Local Wisdom in Mekongga Folklore in Kolaka Regency, Southeast Sulawesi Province
(Local Wisdom in Mekongga Folklore in Kolaka Regency of Southeast Sulawesi Province)

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Abstract
Local wisdom is a topic always interesting to study. In Mekongga culture, local wisdom is viewed as a valuable and high value. Mekongga people have folklore containing many local wisdom values but have not been studied yet. Therefore, this research aims to analyze and to describe local wisdom in Mekongga folklore in Kolaka Regency of Southeast Sulawesi (North East Sulawesi) Province. This research employed qualitative method with observation, interview, and document study being the techniques of collecting data. Technique of analyzing data used was descriptive qualitative one. The result of research showed that Mekongga folklore in Kolaka Regency has local wisdom. Konggaaha folklore studied contains two local wisdom superiorities: musyawarah (discussion) and mutual cooperation (mutual cooperation) principles. meanwhile,

Keywords
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Indonesian society is a plural society that has a variety of cultures. Sulisman & Gumilar (2013) states that culture includes the whole system such as meanings, values, customs, ideas, even in the symbol system. The social order of society grows together with culture as a cultural system. As stated Munandar (2010) that the cultural system is a collection of ideas and human ideas that decide to live together in society. In various activities, cultural values in the cultural system are used as the basis for evaluating something good or bad. In this cultural system, people’s lives change to be more human and valuable. Herimanto & Winarno, (2015) describes that the attitude of humanizing humans is behavior that always prioritizes mutual respect, mutual respect for the position of dignity and respect for other human beings. The hopes and aspirations of the community go together through meaningful socio-cultural ties. Social relations mark the openness of interaction and communication between one another as a unit. One area that has a rich culture of oral literature is the Kolaka Regency, Southeast Sulawesi Province. In this area there are many folk tales that contain meaning and value. The people of Kolaka Regency use Mekongga folklore as a cultural medium in forming more harmonious and harmonious socio-cultural relations. In addition to Kolaka which is rich in folklore, the Tolaki tribe is also like that, for example, which has been studied by Husba, et al (2020). The result says that the story “Wekoila” as a female character is positioned as superior, while the story “Haluoleo” itself contains that there is no standard concept for the positioning of women, and finally the story “Pasaeno” shows a female character who is placed as a party whose rights are ignored. The relationship between culture and society itself cannot be separated. As opinion Mujianto, Elmabarok, & Zunahrowi, (2010) states that between culture and society have an inseparable relationship by complementing and complementing each other. This is in line with the opinion Maran (2000) which states that culture has a strategic and fundamental position in the entire order of human life. The social values stored in every Mekongga folklore are actualized in everyday life. The role of Mekongga folklore in supporting the creation of a cultured society is very necessary. Folklore is formed as the local wisdom of the community so that its value and meaning cannot be separated from the interactions that exist between humans as moral beings. Bartens (2005) states that basically a moral value is always related to the human personality. With these moral values, humans are formed who have an attitude of responsibility. The cultural pattern that is reflected in the Mekongga folklore is a form of local wisdom of the community in looking at the surrounding nature. The Mekongga tribal community considers that their folklore is the realm of their local wisdom that contains benevolent values. Talami (2010) states that local wisdom is a dimension of human virtue which includes the values of goodness, nobility, wisdom, full of wisdom that is respected, implemented, and followed by the community that owns the collective. In this case, the Mekongga folklore becomes a space of wisdom in shaping the personality of the community for the better. The Mekongga folklore provides a reference for attitude to the Kolaka community so that all their actions and behavior are always based on benevolent values. The function of the Mekongga folklore is to guide the formation of the social structure of society. Seeing that the story of the Mekongga people has a function, the development of a social system needs to integrate the value of local wisdom as an institutional structure. As stated by Soekanto & Sulistyowati (2017) that culture is everything that has been obtained by humans in their community. Furthermore Berries (2003) seeing society as an organism, its elements are interconnected with each other in such a way as to form a structure that works to fulfill certain functions in the context of its survival. Culture includes everything that can be learned so that it is easier for people to adapt according to their conditions and needs. Mekongga folklore plays an important role in the structure of society, especially the Mekongga tribe who inhabit the Kolaka Regency area. In everyday life, the Mekongga people place the Mekongga folklore as the historical basis for the development of the Kolaka community from time to time. Community groups in the social environment make the entire Mekongga folklore as a medium of social interaction about the past life of the Mekongga people. Each Mekongga community is responsible for the growth and development of culture in the surrounding environment. Suparian (1987) states that culture is a system of ideas and subtleties of knowledge that contains a system of meaning. With the cultural values in local wisdom, the Mekongga folklore can provide convenience for the community to control their attitudes and behavior. The phenomenon of the development of an increasingly advanced era raises various social problems that often cause divisions. The most worrying issue in society today is the development of
radicalism and the threat of national disintegration. This phenomenon indirectly makes the socio-cultural values between community members is a challenge that must be answered and resolved. People need to rest and think to grow well in various social situations. Folklore as one of the cultural treasures that is seen as having value and meaning contributes to enlightening people’s thinking images. Endraswara (2006) states that culture has a fairly broad scope of perspective, not only limited to things that are visible about human life, but also actually concerns things that are abstract. The Mekongga community in Kolaka Regency realizes that there is no guarantee that the interaction process in their environment can run smoothly forever. The problems of social life continue to overshadow their lives. The development of technology and the rapid exchange of information make their life cycles also affected. In responding to this, the people of Kolaka place their cultural treasures in the face of every demand of the times. In this case, the Mekongga folklore is a cultural strategy in dealing with the phenomenon of social change, both in overcoming radicalism and the threat of disintegration. Understanding the meaning of the Mekongga folklore makes them aware of the greatness and nobility of their era which was built on the principles of humanity and justice. Mekongga folklore is one of the cultural dimensions used by the community to improve themselves and return to their identity. In this case, Endraswara (2006a) said that culture is not an inanimate object but that culture continues to live, move, and develop in the socio-cultural system of society. In accordance with the description above, then, local wisdom in the Mekongga folklore needs attention because it contains the essence, principles, and virtues of the past that have high value. Therefore, this study aims to analyze and describe local wisdom in Mekongga folklore in Kolaka Regency, Southeast Sulawesi Province. The research uses a qualitative approach.

Theoretical Basis

Structural analysis is that all literary phenomena are given meaning through their interaction with the symptoms of word meaning. This means that this analysis gives the impression of a relationship with one another, then the meaning given cannot be separated from the unified relationship that is unanimously interwoven between the elements of development. (Pradopo, 2021). In a story, a coherent and complete plot is needed, as explained by Tasrif in Lubis (2011) which suggests that a plot must consist of five stages, namely: first, the situational stage, especially describing and introducing the background and characters in the story. Usually referred to as the opening stage of the story by providing initial information. Its function is to underpin a story at the next stage; second, the stage of the emergence of conflict, the problems and events that sparked the conflict began to emerge. It could also be, at this stage as the beginning of the emergence of conflict, then it develops and is also developed for subsequent conflicts; third, the stage of increasing conflict. Conflicts that have arisen in the previous stage, growing and developing according to the level of intensity. Dramatic events that become the core of the story are increasingly gripping and tense. Including conflicts that lead to a climax increasingly unavoidable; Fourth, the climax stage. The contradictions that occur, can be admitted to the characters of the story who reach the point of peak intensity. The climax of a story will be experienced by the main characters who act as actors and sufferers of the main conflict; and fifth, the completion stage. Conflicts that have reached a climax are resolved, tensions are loosened, can be recognized to the characters of the story reaching the point of peak intensity. 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Functionalism Theory

In Malinowski’s perspective, functionalism means that culture can function when it is associated with basic human needs. Thus, the function of the elements of culture is to meet the needs of human instincts and the needs of culture itself. The following are human needs, for example: (1) needs in daily life, (2) the need to eat and drink, (3) the need for entertainment. It is very relevant that folklore is one of the objects that serves to meet the cultural needs of the community (Endraswara, 2008). In addition, the function theory of the Marxists states that oral literature can function as Of The Rulling Class, namely as a tool to propagate and spread the ideas of the ruling class and also as a potential weapon. Meanwhile, there is also the concept of “The Class Struggle”, which is interpreted as class struggle, for the group that is ruled (Endraswara, 2009). The discussion of the function of folklore according to Bascom in Endraswara (2009) that the function of folklore cannot be separated from culture at large and also from its context. Folklore can be fully understood only through in-depth knowledge of the culture of the people who possess it. The owners of folklore do not think that it is important about the origin or source of the folklore, but rather the function of the folklore that makes them more interesting. Basically, folklore will function to strengthen identity and social integration, but symbolically it is able to influence the community, even the role of folklore has a stronger influence on the formation of values in the form of attitudes and behavior of the supporting community. Further, according to Dundes (1965), there are several strong functions of folklore in human life, namely: (1) Helping the education of young people; (2) Increase the feeling of solidarity of a group; (3) Giving social sanctions so that people behave well or give punishment; (4) As a means of social criticism; and (5) Provides a pleasant escape from reality; (6) Turning boring work into games. From these various functions, folklore is indeed important for life. The same folklore work will have a different function in other areas. This function is sometimes related to increasing one's prestige, class and elitism. Mastery over certain folklore for some members of the collective is considered special. The function of a folklore sometimes also depends on the expression of the creator and environmental guidance (Endraswara, 2008).

Research Methods

This study uses a qualitative method. Endraswara, (2006b) stated that qualitative research usually collects verbal data that is considered to represent the phenomenon of research problems. The use of sources and types of data in this study refers to the opinion of Lofland and Lofland in Maleong (1989) which states that the main data source in a qualitative research is action words. Furthermore, data in the form of documents and other sources are additional data deemed necessary and relevant to research, such as books, scientific magazines, archives, personal documents, and official documents. The main sources of research data were collected using interview and observation techniques. The interviews and observations in this study were recorded through written notes or using video/audio tapers, and taking photos. Meanwhile additional data is collected through places that provide documents such as public libraries or private libraries or private collection houses of informants. The technique of determining the informants in the study used a purposive sampling technique, which means the determination of who will be excavated to provide related information is chosen in a deliberate manner according to needs. Meanwhile, the data analysis technique used is descriptive qualitative technique.

Discussion

The Mekongga people in Kolaka Regency are a group of people who adhere to the principles of customs. The routine of socio-cultural activities in their daily life takes place in full harmony. In fostering social relations, the Mekongga people instill the values of their life through cultural deepening as a basis for self-development. Mekongga folklore as a form of culture is placed in a certain position that has high value. Mekongga folklore is a form of local wisdom that grows together in the midst of the Kolaka community as a cultural medium to control, warn and advise. In the customs of the Mekongga people, there are two (2) forms of folklore that require meaning, such as the Konggaaha folklore and the Sanggoleo Mbae folklore. The two Mekongga folk tales
contain the meaning of local wisdom. The following is described one by one the content of the meaning of local wisdom from each of these folk tales.

Local Wisdom of Konggaaha Folklore

The Mekongga people in Kolaka Regency strongly believe that in their past lives there was an important event that marked the forerunner of the formation of the Mekongga community. The incident is narrated in the Konggaaha (eagle) folklore that the land of Sorume before turning into Mekongga was disrupted by the social life of the community due to the arrival of a giant eagle bird that attacked livestock and people in the country. At that time, the community still lived separately in several areas consisting of seven (7) regions. Each region always tries hard to overcome the ferocity of the giant eagle, but it still fails until one day a young man who has supernatural powers arrives in the land of Unenapo. The young man named Larumbalangi. In the folklore it is told that Larumbalangi is willing to help the community in defeating the giant eagle on one condition that to overcome the giant eagle they all from the seven regions must work together. After the residents of the seven regions consulted, the conditions were accepted. Finally, in a short time after everyone worked together to prepare everything needed to attack the giant eagle, then Larumbalangi acted as the leader in capturing the giant eagle. Finally, thanks to the cooperation and hard work of all the people, the giant eagle was defeated and killed. However, a few days later, the giant eagle's flesh began to rot and caused a disease outbreak in the community until once again the Unenapo community became afraid because it was attacked by a deadly disease outbreak. After that, they returned to Larumbalangi to ask for help in order to end the disease outbreak experienced by the community. Larumbalangi with his wise attitude weighed and thought of solutions to resolve the outbreak. Not long after, Larumbangi ordered the public to perform a puja to pray to the creator in a ritual called the Mosehe Wonua ritual. After carrying out the ritual, the rain fell which swept all the rotting flesh of the giant eagle until it was completely clean and the plague of disease suffered by the community ended. In the Konggaaha folklore, there is a value of deliberation in society. As contained in the following quote from the Konggaaha folklore. “One time when people were in the fields, suddenly they were attacked by an eagle (Konggaaha), they couldn’t do much to deal with the eagle’s attack. One of them then reported to Wasasi about what they had experienced. Wasasi also summoned the Toono Motuo by beating the Wasasi gong (tawano i Wasasi) which is said to be heard in seven (7) regions (Opitu Wonua), so soon Toono Motuo gathered. They then consulted, at that time Wasasi told about an incident he had experienced, namely meeting a magic person who came down from heaven who now lives on Kolumba hill. Finally they agreed that maybe that person could help and free them from the disturbance of the bird of prey.” Based on excerpts from folk tales Konggaaha above, shows that there is a custom in the Mekongga community that respects the principles of deliberation. Deliberations are held to find solutions to problems that are being faced by the community. In the Konggaaha folklore it is emphasized that in the socio-cultural life of the Mekongga people still uphold the values of togetherness as evidenced by the existence of deliberation activities. Until now, the Mekongga people in Kolaka Regency still place deliberation activities as an arena in finding and solving various problems faced by the community. On another part of folklore enggaaha there is also a value of local wisdom in the Mekongga community in Kolaka Regency. The value is in the form of the spirit of mutual cooperation in solving a life’s difficulties in society. As in the following quote. "After Larumbalangi met Wasasi and his entourage, the Toono Motuo told all the events that had happened to him, represented by Wawasi as the mouthpiece/spokesperson (Soro Mbondu). As a conclusion in the meeting, Larumbalangi advised them to unite in killing the Kongga. In accordance with the advice given by Larumbalangi, they also made an agreement and agreement which contained the following:
1. Each community living in Tobu provides sharpened bamboo (osungga);
2. Prepared a man and a buffalo to attract the attention of the Kongga bird;
3. A tree on its branch as a place for Larumbalangi to stand give the signal;
4. Prepared sound tools that will be hit to attract the attention of the bird;
5. Women and children seek shelter, while men are ready with all the tools."

After Wasasi returned with Toono Motuo's entourage, they began to prepare all the materials and equipment that would be used in the process of killing Kongaaha. Working together, the residents of Unenapo collect pointed bamboo (Osungga) to be planted in a long field (una mendaa)
which is thought to be easy for Konggaaha to see from the sky.” Based on excerpts from folk tales Konggaaha From the above it is known that since the past, the Mekongga people have instilled in themselves to always prioritize the nature of helping each other and working together in solving a social problem. Through the Konggaaha folklore, the community is reminded that this mutual cooperation activity provides convenience and fluency in overcoming difficult situations. In gotong royo activities, the community is raised a sense of empathy, a sense of concern, and a sense of brotherhood. Application of the principles of deliberation rah and mutual cooperation in everyday life are the basis for the formation of harmonization and harmony in the Mekongga community in Kolaka Regency. Local wisdom in deliberation and mutual cooperation contained in the Konggaaha folklore is implemented by the community in everyday life. This can be found in the socio-cultural activities of the Kolaka community that before starting a traditional celebration, for example, it always begins with deliberation until the implementation process is then carried out with mutual cooperation. This action then forms a bond of brotherhood in the community so that a sense of unity and justice grows in society.

Local Wisdom Folklore Sanggoleo Mbae
The folk tale of Sanggoleo Mbae tells of the sacrifices made by a child for the happiness of his family. The story begins with Sanggoleo Mbae’s quiet nature. Sanggoleo Mbae is the youngest of seven (7) siblings, in his daily life Sanggoleo Mbae spends a lot of time contemplating thinking about how to make his family happy. Because of his quiet nature, eventually his brothers often mocked and scolded him and considered him useless, even his parents often scolded him too. Meanwhile, his younger brother is busy helping his parents with their work. Because he was often ridiculed and scolded, Sanggoleo Mbae finally decided to commit suicide. Before he died, Sanggoleo Mbae had advised his father that later after he died, his body should be burned and his ashes sprinkled on the ground. In the story, the ashes of Sanggoleo Mbae’s burning body grew into bananas, coconuts and others, while his spirit turned into rice. Day after day later his brother lived in pride, with a miserly nature. One day Sanggoleo Mbae’s spirit turned into a human to test the goodness of his brothers, but until the last chance their arrogant and miserly nature did not change. As a result of their arrogance and miserliness, they were condemned to stone. In the folklore of Sanggoleo Mbae, it contains the value of local wisdom that is useful in people's lives. The local wisdom contained in the folklore of Sanggoleo Mbae is in the form of the importance of patience. The folklore of Sanggoleo Mbae shows that it is so important to have patience because without patience, it can cause harm. As in the following quote from the Sanggoleo Mbae folklore: “Actually, Sanggoleo has a mind to make his parents happy, but he doesn’t know what to do to make his parents and siblings happy and even make other people happy. In everyday life, Sanggoleo only spends time in silence, contemplating at home and sometimes crying for no reason. Because Sanggoleo is just contemplating, keeping quiet while his brothers are trying to find a life in the forest so Sanggoleo is often scolded by his father and brothers”.

Then proceed to the following quote
"Because Sanggoleo was considered useless and only troubled others, including his brothers, then Sanggoleo met his father again to convey important matters about his life. Sanggoleo told his father that he should just be killed, his body chopped up and burned and his ashes scattered on the earth, but his father did not accept Sanggoleo’s desire to be killed. One time Sanggoleo killed himself by dropping himself into the valley. The two quotes above show that it is so important to have patience in living life. In the folklore Sanggoleo Mbae, to give a warning to humans to have patience in themselves. Due to the impatience of Sanggoleo Mbae’s father and brothers, Sanggoleo Mbae became desperate and finally decided to commit suicide. This folklore provides a lesson that the family environment is a place to find happiness so that it must be filled with mutual attention and high concern among family members. Each family member must support each other and not belittle, belittle and berate other members. The gloomy nature of Sanggoleo Mbae is not uncommon in real life. Therefore, people who have these qualities must be treated with love and patience so that what happened to Sanggoleo Mbae does not happen in real life. The message of meaning conveyed in the folklore of Sanggoleo Mbae is that in the family environment we are accustomed to mutual respect, love, care, attention, and understanding between one another. Another local wisdom found in the folklore of Sanggoleo Mbae is that it is
important to have a humble and generous nature. When a person has an arrogant and miserly nature in him, then in fact he has created suffering for himself. As illustrated in the following quote from the Sanggoleo Mbae folklore, “At one time, Sanggoleo’s spirit wanted to test his brothers, so Sanggoleo’s spirit changed into a human form, like an old man. This old man (a form of Sanggoleo), approached Sanggoleo’s brothers for help, namely by asking for rice because of his urgent need. But the Sanggoleo brothers did not even feel sorry for the parents who came to ask for help. This parent was then expelled. Seeing these brothers who do not want to share sustenance, are stingy and even have no sense of giving sustenance to others. Sanggoleo, who is in the form of an old man, prays for his brothers to be given awareness by the creator. But his brothers did not want to repent so they were cursed to become white stones like the color of rice. Based on the excerpt from the Sanggoleo Mbae folklore above, it shows that being arrogant and miserly can cause harm and disaster. The Mekongga community in Kolaka Regency uses the Sanggoleo Mbae folklore as a medium for character education for their children so that they do not have the arrogant and miserly nature of the six (6) older brothers of Sanggoleo Mbae. Sanggoleo Mbae folklore is a form of folklore that contains the impact of bad actions on others. Through the folklore, the Mekongga people remind their generation that being arrogant and stingy is an act that is not commendable and should not be done. It is expressly described in the folklore of Sanggoleo Mbae that when a person has an arrogant and miserly nature,

Conclusion

The Mekongga community in Kolaka Regency has a cultural treasure in the form of folklore. The Mekongga people regard folklore as a medium for self-introspection and being a good person so that when they are in a social environment, a peaceful, harmonious, harmonious, and peaceful atmosphere can be created. In the folklore Konggaaha and Sanggoleo Mbae contain valuable and high value local wisdom. The Konggaaha folklore contains two basic values in the Mekongga community, namely the virtue of deliberation and mutual assistance. While the folklore Sanggoleo Mbae contains about the virtues of having patience and generosity. The existence of the folklore is a means for the Mekongga people in Kolaka Regency to form a cultural system that is able to support the development of regional development.

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