

An Analysis of Gorontalo and Arabic Oral Literature: A Contrastive Review to Identify Poetry Types

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Abstract: *Oral literature is a form of literary work that originates from ancient societies, which still prioritize traditional values to shape individual character through messages passed down through generations. This study uses a library research method, a research approach that examines and analyzes books, literature, journals, notes, and relevant reports as research sources related to the issue being studied. The purpose of this article is specifically to detail the similarities and differences in the types of oral poetry in Gorontalo and Arabic. The results of this study show that both Gorontalo and Arabic oral poetry have similarities and differences. The similarity lies in the function of the poetry, which serves as a means of communication to preserve and convey cultural values, history, and traditions from one generation to the next. As for the differences, Gorontalo oral poetry tends to emphasize the wisdom of customs and adherence to Islam, while the themes in Arabic oral poetry reflect the valor of the Arab people, in line with the tough character of the Arab nation. In addition, Gorontalo oral literature also includes Lumadu poetry, which offers entertainment through riddles, a feature not found in Arabic oral literature. In terms of presentation, Gorontalo oral poetry is delivered through songs or recitations accompanied by traditional music, while Arabic oral poetry relies more on verbal power and rhetoric without the use of musical instruments.*

Keywords: *Poetry, Oral Literature, Gorontalo Literature, Arabic Literature, Contrastive Review*

Abstrak : Sastra lisan merupakan bentuk karya sastra yang bermula dari masyarakat kuno, yang masih mengutamakan nilai-nilai tradisional untuk membentuk karakter individu melalui pesan-pesan yang diwariskan secara turun-temurun. Penelitian ini menggunakan metode studi pustaka. Sebuah metode penelitian dengan cara menelaah dan menganalisa buku, literatur, jurnal, catatan dan laporan yang relevan digunakan sebagai sumber penelitian berkaitan dengan masalah yang diteliti. Tujuan dari artikel ini secara khusus adalah untuk merinci perbedaan dan persamaan dalam jenis syair sastra lisan Gorontalo dan Arab. Hasil dari penelitian ini menunjukkan bahwa syair sastra lisan Gorontalo dan Arab memiliki sisi persamaan dan perbedaan. Persamaannya dari segi fungsi jenis syair tersebut yaitu sebagai alat komunikasi yang melestarikan dan menyampaikan nilai-nilai budaya, sejarah, dan tradisi dari satu generasi ke generasi berikutnya. Adapun perbedaannya jenis syair sastra lisan Gorontalo lebih menggambarkan kebijaksanaan adat istiadat dan ketaatan terhadap Agama Islam. Sedangkan jenis tema dalam syair sastra lisan Arab lebih menggambarkan keperwiraan masyarakat Arab sesuai dengan watak bangsa Arab yang keras. Selain itu, sastra lisan Gorontalo juga memiliki syair Lumadu untuk hiburan melalui teka-teki, yang tidak ditemukan dalam sastra lisan Arab. Dari segi penyajian syair pun syair sastra lisan Gorontalo disampaikan melalui nyanyian atau pembacaan yang diiringi dengan musik tradisional. Sementara syair dalam sastra lisan Arab lebih mengandalkan kekuatan verbal dan retorika tanpa menggunakan alat musik.

Kata Kunci : Syair, Sastra Lisan, Sastra Gorontalo, Sastra Arab, Tinjauan Kontrastif



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INTRODUCTION

Oral literature is a form of literary work that originated from ancient societies, which still prioritized traditional values to shape individual characters through messages that have been passed down from generation to generation.[1] As a reflection of customs and traditions, oral literature developed in certain communities and was conveyed orally, considering that people in the past did not know writing. Duijah in his book stated that oral literature is any form of discourse that is conveyed orally by following the ways or customs that have been patterned in a society.[2] Oral literature is a culture that grows and develops in the midst of society and is inherited from generation to generation through oral tradition as common property.[3], [4] Oral literature that grows and develops in society is the growth of the dynamic movement of its inheritors in preserving the cultural values of their ancestors. Thus, it can be said that oral literature is an integral part of the culture of a society, reflecting values, beliefs, and identities.

Poetry or poetry is a form of manifestation of oral literary works.[5], [6] Wahyuni revealed that poetry is a form of literary work with beautiful and meaningful words in.[7], [8] Compared to other literary works, poetry is included in the oldest literary category. Another opinion says that poetry is the pronunciation of language that takes into account the presence of sound aspects in it, which expresses the poet's imaginative, emotional, and intellectual experiences drawn from his or her individual and social life,[9], [10] which is expressed with a certain technique, so that it can evoke a certain experience in the reader or listener. The existence of poetry in oral literature, in addition to having a beautiful language style, is often used as a medium to convey messages, values, and traditions from generation to generation so as to form the cultural identity of a nation.[11], [12]

In Indonesia, there are many provinces that are proven to still preserve oral literature, one of which is Gorontalo province. The people of Gorontalo have long made poetry a medium of communication which until now has become a tradition between generations.[13]–[15] The community's penchant for poetry initially arose from the need for local residents to communicate and disseminate their knowledge, history, and cultural values orally. Based on historical records, poetry in Gorontalo oral literature has existed since the colonial era and over time, Gorontalo oral literature began to gain influence from Islamic culture, which led to changes in the style of local poetry.[16], [17] Gorontalo has various types of poetry, such as poems of words of advice (*Leningo*), traditional poems (*Tuja'i*), traditional speech poems (*Palebohu*), life handle poems (*Taleningo*), brain teaser poems (*Lumadu*), work poems

(Flowers), historical poems in the form of epic poems (*Tanggomo*), and sad entertainment poems (*Tinilo*).

Not only in Indonesia, but in Arab countries there has also been a long development of oral literature, namely poetry, starting from the pre-Islamic era (*Jahiliyah*), between 500 AD and 622 AD. The Arabic oral literary tradition also contains interesting poetic patterns such as praise verses (*Al-madh*), reproachful verses (*Al-hijā'*), pride verses (*Al-fakhr*), spirit verses (*Al-ḥamāsah*), lamentation verses (*Al-rithā'*), seduction verses (*Al-ghazl*), descriptive verses (*Al-waşf*), and life lesson poems (*Al-hikmah*).

The diversity of types of poetry in Gorontalo and Arabic oral literature shows the uniqueness of the culture of each community. This uniqueness is interesting to study further, especially how poetry as an art form adapts to the local social and cultural context. To understand this, a contrasting study is needed, which is an analysis that compares two languages in different components to find similarities and differences between the two. This approach helps identify the peculiarities of the language and the implications of cultural differences affecting the language. Therefore, this study will discuss more about "Analysis of Gorontalo and Arabic Oral Literature: A Contrastive Review to Identify Poetry Types".

METHODS

This research uses the library research method.[18], [19] A research method by examining and analyzing books, journal articles, documents, reports or other relevant literature is used as a source of research related to the problem being researched. Then process and decompose the data briefly and clearly. This study uses a contrastive analysis approach to analyze and compare two literary forms from different cultures, namely Gorontalo and Arabic in terms of their types. The purpose of this article is specifically to detail the differences and similarities in the types of poetry in Gorontalo oral literature and Arabic oral literature poetry.

RESULTS AND DISCUSSION

A. Types of Poetry in Gorontalo Oral Literature

Gorontalo, a province in North Sulawesi, Indonesia, has a rich cultural heritage, including oral literature. One of the forms of oral literature that is appreciated is poetry which has various types as follows:

1. *Tanggomo*, is a type of poem that contains historical stories, real or important and horrifying events. The practical function of *tanggomo* is generally used to bring actual news about events in a place that are changed in the form of lines of poetry and its presentation by singing, either by using musical instruments or not. Here is an example of a *tanggomo* poem: [20]

Toqu donggo masa mulo
Walanla la yitohehulo,
Lopodulu to langgulo,
Ola pilopolihulo.

When it was still in the old days,
The Netherlands who organized
Putting a name
The fort was erected

2. *Bungga*, is a type of poem that contains a short story and its presentation is performed with rhythm by the storyteller. The story is usually in the form of adoration for someone or family. *Bungga* in ancient times was used to provide encouragement for the community/group when pulling wood together from the forest. Here is an example of a *bungga* poem:

Waiyo-waiyo
Waiyo-waiyo,
O waiyo-waiyo,
Bisimila momonggato

Come on,
Come on,
Oh come on,
In the name of Allah departed,

Ami bangusa wopato,
Waito li Motolodula,
Walyo-walyo,
Walyo-walyo,
Mahoni tombuluwolo

We are four nobles
Derivative of the Sun,
Pull it,
Pull it,
Mahoni worked,

3. *Tuja'i*, is a type of traditional poem that contains good wishes, warnings, or advice. This verse is generally used to strengthen the relationship between appointed officials. When the officials hold each other tightly, they read *tuja'i* verses that can last for a long time or quickly with great joy because they are presented in musical melodies. Sometimes *tuja'i* is also pronounced to accompany traditional ceremonies such as weddings, welcoming guests, and funerals, and commemorating the Prophet's birthday. The following is an example of *tuja'i* with the theme of welcoming guests as follows:

Banta tupalo lomayi
Tupalayi to dutula
Taluhu huwa buluwa
Malo lo liyatua
Lo tutayi lo popalo
To delomo Lintalo

My lord come in
Enter the country
Like water in a tube
Solidarity
Please log in
in the country

4. *Palebohu*, is a type of poem that contains advice. This verse is usually said after the completion of traditional ceremonies such as weddings, coronations, and the awarding of titles that are used to provide advice or advice. This poem is sung in unison by traditional

figures. The verses that are performed are generally not prepared in advance and are presented by singing the verses.[21] Here's an example of a wedding-themed *palebohu* verse:

<i>Banta potota:la,</i>	Ananda takes care of each other,
<i>Motolodile sodala,</i>	Husband and wife united,
<i>Diila pohama lo'ia</i>	Don't listen to the word
<i>To dala.</i>	On the road

<i>Bolo woluo u tala,</i>	If something goes wrong
<i>Toyunuta to wala</i>	Be blunt
<i>Humaya moliliyola</i>	If there is an error
<i>Mopio mobu:lola</i>	Good to forgive each other

5. *Taleningo*, is a type of poem that contains Islamic religious teachings or reflections of figures or ancestors. In principle, this verse contains a warning that has a function for humans to do good in this world which will later determine the pattern of life or recompense in the hereafter. *Taleningo*, can relate to life before birth, after birth, and after death. This verse is generally performed with a monotonous tone. The following is an example of a *taleningo* poem with the theme of the essence of life:

<i>Bisimila molumulo,</i>	In the name of Allah begins
<i>Batanga tilumumulo,</i>	The body is turned on
<i>Tuhata u lolohulo,</i>	It's best if you are looking for
<i>Hama:mai masa mulo.</i>	Started in the past

<i>Owoluo lo batanga,</i>	The existence of this body
<i>To dunia hi bawanga,</i>	In a bright world
<i>Lolohe poqowalanga,</i>	Search until it is clear
<i>Dahai molambanga.</i>	Keep it from swapping

6. *Leningo*, is a type of poem that contains the thoughts and opinions of community leaders as advice to improve behavior. This verse can be included in proverbial poems, proverbs, or allegories. The impression is very deep because it is expressed by using symbols as a reveal of meaning. Here's an example of *leningo* titled teacher's message:

<i>Bisimila motoldala,</i>	In the name of God walk,
<i>Batanga ila-ilala,</i>	The body in torment,
<i>Ma lopohutu dala,</i>	Has paved the way,
<i>Dahai bolo tala.</i>	Take care not to make a mistake.

<i>Pilolahuli li guru,</i>	Master's Order
<i>Mongohi dala butulu,</i>	Giving the right path,
<i>Moli dala lo nu:ru,</i>	Via Nur Street,
<i>U mowali masahuru.</i>	Who became famous.

7. *Lumadu*, is a type of verse that contains puzzles, either ordinary games or serious expressions. *Lumadu* generally serves to hone brain skills. *Lumadu* can sometimes also take the form of a parable whose content can be offensive or to expand and enhance the impression of the meaning that is the target. Each *lumadu* consists of only two lines and ends with the same sound. Here's an example of a *lumadu* poem:[22]

<i>Dutu-dutu lambutalo,</i>	Hairy located
<i>Dengetalo duhualo</i>	Bloody bitten

8. *Tinilo*, is a form of poetry similar to rhymes, the number of lines is four in each stanza. *Tinilo* contains flattery and entertainment for the King, prayers, history, invitations, and others.[23] According to Ellyana, tinilo is a variety of literature in the form of verses and is sung together in traditional ceremonies, such as haircuts (*huntingo*), wedding ceremonies, and mourning ceremonies that contain entertainment and prayers for grieving families are usually carried out when commemorating the 40th day of death, the people of Gorontalo call it *tinilo pa'ita*. [24] Berikut contoh syair *tinilo pa'ita*:

<i>Bisimila mosaqiri</i>	In the name of Allah verses
<i>Tinilo popowaziri</i>	Tinilo is pronounced
<i>Depi-depito zikir</i>	Ushered in by dhikr
<i>To bubunggato napasi</i>	When the breath is pulled out

<i>Bolo lohima ma:sa</i>	Just wait for the moment
<i>Batanga ma pilohutu</i>	Arriving at death,
<i>Tingga ma loqoyoto</i>	Lives have been taken,
<i>Napasi ma yiloputu</i>	Breath has been released

<i>Dile wolo waladata</i>	Wife and children
<i>Ma lolopato nilapi</i>	Has been released abandoned
<i>Wolo Allah isibati</i>	With a powerful God.

<i>Papaqita ma bolalo</i>	The tombstone will be decorated, the heart
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B. Types of Poetry in Arabic Oral Literature

The Arabs since the pre-Islamic era (Jahiliyah) have been known as people who have a high ability to compose a poem. Poetry in Arabic oral literature has several characteristics reviewed in terms of the type of theme, and its purpose, as follows:

1. *Ghazal*, is a type of Arabic oral literary poetry that linguistically means mentioning or talking about women which contains seduction, love and romance. Ghazal verses are usually spoken by men with the aim of attracting women's attention, so that they end up liking them. Here is an example of the famous ghazal verse 'Antarah ibn Shaddad for the lover 'Ablah:[25]

تُرَى هَذِهِ رِيحُ أَرْضِ الشَّرَبَّةِ أَمِ الْمِسْكِ هَبَّ مَعَ الرِّيحِ هَبَّه

O is this the fragrance of the land of al-Syarabbah, Or is it the misk that has been blown with the strong wind.

وَمِنْ دَارِ عَبَلَةَ نَارٌ بَدَتْ أَمِ الْبَرْقُ سَلَ مِنَ الْغَيْمِ عَضِبَه

From the house of 'Ablah, is the light seen, Or is the lightning that falls from the cloud of his sword.

أَعْبَلَةُ قَدْ زَادَ شَوْقِي وَمَا أَرَى الدَّهْرَ يُدْنِي إِلَيَّ الْأَحْبَه

Is it 'Ab who makes my longing increase, But I don't see the time when the side brings me closer to the lover.

وَكَمْ جَهْدٍ نَائِبَةٍ قَدْ لَقَيْتُ أَجْلِكَ يَا بِنْتَ عَمِّي وَنَكَبَه

How many efforts and dangers have I gone through, Because of you, O daughter of my uncle.

فَلَوْ أَنَّ عَيْنَيْكَ يَوْمَ اللِّقَاءِ تَرَى مَوْقِفِي زِدْتِ لِي فِي المَحَبَه

If your two eyes look at me on the day of the meeting, indeed you have added a sense of love to me.

2. *Madh*, is a type of Arabic oral literary verse created with the aim of praising something or someone. The following is an example of a poem from al-Nabighah al-Dzubyani, a commercial poet addressed to al-Nu'man ibn al-Mundzir:[26]

أَلَمْ تَرَ أَنَّ اللَّهَ أَعْطَاكَ سَوْرَةً تَرَى كُلَّ مَلِكٍ دُونَهَا يَتَدَبَّدَبُ

Do you not see that Allah has given you a high position, so that with it all you can see all the lower kings feeling shaken.

فَإِنَّكَ شَمْسٌ وَالْمُلُوكُ كَوَاكِبُ إِذَا طَلَعَتْ لَمْ يَبْدُ مِنْهُنَّ كَوَكَبُ

Surely you are the sun, and the kings are the stars..

3. *Hija*, is a type of Arabic oral literary verse created to arouse hostility, anger, hatred, malice, strife, division, tribal fanaticism, defending someone, and the most popular in the time of

jahiliyah was to inflame the flames of.[26] For example, a verse spoken by Ubaid ibn al-Abrash to Umru al-Qais, after his people killed Ubaidh's father:[27]

نحن الألى فاجمع جمو عك ثم وجههم إلينا

We are the best, so gather your troops, and face us.

ولقد أبحنا ما حميت ولا مبيع لما حمينا

We are halal what you protect, but it is not halal (for you) what we protect.

4. *Ritsa*, is a type of Arabic oral literary poetry which is essentially a lamentation verse and is known as an elegy, which is a rhyme or song intended to express grief or grievances due to sadness, longing, or gloom, especially because of someone's death. For example, al-Khansa's *ritesa* poem for his brother Shakhr: [28]

يا عين ما لك لا تبكين تسباكا إذ راب دهر وكان الدهر ربا با

O eyes, why didn't you cry so much, When that terrible time came.

فابكي أخاك لأيتام وأرملة وابكي أخاك إذا جاوزت أجنابا

Cry out to your brother, for the sake of orphans and widows, cry for your brother if you feel close.

5. *Fakhr/hamasah*, is a type of Arabic oral literary poem that is composed for the purpose of boasting about oneself, nasab, family, or kabilah, and the special qualities they have and as encouragement. For example, the verse of fakhr 'Antarah bin Syaddad, when he boasted of himself as a valiant soldier:[25]

وكم من فارس أضحى بسيفي هشيم الرأس مخضوب اليمين

How many soldiers did I kill with my sword With a crushed head and a severed hand.

يحوم عليه عتبان المنايا وتحجل حوله غربان بين

He was surrounded by the eagles of death, and around him were the crows of death.

6. *Hikmah*, is a type of poem containing famous life lessons in the Jahiliyah era. The following is an example of a poem *al-hikmah* by Zuhair bin Abi Sulma:[29]

وَمَنْ يَكُ ذَا فَضْلٍ فَيَبْخَلْ بِفَضْلِهِ عَلَى قَوْمِهِ يُسْتَغْنَى عَنْهُ وَيُذَمَّم

Whoever has an advantage, and then is miserly with his advantage towards his people, he is not needed and is insulted.

وَمَنْ يَوْفِ لَا يُذَمَّمُ وَمَنْ يُفْضِ قَلْبُهُ إِلَى مُطْمَئِنِّ الْبِرِّ لَا يَتَجَمَّم

Whoever keeps his promise, he is not insulted, and he whose heart is guided, to a soothing goodness, will not feel anxious.

7. *Washf*, is a type of Arabic oral literary poem that is created to describe or describe something, such as natural beauty, scenery, destruction, war, and so on. *Washf* is usually used as a preamble (prologue) to a poem, before discussing other themes. The following is an example of a *wasf* poem by Imru al-Qais:[30]

وَقَدْ أَغْتَدِي وَالطَّيْرُ فِي وَكُنَائِهَا بِمَنْجَرٍ قَيْدِ الْأَوَابِدِ هَيْكَلِ

Early in the morning I had gone hunting when the birds were still sleeping in his deny, riding a horse with short and large feathers.

مَكْرًا مَفْرًا مُقْبِلًا مُدْبِرًا مَعًا كَجَلْمُودٍ صَخْرٍ حَطَه السَّيْلُ مِنْ عَلِي

His fast run was able to chase the fierce beast that was running fast, forward and backward at the same time as lightning fast like a single movement like a large rock that collapsed in a flood from a high place.

C. Contrastive Analysis of Similarities and Differences in Types of Gorontalo Oral Literature and Arabic Oral Literature

In the previous discussion, it has been described about the poetry of Gorontalo oral literature and Arabic oral literature, so based on this, a contrastive analysis can be carried out that shows the similarities and differences in the types of poetry as follows:

1. Equation:

Overall, the types of Gorontalo and Arabic oral literary poetry have the same function, namely as a communication tool that preserves and conveys cultural values, history, and traditions from one generation to the next.

2. Difference:

- a. The type of Gorontalo oral literary poetry theme is more dominant in describing wisdom, customs, and obedience to Islam. Meanwhile, the type of theme in Arabic oral literature poetry better describes the heroism of the Arab community in accordance with the strong and firm character of the Arab nation.
- b. Gorontalo oral literature specifically has a type of Lumadu verse that aims to entertain through puzzles and word games. Meanwhile, Arabic oral literature does not have a type of verse that is intended purely for the entertainment medium of puzzles.
- c. Verses in Gorontalo oral literature are conveyed orally through singing or reading accompanied by traditional music. Meanwhile, poetry in Arabic oral literature relies more on verbal and rhetorical power without the use of musical instruments.

CONCLUSION

Based on the explanation above, the author concludes that Gorontalo and Arabic oral literary poetry inked by their type have similarities in terms of the function of the poem, namely as a means of communication that preserves and conveys cultural values, history, and traditions from one generation to the next. As for the differences, the types of Gorontalo oral literary poetry better describe the wisdom, customs, and obedience to Islam. Meanwhile, the type of theme in Arabic oral literature poetry better describes the heroism of the Arab society

in accordance with the harsh character of the Arab nation. In addition, Gorontalo oral literature also has *lumadu* verses for entertainment through puzzles, which are not found in Arabic oral literature. In terms of poetry presentation, Gorontalo oral literary poetry is conveyed through singing or reading accompanied by traditional music. Meanwhile, poetry in Arabic oral literature relies more on verbal power and rhetoric without the use of musical instruments.

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