

Educational Values and Local Wisdom in Sangihe Folk Stories and Its Implications in Literature Learning

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Abstract. The aim of this research is1. To describe the educational values in the folk tales "Three Knights of Dagho" and "Gumansalangi Regret" 2. The data analyzed is data from documentation collected from Folklore data.2. Library research, in this case the researcher collects data and reads literature from several book sources, the internet, and so on which are related to the problem being researched so that he can develop research results. The data analysis technique refers to Charles Sanders Pierce's theory based on the triangle theory of meaning which consists of three main elements, namely signs, objects and interpretants..

The research results show: 1. Educational Values in the folklore "Three Castria from Dagho and Gumansalangi Regret" convey various educational values, namely Strength, Strength, Courage, Intelligence, success, calm, order, saving attitude, justice, intelligence, peaceful living helping each other.

These educational values enrich and provide deep insight into the folklore texts that are read. 2. Local wisdom in the folklore "The Three Knights of Dagho and the Gumansalangi Regret" provides various local wisdom, namely: Fire from embers, kulano, giants, catapults, helping each other and assisting each other, and descendants. 3. Applying implications in literature learning, namely provide information related to the acquisition of educational values and local wisdom. enriching views or insight into life as an element related to providing meaning and increasing the value of education and local wisdom itself

Key words: *Education, local wisdom, literature learning.*

Introduction

The culture and traditions of a tribe's people are often reflected through literary works, such as folklore and poetry. Therefore, studies on regional literary works such as folk tales and poetry have been carried out by Kansil, Al Katuuk, Adrah (2015) who researched "The Social Value of Sitaro Sense Madundae Folk Tales from an Educational Perspective". and Saselah, Alkatuuk, Modi, (2015, who researched, "The Cultural Values of Sangihe in the Poetry Collection "Klikitong" by Iverdixon Tinungki.

There are many lessons we can learn from reading literary works, one of which is old literary works. Old literary works are literary works that appeared in the era before the language hall. Old literary works are not documented but are told from generation to generation by speakers of the language. One of them is Examples of old literary works are folk tales.

Folklore is a story told from generation to generation by a language speaker in a region. In the Sangir language there are several examples of folk tales handed down by the Sangir language speakers themselves in the Sangir language. In Sangir folklore there are also educational values, moral, religious values and local wisdom that exist in the cultural traditions of the Sangir tribe. Folklore actually contains many educational values and local wisdom. For this reason, folklore can be provided as a means of conveying messages to society as well as in studying literature and teaching educational values, especially for the younger generation. In ancient times, parents used folklore as a medium to advise and provide education to their children. However, folklore does not develop as rapidly as in ancient times. It is possible that this happens because of very advanced technological developments. The young generation now seems foreign and doesn't seem to want to know about the folklore of their environment, and it's very rare to just listen to stories from their parents.

This is in line with the aim of learning literature, for example learning literature at school is so that students have knowledge of literary forms such as romance, novels, short stories, folk tales, poetry and other forms of literary works, some even argue that the language of literary works is of interest to people simply because its beauty. Maybe everyone will agree that if literary works are only recognized by their form, without paying attention to their benefits, this is just a waste of work, therefore it can be said that reading literary works has two purposes, namely useful and entertaining "Dulce et Utile".

Djojosuroto (2009:3) states that the objectives of learning literature are as follows: (1) Mastering a number of concepts and theoretical insights about literature as a work of art and about research/discussion methodologies for a literary work, both intrinsic and extrinsic; (2) can critically apply theoretical concepts and insights in presenting, appreciating and interpreting literary phenomena as works of art; (3) Integrate the knowledge gained with personal experience in dealing with daily life and their respective professions, now and in the future; (4) reading literature is learning to respect humans and existing human values(education) and local wisdom.

The aim of this research is to describe the educational values in the folk tales "Three Knights of Dagho" and "Gumansalangi Regret"

To find local wisdom in the folk tales "Three Kasatria from Dagho" and "Gumansalangi Regret" To explain the implications of educational values and local wisdom of the folk tale "Three Kasatria from Dagho" and "Gumansalangi Regret" in Literature Learning

Method

The method used in this research is a qualitative method. In this case, we use a semiotic-based content analysis approach based on semiotic theory based on Charles Sanders Pierce's semiotic

theory which introduced the meaning triangle theory or often called the meaning triangle, namely, Sign, Object and Interpretant.

The data sources for this research are Sangihe folktales: 1) Folktale "Three Knights from Dagho" 2) Folktale "Gumansalangi Regret". The object of this research is educational values and local wisdom in folklore "Three Knights of Dagho" and "Gumansalangi Regret"

The data collection technique used in this research is as follows: Document analysis, the data collection technique used in this research is document analysis. The data analyzed is data from documentation collected from Folklore data.

Library research, in this case the researcher collects data and reads literature from several sources, books, the internet, and so on which are related to the problem being researched so that the research results can be developed. To analyze technical data. In the research process, the step taken was selecting folklore texts that relate to educational values and local wisdom.

As for the data analysis technique refers to Charles Sanders Pierce's theory based on the triangle theory of meaning which consists of three main elements, namely signs, objects and interpretants.

Results

1. Educational Value and Local Wisdom of the Folklore "Three Knights of Dagho"

The educational value contained in the folktale text "Three Knights of Dagho"

a. Giving Encouragement, Success

giving encouragement means encouraging someone to keep moving forward and can provide great positive value for someone and can increase someone's self-confidence and enthusiasm for life, and success is a condition where someone is able to achieve the goals they have set.

"From afar there was the roar of two armies fighting. The sound of arrows continued to be heard. Occasionally there was a flash of fire from the embers, the typical swords of the Dagho people, clashing. The faint sounds of people being hit by arrows and embers could be heard. The neighs of the horses responded to each other, accompanying the galloping of their steps. Both armies continued to press forward."

"Come on, keep going!" Angsualika shouted from above horse.

"Surround from the left and right!" shouted Wangkoang in the front row.

"Do not stop! "We're almost winning," Wahede continued to encourage his troops.

"Troops under the leadership of Angsualika, Wangkoang and Wahede continued to attack the raider troops. After fighting for a day and night, the troops led by the three brothers succeeded in expelling the robbers from Mindanau Island."

In the sentence above, the signs show that Angsualika, Wangkoang, and Wahede were the figures who succeeded in driving away the robbers from Mindanau Island after fighting for a day and a night. The sentence above shows the value of education from Angsualika, Wangkoang, and Wahede who have struggled until they succeeded. The local wisdom contained in the sentence "Once in a while there is a flash of fire from the coals, the typical sword of the Dagho people means that the typical sword of the Dagho people is the Bara Sword which emits fire friction which is used by the people."



b. Might, Courage, Intelligence

Strength can refer to physical strength, it can include personal qualities or characteristics that make someone or something appear strong and powerful. Courage is the trait or quality of a person who is brave or has the courage to face fears, risks or challenges. Intelligence refers to a person's abilities or skills in a particular field, which can include aspects such as technical expertise, creativity, or a person's mastery.

"Yes, Dagho Country in the Sangihe Islands is often visited by gangs of robbers from Mindanau Island, Southern Philippines. Luckily, they had three kulano—the name for knights—brothers, namely Angsualika, Wangkoang, and Wahede. Angsuanglika's strength, Wangkoang's courage, and Wahede's cleverness in organizing war tactics became an extraordinary strength."

OnThe sentence above the sign shows that Angsuanglika is a mighty figure, Wangkoang is a brave figure, and Wahede is a clever figure. And this sentence contains educational values. The object contained in the sentence above is Dagho Country in the Sangihe Islands. The local wisdom in the sentence above refers to the three Ksatria (Kulano).

c. Excess

excess is something that is above or beyond the ordinary or necessary, often referring to a positive quality or quantity.

“Angsuanglika, Wangkoang, and Wahede are three brothers. They have advantages that other people don't have. The eldest, Angsuanglika, was a giant. It is said that his tall, stocky and muscular body was inherited from his father, who was also a giant. Angsuanglika's mainstay weapon is embers. He had an army consisting of giants. His younger brother, Wangkoang, was a brave knight. Even though his body is not as tall or as big as his older brother, Wangkoang's bravery on the battlefield is beyond doubt. Wangkoang is good at using various weapons, both embers and arrows. The youngest, Wahede, is an expert in planning war tactics. Through his intelligence, many enemies were trapped in war and lost. He is also good at creating new types of weapons.”

In the sentence above, the sign shows that the three brothers have advantages that other people do not have. And this sentence has educational values, namely a person's strengths. Local wisdom which in the sentence above refers to the eldest,

Angsuanglika, is a giant. It is said that his tall, stocky and muscular body was inherited from his father, who was also a man. giant.

d. Calm

Calm means a state of tranquility which refers to a peaceful state of mind or mood, without significant anxiety or disturbance. Can also refer to a situation or environment that does not experience turmoil or chaos.

"Life in Dagho is now calm again. The people of the land began to work again. There are those who work in the fields, there are those who hunt, and there are also those who fish in the sea."

In the sentence above there is a sign that shows that life in Dagho is now calm again. This sentence contains educational values because human hands are really needed. The object in the sentence above is Population.

e. Order

Orders can refer to instructions or instructions given to carry out certain actions or work.

"We have to use reason. Don't attack carelessly. Make sure our shots hit the target right. We aim the catapult containing large stones at the lowlands. Try to hit the giants. Catapults using small stones should attack boats at sea. "Make sure it hits the hull of the boat so it leaks and sinks," Wahede ordered his troops. His troops who were already standing by in the cave were seen nodding in understanding.

In the sentence above which shows Wahede's order to his troops, it means that Wahede gave the order for his troops to attack and the educational values contained in it are orders because orders must be carried out. The local wisdom contained in the sentence above is the catapult used in modern times. The objects in the sentence above are boats.

f. Save

to save means to free oneself from disaster

"From a distance it seemed that several giants had reached the top of the mountain. They immediately took several boulders and covered them in the caves inhabited by Wahede's troops. As a result, part of Wahede's troops were buried in caves. However, some were still able to save themselves by taking cover behind the mountains. They attacked again from behind the mountain."

In the sentence above, the sign containing educational values, namely Rescue, means that some of the Wahede Troops were able to save themselves by taking cover behind a mountain or being able to defend themselves. The objects contained in the sentence above are rocks, caves and mountains.

h. Justice, Clever

Justice is a principle or concept related to providing fair and equal rights or treatment to all individuals, regardless of differences such as ethnicity, religion, gender or social status.

"Yes, In my opinion, we should just divide this country into three. Each of us should get the lowlands, the sea, and the mountains. "That's only fair, Brother," suggested Wahede. "However, how to divide it?" interrupted Angsuanglika.

"That's an easy matter. The important thing is that you both agree. "If you both agree, I'll share," answered Wahede.

"Yes, I agree. "We know that among the three of us, Wahede's sister is the smartest," said Wangkoang.

"Ah, Brother, don't praise yourself too much. "What is clear is that my distribution results will definitely be fair," said Wahede.

In the sentence above, the educational values contained are fair, as Wahede told his two brothers to distribute territory wisely. Apart from that, he is also a clever man and has been recognized by his two brothers. The objects contained in the sentence above are lowlands, sea and mountains.

i. Peace and Mutual Help

Make peace. Mutual aid means helping each other or providing mutual assistance and support. Mutual aid refers to the act of providing assistance or support between two or more parties.

"Based on the territorial division drawing, each of the three brothers received a share of the mountains, lowlands and sea. Now Angsuanglika is a kulano and king based in Dagho. Wangkoang settled and became king in Tanjung Hego, while Wahede became king with the center of his kingdom in the Dampaeng highlands. The three kingdoms now live side by side peacefully and help each other if one gets into trouble".

In the sentence above, the educational values contained in it are peace and helping each other as is done by these three Knights who continue to live side by side.

2. Educational Values and Local Wisdom "Gumansalangi Regret"

The Value of Education and Local Wisdom in the folklore "Gumansalangi Regret

a. Fair, peaceful and prosperous

Fair has a meaning related to fairness or fair and impartial treatment. Prosperous refers to a state of well-being, well-being, or prosperity, both materially and spiritually.

"Long ago in Kotabaru, a country on Mindanau Island, Southern Philippines, there lived a king who ruled fairly. This country is peaceful and prosperous. The king had a son named Gumansalangi. Gumansalangi often causes trouble, disturbing the people of the country".

The sentence above shows a king who rules fairly, and the country ruled by that king is a peaceful and prosperous country. The educational values contained therein are fair, peaceful and prosperous. The object contained in the sentence above is a country on Mindanau Island, Southern Philippines.

b. Wise

Wisdom is the right attitude in responding to every situation and event so that justice, sovereignty and clarity of heart radiate.

"Acceptlove, Sire. My lord is truly very wise. "Servant, please take your leave," answered the merchant while worshiping. A moment later the King summoned one of his ministers.

The sentence above shows that the King was wise because he wanted to compensate for the losses of the trader who had been messed up by Prince Gumansalangi. The educational values contained in it are wisdom.

c. Advice

Advice is advice or instructions given to provide guidance or guidance to someone in dealing with a situation or making a decision.

"Correct, Your Majesty. I also often receive similar reports. Not long ago, I also received a report that Prince Gumansalangi went on a rampage at a gambling place. However, sorry sire. Has Your Majesty tried to advise him?"

"Yes, I have advised him several times. In fact, I often hit him. However, he did not listen to my advice. He thought my words were just passing wind. Uncle, I'm sad thinking about my son. I'm worried about his future. Do you have any suggestions, Uncle, what should I do with my son?" asked the King.

The sentence above shows that the King who had given advice reminded him to reprimand the Prince but the Prince did not heed it or did not listen to his father's advice.

d. Greatness

Greatness is the achievement of success. The reason is, a successful person is definitely a great person because he shows his abilities to the maximum.

"Let my son be trapped in the forest. He must be able to find his own food and drink. Let him feel how hard it is to find food. There he can prove his greatness and arrogance. Is he really that great? "I hope he will realize his mistake," whispered the King's heart.

The sentence above shows whether the Prince could prove his greatness if he had lived alone in the Forest and the King, his father, hoped that Prince Gumansalangi would realize the mistake he had made to the Traders. The object in the sentence above is forest.

e. Beauty

Beauty is defined as a condition that is pleasing to the eye, beautiful, good, correct or beautiful.

"This lake is so beautiful," whispered Gumansalangi's heart as his eyes never got bored of staring at the beauty of the lake. However, his anxiety and fear have not disappeared. He was still watching left and right.

"The creator of this lake must be great. I couldn't possibly create a lake as beautiful as this."

The sentence above shows that the beauty of the lake makes Gumansalangi not get bored of looking at the lake, thanks to the beauty of the lake, Gumansalangi's fear and anxiety disappear a little. And Gumansalangi admitted that the creator of the lake must have been a great person and Gumansalangi realized that he could not create a lake as beautiful as this. The educational values that can be found are beauty. Beauty is also included in local wisdom that we must protect. The object contained in the sentence above is the lake.

f. Aware

Awareness is the ability to understand thoughts, feelings, and self-evaluation.

"Gumansalangi finally realized. His heart was moved. He regrets all his bad actions. Imagined in his eyes when he ordered his guards to burn down the cloth merchant's shop. He's really sorry. He wailed incessantly."

"Sang Hyang, forgive me. All this time I have been arrogant. I feel the greatest. It turns

out that my greatness is nothing compared to Sang Hyang, the creator of this universe. Forgive me. Now I am aware. "I promise that I will never be arrogant again," lamented Gumansalangi heartbreakingly.

The sentence above shows the values of education, namely that Gumansalangi is truly aware and regrets all his bad actions. Gumansalangi was really sorry and even wailed without any resolution. Finally, Gumansalangi admitted his mistake to Sang Hyang and promised not to be arrogant anymore.

g. Repentance

Repentance is the activity of reviewing or reviewing actions that have been done or regretting actions in the past, accompanied by a commitment to change for the better.

"Hi, young man. I accept your repentance. Get back on the right path. Don't feel great because above you there is a creator who is greater than you. "Stay here," said Sang Hyang.

In the sentence above, the educational values obtained are that Sang Hyang accepted repentance from Gumansalangi and reminded him to return to the right path, don't feel great because above you there is a creator who is greater than you.

h. Willing to sacrifice, help

Willingness to sacrifice is the attitude and behavior of someone who is able and willing to sacrifice something for the benefit of other people, society, nation or state.

"Not after a long time Sang Hyang returned to heaven. Upon arrival in heaven, his daughters were asked who would be willing to sacrifice to help a poor king's son.

"Hi, my daughters, which one of you is willing to help a human who lives alone in the middle of the forest? The man was the son of a king who was in exile. Are any of you willing to help him by becoming his wife?" Sang Hyang asked.

In the sentence above which shows the values of education, it can be seen from Sang Hyang asking his daughters who would be willing to sacrifice to help the King's Son become his wife. The object found in the sentence above is the middle of the forest.

i. Obedient to parents

Obedience to parents is a value valued in many cultures. Respect for parents can create healthy and harmonious relationships in the family.

"Good my daughter, you are indeed a daughter who obeys her parents. "You are always willing to help other people," said Sang Hyang, praising her daughter.

On the appointed day Kondawulaeng descended into the world. He fell in the forest where Gumansalangi was exiled. Kondawulaeng disguised himself as someone with a lung disease. Gumansalangi, who was sitting in the middle of the forest, suddenly smelled a very nose-piercing odor.

In the sentence above, obedience to parents is an educational value that can be seen from a daughter who is willing to help Gumansalangi. The local wisdom contained in the sentence above is Kondawulaeng

j. Helpful, Patient

Helping means providing assistance or support in a certain context. Patience means patience, namely the ability to restrain oneself or remain calm in the face of difficulties, trials

or difficult situations without losing control or experiencing negative emotions.

"What's this smell? It's so strong. "Okay, I'll follow where the smell comes from," whispered Gumansalangi's heart. He followed the origin of the smell. It turned out that the smell came from a sick woman. However, Gumansalangi did not feel disgusted, instead he invited the woman to live with him. Kondawulaeng rejected the invitation. It doesn't feel right for him to live with someone who is healthy and fit. Since the king's son kept asking him, he finally accepted him with great emotion. Driven by the desire to help people in distress, Gumansalangi cared for the woman painstakingly and patiently. He didn't feel the least bit disgusted even though the woman gave off a bad smell. After several days Gumansalangi looked after the woman, suddenly the woman disappeared. It turned out that the woman had returned to heaven to convey the news to Sang Hyang that the exiled king's son had indeed behaved naturally and was a knight.

In the sentence above we can see the educational values contained in Kondawulaeng's attitude of wanting to help people who are in trouble, but Kondawulaeng also received good treatment from Gumansalangi where Gumansalangi patiently cared for Kondawulaeng who had a lung disease.

k. Virtuous

A virtuous person is a person who has noble characteristics in his life, so that others can emulate him.

"Sang Hyang doesn't feel any doubt anymore. He felt confident that Gumansalangi had returned as a chivalrous and virtuous king's son. "Therefore, Sang Hyang conveyed his mandate to his daughter Kondawulaeng to return to the world to accompany Gumansalangi as his wife."

The sign in the sentence above that shows the values of education can be seen from the character of Gumansalangi who turns into a knight and is virtuous. Where Sang Hyang truly believes that Gumansalangi has completely repented and that Kondawulaeng has the right to accompany Gumansalangi as his wife. The local wisdom contained is the nature of Kasatria.

l. Order

An order is a sentence that contains an order for someone else to do something that we want.

"Never mind, that's my job. This is also in accordance with Sang Hyang's orders. I am obliged to help the prince who is in exile because Prince Gumansalangi has repented and regrets all his mistakes. The prince has now become a virtuous knight. "Therefore, I am willing to become the prince's wife and life partner," said Princess Kondawulaeng with a smile.

In the sentence above which shows the values of education, it can be seen from Kondawulaeng's attitude of obeying Sang Hyang's orders, namely that Kondawulaeng must be obliged to help the prince who is being exiled because the prince has now repented and regrets all his mistakes. And Kondawulaeng told Gumansalangi that she was willing to become the prince's wife and life partner as Sang Hyang had ordered her to do.

m. A happy life

Living happily means having thoughts or feelings that are characterized by

contentment. Be grateful and be sincere in everything and live happily every day with the people you love.

“Finally, Gumansalangi and Putri Kondawulaeng became husband and wife. They live happily. Not long afterward, Prince Bawangunlare came down from heaven and disguised himself as a magical snake. Start your Kondangwulaeng and Gumansalangi journey by riding a magic snake. Their journey began by circling Kotabatu three times in a row at midnight. This incident shocked the residents of Kotabatu because the light of the snake beads was sparkling in the dark of night. The elders reassured the residents. They said that the magic snake was the vehicle of the gods from heaven.

In the sentence above, what is a sign of educational values is that Gumansalangi and Kondawulaeng become husband and wife and they live happily. Local wisdom that can be seen from the sentence above is that the sacred snake is believed by them to be the vehicle of the gods from heaven.

n. Descendants

Heredity refers to an individual's genetic factors

“King Wajin Mandelu and his wife were blessed with two sons. The eldest was named Melintangnusa and the youngest was named Melikunusa. Melintangnusa left for the north to his parents' homeland in the Southern Philippines. There he married Sangianghiabe, Princess Kulano Tugis. Meanwhile, Melikunusa wandered south until he arrived at Bolang Mongondow. He married Menongsangiang, Princess Bolang Mongondow. "That's how Gumansalangi's descendants reached Maampo who then gave birth to new kings in the Sangihe Talaud Islands."

In the sentence above, the local wisdom is the descendants of Prince Gumansalangi.

Discussion

The Sangihe Folktale "Three Knights from Dagho" is a story compiled from the story collection "Three Kulano from Dagho". This story is a folk tale in Sangihe and Talaud Districts, North Sulawesi. This story tells of the challenges of three brothers, namely Angsualika, Wangkoang, and Wahede, who succeeded in driving away robbers from Mindanau.

“Troops under the leadership of Angsualika, Wangkoang and Wahede continued to attack the raider troops. After fighting for a day and night, the troops led by the three brothers succeeded in expelling the robbers from Mindanau Island.”

In the folklore "Three Knights of Dagho" they have three kulano—the name for knights—brothers, namely Angsualika, Wangkoang, and Wahede. Angsualika's strength, Wangkoang's courage, and Wahede's cleverness in organizing war tactics became extraordinary strengths. Angsualika, Wangkoang, and Wahede are three brothers. They have advantages that other people don't have. But one day they all want to be king in Dagho and to prove which of us deserves to be king what if our troops face each other, fight each other. Whoever wins will become king. What do you think? And there was a war between these three brothers but their prowess clashed between them so that no one won and no one lost.

Gumansalangi's Regret is the story of a Prince who failed but was an arrogant figure who, through his arrogance, was exiled to an inappropriate place, namely the forest. But

when the prince lived in the forest alone he realized that he was no greater than the Creator and in the end there was Princess Kondawulaeng who was sent by the Khyang to be his companion forever.

The implications of educational values and local wisdom from the folk tale "The Three Knights of Dagho and the Regret of Gumansalangi" in Literature Learning are:

Understanding the folklore that is read by providing insight into the attitudes in the stories presented and the speech contained in the folklore means that students can understand individual characteristics, including success and advantages obtained. Literary learning which really emphasizes the formation of students' character is implied by the value of education in the folk tale "The Three Knights of Dagho and the Gumansalangi Regret" teaches students to have an attitude that continues to fight, has enthusiasm, obeys orders, has a fair attitude, is clever, wants to make peace, is mutual, helpful, wise heart, listening to advice, willing to sacrifice, and many more.

Conclusion

1. Educational Values in the folklore "Three Kastria from Dagho and Gumansalangi Regret" brings various educational values, namely Strength, Strength, Courage, Intelligence, success, calm, command, saving attitude, justice, intelligence, living peacefully with each other help.

These educational values enrich and provide deep insight into the folklore texts that are read.

2. Local wisdom in the folklore "The Three Knights of Dagho and the Gumansalangi Regret" provides various local wisdom, namely: Fire from embers, kulano, giants, catapults, helping each other and assisting each other, and descendants.

3. Applying implications in literature learning, namely provide information related to the acquisition of educational values and local wisdom. enriching views or insight into life as an element related to providing meaning and increasing the value of education and local wisdom itself.

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