



## The Meaning of the Messages and Values in the Lyrics of the Toluni Dance Song for Welcoming, Weddings and Circumcisions in the Banggai Islands Region

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### ABSTRACT

This study aims to describe the meaning of messages and values contained in the lyrics of Toluni Dance across three traditional ceremonies of the Banggai Archipelago community: guest welcoming ceremonies, weddings (Toluni Osoan), and circumcision ceremonies (Toluni Monsunat). Toluni Dance is a local cultural heritage whose lyrics function as a medium for communication, advice, prayer, and the transmission of life values. The study employs a semantic approach with a descriptive qualitative method. Data in the form of words, phrases, and sentences within the lyrics were collected through listening-note-taking techniques and documentation from performance videos and manuscripts in three villages: Montomisan, Lolantang, and Bulagi. The findings reveal that the meanings embedded in the Toluni Dance lyrics include emotional meaning (respect, hope, affection), symbolic meaning (life journey, communal prayer, spiritual transition), and connotative meaning (aspirations, advice, religious commands). The identified values encompass cultural values (preserving dance tradition as identity), social values (solidarity, mutual love, communal prayer), religious values (Islamic sharia, God's commands, blessings), aesthetic values (phrase repetition, metaphors, rhythm), and moral values (honesty, loyalty, filial piety). The three ceremonial contexts demonstrate a dynamic shift in meaning and function: from social aspiration (welcoming ceremony), to household education (wedding ceremony), to faith reinforcement (circumcision ceremony). This study confirms that the lyrics of Toluni Dance are not merely dance accompaniments but rather a medium for transmitting noble values relevant to the preservation of local culture.

*Keywords: meaning of messages, values, lyrics, Toluni dance, Banggai Island*

## Makna Pesan dan Nilai-Nilai dalam Syair Lagu Tarian Toluni Penyambutan, Pernikahan dan Khitanan di Daerah Banggai Kepulauan

### ABSTRAK

Penelitian ini bertujuan mendeskripsikan makna pesan dan nilai-nilai yang terkandung dalam syair Tari Toluni pada tiga upacara adat masyarakat Banggai Kepulauan, yaitu upacara penyambutan tamu, pernikahan (Toluni Osoan), dan khitanan (Toluni Monsunat). Tari Toluni merupakan warisan budaya lokal yang syairnya berfungsi sebagai media komunikasi, nasihat, doa, dan penyampaian nilai-nilai kehidupan. Pendekatan yang digunakan adalah semantik dengan metode deskriptif kualitatif. Data berupa kata, frasa, dan kalimat dalam syair dikumpulkan melalui teknik simak-catat dan dokumentasi dari video pertunjukan serta manuskrip di tiga desa: Montomisan, Lolantang, dan Bulagi. Hasil penelitian menunjukkan bahwa makna pesan dalam syair Tari Toluni meliputi makna emosional (rasa hormat, harapan, kasih sayang), makna simbolik (perjalanan hidup, doa bersama, transisi spiritual), dan makna konotatif (aspirasi, nasihat, perintah agama). Nilai-nilai yang teridentifikasi mencakup nilai budaya (pelestarian tradisi tari sebagai identitas), nilai sosial (solidaritas, saling mengasahi, doa bersama), nilai religius (syariat Islam, perintah Allah, berkah), nilai estetis (pengulangan frasa, metafora, ritme), dan nilai moral (kejujuran, kesetiaan, berbakti kepada orang tua). Ketiga konteks upacara menunjukkan dinamika makna dan fungsi: dari aspirasi sosial (penyambutan), pendidikan rumah tangga (pernikahan), hingga penguatan iman (khitanan). Penelitian ini menegaskan bahwa syair Tari Toluni bukan sekadar pelengkap tarian, melainkan media transformasi nilai-nilai luhur yang relevan untuk pelestarian budaya lokal.

*Keywords: makna pesan, nilai-nilai, syair Tari Toluni, upacara adat, semantik, Banggai Kepulauan*

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## INTRODUCTION

Culture is the primary foundation that shapes human thought, identity, and behavior within a society. As a system of ideas passed down from generation to generation, culture encompasses all aspects of human life, learned through the learning process and internalized in everyday social practices. According to Taylor (in Rosana, 2017), culture is a collection of knowledge, arts, beliefs, morals, laws, customs, skills, and habits possessed by each person as a member of society. This definition emphasizes that culture encompasses all aspects of human life, learned through the learning process and passed down from generation to generation.

Traditional dance serves functions far beyond mere entertainment. In community life, traditional dance serves as a ritual medium, a means of character education, strengthening cultural identity, and a means of communication and conveying moral messages. Pahlevi (2018) argues that traditional dance serves as a tool for disseminating social, religious, aesthetic, and moral values. This view emphasizes that traditional dance is not merely understood as a performing art form, but rather plays a central role in conveying various life values to society. Through movement, sung lyrics, and the setting of the performance, traditional dance serves as an effective medium for instilling social values related to togetherness and interpersonal relationships, aesthetic values that convey beauty, and moral values that teach attitudes and behaviors considered good.

One traditional dance rich in meaning and value is the Toluni Dance from the Banggai Islands, Central Sulawesi Province. The Toluni Dance is a unique and distinctive dance of the Banggai Tribe and is often performed during welcoming guests, traditional ceremonies, weddings, circumcisions, and various other important events. The Toluni Dance's movements are gentle, rhythmic, and graceful, reflecting the values of harmony between humans, nature, and spirituality. The dancers wear brightly colored Banggai traditional clothing with traditional ornamentation, creating a distinctive

aesthetic. This dance is generally performed by a group of male and female dancers who form a circle while singing verses imbued with important messages and cultural values.

The uniqueness of the Toluni Dance lies not only in its movements, but also in the lyrics sung throughout the performance. The lyrics in the Toluni Dance are not merely a complement to the dance, but are the primary means of conveying messages, advice, prayers, and life values. As stated by Nurgiyantoro in Astuti et al. (2019), song verse or *tembang* (song) has a position and characteristics that align with poetry, as both utilize beautiful and aesthetically pleasing language. Poetry not only has diverse meanings and messages the poet wishes to convey to his audience, but also contains life values reflected in his choice of words and linguistic expression.

Despite its high cultural value, the Toluni Dance currently faces serious challenges in the form of declining popularity and the threat of extinction. The people of the Banggai Islands consider the Toluni Dance to be highly sacred and therefore worthy of preservation. However, this dance is rarely performed at welcoming ceremonies, traditional events, weddings, circumcisions, and other ceremonies. This is reflected in the lack of knowledge and understanding among the younger generation about the meaning, messages, and values contained in the Toluni Dance, resulting in the dance appearing almost forgotten.

Several researchers have previously conducted research on the meaning and values of traditional dance lyrics. First, Tidha et al. (2022) examined the meaning of the lyrics of the Gawi Dance during a harvest thanksgiving ceremony in Nduaria Village, Kelimutu District, Ende Regency. This study used a qualitative descriptive method and found that the Gawi Dance not only serves as a form of entertainment but also contains meanings that represent the social realities of the local community, such as expressing the community's hopes for its leaders. Second, Anin et al. (2024) examined the meaning and values of the lyrics of



the Bena-Bena dance songs in the Oelnaineno Village community, Takari District, Kupang Regency. This study revealed three main meanings: religious (the importance of respecting others), social (the importance of building brotherhood), and historical (a reminder to remember the messages of ancestors). Third, Lembu et al. (2021) examined the meaning of the O Uwi song lyrics in the Reba tradition of the Langka community, Boradho Village, Bajawa District, Ngada Regency. The results showed that the O Uwi song lyrics convey the meanings of brotherhood, friendship, invitation, lamentation, romance, and the source of life.

These previous studies share similarities with this study, namely that they both examine the meaning and values of traditional dance song lyrics using qualitative descriptive methods. However, this research has significant novelty because the object of study is the lyrics of the Toluni Dance song from the Banggai Islands region, which is unique in that it is performed in three different ceremonial contexts: welcoming guests, weddings, and circumcisions. These three contexts have not received much scientific research and constitute an important part of the local traditions of the Banggai Islands community. Furthermore, from a theoretical perspective, this research uses a semantic approach to interpret the meaning of words and implied messages contained in the song lyrics, allowing for a more in-depth and systematic disclosure of meaning. Semantics, as a branch of linguistics that studies meaning, serves as the primary theoretical foundation for this research. Pateda in Arifianti (2020) states that semantics is the field that studies meaning and discusses the concept of meaning, its form, changes in type, and the factors that cause these changes. Chaer in Dianthi (2023:20) adds that semantics is the study of meaning contained in linguistic units, whether at the word, phrase, or sentence level. Meaning itself is defined by Grice in Amilia (2019) as a relationship between language and the outside world that has been agreed upon by language users so that they understand each other. In the context

of song lyrics, meaning is not only understood literally, but can also take the form of connotative, symbolic and emotional meaning conveyed by the songwriter to the listener.

Using a semantic approach, this research focuses not only on the lexical meaning of the words in the poems but also explores the implied meanings related to the cultural, social, religious, aesthetic, and moral values prevalent in the Banggai Islands community. A semantic analysis of three types of poems in the Toluni Dance for welcoming, wedding, and circumcision ceremonies is expected to reveal how each poem possesses unique meanings according to the context in which it is performed.

Based on this background, this research focuses on three main research questions. First, what are the meanings conveyed in the lyrics of the Toluni Dance songs during welcoming, wedding, and circumcision ceremonies in the Banggai Islands region? Second, what are the values conveyed in the lyrics of the Toluni Dance songs during these three ceremonies?

The purpose of this research is to describe the meaning of the messages in the lyrics of the Toluni Dance in these three ceremonial contexts, as well as the cultural, religious, aesthetic, and moral values they contain.

This research is expected to provide both theoretical and practical benefits. Theoretically, this research enriches the body of semantic studies, particularly in the analysis of meaning in oral traditions and traditional performing arts. It is also expected to serve as an academic reference source for further research related to the meaning of messages, cultural values, and oral traditions of the archipelago. Practically, the results of this study can benefit various parties. For researchers, this study provides a deeper understanding of the meaning of messages and cultural values reflected in the Toluni Dance. For local governments, the results of this study are expected to increase appreciation for traditional arts and form the basis for cultural preservation policies. For the community and the younger generation, this

research is expected to revitalize appreciation for traditional artistic heritage as a meaningful local cultural identity.

Thus, research into the meaning of messages and values in the Toluni Dance poetry during welcoming, wedding, and circumcision ceremonies is not only important for the documentation and preservation of cultural heritage but also has strong relevance to efforts to strengthen cultural identity amidst globalization.

## LITERATURE REVIEW

### 1. Semantics

Semantics is a branch of linguistics that studies meaning. According to Pateda (in Arifianti & Wakhidah, 2020), semantics studies meaning and discusses the concept of meaning, form, changes in type, and factors that cause changes in meaning. Chaer (2009) states that semantics is the study of meaning contained in linguistic units, whether at the word, phrase, or sentence level. Meaning is the relationship between language and the outside world agreed upon by language users so that they understand each other (Grice in Amilia & Anggraeni, 2019). In this study, a semantic approach is used to analyze the meaning of the message and values in the Toluni Dance poem.

### 2. Meaning in Song Lyrics

Meaning is an essential part of communication. In song lyrics, meaning is not only understood literally but can also take the form of connotative, symbolic, and emotional meaning. Connotative meaning is an additional meaning that emerges beyond the original meaning, related to certain feelings, values, or associations. Symbolic meaning uses symbols to represent certain concepts, values, or situations. Emotional meaning is the feeling or emotion the songwriter wishes to convey to the listener. These three types of meaning are used to reinforce the message in song lyrics.

Song lyrics or tembang (song lyrics) hold a position parallel to poetry because they utilize

beautiful and aesthetically pleasing language (Nurgiyantoro in Astuti et al., 2019). Lyrics contain wise messages such as calls to good deeds, warnings, reflections on life, and depictions of social situations. Song lyrics are often used as a character education tool because of their ability to convey moral values in a way that is easily accepted by the public (Sari & Pratama, 2018).

### 3. Toluni Dance

The Toluni Dance is a traditional dance from the Banggai Tribe of the Banggai Islands, Central Sulawesi. This dance is often performed during welcoming guests, thanksgiving ceremonies, circumcisions, weddings, and other traditional events. The movements are soft, rhythmic, and graceful, reflecting the harmony between humans, nature, and spirituality. The dancers wear brightly colored Banggai traditional clothing with traditional ornamentation. This dance is performed by male and female dancers who form a circle while singing verses containing important messages and cultural values.

### 4. Values in Song Lyrics

According to Nurgiyantoro (2013), song lyrics or poetry contain various values that function as a medium for conveying messages about life, culture, and the views of society. These values include:

#### a. Cultural Values

Values inherent and agreed upon by society, reflected in customs, traditions, art, and rituals (Koentjaraningrat, 2017; Fenri et al., 2024). Cultural values play a role in shaping the identity, norms, and behavior of individuals and groups.

#### b. Social Values

Society's appreciation of things that are good and valuable for the common good (Eferilia, 2025:16). Social values include cooperation, harmony, obedience, and solidarity (Aisah in Laraswati et al., 2023).

#### c. Values derived from religious teachings and societal beliefs (Umar in Nurhasana et al.,



2025). Religious values regulate human relationships with God, others, and the environment according to religious teachings (Gazalba in Nafisa et al., 2021).

d. Aesthetic Values

The standards of beauty prevailing within a community are reflected in the harmony between music, dance, and traditional clothing (Jazuli in Ayuningrum et al., 2024).

e. Moral Values

Value guidelines that govern human behavior so that people can live a righteous and dignified life (Wasono in Firwan, 2017). Moral values relate to morality, good and bad deeds.

## METHOD

This research uses a semantic approach with qualitative descriptive methods. The semantic approach is used because the research focuses on analyzing the meaning and values in the lyrics of the Toluni Dance song. Descriptive methods are used to describe meaning and values based on data found in the field in a systematic, factual, and accurate manner (Sugiyono, 2019). Qualitative research aims to understand phenomena in depth in a natural context, focusing on meaning and experience (Moleong, 2019; Razak, 2017).

The data in this study are words, phrases, sentences, and expressions in the lyrics of the Toluni Dance, which convey the meaning and cultural values of the Banggai Islands community. Primary data sources were obtained from videos of Toluni Dance performances from three sub-districts/villages: Bulagi Village, Montomisan Village, and Lolantang Village. To strengthen understanding, researchers also conducted telephone interviews with traditional leaders and artists. Secondary data sources were obtained from books, journals, and previous research related to semantics, oral literature, song lyrics, and Banggai Islands culture.

Data collection techniques used listening and noting and documentation techniques. The listening technique is used to obtain data by carefully listening to or observing language use,

both spoken and written (Mahsun, 2017). Documentation techniques were carried out by collecting and reviewing documents related to the research object, such as audio/video recordings of performances, poetry texts, and cultural archives (Sugiyono, 2019).

The data analysis technique follows the Miles and Huberman (1984: 84) model, which includes three stages: a) Data reduction: selecting, focusing, and categorizing poetry data relevant to the research objectives based on a semantic approach. b) Data presentation: presenting data in the form of tables, matrices, or descriptions to provide an understanding of the language structure, word choice, metaphors, symbols, and emerging semantic patterns. c) Conclusion drawing: summarizing the meaning and values contained in the lyrics of the Toluni Dance song based on the cultural, social, religious, aesthetic, and moral values of the Banggai Islands community.

## RESULTS

The data analyzed in this study were the lyrics of the Toluni Dance song in three contexts of traditional ceremonies of the Banggai Islands community: (1) a guest welcoming ceremony (Montomisan Village), (2) a wedding ceremony or Toluni Osoan (Lolantang Village), and (3) a circumcision ceremony or Toluni Monsunat (Bulagi Village). Each verse begins with the repeated opening phrase, "Oyodendato Toluni kene," which means "Let us all perform a traditional dance." This phrase serves as an invitation and a marker for the dance, repeated in each verse, and is a distinctive aesthetic characteristic of the Toluni Dance. The analysis focuses on the lines following the opening phrase, as they contain the message's meaning and substantive values.

### 1. The Meaning of the Message in the Toluni Poem

The meaning of the message in the Toluni Dance poem was analyzed using a semantic approach that distinguishes three types of meaning:

emotional meaning, symbolic meaning, and connotative meaning. The following is an explanation per ceremonial context.

### 1.1 The Meaning of the Message in the Toluni Welcoming Poem (Montomisan Village)

The Toluni welcoming poem is performed at the village competition guest visit as a form of respect and an expression of welcome. The poem reflects messages of respect, anxiety, hope, and courtesy. Complete data is presented in below:

#### Stanza 1

*Oyodendato Toluni kene*

*Toluni su songkoloyo*

We greet you with good afternoon

(emotional meaning)

*Oyodendato Toluni kene*

We, the people of Montomisan village

(symbolic meaning)

*Oyodendato Toluni kene*

We are willing to participate

(emotional meaning)

*Oyodendato Toluni kene*

*Welcoming the Police Chief*

(symbolic meaning)

*Oyodendato Toluni kene*

*Todangemo mai lipu*

*Who has come to our village.*

(emotional meaning)

Stanza 1 contains emotional and symbolic meaning. The phrase "Toluni su songkoloyo" (Good afternoon) is an opening greeting that conveys respect. The phrase "Kami mian montomisan" proudly introduces the village's identity. "I kami malaing nganggas" (I welcome you) expresses a willingness to actively participate, reflecting the spirit of mutual cooperation. "Sambute kaporles" (We greet the chief of police) directly addresses the guest of honor (the police chief), demonstrating high respect. "Todangemo mai lipu" (We greet the chief of police) expresses gratitude and pride for the official's visit to their village.

#### Stanza 2

*Oyodendato Toluni kene*

*Ko lupi lokiso*

An isolated village.

(connotative meaning)

*Oyodendato Toluni kene*

*Ko lipu mo totinggal*

A left-behind village.

(connotative meaning)

*Oyodendato Toluni kene*

*Lipu talalais*

Also considered a neglected village.

(connotative meaning)

*Oyodendato Toluni kene*

*Nia tuan lubatu*

Today, sir, you have come.

(emotional meaning)

*Oyodendato Toluni kene*

*Lubat tongai kami*

Come to see the condition of our village.

(connotative meaning)

*Oyodendato Toluni kene*

*Lengele mai kakabi*

On this occasion, we humbly request.

(emotional meaning)

*Oyodendato Toluni kene*

*Kitayo komai lipu*

May you pay attention to our village.

(connotative meaning)

Stanza 2 is dominated by connotative and emotional meaning. The words "ko lupi lokiso" (isolated village), "ko lipu mo totinggal" (underdeveloped village), and "lipu talalais" (slum village) not only describe the physical condition but also express the lamentations and hopes of a community that feels neglected. Then, "Nia tuan lubatu" (Today, sir, you have come) marks an emotional turning point: from concern to hope. "Lengele mai kakabi" (We beg) and "Kitayo komai lipu" (May sir pay attention to our village) express humility and collective pleas.



Stanza 3

*Oyodendato Toluni kene*

*Benggami salita*

Grant us a new perspective.

(symbolic meaning)

*Oyodendato Toluni kene*

*Otunggul doi kami*

In the form of advice for us.

(symbolic meaning)

*Oyodendato Toluni kene*

*Tama tina utus saibino*

For all of us, fathers and mothers.

(emotional meaning)

*Oyodendato Toluni kene*

*Nda dagaiyo konda lipu*

To maintain the safety of the village.

(symbolic meaning)

*Oyodendato Toluni kene*

*Nai dano posalakon*

Let there be no disagreements.

(emotional meaning)

*Oyodendato Toluni kene*

*Nai nda poakati*

Do not cause disturbances.

(emotional meaning)

*Oyodendato Toluni kene*

*Lobo aki na monondok*

For none of that is good.

(connotative meaning)

*Oyodendato Toluni kene*

*Suano nda tubo monondok*

So that we may live in peace.

(symbolic meaning)

Stanza 3 contains symbolic and emotional meaning. "Benggami salita" (give us perspective) and "Ottunggul doi kami" (give us advice) are requests for guidance, not material things. "Nda dagaiyo konda lipu" (maintain village security) symbolizes the value of unity. The prohibitions "do not quarrel," "do not cause trouble," and the reason "because everything is bad" and the goal "so that life can be peaceful" convey a message of peace and harmony.

Stanza 4

*Oyodendato Toluni kene*

*Doiyamo mai kakabi*

That is our request.

(emotional meaning)

*Oyodendato Toluni kene*

*Bana tuan salita kami*

May you, sir, give guidance in your remarks.

(symbolic meaning)

*Oyodendato Toluni kene*

*Toluni kamaeikono*

Such is our humble petition.

(emotional meaning)

*Oyodendato Toluni kene*

*Mai bantil kinantauan*

We take our leave and express our gratitude.

(emotional meaning)

Stanza 4 concludes with emotional and symbolic meaning. "Doiyamo mai kakabi" (that is our request) summarizes all aspirations. "Bana tuan salita kami" (may you give us guidance) expresses the final hope. "Toluni kamaeikono" (thus is our request) and "Mai bantil kinantauan" (we return and express our gratitude) are polite, grateful, and dignified closings.

## 1.2 The Meaning of the Message in the Toluni Pernikahan Poem (Lolantang Village)

The Toluni Pernikahan Poem is performed at weddings. The poems provide advice to the bride and groom on how to build a harmonious household. The data is presented in bellow.

Stanza 1

*Oyodendato Toluni kene*

*Toluni selamat malam*

We greet you with good evening.

(emotional meaning)

*Oyodendato Toluni kene*

*Lengele mai bateteba*

Listen to our counsel.

(symbolic meaning)

*Oyodendato Toluni kene*

*Komiu lua komiu*

For the two of you.

(connotative meaning)

*Oyodendato Toluni kene*

*Ko teteba osoanan*

Advice regarding marriage.

(symbolic meaning)

*Oyodendato Toluni kene*

*Labuk polengele*

O my child, listen.

(emotional meaning)

*Oyodendato Toluni kene*

*Teteba pau bakalinga*

The advice of your elders.

(symbolic meaning)

*Oyodendato Toluni kene*

*Na modoa niuwang*

From this day forward.

(connotative meaning)

Stanza 1 begins with the greeting "Good evening," followed by *Lengele mai bateteba* (listen to our advice), a gentle invitation to open one's heart. *Komiu lua komiu* (to both of you) emphasizes that this advice is specifically for the bride and groom. *Labuk polengele* (O my child, listen) uses the term "my child," reflecting the emotional bond between parents. *Teteba pau bakalinga* (parents' advice) indicates the source of advice from the older generation. *Na modoa niuwang* (today and beyond) emphasizes that advice lasts a lifetime.

Stanza 2

*Oyodendato Toluni kene*

*Ombokonio ko tuboan*

In journeying through the path of life.

(connotative meaning)

*Oyodendato Toluni kene*

*Kolangkai boloki*

As husband and wife.

(symbolic meaning)

*Oyodendato Toluni kene*

*Tubo baluma tangga*

Especially within the household.

(connotative meaning)

*Oyodendato Toluni kene*

*Popokita monondok*

Understand one another.

(emotional meaning)

*Oyodendato Toluni kene*

*Nai poposalakan*

Love one another.

(emotional meaning)

*Oyodendato Toluni kene*

*Tubo po seya-seyang*

Care for and cherish each other.

(emotional meaning)

*Oyodendato Toluni kene*

*Luma tangga na monondok*

So that your household may be good.

(symbolic meaning)

Stanza 2 is full of symbolic meaning. *Ombokonio ko tuboan* (on the journey of life) is a metaphor for marriage as a journey. *Kolangkai boloki* (as husband and wife) signifies a new identity. *Popokita monondok* (understanding each other) and *Nai poposalakan* (not misunderstanding each other) teach effective communication. *Tubo po mamasikon* (loving each other) and *Tubo po seya-seyang* (caring for each other) distinguish between love as action and affection as tenderness. The ultimate goal of *Luma tangga na monondok* (a good household) is a simple yet profound vision.

Stanza 3

*Oyodendato Toluni kene*

*Dahingga po tuboan*

May the lives of both of you.

(connotative meaning)

*Oyodendato Toluni kene*

*Balakati ko temeneno*

Be blessed by Allah SWT.

(symbolic meaning)

*Oyodendato Toluni kene*

*Ombokonio ko agama*

Also carry out religious teachings.

(connotative meaning)

*Oyodendato Toluni kene*

*Monondok doi mian*

And be good to your fellow human beings.

(symbolic meaning)

Stanza 3 contains religious connotations and symbolic meanings. *Dahingga po tuboan* (may you both live well) is a sincere prayer. *Balakati ko*



temeneno (receive blessings from Allah SWT) uses the word "blessing," which means more than just goodness: an abundance of grace, ease, and happiness. Ombokonio ko agama (carry out religious teachings) reminds us that religion must be practiced in our daily lives. Monondok doi mian (be good to others) emphasizes harmonious social relationships.

#### Stanza 4

*Oyodendato Toluni kene*

*Tongo doiya ko teteba*

Here ends our counsel.

(connotative meaning)

*Oyodendato Toluni kene*

*Neneke po ingate*

Engrave it in your heart and always remember.

(emotional meaning)

*Oyodendato Toluni kene*

*Tebekene doi noamiu*

Keep it in the deepest part of your heart.

(emotional meaning)

*Oyodendato Toluni kene*

*Toluni polong dimbawa*

Such is what has been conveyed.

(connotative meaning)

*Oyodendato Toluni kene*

*Toluni alilingo*

We take our leave.

(emotional meaning)

*Oyodendato Toluni kene*

*Toluni kinantauan*

With words of gratitude.

(emotional meaning)

Stanza 4 concludes with advice to remember the message. *Tongo doiya ko teteba* (our advice is enough here) demonstrates the wisdom of stopping at the right point. *Neneke po ingate* (keep it in your heart) and *Tebekene doi noamiu* (keep it deep in your heart) use beautiful metaphors about internalizing values. *Toluni alilingo* (we excuse ourselves) and *Toluni kinantauan* (thank you) conclude with respect and gratitude.

### 1.3 The Meaning of the Message in the Toluni Khitanan Dance Poetry

The Toluni Khitanan (Toluni monsunat) dance is performed at circumcision ceremonies. The poetry contains advice and prayers for the circumcised child to be pious, devoted, and capable of carrying out religious duties. The data is presented below.

#### Stanza 1

*Oyodendato Toluni kene*

*Toluni salamat pagi*

We greet you with good morning.

(emotional meaning)

*Oyodendato Toluni kene*

*Tabete kita saibino*

All the guests present.

(emotional meaning)

*Oyodendato Toluni kene*

*Tama tina utus-utus*

All fathers, mothers, and relatives.

(emotional meaning)

*Oyodendato Toluni kene*

*Pelenggene kinantauan*

*We express our gratitude.*

(connotative meaning)

*Oyodendato Toluni kene*

*Mulobotiyomo kami*

To all who have gathered with us.

(emotional meaning)

Stanza 1 opens with "good morning," symbolizing renewed enthusiasm. "Tabete kita saibino" (all attendees) and "Tama tina utus-utus" (ladies and gentlemen) warmly greet everyone. "Pelenggene kinantauan" (we thank you) and "Mulobotiyomo kami" (those who have come with us) express gratitude and togetherness. The word "together" reflects solidarity.

#### Stanza 2

*Oyodendato Toluni kene*

*Doi mai acara nia*

On this occasion.

(connotative meaning)

*Oyodendato Toluni kene*

*Komai acara monsunat*

Namely the circumcision ceremony.

(symbolic meaning)

*Oyodendato Toluni kene*

*Monsunat komai pau*

Circumcising our child.

(symbolic meaning)

*Oyodendato Toluni kene*

*Pau malane moluko*

Two children, a boy and a girl.

(connotative meaning)

*Oyodendato Toluni kene*

*Ombokonio ko syariat*

This is in accordance with Islamic law.

(symbolic meaning)

*Oyodendato Toluni kene*

*Syariat agama islam*

The law of the Islamic religion.

(symbolic meaning)

*Oyodendato Toluni kene*

*Mai kabio doa'no*

We ask for the prayers of all fathers and mothers.

(emotional meaning)

*Oyodendato Toluni kene*

*Doi kita saibino*

Prayers from all of us.

(emotional meaning)

*Oyodendato Toluni kene*

*Ko teteba tuk doi pau*

For our two children.

(emotional meaning)

Stanza 2 explains the religious context. "Doi mai acara nia" (at this event) and "Komai acara monsunat" (circumcision ceremony) identify the event. "Pau malane moluko" (two boys and a girl) mentions details demonstrating gender equality in worship. "Ombokonio ko syariat" (this is included in sharia) and "Shariat agama Islam" affirm the legal basis of Islam. "Mai kabio doa'No" (we ask for your prayers) and "Doi kita saibino" (prayers from all of us) invite collective prayer. "Ko teteba tuk doi pau" (for our two children) demonstrates parental affection.

Stanza 3

*Oyodendato Toluni kene*

*Monondok kopai ndondong*

May goodness be upon their lives.

(symbolic meaning)

*Oyodendato Toluni kene*

*Ombokonio palenta*

And may they carry out the commands.

(symbolic meaning)

*Oyodendato Toluni kene*

*Palenta ko temeneno*

Namely the commands of Allah SWT.

(symbolic meaning)

*Oyodendato Toluni kene*

*Na sosaiyo tama tinano.*

And also be devoted to their parents.

(emotional meaning)

Stanza 3 contains prayers and hopes. Monondok kopai ndondong (May their lives be good) is a universal prayer. Ombokonio palenta (Carry out commands) and Palenta ko temeneno (Allah SWT's command) explicitly mention God. Na sosaiyo tama tinano (Also be devoted to one's parents) balances vertical and horizontal obligations.

Stanza 4

*Oyodendato Toluni kene*

*Dumbak dimba ko uloiyon*

This is where we stop.

(connotative meaning)

*Oyodendato Toluni kene*

*Suano po tebekene no syaleh*

May they become pious children.

(emotional meaning)

*Oyodendato Toluni kene*

*Toluni kamulekono*

With this, we take our leave.

(emotional meaning)

*Oyodendato Toluni kene*

*Toluni kinantauan*

We express our gratitude

(connotative meaning)



Stanza 4 concludes. *Dumbak dimba ko uloiyon* (Enough for now) demonstrates the wisdom of stopping. *Suano po tebekene no syleh* (May they become pious children) is the culmination of the prayer: pious children who have good relationships with God, others, and nature. *Toluni kamulekono* (Thus, and excuse me) and *Toluni kinantauan* (Thank you) close with respect.

## 2. Values in the Toluni Dance Poem

Based on the descriptive analysis of the poem in three contexts, five values were identified: cultural, social, religious, aesthetic, and moral. Each value has a different emphasis in each ceremony.

### 2.1 Values in the Toluni Dance Poetry (Welcoming)

The Toluni Welcome Dance poem performed in Montomisan Village contains five complementary values. These values were reflected in the choice of words and phrases in the poem, which are analyzed semantically, as presented below.

*Kami Mian Montomisan*

We, the people of Montomisan Village.

(cultural values)

*Kitayo komai lipu*

May you pay attention to our village.

(social values)

*Nai dano posalakon*

Let there be no disagreements

(religious values)

*Oyodendato Toluni Kene*

Let us all perform the traditional dance.

(aesthetic values)

*Nai dano posalakon & Nai nda poakati*

Do not quarrel, do not cause commotion.

(moral values)

Cultural Values: Pride in the village's identity remains strong despite its backwardness. The decision to welcome guests with traditional dance demonstrates that dance is an integral part of cultural identity.

Social Values: The collective plea to officials to pay attention to the village's condition reflects the solidarity and concern of the residents.

Religious Values (implicit): The call to avoid disputes aligns with Islamic teachings on brotherhood and peace.

Aesthetic Values: The repetition of the phrase "Oyodendato Toluni kene" in each stanza creates a beautiful rhythm and rhyme, characteristic of oral tradition.

Moral Values: The prohibition of disputes and causing disturbances is a clear moral message about the responsibility to maintain collective security.

### 2.2 Values in the Toluni Marriage Poem

The Toluni Wedding Dance poem performed in Lolantang Village contains valuable marital advice. The five values contained in this poem reflect the Banggai people's views on the essence of a harmonious married life, as seen below.

*Ko teteba osoan*

Marriage counsel.

(cultural values)

*Popokita monondok, Nai poposalakan, Tubo po*

*mamasikon, Tubo po seya-seyang*

Understand each other, do not misunderstand,

love each other, cherish each other.

(social values)

*Balakati ko temeneno, Monondok doi mian*

Receive blessings from Allah, be good to fellow

*human beings.*

(religious values)

*Neneke po ingate,*

*Tebekene doi noamiu*

Engrave it in your heart, keep it deep within

*our heart.*

(religious values)

*Tongo doiya ko teteba*

Here ends our counsel

(moral values)

Cultural Values: The tradition of conveying marriage advice through dance demonstrates that

marriage is a socio-cultural event involving the entire community, not just two families.

**Social Values:** The teachings of mutual understanding, avoiding misunderstandings, loving one another, and caring for one another are the foundation of harmonious interpersonal relationships.

**Religious Values:** Prayers for God's blessings and encouragement to do good to others demonstrate the integration of religious values into married life.

**Aesthetic Values:** The use of the metaphors "keep in the heart" and "keep in mind" are beautiful expressions with high poetic value.

**Moral Values:** The advice to stop at the right point ("enough here") teaches wisdom and self-control.

### 2.3 Values in the Toluni Khitanan Poem

The Toluni Khitanan (Toluni Monsunat) dance poem performed in Bulagi Village contains strong religious and social values. This poem integrates Islamic sharia obligations with local cultural expressions, as summarized in Table 6 below.

*Tabete kita saibino, Pelengene kinantauan*

All the guests present, we express our gratitude.

(cultural values)

*Mai kabio doa 'no, Doi kita saibino,*

*Ko teteba tuk doi pau*

*We ask for prayers, prayers from all of us, for our two children.*

(social values)

*Palenta ko temeneno*

Namely the commands of Allah SWT.

(religious values)

*Oyodendato Toluni kene,*

*Suano po tebekene no syaleh,*

*Toluni kinantauan*

Let us dance together,  
may they become pious children,  
with gratitude.

(aesthetic values)

*Monondok kopai ndondong,*

*Na sosaiyo tama tinano*

May goodness be upon their lives, devoted to their parents.

(moral values)

### DISCUSSION

#### Emotional Meaning: Expression of Respect, Hope, and Affection

Emotional meaning is consistently present across all three contexts and serves as a bridge between poet and listener. As Nurgiyantoro (2013) states, song lyrics are capable of conveying personal and heartfelt messages. In Banggai culture, social aspirations, marriage advice, and circumcision prayers are not expressed directly, but rather through a warm and dignified artistic medium. This finding aligns with Anin et al. (2024) who found a meaning of respect in the Bena-Bena dance in Kupang, and Lembu et al. (2021) who identified the meaning of brotherhood in the O Uwi poem in Ngada, thus confirming that the Indonesian oral tradition shares a similar tendency to express collective solidarity through art.

#### Symbolic Meaning: Symbolization of Values and Outlook on Life

Symbolic meaning is evident in the use of metaphors and symbols to represent abstract concepts that are difficult to express literally. The dance itself serves as a symbol of the hospitality and openness of the Banggai people. In marriage poetry, the metaphor of the journey of life suggests that marriage is a long process, not a final destination, educating couples to prepare themselves for the realities of marriage. In circumcision poetry, the circumcision ritual symbolizes a spiritual transition and the child's entry into a fuller Islamic identity. This finding aligns with Tidha et al. (2022) who found symbols representing social reality in the Gawi Dance in Ende, demonstrating that traditional Nusantara dance consistently uses symbols as a vehicle for conveying values.



### **Connotative Meaning: Aspirations, Advice, and Implied Commands**

Connotative meaning is the most prominent finding, particularly in welcoming and circumcision poetry. According to Chaer (2009), connotative meaning is an additional meaning related to specific feelings, values, or cultural associations. The Montomisan community chooses to convey social criticism through dance, rather than open protest, a clever and dignified communication strategy, similar to the findings of Lembu et al. (2021) regarding the expression "groan" in the O Uwi poetry. In wedding poetry, the word "blessing" carries a much broader meaning than ordinary goodness, namely an abundance of grace and overall peace in life. In circumcision poetry, the people of the Banggai Islands successfully integrate Islamic sharia obligations into local cultural expressions, a phenomenon also found in the Reba tradition in Ngada (Lembu et al., 2021).

### **Cross-Context Meaning: From Welcome to Wedding to Circumcision**

The most original finding of this study is the shift in meaning across ceremonial contexts: from an external orientation (aspirations to officials) in the welcome, to a family orientation (marriage advice), to a spiritual orientation (strengthening faith) in the circumcision. This shift also demonstrates the dynamics of the recipients of messages from officials, the bride and groom, and the circumcised child, proving that the Toluni Dance functions as a medium for vertical, horizontal, and educational communication. As Pahlevi (2018) notes, traditional dances convey social, religious, aesthetic, and moral values; and the Toluni Dance demonstrates this function concretely in three different contexts.

### **Cultural Values: Dance as Identity and Heritage**

Cultural values are reflected in the selection of the Toluni Dance as the official medium for three important ceremonies, demonstrating that dance

is not merely entertainment, but rather the collective identity of the Banggai people. The integration of Islamic law into the circumcision dance reflects the community's ability to blend religion and tradition, a cultural asset relevant amidst globalization, as Fenri et al. (2024) argues that cultural values play a role in shaping community identity and norms.

### **Social Values: Solidarity, Mutual Cooperation, and Harmony**

Social values are the most prominent of the five values because they are present in all three contexts in different ways: collective solidarity in welcoming, the foundation of harmonious communication in marriage, and the spirit of mutual cooperation in raising children during circumcision. This aligns with Robin Williams (in Eferilia, 2025) who argues that social values are related to shared well-being through effective consensus, and emphasizes that the poetry of the Toluni Dance serves as a medium for strengthening social cohesion in the Banggai community.

### **Religious Values: Integration of Islam and Local Traditions**

Religious values gradate from implicit (welcoming) to very explicit (circumcision), reflecting the Banggai Islands community's positioning of every important event within a divine framework. Interestingly, religious values are not separate from social values, but rather integrated: God's blessings are sought for family happiness, and collective prayers are offered for the well-being of children. Gazalba (in Nafisa et al., 2021) emphasizes that religious values regulate human relationships with God, others, and the environment, and the Toluni Dance embodies this connection both artistically and functionally.

### **Aesthetic Value: Beauty in Repetition and Metaphor**

Aesthetic value stems from two main elements: the repetition of opening phrases that

create the distinctive rhythm of oral tradition, and the use of metaphors and beautiful figurative language. According to Jazuli (in Ayuningrum et al., 2024), the aesthetic value of traditional art is determined by the standards of beauty prevailing within the community. The repetition in the Toluni Dance poetry is not a sign of boredom, but rather a rhetorical technique that helps internalize the message. The combination of the sacred and the artistic creates a unique aesthetic experience, aligning with Pradopo's (2018) view that poetic meaning is formed through diction, figures of speech, and imagery.

### **Moral Values: Honesty, Loyalty, and Devotion**

Moral values are the core message that runs throughout the poetry: from courage and social honesty in welcoming, loyalty and responsibility in marriage, to the expectation of devotion to parents in circumcision. Wasono (in Firwan, 2017) states that moral values are related to morality in human relationships. Through the Toluni Dance poetry, these values are not taught dogmatically, but are aesthetically passed down from generation to generation, making this dance a living medium for character education in the Banggai Islands community.

### **CONCLUSION**

Based on the analysis and discussion of the meaning of the messages and values in the Toluni Dance poetry during welcoming, wedding, and circumcision ceremonies in Banggai Kepulauan Regency, it can be concluded that the messages in the Toluni Dance poetry encompass three types of meaning: emotional, symbolic, and connotative. These three meanings have different emphases depending on the context of the ceremony. In welcoming ceremonies, connotative and emotional meanings are dominant. Words such as "isolated," "left behind," and "slum" not only describe the condition of the village but also convey the aspirations and hopes of the community for

government attention. Emotional meanings are evident in expressions of respect, joy, and hopes for a peaceful and serene life. At wedding ceremonies, symbolic and emotional meanings are most prominent. The metaphor "life's journey" symbolizes commitment and loyalty in building a household, while the address "O my child" reflects parental love. Connotative meaning is evident in the word "blessing," which encompasses an abundance of grace and happiness. The connotative and symbolic meanings of the circumcision ceremony are strongly imbued with religious overtones. The phrases "entering the Shari'a" and "Allah SWT's command" emphasize that circumcision is not merely a tradition, but a religious obligation that symbolizes the child's purity and spiritual maturity.

Furthermore, the values embodied in the Toluni Dance Poetry encompass five main values: cultural values, social values, religious values, aesthetic values, and moral values. These five values are interconnected and reflect the value system of the Banggai Islands community, which upholds cultural identity, social solidarity, religious observance, artistic beauty, and noble morals. This research demonstrates that the Toluni Dance poetry serves not merely as a complement to dance performances but as a medium for conveying messages, character education, and preserving cultural values. Written documentation of these poems is crucial to prevent their extinction amidst the tide of modernization and the lack of understanding among the younger generation.

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