

Cultural Value in *Mowindahako* Ritual Speeches of *Tolaki Mekongga* Ethnic Group in Kolaka, Indonesia

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Abstract—This paper was intended to discover and describe the cultural forms and values in the *mowindahako* ritual of the *Tolaki Mekongga* ethnic group in Kolaka, Southeast Sulawesi, Indonesia. The research used qualitative descriptive methods. The research data was obtained from the utterances spoken by the Tolaki people, namely the traditional figure/spokesperson during the traditional procession. The research results show that *mowindahako* is full of cultural values that are very important to know, understand and use as a guide in the internal lives of its proponents. These values include responsibility, mutual respect, mutual acceptance, brotherhood, safety, moral ethics and courtesy, and educational value.

Index Terms—cultural values, *mowindahako* ritual, Tolaki Mekongga

I. INTRODUCTION

Indonesian society, with its cultural, ethnic, religious and linguistic diversity, certainly also has a variety of rituals. Various rituals and traditions carried out by communities or groups in Indonesia indicate that the Indonesian nation has cultural treasures that exist within society and are passed down from generation to generation (Arafah & Kaharuddin, 2019; Halil et al., 2024). Rituals are part of the local genius wealth of Indonesian society, a whole of values that build life within the community. The ritual representation that can be said to be a form of culture of an ethnic group is the ethnic local culture system itself. In this regard, rituals may be seen as specific and observable behavioural modes exhibited by all known societies, which are then identified as a way to define or describe human beings and their cultures (Sunyoto et al., 2022; Hasyim & Arafah, 2023b). Sirtha (2003) in Taalami (2009, p. 2) stated that in the local cultural system, there are orders of values, rules or norms, customs, knowledge systems, insights and belief systems that regulate the lives of the ethnic members or tribal groups as part of identity based on the cosmological view.

Sibarani (2012, p. 65) stated that cultural traditions provide essential value for their proponents. The aim is to remember the past, understand the present and prepare oneself for the future. In other words, positive values from the past are maintained and implemented in the present to prepare a generation with good character for the future. Good character is not only needed to behave in today's society but is also needed in designing technology needs for a future society, which may affect the production of positive technology design (Kaharuddin, 2022; Usman et al., 2024; Kaharuddin et al., 2024). Therefore, helping the young generation to increase their concern about cultural heritage is essential to implant good values from the past to be transferred for today and future life in the real and the virtual world (Arifin et al., 2022; Arafah et al., 2023). It causes cultural traditions to continue to develop along with the times. Cultural development is possible with the times. This cultural dynamism is affected by human beings as creators, and it may play a significant role in the way humans choose to live, shape their behaviours and relationships and have a substantial effect on their overall sense of well-being (Kaharuddin et al., 2021; Arafah et al., 2024).

Language works as simple as stating something based on the meaning that the utterers understand (Hasjim et al., 2020). Furthermore, language as a sign system is used not only to communicate and express thoughts but also to affirm one's identity and culture (Kuswanti et al., 2023; Takwa et al., 2024). The human mind, as a world of ideas, is affected by the

social and cultural environment. The environmental characteristics are reflected in a language system (Takwa et al., 2022). Language is only meaningful when it is observed by its context and governed by a culture that undergoes social life (Arafah et al., 2023; Arafah et al., 2020). In that case, language can be expressed effectively with its artistic value (Baa et al., 2023). As a result, an effective talk exchange occurs between speaker and listener without causing any misinterpretation that is hard to understand (Yulianti et al., 2022; Iksora et al., 2022; Asriyanti et al., 2022).

In order to understand more about how language and culture connect, literary work can be the medium. Literary work describes reality and social facts using language as a communication tool (Afiah et al., 2022; Asri et al., 2023). Using language in literary work closely relates to the cultural background (Yudith et al., 2023; Arafah et al., 2025). Since an author puts his thoughts, behaviours, and manners through his work, a social condition of an era or area can be depicted (Fadillah et al., 2022). Portraits of social conditions in real life can be found in literary work, such as the environment and nature conditions (Arafah et al., 2021; Manugeran et al., 2023; Siwi et al., 2022), psychological disorders (Arafah et al., 2023; Purwaningsih et al., 2020), past events (Mutmainnah et al., 2022), and many more.

Studying culture and language through literary work will increase people's awareness of the importance of cultural value (Sunardi et al., 2018). Cultural background positively impacts people as it can improve them to be better people to achieve good motivation in life or improve their vocational skills while reading a literary work (Arafah et al., 2020; Arnawa & Arafah, 2023). Furthermore, it is essential to be serious and disciplined in learning to achieve the goal (Kaharuddin et al., 2023; Kaharuddin et al., 2017). The most common reason that affects the culture is the advance of technology (Arafah & Hasyim, 2019). As we live in a digital age, the impact of the internet is still expanding (Hasyim & Arafah, 2023a; Arafah & Hasyim, 2023a). Technology can still be beneficial depending on how users use it (Suhadi et al., 2022). In the educational field, learning materials are now provided online, which can help students improve their skills in digital literacy (Anggrawan et al., 2019; Arafah & Hasyim, 2023b; Arafah et al., 2023). Ultimately, education helps students shape their character and moral behaviour based on cultural values (Mokoginta & Arafah, 2022).

Language conveys the meaning of specific signs or symbols from an environment, which can serve as a strong marker of social identity (Hasyim et al., 2020; Yudith et al., 2024). In traditional ritual activities, language is a means of verbal communication, an element of culture. The use of ritual language in wedding ceremonies as one of the traditions is still relevant to the needs of the proponent community and a manifestation of the human ability to adapt to nature or the environment actively. Moreover, as part of culture, rituals contain cultural values, and the cultural values contained in ritual speech must be understood through in-depth study.

The use of spoken language can explore cultural behaviour in a society. Therefore, language mirrors culture in a variety of ways. The types of vocabulary spoken in a language provide us with an understanding of the cultural practices and values of a particular type of community (Ismail et al., 2020; Kaharuddin et al., 2022; Mardiana et al., 2023). The Tolaki Mekongga ethnic community in Kolaka, when carrying out traditional rituals, always uses distinctive and unique language. One of the traditional rituals is the *mowindahako* ritual, a traditional completion process ritual in the marriage ceremony of the Tolaki Mekongga ethnic group (Takwa et al., 2022; Takwa et al., 2024). In principle, this ritual is a series of activities carried out by the man after going through various stages, from the marriage proposal to the wedding ceremony.

In implementing the customary application (dowry payment), the two traditional spokespersons, namely the male spokesperson (*tolea*) and the female spokesperson (*pabitara*), conduct a direct dialogue. The words spoken by the two traditional spokespeople contain exciting expressions. The specifics of the culture are depicted through the utterances expressed by the spokespeople.

Based on the background description above, the problem in this article is what are the forms and cultural values contained in the *mowindahako* traditional rituals of the Tolaki Mekongga Kolaka ethnic group? The answer to this question is the purpose of this article, namely to discover and describe the cultural values contained in these traditional rituals.

II. RESEARCH METHODOLOGY

This research is qualitative descriptive research. Descriptive research describes a phenomenon using scientific procedures to answer actual problems by observing and providing explanations without modifying the problems as variables in the research (Abidin & Kaharuddin, 2021). Qualitative research methods are carried out naturally, requiring researchers to interact closely with research subjects (Sugiyono, 2018, p. 48). The process and meaning (subject perspective) are more emphasized in qualitative research. The linguistic data is the oral speech of the *mowindahako* ritual as primary data, obtained by observation, recording, note-taking, interviews and documentation techniques. The informants in this research are Biudinal, 65 years old, living in Sabilambo Village, Kolaka District, and Amrin Bana, 50, living in Lalombaa Village, Kolaka District. The recorded data is then transcribed and translated into Indonesian. The final step is to analyze the *mowindahako* ritual speech based on the values contained in it (Takwa, 2014).

The theory used in this research is cultural-linguistic. The cultural values contained in the *mowindahako* ritual speech in the Tolaki Mekongga Kolaka community can be revealed through linguistic theory. The aim is to identify and describe the cultural values of the native language speakers implicit in the verbal utterances or expressions of indigenous language speakers.

III. DISCUSSION

This section discusses theories about the topic studied, namely cultural values in traditional rituals. In this case, the cultural-linguistic theory reveals the cultural values of the *mowindahako* ritual speech in the Tolaki Mekongga community, Kolaka. The aim is to precisely identify and describe the content of cultural values implicit in people's cultural behaviour, especially in carrying out traditional rituals with distinctive and unique language expressed in these rituals.

Several cultural linguistic references explain the concept of cultural behaviour, which describes the value system by utilizing the context of the event. Values, including cultural values, become the guidelines adhered to by every member of society, especially in attitudes and behaviour, and are also a benchmark for assessing and observing how individuals and groups act and behave. So, the value system is the standard norm in the people's social life in Tolaki Mekongga, Kolaka.

In connection with the study of cultural values, Sumardjo in Oktavianus (2006, p. 117) explains that Indonesian philosophy, including cultural values, is depicted and expressed in proverbs, traditional houses, traditional ceremonies, old myths, variety of decorative clothing, forms of dance, music, weapons, and system of social/society rules they adhere to. Proverbs are a medium for displaying cultural meanings which contain values. Language categorizes cultural reality (Duranti, 1997, p. 25; Foley, 1997, p. 16). language has a classification system that can be used to explore cultural practices in a society. Cultural models can be raised explicitly through Bonviallain's expression in Oktavianus (2006, p. 117). The cultural models in question include perceptions, attitudes, behaviour, ethics and morals.

The use of language in social life, as in other sociocultural contexts, is not only to express the thoughts and feelings of the speakers but also has a specific purpose according to the situation background of the context. Alisjahbana (1997, p. 117) explains that if the interaction of language and culture is examined, language manifests the thoughts and feelings as a form of the human mind. Because language is a manifestation of the human mind, language is not merely a grammatical structure that only contains sound, word and sentence aspects, but language is a reflection of culture. The use of language as a cultural event involves several components, the most important of which are the participants (actors/people), specific cultural settings or backgrounds, location, channels, language norms, gender, speech goals, and, of course, institutions and institutions as vehicles or the place where the speech works (Bouman & Sherzer, 1974) in Alisjahbana (1997, p. 68).

Koentjaraningrat (1984, p. 25) explains that cultural values are the first level of ideal customary culture in conceptions of the most valuable ideas or things in people's lives. Therefore, a value system usually functions as the highest guideline for other human behaviour at a more concrete level, such as special rules, laws and norms, which are also guided by the cultural value system.

A cultural value system consists of concepts that live and grow in people's minds. These concepts are closely related to the principles they consider great value. Society is seen as a complex social organization consisting of values, norms, institutions and rules for realizing behaviour, which is jointly owned by the members of the society concerned. Cultural values are deeply conceptual elements of human beings, including emotions, feelings, and beliefs. Thus, the cultural values in society take precedence over other values because they can be used as a frame of reference for behaviour. Cultural values have levels of specific and general rule values. All of these levels automatically form a complex cultural value system.

Koentjaraningrat (1993, pp. 31-32) stated that cultural values are the highest life guide for human behaviour. This cultural value system is pervasive and rooted in a society's soul, making it difficult to change quickly. Meaning is a link between elements in a language; meaning becomes the essence of language study. So, language, including the *mowindahako* ritual in the Tolaki Mekongga Kolaka ethnic group, is considered an identity with meaning. Cultural values are abstract and serve as guidelines for speech and culture based on principles of behaviour. Value is not in the form of objects or elements of objects but rather the sound properties and qualities of particular objects.

Sibarani (2012, p. 61) said that local wisdom can be understood as cultural values, traditional ideas, and local knowledge full of wisdom, good values, and virtues that community members possess when organizing their social lives. Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions generated from generation to generation and used to organize the social life of society in all areas of life. Local wisdom is a cultural value that can be utilized to organize people's lives wisely and judiciously.

Conceptually, local wisdom in the ritual speech of *Mowindahako* of the Mekongga ethnic group is the wisdom of the local community, which relies on the philosophy of traditionally institutionalized values, ethics, ways and behaviour. Local wisdom in speech is a value that is considered excellent and accurate and can survive for a long time. The cultural values and norms applied in organizing people's lives and believed to be true in the social environment become the reference in everyday behaviour. These cultural values and norms are not only guidelines but also a means of control in the social life of the owner or adherent.

Language becomes a means of expressing ideas and feelings and is a verbal expression typical of relative cultural values. Kramsch's (1998, p. 3) opinion in Pekuwali (2019, p. 70) is that when language is used in a communication context, it is intertwined with culture in a complex way, namely (1) language expresses cultural reality, (2) language embodies cultural reality, and (3) language signifies or symbolizes the cultural reality of its speakers. It can then be concluded. Therefore, language and culture are closely related to each other to build the thought and behaviour patterns of a group of people or ethnic groups.

To understand the meaning and message contained in *mowindahako* ritual speech, an in-depth study is carried out as a form of appreciation. The *mowindahako* ritual is not just a traditional wedding ceremony speech but is also a

communication of giving advice. Understanding these values can strengthen a sense of tolerance towards diversity of customs. A *mowindahako* ritual is a form of interaction between the groom's family, represented by a male speaker or spokesperson (*tolea*), and the bride's family, represented by a female speaker or spokesperson (*pabitara*). This interaction includes conveying cultural values essential in building kinship relationships and a household, especially for husband-and-wife couples. These values help develop attitudes and behaviour and are crucial for everyone attending the event to understand. These values include developing responsibility, understanding each other's strengths and weaknesses, mutual respect, brotherhood, safety, moral ethics and manners, social education, cooperation, deliberation, consensus and solidarity. Thus, the *mowindahako* ritual contains local wisdom values, including community wisdom in resolving various problems, community wisdom in obeying mutually agreed provisions and rules, and community wisdom in maintaining harmony in life and relationships, especially in the internal life of the supporting community.

Cultural Values in *Mowindahako* Ritual

1. Responsibility

A household must always be based on good intentions to create harmony and peace in household life as a manifestation of responsibility. Apart from changing the new status of the bride and groom, the parents of the bride and groom also have the responsibility to take care of the process of implementing customary provisions. This is intended to create a solid and essential bond, kinship and brotherhood between the two prominent families, the process of which takes place through marriage. The process of realizing this responsibility can be seen in the following quote.

- (1) "*Tudu ipohae kalo saranggui komonggoruo iraimiu iwaimiu*" (We have come to present the traditional attributes of Tolaki Mekongga greatness).
- (2) "*Nopaweakutoolala ronga palalo mano kupahaia kutoarika*" (With the intention of asking permission).
- (3) "*Noinggito laa motuongge pepuleno*" (Hopefully this can lead to a solution).
- (4) "*Leto anolaa tudu sara mbeparalunga*" (So the long-awaited custom came true).
- (5) "*Pongoninggu arike inggomiu*" (According to the request submitted to you).
- (6) "*Laa pinoko owasenggu puupeana mbupahonowulele inetuia*" (We respect the bride's family).
- (7) "*Laa tudu mombakoowose ronga mombokulalaiina puupeana*" (The extended family has come to see the parents of prospective bride).

The speech above means that the male spokesperson (*tolea*) requests to the *tonomotuo/puutobu* (traditional elders/leaders) that the traditional procession can be carried out if it has received approval. This speech illustrates the groom's readiness, according to the woman's request to the groom, which has been planned and decided together under customary rules and laws, has been fulfilled, and nothing has been neglected so that the family principles remain well established. The union of the bride and groom in a marriage bond is certainly very joyful for both the bride and groom's families and everyone present at the wedding party. This gladness manifests the promises agreed upon in the customary process.

2. Respect each other

The opening speech (*pondorambu*) of the *mowindahako* ritual begins with a greeting and a request for permission from traditional leaders, community leaders, government officials and all those present where the traditional marriage ceremony is being held.

- (8) "*Bismillahirrahmanirrahim,
Assalamualaikum Warahmatullahi Wabarakatuh.
"Tabea inngomi
Laa pinoko owasenggu ronga meohai Laa teposua teporabu
Anamotua toono meohai
Lala penggano ronga pendotoro
Ano leki pangga ikandoro, ronga pangga ikambo
Hende pangga sara ronga pangga agama ana motuanggu Songgo mopute puadi ronga inggomiu
Mbera inia mbangga ronga inia anakia*"

(The exalted Lords. We respect and appreciate our relatives. We meet and gather with the parents of our extended relatives, those who have positions both in offices and in villages, traditional leaders, religious figures and nobles, exalted hajjis and madams of official and noble wives).

The speech above is the opening utterance in the *mowindahako* ritual, aimed at giving respect and appreciation to the guests, the extended family of the woman who listens and witnesses the customary submission (dowry payment) process conveyed by the male family. Apart from being addressed to the audience or guests, it is also addressed to the government as the ruler of the village or region, which is stated as follows.

- (9) "*Ie inggomiu
Laa kumenggeei toono nggapa pule-pulei toono dadio Laa mandarahio okambo pule-pulei anowua Peowaino toono nggapa iwonua sorume
Mombakowase ronga mombokulalai kipakai ronga kitaarika*"
(Well, the exalted government, whose duty is to develop and protect people, experts in organizing, maintaining and protecting this village, the ruler of the people in *Mekongga* country, we then request permission to carry out the traditional settlement procession).

3. Accept each other

Apart from the guests, an attitude of respect and acceptance can also be seen in the expressions of the traditional spokespersons, both the spokesperson for the groom and the spokesperson for the bride. A marriage does not only unite two people (a man and a woman) but also unite two large families. Through the customary settlement process, both parties accept each other's submission of equipment or customary gifts as stated in the following speech:

- (10) *"Tumotaha ikomiu laa pasarumiu pombakudunggumi kaduitono menggaito ronga eggasaito Kekukikito laa penetudunga komiu koniombokanolu pemau laa pasarumiububuitoniliamiu hende-hendeno. Kuito kaito dungguito ronga tekapoito sara niwindahako ari-ari pinesambepea komeamboito. Kutarima ikomiuto sara niwindahako opuito osara ronga tekapoito keno lambohae nggopinokolakomu ipokolahoito"* (After paying attention to everything you have put in front of us and listening to your explanation. We no longer need to discuss and repeat what has been explained. Everything is clear, complete, and sufficient, and everything can be remembered when implementing this traditional settlement. On behalf of the woman's family and those present, we all express our acceptance of your traditional requirements).

The above statement is intended as a notification regarding the traditional gift submitted by the male spokesperson. After observing and witnessing the required traditional gifts, the spokesperson of the women's party, both the main and accompanying traditional requirements, then accepted the traditional gifts. It means that all customary affairs are fulfilled and well accepted. The whole family expects the arrival of the bridegroom, not just the bride. Acceptance from all parties is significant because marriage unites the bride and groom's parents and two large families.

4. Brotherhood

The essence of brotherhood value reflects an awareness that humans are created as brothers who naturally need other humans in togetherness and kinship as an embodiment of humanity. This value can be observed in the following utterances.

- (11) *"Oaso osawu rane-rene mbaano inano, oaso soma pebahoa, oaso pahauno, oaso pehulua/likomma, oaso duli-dulino, oaso kapepanda patebabano/tema-temano"*

(The custom for the mother is one sarong, and the custom for the girl to be married is one basin, one bucket, one lamp, one tablespoon, and one long sheet of cloth for the baby).

This expression illustrates that even though the prospective bride will officially build a new household with the prospective groom, the traditional gifts as a complete binding of the life of the girl (the prospective bride) to her prospective husband also require some substitutes for the child to be married by handing over the principal companion. Customs is for the mother. It means that the groom will not forget her mother for her struggle to care for her when she was a baby and raise her with struggle and love. Therefore, the traditional provision for the mother is intended as a substitute for caring for the baby, which can be interpreted as maintaining togetherness and kinship as an embodiment of humanity.

5. Safety

It is expected that all activities can be run well, safely and smoothly, then the two traditional spokespeople offer prayers and ask for protection and safety Allah SWT. Also, these prayers and requests are intended to clean up mistakes, omissions, errors, and violations in the way of speaking, which may be outside the applicable customary rules. The safety value contained in this traditional speech can be seen in the following speech excerpt.

- (12) *"Molalimabadoa kuonggato umaleika"* (To ask for protection from Allah SWT).
 (13) *"Wotalumamikila ndemondene osara masaro peowai"* ('Given physical and spiritual strength as a traditional spokespersons).
 (14) *"Kokeinggo kono sapako ronga ruru wukuako"* (While praying to the Almighty God).
 (15) *"Takionggo teistako ronga motipu ako takionggo"* (May we, the two traditional spokespersons, conduct no sin and disobey).
 (16) *"Peahaki nggare ako rongadunggu alutoako"* (Also our feet and knees don't hurt).
 (17) *"Ule mondoleami ronga mombabitara"* (We, as spokespersons, will not be attacked by disease).
 (18) *"Onggo kumokono komami kepaye nggo remuurunggu hikami"* (We will not be affected or sanctioned by custom or even get sick).
 (19) *"Toono ongggo kumokonoiro ino ana dalolala pinasi palemami"* ('Likewise the two children that we care for).
 (20) *"Tumotolaio peowai tano ongggo mekokono yangggambo rongga ya wonua"* (Also in this village there are no people affected by the negative impact or damage).
 (21) *"Nggoiso ronga motosarua toelengua memorini ronga monapa"* (May we all live cool and healthy).
 (22) *"Umuru piara kalosara noari monaa nggeito ombue nggo poatara ndoto"* (We hope that God will give us health and a long life to always maintain the traditional values).

The expression above illustrates that implementing the traditional procession as a life cycle is the responsibility of humans and the creator. Therefore, everything we undertake, including traditional affairs, is based on the hope of receiving blessings and approval from the Almighty God. The meaning of this request is not limited to the safety of the traditional spokesperson but for all those present and taking part in the traditional procession, including community members in the village.

6. Moral Ethics and Manners

Ethics is a philosophy or law distinguishing between good and bad things in human behaviour. Meanwhile, morality

is a measure of good and bad behaviour that involves self-control, self-confidence and discipline of action (Arafah et al., 2024). The ethical and moral teachings that guide the *Mekongga* tribe are reflected in various forms of discourse that are valid and acceptable among this tribe. The use of expressions is one way to educate members of society, as a tool to legalize cultural institutions and as a tool to monitor social norms that should be followed and understood.

In the language and culture of Tolaki Mekongga Kolaka, the choice of expressions that consider ethical and moral values can be seen in the following speech fragment.

- (23) "*Tabea inggomiu*" (O the exalted lord).
- (24) "*Laa pinoko owasenggu ronga meohai*" (That we, the extended family members, respect and appreciate).
- (25) "*Anamotuo toono meohai*" (Together with parents and extended family).
- (26) "*Lala panggano ronga pendotoro*" ('Who has a position).
- (27) "*Ano ieki pangga ikandoro ronga pangga ikambo*" (Both positions in office and in village).
- (28) "*Hende pangga sara ronga ponggaama anamotuangu*" (The traditional leaders, religious figures and nobles).
- (29) "*Songgo mopute puadi rongga inggomiu*" (And the exalted hajjs).
- (30) "*Mbera iniambangga rongainia anakia*" (The matriarchs and wives of nobles'.
- (31) "*Laa kumenggeei toono nggapa pule-pulei toono dadio*" (Those whose job is to develop and protect many people).
- (32) "*Laa mandarahio okambo pule-pulei anowua*" (Experts in managing, maintaining and protecting this village).
- (33) "*Ie inggomiu tonomotuo okambo puutabuno wonua*" (O the exalted one, the oldest leader in this country).
- (34) "*Nopawe akuto olala ronga palalo mano kupahai akuto arikee*" (With the intention of asking for permission and blessing).
- (35) "*Noinggitoo laa motuongge pepuleno*" (Hopefully, this can lead to a completion).

The expression above describes an attitude of humility and respect for all guests present at the ritual procession: invitees, relatives of both male and female, traditional officials, and the government. They are the people who are glorified in this ritual procession. This is also based on cultural norms, always upholding the rules that apply as guidelines in discussing the aims and objectives that will be discussed. Because both parties respect each other and the traditional processes among the Tolaki Mekongga ethnic group, it is expected that the goals of the ritual procession can be achieved well, following the expectations of all parties. Therefore, ethics and manners are fundamental to maintaining the speaker's (spokesperson's) self-image.

7. Social Education

The value of social education in implementing the *mowindahako* ritual is solidarity. It can be observed that the *mowindahako* ritual in the Mekongga community occurs at gatherings during wedding parties. In the Tolaki Mekongga community, a wedding feast provides an opportunity to gather, unite, and eat together as members of one family united in close ties with all relatives, both the wife and husband (Tarimana, 1993, pp. 141-151). In simple terms, this is a social attitude that means increasing the clump's size. Apart from that, it also means holding friendly relations and fostering bonds of brotherhood between them.

It is a characteristic of people's lives to attend activities, such as wedding parties, to congratulate the family holding the marriage ceremony. In the sociological context of the *mowindahako* ritual, this solidarity means strengthening social balance, creating harmony, tolerance and cooperation.

This form of friendship and brotherly ties can be observed through the following excerpt from the ritual utterances:

- (36) "*Laa pinoko owasenggu ronga meohai*" (We respect and appreciate our extended family).
- (37) "*Lala teposua teporambu*" (We meet and gather).
- (38) "*Anamotuo toono meohai*" (With parents and extended family).

IV. CONCLUSION

Based on the results of the data analysis, the conclusion is drawn that the *mowindahako* ritual utterances are one of the traditional rituals of the Tolaki Mekongga Kolaka ethnic group, Southeast Sulawesi, which is still used as a means of verbal communication in interactions with the supporting community and in human manifestation with the creator (Allah SWT).

- 1) The ritual uttered at the wedding ceremony welcoming the bride and groom is full of important cultural values to know and practice in life. These values include responsibility, mutual respect, mutual acceptance, brotherhood, safety, moral ethics and manners, and social education.
- 2) These cultural values contain religious and moral messages essential in forming attitudes and character. The moral message relates to the importance of developing an attitude of respect and mutual acceptance. An attitude of respect can be seen in the attitude towards the government and society. The attitude of acceptance can be seen in good expressions for the bride and the groom to join the wife's extended family or the husband's extended family.
- 3) The cultural wisdom contained in the *mowindahako* ritual concerns the wisdom of the community in resolving various problems, the wisdom of the supporting community in obeying provisions or rules that have been mutually agreed upon, and the wisdom of the community in maintaining harmony in life and relationships, especially in the internal life of the supporting community.

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