

## The Role of Sabang City Oral Literature as Cultural Education in Aceh

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### ABSTRACT

*This study aims to describe the role of oral literature in the culture of Sabang, Aceh, as it pertains to marriage customs and the delivery of dara baro and linto. The people of Sabang truly respect the intentions of customs and customs, and the tradition is still practiced by almost all of them today. Methods of qualitative research with descriptive analysis were employed. The study of data indicates the importance of oral literature as a life guide. This literature is also related to the development of education through the educational values contained in oral literature. The educational values contained in oral literature in Sabang are values that discuss issues of good and bad behavior, prohibitions, and what must be done to conform to the norms that have been taught, so that individuals can better direct and differentiate good and bad behavior. such as being trustworthy and not being malicious towards others. In Sabang's oral literature, cultural values pertain to minimizing natural calamities, the origin of an island, naming people depending on their location, and recompense. However, in social life, it is necessary to cultivate culture, as humans and culture cannot be separated. Humans who wish to adapt to their social surroundings must first familiarize themselves with the local culture.*

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### 1. Introduction

Oral literature is one of the cultural treasures, especially literary wealth. Oral literature that has grown and developed in society must be maintained until now because the oral literature available to members of the community can be used as a starting point for fostering and developing an appreciation of Indonesian literature. Literature as a branch of art, both of which are integral elements of culture, are getting older. Literature and culture have the same object, namely humans in society, humans as social facts, and humans as cultural creatures Ratna (Sriyono, 2015:1).

The presence of literature almost coincides with the existence of humans because literature is created and enjoyed by humans and has become part of the experience of human life. The art of oral literature in Indonesia develops with various changes. Oral literature contains myths, legends, fairy tales, history, customary law, and sometimes also contains elements of medicine. Endraswara (2012:32) explains some of the characteristics of oral literature, including that literary works are the result of traditional people with their innocent thoughts and are generally produced before the community knows the script to rewrite what they tell.

His literary works include an anonymous author whose original author is no longer recognized. Typically, the art created is imaginative. These literary works frequently employ persuasive tones with parables. Regional literature is maintained and developed so that the audience is aware that it contains not just fantastical elements, but also cultural and educational aspects that are beneficial to the community.

Oral literature is one of the types of literary works that exist in this world. In terms of etymological understanding, oral literature means a literary work in the form of abstract and delivered in a moral way. According to Udin (2011: 57) oral literature is a set of oral rhyme instructions that involve speakers (audience) according to the procedures containing the instructions. Meanwhile, according to Sutrisno (2010: 77) oral literature is literature that uses writing or literals. Based on the classification of folklore, oral literature can be grouped into oral and partially oral folklore (Danandja, 2011:21). The first group of oral literature is oral literature which is delivered by mouth (oral) only while the second group is a mixture of oral and non-verbal delivery, namely a combination of word, sound, motion, music, visual and performance arts.

Oral literature, including oral stories, is a national cultural heritage and still has values that should be developed and utilized for present and future life, including relationships in fostering literary appreciation Oral literature has also

played a role as a vehicle for understanding ideas and inheritance of governance. Values that grow in society. Oral literature contains a wealth of cultural values which are part of literary creativity. Oral literature is a translation of English "oral literature", which means literature that includes the literary expressions of the citizens of a culture who convey it and its distribution is disseminated and instrumented orally (by word of mouth) (Hutomo, 2011:1).

The presence of literature in the midst of people's lives basically needs to be realized again that it is present by describing the events that surround humans (Isnanda, 2018: 500-503). Oral literature that develops in a society is of many types. The most dominant thing is folklore and saga. Folklore that has developed in people's lives has become the most developed oral literature until now. One of the reasons why folklore is popular in oral literature is that it is easy to tell and has been around for generations and only changes according to the storyteller's version. One of the most famous folk tales in Sabang is the Legend of Puau Rubiah.

The legend of Rubiah Island is very well known by the people in Sabang and is a very interesting legend. The legend of the island of Rubiah tells of (Siti) Rubiah is the wife of Tengku Ibrahim who is called Tengku Iboih. Tengku Ibrahim is a scholar and teacher of the Koran, so the meaning of the second Rubiah (Scholar's Wife) is true. Siti Rubiah is also a devout woman. When Tengku Ibrahim had to stay for some time on Pulau Weh to preach, he also followed his husband there. The legend of this rubiah island has a high literary value to be studied through this approach.

The people of Sabang really respect the intentions of customs and customs, even today the tradition is still carried out by almost all the people in Sabang such as oral literature in marriage customs, usually people still reply to rhymes when delivering *dara baro* and *linto*, this is not a foreign sight because of this. It has become a habit and has been passed down from generation to generation by the people of Sabang. With the development of modern times, people are supposed to maintain the customs in Sabang such as the custom of reciprocating rhymes so that this custom can continue to be preserved by the next generation, it is not impossible if we do not preserve it, then the custom will be lost in the face of modern habits that are often imitated by the people of Aceh today. this is especially Sabang.

Oral literature is a form of regional culture that is passed down by word of mouth, spread orally, anonymously, and describes people's lives in the past. Rusyana (in Fitrah and Saman, 2010:1-2) states that: Oral literature includes oral stories. Oral stories are a national cultural heritage and still have values that should be developed and utilized for present and future life, including in relation to fostering literary appreciation. Oral literature has also played a role as a vehicle for understanding ideas and the inheritance of values that grow in society

Cultural inheritance can be done through informal education, formal education and non-formal education. As we know education lasts a lifetime, from the swing to the grave, thus education begins informally, namely in the household environment. Through informal education, customs/culture can be passed down by *rateb* (song to put children to sleep). The strands in *rateb* not only fulfill the aesthetic sense of the child, but also serve to instill values and form the child's character. In fact, informal education does not only take place at school age, but until the child reaches adulthood. Thus, the institution of the family is very vital both in traditional education / norms of behavior (*mores*) and customs (*folkways*). After the child is 3-6 years old, the Acehnese ancestors begin to tell stories. Fairy tales can crown things as abstract as *sin*. There are many kinds of *sin*, one of which is disobedience to parents.

In this case our ancestors created the fairy tale *Amad Ramayang*. In the fairy tale the mandate is that children do not ignore their parents. The people of Aceh have a lot of treasury of fairy tales such as animal stories (*fables*) and in the form of legendary stories. Unfortunately, many of these tales are buried without tombstones

Education in the family can also be done by reading past oral literature outlining the meaning of the oral literature to children (Mansyur & Suherman, 2020). This is no less important because oral literature is formed based on the experience of generations over a very long period of time (Rahman & Letlora, 2018). This is the intensity of the time-tested reality. Therefore, he becomes a guide in life in achieving his goals and fostering social relationships. Kosasih (2003: 194) says that literary works have educational values or educational values, both implied and explicit. The implied message appears in the values in literary works which include ethical values (*morals*), social values, aesthetic values (*culture*), religious values (*religion*), and educational values (*education*).

Culture is a way of life, culture is the total of plans or designs of life, culture is functionally organized in a system, culture is obtained from the learning process, culture is a way of life of a social group, not individual culture and culture has existed since humans think, create Culture also shows how to think creatively and at the same time shows how people think and interpret the environment. In culture there are values that are embraced by the local community and it forces humans to behave according to culture. Between one culture and another, there are differences in determining the values

of life as traditions or customs that cannot be said to be right or wrong, because the assessment is always tied to a particular culture. Humans and culture are two interrelated things, humans with their intellectual abilities form culture, and culture with values being the moral foundation in human life, human development cannot be separated from the prevailing cultural values.

Culture is a complex that includes knowledge, belief, art, morals, law, customs, and abilities and habits that can be obtained by humans in society. Humans cannot be separated from culture because culture in essence has a very close relationship, and almost all actions of a human being are culture, because humans are very closely related to culture. Preserving Aceh's Customs and Culture, the community is also expected to be able to maintain, develop, preserve and play an active role by learning and getting to know the various kinds of cultures that exist in Aceh. As well as mutual respect for each other, even though they are of different ethnicities, different cultures, and different religions, but are not easily influenced by negative foreign cultures such as impolite dress etiquette, and adolescent ethics in everyday interactions.

## **2. Methodology**

This study uses a qualitative approach. According to Maleong (2013:131) qualitative approach is data collected not in the form of numbers but data from interview scripts, field notes, personal documentation, memo notes and other official documents. This type of research is descriptive. According to Whithney (in Muhamad, 2013:16) that the descriptive method is a fact-finding with the right interpretation which in this case is the oral literature in Sabang.

The source of the data in this research is the oral literature of the people of Sabang city, which consists of 5 kinds of oral literature, namely "Legend of Pulau Weh", "Drien Teungk", "Rubiah Island", "Lhong Cina", "Aulia 44", and "Teungku Seukeundo". Data collection technique in this research is literature study. Data analysis technique is done by reading, identifying, grouping, and describing.

## **3. Result and Discussion**

### **3.1 The Role of Oral Literature**

Oral literature is part of old literary works that can provide benefits in terms of cultural education. This is also stated by Sudjiman (1988:2) that literary works are indeed *deulce et utile* (fun and useful). The role of oral literature is as a guide to life. Oral literature is a rich form of literature that is strongly tied to life. This literature is also tied to the development of education because oral literature contains educational values (Nahdiyah, et al., 2022). The value of education is defined as an ancestrally valuable teaching. In this instance, the relationship with education growth can be viewed from three perspectives: content, form, and performance.

- a) Oral literature can be used as a means of entertainment as well as an educational medium in the family, community and school environment, for example the story of *Rubiah Island*. The story of *Rubiah Island* tells about the relationship between *Siri Rubiah* and Tengku Ibrahim and the origin of the name *Rubiah Island* in Sabang. In this story there are various educational values in it. The story of *Rubiah Island* has complete educational values in it, namely educative values related to moral values, related to cultural values, and educational values related to religious values.
- b) The introduction of old literature, especially oral literature, will foster a sense of nationalism towards the nation and state and love for ancestral culture. Oral literature can be interpreted as having the value and nature of universality, majesty, and immortality.
- c) By understanding oral literature, it can add insight about the culture that exists in Indonesia, especially in Aceh. Oral literature can also foster habits, life views, beliefs with the existence of oral literary works. For example, harmony in religion.
- d) Oral literature is able to connect the presenter with the audience. For example, the Legend of *Pulau Weh* which tells about the process of the formation of the island of Sabang due to a fight between a giant and a dragon so that Sabang was formed from a dragon's body that was cut off. This story also has similarities with other areas. the similarity of motifs, structures, shops and story themes make it one of the unifying containers for the frame of diversity in the Indonesian language (Idawati, 2020: 175-181).

### **3.2 Oral Literature of The City of Sabang as Cultural Education in Aceh**

Some of the roles of oral literature in cultural education can be seen from the cultural values contained in the oral literature. According to the function of education as an enculturation process, it is to transmit values, achievements, and

teachings from the previous generation to the next generation, one of which is cultural values (Rahmi, 2020). According to Santosa (in Detikoa, 2017:119) oral literature is the result of oral culture in traditional societies whose contents can be equated with written literature in modern society. Teeuw in Pradopo, (in Detikoa, 2017:119) explains that literary works are related to all forms of culture that are born in society. No literary work is born in a cultural vacuum. Therefore, the oral literature of the city of Sabang is one of the oral traditions related to the culture of the people of the city of Sabang. The educational values in the oral literature of the city of Sabang are as follows.

#### a. Educational Value in Weh Island Legend Stories

This story tells about the origin of events in a very famous area in Aceh, namely Sabang. This folk tale is indeed not one thing that is certain to be true according to the stories narrated by the community. There are things that are more like myths. This story tells of the process of the formation of the island of Sabang due to a fight between a giant and a dragon so that Sabang is formed from a dragon's body that was cut off. In this story it has educational value in it. The following is an explanation of the educational value contained in the Legend of *Pulau Weh* story.

In the Legend of *Pulau Weh*, there are also educational values related to cultural values. Cultural value is a value that is attached to society that is related to its cultural life in people's lives. The culture differs from one region to another. The following is a snippet of a story about educational values related to cultural values in the Legend of *Pulau Weh*.

*"They are very strong, I am afraid that I will lose," said the Dragon. "If only I was killed then these two islands would unite, the earth would shake violently and the sea water would recede, so send your people running to high mountains, because after that will come ie beuna, it is a very big wave that will sweep this land", ordered the Dragon."*

In this fragment there is a conversation between the dragon of Sabang and Sultan Alam which contains cultural values. The cultural values contained in the fragments of the story are explained implicitly about the procedures for mitigating natural disasters called *ie beuna*. *ie beuna* in Acehnese life is also called *Semong* or sea water that rises to the beach surface. Based on the story of the Legend of *Pulau Weh*, from generation to generation, people will flee to a higher place in the event of a shock or earthquake so that they can survive from danger. It is now known as a tsunami. Based on the culture of saving themselves to a higher level during the earthquake, the people of Sabang and Simeulue were saved during the 2004 earthquake and tsunami.

In the Legend of *Pulau Weh*, there is also educational value related to other cultures, namely the elements of naming the area and respect for culture. The naming of areas in Aceh is always related to cultural events that occur in the area so that the names of regions in Aceh are unique. The following is a snippet of stories related to regional naming culture.

*"..., then Sultan Alam built a royal city near the former head of the dragon, the city was named Koeta Radja and the beach of the former dragon head was called Ulee Lheue. Meanwhile, the places where the two magical giants were buried were named Seulawah Agam and Seulawah Inong. While the island formed from the dragon's body is called Pulau Weh (away) or the island of Sabang."*

In the fragment it is explained that it was Sultan Alam who gave the names of famous areas in Aceh such as *Koeta Radja*, *Ulee Lheue*, Sabang and *Seulawah*. The element of naming regions in Aceh is a culture that has existed for a long time. An area is named based on the things that caused the formation of the area. This culture cannot be simply eliminated, for example *Pulau Weh* which was named because the island was once united and eventually separated, so it was called *Weh* (separated).

Such naming elements are very common in Acehnese culture. Therefore, based on this story, I want to explain to the public that the origin of *Pulau Weh* and other areas in Aceh is. Although the story of the Legend of *Pulau Weh* cannot be proven true, the people of Aceh already believe in this culture and will be told again to the next generation.

#### b. Educational Value in Drien Tengku Stories

The educational values contained in the *Drien Teungku* story reveal more about educational values related to culture and morals. In this story there is no educational value related to religion because the content of the story does not discuss matters related to religion. The contents of the story explain more about the origin of the *durian* found in Sabang. The following is an explanation of the educational value contained in the *Drien Tengku* story.

The cultural values contained in the Drien Tengku story are cultures that are still present in the lives of the Acehnese, especially Sabang. In the *Drien Teungku* story, it is told about a sacred durian tree that grew because of the services of Teungku in Iboih which until now can still be found in Sabang. This story begins with the process of retribution carried out by Tengku in Iboih for giving catfish by his sister. The process of remuneration is a form of Acehnese culture when they get something from their visiting relatives. Here's a snippet of the story.

*"The origin of the durian garden was a gift from Teungku Ibrahim's younger brother, Tengku Gle Weung, who gave boiled durian seeds to Tengku Chik in Iboih. Tengku Chik in Iboih sent grilled catfish in return for the gift to his sister. The grilled catfish was released back into the water by Tengku Gle Weung and came back to life. That is the sacredness of the flour Gle Weung."*

In this fragment of the story, we see that there is a culture that is still attached to the Acehnese people, namely remuneration. The Acehnese will not be happy if they go to a relative's house without bringing gifts. A person who goes to his brother's house should bring something from his residence as a gift. People who receive gifts will feel more bad if they don't return gifts when guests are about to go home. That is the culture of the people of Aceh until now. The process of paying back and appreciating guests was practiced by Tengku Di Iboih in the excerpt above. The narrator through this fragment of the story wants to explain that respect for guests and remuneration is a custom and culture of the Acehnese people that should not be lost. Furthermore, in another part of the story, it is explained about the culture of giving a will. People in Aceh have an oral culture of wills. However, this will is now rarely carried out by the people of Aceh who are affected by globalization. Wills are usually made to avoid disputes when someone has died. For the Acehnese, the dispute that occurs because of the property left behind is a shameful and dishonorable act. Therefore, the ancients made a will to be executed when he died. Pay attention to the snippet.

### c. Educational Value in Rubiah Island Story

*Rubiah Island* describes the relationship between Siri Rubiah and Tengku Ibrahim, as well as the origin of the name *Rubiah Island* in Sabang. There are multiple educational values in this narrative. The story of *Rubiah Island* has all three types of educational principles: those linked to moral values, those related to cultural values, and those related to religious values. The following is an explanation of the educational value of the *Rubiah Island* narrative.

The first educational value contained in the story of *Rubiah Island* is a value related to culture. The culture contained in the story is the process of naming a place name, namely *Rubiah Island*. Acehnese culture states that the process of naming a place occurs because there is a main story in the place or the naming is based on the person who first occupied the area. Here's a snippet of the story. Acehnese culture states that the process of naming a place occurs because there is a main story in the place or the naming is based on the person who first occupied the area. Here's a snippet of the story.

*"Rubiah is a person's name taken from the name Siti Rubiah which is inscribed as a name in Iboih Village, Sukakarya District, Sabang City."*

In this fragment of the story, it is told about the process of naming the area which is tabulated based on the name of the person who first inhabited the area. This was done to honor the person who became the first occupant of the place. The naming of *Rubiah Island* is also based on the stories that mention about Siti *Rubiah* who became the legend of the area. In Aceh, there are very many areas that are named after people or stories that developed in the local area, for example *Tapaktuan* which is a name based on the legend of *Tapaktuan*.

In this story, there are educational values related to cultural values about leadership. The culture of the Acehnese society which also comes from Islam applies that women are not good at being leaders. In the story of *Rubiah Island*, there is a passage which states that Tengku Ibrahim refused to appoint a female leader. Here's a snippet of the story.

*"Tengku Ibrahim was one of the scholars who did not agree that a woman Queen Syafiatudin was the head of the kingdom at that time, so he exiled himself to an island called Pulau Weh (Sabang)."*

Based on this story, we know that in Acehnese culture, women are not good at being leaders, so *Teungku Ibrahim* opposes them. However, nowadays this culture is gradually disappearing in Acehnese society. There are already many women who hold leadership positions both at the village and provincial levels. Supposedly, this fragment of the story that is often told to children in Sabang can be a reference and learning material for us that women are not suitable to be leaders.

Another part of this story, there is also educational value in the form of cultural values that have been attached to the people of Aceh, especially Sabang, namely deliberation. The people of Aceh in making a decision will hold deliberation to find a decision that can be accepted by all levels of society. Culture is already rooted in people's lives so that it cannot

be separated anymore. Nothing in Acehnese society is done on its own accord when it concerns the interests of a large number of people or a group of people. In the story of *Rubiah* Island, a deliberation process is carried out to end the conflict between *Siti Rubiah* and her husband. Here's a snippet of the story.

*"After the conflict, the community suggested that a deliberation be held. From the results of the deliberation between the two which was facilitated by the surrounding community because they had different understandings, the assets were divided in two with the record that the livestock belonged to Siti Rubiah while the plants or places of residence were divided into two locations, the first location in Iboih fell for Tengku Ibrahim while the island next to it belongs to Siti Rubiah."*

The fragment of the story states that there are assets that are divided during the deliberation. In the life of the Acehnese, in the distribution of inheritance, deliberation is also carried out to determine the results to be achieved. In this fragment of the story, we are taught to always conduct deliberation if we want to make decisions that are important for many people or groups of people. Educational values in the form of cultural values in this story provide a teaching so that mankind always prioritizes deliberation in making decisions.

#### **d. Educational Value in Chinese *Lhong* Stories**

*Lhong Cina* is an oral literature in the form of myths that developed in the life of the Sabang community which cannot be proven true. *Lhong Cina* tells the story of a Chinese admiral who is looking for a golden horse in Sabang. The *Chinese Lhong* story only has one type of educational value, which is related to culture. This story has no educational value related to morals and religion because the content of the story does not discuss matters related to living and religious procedures. This story only explains the process of finding the golden horse statue and the tragedy in it. Here's the presentation.

The first cultural value found in the *Chinese Lhong* story is the process of naming places. As in the previous three stories, one of the cultural values contained in this story is related to the naming of the area. The naming of the area mentioned here is the naming of the *Chinese Lhong* which comes from the origin of the *Lhong* in Sabang. Look at the following snippet of the story.

*"Lhong Cina comes from the Acehnese language which means Chinese flow. Lhong means groove and China is where the people who work make the groove come from."*

Based on this fragment of the story, we can see that the naming of *Lhong Cina* comes from the Acehnese language in the form of a plot made by Admiral Cheng Ho in the past. As previously explained in the stories that have been discussed, the naming of a place in Aceh is tabulated based on events or phenomena that occur in the area so that it has become a culture for the community to give a name according to the incident. Until now, we have encountered many unique names in Aceh and almost all of them have a story behind the naming.

#### **e. The Value of Education in the Story of *Ulama 44* and *Teungku Seukeundo***

The story about *Ulama 44* and *Tengku Seukeundo* is the last story that becomes the research data in this thesis. This story tells about scholars who come from scholars from several countries who want to perform the pilgrimage and are stranded in Sabang due to ship damage. Until finally he decided to settle in Sabang and teach his religious knowledge there. The story has educational value that can be a lesson for the people of Aceh today. The following is an explanation of the educational value contained in the stories of *Ulama 44* and *Teungku Seukeundo*.

Educational values related to culture in the stories of *ulama 44* and *Teungku Seukeundo* are still the same as the four previous stories, which are about naming people based on their position. In Aceh, it has become a culture to name an area with a name according to the event that the area was formed and to name people with their domicile. For example, *Habib Bugak* who is a Bugak person, *Teungku Awe Geutah* in *Bireuen* who lives in *Awe Geutah* Village, and *Teungku Seukeundo* who lives in *Ujong Seukeundo*.

Naming like that has become a culture in Acehnese society and now those who are still alive are also named according to their area, namely *Abu Kuta Krueng* and others. Here's the quote.

*"The real name of Tengku Seukeundo is Sheikh Said M. Ball Syabrani. people in the area often call Tengku Seukeundo according to the name of the local area where his grave was found."*

In the fragment it is clear that the naming of *Tengku Seukeundo* was made because of the area where his tomb was found. The naming is given to people who are respected or respected in their time. There is no bad person named

after his village. Therefore, we can take a lesson that a good person will be remembered with good names and given respect until we have died. This is done so that later the children are motivated to be good so that their names are known by people.

#### 4. Conclusion

Oral literature is a component of ancient literary works that can contribute to cultural education. Oral literature functions as a guide to life. Through the educational values included in oral literature, this literature is also associated with the evolution of education. The value of education is defined as an ancestrally valuable teaching. In addition, literature serves as a form of entertainment, creates a sense of nationalism, cultivates habits, worldviews, and beliefs through the existence of oral literature, and connects the presenter to the audience. The educational values found in the oral literature of Sabang are values that discuss issues of good and bad behavior, prohibitions, and what must be done to conform to the standards that have been taught, so that individuals are better able to direct and discriminate between good and bad behavior. Negative like maintaining trust and not being cruel to others. Humans and culture cannot be separated, hence the cultural ideals found in Sabang's oral literature emphasize the significance of social life to cultural development. Humans who wish to adapt to their social surroundings must first familiarize themselves with the local culture.

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