

## A Content Analysis of *Undu-unduo* as a Cultural Reflection of Saluan Ethnic Group

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### ABSTRACT

This study explores *Undu-unduo*, the oral folktales of the Saluan people in Central Sulawesi, as a medium of cultural preservation and identity formation. Despite the pressures of globalization and technological change, these narratives remain vital in transmitting values across generations. The research aims to identify the moral, social, and cultural wisdom contained in the stories and to explain their role in reflecting Saluan identity. Using Krippendorff's content analysis, nine folktales were examined through interviews with cultural bearers, published collections, and digital recordings. Each narrative was coded into categories of moral values, social relations, cultural beliefs, and identity markers. The findings reveal that the tales embed lessons of honesty, responsibility, discipline, and respect for elders, while also warning against greed, betrayal, and disobedience. Stories such as *Burung Popongku*, *Danau Dowiwi*, and *Banangsina* highlight discipline, kinship, and resilience as core elements of Saluan worldview. At the same time, they critique negative behaviors that disrupt social harmony. The study concludes that *Undu-unduo* functions not only as entertainment but also as moral instruction and cultural preservation, offering insights into how oral traditions can be used to strengthen character education and sustain ethnic identity in modern contexts.

### KEYWORDS

Content Analysis  
Cultural Reflection  
Folklore  
Saluan Ethnic  
*Undu-unduo*

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### 1. Introduction

Oral traditions has long been an essential medium of cultural heritage among various ethnic groups, including the Saluan people in Banggai Regency, Central Sulawesi, one of them is *Undu-unduo*. *Undu Unduo* continues to exist today as a form of oral literature that embodies systems of belief while reflecting the cultural identity of the Saluan ethnic group. This tradition represents a cultural legacy that must be preserved to prevent it from fading into obscurity. According to Widiastuti (2021), while modern society tends to be preoccupied with contemporary concepts and ways of thinking, indigenous communities strive to maintain and pass down their traditions to ensure that their cultural heritage does not erode alongside technological advancements.

*Undu Unduo*, as an oral folktale transmitted and developed across generations, is inherently anonymous, as the identity of its original author is unknown. Parents pass down these narratives to their children. As Mustawan (2021) notes, folktales are not merely bedtime stories; they are a vehicle for transmitting local wisdom that has been inherited across generations within society.

*Undu Unduo* encapsulates values, messages, and reflections of Saluan identity. As Kholmurodova (2024) emphasizes, folklore functions as an artistic system that fosters the advancement of universal ideas, shaping national and spiritual values connected to hope,

benevolence, humanity, and patriotism. Folklore thus serves not only as an expression of ancestral culture but also as a moral educational tool. In line with this view, Kusuma and Nurzaman (2024) argue that folktales function as instruments for character education, while Jurdi and Amiruddin (2024) highlight the role of oral traditions in constructing ethnic identity. Both studies highlighted that folktales are not merely passed down for entertainment but also serve as tools of education and cultural reflection. For example, the folktale Burung Popongku teaches children not to be lazy and reminds parents not to be excessively harsh, lest they regret their actions later.

As a cultural legacy, Undu Unduon warrants scholarly attention to ensure that the values embedded within it are preserved and transmitted to younger generations. The theoretical framework of this study adopts the contemporary model of Participatory Character Education (Kristjansson et al. 2021), which underscores the active involvement of individuals in internalizing moral values through participation, reflection, and practical virtues. This approach is considered more relevant than classical theories, as it resonates with the educational needs of the 21st century and the challenges of globalization. Folklore, including Undu Unduon, conveys moral values such as politeness, honesty, responsibility, and tolerance, all of which remain highly esteemed by the community.

Nevertheless, with the rapid current of globalization and technological development, the existence of Undu Unduon faces serious challenges. Research indicates that the Saluan community has begun to neglect this tradition for several reasons: many parents today are unfamiliar with Undu Unduon, and thus do not pass it on to their children, while children themselves prefer modern technological entertainment, such as mobile phone videos, as their primary form of amusement. This phenomenon underscores the urgency of safeguarding Undu Unduon so that younger generations may continue to engage with their ancestral heritage.

Although scholarly discourse has extensively examined folklore as oral cultural heritage (Lubis, Zein, and Utara 2024), limited attention has been given to the intersection of local preservation and the global transformation of folklore. According to Hasanah and Andari (2020), studies of oral tradition tend to focus primarily on documenting cultural, moral, and social values as reflections of ethnic identity, yet they often fail to address their relationship with modern technological development.

As Hajduk-nijakowska (2023) observes, it is crucial to examine the concept of folklore orality in terms of its transformation into e-folklore within digital media. A significant gap lies in the limited attempts to connect these perspectives, namely, how folklore may remain both preserved and relevant in the digital era. The finding aligns with (Francisco et al. 2022) who underscores the importance of revitalizing oral literature to ensure its continued relevance in modern contexts. Thus, this research seeks to bridge this gap by analyzing Undu Unduon as a reflection of the Saluan people's cultural identity, which warrants documentation.

Despite a number of studies on folklore's role in character education, few have examined its function as a reflection of a specific ethnic group's cultural identity. Furthermore, research on Undu Unduon have not been studied, leaving much of its embedded local wisdom unexplored. This study, therefore, aims to identify the cultural, moral, and social values contained in Undu Unduon, analyze the forms of local wisdom it conveys, and explain its role as a reflection of Saluan cultural identity. Moreover, this research seeks to document Undu Unduon scientifically so that it contributes to the

preservation of local culture and serves as a valuable educational resource for future generations.

## 2. Method

This study applies a qualitative content analysis based on Krippendorff's framework (2004), which emphasizes systematic examination of texts to uncover patterns of meaning. The method is particularly suitable for analyzing oral traditions and folklore, as it allows researchers to transform narrative data into structured categories while retaining cultural nuances.

### 2.1 Data Sources

The primary data consist of nine *Undu-undun* stories collected from multiple sources: (1) oral interviews with three Saluan elders who are recognized as cultural bearers, (2) published folklore collections in the Indonesian language, and (3) digital storytelling media, including recorded performances on YouTube. This combination of sources ensures a *Balanced* representation of traditional memory and its current circulation in contemporary formats.

### 2.2 Unit of Analysis

Following Krippendorff's suggestion, the unit of analysis in this study is the narrative segment, which includes the storyline, character behavior, and the moral message conveyed. Each story was divided into meaningful episodes that could be coded consistently across different texts.

### 2.3 Coding Categories

The coding process was conducted manually by the researchers and validated through peer debriefing to maintain reliability. The categories were established inductively, reflecting recurring cultural themes found in the stories. These categories include:

1. Moral values (e.g., honesty, discipline, responsibility, solidarity)
2. Social relations (e.g., kinship, cooperation, leadership)
3. Cultural beliefs (e.g., respect for ancestors, obedience to taboos, harmony with nature)
4. Identity markers (e.g., symbols, oral forms, Saluan worldview)

### 2.4 Data Analysis

The analytical process followed three stages:

1. Unitizing: Identifying relevant narrative units (e.g., key actions of characters, moral dilemmas).
2. Coding: Assigning each unit to one or more categories.
3. Interpretation: Linking coded themes to broader reflections of Saluan cultural identity.

The analysis was supported by comparative reading, where the values in *Undu-undun* were compared with findings from other folklore studies in Indonesia and beyond. This step ensured that interpretations were not only text-bound but also situated within the broader context of folklore scholarship.

## 2.5 Trustworthiness

To enhance trustworthiness, the study employed triangulation of sources (oral, written, digital), peer review of coding categories, and reflexive notes by the researcher to account for interpretive bias. While the study does not claim generalizability in the quantitative sense, its qualitative rigor allows for transferability of insights to similar contexts of oral traditions at risk of decline.

## 3. Results and Discussion

This study analyzed nine *Undu-unduon* stories from the Saluan community, each of which contains distinctive moral, social, and cultural values. Through Krippendorff's content analysis, the narratives were broken down into meaningful units, coded into categories, and then interpreted to reveal how they reflect the cultural identity of the Saluan people (Table 1 to 9). The stories encompass a wide range of themes, including responsibility, honesty, kinship, discipline, leadership, and harmony with nature. For clarity, the results are presented story by story, with each sub-section highlighting the core values identified and followed by a discussion that connects the findings to previous folklore scholarship and contemporary cultural challenges.

### 3.1 The Origin of Burung Popongku (Popongku bird)

This story tells the story of a child who is known to be lazy and disobedient to his mother. Whenever he is asked to help with homework, he always refuses and prefers to be lazy. His mother, described as grumpy but hopeful for her son's change, is disappointed that he never fulfills his family duties.

One day, when the mother's patience ran out, she punished the child by withholding his food. For the Saluan people, this punishment is not only a form of anger, but also a symbol that a lazy and unfilial child will lose their rights in the family. However, despite being given the opportunity to improve, the child remains lazy and disobedient.

Finally, due to the bad traits that he continues to nurture, the child undergoes a miraculous change: he transforms into my Popong Bird. This change is seen as a symbolic punishment that reflects the consequences of neglect and disobedience to parents. Thus, the story of Burung Popongku not only serves as an entertainment story, but also as a moral reminder for the younger generation about the importance of discipline, hard work, and respect for parents.

**Table 1. Content Analysis of The Origin of Burung Popongku**

No	Unit of Analysis	Result	
		Coding Categories	Interpretation
1	Lazy and disobedient child	Disobedience, irresponsibility	Represents a moral warning against laziness and defiance
2	Quick-tempered mother punishes	Harsh discipline, authority	Reflects parenting patterns rooted in strict discipline within the community
3	Transformation into a bird	Consequence, metamorphosis	Symbolizes the ultimate punishment for neglecting duties and social expectations

The story of *Burung Popongku* reflects the parenting style of the Saluan community, which emphasizes discipline, responsibility, and respect for authority. Although the mother appears harsh, her role underscores the cultural norm of strict discipline as a means of teaching values to children. Within Krippendorff's content analysis framework, the transformation into a bird functions as a symbolic representation of cultural consequences for violating expected social behavior.

Similar findings are also present in other Indonesian folklore studies (Kusuma and Nurzaman 2024), where metamorphosis is used as a metaphorical punishment to reinforce communal values. Thus, *Burung Popongku* serves not only as a cautionary tale but also as a pedagogical tool that teaches hard work, obedience, and social responsibility.

From the cultural perspective, this story highlights how the Saluan ethnic group instills values of discipline, responsibility, and filial duty in children from an early age. Laziness is framed not merely as an individual weakness but as a potential disruption to collective well-being. The narrative reveals that strict discipline in Saluan parenting is not intended as cruelty but as an educational strategy to ensure children grow into responsible members of society.

### 3.2 Alok ka' Unggang

This story tells the story of two birds, namely the Vulture and the Alok Bird. The Vulture is described as an honest, trustworthy, and non-greedy figure. He always keeps his promises and lives with simplicity, so that other creatures around him respect him. In contrast, the Owl has the opposite trait: it is cunning, lying, and selfish. The difference in character between these two birds became the basis of the conflict that colored the story.

The main conflict arises when the Alok Bird fails to keep its promise. He borrows something from the Vulture, but fails to return it. This action is not just a minor violation, but a betrayal of the values of honesty that are highly upheld in social life. The behavior of the Alok Bird causes distrust and shows how dangerous greed and dishonesty can be. In this story, failure to keep promises becomes a symbol of the collapse of social harmony due to uncontrolled bad traits.

From this story, we can see that the Bird represents positive values that must be maintained by society, such as honesty, integrity, and loyalty in social relationships. On the other hand, the Alok Bird reflects the dark side of humanity that is full of deceit, greed, and betrayal. The moral message we want to convey is that lies and greed will bring destruction, both to individuals and communities. Thus, the story of the Vulgar and the Vulture not only serves as entertainment, but also as a means of moral education that emphasizes the importance of keeping promises, controlling oneself, and living with a sense of responsibility in order to maintain trust in society.

**Table 2. Content Analysis of Alok ka' Unggang**

No	Result		
	Unit of Analysis	Coding Categories	Interpretation
1	Unggang (hornbill)	Honesty, integrity	Symbol of truthfulness and loyalty in relationships
2	Alok	Dishonesty, greed	Represents the dangers of selfishness and betrayal
3	Broken promise	Social responsibility	Demonstrates the importance of keeping promises in maintaining trust and harmony

The tale of *Alok ka' Unggang* conveys a strong moral emphasis on honesty and keeping promises, which are considered vital values in maintaining trust within Saluan society. In Krippendorff's framework, the unit of broken promise becomes a coded representation of the larger cultural anxiety surrounding betrayal and distrust.

This story parallels findings in comparative folklore studies where greed and dishonesty often result in social breakdown (Hart 2022) In the Saluan context, failing to return borrowed items is not simply a personal fault but a violation of communal ethics.

The cultural reflection of this story shows that the Saluan people strongly value honesty, promise-keeping, and mutual respect as the foundation of social relationships. By contrasting the virtues of *Unggang* with the flaws of *Alok*, the narrative reinforces the collective wisdom that dishonesty destroys not only individual trust but also the unity of the community.

### 3.3 Danau Dowiwi (Dowiwi Lake)

The story of Lake Dowiwi centers on two brothers, namely Mokop as the eldest brother and Muhi as the youngest sister. The beginning of the conflict began when Muhi insisted on taking something that was actually Mokop's property. Muhi's stubborn attitude makes him ignore kinship boundaries and violate customary prohibitions that should be respected. These differences in views and attitudes create conflicts that are increasingly difficult to reconcile.

Muhi's greedy and stubborn nature gradually leads to bad consequences. Not only did he ruin his relationship with his brother, but he also caused disharmony in the family. His reluctance to recognize his brother's rights as well as his disregard for customary rules made a small conflict develop into a major disaster. As a result of the dispute, an extraordinary event occurred that led to the creation of Lake Dowiwi. This lake is a symbol of the wrath of nature as well as a reflection of the destruction that arises from human disobedience and greed.

This story contains a very strong moral message for the community. Mokop symbolizes the firmness of principles and rights that must be respected, while Muhi reflects the bad consequences of greed, stubbornness, and disobedience to customary rules. From this, the community is taught that violations of family values and customary norms not only damage personal relationships but can also bring about major disasters that affect the entire community. Thus, the story of Lake Dowiwi emphasizes the importance of humility, respect for the rights of others, and maintaining harmony in the family as the foundation of peaceful social life.

**Table 3. Analysis of Danau Dowiwi**

No	Result		
	<i>Unit of Analysis</i>	<i>Coding Categories</i>	<i>Interpretation</i>
1	Mokop (Elder brother)	Firm, resistant to coercion, principled	Embodies values of self-determination, personal rights, and resistance to unjust demands
2	Muhi (Younger brother)	Stubborn, greedy, dissatisfied	Represents selfishness, lack of restraint, and violation of familial and cultural norms
3	Adat prohibitions	Customary rules as moral compass	Violation of taboos leads to disaster, showing importance of cultural values in regulating harmony

This tale conveys the dangers of greed and the importance of respecting personal boundaries, even within kinship. Mokop symbolizes strength of principle and individual rights, while Muhi embodies the destructive consequences of unchecked desire. Similar to findings in Lamabawa, Amin, and Billah (2025), folklore often reflects mechanisms of social regulation, particularly in maintaining justice and harmony within the community.

Krippendorff's content analysis approach highlights how the coding of characters into categories of virtue vs. vice provides a basis for interpreting broader cultural lessons. The catastrophe of Dowiwi Lake becomes a metaphor for how breaching cultural norms threatens not only individuals but the entire social fabric.

For the Saluan community, this story underlines the significance of tribe prohibitions as moral law and the cultural emphasis on respecting both kinship ties and personal property. It reflects how Saluan culture views disobedience and stubbornness as sources of communal disaster, reminding the community to uphold harmony, humility, and respect in family life.

### 3.4 Balan ka' He'a (Monkey and Turtle)

The story of *Balan ka' Hea* depicts the story of friendship between two animals of different natures, namely Balan (a monkey) and He'a (a turtle). At first, their relationship seems harmonious as the two work together to make ends meet. However, in reality, Balan shows a cunning and selfish nature. He always uses He'a's hard work and efforts for his own benefit. Despite this, he remained patient and tried to maintain the relationship, as he was known as a patient, intelligent, and calculating figure.

However, He'a's patience had its limits. When she realizes that Balan is constantly taking advantage of her without any justice and respect, He'a begins to hold a grudge. With his ingenuity, he devises ways to retaliate for the unfair treatment he receives. In the end, Balan, who is too confident in his own cunning, is trapped by He'a's revenge plan. This event was a turning point in the relationship between the two, showing that cunning and greed would not last long.

This story is full of moral messages, especially about the importance of honesty and justice in friendship. Balan's exploitation of He'a reflects a selfish attitude that can destroy a relationship. Meanwhile, He'a's actions show that intelligence and patience can be weapons against injustice. However, this story also cautions that revenge is not the best approach, as it can leave lasting scars in social relationships, even if it succeeds.

For the people of Saluan, the story of Balan ka Hea serves as a reflection of cultural values in daily life. This story emphasizes that friendship and cooperation can only work well if they are based on honesty, mutual respect, and loyalty. Dishonesty will damage trust, while greed will only cause division. By presenting monkey and turtle characters, this story conveys a simple yet profound message to the younger generation that ingenuity should be used for the common good, not to harm others.

**Table 4. Analysis of *Balan ka' He'a***

No	Result		
	Unit of Analysis	Coding Categories	Interpretation
1	<i>Balan</i> (Monkey)	Cunning, greedy, exploitative	Symbolizes betrayal of friendship and misuse of intelligence
2	<i>He'a</i> (Turtle)	Patient, wise, vengeful	Embodies both virtues of resilience and flaws of bitterness
3	Friendship/Cooperation	Trust, fairness, mutual respect	Cooperation is sustainable only with honesty and reciprocity

The tale of *Balan ka He'a* aligns with folkloric traditions across cultures where animals reflect human behaviors and social ethics. *Balan's* cunning mirrors destructive self-interest, while *He'a* reflects endurance yet also the potential danger of vengeance. According to Kholmurodova (2024) folklore serves as a moral framework where even negative traits are presented as lessons for communal ethics. The units coded (*Balan* as betrayal, *He'a* as endurance/vengeance) enable interpretation of the fragility of trust in relationships.

For the Saluan people, this narrative reflects values of honesty in cooperation and solidarity in friendship. It warns against selfishness and exploitation, reinforcing that intelligence should be exercised for communal good rather than personal greed. It also suggests that unresolved resentment can disrupt harmony, advocating for patience balanced with forgiveness.

### 3.5 Batu Bintana (The Stone Snake)

The story of Batu Bintana tells the story of two brothers, Kai Motoba and Kele Monou, who live in harmony and love each other. Both are known to be diligent, affectionate, and to uphold family values. Their lives seem harmonious, characterized by a close relationship between brothers and sisters who support each other in every situation. They even keep two snakes as pets, hoping that the existence of the snake can bring benefits and become a part of their lives.

However, the reality that occurs is inversely proportional. Both snakes have selfish and forgetful natures, so they often cause problems for Kai Motoba and Kele Monou. Although the brother and sister still show their kindness by taking care of the snakes, the pet's bad nature actually brings difficulties. In the end, the existence of snakes becomes a symbol of danger and instability in a life that was originally peaceful. This confirms that kindness is not always able to change bad traits, especially when it is not accompanied by responsibility from other parties.

This story teaches a strong moral message about the importance of maintaining harmony in the family and society. The family values shown by Kai Motoba and Kele Monou illustrate the example of establishing a relationship full of affection and cooperation. In addition, this story also emphasizes the importance of obedience to parents and maintaining balance with fellow living beings. The presence of snakes in the story is a symbol that selfish, negligent, and irresponsible nature can damage the harmony that has been built.

For the people of Saluan, the story of Batu Bintana reflects the view of life that affection, obedience, and a sense of responsibility are the keys to maintaining harmony. This story serves as a reminder that negative traits, such as selfishness and negligence, have a profound impact not only on the individual but also on their surroundings. Thus, Batu Bintana functions as a vehicle for moral education as well as a reminder for the younger generation to maintain balance, respect family, and build a harmonious relationship with nature and fellow living beings.

Table 5. Analysis of *Batu Bintana*

No	Unit of Analysis	Result	
		Coding Categories	Interpretation
1	Kai Motoba	Kind, caring, diligent, hardworking	Symbolizes Saluan ideal of compassion, responsibility, and resilience
2	Kele Monou	Loyal, affectionate, hardworking	Reinforces values of kinship and cooperation
3	The two snakes	Selfish, forgetful, dangerous	Reflect the disruption caused by egoism and lack of discipline

This narrative emphasizes the Saluan worldview that harmony within family and society requires responsibility, loyalty, and compassion. The snakes, as symbolic units, represent destructive forces that arise when selfishness overrides communal responsibility. In the framework of Krippendorff's analysis, the story codes positive characters (the brothers) against negative figures (the snakes) to communicate the necessity of moral vigilance.

In comparison, Lamabawa, Amin, and Billah (2025) found that animal figures in Indonesian folklore often illustrate the consequences of disobedience and selfishness, shaping moral standards for children. Similarly, Kholmurodova (2024) emphasizes how folklore introduces universal ethical principles; care, empathy, and discipline; through simple yet impactful narratives.

Saluan cultural reflection here stresses the importance of loyalty among siblings, obedience to elders, and maintaining Balance between humans and nature. The snakes embody forces of chaos, reminding the community to guard against selfishness. Thus, *Batu Bintana* teaches that harmony and compassion are central to Saluan identity and survival.

### 3.6 Janggo Pute ka'i Janggo Itom (White-Bearded Man and Black-Bearded Man)

The story of Janggo Pute ka'i Janggo Itom depicts the struggle of two Loinang community leaders, namely Janggo Pute (The White Beard) and Janggo Itom (The Black Beard), in the face of Dutch colonialism. These two figures are known as courageous, wise, and loyal leaders to the homeland. They are not only role models in the community, but also able to mobilize the community to rise together against oppression. This story shows that strong leadership combined with the courage of the people can be a powerful weapon in fighting foreign powers.

In the story, the Dutch are portrayed as cunning, cruel, and deceitful colonizers. They attempt to divide the unity of society through various strategies. However, Janggo Pute and Janggo Itom managed to maintain the solidarity of the Loinang people, refused to submit to oppression, and ignited the spirit of struggle. Through cooperation, courage, and sacrifice, they showed that the power of the people united could stand up to a seemingly greater power.

This story also reflects the values of patriotism, togetherness, and loyalty to tradition. Janggo Pute and Janggo Itom not only fought for the freedom of the homeland, but also maintained their cultural identity in the midst of the threat of colonialism. The people of Loinang, who are portrayed as loyal to their leaders and traditions, show how important unity is in the face of injustice. This story seems to perpetuate the collective memory of the

struggle against the invaders, while at the same time emphasizing that courage and unity are precious heritage that must be preserved.

For the people of Saluan, the story of Janggo Pute ka'i Janggo Itom serves as a mirror of cultural values as well as a source of inspiration for struggle. This story confirms that the strength of a community does not only lie in numbers or weapons, but in courage, solidarity, and determination to defend the homeland and culture. Thus, this story is not just a legend, but also part of an identity and history that strengthens the spirit of the younger generation to love the nation, maintain unity, and preserve ancestral traditions.

**Table 6. Analysis of *Janggo Pute ka'i Janggo Itom***

No	Unit of Analysis	Result	
		Coding Categories	Interpretation
1	Janggo Pute	Brave, wise, loyal to homeland	Embodies intellectual leadership and patriotism
2	Janggo Itom	Bold, persistent, resilient	Represents courage and communal spirit
3	Gulunging (Tambunan leader)	Loyal, steadfast	Reflects solidarity across leadership

This tale differs from others in its historical resonance. It not only conveys personal morals but also functions as collective memory of resistance. Within Krippendorff's method, the characters serve as units coded into categories of virtue (heroes, villagers) vs. vice (colonial oppressors), creating a clear interpretive framework of patriotism and solidarity.

Thematically, this story parallels postcolonial folklore found across Southeast Asia, where tales highlight unity against external threats. Syarifuddin et al. (2022) point out that folklore is a medium to preserve identity while instilling values of courage and national pride. The depiction of the Dutch as cruel is consistent with cultural memory, while the villagers' resistance shows folklore as a tool of empowerment.

For the Saluan people, this story reflects values of courage, unity, loyalty to homeland, and resistance against injustice. It situates folklore as not only a vessel of moral education but also of political identity. Thus, *Janggo Pute ka'i Janggo Itom* reinforces the Saluan commitment to defending culture, land, and solidarity in the face of oppression.

### 3.7 Liu' nu Bitu'on (The Calamity During the Full Moon)

The story of Liu' nu Bitu'on begins with the story of two young men who behave recklessly on the night of the full moon. They disregard their parents' advice and violate customary rules passed down through generations. Their hasty, arrogant, and impatient nature makes them disrespectful to traditions that are considered sacred by society. In the end, their actions led to a disaster that befell the village, serving as a warning that violating customs can bring great catastrophe.

In this story, there is the figure of Si Biang, a wise elder who is always patient, attentive, and authoritative. He tried to advise the young men not to violate the applicable taboo, but the advice was ignored. Si Biang and the village community then became witnesses to the bad consequences of the arrogance of the younger generation. The figure

of Si Biang symbolizes the important role of parents and traditional leaders in maintaining social balance and providing moral direction for the next generation.

This story confirms how important it is to respect customs and maintain harmony with nature. The catastrophe that occurred on the night of the full moon was not only a punishment for the mistakes of two young men, but also a symbol of the imbalance that arises when humans act without regard for cultural rules and environmental balance. This story shows that tradition is not just a rigid rule, but a social and spiritual mechanism to keep life together balanced.

For the Saluan people, Liu' nu Bitu'on reflects the values of patience, respect for parents, and harmony with nature. The moral message of this story teaches that the younger generation must learn to exercise restraint, listen to the advice of their parents, and obey traditions to avoid disaster. The story also serves as a collective reminder that customs are the protectors of life, and violations against them can shake up the social as well as the natural order.

**Table 7. Analysis of Liu' nu Bitu'on**

No	Result		
	Unit of Analysis	Coding Categories	Interpretation
1	Two young men	Reckless, impatient, stubborn, fearful	Symbolize youthful arrogance and consequences of ignoring tradition
2	Villagers	Caring, wise, cooperative	Embody communal responsibility and social Balance
3	Si Biang	Calm, wise, respected	Represents traditional authority and cultural wisdom

This narrative functions as a moral warning, emphasizing the need for obedience to elders and traditional customs. In Krippendorff's framework, the story codes youthful disobedience against communal wisdom, producing an interpretation that highlights the dangers of recklessness. The calamity is both literal and symbolic, reflecting social consequences when individuals break from cultural order.

The message is consistent with Dahal and Bhatta (2021), who found that Indonesian folktales often use natural events as metaphors for moral and social im Balance. Similarly, Hajduk-nijkowska (2023) argues that oral folklore transforms over time but consistently reinforces respect for tradition as a stabilizing force within communities.

The Saluan worldview reflected in this tale underscores the importance of patience, respect for elders, and harmony with the natural world. The calamity during the full moon represents the imBalance caused by violating adat. This reflects the cultural belief that social harmony cannot be separated from ecological and spiritual Balance.

### 3.8 Bau, Bokoti', Ka' Mongkoek (Wild Boar, Rat, and Owl)

This story depicts three animals with opposite traits. The wild boar is described as a tough but attentive figure, playing a role like a strict parent in educating his children. Rats, on the other hand, tend to interfere in other people's affairs and are easily offended, which often leads to disputes. Meanwhile, owls are described as stubborn and difficult to work with, so they are often an obstacle to creating harmony.

The interactions between these three animals illustrate complex social dynamics. When wild boars try to maintain order with their firm attitude, rats interfere in affairs that are not their responsibility. Owls that do not want to give in make the situation worse, which in turn escalates the conflict. From this interaction, a disharmony emerges that ultimately leads to division between them.

This story implies that in social life, each individual must understand his or her own limitations and respect the roles of others. Being introverted or unwilling to listen can be detrimental to healthy social relationships. By using animal characters, this story simplifies the moral message so that it is easy for children and adults to understand. These animals function as a mirror of human behavior that must be avoided in order to maintain a harmonious social life.

**Table 8. Analysis of Bau, Bokoti', Ka' Mongkoek**

No	Unit of Analysis	Result	
		Coding Categories	Interpretation
1	Wild boar	Caring, strict, slightly short-tempered	Reflects parental responsibility and authority
2	Rat	Meddlesome, easily offended	Symbolizes social disruption caused by nosiness
3	Owl	Stubborn, uncompromising	Represents rigidity and difficulty in building harmony

This story functions as a social allegory, warning against unnecessary interference in others' affairs and stressing the value of mutual respect. According to Krippendorff's model, the units (three animals) are coded into behavioral categories; responsible authority, meddling, and stubbornness; then interpreted as reflections of social roles and their potential for conflict. Comparable findings are highlighted in Hart (2022), who argue that folktales often use animal allegories to teach children about cooperation and boundaries.

The Saluan cultural reflection in this tale stresses that harmony in society depends on mutual respect, cooperation, and recognition of boundaries. Interfering in others' responsibilities leads to social disorder. By portraying animals with exaggerated flaws, the tale teaches listeners; especially children; that discipline and respect are central to maintaining *Balance* within the community.

### 3.9 Banangsina

Banangsina's story begins with the suffering of a daughter whom her father does not want. He is exiled to the forest, forced to live alone in the midst of isolation and loneliness. However, a mother's affection is still present in silence. The mother secretly visited Banangsina, bringing food and providing support for her son's survival. From the beginning of the story, the contrast between a father's rejection and a mother's sacrifice symbolizes unconditional love.

Over time, Banangsina grew into a mature girl. However, his cunning father calls him home with ulterior motives. He planned to end Banangsina's life by using soput, a traditional weapon of the Saluan tribe that was blown to injure his neck. This act not only depicts the cruelty of a father but also the misuse of cultural symbols as a tool of violence.

This tragic event almost claimed Banangsina's life, but the intervention of nature through a miraculous hot rain saved him. This rain is a symbol of divine justice as well as restoration for the persecuted.

After surviving, Banangsina chose not to return to his father. He decided to take the path of independent living. With a handkerchief given to him by his mother, he shakes it until a new village emerges that is fertile and prosperous. From the empty land, Banangsina created a life full of food, wealth, and a prosperous society. This action symbolizes women's creativity, resilience, and ability to create a new space that is more equitable and hopeful.

When the news of the new village reached his parents, his father and mother came to visit. Banangsina welcomed his mother lovingly and allowed her to enter his stilt house, a symbol of the traditional house of the Saluan people. However, he refused his father's presence. The father was left under the house, a place that was considered low and despicable. This rejection is a form of moral punishment—a consequence of the rejection and violence she has committed against her own child.

At the end of the story, Banangsina's father starved to death under the house, neglected and uncared for. The tragic death became a symbol of the collapse of patriarchal power, full of selfishness and violence. On the contrary, the affection, creativity, and strength of women, embodied by Banangsina and her mother, became the foundation for the formation of a new life. The moral message is clear: despotic power will end in destruction, while compassion and justice give birth to a better life.

Table 9. Analysis of *Banangsina*

No	Result		
	Unit of Analysis	Coding Categories	Interpretation
1	Banangsina	Innocent, resilient, creative, independent	Embodies female strength and survival despite patriarchal oppression
2	Mother	Caring, supportive, nurturing	Represents maternal love as the source of resilience
3	Father	Cruel, deceitful, selfish	Symbolizes patriarchal dominance and abuse of power
4	Soput weapon	Tool of violence and betrayal	Represents destructive misuse of tradition and authority

The tale of *Banangsina* is deeply symbolic, reflecting gender, power, and justice in Saluan culture. Banangsina's rejection by her father mirrors the patriarchal tendency to undervalue daughters, while her eventual triumph represents resistance against injustice. The magical handkerchief is a metaphor for agency and creative power, enabling Banangsina to build a prosperous society despite exclusion.

The units of analysis (Banangsina, her parents, the *soput*, and the handkerchief) are coded into categories (female resilience, maternal care, patriarchal cruelty, misuse of tradition, and creative empowerment). These categories are then interpreted as broader social reflections: that resilience and creativity can overcome oppression, and that unjust authority will ultimately collapse.

This narrative resonates with studies of folklore as gendered resistance. Francisco et al. (2022) emphasize that women in oral traditions often embody wisdom and survival, challenging male-dominated structures. Similarly, Kholmurodova (2024) highlights how folklore serves as a vehicle for moral education, where characters' fates reflect cultural values of justice, harmony, and responsibility.

The cultural reflection of *Banangsina* demonstrates the Saluan values of justice, resilience, and community harmony. It critiques patriarchal authority, showing that abuse of power leads to downfall, while care and creativity lead to prosperity. *Banangsina* symbolizes the strength of women as cultural leaders, transforming suffering into empowerment and creating a new community rooted in justice. The rejection of her father signifies the community's refusal to tolerate cruelty, while her acceptance of her mother illustrates the primacy of compassion and solidarity.

The findings of this study demonstrate that *Undu-unduan* folktales of the Saluan ethnic group are deeply embedded with moral, social, and cultural reflections that continue to shape communal identity. Each narrative, whether emphasizing honesty, discipline, cooperation, or compassion, conveys lessons that extend beyond entertainment into the realm of moral education and cultural preservation. At the same time, several stories, such as *Banangsina* and *Danau Dowiwi*, provide cultural critiques by highlighting the destructive consequences of greed, injustice, and misuse of power. Collectively, these narratives function as living texts that both affirm Saluan traditions; such as solidarity, respect for elders, and harmony with nature; and challenge behaviors that threaten social cohesion. In this way, *Undu-unduan* serves not only as a medium of intergenerational storytelling but also as a cultural mirror that strengthens identity, nurtures values, and ensures the continuity of Saluan wisdom in the face of modern change.

#### 4. Conclusion

This study concludes that the *Undu-unduan* folktales of the Saluan ethnic group are not merely oral traditions for entertainment, but essential cultural texts that transmit values, shape character, and reflect communal identity. Through the analysis of multiple narratives, it becomes evident that these stories embed moral lessons such as honesty, discipline, responsibility, solidarity, and respect for elders, alongside warnings against greed, disobedience, and betrayal. These values are closely tied to the Saluan worldview, which emphasizes harmony with nature, strong family bonds, and collective responsibility.

The cultural reflections found in the folktales demonstrate that the Saluan community continues to safeguard and transmit wisdom through oral traditions, even as globalization and technological advances threaten their continuity. Stories such as *Burung Popongku*, *Danau Dowiwi*, and *Banangsina* reveal not only the richness of Saluan cultural heritage but also their adaptability in guiding contemporary life. By functioning as both moral instruction and cultural preservation, *Undu-unduan* contributes significantly to character education, intergenerational knowledge transfer, and the strengthening of ethnic identity.

The implications of this research highlight the importance of integrating local folklore into modern educational contexts as a medium for teaching values and fostering cultural awareness among younger generations. Preserving and revitalizing *Undu-unduan* ensures that the moral, social, and cultural wisdom of the Saluan people remains a living tradition, offering guidance and identity in the midst of rapid global changes.

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