

Local Interest Values in Tolaki Community as A Nation Character Education Media

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Abstract. This article discusses the values of local wisdom in the fairytale of the Tolaki community in relation to the nation's character education media. The method used is descriptive qualitative method. The data used is the data told by the informant with the title of the story is Daloo-Dalo Mbinasabu, To Tombarano Wuta, Odonga Ronga Kolopua. The findings are that the values contained in the stories of the Tolaki community are: The value of physical research is one of the main tools for spiritual education. Physical education aims to: maintain and maintain health, train character, foster feelings of decency and foster the development of mental functions. The value of spiritual education shapes the soul to understand religion, decency, art and social / society. Educational values contained in the tales of the Tolaki community can be used as one of the educational media in order to achieve national goals.

Keyword: value, local kerifan, fairy tales, Tolaki

1 Introduction

A regional literary work, Tolaki oral literature, clearly has life values that are beneficial to humans, especially Indonesian society. These values are lived and understood by the younger generation to strengthen the integrity of their personality. In general, it can be seen that the values of oral literature are very useful and closely related to the life patterns of the Tolaki people. In fact, those values are rooted in society. However, due to the rapid development of the times, the influence of foreign culture as a result of industry, globalization, information is feared the younger generation will consider these values are obsolete. Therefore, the high quality values in Tolaki's oral literature need to be raised to the surface to be studied and studied by the younger generation.

Oral literature is a type or certain literary works that are passed from word of mouth verbally, anonymously, describing the lives of past societies

[2] In connection with the above opinion, divides oral literature into six types as follows.

- a. Folk language such as: satire and mantra.
- b. Traditional expressions: proverbs, and verses.
- c. Traditional questions such as: puzzles.
- d. Folklore such as: myths, legends, and fables.
- e. Folk poetry such as: poetry, poetry, thimbles.
- f. Folk singing [1]

Fairy tales are folklore that is not considered to have really happened. Tales are told mainly for entertainment, although many also describe truth, contain lessons, or even innuendo. In people's minds, fairy tales are often regarded as stories about fairies. However, in reality there are

a lot of fairy tales that are not about fairies but rather the contents of the story or plot about something natural.

In the Tolaki community the term fable is known by the name "Onango". The term is synonymous with world languages such as: Fairy tales (fairy tales), Nursery tales (right stories), or Wander tales (magic stories) in English, Marchem in German, Seventyr in Danish, Satua in Balinese, and others.

As for the classification of fables of Anti Aarne and Stith Thomson divide the types of fables into four major groups as follows.

- a. Animal tales.
- b. Ordinary tales (ordinatory tales).
- c. Jokes and anecdotes (jokes and anecdotes).
- d. Fairy tales (formula tales) [2]

Further explained in more detail about the distribution of types of fairy tales as follows.

- a. Animal tales are fables that are fostered by pets and wild animals. The animals in this type of story can talk and understand like humans. In Indonesia, the animal is a horn (deer) with the name of the deer, or monkey.
- b. Fairytale is a type of fairy tale that is followed by humans and usually involves the ups and downs of a person. In Indonesia, the most popular type of fairy tale is the type, Cinderella (a woman figure who has no hope in her life).
- c. Jokes and anecdotes are tales that can cause a sense of ridiculous heart, thus causing laughter to those who hear it and tell it. Even so for certain collectives or figures, those who were targeted by the tale can cause heartache [2]

However, [2] distinguishes jokes and anecdotes as follows:

"If the anecdote concerns the personal funny fictional story of a character or several characters, which really exists, then the joke that involves a funny fictional story of a collective, such as ethnicity, class, nation, and race

4) Formulated fairy tales are tales whose structure consists of repetitions; formulaic tales have sub-forms, namely (a) heaps of many tales, (b) tales of joking people, and (c) tales that have no end.

The mission and purpose of a fairy tale can differ according to the views of the owner of the fairy tale. In addition, the mission and purpose of fairy tales are also influenced by the nature and environment of the local community [2]. [3] in his research on Tolaki regional literature argues that the purpose and myth of the fairy tale can be interpreted as diverse, such as: "Historical, educational, as forming moral character, to find out the customs, to explain why a place, mountains, villages are given certain names, and why are people forbidden from doing good things or certain things "

As for the mission and objectives of oral literature, it can be stated as follows:

- a. With legend, parents can educate. At that time can foster children's conscience that shows heroism and honesty in fighting evil or crime.
- b. With fables, poets are free to criticize a situation that is cruel. Kings or rulers in ancient times are considered as representatives of God or God. With fables, people can make a small person become a hero defender of justice and truth.
- c. With myth, poets give rise to the beliefs of the people in the old times that most believed in it. Also with a myth, there arose an individual cult for the kings or their leaders.

- d. With sage, we can tell you the origin of the names of places, countries, villages, mountains, rivers, and so on

[4] With folklore, a fool, but clever in symbolizing honesty and cleanliness in his heart.

As a work of art, the birth of literature originates from a life of value, and in turn, literature also contributes to the formation of values. Then literature provides courage because human beings who are literary are part of life containing social, philosophical, moral values and so on. [5] A literary work can be lifted from a moral teaching to address several mandates. The mandate is contained in a literary work implicitly or explicitly. Implicit, if the solution or moral teaching is implied in the character's behavior before the story ends. Explicit, if the author at the middle or end of the story conveys exclamations, suggestions, warnings, advice, suggestions, prohibitions, etc., regarding the ideas that underlie the story.

Indeed, the nature of decisions determines value. Art satisfaction is caused by aesthetic values, and satisfaction with truth is generated by the value of science, philosophy, and religion. Literary works contain certain values. This value is desirable to satisfy feelings. Thus satisfaction is the motive for the creation of literary works. Poets who live up to these values then pour them into his work. By observing the work, people or readers of the literary work will also enjoy the values they contain.

[6] divides the following types or aspects of education:

- a) Physical education
- b) Spiritual education, including:
 - 1) Religious / God Education
 - 2) Decency education
 - 3) Art education
 - 4) Social / social education

[6] Physical education is a very important type of education, which cannot be separated from other types of education. It is even said that physical education is one of the main tools for spiritual education. Physical education has the following objectives:

- a. To maintain and maintain a healthy body, such as breathing apparatus, blood circulation, digestion, training the muscles and nerves, training dexterity and so on.
- b. Train the children's character and patience, courage, honesty, sportsmanship, obedience to the rules, preferences and craft work, and so on.
- c. Cultivate feelings, sociality such as help, help, cooperation, loyal friends (solidarity), and so on.
- d. Foster the development of mental functions, such as intelligence, memory, feelings, will

In education, religion is an important factor that is to instill understanding or awareness about religion. We also try in various ways to convey religious understandings as clearly as possible, so that students know or understand the true teachings of religion. But this does not mean that religious education is enough to convey knowledge about religion to children, because knowing about religion does not necessarily have a positive mental attitude towards religion and acts according to religious teachings.

In general, religious education aims to bring people to:

- a. Spiritual and transcendental values.
- b. To live happily in the world and the hereafter.

- c. Also requires humans to behave in a moral manner, virtuous and willing to step in the way of God.

[6] The purpose and purpose of decency education is to lead children to be faithful in doing all the good things and leave the bad ones of their own volition in all things at all times. By briefly educating children to be people with personality and good character

The aims of art education include:

- a. Forming people who can feel or feel touched by the beauty that is both created by nature and the beauty created by humans.
- b. Form a human who has a positive attitude to the beauty around him.
- c. Forming people who can create beauty

The tasks and objectives of social education are:

- a. Teach us (children) of many who have the right to be human beings who know and realize their duty obligations to various groups in society.
- b. Familiarizing children to act, obey and fulfill their duties and obligations as members of the community

The nature of this research is a descriptive sense. It is said to be descriptive qualitative because this study seeks to describe descriptively (as) about the values contained in the stories of the Tolaki community in this case relating to the meaning in sentences, paragraphs, and language signs.

Refer to the characteristics of local wisdom as follows: (1) based on experience, (2) Tested after centuries of use, (3) can be adapted to current culture, (4) integrated in the daily practice of people and institutions, (5)) is commonly done by individuals or society as a whole, (6) is dynamic and constantly changing, and (7) is associated with a belief system. In line with this view, [8] formulated, "Local wisdom is the knowledge that was discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation [7]

[he ability to think, feel, behave, and act a person or group of people in an effort to introduce and plant ideas, concepts, ideas, expectations, suggestions or some information regarding values and norms as a reference about how to properly live and life is developed, enjoyed so that it is meaningful and beneficial for the individual concerned and his environment.

[10] Local wisdom aims to increase prosperity and create peace. [11] Cultural change indicates a transitional period of economic, social and cultural patterns that continues to change and shape the contours of the future, indicating a 'feeling structure' which is uncertain from a series of cultural practices [9]

[12, 13, 14] Definitions of local wisdom vary according to their references and scope, but from these definitions there are several key words, namely: knowledge, ideas, values, skills, experience, behavior, and customary practices practiced by the people in certain region [12, 13,14]. Community's knowledge and experience are integrated with the system of norms, beliefs, togetherness, justice that is expressed as a community tradition as a result of its abstraction and interaction with nature and the surrounding environment for a long time [15]. Argues that character is a state of the soul [16]. Argues that character is formed from outside influences, formed from assimilation and socialization [17]. Explains "characters include a series of attitudes such as the desire to do the best; intellectual capacity [18]. Argues that character is a term that

refers to the application of values of goodness in the form of behavior [19]. Describing the same character with personality is considered as a characteristic or characteristic or style or characteristic of a person originating from the formations received from the environment [20]

2 Method

The data of this study are in the form of paragraphs which contain educational values in the Tolaki folklore. The fable in question is Daloo - Dalo Mbinasabu.

The source of this data is oral and written data. Oral data, taken from informants in the field or the owner of the folklore in question.

Data collection techniques used in this study are as follows:

- a. Observation
At this stage, the author makes direct observations of the Tolaki-speaking tales spoken by the heirs of the tales to be analyzed.
- b. Recording Technique
This recording technique is used by recording the informant's speech. This technique is done by planning as well as immediately (tapping-record). To support this recording technique, a tape recorder is used.

The data in this study were analyzed using a didactic approach, which is an approach that seeks to find and understand ideas, evaluative responses, and the author's attitude towards ideas.

Ideas, responses and attitudes are manifested in an ethical, philosophical or religious outlook, so that they contain values that enrich spiritual life

3 Results and Discussion

3.1 Educational Values in the Dalo-Dalo Mbinasabu Story

3.1.1 Value of Religious / God Education

One of the goals of religious education is to demand that human beings behave in a virtuous, virtuous manner, and willing to tread in the way of the Lord. Excerpts of stories that teach that are:

"Sabutuno mangaruhi ari' itokaa onia noiwaino Lelewuta tumene 'i lako-lakono umulai'i ine'onua. Ari 'ito mombasadiakee kinamotahano tootono asomingu noka' i patudumbeanono Lelewuta saa 'opuno kina no maatule' I ona Dalo-Dalo Mate '.

Meaning:

"Towards sunset, the illness made by the eldest son Lelewuta and all the provisions were put in only to help a few days. When the supplies are finished, the history of the youngest son will end. That is the plan for the eldest son Lelewuta in executing his own younger sibling, for following his jealousy.

Following lust in a negative direction is something that is forbidden by religion. As in the quote above, the eldest son is too following his passions, even with the heart to want to kill his own siblings. In religious teachings taught evil / not good at a time will be rewarded. Likewise with good deeds or deeds, all will be rewarded by God both in the world and in the days to come. As is the case with the fairy tale "Dalo-Dalo Mbinasabu". Eldest Son and his brothers were punished by the youngest son as in the following quote:

"Saa'rino pinorehu anopinokomanasa ilakonoto moki-ki anomokondo-Kondo Mokole ndonia keno ndonia keno Randawulaa notekiri'ito, inano ronga mbera paekombahakono.

"Lakonoto Mokole ndonia meorikee inano ipambano, kadu'ito ka'asi mootakuno inano, te'embe hae kioki nopo'ipi no'ananoggiro lame orikee ie morusuno inano ano'amba umma 'i eipo note' eninggee haa nanmuto hae awi'i, I am Ito Nomomemeeririo. Ari'ipo Mokole Randawulaa generalaki'i inano iepo nopeorikee amino ie paekombohakono maanotorunggu'iro le'esu pinokombee-rehu ikuawiwindapula'usa oitu ovingi ie'ipo anotena'iro o'ata lako baho iro kaaka'akono ie'ipo noambong"

Meaning:

"Randawulaa's siblings were given light sentences except for Tina Wana, Tina Sabe, Tina Ngapa with her father she was given forgiveness". While Randawulaa because of patience and good relations with fellow humans he lived happily even, even he became king.

The following is a fairytale quote that contains the values of religious education such as the following.

"Ilakonoti I Randawulaa ronga walino peula left 'darano ano ambalako. Aro 'amba sumehei mbera tinobuno mokole pedalu, lamo teeninggehero, iamuto rumbetalu, manotete'embe mokoramiu 'monangi".

Meaning:

"So Randawula went with his wife to the enemy headquarters, and when he found that another small Madagascar had been prepared, Randawula immediately stated that the hostilities were stopped and would give forgiveness to all people in seven neighboring kingdoms".

The value of religious education that can be drawn from the above fairytale passage is Randawula's willingness to make peace even though he feels capable of defeating the seven neighboring kingdoms, all religions (specifically Islamic religions) teach promising peace. So, it can be said that the above quoted fairy tale contains teachings / other universal religious education.

In addition to the above, every religious teaching prohibits humans from acting arrogant. If judging deeper, the tale of "Dalo-Dalo Mbinasabu" through the character of the story teaches the things that have been said earlier this can be proven through the following quote.

"Bless in the heart of the youngest son" If I am the son of the king too, then the body will come before me. The body came to the front of him and immediately kicked him, then the body kicked by the Youngest Son continued to spin up on the lap of Anawai Ngolete-lete.

As soon as the youngest son finished kicking the body, he immediately slipped and ran back to his hut to hide. After the body manages to get in through the house building, hustle and bustle the state of the sport player. They each claimed that he was the one who managed to kick the body".

2.1.2 Value of Decency Education

A fairytale quote that contains the value of moral education as follows:

"Saamateno'ikaa cavity o wose, ilakono Dalo-Dalo meparamesi ngggolako to'ona te'eni anawai Mbinasabu, iamo le'esu, Dalo-Dalo, hiakaa saru aupe'eka ikeni; aha'anggu Totaha Dalo-Dalo Kiokinggu ka'asi, nggope'eka inggo'o tina inakku fishnet. These are Anawai Mbinasabu maakikoki Dalo-Dalo pe'ekakaa. Totaha Dalo-Dalo kioki mbu-upu u tie ngoope'eka acuteosaru lako ".

Meaning:

"After the giant hawk died, leave the Youngest Son to depart from that place. However, Anawai forbade him and immediately invited him to come up to the place where he lived. However, the Youngest Son refused desperately on the grounds that Anawai was female while he was male. You don't have to go up here, but the youngest son survives and departs".

Although no one saw and its place in the middle of the jungle Randawula refused to live together with Anawai. Because Anawai is a girl. This implies that as human beings we must obey the norms of decency wherever we are. In addition, the fairytale quote above teaches that we must leave bad deeds of our own volition in everything and at all times

Decency education also aims to educate children to become good-tempered people. This is reflected in the following fable:

"Anangguki hae mosaa, inggoo 'oki hae, ma'kumondokaa hanggari; I return. Te 'eni, saru hawo nggo tade nggutokaa ona itoomu this is a period of ketapeinenai, when rice is upowaikona".

Meaning:

"The Youngest Son (Randawula) said: I am your adopted son! believe me ma'am, this is a sign that I am your child".

Good behavior and character is reflected in Randawula's behavior. Although he has changed physically with a very beautiful face, and will be the king's son-in-law, he still recognizes his adopted mother.

3.1.3 Value of Art Education

Fairytale excerpts containing the values of art education are as follows:

"I lakonoto petuna mebaho. Lakonoto metiu tried pitu i uluno, tebuaito peohaiakono rombe'omba, arino'ikoro metiu opened perano, tebuaito pinokoembemoerino rombe ndolu. Lakonoto metiu-metiu'usi, ano'amba meputako, iepo anotekokohi kulimosa'ano, lakonokaa hendewula omehee eyes. Arino mebaho nowaweiroto ona pikoihorino aro mbembuei i laiikano keina-inano".

Meaning:

"Arriving at the river, Putra Bungsu dived seven times upstream, seven times to the estuary. When he looks in the mirror, then the water comes out. He then dived seven times, upstream seven times to the estuary and then reflected again his face was just worthy to reach the steps of the king's house. So he dived seven times upstream, seven into the estuary, then he looked in the mirror. Parasnya can already sit in the quay. Even on the king's throne.

Basically, humans are esthetic beings or who feel and create art. Likewise, as illustrated in the fairytale quote above, the character tries to beautify his body and appearance so that he can physically become king. This is in accordance with one of the goals of art education, which is a positive attitude to the beauty around it.

3.1.4 Value of Community Social Education

Humans according to their nature are social creatures, since birth babies are included in a small society called the family. In the family there are rules or rules that are not written that need to be obeyed or rules that are not written that need to be obeyed by family members. For example, obedience according to parental instructions, as illustrated in the following story excerpt.

"Laa'ito mo'ia lasiwula, anope'orikeero ana'akono. "Wonokuri Lelewuta pe'ori-keeropakaa hai'akomu auleu leesu ikeni i horinggu i lakonoto Lelewuta lako meorikehero haiakono aro mbeleu i pambano amaro. Te'eni anakia lasiwula, mohina Lelewuta au wawe'iro haiakomu,

aimbelako inesando mbuu-uhakee, aito orikee nggo Dale-Dale hapoto nggotinambelimuu i mbendero i world.

Meaning:

"A king named king La Siwuta. While he sat on his throne. Suddenly he called his eldest son named Lelewuta, "Hi Lelewuta, in the morning tomorrow, you take your younger siblings to the necromancer's house."

In the beginning, a child only has rights, but over time he has obligations in the family or to his group, as in the fairy tale "Dalo-Dalo Mbinasabu". Story figure (Randawula), after becoming king (although at first he was banished from his family), he still paid attention to his family, especially to his father and mother. The following excerpts of the tale referred to.

"Saa'rino pinorehu anopinokomanasa ilakonoto moki-ki anomokondo-kondo Mokole ndonia Mokole ndonia Randawula, notekiri'ito amino, inano ronga mbera paekombahakono.

Lakonoto Mokole ndonia meorikee inano ipambano, kadu'ito ka'asi mototakuno Mokole ndonia meorikee inano ipambano, kadu'ito ka'asi mototakuno inano, te'embe hae kioki nopiopi no'ananggiro'o laa me orikee ie morusuno inano anoamba generalai ieipo note'eninggee haa anamuto hae, my name is kaduito numbereririkee.

Ari'ipo Mokole Randawula generalaki'i inano ieipo nopeorikee amino paekombohakono maa notoronggu'iro le'esu pinoko mberehu-rehu ikua wiwindapula'usa opitu owingi le'ipo anolena'iro o'ata baho'akono kaaka'akono ie'ipo no ' ambongi.

Meaning:

"Suddenly the young king Randawula saw his mother who was emaciated and then said" try to call the woman who was sitting in the doorway ".

It is not unreasonably afraid of the woman being called. He said to himself, "what wrong did I do to the young king" by bowing, the woman moved from her seat and headed to the Viceroy. Once he arrived at that place, then King Randawula embraced and immediately he told "I am Randawula, your own biological son".

"... because King Randawula felt sorry for his father, he also called his father," I am your son who was exiled and sentenced to death in exile ". It was really sad for Randawula's father to remember what happened to his son

4 Conclusion

Tolaki folklore is an oral literary work, used by the Tolaki community verbally, hereditary, and contains useful values in life. The values contained in the stories of Tolaki people are:

- a. The value of physical research is one of the main tools for spiritual education. Physical education aims to: maintain and maintain health, train character, foster feelings of decency and foster the development of mental functions.
- b. The value of spiritual education shapes the soul to understand religion, decency, art and social / society.

Educational values contained in the stories of Tolaki people can be used as one of the educational media in order to achieve national goals.

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