

# Integrating Mbojo Folklore and Culture Preneurship to Shape Modern Leadership Values

Nining Nur Alaini<sup>1</sup> , Dede Hidayatullah<sup>2</sup> , Saefuddin<sup>3</sup> , Asep Supriadi<sup>4</sup> , Rohim<sup>5\*</sup> , Tengku Intan

Marlina Tengku Mohd Ali<sup>6</sup> 

<sup>1,2,3,4,5</sup>Center for Research on Manuscripts, Literature and Oral Traditions, Badan Riset dan Inovasi Nasional, Indonesia

<sup>6</sup>Malay Studies Academy, Universiti Malaya, Malaysia

<sup>1</sup>nini010@brin.go.id, <sup>2</sup>dede032@brin.go.id, <sup>3</sup>saef009@brin.go.id, <sup>4</sup>asep054@brin.go.id, <sup>5</sup>rohi005@brin.go.id, <sup>6</sup>inmarlin@um.edu.my

\*Corresponding Author

## Article Info

### Article history:

Submission February 19, 2025

Revised April 28, 2025

Accepted July 6, 2025

Published July 31, 2025

### Keywords:

Mbojo Leadership  
Oi Wobo Folklore  
Cultural Leadership  
Preneurship  
Semiotic Analysis



## ABSTRACT

**The Mbojo community** in West Nusa Tenggara has a folklore entitled "Oi Wobo". Like fairy tales or myths that always contain messages, this "Oi Wobo" folklore reflects the values of the Mbojo community. **This Oi Wobo** story becomes important when we look back at why the Mbojo people feel the need to pass down and teach these values through folklore, and see whether the old concepts of ancestral heritage contained in the Oi Wobo story today can be contextualized or relevant to the challenges that exist today. **Through semiotic studies** and literary sociology conducted, it is known that Oi Wobo folklore, one of them, reveals values related to the concept of leader and leadership of the Mbojo community. The concept of leader and leadership of the Mbojo community reflected in the folklore "Oi Wobo" adheres to the concept of nggusu waru. **From the studies** that have been conducted, it can also be concluded that the concept of leadership of the Mbojo community, which is based on the philosophy of nggusu waru, can be recontextualized or relevant to today's leadership challenges. **The ignorance** and incomprehension of the Mbojo people towards these values causes that thenoble values related to leaders and leadership are not widely realized in today's leadership. Thus, **this study** is important so that the values of the noble ancestral heritage can be known, understood and reused to achieve a more quality community life.

*This is an open access article under the [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/) license.*



DOI: <https://doi.org/10.34306/att.v7i2.637>

This is an open-access article under the CC-BY license (<https://creativecommons.org/licenses/by/4.0/>)

©Authors retain all copyrights

## 1. INTRODUCTION

The folklore "Oi Wobo" is a folklore that developed in the Mbojo community, Bima, West Nusa Tenggara. The story of Oi Wobo tells about the origin of Oi Wobo spring located in Wawo village. Oi Wobo spring, in Oi Wobo folklore, is a spring that comes out of the former wobo or scepter of the Crown Prince Bima. This spring is then named Oi Wobo, which means spring water that comes out of the hole of the stick that was plugged in [1]. Currently, Oi Wobo, which is located in Wawo, is a recreation place visited by many tourists who like the cool mountain air. From the initial reading conducted on Oi Wobo folklore, it can be seen that one of the values contained in Oi Wobo folklore is the values related to the concept of Mbojo leader and leadership. The interesting thing is why the Mbojo people feel the need to teach this concept of leader and leadership to the next generation through their folklore [2, 3].

*Journal homepage:* <https://att.aptisi.or.id/index.php/att>

Mbojo is the name for the inhabitants of Bima (and Dompu). The name Mbojo is actually one of the names of the Bima tribe because in Bima itself there are two tribes, namely the Donggo tribe and the Mbojo tribe [4]. The Donggo tribe or Donggo people are considered to be the first people to have inhabited the Bima region. The Bima region in the past was a kingdom. The Bima Kingdom was a kingdom that prospered because of commerce. Commerce in Bima is supported by Bima's geographical position which is located in the middle of maritime routes that cross the Indonesian archipelago, making it an important stopover in the trade network from Malacca to Maluku [5–7].

At the beginning of the XVII century, the Bima Kingdom experienced a prolonged political crisis [8]. Salisi, son of King Ma Wa'a Ndapa seized power by committing a series of intrigues and assassinations. After his older brother, Mantau Asi Sawo, died, Salisi carried out the premeditated murder of the royal crown prince. Of all the crown princes, the only survivor was La Ka'i, the crown prince who was only 9 years old. Without the approval of the customary assembly and with the support of the Dutch government, Salisi ordained himself King of Bima. La Ka'i was rescued and evacuated to the Kingdom of Gowa. After it felt that the time was right, La Ka'i returned to Bima to seize his throne. After three expeditions, La Kai finally succeeded in reclaiming the throne of the Bima Kingdom. La Ka'i's struggle to reclaim his kingdom was a long struggle filled with blood and tears. With the support of the Kingdom of Gowa and all the people of Bima, in the end La Ka'i managed to reclaim the Kingdom of Bima from the hands of Salisi. La Ka'i who had embraced Islam, along with his followers, appeared on the stage of history, which changed the entire order of the political, governmental and religious system of the Bima people. La Ka'i became the cornerstone of the Bima Sultanate and became the first Sultan of the Bima Kingdom [9–11].

This political crisis in the Bima Kingdom may be one of the events behind the Bima elders feeling the need to pass on leadership values to their successors through folklore, so that they can become strong leaders who can defend the glory of the Bima Kingdom from threats both from outside and from within the Bima Kingdom itself. This study is also important because according to preliminary data obtained through field interviews, the concept of Bima leader and leadership is still very relevant to current conditions, but these concepts are no longer applied in leadership practice today, due to the ignorance and incomprehension of the Bima people about these concepts [12].

This study offers a unique perspective on leadership by examining the "Oi Wobo" folklore from the Mbojo community, an area not widely explored in existing research. Unlike previous studies that primarily focus on Western leadership models, this paper examines how traditional leadership values embedded in Mbojo folklore are relevant to contemporary leadership practices, especially in community-driven and cultural settings. Therefore, research that aims to find out the concept of leader and leadership inherited through Oi Wobo folklore is carried out so that the Mbojo people can know, understand, reuse the heritage of their ancestors to achieve a more quality community life [13, 14].



Figure 1. SDG 4 & SDG 16

To reveal the concept of leader and leadership contained in Oi Wobo's story, this study will utilize semiotic studies and literary sociology. The semiotic study in this study was used to reveal the concept of leaders and leaders of the Mbojo community through icons, indexes and symbols contained in the story [15]. The interpretation of symbols, indexes, and icons in Mbojo folklore will not be released with conventions or codes about the leader and leadership of the owner of the work, namely the Mbojo people, so in this study also used the theory of literary sociology. This Figure 1 research not only enhances the understanding of Mbojo leadership principles but also contributes to SDG 4 (Quality Education) by incorporating traditional leadership values into educational systems. Additionally, the paper supports SDG 16 (Peace, Justice, and Strong Institutions) by suggesting strategies to promote accountable leadership in community governance, drawing from these traditional values [16–18].

## 2. LITERATURE REVIEW

Several studies on the values contained in Mbojo folklore have been carried out, including "Cultural Values in Bima Lahila Folklore and Its Relation to Literature Learning in High School", written by [19]. Sya et al research discusses cultural values in Bima La Hila folklore which are associated with literature learning in high school. The problem raised in this study is the cultural value contained in La Hila folklore and associated with literature learning in high school [20]. The purpose of this study is to describe the cultural value in Bima La Hila folklore and its relation to literature learning in high school. This research is a descriptive research that uses a qualitative approach. Data was collected by interview, recording, and documentation techniques. The results of the study simulated that there are cultural values in the folklore of Bima La Hila, namely cultural values in human relations with God including animism, dynamism and surrender [21]. Cultural values in human relations with nature are about how humans utilize existing natural resources. Cultural values in human relations with society consist of the values of deliberation, wisdom, gotong-royong, willing to sacrifice, and obedience to customs [22]. Cultural values in human relationships with others include the value of compassion and help. Cultural values in man's relationship with oneself are, humility and courage. The cultural values contained in La Hila folklore are said to be associated with literature learning in high school and are expected to have a positive impact on students and can be used as guidelines in community life as a result of learning at school [23–25].

[26] has also conducted a research entitled "Educational Values in Muhammad Tahir Alwi's Bima La Bango Folklore and Its Relevance to Learning in Junior High School". This research raises several issues as follows:

- What are the educational values contained in Muhammad Tahir Alwi's Bima La Bango folklore?
- How is the relevance between the educational values in Muhammad Tahir Alwi's Bima La Bango folklore and literature learning in junior high school. This research is qualitative research?

The data used in this study are words and sentences in the folklore book La Bango version of Muhammad Tahir Alwi related to educational values. The source of data in this study is the folklore book La Bango version of Muhammad Tahir Alwi. Data was collected by reading the entire Bima La Bango folklore version of Muhammad Tahir Alwi then searching, collecting, quoting texts related to educational values in the Bima La Bango folklore version of Muhammad Tahir Alwi. Further the data are interpreted, clarified, analyzed and inferred. From the research conducted, several conclusions were drawn that the educational values in the Bima La Bango folklore version of Muhammad Tahir Alwi are as follows:

- The value of religious education, religious values in the story of La Bango are shown through the behavior of prayer and belief in God.
- The value of moral education, moral values contained in the folklore of La Bango are shown through good behavior including obedience to parents, honest, and respectful of others, while bad behavior (reprehensible) in La Bango folklore is disobedience to parents, disrespect and stealing.
- Social education value, social value contained in La Bango story is shown by the attitude of approaching others and helping each other.
- Cultural education value, while cultural value in La Bango folklore is shown by the attitude of how to receive guests and the conditions for applying a girl.

[27] conducted research on the religious, social, and moral values embedded in Mbojo folklore, as presented in his article titled "Values Contained in 'Wadu Parapi Folklore in Parangina Village Community, Sape District, Bima Regency, West Nusa Tenggara." The Wadu Parapi folklore contains various moral values that have lived and evolved within the Bima community, particularly in Parangina village, Sape District, Bima Regency [28]. This study aimed to identify the values embedded in the Wadu Parapi folklore and determine whether these values have been preserved or neglected in contemporary society. The research followed a qualitative approach, utilizing methods such as surveys, interviews, literature review, and documentation for data collection. The analysis was conducted using a hermeneutic approach. The findings concluded that the Wadu Parapi folklore contains significant religious, social, and moral values, which are still preserved by the local community, and more broadly, by the Mbojo people.

"Study of Character Education Values in Bima People's Fairy Tale" was also conducted by [29, 30]. The research aims to describe, the values of character education related to oneself in Bima folk tales, character education values related to fellow humans in Bima folk tales, and character education values related to the environment in Bima folk tales. The theoretical basis used in this study is the values of character education by Akhmad Muhaimin Azzet and the Ministry of Education [31]. This research uses content analysis as a basis for analyzing. This research is a qualitative research with descriptive qualitative methods to describe the values of character education in Bima folk tales. This type of research analysis is documentation and interviews. The data in this study is in the form of descriptions of words or sentences in Bima folk tales [19]. Bima folk tales used in the study are, Duha Lano (The Last Song of a Mother) La Mbuda Labo la Mpako (The Blind and the Lame), La Daju (The Lazy), Sangaji ra Tipu ba Nasi (The King Who Was Deceived by Birds), La Saronte (The Saronte), Wa'i ma Nggana Udi (The Grandmother Who Gave Birth to the monitor lizard). From the research that has been done, it is concluded that Bima folklore contains the following character values:

- Character education values related to oneself in Bima folk tales, namely honest (La Kasipahu labo La Saronte fairy tale and Sangaji ra Tipu ba Nasi fairy tale), responsible (La Kasipahu labo La Saronte fairy tale and Wa'i ma Nggana Udi fairy tale), self-confidence (Wa'i ma Nggana Udi fairy tale), hard work (La Mbuda labo La Mpako fairy tale, La Kasipahu labo La Saronte fairy tale, and Wa'i ma Nggana Udi fairy tale), independence (Duha Lano fairy tale and La Mbuda labo La Mpako fairy tale), and curiosity (La Daju fairy tale).
- Character education values related to fellow humans in Bima folk tales, namely the awakening of awareness of rights and obligations for oneself and others (La Daju fairy tales and Wa'i ma Nggana Udi), democratic (Duha Lano fairy tale), polite (Sangaji Ra Tipu ba Nasi fairy tale, Duha Lano fairy tale, and La Kasipahu labo La saronte fairy tale), useful to others (La Daju fairy tale and Wa'i ma Nggana Udi fairy tale) and obedient to social rules (Sangaji ra Tipu ba Nasi fairy tale).
- Character education values related to the environment in Bima folk tales namely caring for the environment (La Daju fairy tale and Sanra Tipu ba Nasi salary) and caring social (fairy tale La Mbuda labo La Mpako).

The studies that have been conducted on Mbojo folklore above, all examine the value of character, religious value, educational value contained in Mbojo folklore. The research that will be carried out will reveal the concept of leader and leadership and its relevance for the life of the Bima People today contained in Oi Wobo folklore that has not been touched by the above studies.

### 3. RESEARCH METHOD

#### 3.1. Research Data

The data used in this study is the folklore "Oi Wobo". Oi Wobo folklore research data were obtained from several informants. In addition, Oi Wobo folklore data is also obtained from the Oi Wobo story written by [9, 32, 33]. Data in the form of Oi Wobo folklore, both oral and written, have the same storyline, there are no variations in the story, the variant of the story is found in the way of telling the handsomeness of the Crown Prince and the painting of nature passed by the Crown Prince's entourage during the adventure. These data are then summarized and rewritten by researchers and then used as objects for this study.

### 3.2. Data Collection Techniques

Data was collected by conducting interviews with field informants. The informants used in this study consisted of three groups, namely:

- Informants who could tell Oi Wobo folklore
- Informants who could tell Oi Wobo folklore and had knowledge of the concept of leader and traditional Mbojo leadership
- Informants who had knowledge of the concept of leader and leadership, both traditional Mbojo leadership and current leadership, and informants to capture data on the relevance of Mbojo's traditional and present leadership concepts and leaders

Data, both in the form of folklore and about the concept of traditional leaders and leadership of Mbojo and today, and other data, are transferred in written form to facilitate data analysis.

### 3.3. Data Analysis Techniques

The folklore is analyzed using semiotic representation tools, specifically symbols, indexes, and icons. Through these semiotic elements, the paper interprets the concept of leadership within the Mbojo community, as embedded in Oi Wobo folklore. The symbols, indexes, and icons within Oi Wobo represent key aspects of leadership, such as vision, strength, and resilience, all fundamental qualities in Mbojo leadership. The interpretation of these semiotic elements is not isolated but is deeply connected to the conventions and cultural codes of leadership ingrained in the traditions of the Mbojo people. Therefore, in this study, literary sociology theory is employed to contextualize these elements within the broader cultural and leadership framework of the Mbojo community [15, 34–36].

## 4. RESULT AND DISCUSSION

The folklore data "Oi Wobo" obtained from informants in the field contains the same storyline. The variant of the story is only found in the way the informant describes the beauty of nature in the places passed by the Crown Prince's entourage, the painting of the valor and handsomeness of the Crown Prince, the depiction of the struggle of the Crown Prince and his entourage while on the way to the place they want to go. From Oi Wobo's story above, the following icons, indexes, and symbols are found in Table 1 as follows.

Table 1. Icons, Indexes, and Symbols

No.	Index, Icons, Symbols	Meaning
1.	Steep Hills, Deep Rivers Beasts, Towering Mountains	Steep hills, deep rivers wild beasts, towering mountains are icons of difficult terrain traveled. This difficult terrain is a symbol of the severity of obligations and responsibilities that must be carried by a leader. The weight of responsibility and obligation that must be carried by a leader demands more qualities from a leader.
2.	North, Southeast, South, West and East	North, south, west and east direction icons refer to something whole and complete. A leader must have complete qualities. He must be able to overcome all the problems faced in his leadership.
3.	Sun	The sun is a symbol of bright light, the source of life, strength and power for life around it. A leader must be able to be a sun for the whole Kingdom, for all the people in his life. A leader must be able to be a bright light, a source of life, strength for the entire Kingdom he leads.
4.	Birdsong	Birdsong means gaiety, happiness, joy.
5.	Sloping ground	Landau is a painting of a comfortable place, a land where a safe residence.
6.	Spring	Spring water is a symbol of life for humans. A leader must be able to drain the wellspring of life for the entire community he leads. It must be able to be a wellspring and a sluice gate that drains prosperity and prosperity for its people.

The icons, indexes, and symbols in Table 1 provide a deeper understanding of the leadership qualities emphasized in the "Oi Wobo" folklore. Each element, such as the steep hills, the sun, and the birdsong, is symbolic of key characteristics that a leader should possess. These symbols not only illustrate the qualities expected of a leader but also serve to guide the behaviors and values that the leader should embody in the Mbojo community. The interpretation of these symbols suggests that leadership in this context is not just about authority, but about the leader's responsibility to nurture, guide, and ensure the well-being of their people, much like the sun's role in providing light and warmth to all.

#### 4.1. The Concept of Leader and Leadership in "Oi Wobo" Folklore

Just like fairy tales or myths that always contain messages, this "Oi Wobo" folklore contains messages of Mbojo community values related to the concept of Mbojo community leaders and leadership. The concept of Mbojo leader and leadership reflected in the story "Oi Wobo", is based on the concept of nggusu waru.

In the folklore "Oi Wobo" implied the message that a leader must have positive qualities, among others, hard work, creative, independent, curiosity, care for the environment, social care and responsibility. This attitude is the embodiment of the concepts of dou ma mbani labo disa and dou ma d'I woha dou. Someone who has the criteria dou ma mbani labo disa, has a brave attitude to make changes. Therefore, someone with this character will dare to work hard and be creative to make changes for the better. His curiosity about new things is great because of the desire to make changes in a positive and constructive direction, and he is convinced of their truth. This character is also followed by a sense of responsibility for the risks of all the changes proclaimed. The nature of this responsibility is in line with the concept of dou ma d'I woha dou, always feeling called to take responsibility, having social sensitivity to situations that occur in his society.

The attitude of hard work, which is behavior that shows earnest efforts in overcoming various learning and task obstacles, and completing tasks as well as possible, is shown through the figure of the Crown Prince. This hard-working attitude is shown by the Crown Prince who with his persistence travels in difficult terrain.

"The terrain they will pass through is quite difficult. There are many steep hills that they must pass, deep rivers that they must cross, and the threat of wild animals at night. Before heading eastward, they must first cross the southeastern region. There are many towering mountains in this region that they have to climb, because the Crown Prince is eager to watch the sunrise."

The "icons" of steep hills, deep rivers, beasts, towering mountains are used to describe the difficult terrain that the Crown Prince traveled to achieve his goal. These "icons" are also "symbols" related to the concept of leader and leadership in the Mbojo community. Steep hills and high mountains are associated with the concept of sanctity and sanctity of high places, worthy only of being occupied by gods and kings. In the Mbojo community, the land or high place referred to in the Mbojo language as babuju was the place used for the inauguration of Bima kings in ancient times. The word babuju which means land or high place, concretely can be interpreted as mountain. The towering mountain is the embodiment of determination, strong like the sturdiness of a mountain. The word babuju symbolically also means something prominent, sa'oripahu ma babuju [37]. A leader in the Mbojo community should have a mountain-like nature, towering, able and worthy of being sanctified and sacred by his people, having determination, sturdy and strong like a mountain so that he can be a protector for his people, and stand out and have advantages compared to ordinary people, so that he can be a source of strength for his people. This is in accordance with the concept of nggusu waru, dou ma taho hidi or londo dou ma taho, namely a leader must have strong personality integrity, strong authority [37].

The rivers that appear in this story are related to the concept of Mbojo community leadership "dou ma d'I woha dou" means a leader who is able to take responsibility in the midst of his community [37]. A leader is imagined and likened to a sluice gate that holds all the waters of the river (deep river), and for the low land (the people he leads) is the only source of water (source of life) and fertility (prosperity and prosperity). From such a leader, it is hoped that calm and prosperity will flow throughout the region he leads.

While the "iconic" beast has a pecandry with uncontrollable, wild and undirected. This "icon" is also a "symbol" of the passions within us. A leader in the Mbojo community must be expected to have wealth, dou ma ntau ro wara, people who have wealth, not only material and material wealth, but more importantly rokhani wealth, able to control their passions and not easily tempted by things that are not worthy [37]. The Crown Prince is someone who is described as having a high curiosity, he always strives to know more deeply and broadly about something he learns, sees and hears. This curiosity is fulfilled through the adventures he has done. However, because the Crown Prince's curiosity is very strong, the Crown Prince is never satisfied with his adventures and knowledge.

---

"It is said that the story goes, the Crown Prince of King Bima wants to go on an adventure. It starts from the west to the south and ends in the north. But apparently, the Crown Prince is not satisfied with the journey he has taken. Arriving at the palace, he asked the blessing of the King, his father, to adventure again. "Give blessings to Anaknda for the last time". "I approve your request, but you must be careful and bring some provisions and bodyguards." "Where else will Anaknda go on an adventure", asked His Majesty. "To the east Father, Anaknda wants to see the sunrise", replied the Crown Prince as he bid farewell to His Majesty.

In the Mbojo language, the forms that indicate direction are da (north), do (south), di (west), and ele (east). The "icon" of the north, south, west and east directions refers to something whole and complete. The Crown Prince's desire to travel eastward, unvisited territory is a "symbol" that reflects his efforts to qualify as a complete leader. By visiting the eastern region, it means that the entire cardinal direction has been visited by the Crown Prince, so that his knowledge and qualities are complete, so that he is worthy of being a leader, because a leader must be one who is able to concentrate a great cosmic power in himself, a person who is as powerful as he is, so that he is able to overcome all obstacles in his leadership. The authenticity of leadership is not only seen in its consequences, but also in the way it is carried out. A leader who can actually create a state of prosperity, justice and harmony in nature and its people [38].

"The Crown Prince then stuck the wobo towards the rocks and roots around the place. Soon, fresh and clear water came out from the former wobo ground. The whole group quenched their thirst by drinking water from the spring [39]. In the end, the Crown Prince and his entire entourage decided to settle in the place. They established a village there. Gradually the place developed into a bustling village and was named Wawo, which means above. The spring water that escapes from the former wobo plug is named Oi Wobo."

Spring water is a symbol of life for humans. A leader must be able to drain the wellspring of life for the entire community he leads. It must be able to be a wellspring and a sluice gate that drains prosperity and prosperity for its people. The spring "Oi Wobo" is a "symbol" of the Crown Prince's ability and worthiness as a leader. The action of the Crown Prince sticking his staff, in the Mbojo language called wobo, has succeeded in making fresh and clear water emanating from the former wobo plug [40]. Oi Wobo is a semiotic representation in the form of an "index", to express a comfortable village and can guarantee the lives of its inhabitants because the Crown Prince as a qualified leader planted his wobo. The spring "Oi Wobo" is more broadly a symbol of the concept of Mbojo leadership contained in the saying *ederu nahu sura dou labo dana*. The saying is an expression that describes the identity and form of the leader's personality towards the community and the region. A leader in the Mbojo community should be *ai na kani sains mbia oo* (do not use the science of splitting bamboo), *ma ese di hanta* (the one above is raised), *ma awa di tonda* (the one below is trampled). Leaders must be able to protect the people they lead, so they feel comfortable and protected [41]. The character of the leader as a wellspring for his people in the story "Oi Wobo" is depicted in the attitude of the crown prince who takes responsibility when his entourage is starved because they run out of food.

"... The Crown Prince... With the rest of his energy he began to rise, picking fruits and tops of leaves around the place. Then he distributed it to the whole group. They eat with gusto. But thirst has not been treated. "My Majesty, a drop of water will be very precious to our throats... Every problem has a solution, the Crown Prince assures... and soon the Crown Prince plunged the wobo into the rocks and roots of the trees around the place, and fresh and clear water came out. "Drink this water to your heart's content", the Crown Prince ordered. Then they, the whole entourage drank the water including the Crown Prince."

This leader as a spring in the Mbojo community is also revealed in characters that belong to the category of *nggusu waru*, including *dou ma d'i woha dou*, always feel called to take responsibility in the midst of their community, always close to the people and understand their needs, always present in the midst of the people in times of joy and sorrow, when the people need it. Leaders with this character will always try to facilitate the affairs of others, alleviate the distress and suffering of others [37]. The leadership values of the Mbojo community are also controlled by expressions or *patu* that have value for the people in Bima and Dompu districts aimed at policy-making leaders. Various expressions (*patu*) show the strength of the system of control and community participation over the leader, among others in *patu Nggahi Rawi Pahu*, which means one word with deeds. A leader must have a trustworthy attitude, not easily tell lies and promise empty [42].

In the division of the structure of society, the Mbojo people did not pay much attention to the nobility and the common people [43]. Therefore, anyone has the right to be a leader, because the most important thing for Mbojo people is that a leader must be able to perform tasks and achieve success in his leadership. A leader who is considered worthy is one who is able to carry out his role as embodied in the expression *Maja Daho* pumpkin, shame and fear, shame to man (for always making despicable work) and fear God [44, 45].

This expression shows the existence of the Mbojo ethnicity who always views themselves in two aspects, namely horizontal among mankind and vertical, that all actions have synergy with devotion to Allah SWT [46]. However, in terms of leadership, the Mbojo people also have a closeness between peoples bound by the unity of customary, cultural and linguistic systems and a very close relationship with the nobility [47]. This is a factor that strengthens identity politics in the Mbojo ethnicity (Bima and Dompu) [37]. People's collective memory of the unity of identity and customary system does not obscure the mass respect for blue blood groups. The unity between traditional leaders and religious leaders in the royal masses makes the dedication of noble descendants not forgotten [48]. The Mbojo people still maintain trust and respect for the Bima nobility [49].

Characters who fall into the *nggusu waru* category include *dou ma d'i woha dou*, always feel called to take responsibility in the midst of their community, always close to the people and understand their needs, always present in the midst of the people in times of joy and sorrow, when the people need it. Leaders with this character will always try to facilitate the affairs of others, alleviate the distress and suffering of others [37, 50, 51].

## 5. MANAGERIAL IMPLICATIONS

### 5.1. Integrating Leadership Values into HRM and Training Programs

Incorporating leadership values from Oi Wobo folklore into Human Resource Management (HRM) practices can enhance organizational culture by fostering responsibility, accountability, and community engagement. These values, such as aligning words with actions (*nggahi rawi pahu*), promote transparency and ethical leadership. HRM leaders can use these principles to improve employee development, satisfaction, and commitment. Additionally, integrating Oi Wobo's leadership values into training programs helps cultivate well-rounded leaders who are not only skilled but also deeply committed to cultural heritage and ethical practices. This creates leaders who understand the importance of empathy, integrity, and visionary leadership in modern organizational settings.

### 5.2. Applying Leadership Principles to Policy and Community Engagement

Oi Wobo's leadership principles can inform the development of community leadership strategies and social policies. Emphasizing accountability and sustainable governance, these values guide the creation of inclusive, responsive policies that promote social cohesion and justice. Community leaders can draw from these traditional principles to encourage active participation in decision-making, fostering trust, mutual respect, and collective empowerment. By applying these values, leaders can implement strategies that create equitable environments, ensuring the needs of all community members are met through collaboration and inclusive policy-making.

## 6. CONCLUSION

The leadership concept found in Oi Wobo folklore is captured by the phrases "dou ma mbani labo disa" and "dou ma d'l woha dou." Through semiotic analysis, the leadership idea is closely linked to the notion of a leader's responsibility to guide others with a spirit of care and protection. This is illustrated by expressions like "ai na kani saims mbia oo" (do not use the science of splitting bamboo) and "ma esé di hanta" (the one above is raised), which signify the importance of guarding against destructive practices that harm the people. These sayings underscore that leaders must ensure the safety and well-being of those they lead.

Additionally, the phrase "nggahi rawi pahu" stresses the importance of integrity in leadership. It signifies the alignment of one's actions with their words, emphasizing that true leadership comes from consistency between what is said and what is done. Furthermore, "maja daho labu" teaches the significance of avoiding shame by refraining from dishonorable acts and recognizing the moral responsibility to lead by example, which resonates deeply with the idea of moral leadership.

The values outlined in Oi Wobo folklore, such as visionary leadership, responsibility, and community engagement, are highly relevant to modern leadership practices. These values are essential for community leaders and policymakers, as they promote accountability and encourage the fostering of sustainable governance. As such, these values not only contribute to the growth of communities but also inspire a leadership style that is deeply rooted in integrity and ethical responsibility, essential in today's rapidly changing society.

---

## 7. DECLARATIONS

### 7.1. About Authors

Nining Nur Alaini (NA)  <https://orcid.org/0000-0002-9720-0353>

Dede Hidayatullah (DH)  <https://orcid.org/0000-0002-2837-7008>

Saefuddin (SF)  <https://orcid.org/0009-0001-0708-3756>

Asep Supriadi (AP)  <https://orcid.org/0009-0000-1351-3946>

Rohim (RR)  <https://orcid.org/0000-0002-9479-933X>

Tengku Intan Marlina Tengku Mohd Ali (TA)  <https://orcid.org/0000-0003-2042-7530>

### 7.2. Author Contributions

Conceptualization: NA, DH, SF, AP, RR and TA; Methodology: NA, DH, SF, AP, RR and TA; Software: NA, DH, SF, AP, RR and TA; Validation: NA, DH, SF, AP, RR and TA; Formal Analysis: NA, DH, SF, AP, RR and TA; Investigation: NA, DH, SF, AP, RR and TA; Resources: NA, DH, SF, AP, RR and TA; Data Curation: NA, DH, SF, AP, RR and TA; Writing Original Draft Preparation: NA, DH, SF, AP, RR and TA; Writing Review and Editing: SNA, DH, SF, AP, RR and TA; Visualization: NA, DH, SF, AP, RR and TA; All authors, NA, DH, SF, AP, RR and TA, have read and agreed to the published version of the manuscript.

### 7.3. Data Availability Statement

The data presented in this study are available on request from the corresponding author.

### 7.4. Funding

The authors received no financial support for the research, authorship, and/or publication of this article.

### 7.5. Declaration of Conflicting Interest

The authors declare that they have no conflicts of interest, known competing financial interests, or personal relationships that could have influenced the work reported in this paper.

## REFERENCES

- [1] B. Bestul, *Reuse of Architectural Components*. Taylor & Francis, 2025.
- [2] Nurbayti, E. Maryani, E. Kuswarno, and T. S. Rachmawati, "Mbojo tribe wives under pressure in public and domestic work within the family culture at penapali village, indonesia," *Journal of Asian and African Studies*, vol. 60, no. 2, pp. 881–894, 2025.
- [3] S. I. Al-Hawary, J. R. N. Alvarez, A. Ali, A. K. Tripathi, U. Rahardja, I. H. Al-Kharsan, R. M. Romero-Parra, H. A. Marhoon, V. John, and W. Hussian, "Multiobjective optimization of a hybrid electricity generation system based on waste energy of internal combustion engine and solar system for sustainable environment," *Chemosphere*, vol. 336, p. 139269, 2023.
- [4] I. Hidayat and R. K. Pranasa, "The form and meaning of bima deep weaving motif culture in bima community of west nusa tenggara," *Jurnal Ilmu Sosial dan Humaniora*, vol. 1, no. 4, pp. 987–996, 2023.
- [5] L. Kury, "Flowing connections in the strait of malacca: Nature, trade, and the rise of a global transit corridor, c. 1850–1900," *Bulletin of the GHI Washington, Issue 70 (Fall 2022)*, pp. 41–66, 2022.
- [6] J. Siswanto, V. A. Goeltom, I. N. Hikam, E. A. Lisangan, and A. Fitriani, "Market trend analysis and data-based decision making in increasing business competitiveness," *Sundara Advanced Research on Artificial Intelligence*, vol. 1, no. 1, pp. 1–8, 2025.
- [7] L. Malihu, "Shipping and trading activities of butonese in the archipelago during the 17th and 18th centuries: Patterns, networks, and commodities," *Jurnal Kajian Sosial dan Budaya: Tebar Science*, vol. 6, no. 3, pp. 14–23, 2022.
- [8] R. D. A. Yuliantri *et al.*, "The resistance of the people of bima against the dutch colonial government, 1908-1910," *Jurnal Sejarah Indonesia*, vol. 8, no. 1, pp. 72–90, 2025.
- [9] A. Gunawan and W. Q. Mugnisjah, "Landscape model of the uma lengge traditional settlement, west nusa tenggara." *International Journal of Conservation Science*, vol. 15, no. 4, 2024.
- [10] M. Fitriyah *et al.*, "Islamic law and custom in the land of bima: A study in the history of the government of the bima sultanate," *Journal of Islamic History and Manuscript*, vol. 4, no. 1, pp. 15–42, 2025.

- [11] E. Ligia, K. Iskandar, I. K. Surajaya, M. Bayasut, O. Jayanagara, and K. Mizuno, "Cultural clash: Investigating how entrepreneurial characteristics and culture diffusion affect international interns' competency," *Aptisi Transactions on Technopreneurship (ATT)*, vol. 6, no. 2, pp. 182–198, 2024.
- [12] M. P. Brown, *Illumino: A History of Medieval Britain in 12 Illuminated Manuscripts*. Reaktion Books, 2025.
- [13] A. E. EYOH, "Leadership failure and the historicity of selected postcolonial malawian prose narratives," Ph.D. dissertation, 2021.
- [14] F. Yanti, A. D. Simangunsong, E. K. Sitingjak, E. P. Pane, and N. T. Septiani, "Development of technopreneurship-based e-modules for ethnochemistry, redox, and science literacy," *Aptisi Transactions on Technopreneurship (ATT)*, vol. 7, no. 2, pp. 469–480, 2025.
- [15] S. G. Okojaja, "The semiotics, icons, and indices of the opobo nwaotam masquerade costume," *Creative Artist: A Journal of Theatre and Media Studies*, vol. 19, no. 1, pp. 112–122, 2025.
- [16] B. N. Bunga, N. A. F. Nawangsari, and A. Chusairi, "Cultural parenting based on religion and culture in indonesia from an sdg perspective: A literature review," *Journal of Lifestyle and SDGs Review*, vol. 5, no. 1, pp. e02 903–e02 903, 2025.
- [17] C. CARRAS, "5.2 culture and the sustainable development goals," *The Handbook of Cultural Work*, p. 231, 2024.
- [18] P. H. P. Tan, M. Tukiran, and D. Wuisan, "Innovation practices and external support for msme performance and survival in indonesia," *International Journal of Cyber and IT Service Management (IJCITSM)*, vol. 5, no. 2, pp. 120–133, 2025.
- [19] M. Syaâ, A. R. Rahim *et al.*, "Analysis of intrinsic structure and educational values in folklore in sape district, bima regency," *RETORIKA: Jurnal Ilmu Bahasa*, vol. 8, no. 2, pp. 99–109, 2022.
- [20] A. B. Cano-Hila and A. Sánchez-Martí, "Saved by the school community strategy: School-community alliances for promoting school success in disadvantaged neighborhoods during times of austerity," *Urban Education*, vol. 59, no. 6, pp. 1676–1706, 2024.
- [21] Q. Aini, D. Manongga, U. Rahardja, I. Sembiring, and Y.-M. Li, "Understanding behavioral intention to use of air quality monitoring solutions with emphasis on technology readiness," *International Journal of Human-Computer Interaction*, vol. 41, no. 8, pp. 5079–5099, 2025.
- [22] H. Hemafitria, R. Rohani, R. Rani, Y. Rizal, and W. Wahab, "Value of wisdom local tradition gewe traditional ceremony in the dayak community kanayan," *Asian Journal of Management, Entrepreneurship and Social Science*, vol. 4, no. 04, pp. 471–487, 2024.
- [23] G. S. Husu, "Folklore motives in literary examples," , p. 128, 2022.
- [24] G. Khanna, M. G. Ilham, T. W. Rafiuddin *et al.*, "Developing digipreneurship ecosystem in local communities to enhance digital innovation," *Startupreneur Business Digital (SABDA Journal)*, vol. 4, no. 1, pp. 55–63, 2025.
- [25] N. Haghghi, S. Yu, J. Landay, and D. Rosner, "Ontologies in design: How imagining a tree reveals possibilities and assumptions in large language models," *arXiv preprint arXiv:2504.03029*, 2025.
- [26] N. L. Aini, A. Nuryatin, and N. H. Setyaningsih, "Prophetic value in the folk story anthology" east coast of central java", *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, vol. 13, no. 1, pp. 1–8, 2024.
- [27] B. Bei, A. M. Naro, and R. Nasa, "The cultural meaning of du'a hale folklore in natakoli village, mapitara district, sikka regency," *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa dan Budaya*, vol. 1, no. 4, pp. 171–191, 2023.
- [28] I. Faridah, D. A. Astrieta, D. Juliastuti, L. Anggraini, K. C. Pokkali, and A. Asri, "Ai-based analysis of academic culture in christian universities using hofstede vsm 2013," *International Transactions on Artificial Intelligence*, vol. 3, no. 2, pp. 108–119, 2025.
- [29] E. M. Solissa, "Character education values in buru's folklore," *International Journal of Social Science and Human Research*, vol. 5, no. 2, 2022.
- [30] S. Watini, Q. Aini, U. Rahardja, N. P. L. Santoso, and D. Apriliasari, "Class dojolms in the interactive learning of paud educators in the disruption era 4.0," *Journal of Innovation in Educational and Cultural Research*, vol. 3, no. 2, pp. 215–225, 2022.
- [31] C. A. Rahman, S. Winarsih, and I. Ikhwan, "The influence of character education on learning achievement in economic subjects of grade x students in sma sandikta bekasi city," *Soedirman Economics Education Journal*, vol. 6, no. 1, pp. 50–59, 2024.
- [32] A. Rizky, A. Gunawan, M. A. Komara, M. Madani, and E. Harris, "Optimization of machine learning
-

- algorithms for fraud detection in e-payment systems,” *Journal of Computer Science and Technology Application*, vol. 2, no. 1, pp. 55–64, 2025.
- [33] D. P. Pratiwi *et al.*, “The representation of native american in the lone ranger film: A genetic structuralism analysis,” *Lire Journal (Journal of Linguistics and Literature)*, vol. 7, no. 2, pp. 244–257, 2023.
- [34] M. N. A. Sani and N. S. M. Sin, “Development of character costume symbolism in animation folklore: A systematic review,” *Opportunities and Risks in AI for Business Development: Volume 1*, pp. 485–495, 2024.
- [35] M. H. R. Chakim, R. T. Utami, T. W. Sitanggang, A. Tanjung, A. Rizky, and E. A. Beldiq, “Innovation behavior research: Global trends and emerging themes in entrepreneurial business practices,” *Aptisi Transactions on Technopreneurship (ATT)*, vol. 6, no. 3, pp. 574–585, 2024.
- [36] U. S. B. Administration, “Fy 2022-2026 sba enterprise learning agenda - fy 2024 update,” <https://www.sba.gov/>, 2024, accessed: 2023-08-30. [Online]. Available: <https://www.sba.gov/>
- [37] N. Nurhilaliati and M. Muhammad, “The dynamics of the nggusu waru philosophy in dompu society, west nusa tenggara: Erosion and the threat of extinction.” *Walisongo: Jurnal Penelitian Sosial Keagamaan*, vol. 31, no. 2, 2023.
- [38] I. Y. M. Lattu, “Hybrid religious festivity as an interreligious civil sphere in central java, indonesia,” *International Journal of Asian Christianity*, vol. 8, no. 1, pp. 15–36, 2025.
- [39] Y. Yuan, Q. Luo, W. Zhong, Y. Zhao, F. Chen, X. Zhang, J. Chen, and R. Hu, “Efficacy and safety of different methods and doses for thirst management in orotracheally intubated and mechanically ventilated patients with ‘nothing by mouth’: A randomized, controlled three-arm trial,” *Intensive and Critical Care Nursing*, vol. 89, p. 104012, 2025.
- [40] K. G. Magogodi, “Mogaga: Play, power and purgation,” Ph.D. dissertation, University of the Witwatersrand, Johannesburg, 2023.
- [41] J. A. Moriano, F. Molero, A. Laguía, M. Mikulincer, and P. R. Shaver, “Security providing leadership: A job resource to prevent employees’ burnout,” *International journal of environmental research and public health*, vol. 18, no. 23, p. 12551, 2021.
- [42] C. Feltman, *The thin book of trust: An essential primer for building trust at work*. Berrett-Koehler Publishers, 2024.
- [43] I. D. Hastuti, S. Sutarto, and S. Supiyati, “Exploration of school mathematics material in the ethnomathematics of sasambo culture,” in *AIP Conference Proceedings*, vol. 3235, no. 1. AIP Publishing LLC, 2024, p. 030004.
- [44] M. Muthoifin, “The influence of nashihatul muluk al-ghazali on the theory and practice of government in the islamic world,” *Abazi, E.(2023). Importing Religion into Post-Communist Albania: Between Rights and Obligations. Religions*, vol. 14, no. 5, 2024.
- [45] I. G. N. Sudiana, I. N. Ananda *et al.*, “The function of the tolotang traditional leader’s house as a media for conflict resolution in the hindu community in amparita village,” *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, vol. 7, no. 2, pp. 177–188, 2023.
- [46] U. Sumbulah, A. Purnomo, and J. Jamilah, “Islam, local wisdom and religious harmony: religious moderation in east-java christian village bases,” *El Harakah*, vol. 24, no. 1, p. 21, 2022.
- [47] N. P. L. Santoso, R. Nurmala, and U. Rahardja, “Corporate leadership in the digital business era and its impact on economic development across global markets,” *IAIC Transactions on Sustainable Digital Innovation (ITSDI)*, vol. 6, no. 2, pp. 188–195, 2025.
- [48] R. L. Noble, “Booker and the bible: An examination of the religious rhetoric of booker t. washington in select speeches and writings and its impact on audiences and followers,” *Liberty University*, 2025, accessed: 2025-07-31. [Online]. Available: <https://digitalcommons.liberty.edu/doctoral/6729/>
- [49] A. Abdullah, A. Aksa, and L. Megawati, “The sultanate of bima in the fragments of islamic civilization in the archipelago,” in *9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay)(ASBAM 2021)*. Atlantis Press, 2022, pp. 16–21.
- [50] E. N. Pratama, E. Suwarni, and M. A. Handayani, “The effect of job satisfaction and organizational commitment on turnover intention with person organization fit as moderator variable,” *Aptisi Transactions on Management*, vol. 6, no. 1, pp. 74–82, 2022.
- [51] R. Williamson, “A collective vision: Decolonisation and resisting individualism in waru,” *Continuum*, vol. 35, no. 1, pp. 111–122, 2021.