



Study on the character values of molih dance in wawonii ethnic

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Abstract

One of Wawonii ethnic's cultural elements is *Molih* dance recognized as one of local wisdom. The dance, however, is less popular since it only performs in a competition event during holiday celebration and it is people's dance performing in harvest party as one of gratitude to God Almighty. *Molih* dance in a series of movement and costume indicates a positive character symbol that could be developed in informal, non-formal, and formal education. The research studied *Molih* dance as one form of cultural heritages containing character values needed in the integration for young generation learning. Character values containing in *Molih* dance were religious values, responsibility, social awareness, disciplines, hard work, nationalism, and the spirit of unity.

Keywords: *molih* dance, values, characters, local wisdom

1. Introduction

Ethnic, cultural, and religious background diversity in Indonesia indicates its own characteristics. At the same time, the characteristic, generally, has wisdom that, in the past, becomes one of value and inspiration sources in living the life. History shows that each ethnic has its own local wisdom. According to Hafid^[5] local wisdom is a life philosophy and science as well as various life strategies manifested as activities conducted by local communities to answer various problems to fulfill their needs. Local wisdom is closely related to certain culture and it reflects a way of life of a society. Cultural diversity of Indonesian nation needs a multicultural education study. Sleeter^[19] stated that a systematic study is needed on the impact of multicultural education since, in the USA, research on academic and social impact of ethnical study on students is useful to support ethnic study adoption in regency level.

Wawonii ethnic is one of local community groups inhabiting a small island in the north peninsula of Southeast Sulawesi Province. Ethnographically, the existence of the ethnic is less known due to the less publication related to the ethnic. According to a story, the ancestor of Wawonii people came from the north Peninsula of Sulawesi Island. They inhabit the island since centuries ago. Wawonii ethnic is the native inhabitant of Wawonii Island and a special ethnic having different cultures compare to other ethnics in *Nusantara* (archipelago). One of its cultural elements is *Molih* dance

recognized as one of local wisdom dances. The dance, however, is less popular since it is rarely performed except in certain moments, such as competition to celebrate holidays. The dance is actually recognized by Wawonii ethnic people as a folk dance in harvest party as a form of gratitude for the abundance grace and bless from God Almighty^[1]. *Molih* dance in its movement series and costume indicates positive character values that could be developed in learning, informal, non-formal, and formal learning.

The research tried to study *Molih* dance as one of cultural heritage form containing character values needed to integrate in learning for the young generation. Therefore, discovery and preservation efforts are needed thus the values contained in the dance could be adopted and developed in the daily life. The research aimed to describe character values containing in *Molih* dance thus they could be applied in learning for the young generation.

2. Literature review

Character education, according to Samani^[18] is the application of kindness values in form of action or behavior. Character values are important to be interpreted and they could be implemented in current globalization era where character values are expensive. Therefore, character education in family, society, and school is crucial. According to Nuh^[13], to develop character education, 2013 curriculum stresses on the integrity of knowledge competence, attitude competence, and

the explicit appointment of religion and character subjects. It is, no other, as an effort to develop and complete moral glory through school, family, and society.

Globalization era and modernization are very influential along with hedonist and capitalist cultures that gradually could shift the native cultures, including the native culture of Wawonii ethnic. Young generation who has no understanding on local culture could easily follow the cultures whereas the cultures are contrary to Indonesian nation personalities that highly support positive character values applied in local societies.

Efforts to strengthen the implementation of character education have identified 18 character values originated from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) Spirit of nationality, (11) nationalism, (12) Appreciate achievement, (13) Friendly/Communicative, (14) Love Peace, (15) Love to Read, (16) Environmental Awareness, (17) Social Awareness, & (18) Responsibility^[16].

One of cultural strategies that become the base in the preparation of education curriculum is extracted from the nation culture, especially local wisdom of each nation ethnic. According to Samani^[18] character education should be based on its own culture, which is an extraction of noble values containing in local wisdom. Character values internalized through character should be taken from the noble values containing in the local wisdom. It is known that Indonesia, including Wawonii Island, has local wisdom containing character values excellent to be internalized into education.

Art education is a conscious effort to bequeath and transmit art ability as the manifestation of transformation from generation to generation. It is conducted by parents and artists. In its development, art education process is started to be institutionalized both in formal and non-formal education.

Ability to do art is reviewed from its target and it can be divided into two. First, art education directed for students to have artistic appreciation competence and proficiency in producing artworks. The textual justification put art as an essential matter. Art becomes the cultural goal and asset in conservation framework. Second, art education directed to get students to have art competence as a form of learning experience in order to the maturation of individual potential thus they can be a whole human. For example, art appreciation activity is the manifestation of art values appreciation and understanding ability, and creative art as a form of creation experience.

From student's appreciation and creation experience, it is expected that students able to reflect them into their life. For example, they could solve problems faced, creative in facing life challenges, able to continue their study, and able to prepare their future. The contextual justification put art as an education media or instrument through art^[8].

The function of art in education is identified as follows: (1) Art as Expression Mode, (2) Creativity Development Tool, (3) Children Talent Development Tool, (4) Skill Development Tool, (5) Personality Formation Tool, and (6) Aesthetic Coaching Tool^[1].

The uniqueness of art function in education in art learning orientation can be mapped into a triadic relationship, namely:

(1) children-based art education view, (2) disciplines-based art education view, and (3) society needs-based art education view. Based on children need, the uniqueness of art subject, psychologically, is related to art contribution to the meaningfulness and usefulness for development, which is giving aesthetic experience naturally in form of self-expression activities in a creative way and appreciate; therefore it could help to foster the whole holistic personality potential both personal, social, intellectual, emotional, and physical aspect^[8].

In learning implementation, aesthetic experience coaching to develop children's aesthetic potential can be done through 4 (four) activity types, namely: (1) expression, (2) construction, (3) appreciation, and (4) social. The students' aesthetic experience potential development is in four types of activity involving perceptual, production, critic, and cultural experience. Further, Salam^[17] stated that aesthetic experience potential development can be done through creation, play, and response activities. Further abstracted, the essence of the aesthetic experience coaching can be done through two core activities: expression and appreciation activities.

3. Research method

The research was conducted in Konawe Kepulauan Regency, which is the settlement of Wawonii Ethnic as the preserver of *Molihi* dance. The research type was naturalistic qualitative. Informant selection was conducted through purposive sampling. The informants consisted of public figures, traditional figures, and art practitioners. Data collection was conducted through in-depth interview and participant observation.

Data analysis used interactive analysis models⁽¹²⁾ with the following steps: data collection, data reduction, data display, and conclusion drawing. Data validation technique was conducted through observation perseverance, membership checking, peer discussion, triangulation method, and data source triangulation.

4. Result and discussion

4.1 Religious values

Molihi dance movement has a dance movement that reflects a request to God Almighty. It indicates that Wawonii ethnic is religious. No matter how hard they work in fulfilling their family's needs, everything is worthless without God bless and grace. Besides the dance movement, it is also reflected in accompanying song lyrics as follows:

Salapasino tau,sa umarino posowi
(if planting season is ended, if harvest time is ended)
Pombeeu moikobinta uwa hakonto
(a good activity/work (inherit) from our ancestor)^[1].

In Wawonii ethnic, in every end of planting season and harvest, they always conduct activity to express gratitude for the harvest. The habit is not suddenly occurred without an appreciation to their religious teaching values and belief, which is fortune is the God grace. Therefore, the religious values containing in *Molihi* dance movement is in accordance with Glok and Stark opinion in Arifah^[2] that there are "five dimensions in religious aspect, two of them are: (1) religious

belief, which is the existence of belief in God and everything related to the unseen world and the acceptance of dogmatic matters in their religious teachings, and (2) religious effect, which is implementing everything known from their religious teaching and applying them through attitude and behavior in the daily life.”

Belief in God through Islam followed by Wawonii ethnic has influenced their attitude and behavior. Thontowi ^[20] stated that religious values are a form of human relations with their creator through religious teachings internalized in oneself and reflected in his/her daily attitude and behavior.

Religious value is the appreciation and implementation of religious teachings in the daily life. Based on several expert opinions, it can be stated that religious value is a value sourced from religious teaching followed by an individual that implements in the daily life. Things that should be developed in students are mind, words, and action awakening based on divine values. *Molihi* dance is performed as an expression of gratitude and happiness toward success achieved. If an effort conducted is achieved, Wawonii ethnic will conduct *Molihi* dance as a happy expression.

The duty of educators and parents is to create future generation through a happy education. They educate them not only to master the science and technology but also to improve skills and instill virtue based on local value so that they have characters that attached to them to answer life problems.

4.2 Responsibility value

Farming is the responsible of all family members, women and men. It is indicated by works and responsibilities division. There is a term of *kalaro* in *Molihi* dance, which means wise. *Kalaro* can be defined as being responsible and have sensitive feeling thus they could independent and work in group or in *motasu* way.

All Wawonii ethnic people should have this sense of responsibility in building their region together, as the following message in the lyrics of *Malihi* dance accompanying song.

Naiyo laba ako
(who is lucky)
Kakona Lako- ako
(who benefits)
Saiyau Ontade Mia Metutuwai-Asademo Asade
(anything ordered should be followed)
Itaho Tekolumpe Ronga Tepehawaki
(don't forget and remember) ^[1].

The message from the song lyrics reminds about the order to remember good things and it is a responsibility that needs to be conducted without harming self or others. In this context, responsibility is an order that should be conducted on own awareness for the benefit of all.

4.3 Social awareness value

Farming activity reflected in *Molihi* dance is indicated in the opening dance movement that describes the call called *tanggalo-nggolo*. Calling is asking the family to go farming together. The asking is a form of awareness to help others to fulfill food needs for the family.

Lyrics of *Molihi* dance accompanying song reveals a principle social awareness in the life of Wawonii ethnic people, thus to get together and to meet are things to be done. Get together and meet are the manifestation of shared life in a community aiming at strengthening ties between people as quoted in the following lyrics from the accompanying song.

Meriso tepohumpu tandainotii laro
Get together (and) meet each other (as) a sign of happiness ^[1].

As a social creature, human can be separated from their community and everyone in the world cannot stand on their own to do all the activities to fulfill their needs without the help of others. Naturally, human interacts with their environment, both with fellow human being or with other living things. Therefore, one of success key of an activity is successful cooperation.

Character building should be done systematically and sustainably by involving knowledge, feeling, loving, and action aspects. Character building is like building someone into a body builder who needs continuous muscle training to be strong ^[1].

Lickona ^[10] defined a person with character as someone's nature in responding a situation morally and manifested in real action through good behavior, honest, responsible, respect others and other noble characters ^[12]. Empirically, there are many traditions containing local wisdom, such as *mengket rumah mabru*. Every tradition procession is conducted collectively since everyone involved is the family members. It is also the symbol of honor towards values of family, awareness, cooperation, and solidarity ^[14]. *Ritual Kampua* tradition also contains social and cohesive values referring to togetherness concept since communities are interacted each other and they build humanity and communication ^[3].

4.4 Discipline value

Farming activity pays close attention to season, dry season or rainy season. Therefore, they have to be discipline in performing the entire set plan if not they will miss the planting season to other farmers. Time is important in farming, both working time, planting time, and maintenance time. Obedience to time to implement every plan could influence the harvest yield. Research results indicate that *Molihi* dance contains discipline character value where children are taught about life values and time discipline thus they have to wake up early to go to the farm and work in the morning before the sunset.

The lyrics from the accompanying song express that culture is a firm grip that need to be obeyed to regulate good behavior, as quoted in the following.

Pebini'a moroso, pombeweu manasa
(as) a firm grip (on) a firm (customary) behavior ^[1].

Obedience to custom for Wawonii ethnic is a principle and basic matter since custom is the only thing that can be used as a firm and certain grip to regulate behavior according to the applied norms.

Discipline plays essential role in achieving education goals.

Student's learning outcome quality is influenced by discipline factor along with environmental factor and talent. According to Harning ^[6] discipline is an effort for self-control and a mental attitude of an individual or society in developing obedience and compliance to rules and regulations based on encouragement and awareness within their heart.

Character itself is related to moral concept, moral attitude and, moral behavior. Harmony between discipline and character education is capable in giving a high valuable thing to student aspect. Finally, discipline can be made as a foundation to develop a more quality education and give big responsibility for the learners. Character education will shape strong soul and have kindness to do better thus discipline character becomes the nation culture and as a benchmark foundation for the nation success and progress.

4.5 Hard work

Farming is an activity that highly depends on physical strength. Wawonii ethnic people mostly are farmers. The farmers should work hard in the farm, under the sun. They do the activity from morning to afternoon. They do not directly enjoy the result of their hard work. It will need patient to wait for the plants to grow and develop until they bear fruits and ready to be harvested.

In education, students need to be introduced about farmers' hard work to fulfill their family needs. Farming is an activity with huge failure potential. Farmers have experienced lots of failures in farming. The causes of the failure could be season or pest attack. However, it does not discourage the farmers to keep farming.

Hard work can be defined as work earnestly to achieve targets. They could use time optimally thus sometimes they do not care about time, distance, and difficulties faced. They have high spirit and work hard to achieve maximum result.

The finding is in line with Pulungan's idea ^[15] indicating hard work, persevere, tenacious, and thorough behavior, i.e.: "(1) work earnestly to seek *halal* fortune, (2) not easily discouraged, (3) complete the work immediately, (4) not easily satisfy if succeed in achieving planned goal, (5) stay diligent to complete the work although it not a preferred work, (6) continue to be responsible for work done, (7) face failure without feeling desperate, (8) careful planning before working, and (9) do the work with strong commitment and happy heart.

Due to the various virtues of hard work attitude, the attitude is important to be accustomed to in the daily life. Through hard work, success in life and after life is expected to be achieved. It is stated by one of informants that farmer life is so hard to obtain the best result thus parent in ancient time symbolizes farming activities with nurturing a child from small until grown up thus they can be useful for life.

Hard work attitude should be manifested in real life by performing something earnestly, *istiqamah* (continuous), and not easily discouraged. Work hard should be done although its starts from small and limited things. Hard work attitude can be done in family, school, and society environment.

4.6 Nationalism value

One of crucial factors in building nationalism is local knowledge. *Molihi* dance shows symbolization of plant

maintenance. *Mewowo* or cutting movement is interpreted as cleaning the Wawonii soil from disturbance. *Memowo* is weeding activity so that soil is in maximum condition to support plant growth. Philosophically, *memowo* movement in *Molihi* dance means nurturing and maintaining soil as a proof of nationalism. According to the community understanding, cleaning and maintaining environment so it will give benefit is one of nationalism manifestation so as to always provide good results for life ^[11].

Nationalism concept refers to citizen awareness on the importance of nation unity. The concept is ideological and it is socialized to every citizen. One of ways in Wawonii ethnic people to show their nationalism for their homeland is through *Molihi* dance. Nationalism concept as an ideology is socialized to the next generation through *Molihi* dance. According to Lestyarini ^[9], nationality bond that has been strongly engraved in the life of Indonesian nation is the personification of nationalism, defending the state, and patriotism. These values are revealed in the following lyrics.

Sarano Wawonii, Bontono Kapa-Kapa

(Our) custom in Wawonii (symbolized by) "Bonto" (Bonto= Regional customary leader) "*Kapa-Kapa*" ^[11].

Molihi dance has a clear meaning that Wawonii ethnic people loves their land so much, thus the dance can be used as a learning media in art and culture subject at school to instill nationalism character value in students.

Nationalism as Indonesian citizen will not grow if the young generation has no ethnocentrism sense, including Wawonii ethnic. Ethnocentrism pride is the root of nationalism that could foster the love and price towards Wawonii Island as part of Indonesian Republic area. Thus togetherness value as citizen naturally grows. The love and pride towards their own area will foster the love and price to Indonesia.

4.7 Unity value

Unity spirit is implied in the initial goals of *Molihi* dance birth and in the following accompanying song lyrics.

Topeampole Gau (2x)

(we put our heart together)

Toperombo pelaro

(we put our heart together)

Kai winangu inia

(we build our region)

Witano wawonii

(Wawonii area)

Naiyo laba ako

(who is lucky)

Kakona Lako ako

(who benefits)

Saiyau Ontade Mia Metutuwai

(if not us brothers) ^[11].

Unity value in Wawonii ethnic is reflected in *Molihi* dance and the noble value has been inherited for generations in Wawonii Island. Therefore, the unity character value should be instilled since in early age systematically and planned through an appropriate learning process. In line with the research result, unity and love values also found in Angkar people in "*Mangandung*" tradition ^[7].

Molihi can be made as local cultural-based learning media to educate the generations of Wawonii ethnic so that they have the unity character. Formation, costume, and movement are reflected in the series of dance performance as a symbol of unity. Without unity among the performers, the dance will have no meaning for the audience and the communities.

Molihi dance performance is a form of unity value-based character education simulation, which is a part of holistic education that promotes nationalism. The dance can be integrated in school curriculum to improve students' character building thus they are able to solve problems occurred through negotiation and mediation ^[11].

5. Closure

Character values containing in *Molihi* dance are religious value, responsibility, social awareness, discipline, hard work, nationalism, and unity spirit. Religious value indicates in the movement that reflects request to God Almighty. It shows that Wawonii ethnic people are religious. Responsibility value in the movement reflects *kolaro*. *Kolaro* means that dancers keep on moving without order since it is their responsibility; therefore, they could be independent and work in group since the dance is performed in group. Lyrics of the accompanying song for *Malihi* dance express social awareness that is principle in the life of Wawonii ethnic people. Therefore, to get together and to meet are things that should be done. Discipline character value is symbolized by movement that teaches the values of life, way of life, and time discipline since children should wake up in the morning to go to the farm and work before the sun is high. Hard work value can be interpreted as working earnestly to achieve targets. They could use time optimally thus sometimes they do not feel tired. They have a high spirit and work hard to achieve better and maximal result. Nationalism character value is symbolized in *mewowo* movement that can be interpreted as maintaining the soil as a proof of nationalism. Cleaning and maintaining environment so it could give benefits is one of nationalism manifestation so it gives better result to life. Unity value illustrated in the formation, costume, and movement reflect the series of dance performance. Without unity between the performers, *Molihi* dance will have no meaning for the audience and communities.

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