

“Montolutusan-Mondopulian” A Local Cultural Wisdom as a Media to Bond the Unitary State of the Republic of Indonesia Based on Ethnographic Communication Discourse Analysis.

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ABSTRAK

This paper examines the development of modern society, influenced by information technology, which presents both challenges and opportunities for the preservation of local culture. Globalization and information, as the gateway to the third millennium, have captivated every Indonesian citizen seeking freedom, seeking hedonistic and materialistic trends for temporary pleasure, while lacking awareness that social reality is slowly becoming fragile. Traditional practices considered rooted in Indonesian culture are being shaken by the impact of globalization. The Unitary State of the Republic of Indonesia (NKRI), comprising diverse ethnicities, cultures, and languages, feels disturbed by modern civilization. Similarly, the diversity of ethnicities, languages, and cultures in Central Sulawesi Province, particularly in its three sister regencies: Banggai Regency, Banggai Kepulauan Regency, and Banggai Laut Regency, is evident. Based on the results of the analysis, it can be concluded that all the slogans, mottos, principles of the Banggai people; "Montolutusan" and "Mondopulian" or similar, although they do not have the same essence as a way of life that exists in the territory of the Unitary State of the Republic of Indonesia (NKRI) is one of the media of local cultural wisdom that must be maintained, guarded, preserved and socialized as a system against the onslaught of globalization-information and liberalization that can hit and dispel the tranquility, peace and welfare of all Indonesian people as stated in the results of the analysis of table 3, table 4 and table 5.

1. Introduction

The development of modern society influenced by information technology presents both challenges and opportunities for the preservation of local culture. Although globalization has captivated every Indonesian citizen who desires freedom to pursue various hedonistic and materialistic trends for temporary pleasure, there is little awareness that social reality is slowly beginning to crumble. Traditional practices considered to have roots in Indonesian culture are being shaken by the gusts of globalization. Meanwhile, local wisdom platforms tend to be neglected and adherence to cultural norms is fading, even though they reflect the principles of ecological sustainability and collective justice with the glory of the Banggai Kingdom in the past (Sahran Raden, 2025: 31). However, the existence of a law regulating the expansion of autonomous regions in Indonesia has resulted in several regions, including the Banggai Kingdom, struggling to become districts/cities and provinces. (Law No. 23 of 2014). This is also reinforced by Government Regulation No. 129 of 2000 concerning regional expansion, which is reviewed from several criteria of economic capacity and various supporting potentials of the region.

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The Unitary State of the Republic of Indonesia (NKRI), comprising diverse ethnicities, cultures, and languages, appears to be beginning to be disturbed by the rapid pace of globalization. This is also true of the ethnic, linguistic, and cultural diversity in Central Sulawesi Province, particularly in its three sister regencies: Banggai Regency, Banggai Kepulauan Regency, and Banggai Laut Regency.

One of the phenomena encountered during the author's observations in the field, regarding the fading and even disappearance of the Banggai regional language from the indigenous Banggai community is caused by several things, namely; (1) Indigenous Banggai people who have left the region to study in various cities in Indonesia and have partners (husband or wife) from other tribes which causes one of them to lose their mother tongue (first language), (2) The three sibling districts are located on trade routes which causes assimilation factors (mixing of tribes, languages and cultures) which causes all economic actors; business, trade and commerce, shipping, crafts, industry, and others to use the Banggai dialect of Malay as a lingua franca. (3) Many students from elementary, middle, high school and university levels are found who do not know the Banggai language because their parents do not use the Banggai language, but use their respective regional languages (couples with marriages of different tribes)(<https://badanbahasa.kemdikbud.go.id/artikel-detail/797/perlindungan-bahasa-daerah-dalam-kerangka-kebijakan-nasional-kebahasaan>, Handayani & Amelia M(2023), (4) The saddest thing was the incident of the struggle for the capital of the Banggai Islands district, which was initially determined to be in the former capital of the Banggai Kingdom, namely Banggai City in 1999, but the capital was moved in 2006-2007. (Rafli Abbas, 2006:7) (5) The large number of immigrants between regions, such as the arrival of tribes from Southeast Sulawesi and North Sulawesi, even from North Maluku Province.

Based on the above phenomenon, a strategic media is needed to rebuild brotherhood and kinship with the motto: Motolutusan, Mondopulian which has been the motto for hundreds of years to be instilled in the souls and feelings of the native Banggai people as the indigenous people who are role models for newcomers in the land of the Banggai Brothers who are usually called Babasal (Big) = Banggai, Balantak, Saluan for the sake of the existence of the integrity of the Republic of Indonesia in the future.

2. Literature Review

This analysis reveals how tradition can be depicted in various ways, which influences public perception and the significance of local cultural wisdom is once again pierced into the hearts of every Banggai person who has for decades or even hundreds of years become a framework of brotherhood, family, unity and oneness. Some supporting literature in this article includes; (1) Nani Darmawanti Wagiaty (2018:168) with the research title; Preservation of Sundanese Language in Traditional Wedding Ceremonies in Bandung Regency, (2) NT Brata (2010:189) Language and National Integration in Functional Anthropology Studies; Journal of Education and Culture, 16 (4) 469-474, (3) AM, Mbete (2015) Language Problems in the Framework of Preservation: Ecolinguistic Perspective. Jurnal Tutur, 1 (2) 181-188, (4) I.W. (2012). The influence of foreign languages on Indonesian and regional languages: opportunities or threats. Journal of Bali Studies, 02 (2) 142-164, (5) S.Poedjosoedarmo (2017). Language Propriety in Javanese. Journal of Language and Literature, 17 (1) 1-9. (6) N.R. Purnomowulan, CMS Samson, S. Machdalena, E.R Dewi, A.Endrawan (2017) Appropriate technology – building love and pride in local wisdom of Sundanese language. Panggung, Jurnal Seni Budaya, 27(1) 62-73. (7) F. Rokhman (2013) Sociolinguistics: An approach to language learning in a multicultural society. Tangerang: Graha Ilmu. (8) J.P.Spradley (2016). The Ethnographic Interview. Illinois: Waveland Press Inc. (9) Sudaryanto (2015). Methods and Various Techniques of Language Analysis: An Introduction to Linguistic Cultural Vehicle Research. Jakarta: Diandra Primamitra. Mulyana (2001) states that language is a symbol of sound as well as the identity of a community.

The local cultural wisdom that became the motto and slogan of the Banggai people, namely; Montolutusan and Mondopulian are considered as a unifying medium for the Banggai people themselves as a national reference by seeking a new format for the Unitary State of the Republic of Indonesia (NKRI) as stipulated in the Decree of the MPR-RI (2021); Socialization Material for the Four Pillars of the MPR-RI: Pancasila, the 1945 Constitution, the Decree of the MPR-RI, NKRI and Bhinneka Tunggal Ika. The motto of Montolutusan and Mondopulian according to Mulyana's theory (2005) views that words and phrases that support a statement as discourse that contains a meaning in one unit (main idea). Likewise, Eriyanto's statement (2007)

3. Methodology

This study uses a qualitative content analysis approach regarding two mottos that are attached to the soul of every person or indigenous Banggai tribe. Darma Yoce (2013) that through this analysis, it is hoped that a new awareness will emerge regarding the importance of fair and contextual narratives in covering local culture. The qualitative content analysis method is based on ethnographic-communication discourse to examine how writers reveal hidden meanings through the use of language, and symbolic representation by identifying phenomena that give rise to speech acts as stated by several ethnographers, including; M.D Gall, Gall.JP and Borg,WR (2003), Eriyanto (2007), and D. Andana (2009), and Kuswarno (2011:37), that the basis of the paradigm of criticism and constructivism in discourse analysis on communication ethnography can be designed using several types of communication, but in essence the speech acts produced with a background of cultural anthropology and social interactions resulting from communication events (speech events) are useful (F.Norman, 2010), Dadang Anshori (2017:248) said that several steps in communication ethnography research include; (1) identification of initial speech that becomes a phenomenon, (2) the phenomenon of the speech situation that occurs when the communication event occurs, (3) events (effects) that occur repeatedly, (4) components that build events in the speech community, (5) cultural settings that occur in communication events, (6) linguistic elements that influence the speech community, (7) finding patterns, strategies and variations in the speech community.

4. Result and Discussion

The language used in this article consists of two words that reflect or represent the identity of the Banggai people as part of diversity. These two words are seen as a medium that can convey the speaker's message as an expression: a motto or slogan. These two words can be analyzed in the following table:

Table 1
Classification of types and origins/roots of words

Types of words	Origin/root of the word	Word formation/derivatives
Conditional Words	Utus : Brothers	Montolutusan : Brotherhood
Conditional Words	Puli : Family	Mondopulian : Family

Table 2
Classification of Sentence/Discourse Forms

Form of Discourse Sentences	Sentence Form	Identity
In Banggai everyone is brothers	Relational-noun	Social/family attitudes
We need brotherhood	Actional-active transitive-verbal	Humanistic attitude of brotherhood
We are happy to have siblings	Relational-active-transitive-verbal	Humanistic family attitude
We are happy to have a family	Relational-active-transitive-verbal	Humanistic family attitude

Table 3
Classification of Discourse Development

Form of Discourse Sentences	Sentence Form	Identity
Montolutusan must be maintained	Relational-noun	Unitary Attitude (NKRI)
Mondopulian should be encouraged	Actional-active transitive-verbal	Unitary Attitude (NKRI)

Peace will be maintained	Actional-active transitive-verbal	Attitude of Optimism
Security will be guaranteed	Actional-active transitive-verbal	Attitude of Optimism

Table 4
Classification of Discourse Development as a Bonding Force
From Neighborhood to District Level

Form of Discourse	National Identity and Attitude
The decree applies to 3 sister districts (Banggai Regency, Banggai Islands Regency, and Banggai Laut Regency)	The attitude of brotherhood between small families (Households=RT), Citizens' Associations (RW), Village-Sub-district Level, Sub-district Level, Regency Level with the background of the Banggai Kingdom (1530-194.....)

Tabel 5
Classification of Discourse Development as a Bond
Regency to Inter-Province

Form of Discourse	National Identity and Attitude
The motto of Montolutusan = Brotherhood and Mondopulian = family	Attitude of brotherhood and family in 3 sister districts (Banggai, Bangkep, and Balut)
The motto of the people of North Sulawesi: Manado = Kita, Torang samua basudara	Having the same principle of brotherhood (the spirit of nationalism as the unifying force of the Unitary State of the Republic of Indonesia)
The motto of the Maluku people = Ambon to some of the people = Torang Basudara	Having the same principle of brotherhood (the spirit of nationalism as the unifying force of the Unitary State of the Republic of Indonesia)

The language used in Table 1 is the root/base word /utus/ which is affixed to become /montolutusan/. The term Utus in the Banggai language means brother. Montolutusan means /brotherhood/. Likewise, what is seen in table 2 is the analysis of the classification of sentence and discourse forms, including; (1) Doi Banggai sasaibino komian montolutus; In Banggai, everyone is a brother, (2) We need brotherhood, (3) We are close to each other; We are happy to have brothers, (4) I' we are close to each other; we are happy to have a family.

The results of the analysis of the words in the Banggai language regarding the motto: "Utus becomes Montolutusan and "Puli" becomes Mondopulian, at the level of sentence and discourse forms have an affixation process; prefixes, inserts and suffixes. Likewise in table 3 regarding the development of sentences and discourse. (1) Montolutusan = brotherhood must be maintained; Montolutusan sio na jinagai, (2) Mondopulian must be encouraged; Family sio ta kendendeke; (3) Peace will be maintained; Ko lipu jinagai, (4) Security will be guaranteed; Lipu ndongan memel.

Furthermore, table 4 and table 5 illustrate the similarity of principles and mottos as a glue for Indonesian citizens in the Unitary State of the Republic of Indonesia. In this article, the author has no pretensions about who among the citizens of the district or province started to have the motto or principle of brotherhood and kinship that gave birth to the intervention and intervention of one community; tribe or citizen, but this is a unity of nationalism that is quite fundamental for citizens of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

5. Conclusion

Based on the results of the analysis, it can be concluded that all the slogans, mottos, principles of the Banggai people; "Montolutusan" and "Mondopulian" or similar, although they do not have the same essence as a way of life that exists in the territory of the Unitary State of the Republic of Indonesia (NKRI) is one of the media of local cultural wisdom that must be maintained, guarded, preserved and socialized as a system against the onslaught of globalization-information and liberalization that can hit and dispel the tranquility, peace and welfare of all Indonesian people as stated in the results of the analysis of table 3, table 4 and table 5.

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