogans medulu (gathering) and mepokoaso (united). As in the works suasua pepakawia*,* means uniting two families/relatives in a marriage bond. This means that through marriage it will increase wider family relations, especially if marriage occurs between tribes/cultures. Further literary works such as *Religious Liberty,* namely meaningful messages to always do good to others and obey the creator (God). Messages in kinoho peagamaa This will be a vehicle for uniting the people, communities, and families in religious events such as: prayer reading anda salvation.

Meaning medulu mepokoaso Furthermore, it can be seen from Taenago's literary work, which is a song that uploads the heroic spirit of a leader due to his struggle to unite the country of Tolaki in the past. The meaning that can be taken from this work is to be a spirit and example for the current generation for us to always prioritize the motto a Unity and Solidarity in various aspects of the social life of the Tolaki community. Then in the work Squirrel As a tradition, opening fields for farmers means uniting farmers in the spirit of help, cooperation, and mutual cooperation in clearing agricultural land.

The philosophy and motto of life in a number of Tolaki literary works above, become a meliu and inspiration for all stakeholders of the Tolaki tribe to remain strong in maintaining unity and solidarity both internally and in their relations with other tribes/religions/groups, encouraging tolerance and equality, and efforts to preserve traditional culture from the influence of modern and global culture.

CONCLUSION

The utilization and use of various literary works of the Tolaki tribe in the dimensions of cultural, social, and economic life; tends and has the potential to become extinct if not supported by preservation and institutionalization efforts by a number of stakeholders such as customary/cultural institutions, cultural studios, local governments through related agencies, educational institutions, customary/cultural leaders, community leaders, and communities that are members of the cultural care community.

The values of local wisdom in Tolaki regional literary works, show eight indicators, including: respect for ancestors, harmony with nature, togetherness and solidarity, courage and heroism, moral and ethical messages, sincerity of heart and

honesty, concern for others; and joy and longing. All indicators of the value of local wisdom are reflected in literary works used in various events/customary/cultural activities of Tolaki, in community life, household/family.

The essence of local wisdom in the regional literature of the Tolaki tribe as a frame *for medulu mepokoaso* (unity of unity), shows the use and utilization of literary works such as kinoho, suasua, taenango, moanggo, o dhoa, huhu, kabia, and bitara ndolea through the spirit of living together such as: medulu mepokosaso in religious events, marriage ceremonies, cooperation in agricultural activities, resolving conflicts, strengthening family/household relationships, building people's relations with leaders, commitment to support regional development, and so on.

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