

Moral Message of the Pogogutat Motolu' Adi' Tradition and Implications of Character Learning in the Young Generation of Bolaang Mongondow

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Abstract. The aim of this research is to describe the Moral Message of the Pogogutat Motolu Adi' Tradition and the Implications for Character Learning in the Young Generation of Bolaang Mongondow. The method used in this research is a descriptive qualitative method. The data sources for this research are Bolaang Mongondow traditional figures, Bolaang Mongondow cultural figures, Indonesian language teachers and observers. To collect data the techniques used were observation, interviews and documentation. To analyze the data, the methods used are study and data organization, classification and interpretation. The research results show that: 1. The moral messages contained in the pogogutat tradition are: a. Binding people to work together because the essence of humans are social creatures, as social creatures, they need the help of other people in all aspects of their lives. b. Teaching people to live, helping people in their lives, there will be ups and downs, and so on. c. Lighten other people's burdens, d. As a form of loving each other, caring for each other, doing good to each other, reminding each other that people in big cities generally no longer show neighborly life, 2. The implications of the pogogutat tradition in forming the character of the younger generation , especially students in schools, are: The pogogutat tradition can shape attitudes and character work together to help each other, do good to each other, remind each other and love each other.

Key words: *Moral Message, Pogogutat Motolu' Adi' Tradition, Character.*

Introduction

Indonesia is a country that is rich in cultural diversity, such as wayang, batik, traditional musical instruments, dances, regional songs and traditions and so on. Cultural heritage is used

as a reflection of the nation's ancestors which is passed on to the younger generation as time progresses. Because basically character education also helps to prepare children so they can behave and act according to the moral order and ways of behaving that apply in society. Character education must be glocal (global and local). Because skills to discover the values of wisdom and wisdom that are glocal in nature are needed (Koesoema, 2012, p. 101).

Culture is considered as the rules that apply in society. Culture itself is defined as a set of attitudes, values, beliefs and behaviors shared by a group of people which are communicated from one generation to the next through language or some other means of communication (Matsumoto, 2004,: 6). Koentjaraningrat stated that the purpose of culture is to understand the integration of several sciences, each of which studies a problem, especially regarding humans.

It can be concluded that culture is defined as behavior or attitudes that regulate people's life patterns. The cultural value system is the highest and most abstract level of customs. A cultural value system consists of several element units, namely religious values, knowledge values, social values and artistic values as well as moral values.

According to Nurgiyantoro (2013:429) morals are something that the author conveys to readers or listeners through his works and sayings that have meaning. Morals refer to the generally accepted understanding (teachings about) good and bad regarding actions, attitudes, obligations, and so on; morals, manners, and morality.

One of the cultures in Indonesia that has long existed and graced the archipelago is the Mongondow culture which is located in Bolaang Mongondow Regency, North Sulawesi province. Mongondow culture is a culture that has unique characteristics that have a strong philosophical foundation in social life. Mongondow culture has traditions, behavior and attitudes to life that always exist in the social trajectory of the Mongondow community. The richness of Mongondow culture is quite evident from the history of Mongondow culture which has continued for more than a thousand years

The Bolaang Mongondow community, which is predominantly Muslim, is still active in carrying out its traditions and culture even though sometimes these traditions and culture are not in line with the teachings of the Islamic religion. Indeed, there are several traditions and culture of the Bolaang Mongondow people that can be adapted and continue to be adhered to without having to contradict Islamic teachings. One form of muamalah tradition in the Mongondow tribe is the pogogutat (mutual cooperation) tradition. An example of the application of the pogogutat tradition in Bolaang Mongondow is a group of people who are active in working together (mutual cooperation), both within the wider community and in the surrounding environment. Collaboration assistance takes the form of a desire to provide assistance in the form of services or goods in order to make the family celebration a success. Before the activities were carried out, people flocked to deliver aid to the homes of needy families.

The pogogutat tradition is actually a means of working together in the community in the form of distributing labor and material services. However, the pogogutat tradition that exists in Bolaang Mongondow today over time has allegedly seen a shift both in practice and in the values contained within it. The pogogutat tradition, which was previously intended to lighten the burdens of one community on another and was not binding, has in fact partly become a binding obligation among the community. This shift in values in the pogogutat tradition is what triggered researchers to explore it.

Pogogutat itself is a tradition that has quite a deep moral message for every generation in Bolaang Mongondow, such as how it teaches us to work together to help each other and activities that are oriented towards the importance of the value of mutual cooperation. Apart

from that, pogogutat itself has implications for the character learning of the young generation of Bolaang Mongondow at this time.

Based on the description of the problem above, researchers are interested in researching the problem with the title Moral Messages of the Pogogutat Motolu Adi' Tradition and the Implications of Character Learning in the Young Generation of Bolaang Mongondow.

RESEARCH METHODS

The method used in this research is the qualitative descriptive method. This method aims to focus attention on actual problems. The data collected is first compiled, explained and then analyzed. According to Sugiono (2014), the qualitative research method is called a new method, because it has not been popular for a long time, it is called a postpositivistic method because it is based on the philosophy of postpositivism. This method is also called an artistic method, because the research process is more artistic (less patterned), and is called an interpretive method because research data is more concerned with the interpretation of data determined in the field.

This research will be carried out on the Young Generation in Bolaang Mongondow, North Sulawesi.

Research data sources:

1. Bolaang Mongondow Traditional Figure.
2. Cultural practitioner Bolaang Mongondow.
3. Teachers and Education Observers in Bolaang Mongondow.
4. Bolaang Mongondow's Young Generation.

RESEARCH RESULTS AND DISCUSSION

The data for this research was collected through interviews with researchers with Bolaang Mongondow community leaders represented by the people of Moyag Village, East Kotamobagu, Poyowa Kecil Village, South Kotamobagu, Biga Village, North Kotamobagu. The selected inframan is a native and masters the Mongondow culture, especially those related to the Pogogutat tradition, the inframan is > 50 years old.

The questions asked through interviews with community leaders were:

1. When does the Pogogutat tradition come into effect?
2. How is the pogogutat tradition carried out in the family?
3. How does pogogutat differ in the family home from outside the family home?
4. In your opinion, is the Pogogutat tradition at weddings or times of mourning burdensome or not burdensome?
5. In your opinion, does the Pogogutat tradition allow the younger generation to be involved in the future?

The data for this research is speech data resulting from the researcher's interviews with community leaders. Three community leaders were interviewed, each representing their village.

Data I: Poyowa Kecil Village, South Kotamobagu

Source: Mrs. Yanti Ali

1. So for tradition Pogogutat Since when has the one in Poyowa Kecil sub-district been there?

It has existed since 1980, where it has existed since Indonesia became independent And It is carried out by people who have agreed to the tradition of pogogutat or mutual cooperation.

2. How to carry out traditions Pogogutat families in the small Poyo area?

The implementation in Little Poyowa begins with deliberations between families and government deliberations.

3. So is this tradition shared by the whole family or is there a difference between the nuclear family and the extended family?

Depending on the party's wishes, it does not rule out the possibility of being given freedom, but as stated previously, the event is discussed first with extended family members. And usually it is also formed in the form of a social gathering. This method is often used by today's society, namely family gatherings, but for the local community or neighbors it is given freedom and for the nuclear family it will be under what has been determined.

4. In your opinion, is the Pogogutat tradition at weddings or times of mourning burdensome or not burdensome?

In these 2 Pogogutats, neither of them is burdensome, because Pogogutat, apart from being a tradition, Pogogutat also aims to lighten the burden on the host or those celebrating (helping each other), because this tradition is very familiar in Bolaang Mongondow.

5. In your opinion, does the pogogutat tradition allow the younger generation to be involved in the future?

Yes, because it is a tradition that will always be passed down to children and grandchildren, but all of this must have involvement from parents, for example parents go to Pogogutat, the parents themselves try to bring their children when they go to Pogogutat, all of this is from habit, the habit of parents bringing them to the event so the child can get used to it so that he grows up to understand what Pogogutat is.

Data 2: Moyag Village, East Kotamobagu

Source: Mr. Jul Julin Mamonto M.Pd

1. When did the pogogutat tradition in the Moyag village area exist?

According to history in this ancient area, the concept of pogogutat has existed since pre-colonial times. After Indonesia became independent, pogogutat began to be implemented by local communities under the name "Ginalum Gotong Royong" or what is called pogogutat, where this tradition has been implemented by local communities for generations from the era after Indonesia's independence until now.

2. How is the family pogogutat tradition implemented in the Moyag area?

In this case, for example, there is mutual cooperation or pogogutat of a large family that already has leadership. The leadership in question is the leadership of each clan in Moyag, such as the Mamonto, Mokoagow, Mamangkai, Papatungan clans and so on. It consists of several mutual cooperation leaders led by mutual cooperation leaders from the existing clans. So, each clan has its own mutual cooperation leader.

But it does not rule out the possibility that the pogogutat or mutual cooperation carried out by the Mamonto family could also be carried out by the Mokoagow family, etc. due to family ties such as ties in marriage.

3. Is there a difference between pogogutat within the family realm and pogogutat outside the family realm?

In this case there is no difference. Usually at circumcision celebrations or wedding parties there is assistance in the form of basic materials such as money, rice, livestock and so on, but it is important to remember that this is not coercive and imposes a burden on the family or local community, but the assistance given is according to the capabilities of the family and local communities.

Different in realm *pogogutat* In a family gathering, the assistance that must be provided must be in accordance with the agreement at the beginning. Like family A bringing 25kg of rice,

family B bringing a certain amount of rupiah and other agreements. In this realm, the assistance that will be provided must be in accordance with existing agreements.

4. In your opinion, is the Pogogutat tradition at weddings or times of mourning burdensome or not burdensome?

Whether it's burdensome or not depends on one's perception, but in my opinion it's not burdensome, the reason is because we have a custom of reciprocating in Pogogutat, Pogogutat has become a culture that lives side by side with us Mongondow people. The point is that as long as the custom or culture is with us, we can maintain that culture so that we can present our identity.

5. In your opinion, does the Pogogutat tradition allow the younger generation to be involved in the future?

You can, you have to because one of the things is protecting our culture and culture and that also includes preserving culture.

Data: Biga District, North Kotamobagu

Source: Netti Mokoginta

1. Tradition *pogogutat* Since when has the one in the Biga sub-district been there?

I think it's been around since the 1960s because when I was born this pogogutat tradition had been around for a long time and I was born in 1969 so before I was born this tradition had been around for a long time and I know this tradition has been around since colonialism. At the time King Mokodolludut occupied the Bolaang Mongondow kingdom.

2. How is the family pogogutat tradition implemented in Biga sub-district? The implementation depends on the family, there are those who have formed an arisan and also those who still use the same thing as before, namely giving back to each other. So the Pogogutat dibiga tradition is divided as explained previously.

3. So is this tradition shared by the whole family or is there a difference between the nuclear family and the extended family?

There are differences for nuclear families and neighbors. As for which neighbors are already below, that must be accepted by the family carrying out the pogogutat because it is impossible for the family to determine unless the nuclear family has first held a meeting to discuss what can be brought and has been determined and agreed upon. For the social gathering, they have divided what they will bring when one of the members holds a pogogutat.

4. In your opinion, is the Pogogutat tradition at weddings or times of mourning burdensome or not burdensome?

In general, the Pogogutat tradition at wedding parties or times of mourning is not burdensome, especially during times of mourning. Because with Pogogutat, the community can help ease the burden on hosts or families who are grieving. However, on the other hand, the Pogogutat tradition at wedding parties, there are also some people who consider it to be a burden in the future because of their assumption of having to pay it forward.

5. In your opinion, does the Pogogutat tradition allow the younger generation to be involved in the future?

It is permissible and very necessary to involve young people for the sake of continuing traditions that have been passed down from generation to generation from previous parents. And it is also a lesson for the next generation that we, the people of Bolaang Mongondow, have a very good tradition (Pogogutat/mutual help) in social life and that also includes the ideals of the Nation and State.

Based on field results, it is clear that many people do not measure the value or value of items that are given at a celebration. It is not a problem when the items are given to the host of the celebration and returned when the previous giver is about to carry out the celebration. However, the problem was that a resident gave a nominal amount of money to the community holding a celebration and had to be returned the following year with the same nominal amount of money. The pogogutat tradition itself was held because in ancient times the king of Mokodolludut was stricken with an illness that almost caused him to die. Because of that, the king recovered, and the king's servants wanted to hold a salvation ceremony which would be held seven days and seven nights. And because the royal family could not afford the ceremony, the pogogutat tradition was held, namely mutual cooperation, where mutual cooperation means helping one another.

This tradition has 3 values, namely:

1. Mototompiaan which means: raw-baku bae
2. Mototabian means: standard words
3. Bo mototanoban means: raw-baku inga

1) History and Implementation of the Pogogutat Tradition

According to history, the pogogutat tradition was carried out during the time of king Mokodolludut. Once upon a time, King Mokodolludut was stricken with an illness that almost caused the king to die. The king was able to recover from his illness. Therefore, the king's servants wanted to make or carry out a salvation ceremony which would be held for 7 days and 7 nights. Because the royal family could not afford the ceremony, the Pogogutat tradition was held, namely mutual cooperation, namely helping one another.

In the village of Moyag, East Kotamobagu, the pogogutat tradition has been carried out for generations after Indonesia's independence, even though the concept of pogogutat previously existed. It is clear that the desire to work together in mutual cooperation has existed since colonial times. In the small Pogogutat village of South Kotamobagu, pogogutat has existed since Indonesia's independence, namely since 1980. In the Biga sub-district since 1962, colonialism has been shunned and unwanted by the community. The community realizes that everything can be done alone, for example in fighting colonialists, the Indonesian people need cooperation. Cooperation or mutual cooperation has delivered.

The implementation of the pogogutat tradition in Moyag village is formed through large family pogogutat which is a combination of the pogogutat traditions of each clan whose leaders gather and form the large family in question. For example, the Mamonto clan, Mokoagow, Mamangkay, Paputungan and others who form their own pogogutat traditions and their leaders form a larger pogogutat tradition (extended family) so that each clan has its own pogogutat, but it does not rule out the possibility that pogogutat carried out by one clan is also carried out by other clans due to family ties such as ties in marriage. The implementation of pogogutat in Poyowa village begins with deliberations between families and the government. In Biga village, the implementation of the pogogutat tradition depends on the family. There are those who form social gatherings and there are also those who still use the tradition of giving back.

In Moyag village there is no difference between the pogogutat tradition and the family domain and outside the family domain, for example at events celebration or circumcisions and wedding parties, there is assistance in the form of basic materials such as rice, livestock, etc. There is also in the form of money. What should be remembered is that this is not coercive and imposes burdens on the family or local community, the assistance given is in accordance with the parties' abilities. the family or community. In the family domain, namely in the form of a family gathering, the assistance provided must be in accordance with existing agreements. For

example, family A brings 25 kg of rice, family B brings a certain amount of rupiah and other agreements. In this realm, the assistance that will be provided must be in accordance with the agreement. In the village of Poyowa, depending on life, it is possible to be given freedom, but sometimes it is discussed first with extended family members, usually also formed in a family gathering. This method is often used by today's society, namely family gatherings, but local people are also given the freedom to bring whatever they have determined. In Biga sub-district there is a difference between the nuclear family and neighbors, neighbors are given the freedom to bring whatever they want because it is not possible for other families to determine except for the nuclear family which has previously held a meeting to discuss what can be done below and has been determined and agreed upon, this distribution is carried out through a social gathering. They bring it when members hold celebration. It's just that in the pogogutat tradition, many people feel pressure in the tradition, namely experiencing anxiety because the celebration owner imposes an obligation to carry out the pogogutat tradition.

Although the Pogogutat tradition among the Mongondow tribe creates compulsion, anxiety and pressure in the community, the Pogogutat tradition on the other hand can reduce the burden on the community when carrying out celebrations.

2) The Meaning of the Pogogutat Tradition

Pogogutat 'mutual cooperation' is a tradition carried out by almost all Indonesian people with different terms. According to Charles Sander Pierde, every word in the text will be treated as a sign. A sign is something that represents something, the thing in question is a concrete thing that can be captured, something that can be captured in the text (speech data from the interview) is pogogutat 'mutual cooperation', namely a form of cooperation based on community solidarity. In the pogogutat tradition, there is a community of people, relatives, families, and together carrying out an activity, why do people carry out activities in mutual cooperation? The relationship between the word pogogutat 'mutual cooperation' and activities carried out together on the basis of solidarity (similarity) or what is called an object, requires interpretation.

This can be interpreted to mean that there is a cause and effect relationship if the pogogutat is only the result of a cause, the reason is that before the pogogutat is formed and implemented, families who will carry out celebrations or suddenly (unplanned) such as bereavement experience difficulties because the burden must be borne by themselves. family. So, with its individual nature, with the pogogutat tradition, the family feels cared for and lightens the family's burden. Therefore, the pogogutat tradition is full of human values, namely:

1. Bae's standard value is 'doing good to each other'

This means that work carried out together will definitely feel lighter. For those who carry out the celebration, no matter how hard it is to bear, it will feel lighter if it is carried out together. This is the goodness that is meant because we have lightened the burden that must be borne by the bereaved family.

2. The standard value of love is 'loving each other'.

Another thing is that pogogutat has the standard values of love, loving each other, with pogogutat, society, relatives, family and clans can gather together. From gathering activities, bonds of affection will be connected. From little known to getting to know each other, as the saying goes, never know or love. Pogogutat can strengthen ties of affection because from a community consisting of relatives or a clan with several members, frequency Meetings can strengthen the ties of affection between people in a community of the standard values of 'remembering each other'.

3. Inga standard values

The results of interviews with community leaders show that the pogogutat tradition can train people to remember each other. This means that if we have received kindness and affection from family or clan or society, that kindness and affection must be remembered and developed. The trick is that if a family member has been good to us, one day they are struck by a disaster or are holding a celebration, we have to be kind to that person.

3) Moral message

Whether a person's morals are good or bad depends on the values prevailing in society. Values are something good that society aspires to. Values are determined by society and not individuals because sometimes the values held by individuals that are considered correct by the individual are not necessarily correct by society. On the other hand, there are values that are considered correct by society but which individuals consider incorrect.

The moral message in the mogutat tradition is most often found during verbal invitations which are often made by those making a celebration to invite neighbors or traditional leaders in the village. The following are expressions that are often conveyed in invitations.

“Assalamualaikum, akuoi na'a pinotaba' bi. i aki caca bo i ba'ai caca komonia do komintan kon baloi tua, ko i ama caca bo i ina' caca. Aka dia' pa ko hindrance yo ikolom dolom dolom sampe touna' mopulut in oaidan yo mospun pa tua kon noniyungan i aki caca bo ba'ay caca in the framework of mospun kon pbuloyan in adi' nya, Gratitude moanto” (Bolaang Mongondow language)

"Assalamuaikum, I am Aki Caca and Ba'ai Caca, I have given orders to everyone in the house, if there are no obstacles, tomorrow morning until the day after tomorrow after the activities (event) we can gather at Aki Caca and Ba'ai Caca's house in order to prepare for the marriage for their child. . Thank You." (meaning)

In the moral message above, community activities in the Bolaang Mongondow tradition still prioritize common interests and help each other in solving a problem. In conveying the words above, they have an important value and role in good behavior.

Values play an important role in regulating human behavior because through values, good/bad behavior or character will be reflected. According to Steeman (Eka Darmaputera, 1987:65) value is something that gives meaning to life, which provides a reference, starting point and purpose of life. Values are something that is held in high esteem, which can color and animate a person's actions. Values are more than just beliefs, values always involve patterns of thought and action, so there is a very close relationship between values and ethics.

Values are preferences that are reflected in a person's behavior, so that a person will do or not do something depending on the value system he holds. It can be concluded that a person's morals depend on the values that apply in society.

Morals are teachings about good life behavior based on a particular view of life or religion. Morals are human life behavior, which is based on awareness that he is bound by the necessity to achieve good, in accordance with the values and norms that apply in his environment. Bambang Daroeso (1986: 22) formulates the definition of morals in a more comprehensive formal formulation as follows: (1) Morals as a set of ideas about life behavior, with certain basic colors held by a group of people in a certain environment. (2) Morals are teachings about good life behavior based on a certain view of life or religion. (3) Morals as human life behavior, which is based on the awareness that he is bound by the necessity to achieve good, in accordance with the values and norms that apply in his environment.

According to Arni Muhammad (2007:30) Messages are a set of verbal or non-verbal symbols that represent feelings, values, ideas or intentions from a source which are conveyed and can have quite a useful and effective influence, messages can be addressed to one individual to

another individual delivering the message can be done verbally, face to face directly and the content of the message can be in the form of input that can be provided accepted public.

According to Lillie (Budinarsih; 2008) morals are according to the Latin word "mos", in the plural "mores" which means procedures for living according to customs. Meanwhile, according to Suseno in (Budinarsih; 2008) morals are the good and bad of a person's attitude, both as a person and as a citizen public.

Pogogutat has a moral message. The moral message contained in the pogogutat tradition is:

1. Binding communities to work together because human nature is creature social, as creature social, need help from others in all aspects of their life.
2. Teaching people to live, help people in their lives, there will be ups and downs, and so on. Difficult people definitely need help from rich people, rich people definitely need help from other people as a form of comfort, tauiyah, and others. In the same difficult circumstances, the same riches remain need help from others
3. Lighten other people's burdens.

For some people, a disaster that comes may be considered trivial, but for some people this is considered something or a disaster because it was not planned, such as grief, sudden marriage for some reason, therefore if the disaster is considered something that was not planned, the help of other people is really needed. because it can lighten the burden of others.

As a form of mutual love, caring for each other, doing good to each other, reminding each other that people in big cities generally no longer show neighborly life. So it is very individualistic in nature, however mutual cooperation is still demonstrated through clan mutual cooperation, namely in the form of family gatherings.

CONCLUSION

The Pogogutat tradition in Bolaang Mongondow is basically a place to bring residents together to communicate with each other and strengthen the ties of friendship between every resident of Bolaang Mongondow.

The moral message contained in the pogogutat tradition is:

- a. Binding communities to work together because human nature is creature social, as creature social, need help from others in all aspects of their life.
- b. Teaching people to live, help people in their lives, there will be ups and downs, and so on.
- c. Lighten other people's burdens
- d. As a form of mutual love, caring for each other, doing good to each other, reminding each other that people in big cities generally no longer show neighborly life.
- e. Strengthening friendship with every resident of Bolaang Mongondow

Tradition pogogutat in Bolaang Mongondow can have implications for the formation of the character of the younger generation, especially students at school, namely the pogogutat tradition can shape the attitudes and character of working together to help each other, do good to each other, remind each other and love each other

From the results of research conducted on the younger generation in Bolaang Mongondow, researchers can provide suggestions, The study of traditions, both those relating to oral and cultural traditions, needs to be improved because this can foster a sense of brotherhood and love for the local culture and as a means for society to be able to function culture because as social creatures we always need the help of other people.

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CONFLICT OF INTEREST

The authors declare that they have no conflicts of interest.

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