

Moanggo: Local Wisdom of Tolaki Oral Literature

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ABSTRACT: The Tolaki people use oral literature in various traditional ceremonies. One form of oral literature of the Tolaki tribal community that inhabits the mainland of Southeast Sulawesi is Moanggo. Moanggo oral literature consists of several types, according to the traditional ceremonies carried out. This study aims to describe semiotic codes and local wisdom values in Moanggo oral literature, at wedding ceremonies. The research data source is Moanggo oral speech in wedding ceremonies in the Tolaki tribal community. Data were collected using recording and transcription techniques. Data analysis used the concept of Barthes' semiotic code. The results of the study are as follows. First, the semiotic codes in Moanggo oral literature, namely: (1) narrative code; (2) topographical code; (3) rhetorical code; (4) onomastic code; (5) phatic code; (6) axiomatic code; (7) semis code; (8) metalinguistic code; and (9) symbolic code. Second, the local wisdom values in Moanggo are: (1) the value of agreement; (2) the value of respect; (3) the value of gratitude and sincerity; (4) the value of ethics; (5) the value of obedience or loyalty; and (6) the value of politeness. The value of local wisdom in Moanggo oral literature describes the implementation of marriage customs in accordance with Islamic law

KEYWORDS - Moanggo, oral literature, tolaki

I. INTRODUCTION

society. When preserved, oral literature can have a lasting positive impact on future generations. As a result of social interaction, oral literature serves as a powerful medium of message delivery. In people's daily lives, oral literature reflects their realities, while conveying good and effective thoughts to the next generation. Oral literature is a window into the past, but it also reflects contemporary issues, making it relevant and alive. This cultural heritage not only depicts the lives of the past, but also highlights new issues that arise from evolving social issues. Because of its ability to remain relevant and dynamic, oral literature is often referred to as a "living fossil", a heritage that continues to breathe and tell stories.

Oral literature is characterised by: (1) it is spread by mouth, meaning that cultural expressions are spread both in terms of time and space by mouth, (2) it was born from a society that is still rural, a society outside the city, or a society that does not yet know letters, (3) it describes the cultural characteristics of a society, (4) it has a poetic character, (5) it consists of various versions, (6) it is not concerned with facts or truth, emphasising more on aspects of imagination, fantasy that are not accepted by modern society, but have a function in society, and (7) it uses spoken language every day Hutomo (1991: 3-4). Endraswara (2018: 4-5) adds the characteristics of oral literature, namely (1) it is created spontaneously, not necessarily through contemplation, (2) there are things to convey, namely the beauty of sound and local wisdom, (3) modern oral literature, worked on with accompaniment, (4) oral literature has been combined with written literature, worked on, created, and has a specific purpose, and (5) oral literature is often attached to traditional games.

Oral literature that lives in the community has local wisdom that is integrated with the culture of the community. Local wisdom is the cultural values and norms that apply in the life of the community. Values and norms that are believed to be true become a reference in the daily behaviour of the local community. Local wisdom is an entity that determines the dignity of humans in their community (Sibarani, 2012).

The Sambas Malay community has a muhakam oral tradition. The oral tradition of muhakam describes the manners and ethics in Sambas Malay marriage customs. Muhakam speech depicts a heart that is sincere, loving, and compassionate. Muhakam's manners and ethics in the Malay marriage ceremony are shown by attitudes and behaviours that can foster sympathy and good responses from the community. The muhakam speaker is considered a figure who can maintain the dignity of the family and community (Sulissusiawan, 2016).

The people of Pamekasan Madura have Mamaca oral literature. Mamaca oral literature is generally spoken at traditional ceremonies of the human life cycle, such as birth. Mamaca oral literature functions to encourage people towards a better state through the messages conveyed. People can get inspiration to be more enthusiastic in life, always optimistic, gain enlightenment, and achieve happiness (Kusmayati&Sayuti, 2014).

The Karo community has an oral tradition of cakap lumat used in traditional marriage ceremonies. Cakap lumat speech is performed by a person according to their position in the social status of Karo society, namely Kalimbubu, Senina, and Anak Beru. The linguistic forms of cakap lumat are figurative language and simile. The oral tradition of cakap lumat functions for greetings, prayers, confirmation, praise, and advice (Meiliana, 2020).

This is also the case with the Tolaki people in Southeast Sulawesi Province. The community has oral literature, one of which is Moanggo. Moanggo oral literature is a cultural product that uses language media in a high category, not everyone understands the language. Until now, the Tolaki tribe still has a tradition of oral speech in all aspects of life, both in daily communication, traditional ceremonies, ritual ceremonies, and in art forms such as vocal art and literary art-in the form of poetry. One of the speech traditions recited in these activities is Anggo.

The type of Anggo that is generally better known in the Tolaki community is the type of Anggo that is related to the atmosphere, place, and can only be sung at certain times. The following are some of the Anggo texts that were inventoried and have been transcribed and transliterated into Indonesian. (a) Anggo meteia, which is a type of song sung to entertain children so that they do not fuss, (b) Anggo mosawa-sawa, which is a song to comfort people who are sad. This type of anggo is usually sung to comfort people who are grieving, (c) Anggo mondau, this type of anggo is sung when clearing land. Basically, this type of anggo has the same position as a mantra because it serves as a link to the authorities in conveying requests for blessings and convenience. Therefore, this anggo is usually magical in nature, (d) Anggo mombeperiri, this type of anggo is a song full of emotion. It is sung during a meeting with someone who has been longed for, (e) Anggo ndula-tula or genealogical anggo. This type of anggo describes the family trees of kings or royal heroes. This type of anggo is further divided into two types, namely (1) anggono sangia, and (2) Anggono Mokole, (f) Momboko sala anggo. This is a anggo that is still often sung after the marriage contract. This anggo is divided into two forms, namely (1) Anggono sara performed by Tolea; and (2) anggono sara performed by Pabitara. (Badara& Dinar, 2020).

As mentioned above, one form of Moanggo oral literature is Momboko Sala Anggo, which is the speech of Moanggo Anggono Sara that is spoken by Pabitara and Tolea at the traditional marriage ceremony after the marriage contract procession. The Tolaki traditional marriage ceremony begins with an engagement/approach by a man to a girl/woman. The proposal is carried out by both parties, each of whom sends a representative from both the man's side and the girl's side. These two representatives will face each other when the proposal is organised. It is they who have the conversation about the message or mandate that is carried. The Tolea and Pabitara represent the family and also as customary executors will convey things that contain ancestral advice mandated by the bridegroom to those representing the girl/woman using the medium of Moanggo oral literature.

As in the previous description, one of the characteristics of oral literature is that it contains elements of local wisdom values. In accordance with these characteristics, the focus of this research is how the local wisdom values contained in Moanggo oral literature, more specifically in Momboko sala anggo oral literature. How can these local wisdom values be understood by everyone including the younger generation.

II. METHOD

This research method uses a study method based on a semiotic approach because the approach is a benchmark for examining the research data to be examined or studied to obtain accurate and reliable results and

conclusions. According to (Sugiono, 2019) bahwa ketepatan The approach will direct how researchers immerse themselves in the field, process data, and conclude it.

The method used in revealing the elements of local wisdom values contained in Moanggo oral literature, is a normative literary research method, namely semiotic analysis through semiotic codes according to Moanggo(Barthes, 2007: 352-360).

The data source is Moanggo delivered by Pabitara and Tolea after the marriage ceremony. The form of data in this study is a string of Moanggo as oral literature of the Tolaki Mekongga tribe. The data analysis technique identifies, classifies the semiotic codes contained in the strands of Moanggo to reveal matters related to local wisdom values.

III. RESULT

Results In line with the focus of the problem described in the introduction, the research results cover two aspects, namely (a) semiotic codes in the Moanggo Momboko Sala Anggo and (b) the value of local wisdom in the Moanggo Momboko Sala Anggo. Aspects, namely (a) semiotic codes in the Moanggo Momboko Sala Anggo Speech and (b) the value of local wisdom in the Moanggo Momboko Sala Anggo Speech. The results of the two studies are presented in Table.

Research result				
No	Semiotic Code	Findings	Local Wisdom Values	Findings
1	Narrative	1	Agreement	1
2	Topographical	1	Appreciation	1
3	Rhetorical	1	Gratitude and sincerity	1
4	Onomastic	2	Ethics	1
5	Phatic	1	Obedience and loyalty	1
6	Axial	1	Politeness	1
7	All	2		
8	Metalinguistic	1		
9	Symbolic	1		

IV. DISCUSSION

A. Semiotic Code in Moanggo Momboko Sala Anggo's Speech

The results of the study show that there are nine semiotic codes in the oral speech of Moanggo Momboko sala anggo, namely: narrative, topographical, rhetorical, onomastic, phatic, actional, semis, metalinguistic, and symbolic. Thus, from the 12 types of semiotic codes according to (Barthes, 2007), 9 types of semiotic codes were found. Three semiotic codes were not found in the research data, namely: historical code, chronological code, and analogical code. The findings of the types of semiotic codes are explained in the following description.

1. Narrative code.

In Moanggo oral literature there is a narrative code that is pragmatic. Pragmatism is a philosophical school that teaches that what is true is everything that proves itself to be true by looking at the consequences or results that are practically useful. (Endraswara, 2012), The narrative code contained in Moanggo's speech found in DT1 is as follows:

Table.1 DT1	
The marriage customs have been accepted	<i>Mongoni paramesi</i>
The traditional ceremony is over	<i>Paramesi hamesi paralu owose</i>

Nothing has been reached or exceeded	<i>Ira'iro mokole woiro anakia</i>
Now the traditional apparatus is in a high place	<i>Olono metia toono meohai</i>

In the table above of Moanggo oral literature, it is not the objective truth of knowledge that is important, but rather how the practical use of knowledge is to individuals, because in Moanggo oral literature the utterances spoken after the marriage contract reached in the narrative are an agreement from both parties, both from the man and from the girl or woman. So in this case, through the narrative code contained in Moanggo oral literature which is the value of local wisdom is the value of agreement as a result of deliberation and consensus.

2. Topographic code.

In Moanggo oral literature there is a topographical code. The topographical code refers to the systematic organization of places in the story. The code is a cultural code that implies a certain knowledge possessed by the reader (Barthes, 2007). According to (Endraswara, 2018) that thoughts about culture are always present in oral literature. Culture includes human ideas and actions. Thoughts and feelings are cultural expressions that support oral literature. Oral literature offers intelligent thoughts and feelings in responding to life. the topographic code contained in Moanggo's speech found in DT1 is as follows:

A request is presented	<i>He... he... Tabea nggomasima</i>
Respect and greetings are conveyed	<i>Mongoni paramesi</i>
Brothers, relatives and friends	<i>Paramesi hamesi paralu owose</i>
To the figures and elders	<i>Ira'iro mokole woiro anakia</i>
Who have now had the chance to meet	<i>Olono metia toono meohai</i>

In Moanggo oral literature, every transition in the content of the story always begins with a request for permission and honor to relatives with the aim of giving thanks to God Almighty and every question is answered well. This is an implication of knowledge and intelligent expression that reflects the value of local wisdom, an appreciation and noble attitude of religious humans.

3. Rhetorical code.

Rhetorical codes exist in Moanggo oral literature because there are propositions and signs or signifiers that state something that is good and true as stated by (Barthes, 2007) that the rhetorical code is a general proposition and a signifier of piety and generosity. the rhetorical code contained in Moanggo's speech found in DT1 is as follows:

To our bride	<i>Iyamo bata bata ruo ruo mbenao</i>
We are so proud	<i>Akiki umindo'i dunggu mahe mahe'i</i>
To bring her back together	<i>He...he..nggo tetoronggeeto umari 'aringgee</i>
To the groom's house her husband	<i>Powukuno anggonggu posala susuanggu</i>

In Moanggo oral literature, both Pabitar and Tolea, every time they start their speech, they always start with gratitude and always accept it sincerely. So the local wisdom values that can be learned are gratitude and sincerity.

4. Onomastic code.

Onomastic codes are found in Moanggo oral literature because in the Moanggo structure before doing an action, it always begins with introducing oneself, both from the male and female parties. Based on this onomastic code, the local wisdom values that can be taken are the values of politeness and ethical values in speaking. A good speaker is someone who, before starting his speech, tells his name or introduces himself before speaking. Onomastic codes are found in Moanggo oral literature found in DT1 and DT2 as follows:

Table.4 DT1	
To return to residence	<i>Laa 'i pongoninggu inoorimaminggu</i>
A request is to be submitted	<i>Keno ongggo tewali laa peruku 'ano</i>
Hopefully you will get a welcome and approval	<i>Owose 'i unenggu wangga 'I penaonggu</i>
Table.4 DT2	
O relatives and brothers	<i>Ela metia toono meohai</i>
Sabang ambassadors and representatives who are smart and agile	<i>Tolea motau limba mesinua</i>
Coming from afar	<i>Ileu ari mondae bindani rorawua</i>
Come bringing a dowry	<i>Laa leu popolo hende mowindahako</i>
To our daughter	<i>Ine anamorenggu keno waipodenggu</i>

5. Fatis code.

According to the classification made by Jakobson (in Barthes, 2007: 358), the phatic code [phatique] (from the Greek word phasis: speech). In this phatic code, there is a vision or prediction of the future, there is an anticipation before something becomes a reality. The value of local wisdom that can be taken from this phatic code is self-readiness in facing something that will happen. The proverb says "prepare an umbrella before it rains". The phatic code is found in the Moanggo oral literature found in DT2 as follows:

Tabel.5 DT2	
Insufficient kitchen preparation	<i>Keilaa mowawo rumah tangga</i>
Unfriendly remarks are avoided	<i>Iyamo ehe mouba penao baratando</i>
Husband who likes to take care of the kitchen	<i>Iyamo motudi tudi modiku diku nggae</i>
This is a sign of your husband's stinginess	<i>Iyamo umonge nge umokeba nggebai</i>

6. Aksional code.

The actional code in question is "voir une vision" or 'seeing a vision' or the code of action sequences (Barthes, 2007: 357). The actional code found in Moanggo oral literature is a follow-up to the agreement between the two parties, both from the male and female parties. The local wisdom value that can be taken through this actional code is the value of the nature of consequences in speech. The actional code found in Moanggo oral literature found in DT2 is as follows:

Table.6 DT2	
When the time comes to return home to your domicile	<i>Kei dunggu mowahe timba mbule mbendua</i>

Until we meet again with all family and relatives	<i>Mbera sawino o raha ihi laikamiau</i>
May we not be forgotten	<i>Iyamo osakami aukolupekamami</i>

7. Semis code.

Semitic code in linguistics is a unity of signifie and not a unity of signifiant. There is a collection of connotative signifie as semitic code (Barthes, 2007: 36). The bond that unites the signifiant or signifier with the signifie or signified is arbitrary, or also because the language symbol means the whole produced by the association of a signifiant with a signifie it can be said that the language sign is arbitrary(Saussure, 1988: 148). Meanwhile, in relation to the signifie because the signifiant does not have any natural ties with the signifie in reality. The signifie which is connotative in nature can be characterial which refers to psychological character. For example, a word that has a connotative meaning or has more than one meaning depending on who interprets it. In Moanggo oral literature, this is found in DT2, among others, as follows:

When the time comes to return home to your domicile	<i>Kei dunggu mowahe timba mbule mbendua</i>
Until we meet again with all family and relatives	<i>Mbera sawino o raha ihi laikamiau</i>
May we not be forgotten	<i>Iyamo osakami aukolupekamami</i>

The local wisdom values that can be taken from the semic code in Moanggo oral literature are creative values and values of understanding context.

8. Metalinguistik code.

Metalinguistics in KBBI is a study of the relationship between language factors and non-language factors in society. Metalinguistics can state the name of a person, place, or all objects and everything that is objectified. Metalinguistic code refers to a language that speaks about another language (Barthes, 2007: 360). In Moanggo oral literature. Speaking of a custom that has been agreed upon by previous ancestors and subsequent generations are required to obey and follow it regularly with full perfection so that nothing is missed. The values of local wisdom contained in this metalinguistic code are the values of obedience and loyalty. In Moanggo oral literature, this is found in DT1, among others, as follows:

To return to residence	<i>Laa'i pongoninggu inoorimaminggu</i>
A request is to be submitted	<i>Keno onngo tewali laa peruku'ano</i>
Hopefully you will get a welcome and approval	<i>Owose'i unenggu wangga'I penaonggu</i>

9. Simbolik code.

Symbolic code is the coding of fiction. In a verbal text, symbolic resistance can be coded through rhetorical terms such as antithesis, which is special in Barthes' symbol system. Symbols and signe are included in the group of relata that have psychic representation; that in addition, signals are immediat and existential (Barthes, 2007). Symbolic code is a language that is not directly said but through language symbols that are appropriate to the context. Symbols are one of Peirce's trichotomies(Eco, 2016).Based on this, symbolic codes can indicate a local wisdom value about politeness and respect for the person being spoken to or also to the listener or audience or audience. In Moanggo oral literature, this is found in DT2, among others, as follows:

Because it was understood from the start	<i>Noulaa tomba'i auto'orikee</i>
Our family is poor	<i>Noki toro maranu deela marasai</i>
Only our relatives belong to us	<i>Asokaa dadio toono meohai</i>
Our brothers	<i>Mokapa'i metia toono meohai</i>

To understand the meaning of Moanggo in the Tolaki community, it can be done through the interpretation of its text. In the context of Moanggo as a symbolic expression of the cultural life of the Tolaki community, moanggo has a meaning related to the reality of socio-cultural life. At a certain level, the meanings of life and the behavior of the Tolaki ethnic group can be found through the Moanggo text. Thus, it can be said that Moanggo is a representation of the whole (weltanschauung) of the Tolaki community related to its socio-cultural environment. The anggo text must be interpreted or understood based on the socio-historical cultural background of the Tolaki people.

Thus, the Anggo text is a socio-cultural narrative of the Tolaki people or a narrative about the real context of the life of the Tolaki people which of course is passed down from generation to generation by the parents. In fact, the messages in the anggo text are the experiences of the parents in the past which were then narrated in the form of songs with the intention that they can be understood and leave a mark on family life.

B. Local wisdom values of Moanggo in the Tolaki ethnic group

To understand the meaning of Moanggo in the Tolaki community, it can be done through the interpretation of its text. In the context of Moanggo as a symbolic expression of the cultural life of the Tolaki community, moanggo has a meaning that is related to the reality of socio-cultural life. At a certain level, the meanings of life and the behavior of the Tolaki ethnic group can be found through the Moanggo text. Thus, it can be said that Moanggo is a representation of the whole (weltanschauung) of the Tolaki community related to its socio-cultural environment.

By examining the analysis of semiotic codes according to Barthes in the Moanggo oral literature, the following local wisdom values can be found: (1) the value of agreement; (2) the value of appreciation; (3) the value of gratitude and sincerity; (4) ethical values; (5) the value of obedience or loyalty; and (6) the value of politeness. These local wisdom values are in line with the opinion (Suhartini, 2009) that local wisdom has a broader scope than just traditional knowledge. Local wisdom is the embodiment of the implementation of articulation and manifestation and form of traditional knowledge understood by humans or communities that interact with their natural surroundings. Local wisdom is cultural knowledge owned by certain community groups that includes models of sustainable natural resource management, including how to maintain relationships with nature through wise and responsible use. Local wisdom can be interpreted as local development, namely local development that is directed towards change (Ade & Affandi, 2016).

1. Agreement value.

One of the goals in the Moanggo oral literature of proposals or proposals is to obtain an agreement between the parties, from the party of the man who proposes' with the party, the representative of the party of the girl/woman who is proposed to'. The value of the agreement contained in the Moanggo oral literature Teks "*Tano ina inau tano ene enepo/Ano sinukahako noninaa me'ita/Tahoringgu pelonggo dunggu nggo momberahi/Momberahi nggo mbule masima nggo mowahe/Laa'i pongoninggu inoorimaminggu/Keno onggote wali laa peruku'ano/Owose'i unenggu wangga'i penaonggu/Aki pedulu nggare meronga rongam bule/Watukee walino mo'ia taroano/ Iyamo bata bata ruo ruo mbenao/Akiki umindo'i dunggu mahe mahe'i,*" is actually an expression of the heart of the groom or the groom's family represented by the pandeanggo to bring the bride he has married. In the text, it is revealed a man's promise to protect and love his wife so that the woman's family does not need to worry that their child will suffer.

This is the value of the agreement from the results of the deliberation of the consensus of both parties. In the oral literature of Moanggo, the proposal or proposal must result in an agreement that leads to belief and sincerity by both parties. Believing means directly and sincerely accepting something that has been agreed upon, because belief plays an important role in life. (Mustopo, 1988). If both parties have faith and sincerity, then the journey of the bride and groom into a new world will go well.

2. the value of mutual respect

Respecting each other is a noble act. In the oral literature of Moanggo, the proposal or proposal to a Tolaki girl or woman in the lines clearly shows the value of mutual respect because both parties are very careful not to offend feelings which are manifested through attitudes in expressing language. As Djawanai said (Chotimah et al., 2018) that the language in ritual events or traditional ceremonies has a high language variety that is different from the variety used in individual ceremonies alone, because the language in traditional ceremonies contains ancestral messages which are social discourses that can be applied in life. Furthermore, Djawanai also said that in traditional ceremonies, words of wisdom are needed that have existed since the time of the ancestors which are usually in the form of metaphors. As in the text Moanggo keilaa mowawo rumah tangga "Iyamo ehe moubaa penao baratando/Iyamo motudi tudi modiku diku nggae/Iyamo umonge nge umokeba nggebai/Keeterengga orapu nggo teposinggalako/ mano ruuru o'ana tebanggona wulele " can be interpreted, among other things, (1) don't often be blindly jealous; (2) don't often quarrel which leads to fights between husband and wife; and (3) don't always be sad. This message provides a moral understanding to the new family to act based on religion and culture, because if these three things often happen in family life, it will speed up the path to divorce, *keeterengga orapu nggo teposinggalako*.

Metaphorical expressions are very powerful because the values about life are conveyed indirectly and contain messages about how to behave in individual life and social life in society. In addition, according to (Lamusu, 2020) said that the language in traditional ceremonies describes in detail about social relations between humans, the relationship between nature and humans, the spiritual relationship between humans and all creations which is the collective consciousness of the community group that carries it out.

Observing the description, good language can only be expressed by humans who have good behavior or conduct. In good language is reflected an attitude of respect for others or an attitude of mutual respect. According to Bem (Wirawan et al., 2018) that the attitude of mutual respect is an attitude of tolerance with fellow human beings as something natural and does not violate the human rights of others, because someone considers the existence of others as part of the same environment as themselves. Not being hostile or detrimental to other human beings, and not considering other human beings as inferior to them.

3. The value of gratitude and sincerity.

In the oral literature of Moanggo, the proposal/proposal of the Tolaki tribe, at the beginning of each speech, both the representative of the man and the representative of the girl/woman always express gratitude Alhamdulillah and always sincerely accept what is conveyed as expressed in the Anggo text "He... he... he... *tabea nggomasima mongoniparamesi/ paramesi hamesi paralu owose ira'iro mokole woiro/ anakia olono metia meohai*", depicting politeness and respect for traditional figures and Tolaki elders who attend the Tolaki wedding ritual. The cultural reality of the Tolaki people today still glorifies anakia-an or nobility. The sentence *nggomasima mongoni paramesi* seems to have the same meaning as palalo, a request for permission to carry out a certain action. Paramesi and palalo are meaningful words that are full of literature, different from everyday language. Therefore, this word is usually used at sacred official events. The pronunciation of the word 'Paramesi' is a symbol of gratitude. But true gratitude is not just enough to say it, because gratitude is related to the tongue, heart and body parts (Fitri et al., 2014).

The value of sincerity is a manifestation of the value of gratitude (Sagir, 2014). Saying that the essence of gratitude is to show the blessings which means using them in the right place and according to what the giver wants, also mentioning the blessings and the giver with the tongue. As the word of Allah which means: "As for the blessings of your Lord, you should mention them".

4. Ethical values

Ethical values are often related to morals. The word ethics in Latin is plural mores, which means customs or a person's way of life by doing good deeds (morality), and avoiding bad actions. The words ethics, ethical and morals refer to issues of good-bad, straight-crooked, right-wrong and the existence of extensions or violations of practices that are no longer caused by factors beyond human control (force majeure), but rather due to the increasing lack of understanding of ethics that underlie human behavior.

(Sardila et al., 2015) said that ethical values are interpreted as a study of norms that regulate human behavior, including specific behavior in certain things. In simple terms, ethical values are systematic thoughts about morals. In this case, ethical values are what humans should do about right and wrong, the good and bad of something that humans do. According to (Haryanto & Rahmania, 2017) that the most important values related to ethics are politeness, tolerance, helping, honesty, integrity, discipline, and positive thinking. Ethical values basically lead to the existence of a rule that is closely related to the existence of morals that cannot be separated from the existence of the culture around it.

5. Values of obedience or loyalty.

The value of obedience or loyalty contained in the oral literature of Tujai is obedience or loyalty to the implementation of customs that have been patterned by previous ancestors that cannot be changed anymore. As a form of response to the meaningful satire put forward by Pandeanggo, the answer from another Pandeanggo is in the form of text, "*He...hee ela metia toono meohai/ Tole motau limba mesinua/Ileu ari mondae bindani rorawua/Laa leu popolo hende mowindahako/Ine anamorenggu keno waipodenggu*". This Anggo text can be interpreted as a form of acceptance of the efforts of the groom's side to come to the bride's side, tirelessly, full of sweat pouring, but for the sake of continuing kinship ties, in the end they can come to carry out the customary marriage ceremony in the form of obedience in words. After carrying out the vows of loyalty of the two brides, the woman's family gives permission to bring the bride to live with her husband. This can be seen in the text "*Tebua moko hondo leu meoko'uko/Tehuu mokolema leu meokongango/ Kei onggowowahe mondaboli'ako/Ai onggowawe'i popo peronga nggee/ Iyamo nomenggau lalo monggolili'a/Akito meoriri meoko'aunggee*".

According to Mahfud (2017) that humans can be said to be obedient if they are able to grow and develop religious skills in all areas of life and life and can understand and live the teachings of Islam in depth and comprehensively, so that they can be used as a guide to life both in their relationship with Allah SWT and their relationship with other humans. The term loyalty is loyalty or also obedience to the rules or norms that have been agreed upon together in an organization.

According to Hasibuan, work loyalty or loyalty is one of the elements used in employee assessments which includes loyalty to their work, position and organization. This loyalty is reflected by the willingness of employees to maintain and defend the organization inside and outside of work from disturbances by irresponsible people (Wulan et al., 2018). Seiring dengan hal itu. (Siswanto, 2003) explains that employee loyalty is the determination and ability of employees to obey, carry out and practice something that is obeyed with full awareness and responsibility. This determination and ability must be proven through the attitude and behavior of the employee concerned in daily activities and carrying out the tasks and work given. According to Saydam (Wilianto, 2019) There are four indicators of employee loyalty: 1) compliance indicator; 2) responsibility indicator; 3) dedication indicator; and 4) integrity indicator.

Loyalty value at Moanggo "*Kei laa moia mowawo rumah tangga/Iyamo penoho noho peopurihi une/Noulaa tomba'i au to'orikee/Noki toro maranu deela marasai*" can be interpreted as a warning to the groom and the groom's family to accept the condition of the bride's family with an open heart. This is emphasized by the sentence "*Iyamo penoho noho peopurihi une*" which is textually interpreted as not to keep regret and annoyance in the heart. This means that openness and honesty are needed in living a household life.

The term obedience is known in religious science, for example, it is revealed as 'obedience to the Messenger and Allah SWT'. A person who can be said to be obedient if he can cultivate and develop and form a positive attitude and has an attitude of Obedience is a person's ability to obey applicable regulations, to carry

out all tasks given by a responsible superior and not violate the prohibitions that have been determined. Responsibility is a person's ability to complete tasks correctly, on time and dare to bear the consequences of decisions or actions that have been chosen. Dedication is a contribution of ideas or energy given by a person sincerely to a community group or to an organization. Integrity is a person's ability to admit, speak or provide information that is in accordance with reality and truth.

6. Values of politeness

The value of politeness is inherent in a person's personality. The value of politeness is something that is considered valuable by a person or group of people that can be used as a reference or meaning of life direction. As stated in the sentence Moanggo "*Anakia olono metia toono meohai*" implies that the pandeanggo considers it necessary to give the highest appreciation and respect to the audience present at the wedding party. Although not all those present can be categorized as anakia, this satirical language is a form of respect and ignores the differences in social class in Tolaki society.

According to (Sukmawati, 2016) The value of politeness is behavior carried out by humans by being polite with good speech and etiquette when starting to socialize with the intention and aim of being able to respect other people and themselves without distinguishing between status, age and certain groups. Furthermore, Zuriah & Yulistianti stated that good manners are manners in everyday life, as a reflection of personality and noble character (dalam Farhatilwardah et al., 2019).

The Moanggo text must be interpreted or given meaning based on the socio-historical cultural background of the Tolaki people. Thus, the Moanggo text is a socio-cultural narrative of the Tolaki people or a narrative about the real context of the lives of the Tolaki people which of course is passed down from generation to generation by the elders. In fact, the messages in the Anggo text are the experiences of the elders in the past which were then narrated in the form of songs with the intention that they can be understood and leave a mark on family life

V. CONCLUSION

Based on the analysis and discussion that has been done, there are several conclusions, namely: First, in the Moanggo oral literature at the wedding ceremony which is told after the marriage contract takes place, it is clearly depicted the position of local wisdom in the traditional society and culture in the entire series of the marriage process in the Tolaki tribe. Second, that all important elements contained in local wisdom are a manifestation of the unity of culture, customs and religion, meaning that all implementations of the marriage process in the Tolaki tribe, local wisdom as a guide to success and as a filter for maintaining the uniqueness of the culture and customs of the Tolaki indigenous people. Third, the values of local wisdom that are deposited in the Moanggo oral literature embody a truth in the implementation of the customs of the Tolaki tribe's wedding procession. The truth in question is that the implementation of its customs has not turned away from customary law which is based on Islamic law "Adat Bersendikan Syara, Syara Bersendikan Kitabullah (Al-Qura'an)".

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ATTACHMENT

Example of Moanggo Speech	
DT1: <i>Anggono Osara</i> <i>Ari Ine Tolea</i>	
Original	Translation
<p><i>He... he... Tabea nggomasima</i> <i>Mongoni paramesi</i> <i>Paramesi hamesi paralu owose</i> <i>Ira'iro mokole woiro anakia</i> <i>Olono metia toono meohai</i> <i>Lala teporombu leu mbendeposua</i> <i>Sara pondarooa pomboko mberapu'a</i> <i>Powindahako'a powadaa'a popolo.</i> <i>Tepoleno o sara heono peowai</i> <i>Tinotoki osara hinue peowai</i> <i>Tano ina inau tano ene enepo</i> <i>Ano sinukahako noninaa me'ita.</i> <i>Tahoringgu pelonggo dunggu nggo momberahi</i> <i>Momberahi nggo mbule masima nggo mowahe</i> <i>Laa'i pongoninggu inoorimaminggu</i> <i>Keno ongggo tewali laa peruku'ano</i> <i>Owose'i unenggu wangga'I penaonggu</i> <i>Aki pedulu nggare meronga rongga mbule</i> <i>Watukee walino mo'ia taroano</i> <i>Iyamo bata bata ruo ruo mbenao</i> <i>Akiki umindo'i dunggu mahe mahe'i</i> <i>He...he..nggo tetoronggeeto umari 'aringgee</i> <i>Powukuno angggonggu posala susuanggu</i> <i>Kenolaa tesala baara taakaduno</i> <i>Ai pokonggadu'i</i> <i>Poko ndekono'i</i></p>	<p>A request is presented Respect and greetings are conveyed To the leaders and elders Relatives and friends Who have now had the chance to meet In a lively party atmosphere At the wedding and bridal ceremony At the same time as the handover of the marriage customs. The marriage customs have been accepted The traditional ceremony is over Nothing has been reached or exceeded Now the traditional apparatus is in a high place. Before asking permission to return Going down the stairs and swinging steps To return to the residence A request is to be submitted Hopefully it will be welcomed and approved To the host Especially to the parents of the bride To our bride We are truly humble To bring her back together To the groom's house her husband We will pay attention and love Up to here the song is sung Syair anggo nan sederhana Please forgive me if there are any shortcomings in the completeness</p>

Example of Moanggo Speech	
DT2: <i>Angggono Osara</i> <i>Ari Ine Pabitara</i>	
Original	Translation

<p> <i>He... hee</i> <i>Ela metia toono meohai</i> <i>Tolea motau limba mesinua</i> <i>Ileu ari mondae bindani rorawua</i> <i>Laa leu popolo hende mowindahako</i> <i>Ine anamorenggu keno waipodenggu</i> <i>Tebua moko hondo leu meoko'uko</i> <i>Tehuu mokolema leu meokongango</i> <i>Kei onngo wowaha mondaboli'ako</i> <i>Ai onngo wawe'i popo peronga nggee</i> <i>Iyamo nomenggau lalo monggolili'a</i> <i>Akito meoriri meoko'aunggee</i> <i>Kei laa moia mowawo rumah tangga</i> <i>Iyamo penoho noho peopurihi</i> <i>Une</i> <i>Noulaa tomba'i auto'orikee</i> <i>Noki toro maranu deela marasai</i> <i>Asokaa dadio toono meohai</i> <i>Mokapa'i metia toono meohai</i> <i>Keemoloro lausa mosala iwoimu</i> <i>Keilaa mowawo rumah tangga</i> <i>Iyamo ehe mouba penao baratando</i> <i>Iyamo motudi tudi modiku diku nggae</i> <i>Iyamo umonge nge umokeba nggebai</i> <i>Keeterengga orapu nggo teposinggalako</i> <i>Mano ruuru o'ana tebanggona wulele</i> <i>Kei dunggu mowahe timba mbule mbendua</i> <i>Mbera sawino o raha ihi laikamiau</i> <i>Iyamo osakami aukolupekomami</i> <i>Oruki timba mbule aileu mbendua</i> <i>Mano laila'ipo keno nunulaiki</i> <i>Mano lipa wilapo ano tudu wulaki 'ato</i> <i>meobu obu tombepoko'aso</i> </p>	<p> O relatives and brothers Sabang ambassador and representative who are clever and agile Come from far away Come bringing dowry To our daughter Appear bathed in sweat looking tired Come in a very tired state If when returning you wish To take our daughter As long as it is not too long Because we will bear longing In navigating life ahead Hopefully there will be no regrets that Hinder Because from the beginning it has been understood Our family is poor Only relatives belong to us Brothers belong to us When gathered there is no chance of slippery steps Kitchen preparations are insufficient Unfriendly greetings are avoided A husband who likes to take care of the kitchen Is an indication of the husband's stinginess Households always clash divorce threatens Even though there are many children When the time comes to return home to the domicile Until we meet again with all family and relatives May we not be forgotten Next visits will continue Even though later the memories will remain here Walau tak di sini kenangan tetap pada kami </p>
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