

Strategy for Promoting Culture in Encouraging Regional Development in North Konawe Regency, Southeast Sulawesi Province, Indonesia

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ABSTRACT

The purpose of this study is to map potential, develop strategies, and objects to develop action plans for promoting culture in encouraging regional development in North Konawe Regency. This research was conducted in North Konawe Regency, Southeast Sulawesi Province. Data collection was carried out through in-depth interviews, literature studies, document studies, and observations. Data analysis was performed using domain and taxonomy techniques. The results of the study show First, the mapping of 10 objects of cultural promotion in North Konawe, including: manuscripts, oral traditions, customs, rites, traditional knowledge, traditional technology, arts, languages, games, traditional sports and cultural heritage. Second, the strategy for promoting culture is carried out covering the short term, medium term and long term. (1) Short term, includes; strengthening the capacity of traditional institutions, inventorying cultural potential, encouraging cultural attractions, developing cultural inventory, strengthening community capacity. (2) the medium term includes; renovation of cultural sites, development of cross-regional institutions, integration of local culture into the formal education curriculum, development of cultural development buffer zone areas. (3) Long term, including socialization of culture to the community, strengthening of tangible and intangible culture. Third, the action plan for promoting culture, includes: institutionalizing cultural weeks, through knowledge transfer, increasing cultural diplomacy, building cultural heritage innovation centers in each sub-district, involving cultural actors in tourism policies and functioning public assets as centers of cultural expression activities.

Keywords: Culture, Development, Preservation, Strategy for Promotion.

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I. INTRODUCTION

The aim of implementing the Law on the Promotion of Culture is to create a Master Plan for the Advancement of Culture that can bridge the diversity of national cultures. In compiling a master plan for the promotion of culture using documents designed in stages, from the regional government then at the provincial level until finally it becomes a master plan for the promotion of culture nationally. The North Konawe Regional Cultural Thought Document (PPKD) is needed in preparing plans and strategies for the promotion of culture.

The Law on the Advancement of Culture provides concrete directions in determining where to formulate a regional culture. This law is the main reference in preparing regional development plans in the cultural sector. Meanwhile, culture itself is everything related to creativity, taste, intention, and results of society. Of course this is a concept that is more flexible in interpreting a culture so that it is easier to implement as part of the regional development plan. In order for the promotion of culture to be able to maintain the values in the Pancasila ideological philosophy and to maintain the integrity of the Unitary State of the Republic of Indonesia, the goals in advancing culture are regulated in Law no. 5 of 2017, namely: (a) developing noble values of national culture, (b) enriching cultural diversity, (c) strengthening national identity, (d) strengthening national unity and integrity, (e) educating the nation's life, (f) enhancing the nation's image, (g) realizing civil society, (h) increasing people's welfare, (i) preserving the nation's cultural heritage and (j) influencing the direction of development of world civilization. The basic points in the promotion of culture provide direction so that the regional culture of North Konawe Regency is in line with national development. In formulating cultural strategy directions based on the potential, situation and conditions of each region in realizing national cultural goals. Of course, in preparing activities for the promotion of

culture, the local government should involve the community, social organizations working in the field of culture, traditional stakeholders, traditional institutions or traditional elders and people who have experience and skills related to the object of promoting culture. This is supported by Leleto (2019) on the struggle of the Maasai Ethnic to preserve their culture in the face of Western pressure and the development of cultural tourism.

According to Hafid and Rahmand (2022), it is necessary to preserve regional culture because it contains aspects of pedagogy such as those in the Pokadulu culture in Ethnic Muna. The preparation of a strategy for promoting culture in Konawe Utara Regency is based on the provisions of preserving culture in Indonesia.

Based on the results of previous research conducted by Jers (2017) on the Mone community who have succeeded in preserving their customary norms. However, different findings were made by Anwar *et al.* (2018) on the Tolaki community, and the study conducted by Hafid *et al.* (2018) on the Wawonii people who cannot maintain the existence of their traditional culture.

The culture promotion strategy is an important document based on the potential, situation and condition of regional culture in an effort to realize national goals. To ensure the preparation of cultural strategy documents, the role of the community is urgently needed through experts who have competence and credibility in cultural studies research. In addition, several studies are needed on the promotion of culture which can be used as supporting data in formulating a strategy for advancing policy. North Konawe Regency consists of 13 sub-districts and 172 villages and sub-districts. All of these villages/kelurahan have a culture that must be preserved and developed.

The objectives to be achieved in this research are: (1) mapping the potential objects for the promotion of culture, (2) developing a strategy for promoting culture, and (3) preparing an action plan for promoting culture.

II. LITERATURE REVIEW

Various concepts about culture put forward by experts, among them, Koentjaraningrat (2005) argues that culture is a complex whole, which includes knowledge, beliefs, art, morals, laws, customs, and other capabilities acquired by a person as a member of society.

Koentjaraningrat (2011) mentions universal cultural elements including: religious and religious systems, social systems and organizations, knowledge systems, languages, arts, livelihood systems, technology systems and equipment. Each element of universal culture is transformed into three forms of culture, namely: (a) the form of culture as a complex of ideas, ideas, values, norms, regulations and so on; (b) embody culture as a complex of patterned activities and actions from humans in a society; (c) cultural manifestation as objects made by humans.

Cultural preservation is an effort to maintain culture as it is. In more detail, Widjaja (1986) defines preservation as activities or things that are carried out continuously, directed and integrated in order to achieve certain goals that reflect the existence of something that is fixed and eternal, dynamic, flexible and selective.

Ranjabar (2006) argues that the preservation of the nation's old norms (local culture) is to maintain cultural arts values, traditional values by developing dynamic manifestations, as well as adapting to situations and conditions that are always changing and developing.

The purpose of holding cultural preservation is to revitalize culture. According to Alwasilah (2012), there are three steps to revitalization, namely: (1) understanding to raise awareness, (2) planning collectively, and (3) generating cultural creativity.

Meanwhile, in Saidi's (2009) view, what happens to culture is a source of values and symbolic systems which are partly produced from renewable traditions, in this case modernization, so that they are dynamic without degrading the existence of old culture. Preservation cannot stand alone, because it is always coupled with development, in this case survival.

Sustainability is an aspect of stabilizing human life, while survival is a reflection of dynamics. (Soekanto, 2003) It becomes a provision in cultural preservation that there will be cultural forms, where the culture that is preserved still exists and is known, even though in its development it is increasingly eroded or forgotten. Preservation can only be carried out effectively when the objects being preserved are still in use and are still being carried out. When the culture is no longer used then the culture will disappear. When the tools are no longer used by the community, the tools will automatically disappear (Pitana, 2003).

The Tolaki ethnicity, who was the first resident to inhabit the area of North Konawe Regency, is of Bungku-Tolaki ethnic descent and belongs to the Bungku Ethnic extended family (Mead, 1999).

III. RESEARCH METHODS

The location of this research is North Konawe Regency which consists of 13 sub-districts. This study involved informants and resource persons: humanists, artists, social organizations in the field of culture, and community leaders. The stages of the study consisted of administrative preparation, preparation of work programs, data collection through document studies, literature studies, in-depth interviews with key respondents, observations, and temporary discussions. Data analysis was performed using domain and taxonomy analysis models. Data validation was carried out using source triangulation techniques and technique optimization, more diligent observation, and member checking.

IV. RESULTS AND DISCUSSION

A. Mapping Potential Objects for the Advancement of Culture

1) Manuscripts

Manuscripts are handwritten materials left by our ancestors on paper, palm leaves, bark, and so on. Manuscripts are a source of knowledge that is still relevant today, specifically in North Konawe Regency, it was found that there were still 2 manuscripts as shown in Table I.

TABLE I: MANUSCRIPT DATA IN NORTH KONAWE REGENCY

Manuscript name	1. Lontara Origins of the Bajo Tribe 2. The problem of monotheism
Manuscript material	Paper
Storage location	Kampoh Cina Village, Wawolesea District
language used	Bugis/Arabic
Number of manuscripts	2 (two)
Number of manuscript expert readers	1

2) Oral traditions

Oral traditions are understood as traditions that develop in society that are passed down by word of mouth and passed down from one generation to the next. Oral traditions in this area are in the form of myths, fairy tales, legends, customs or habits. Oral traditions, oral culture and oral customs are messages or testimonies conveyed through words, speeches, songs, and can take the form of rhymes, folklore, advice, ballads or songs. There are ten results of the mapping of oral traditions in North Konawe. Based on the data aggregation, the number of speakers in the OPK oral tradition is 10 people. The results of the study obtained the type of oral tradition in North Konawe Regency, as shown in Table II.

TABLE II: TYPES OF ORAL TRADITIONS IN NORTH KONAWE REGENCY

Name of Oral Traditions	Executing Ethnicity	Oral Type
Oheo	Tolaki tribe	Legend
Kinoho	Tolaki tribe	Figurative language
Odonga Ronga Kolopua	Tolaki tribe	Fairytale
Onggabo	Tolaki tribe	Folklore
Singguru	Tolaki tribe	Puzzles
Oleo ano Wula	Tolaki tribe	Folklore
Taenango Wekoila	Tolaki tribe	Folklore
Toloharu	Tolaki tribe	Folklore
Tula-Tula	Tolaki tribe	Folklore
Pantun	Bajo tribe	Pantun

This study is in line with the study of Heo and Lee (2018), which examines and compares maritime beliefs, myths and rituals, in the context of this research it also needs to be preserved through the advancement of culture.

3) Customs

Customs are ideas that consist of values, norms, habits, institutions, and customary laws that regulate human behavior among one another that is commonly practiced in a community group. In all the villages in the thirteen sub-districts, all of them have traditional institutions, they are the ones who are involved in grading the 4 types as customary holders as shown in table III. Members of this indigenous community have great respect for their elders and obey the customs that have been passed down from generation to generation (Lee & Mossey, 2004; Harris, 1998).

TABLE III: CUSTOMS OF NORTH KONAWE

Traditional Name	Executing Ethnicity	Types of Customs
Mepakawi	Tolaki tribe	Marriage Customs
Kalosara	Tolaki tribe	Customary law
Mondotambe	Tolaki tribe	Welcome Ceremony
Mosehe	Tolaki tribe	Restoration and Peace Ceremony

4) *Rituals*

Based on the survey results, the Tolaki tribe of North Konawe Regency identified rituals that are still being performed and those that are not being carried out, as shown in Table IV.

TABLE IV: RITUALS IN KONAWA REGENCY

Ritual Name	Konteks Adat Istiadat	Etnis Yang Melaksanakan
Mooli	Permit Application Rituals	Tolaki tribe
Lulo Ngganda	Post Harvest Rituals	Tolaki tribe
Moakoi	Healing Rituals	Tolaki tribe
Lulo Sangia	Medicine Rituals	Tolaki tribe
Monahu Ndaui	Harvest Feast	Tolaki tribe
Mosehe Wonua	Earth Purification Ritual	Tolaki tribe
Melowani	Death Rituals	Tolaki tribe

In a survey conducted by the team, the preservation of these rites is not only ceremonial in nature carried out by the community in their daily life but is also preserved in discussion forums. Rites are not only represented in the form of traditional activities or important agendas such as births and traditional ceremonies but are also carried out on a daily basis such as when the community is going to do planting, opening new land or trying to get rid of pests.

The big challenge that will become a problem in the future is that the number of traditional stakeholders is decreasing, not to mention inadequate literacy based only on oral culture that has been passed down from generation to generation and even then, there is a lot of degradation. One effort that can be done is to conduct regeneration of subjects who understand the implementation and ceremonial rituals.

5) *Traditional knowledge*

This knowledge is the result of culture, both in the form of how to grow crops, treat sick people, raise livestock and so on. Those that produce this traditional knowledge are usually from traditional communities or (customary) communities, which can be in the form of cultural customs, works of art, and technology that have been used for generations since the time of their ancestors and belong to the common people of indigenous peoples which are guarded and preserved. one of the results of the intellectual property of indigenous peoples or traditional communities is a system of traditional knowledge. Based on survey data, 4 (four) OPKs were identified in the Cultural Development Object (OPK) of traditional knowledge. The results are shown in Table V.

TABLE V: TRADITIONAL KNOWLEDGE

Traditional Knowledge Names	Executing Enis	Types of Traditional Knowledge
Mekilala	Tolaki tribe	Alternative medicine
Meowula	Tolaki tribe	Calculation of the Circulation of the Moon
Sinonggi	Tolaki tribe	Traditional Food from Sago
Sumaku	Tolaki tribe	Sago Management

North Konawe Regency, OPK traditional knowledge does not yet have institutions in conservation efforts, the same is true for beneficiary actors, one of the reasons is the development of modern science and technology so that it shifts the old paradigm and traditional knowledge in society, the regeneration and education of successors of each generation are not running plus the difficulty of finding raw materials makes it difficult for OPK to develop so that its supporting institutions are rarely found nowadays.

6) *Traditional technology*

The results of the survey identified 8 traditional technologies that were successfully recorded by the research team as shown in Table VI.

TABLE VI: TRADITIONAL TECHNOLOGY

Traditional Technology Name	Enis did	Technology Type
Rumbia Roof Crafts	Tolaki tribe	tools
Baasi/Bamboo Music	Tolaki tribe	Musical instrument
Kanda Wuda/ Ground Drum	Tolaki tribe	Musical instrument
Oboru / Head Cover	Tolaki tribe	tools
Saulawi	Tolaki tribe	Fishing Equipment
Moana	Tolaki tribe	Roaming
Sumopu (Blacksmith)	Tolaki tribe	Making machetes
Boat Building	Bajo tribe	Traditional Boat

In the use of traditional technology in the people of North Konawe there are very few and limited conservation institutions, and this is what the team encountered in discussion forums and field surveys, it is possible that the use of modern technology and appropriate technology is the main choice because it offers effectiveness and efficiency in working with minimal. The automatic institutions of the supporting

community are increasingly being eroded to the brink of extinction, but from that, there are still some traditional technological objects that are still being utilized. Supportive policies are needed to facilitate the use of existing culture and bring prosperity to the people of North Konawe.

7) Art

Based on data from the team's survey results, 19 art objects were identified that were successful in the data, as for the OPK Arts in North Konawe Regency, which can be seen in Table VII.

TABLE VII: ART OF NORTH KONAWA

Artwork Name	Arts Branch	Frequency of Shows/Exhibitions/Screenings	
		Quantitative (Amount per year)	Qualitative
Ana Elu	Music Art	1	Seldom
Anawai	Music Art	1	Seldom
Anggo Ndula Tula	Music Art	1	Seldom
Baasi	Music Art	3	Often
Gambusu	Music Art	1	Seldom
Haluoleo	Music Art	1	Seldom
Konawe	Music Art	1	Seldom
Lebono Wuta Konawe	Music Art	1	Seldom
Lulo	Dance Arts	3	Often
Lulo Kreasi	Dance Arts	3	Often
Lulo Ngganda	Dance Arts	2	Seldom
Mondotambe	Dance Arts	5	Often
Motasu	Dance Arts	5	Often
Riringgu	Music Art	1	Seldom
Umoara	Dance Arts	3	Often
Wangui Wonuando	Music Art	1	Seldom
Wulele Sanggula	Music Art	1	Seldom
Wulele Wonua	Music Art	1	Seldom
Wuwuhu	Music Art	1	Seldom

North Konawe Regency is very rich in artistic potential, especially dance, music and all of which are still in the form of traditional and original works, various kinds are found, and each tribe must have them, but what has not yet been developed are the arts of theater, literature, film and media so that it is illustrated that OPK is art in North Konawe has not been influenced by outside culture.

8) Language

The Tolaki language in North Konawe consists of 3 (three) dialects, namely: (1) the Konawe dialect is spoken by the people in Wanggudu Village, Asera District; Mopute Village and Tadolojiyo Village, Oheo District; and Molawe Village, Molawe District; (2) the Laromerui dialect is spoken in Mopute Village, Oheo District; and (3) the Waru dialect is spoken in Tadolojiyo Village, Oheo District.

9) Folk Games

OPK which is a folk game in North Konawe Regency has similarities but the mention of the language of each tribe is different, many have found that OPK is no longer played with various kinds of problems but there are not a few games that can only be carried out at certain times. certain. These folk games are usually played in conjunction with other customs and refer to and are related to certain community customs and rites. The results of the research on 15 OPKs that were successful in data by the survey team obtained the types of folk games that are still played by the community as shown in Table VIII.

TABLE VIII: FOLK GAMES

Folk Game Name	Executing ethnicity	Number of players	Implementation Frequency Qualitative
Mebiti	Tolaki tribe	2	Seldom
Mehule	Tolaki tribe	2-4	Seldom
Mekadawu	Tolaki tribe	4	Seldom
Mekatende	Tolaki tribe	2	Seldom
Mekou-kou	Tolaki tribe	2	Seldom
Memai Tali	Tolaki tribe	4	Seldom
Mepido	Tolaki tribe	2	Seldom
Mesamba-samba Ulu	Tolaki tribe	2	Seldom
Mesuke	Tolaki tribe	2	Seldom
Metahu	Tolaki tribe	4	Seldom
Metinggi-tinggi	Tolaki tribe	2	Seldom
Metinggo	Tolaki tribe	2-6	Seldom
Meulo-ulo	Tolaki tribe	6	Seldom
Modinggu	Tolaki tribe	5	Seldom
Selle/Asin	Tolaki tribe	3	Seldom

10) Traditional sports

Traditional sports are various physical and/or mental activities that aim to nourish oneself, increase endurance, are based on certain values, are carried out by community groups continuously, and are passed on to the next generation, including, self-defense, Pasola, jumping stones and dust.

Based on OPK Traditional Sports data collection in North Konawe, there are 3 (three) traditional sports that were successful in the data. The results are shown in Table IX.

TABLE IX: TRADITIONAL SPORTS

Traditional Sports Names	Etnis yang Melaksanakan	Number of Players
Meniti (Playing Betis)	Tolaki tribe	2
Twisted (Arm Arm Play)	Tolaki tribe	2
Kondau (Village Martial Arts)	Tolaki tribe	2
Metinggo	Tolaki tribe	2-4
Swim	Bajo tribe	1
Paddle	Bajo tribe	1-3

11) Cultural conservation

Cultural Conservation is material cultural heritage in the form of Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas on land and/or in water whose existence needs to be preserved because they have important values for history, science, education, religion, and/or culture through the determination process.

In open forums and surveys when collecting the latest data and facts, the potential for cultural heritage in 13 sub-districts throughout North Konawe Regency is enormous. we are faced with a lack of public awareness of the value of cultural heritage around them so conservation efforts become difficult, it can be seen that the contrast between the number of supporting institutions and the number of cultural heritages that have been determined is almost non-existent as shown in Table X.

TABLE X: NORTH KONAWE CULTURAL RESERVE

Cultural Conservation Name	Actual Location
Anawai Cave	Wiwirano District
Metanduno Cave	Wiwirano District
Tondowatu site	Motu District
Linomoiyo site	Asera District
Wawontoaho site	Wiwirano District
Date Cave	Wiwirano District
Oheo Caves	Oheo District
Tomb of H. Lasamana/Tawe Taipa	Taipa Village, Lembo District
Kumapo Taipa/Solo Oti Cave	Taipa Village, Lembo District
Langgai City Cave	Lembo Village, Lembo District

The various distributions of culture, both material (tangible) and non-material (intangible) culture, are scattered throughout the sub-districts of North Konawe Regency with the characteristics and uniqueness of each within the framework of cultural development. Based on this, it is necessary to set zones or areas that are more priority than other regions. In planning for cultural development there is a core zone that is directly related to cultural assets and materially these cultural assets are in the core zone.

Based on the results of mapping the distribution of culture and cultural history in North Konawe Regency, it shows that the OPK made the Tolaki Customs and Culture in Lasolo, Asera, Wiwirano, Molawe, Lembo, and Sawa Districts to become centers or centers of cultural civilization in North Konawe.

The possibility of developing each region in one "theme" of cultural products. One of the keys in improving the quality of cultural packaging and supporting tourism programs and development in other fields. Based on these considerations, five Cultural Development Areas were determined in North Konawe Regency.

B. Culture Advancement Strategy

The North Konawe Regency cultural development strategy is planned to be implemented in 2023-2041 with the following implementation strategy timeframe: First, Short Term (1-5 Years): Strengthening the Capacity of Indigenous Institutions or the cultural industry, comprehensive inventory of tangible and intangible cultural potential, encouraging cultural attractions as an annual agenda in the context of strengthening community capacity and cultural preservation, perfecting tangible and intangible cultural inventories, strengthening multicultural community capacity based on local culture in order to create harmonization of living together, and cultural development areas (KPK) I and II.

Second, Medium Term (6-10 Years): Renovation of cultural sites based on historical and cultural values, development of institutions at cross-actor and cross-regional levels (communication forums), preparation

of tangible and intangible cultural preservation strategies, development of cultural attractions as an annual agenda in the context of strengthening community capacity in cultural preservation, producing and using information about culture in the primary and secondary curricula, developing cultural and buffer zone areas, and cultural development areas (KPK) III, IV, and V.

Third, Long Term (11-20 Years): socialization of tangible and intangible culture to the general public, strengthening data collection of tangible and intangible culture with institutionalization and legal certainty at the national level.

The development of the times has created a big challenge for the North Konawe Regency Government to maintain, preserve and promote local culture. This has had a very big impact, because globalization has led to local culture being replaced by foreign culture. Some people have the view "by being cultured, they return to old times (underdeveloped)" so that not a few cultures that have been passed down from generation to generation are easily abandoned by the community. In addition, the lack of public understanding of culture results in many groups rejecting the implementation or expression of culture. carried out by indigenous peoples or communities who still carry out the culture inherited from their ancestors.

The findings of this study support Hafid's (2020) view of the success of the Moronene Indigenous people in Hukaea Laea Village in maintaining their culture in the midst of globalization.

Seeing the phenomenon of the rapid development of the times, local governments must move quickly to make efforts that can provide a thorough understanding of culture to the community, so that cultural conflicts do not occur, including: (1) Development of infrastructure facilities to express culture, (2) Fully support cultural activities in each region, (3) Providing assistance and guidance to each cultural actor both personally and communally, (4) Collecting data on regional cultural potential, (5) Making books relating to Regional Culture, (6) Conducting socialization regarding culture by the experts on the general public, artists, culturalists, and other government officials, (7) holding local cultural workshops in collaboration with modern culture, (8) implementing culture in educational environments, (9) creating cultural museums, and (10) making plans to organize Regional Regulations related to the promotion of culture.

Protect and develop traditional cultural values, expressions and practices to enrich national culture. This will be achieved by protecting and developing maritime cultural values which are the character of the Indonesian nation's culture, protecting and developing the values and knowledge contained in cultural heritage so that they can be used to strengthen national identity in the present and in the future, increasing protection on traditional cultural values, expressions and practices; strengthen position and empower traditional institutions, communities and societies; and promote the value of expression and traditional cultural practices that contribute to the enrichment of national culture.

Developing and utilizing cultural wealth to strengthen Indonesia's position in the international world will be realized by facilitating the utilization of objects for the promotion of culture to strengthen Indonesia's promotion in the international world; as well as increasing and strengthening Indonesian cultural diplomacy.

Utilizing OPK to improve people's welfare will be realized through efforts to place culture as a long-term investment by optimizing the use of information and communication technology for the protection, development and utilization of objects for the advancement of culture, strengthening intellectual property protection mechanisms, especially those related to art, traditional knowledge and technology; increasing tourism based on the use of museums, cultural heritage and objects of the promotion of the desired culture.

C. Action Plan for the Advancement of North Konawe Culture

Institutionalizing culture week as a platform for collective action that enhances ensuring increased creative interaction between cultures. Ensuring the transfer of knowledge or regeneration through the protection and development of creative works for the welfare of cultural actors and the involvement of maestros in the formal education process. This is in line with the recommendations from Fatmawati's research (2022) which examines models for developing early childhood human resources in the traditions of the Tolaki community which are quite good and view the importance of internalizing local culture through formal education.

Increase cultural diplomacy by strengthening the representative office as the cultural center of North Konawe, increasing the number and quality of exchange and residency programs for artists, researchers and cultural actors, and making arts and culture activists of North Konawe the spearhead of advancing culture. Building an innovation center that brings together technological advances with cultural heritage in each District through synergies between cultural actors and creative economy drivers to take advantage of cultural wealth in order to improve people's welfare. This action strategy is in line with the results of Nasution's research (2022) which states that maintaining Javanese cultural traditions ultimately gave warok power from the royal era until now.

Building a mechanism for involving artists and cultural actors in sustainable tourism policies and a community-based creative economy, local wisdom, cultural ecosystems, nature conservation and the use of technology as a way out of the extractive industry approach. Establish a cultural trust fund to expand access

to funding sources and community participation in the promotion of culture.

Functioning public assets, such as: Village/Kelurahan Halls, school buildings and existing facilities as centers for cultural expression activities, in order to expand and ensure equal public access to North Konawe culture.

V. CONCLUSION

Mapping of 10 objects of cultural promotion in North Konawe, including: 2 manuscripts made of paper in Bugis and Arabic script, 10 oral traditions from Tolaki culture, 4 customs from Tolaki culture, 7 rites, 4 pieces of traditional knowledge, 8 pieces of traditional technology, 19 pieces of art consisting of music and dance arts, Tolaki language consists of 3 dialects, there are also Baji and Bugis languages, 15 folk games, 5 pieces of traditional sports, and 10 fruit reserves.

Culture promotion strategies that can be carried out include short term, medium term and long term. First, short term (1-5 years), strengthening the capacity of traditional institutions, comprehensive inventory of cultural potential, encouraging cultural attractions as an annual agenda, developing a cultural inventory, strengthening the capacity of multicultural communities in creating harmonization of living together. Second, the medium term (6-10 years) includes: Renovating cultural sites, developing cross-actor and cross-regional institutions, formulating cultural preservation strategies, using information about culture in the formal education curriculum, developing buffer zones for cultural development. Third, long term (11-20 years), includes: socialization of tangible and intangible culture to the general public, strengthening data collection on tangible and intangible culture with institutionalization and legal certainty at the national level.

The action plan for promoting culture includes: institutionalizing cultural week, ensuring regeneration through protecting and developing creative works for the welfare of cultural actors, involving maestros in formal education, increasing cultural diplomacy through sending cultural missions in various events, building innovation centers that bring together technological progress with cultural heritage in each sub-district, involving cultural actors in tourism policies and community-based creative economy, and functioning public assets as a center for cultural expression activities to ensure equal public access to the promotion of North Konawe culture.

Recommendations to the North Konawe Regency Government to make cultural attraction activities an annual agenda and regional regulations for the promotion of culture, design cultural materials into teaching materials in formal learning, and build institutions based on the promotion of culture.

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