

## THE MEANING OF BHANTI-BHANTI AS LEARNING MEDIA FOR EARLY CHILDHOOD IN WAKATOBI

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### **Abstract**

*The "lunga-lunga" tradition is a custom of putting a baby to sleep by lying on a pillow placed on the shins of the feet while chanting the traditional "bhanti-bhanti" as musical accompaniment. In this "bhanti-bhanti" text, the mother expresses all cultural values to her child. This research used an ethnographic paradigm to explore the education values and the cultural learning from the "bhanti-bhanti" practiced in Wakatobi. Thus, data collection and processing were carried out using the principles of the ethnographic paradigm. It was*

found that this tradition is a custom of learning various cultural values that exist in the Wakatobi community. The teaching content consists of moral values, explaining history, and building hope for children. A mother creates sacred texts and simultaneously builds hope about the importance of education, including morals in the family, environment, and social life. Another lesson is to instill the value that "it is better to be hungry than to eat food that is not rightfully yours." Lastly, "bhanti-bhanti" in the "lunga-lunga" tradition teaches cultural values that can contribute to the formation of children from an early age.

Tradisi "lunga-lunga" merupakan pranata menidurkan bayi dengan cara berbaring di atas bantal yang diletakkan di atas tulang kering kaki sambil melantunkan lagu adat "bhanti-bhanti" sebagai musik pengiringnya. Dalam teks "bhanti-bhanti" ini, ibu mengungkapkan segala nilai budaya kepada anaknya. Penelitian ini menggunakan paradigma etnografi untuk mengulas nilai Pendidikan dan pembelajaran budaya dari "bhanti-bhanti" yang diterapkan di Wakatobi. Dengan demikian pengumpulan dan pengolahan data dilakukan dengan menggunakan prinsip paradigma etnografi. Diketahui bahwa tradisi "lunga-lunga" merupakan tradisi pembelajaran berbagai nilai budaya yang ada pada masyarakat Wakatobi. Isi pengajarannya terdiri dari nilai-nilai moral, menjelaskan sejarah, dan membangun harapan bagi anak. Seorang ibu menciptakan teks-teks suci dalam waktu dan ruang yang sama, membangun harapan akan pentingnya pendidikan, termasuk akhlak dalam keluarga, lingkungan, dan kehidupan bermasyarakat. Hikmah lainnya adalah dengan menanamkan nilai bahwa "lebih baik lapar daripada makan makanan yang bukan haknya". Terakhir, "bhanti-bhanti" dalam tradisi "lunga-lunga" mengajarkan nilai-nilai budaya yang dapat memberikan kontribusi dalam pembentukan anak sejak dini.

**Keywords:** *cultural values; early childhood; learning media*

## Introduction

Tradition is an ancestral heritage passed down from generation to generation (Baxter et al., 2008). Almost all civilizations in the world have various cultural values, which become soft power for the development of

society within that civilization (Udu, 2019). In the Wakatobi community, one way to instill cultural values in the next generation, especially in early childhood, is by singing verses, a type of lullaby called *lunga-lunga*. In the *lunga-lunga* tradition, there are *bhanti-bhanti* texts containing cultural values regarding the importance of education, family life norms, environment, and social life. These values can be taught to children starting when they are still in the cradle (Hasani, 2017).

It was in these *bhanti-bhanti* texts that mothers expressed all the cultural values. Therefore, this research aims to describe and explain the cultural values taught in the *bhanti-bhanti* texts that are chanted when putting babies to sleep in the Wakatobi community. It is found in previous research that Wakatobi women still put their children to sleep using the *bhanti-bhanti* tradition (Udu, 2018). Furthermore, research on the *bhanti-bhanti* tradition was carried out to analyze the performances, formulas, and schematic composition. In this research, forms of performance, procedures, formulations, and compositions of devotionals were explored using Albert Bates Lord's theory on oral tradition (1991).

Research on the *bhanti-bhanti* tradition, which focused on the image of women in *bhanti-bhanti* texts, showed that Wakatobi women had space to express themselves, especially regarding their dreams within the family (Udu, 2009). Another research on Wakatobi folk songs examined the performance and inheritance of *bhanti-bhanti* as a Wakatobi oral tradition (Asrif, 2017). The *bhanti-bhanti* text is a tradition which is a medium for learning about cultural values in the Wakatobi Buton community (Taalami, 2011). This *kabanti* or *bhanti-bhanti* tradition of the Butonese people contains cultural values to guide the character of future generations of Butonese (Rosdin, 2015). Meanwhile, the *kabanti* text contains many moral values that can be used as a moral reference for the young generation of Buton (Sahlan, 2017). Research on the identity of the Butonese people also shows that the *bhanti-bhanti* texts in the Kaluku Panda script provide Butonese identity for the Butonese (Kosilah & Andarias, 2019; Kosilah et al., 2020).

Therefore, research on *bhanti-bhanti* in the *lunga-lunga* tradition seeks to uncover the cultural values in the *bhanti-bhanti* texts sung by Wakatobi women when putting their children to sleep. This research aimed at revealing the awareness of Wakatobi mothers in educating their children from an early age, dismantling their hopes and dreams about the future, uncovering traces of their understanding of the past. It is in line to the view of Jan Vansina that oral poetry is the safest and most durable storage space for various civilizations compared to folklore (Law, 1997). For Jan Vansinna, oral history can be cleared of prejudice because it is neatly stored in society's collective memory (Foley, 1982). Thus, this research is concerned the cultural values contained in the *bhanti-bhanti* text that can be an academic reference in cultural learning carried out in early childhood. Apart from that, the results of this research can be a model for cultural education in the context of independent learning where every mother can educate their children with regional cultural values to strengthen the national character of the Indonesian nation.

## Method

This research on the cultural values in *bhanti-bhanti* texts in the *lunga-lunga* tradition was carried out using a semiotic ethnographic paradigm, namely using the meaning of the texts by listening to how mothers interpret these texts. It seeks to reveal the importance of cultural values in the texts of the *lunga-lunga* tradition from the perspective of the community that owns them, as well as the ethnographic paradigm, which seeks to explain society from their perspective. Such a modern ethnography aims to discuss various social phenomena from the perspective of local communities in defining themselves (Spradley, 1998).

The data were collected by recording *bhanti-bhanti*, which mothers performed directly when putting their children to sleep. Next, interviews were conducted with six mothers who put their children to sleep. Data processing was carried out using the principles of the semiotic ethnographic

paradigm. In this case, the data were transcribed and translated and then analyzed by interpreting the devotional texts based on the perspective of the Wakatobi people (Siddiq & Salama, 2019).

Meaning is carried out using semiotic principles so that the analysis is carried out using heuristic reading and then interpreted hermeneutically. This way, the purpose of the *bhanti-bhanti* text can be seen from the perspective of the local community based on the historical context that shapes the meanings. This is in line with Riffattere's opinion that the purpose of a text cannot be separated from its historical context (Aulia, 2018).

## **Finding and Discussion**

### ***Bhanti-bhanti* in the *Lunga-lunga* tradition**

This preliminary analysis showed that *bhanti-bhanti* in the *lunga-lunga* tradition is a learning medium for early childhood in the Wakatobi community, which teaches several cultural values. In the Wakatobi community, until now, they still put their children to sleep by keeping the baby on their calf (Taalami, 2011). The pillow is held on the shins, and the baby is laid down and covered with a cloth. After the baby or child is placed on the dry bone, it is shaken left and right while looking into the baby's eyes and chanting *bhanti-bhanti* texts. When chanting devotional texts, a mother reflects on her entire life. Some reflect on the life problems they are experiencing, including expressing their love story and the hopes they have for their children. Chanting the *bhanti-bhanti* in the Wakatobi is similar to the lullabies practiced in Aceh that can provide identity for the young generation of the Acehnese (Muhaini & Nasir, 2020).

Through this tradition, a mother can share her various complaints in life (Dewi, 2009). On the other hand, a mother can also create holy texts in the same time and space. They can also build hope regarding education, environment, morals, and love as well as their children's future (Syahril & Rahmi, 2018). As a tradition that provides space for reflection for Wakatobi

mothers preparing the future generation, the *lunga-lunga* practice allows mothers to sing their complaints, hopes, and dreams about life. Moreover, in Buton culture, women and children are the most vulnerable groups who must be the focus of development in the Buton Sultanate government system (Maulani, 2019). So, listening to women's voices and putting their children to sleep is a space to understand vulnerable groups in Buton society (Hoesin, 2003). After listening to various devotional texts that women chant when putting their children to sleep, the lullaby contains several values.

### The value of education

Educational values guide things that are better and useful for human life (Ediwar, 2017). The value of education is obtained through a process of changing attitudes and behavior to mature oneself through a long and repeated education process (Akbar et al., 2013). In connection with these educational values, the *bhanti-bhanti* texts in the *lunga-lunga* tradition contain educational values regarding a mother's hopes for her children's education. It can be seen in the following texts,

<i>E kutampo te tahu di meja,</i>	I set the noose on the table,
<i>E kutampo te taho dhi meja,</i>	I set the noose on the table,
<i>E nokona te ana nsikola,</i>	Who is entangled in school children,
<i>E nokona te ana nsikola</i>	Who is entangled in school children
<i>E mou ane na mbena-mbena,</i>	Even though there is a sparkle of jewels,
<i>E mou ane na mbena-mbena,</i>	Even though there is a sparkle of jewels,
<i>E kumetao la nsumikola,</i>	I will wait for the educated one,
<i>E kumetao la nsumikola</i>	I will wait for the educated one
<i>E tesikola buntu te boku,</i>	People who go to school only read books (knowledge),
<i>E tesikola buntu te boku,</i>	People who go to school only read books (knowledge),
<i>E te mangaji te ngkura'ani,</i>	But those who will study the Quran,
<i>E te mangaji te ngkura'ani</i>	But those who will study the Quran

The *bhanti-bhanti* texts above show that as a mother, Wakatobi women have hope for their children. A mother allows her child to choose and expects her child or baby to take an educational path (Permatasari & Inten, 2020). A mother realized that education was the key to preparing a strong Wakatobi generation (Wongsopatty, 2020). She considers her child a space of hope that she gave birth to in the world (Hidayat, 2020). She gives birth to her children in the hope that her children will one day become people with knowledge (Hyoscyamina & Dewi, 2012). It is mentioned in the text of verse one, lines three and four. A hope that their children will get a good education. Her hopes were so great that a mother compared them to treasures and diamonds. She prefers her children to attend education, compared to trading and working to earn money. It is conveyed in the second stanza, lines one and two, and the lyrics are still waiting for an educated man. The lyricist hopes that her daughter will choose those with extensive knowledge compared to a trader, or just a border crosser. In Wakatobi society, on average, parents choose a son-in-law with a bachelor's degree rather than a trader with no education. Their pride is when their son-in-law is a teacher, especially with a master's or doctoral degree. They will wait for a son-in-law like that, unlike young people with businesses.

In the third pass, the other side of the lyricist's consciousness is that she hopes to have educated children. Still, she realizes that those who have an education may not necessarily be able to contribute to building the family economy. However, there is still hope that even though children who follow the educational path do not have property, the long-term hope has been instilled in their children that an educated person will study the Quran (Tareen, 2017). It is very important to understand the future, so the children will later not only think about the world, but also the hereafter. The task of a knowledgeable person is to study the values contained in the Quran (Rosdin, 2014).

The three stanzas of the *bhanti-bhanti* text in the *lunga-lunga* tradition show that the lyric puts awareness in the baby about the importance of

education in social life. Even in verse 3, the lyricist still doubts the existence of educated people but also hopes for life in this world and the afterlife. It shows in the lyrics that they want to educate their children as one of their dreams and hopes. They doubted that there were scientists who would lose out from an economic aspect compared to those who traded from the start. The lyricist based her hopes on the hadith that whoever wants happiness in this world and the hereafter should be equipped with knowledge (Riza, 2022).

Concerning wealth, the lyrics say that, “*Wa ina Bhara nu sambira*” (mother, you don't need to worry), “*ane ke buru ngkene ambo*” (there are still Buru Island and Ambon Island). It shows that Buru island is a place to migrate to change their lives. Due to the land conditions in Wakatobi, the mother taught her child to migrate to Buru island and Ambon island. Through the lyrics, Wakatobi women sing texts encouraging them to educate their children to seek knowledge and economic resources to other places (Palmer, 2014). Thus, it implied that Wakatobi mothers teach their children to choose education and encourage them to access natural resources, such as Buru Island and Ambon island in Maluku. From an early age, Wakatobi children have been directed towards a life priority scale based on knowledge from the Quran.

### **Moral values in the family**

Moral values are basic values or standards used to determine what is considered right or wrong in behavior or decisions taken by a person or group of people (Ali et al., 2022). Moral values can vary from one individual to another and differ between one group or society and another (Yoga et al., 2015). In chanting *bhanti-bhanti* texts in the *lunga-lunga* tradition, the lyric teaches children moral values. One of the texts explains how to maintain the relationship between men and women in their family life. It is demonstrated that even though they are siblings and adults, they must be wary of each other. It is as mentioned below.



<i>E wa ina di umpa samia</i>	Mom, where are my other siblings?
<i>E te nguru mami ngkothodhua</i>	It is said that we are two brothers
<i>E ara topadha mobasamo</i>	If we were both adults
<i>E mou te tuhanto tomeri</i>	Even though our brothers and sisters must be equally vigilant
<i>E wa ina suru ngkurodhako</i>	Mom, why do I miss you
<i>E kurodha te sinta akosu</i>	Because I remember your love

The *bhanti-bhanti* text describes a mother announcing that they have a family. In the first verse, the lyrics ask about his brother because they say he has a brother. However, the second stanza explains the awareness of the relationship patterns between men and women. The text above shows that a mother has taught to maintain distance between boys and girls as adults. The mother has paid attention to preventing incestuous relationships from occurring in the family (Pradikta & Muhammad, 2020). For the people of Wakatobi Buton, this condition is strictly prohibited because it can reduce the quality of offspring (Manalu et al., 2021; Pradikta & Muhammad, 2020). There is even a Togo Motondu legend that tells of a village that sank just because of an incestuous marriage. This condition is what mothers teach their children from an early age (Udu & Ibrahim, 2020).

Next, in the third verse, the lyrics explain why a child misses his mother because he remembers her love. The lyrics have strengthened themselves to remain patient in raising their children. A mother must be patient in loving her children because that is what her children will remember when they grow up (Muwaffa, 2021). Mothers' awareness of their role in educating and raising their children must all be based on love (Cecil & Tamburian, 2020).

Thus, the *bhanti-bhanti* texts above teach about morals related to the pattern of relationships between children and their siblings. Apart from that, the text also teaches morals based on love, which must be the moral

foundation for mothers in caring for and looking after their children. Love will provide a long bond between children and their parents (interview with Mrs. Wa Yai on August 20, 2022). Therefore, the holy text above is a personal strengthening that a mother chants when putting her child to sleep.

### Environmental conservation value

Conservation values are values that are a measure of real efforts or actions taken to save, protect, and preserve the surrounding environment wisely (Wijaya et al., 2022). A conservation attitude is defined as a real effort or action to save, protect, and preserve the surrounding environment wisely (Sumarmi, 2015). A conservation attitude is important to achieve conservation efforts which must be developed early (Khilifatul, 2014). According to Masrukhi, there are eleven values in a conservation attitude, namely: religious, honest, intelligent, responsible, fair, caring, tolerant, democratic, loving the country, tough and polite (Masrukhi et al., 2022).

The *bhanti-bhanti* text in the *lunga-lunga* tradition teaches about how a child can respect his environment. A mother questioned the condition of poverty so that a piece of boiled corn had to be divided in half. It can be seen in the following *bhanti-bhanti* texts.

<i>E wa ina na moniasinto</i>	Mother how poor we are,
<i>E te kambose to popengkane</i>	Even if we divide one kernel of boiled corn in half
<i>E wa ina ane ntamoha'a</i>	What should our mother do,
<i>E ara te winento no ja'o</i>	If the seeds we plant are not of good quality
<i>E mai to jagane na togo</i>	Let's protect our village,
<i>E bhara toala nsawali'e</i>	Don't let us waste it once
<i>E ara nu u ita nte kandoa</i>	If you see tuber seeds,
<i>E itane kua nte sata'o</i>	See that is next year's backup
<i>E te mia mala salarono</i>	People who do as they please,
<i>E mou te wine ntamangane</i>	Even though the seeds will still be spent

The text above shows that a mother has described the life of those who are poor. They have to share boiled corn kernels, symbolizing poverty in Wakatobi society. In the second stanza, "What should we do if the seeds we have are damaged?" shows that the lyricist pays attention to aspects of the seeds that will be planted. One of the causes of poverty for farmers is the seed problem.

Meanwhile, in the third verse, the lyrics describe that the village must be protected together. Protecting seeds is maintaining the sustainability of life and environmental sustainability (Hakim & Sukara, 2010). It is sharpened in the fourth stanza which immediately emphasizes that if you look at *kandoa* (tuber fruit), "see that it is a food reserve for next year". There is awareness that to protect the environment, a mother has taught her child the importance of planting seeds (*kandoa*).

For the Wakatobi people, *kandoa* is a seed that must be planted and can be harvested in the coming year. The awareness of a mother who teaches about the importance of protecting the environment and seeds are environmental conservation values that have been taught to Wakatobi children from an early age. For the Wakatobi people, caring for the environment is caring for life, and environmental damage will impact the destruction of life (Pardi, 2020). Eating *kandoa* is an arbitrary act that the people of Wakatobi do not like. A child must be taught to care about the environment since they are in the cradle. Thus, the texts above are devotional texts that a mother has instilled in her child since they were still in the cradle.

### **Moral values towards others**

The word morals comes from the Arabic *akhlaq* which means character, mannerisms, and habits (Putro, 2004). Therefore, morals towards others are the mannerisms or habits carried out by a person when dealing with fellow humans. Morals are important because morals or character

towards others will give a person the potential to build relationships and trust in others (Naharudin, 2019). These morals towards others will be the basis of cultural and social capital in social learning theories (Hendriyanto, 2014). The importance of morals in life is explained in the *bhanti-bhanti* texts as a medium for cultural learning in the *lunga-lunga* tradition.

In the *bhanti-bhanti* text, babies or children are also taught various morals towards each other. A mother teaches moral values to her children when they grow up. She even taught herself lessons she recited when putting her baby to sleep. Some devotional texts related to morals can be seen in the following texts,

<i>E wa ina ara ngku to'oge</i> <i>E bhara nurende ngkene aku</i>	Mother, if I were an adult, Mother, don't make me rush into adulthood
<i>E wa ina anedho ke hiya</i> <i>E tamo'awa tumpu nularo</i>	Mother, who knows when we will meet, Met with love and affection
<i>E nomingku toumpa na mia?</i> <i>E noawane na ngkakobhea</i>	What do most people do? They get kindness from other people
<i>E wa ina labi ntomo'aro</i> <i>E ara mbeaka nte dhawunto</i>	Mother, we better be hungry, Suppose we take not our share
<i>E toala te dhawu numia</i> <i>E tohokojao nte mbajanto</i>	If we take other people's shares, We destroy our own souls and bodies.
<i>E te mbaja lumea te raki</i> <i>E mbea'e na membali ano</i>	A body full of sin, It will never grow well
<i>E wa mbaja jaga ngkarama'u</i> <i>E komakili sa apata'u</i>	O my body, take care of yourself, Clean yourself as best you can
<i>E mbaja kumili wa ina</i> <i>E te mbaja dhi sinta nu mia</i>	Holy body, mother That's a body that many people will love
<i>E ara kolumaro modhaki</i> <i>E mbea'e na tuha metangku</i>	If you have a bad heart, No family will come close.

Several *bhanti-bhanti* texts in the *lunga-lunga* tradition above teach that a mother must give freedom to her child. A mother has the right to educate and care for her children, but the lyrics say that be generous in choosing your soul mate. For Wakatobi children, a soul mate is their parents' or their choice. Most ode (noble) circles choose their daughters as mates (Udu, 2017). At the same time, a free woman would prefer to negotiate with her mother. The text of the *bhanti-bhanti* in verse one above shows that the lyrics started teaching their babies not to be pressured by their parents when they grow up to get married.

The context of the lyrics also gives the impression that when there is a meeting, it is based on love and affection, as well as freedom. The *bhanti-bhanti* text in the second stanza is a space for a woman to negotiate with herself that meeting to discuss a soul mate is their right and obligation. The lyrics also add to the morals of other people so that they can build good negotiations with their parents or each other and to what people do. This text presented the morals should be passed on to their children. It is reflected in the next stanza stating that it is better to be hungry than taking food that is not our share since taking other people's parts is similar to destroying ourselves. For Butonese people, taking other people's parts hurts one feeling, and hurting one feeling is the same as hurting all the feelings.

In the sixth text, the lyrics teach the moral value that those full of sin will not grow well. In the seventh verse, the lyrics emphasize that you will maintain purity. Meanwhile, in the eighth verse, the lyrics give an idea of the hope they will get if they are in the holy world. People who hurt other people's feelings or other living creatures a lot will not have friends. The family will stay away from individuals who are corrupt and often hurt the feelings of others.

Based on the research results above, the *bhanti-bhanti* texts in the *lunga-lunga* tradition contain lessons about the importance of education for Wakatobi children. These texts explain that a mother has instilled the value

of education in her child and that the winners in the next life will be educated. For me, education is the capital of happiness that can reach the life of this world and the afterlife. After making further observations, the mother who chanted these texts in her house once had a calligraphy of hadith explaining how to achieve happiness. "If you desire happiness in this world, then attain it with knowledge, and if you desire happiness in the afterlife, then attain it with knowledge, and if you desire happiness in the hereafter, then attain it with knowledge (HR. Muslim)". It seems that the *bhanti-bhanti* texts were not born from cultural emptiness but have an intertextual relationship, namely the hadith hypograms on the walls of houses.

The text above emphasizes that knowledge (which will be imparted to children) is a provision and key for living a successful life, not only in this world but in the afterlife. Parents (mothers) study the Quran and Hadith in which there are many important educational values for children. The Quran and Hadith are the source of all knowledge, including happiness. Mother has taught her children that the source of joy is knowledge, and the true source of knowledge is the Quran and Hadith. The mother has educated her children to seek knowledge, and education is the life choice she hopes for, as she expressed her wish in the first verse. The mother has placed her hope that one day, their child will be able to continue their education, with the education provided from an early age.

Another cultural value taught in the *bhanti-bhanti* texts in the *lunga-lunga* tradition is maintaining male family relationships. Fractures in family relationships, including the potential for inbreeding, stem from the absence of established moral and ethical boundaries. In Wakatobi society, it has been taught from an early age in the text *bhanti-bhanti* as a bedtime. The lyricist has taught his children that when a man and a woman are both adults, they cannot sleep in the same place, and men and women can no longer enter their brother's or sister's room at will. Even in Wakatobi society, there are stories about punishment for those who become pregnant with siblings.

They will be thrown into the sea because it disgraces the family and customs. In fact, in one story, the *Watu Kapala Tosoro* site is the grave of a pregnant woman with her sister (Interview with Wa Mia, 13 June 2022). So, they were buried alive as a lesson for future generations.

In the final text, the mother still illustrates that love must be built in the corridors of purity, including guarding thoughts, feelings, and bodies. The mind must always be in the corridor of divine values, which are natural. It cannot be polluted by actions that can damage religious and cultural values. This awareness has been awakened in the consciousness of the lyricist that the level of human beings is that of a holy human being. He taught it in family relationships to avoid going beyond the limits or too far (Udu, 2017).

In *bhanti-bhanti* texts related to the environment, the lyricist sees that poverty is the impact of greed. Seeds have become a discussion space where mother has taught her children that seeds must be protected and cared for to maintain food sustainability. Planting seeds (*kandoa*) means planting food to be harvested in the coming year. For Wakatobi women, seeds are their capital for the next life. They plant the seeds (corn, beans, and pumpkin seeds) over their hearts so the powder would not consume the seeds.

Meanwhile, the tuber seeds will be cared for in their home column. Mothers in Wakatobi will get angry if someone peels the tubers and does not save the *tampu* part (where the seeds grow). They will take care of the seeds before they cook the food because seeds are sustainable food for them and they can eat tubers again in the coming year. In the text, *bhanti-bhanti* have instilled this conservation value in the younger generation since their childhood.

The importance of caring for the environment, which begins in lullabies, is the local wisdom of the Wakatobi people, often found in traditional communities. They instill the values of harmony with the environment. For them, the environment is a creature that must also be protected (Kartono et al., 2020). Disturbing the environment means disturbing the sense of life. These values are what make the Wakatobi

traditional community a good atmosphere. Wakatobi is designated as a national park and biosphere reserve, the fruit of cultural values taught since childhood are in their cradles.

In the *bhanti-bhanti* text, which relates to morals towards others, a mother has taught values based on *kangkilo* or circumcision (Udu, 2018). A mother teaches her child that it is better to be hungry than to eat food, not ours. These are also morals in the nation and state. The moral damage to the nation by showing a lot of corruption is a moral damage that must be resolved from an early age. Through the text of devotional service, a mother has chosen hunger rather than taking other people's property.

In another text, there is a basis for us to be loved by others, that a person must be pure, not destroy or steal other people's property. Corrupt people will kill themselves and will be humiliated because they will humiliate themselves, their children, their village, their customs and culture, as well as their religion (Rosdin, 2015). A mother taught her child that the people she loves are those who have good character, protect themselves, their family, village, customs, and religion (Putra, 2000). Suppose you violate all the teachings by dirtying yourself, your feelings, thoughts, and behavior by destroying yourself, eating food that is not your right, and having destructive thoughts such as envy, arrogance, laziness, and so on, in that case, bad morals will destroy you (Udu et al., 2016). The *bhanti-bhanti* text above teaches how important it is to maintain personal purity, which is the ideology or morals of Butonese life. The lyricist has instilled important values in his children through devotional texts. Choosing to be hungry rather than eating food that is not your right is a character that our nation, including the world, needs in today's life. The world will not be like the one depicted in Game of Thrones, where every group will kill each other for ambition and greed.

## Conclusion

*Bhanti-bhanti* in the *lunga-lunga* tradition is a learning medium for young children in the Wakatobi community. The texts teach the importance



of seeking knowledge to gain happiness in this world and the hereafter. Furthermore, the *bhanti-bhanti* texts also teach about social boundaries for boys and girls when they are starting to grow up. The *bhanti-bhanti* text also teaches values related to the environment. Seeds can be a space for learning about food and future hopes for Wakatobi's young generation. Furthermore, a mother also teaches about morals or characteristics related to community life.

Wakatobi women instill important moral values to choose hunger rather than eating what is not their right. For Wakatobi women, eating what is not their right means polluting their bodies and minds, so this must be taught since early childhood. This research still focuses on informants as permanent housewives, yet to classify them according to social characteristics such as the family of a housewife who has a career (government or private). The reason is that mothers' workload, apart from household work, may be different from those who have to divide their time working outside the home. Therefore, further research needs to deepen this matter to increase knowledge related to early childhood education.

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