



Enhancing Ethical Values in Language Pedagogy: Lessons from Gowe Tugalaoyo (Judgment Stone) in Siwawo Village

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Abstract

In the era of the ancestors of the Nias people, the majority adhered to ritual beliefs by facing and prostrating to ask for guidance on the truth through menhirs or the like that are believed and agreed upon by a group of people. The purpose of this research is to describe the genealogy and reveal the value of honesty contained in the *Tugala Oyo Gowe* (judgment stone) located in *Siwawö* Village, *Tugala Oyo* Sub-district, North Nias Regency. This research method is descriptive research by applying the observation method through an ethnographic approach. To obtain information about the meaning of rituals contained in *gowe* (judgment stone) through figures and residents. Data collection techniques are carried out through interviews, observations, field notes and documentation while data analysis techniques are formulated by paying attention to the stages of activity, namely qualitative structuring of raw data, data selection. Furthermore, in collecting data this research used the original Nias language of the informants and then translated into bilingualism. The qualitative approach in question is to explain the data related to community views on the value of honesty towards the object being observed, namely *gowe Tugala Oyo*. The character value of respecting one's own culture is very important to instill in children so that cultural resistance can be maintained for generations. Cultural values such as religion, morals, cooperation, trust, and responsibility should be used as a philosophical foundation in people's lives. The character of upholding ancestral dynasties is a characteristic of someone who remains steadfast.

Keywords: Values, Pedagogy, Judgment stone

Introduction

Globally, each ethnic group is known for its unique culture, customs, traditions that can be adopted by future generations as a form of stage performance among the general public, (Setyawan et al., 2022), (Laksono & Ismiatun, 2023). Nias Island consists of 4 (four)

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regencies and 1 (one) city, namely Nias Regency (parent) before the division of South Nias, North Nias, South West, and Gunungsitoli Municipalities in the government of North Sumatra Province, (Yuslina Zendrato, 2022). Nias Island is classified as a 3T area (frontier, outermost and underdeveloped) from the mainland of North Sumatra as an area that is considered to still need assistance in various sectors of infrastructure, education, health, economy, and other national policies. Nias Island is located in a geographical corner on the coast of the archipelago with a unique Nias regional language. The uniqueness of the Nias regional language always ends with a vowel letter in every speech of Nias people who live in the Nias Islands. The daily life of the population using the local language of Nias which is very unique and difficult to digest lexically through speech characterizes its own benefits dominant vowels of each word and sentence to end daily conversations.

The language hierarchy of the Nias people is different at the level of intonation, vowels, and even speech expressions for each district, both South Nias, North Nias, West Nias and Gunungsitoli City, but still manifests solidarity communication according to the meaning of its own expression, (Daar et al., 2023). Although the Nias tribe is of one descent, the implementation of conversation also has its own dialect in each district in the form of accents, the meaning has its own aesthetics contained in it, (Jismulatif et al., 2023). The legacy of our ancestors has become a special wealth for Nias people today. Cultural manifestations reflect native-speaking communities by highlighting the values contained in the area of its cultural adherents. Some of the uniqueness of the Nias Islands in the form of the Nias Regional Language recognizes 6 (six) vowels namely *a, e, i, o, ö, u*, traditional traditional houses, *hombo batu* (stone jumping), which is centered in Bawomataluo Village, South Nias Regency, Stone Megalith, *gowe* (judgment stone), dances such as *moyo* dance, *baluse* dance, *maena* dance, war dance, *bölihae* dance, (Bawamenewi, 2020), (Sahar & Kurniawan, 2020). Although, its representation for millennials in the Nias islands is impacted by the digitalization era. Cultural differences can be triggered by the influence of outside culture on the perceptions of the local community, (Setyawan et al., 2022), (Saidang & Suparman, 2019).

The people of Nias Island prior to religion practiced ritualistic beliefs. In daily life, morality is the most essential action that determines the quality of one's life. In the era of the ancestors of the Nias people, the majority adhered to ritual beliefs by facing and prostrating to ask for guidance on the truth through *gowe* (judgment stone) or the like which is believed and agreed upon by a group of people, even today there is still a person's initiative to believe in a shaman to achieve what is desired even though religion has universally existed in the Nias Islands. Moral implied in the value of honesty is an individual's tendency to respond to an object as a manifestation of the value system and morals hidden in him. To avoid bias in the meaning of this research, the researcher focuses on describing the genealogy and formulating the values contained in *gowe* (judgment stone). Culture comes from the environment of a group of social communities to be used as a relay tradition, (Chen & Lin, 2021), (Bawamenewi, 2020). The Nias people and all their culture have quite deep roots. The people of Nias are a society that upholds cultural values passed down from generation to generation. This culture is used as norms and rules in everyday life, including marriage, dress, speech, social behavior, family, morals and etiquette. This is the custom or culture of the Nias tribe.

The Nias tribe upholds cultural values and everything from birth to death is regulated culturally. North Sumatra is a part of Indonesia that is home to many different religions,

cultures, languages and tribes, including the Nias tribe. The Nias tribe (*ono niha*) has a regional language called (*li nono niha*). The storytellers in Nias use the Nias language (*Li Nono Niha*) which is used as a cultural language and language of everyday communication. The Nias language has its own uniqueness that differentiates it from other Indonesian languages, because each syllable is often composed of vowel sounds, vowel consonants or consonants (voiced), for example; the word eat is “a” [ʔa], lung is “bo” [bo], and delicious is “ami” [ʔami]. Culture can motivate social behavior to maintain the uniqueness of ancestral traditions as a form of regional characteristics,(Sugiarti, 2021). Financial valuation defines the criterion of value is in monetary terms. Value measurement makes use of a non-monetary criterion and translating it into observable phenomena,(Sugiarti et al., 2022). Nias Island also has an oral tradition through community stories. Folklore is a form of oral tradition that uses the medium of 'language', considering its various functions and roles for traditional societies, namely as educators in developing members of their society, as promoters of solidarity and unifiers who are able to increase the solidarity of their citizens,(Luh Eka Candra Yulika et al., 2022). In social interaction, humans can realize their lives individually, because without reciprocity in social interactions, they cannot realize their potential as individuals who have just gained their enthusiasm and upbringing in group life with other humans, (Mendrofa, 2023).

Literature Review

This research reveals the value of honesty contained in the *Tugoyo gowe* (judgment stone) located in *Siwawö* Village, *Tugala oyo* Sub-district, and North Nias Regency. Culture is implemented as a fundamental driver of literature which is productivity performance and competitiveness, (Chen & Lin, 2021). In the past, the *Öri* (traditional leaders) agreed that *Gowe* (judgment stone) serves as a place of judgment for ignorant people who make fatal mistakes and have a negative impact on the comfort and peace of the community within *Siwawö* Village. Culture is defined as the basic characteristic of a person's mindset to respond to the traditions of a social community, (Khasawneh & Khasawneh, 2022), (Abduh et al., 2022). This is because the taboo act of a person who does not admit their guilt must be left to the *Öri* (customary leader) to adjudicate in the rule of law by presenting witnesses from religious, customary, and community leaders. The influence of foreign culture does not affect national identity, the government and society collaborate in an effort to maintain national identity in various forms of life. However, it can change the condition of regional culture as an object of external cultural users, (Wahyuni et al., 2021),(Setiawati, 2023). If the accused does not relent, apologize, and admit his/her mistake, then the *Öri* (customary leader) and the consensus of the leaders together bring him/her before and establish him/her with a promise on the *gowe* (judgment stone), namely "*Nasindruhu ya'o zolau bagönado fa'abu dödö he fo'omogu ma'asambua, ba na tenga ya'o bamu'aröu'ö zilösökhi ba muharazaki ndaaga fefu sisambua öso nomo*" meaning (consequences: If the person concerned turns out to be wrong, then he will soon experience calamities in himself and his family; but if the person concerned is innocent, then he and his family will be spared from various trials and fortune will come to his family). Culture does not represent a nation but rather as a characteristic of a social group of people, (Prianti, 2023).

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Research Method

This research is descriptive research with observation method through ethnographic approach. Descriptive research produces oral data from informants who are being observed. In Nias there are many menhir objects (large stones such as poles or monuments that are deliberately erected on the ground as a sign of warning and lambar of the spirits of ancestors, stone thrones, and others), (Retno Sari & Sorongan, 2020). To obtain information about the ritual meaning contained in *gowe* (judgment stone) through leaders and residents of *Siwawo Village, Tugala Oyo* Sub-district, North Nias Regency. Data collection was carried out through interviews, observations, field notes and documentation while data analysis techniques were formulated by paying attention to the stages of activities, namely structuring raw data qualitatively, selecting data based on the results of rewriting, transcription and reflective notes, analytical data coherence, identifying the meaning of one data with another and transposing it in the form of a specification chart, according to the characteristics of the information embodied in it,(Putra & Ratmanto, 2019),(Florentino, 2022). To avoid biasing the meaning of the information collected, the researcher used bilingualism (Nias, Indonesian and English) to translate it. Furthermore, in collecting data this research used the original Nias language of the informants and then translated into bilingualism. The qualitative approach does not emphasize numbers but uses words as explanatory analysis in the form of descriptive explaining data related to people's views on the value of honesty towards the object being observed. (Ginting et al., 2021),(Abduh & Andrew, 2023).

This research uses qualitative ethnographic research using observation, interview, and listening, note-taking and recording techniques to understand the differences in directive speech acts in the Nias dialect, namely: North Nias and South Nias dialects to express the culture on the island of Nias. Qualitative research using ethnographic methods is a method used to study the nature of language, studying its characteristics from a cultural perspective, thereby producing knowledge about the relationship between language use and a person's socio-cultural status. This was done to explore Nias culture which has become extinct due to increasingly rapid trends,(Sukiman. et al., 2023).

Results

The results of this study qualitatively describe the values of honesty in *gowe* (stone of Judgment) as panism for the ancestors before knowing religion. The description of the meaning of the value of honesty is based on data collected and recognition from the community in *Siwawö Village* including words, sentences and historical inscription documents of statues that are still standing tall despite ineffective maintenance without attention from the local government. Efforts to reveal implied values in the form of religious honesty, morals, cooperation and responsibility,(Lestari et al., 2023),(Ruja, 2022). The following is a research analysis of the value of honesty contained in *gowe* (judgment stone) according to the recognition of the *Siwawö Village* community. Nias culture welcomes guests through speech that varies according to the regions within the Nias archipelago. Even though they are still the same tribe, they have accents and variations in speech when communicating every day. The difference in Nias Regency directive speech acts in the Nias dialect lies in the expression of sentences in the Nias regional language (*li Nono Niha*), where the expression "*Odadao föna ba da'a!*" is a natural and loose speech act that expresses commands or

commands with a loud and firm accent and tone of voice. This was then compared with the Nias dialect in Sinias Regency which states "*Dadao föna ba da'a!*" It turns out there are subtle differences in the way these languages are pronounced and their accents. In contrast to the southern part of Nias, there are significant differences in their accent, way of speaking and expressions, namely the expression "*Mutataro gaö*" (sit in front!).

Furthermore, in the Nias dialect of Nias Regency there are differences in the deictic speech acts, namely in the sentence "*Ofanö ba da'a!*", which is also expressed in a spontaneous, loose, fast tempo, and firm and loud accent. intonation. This was then compared with the Nias dialect of Sinias Regency which states "*Böi agö da'a!*". Furthermore, analysis and comparison with the Nias dialect of South Nias Regency shows significant differences in pronunciation, expression, use of intonation and the dialect of the language used, namely the expression "*Ofanö gane!*". (go away from here!). Nias Island is also known for its oral tradition that Nias people should carry out to guests, namely the traditional respect/greeting that is most revered, revered, and exalted in Nias culture which is not shared by other tribes. So the fangowai (greeting) and fame'e afo (serving betel) at the Nias traditional wedding must be preserved as a harmony of the cultural richness of the Nias people. In this case, Nias culture is related to religious values. There are two meanings that can be expressed, namely first, the people of Nias recognize the existence of a power outside themselves. Such beliefs are a typical human experience. Through this experience, the Nias people realized their nature as existential beings. Realization of the existence of natural forces results in recognition of themselves, the world around them and also recognition of other worlds. Second, the people of Nias believe in nature, in fact they also recognize two dimensions of life that complement each other and contradict each other.

Life which is perceived as an upper world that is beautiful, bright, happy, prosperous on the one hand and death/suffering on the other hand is symbolized by the underworld which is something scary, dark and uncomfortable. Of course, if this is not implemented it will result in fatal errors regarding cultural values. Speech act errors in the language used for communication may still be obvious; however, language errors result from language use and a lack of awareness of the cultural background in which the language is used. So the next generation has difficulty communicating with other people from other cultures. Skills and cultural awareness related to the language being studied. These language errors make it difficult for original culture to be conveyed to the next generation. The results of this research aim to explore the culture, oral traditions and language of Nias which are increasingly becoming extinct without being aware of it by natives on Nias Island and those living outside the Nias Islands in general. **Text Data Gowe Genealogy (stone of judgment)**

Nias Language

Ndrofi mosindro gowe menurut perkiraan meladunö dunö sara ngahönö awalü ngaotu asiwa wulu alima (1895), data 1

Löna agama memosindro gowe daö watola sogowe meso duada Aseri toi nononia A. Muzia waso gowe tandra mbanua lada'an nalawaö nomolau owasa niha daö soduhe nöri Aseri memolau ia meluo da lafatörö doi Nori noyo yaia jamatörö toi nori noyo meno molau ia irege lamane X negeri tugala oyo daö ia Meföna, data 2

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Hana tola lafosindro gowe böörö meilau gowasa sehingga niha daö sae nomolau ori nomolau owasa ia, data 3

No pernah so musibah meno muzizio gowe melu dao, nalaibaratkö ia sojanagö manu latutu lawaö yaugö janagö iwaö tenga padahal sa yaia sehingga no'abe'e mbawa fada'awa i'a laohe ia ba gowe daö mangandrö zatua lahalö gadulo latebu lao ere badaö mungki sosa doi-doi khöra andrö sehingga nano tasala niha daö maka loara niha daö mate daö ia musibah sinangea ma keajaiban niha meföna, data 4

Gowe daö losae lafarisayoi iada'a ha meluo daö, data 5

So jino lasura badölö-tölö nia sino aköi sobaluse no lasura daö dan bahkan sotou bagara sowulo-wulo dadaomania so lahe niha so jihulö bola khönia ba daö owulo-uwala, data 6

Indonesian Language

Tahun berdirinya batu penghakiman menurut kisah perkiraan pada tahun 1895, data 1

Belum ada agama pada saat batu penghakiman didirikan. Adanya batu penghakiman saat datang Ama Seri Hulu dan Ama Muzia Hulu. Batu penghakiman sebagai tanda wilayah kekuasaan dengan kata lain telah melakukan pesta adat untuk mengangkat derajatnya sebagai kepala adat. Ama Seri Hulu sebagai Kepala adat saat melakukan pesta adat diberi nama Nörinoyo sekaligus pemberian nama wilayah Tugala Oyo pada saat itu, data 2

Didirikan Gowe itu tandanya bahwa orang itu telah melakukan pesta adat besar-besaran atau bisa dikatan telah memiliki derajat yang tinggi di kampungnya, data 3

Sejak didirikan gowe pernah terjadi dalam keluarga yang didiuga sebagai pencuri. Karena praduga tidak mengaku, maka ketua adat, tokoh, dan masyarakat dibawa dan diadili di atas gowe (batu penghakiman). Seluruh saksi mendoakan sambil mengambil dan melempar dengan telur sembari pekikkan mantra, sehingga pelaku yang bersalah benar-benar mengalami musibah dalam keluarganya, data 4

Dulu batu penghakiman sangat diyakini ritual-ritual dari menhir sebagai kepercayaan, namun saat ini tidak lagi dipercaya karena seluruh masyarakat Nias telah memeluk agama sesuai kepercayaan masing-masing, data 5

Di leher gowe tertera tulisan berupa perisai yang bermakna "Penggalan dan penghakiman" serta terdapat jejak kaki dan tempat duduk sebagai simbol tempat praduga yang tidak mengakui kesalahan untuk dihakimi, data 6

English Language

The year of the foundation of the judgment stone according to the story is estimated in 1895, data 1

There was no religion at the time the judgment stone was erected. There was a judgment stone when Ama Seri Hulu and Ama Muzia Hulu came. The judgment stone is a sign of territory, in other words, they have held a traditional feast to elevate their status as customary head. Ama Seri Hulu as the customary chief when conducting a traditional feast

was named *Nörinoyo* as well as giving the name of the *Tugala Oyo* region at that time, **data 2**

Establishing *gowe* is a sign that the person has held a large traditional feast or can be said to have a high degree in his village, **data 3**

Since the establishment of *gowe*, there have been cases where a family was suspected of being thieves. Because the suspect did not confess, the traditional leader, leaders, and the community were brought and tried on the *gowe* (judgment stone). All witnesses prayed while picking up and throwing with eggs while chanting mantras, so that the guilty perpetrator really experienced calamity in his family, **data 4**

In the past, the judgment stones were strongly believed in the rituals of the menhirs as a belief, but nowadays it is no longer believed because all Nias people have embraced religion according to their respective beliefs, **data 5**

On the neck of the *gowe* there is an inscription in the form of a shield which means "Judgment and judgment" and there are footprints and a seat as a symbol of a place of presumption that does not admit guilt to be judged, **data 6**

Discussion

The results of the analysis of the implied meaning contained in *gowe* based on the expression of the community in this case "the descendants of Kumandu (commando) namely *Ama Seri Hulu* (Nias culture uses a nickname after marriage namely Mr. *Seri Hulu*)". The word *Hulu* is one of the clans of the Nias people. Currently, the value of honesty is very concerning among the wider community. Promoting cultural values as a fundamental driver of productivity competitiveness attached to real life actions through one's speech acts, (Wibawa & Awaliah, 2023), (Chen & Lin, 2021). Thus, extracting the values of both menhir relics of ancestors and documents in the form of literature is very important in life to shape the character of the nation. The value of honesty is a character that embodies behavior and makes a person trustworthy in an electable and accountable manner through his performance and actions, (Ginting et al., 2021). The results of the analysis found several implied values in *gowe* which include:

a. Religious honesty value

Description of the meaning of religious honesty values contained in *gowe* (judgment stone) as follows:

Nias Language

Löna agama memosindro gowe daö watola sogowe meso duada Aseri toi nononia A. Muzia waso gowe tandra mbanua lada'an nalawaö nomolau owasa niha daö soduhe nöri Aseri memolau ia meluo da lafatörö doi Nori noyo yaia jamatörö toi nori noyo meno molau ia irege lamane X negeri tugala oyo daö ia Meföna

Description the meaning of words and sentences in Nias language are:

Nias people still adhere to the belief of dynamism, which is to depend all their lives on surrounding objects, including the so-called *gowe* (judgment stone), they believe that all fortune, luck of life, wealth comes from the objects they worship / trust, so that during the

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reign of a customary chief (*Nöri Noyo*) named *Ama Seri Hulu* and *Ama Muzia Hulu*, a *gowe* (judgment stone) was erected as a sign of his legalization as *Nöri* (customary head/tribe) in an area known today as *Tugala Oyo*. This means that the religious value has a human relationship with god, the creator of nature and everything in it including objects; *gowe* (judgment stone) and human relationships with humans, namely how to carry out the *Nöri* traditional feast as a sign of elevation witnessed by the community in the *Tugala Oyo* region with the rituals of stone removal (*gowe*) carried out at that time.

b. The value of moral honesty

Description of the meaning of the value of moral honesty contained in *gowe* (judgment stone) as follows:

Nias Language

Gowe daö losae lafarisayoi iada'a ha meluo daö

Description the meaning of words and sentences in Nias language are:

With the development of time and knowledge, Nias people began to understand the character that should be appropriate and inappropriate to do, this can be seen when Nias people began to recognize the existence of god, the creator of the universe and everything in it, began to worship, have a church, and behave in accordance with the rules and characteristics of being a Christian. That is, they eliminated the belief in dynamism; *gowe* (judgment stone) and discarded all forms of rituals, believed in the existence of god and began to teach their children to live full of spirituality, thus having a moral renewal that is getting better until today.

c. The value of honesty cooperation

Description of the meaning of the value of honesty cooperation contained in *gowe* (judgment stone) as follows:

Nias Language

Hana tola lafosindro gowe börö meilau gowasa sehingga niha daö sae nomolau ori nomolau owasa ia

Description the meaning of words and sentences in Nias language are:

With the establishment of *gowe* (judgment stone), it can increase the sense of solidarity of brotherhood among fellow Nias people, a soul that helps each other, which is characterized by conducting large traditional parties, willing to give time, willing to give energy, including willing to give hundreds of their livestock to be slaughtered, in this case pigs to be used as dishes for the community in an area of *Tugala Oyo* at that time, as well as inviting everyone to carry out traditional parties in terms of raising degrees (*Nöri*). That is, humans who need mutual help with other humans, which in the sense of social humans who are never separated from the help of others even, as in the saying "no human being is able to bury his own body without the help of others", which is why humans always need the help of others, coexist, and depend on each other.

d. The value of honesty responsibility

Description of the meaning of the value of honesty responsibility contained in *gowe* (judgment stone) as follows:

Nias Language

Nalaibaratkö ia sojanagö manu latutu lawaö yaugö janagö iwaö tenga padahal sa yaia sehingga no'abe'e mbawa fada'awa i'a laophe ia ba gowe daö mangandrö zatua lahalö gadulo latebu lao ere badaö mungki sosa doi-doi khöra andrö sehingga nano tasala niha daö maka loara niha daö mate daö ia musibah sinangea ma keajaiban niha meföna

Description the meaning of words and sentences in Nias language are:

With the dynamism of the Nias community at that time, namely the belief in the *gowe* (judgment stone) which is believed to have a spirit, then everything that happened or that was done by the community at that time and who did not admit their mistakes, they brought it on the *gowe* (judgment stone), conducted a trial, judged it, and chanted certain mantras, so that people who did not admit it experienced a disaster or curse from the spirit they believed in. This means that with a mutual agreement from the beginning about all the rules that apply in the custom made by the customary head, all forms of behavior carried out by the Nias community at that time are responsible for bearing all the risks of their own actions, including carrying out the duties and obligations that have been made by the customary head (*Nöri*).

e. The value of trust honesty

Description of the meaning of the value of honesty of belief contained in *gowe* (judgment stone) as follows:

Nias Language

So zino lasura badölö-tölö nia sino aköi sobaluse no lasura daö dan bahkan sotou bagara sowulo-wulo dadaomania so lahe niha so jihulö bola khönia ba daö owulo-uwala

Description the meaning of words and sentences in Nias language are:

In the past, Nias people believed that things or rules that had been agreed upon with their traditional leader (*Nöri*) were ritual in nature, all forms of retribution and judgment for any Nias people in the area who did not admit their mistakes would actually happen to them and their families. This means that belief in creatures, objects, including *gowe* (judgment stones) will be on our side, bring disaster, if we believe in them, but not for good luck, not for harmony and prosperity, but after there was a religion, ritual beliefs led to the wrong path and became heretical today.

Oral tradition is an ancestral heritage that has an implied dynasty in the menhirs located in all districts/cities of the Nias archipelago, (Gulo et al., 2022),(Collins, 2021). Honesty is part of the moral, religious, cultural, mutual cooperation, and responsibility values that exist in human life, (Sumitro et al., 2022). It is very important to instill the character value of respecting one's own culture in children so that cultural resistance can be maintained from generation to generation, (Telaumbanua et al., 2020),(Sibarani, 2020). By behaving honestly someone is easily accepted in a community group where he is, for example by saying what is and following the rules that apply in that group. Through the world of education plays an active role in forming character for oneself, family, and the environment as agents of change in the future, (Mustofa et al., 2023), (Wieringa, 2021). And conversely, if you behave dishonestly or dishonestly, you will be ostracized from society. The results of the study show that several cultural factors themselves are influenced by cultural manifestations of outsiders, in principle, mainstreaming own culture is more efficient to be developed by the people who use the culture itself, (Zhang et al., 2020),(Mahfud et al., 2021). Culture is

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applied to be understood and upheld by the community through language as a medium for cultural manifestations in everyday life, (Daar et al., 2023). Implementation of cultural, social, moral, religious, political values in children is very important as forming the character of the nation's children by upholding a sense of solidarity with others, (Maksudin, 2023), (Ismail, 2021). Cultural values such as religion, morals, cooperation, trust and responsibility should be used as a philosophical foundation in the life of Nias people, especially for young people, as well as adults who are outside the Nias Islands zone, especially at weddings, (Waruwu et al., 2019), (Pratiwi, Yuni, 2023).

Conclusions

The character of upholding ancestral dynasties is a characteristic of someone who remains steadfast. Most Nias people who have lived overseas for many years are often nicknamed in the proverb of the Nias people "*Bō hulō harita, olifu ia guli nia*" (don't be like a peanut forgetting its skin). Thus, this study aims to explore the values of the ancestral menhirs of the Nias people to remind millennials that have resulted in the decline of Nias cultural uniqueness to extinction. This research still has a lot to uncover, such as culture, customs, and oral traditions that can be explored and developed on a regular basis in the hope that researchers will play an active role through types of research, approaches with different content.

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