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Health Benefits of Molulo Cultural Activities of the Tolaki Tribe in North Konawe Regency

Susianti[1], Diah Indriastuti[2], Narmawan[1], Tuti Dharmawati[3], Muh. Jasmin[4], Tahiruddin[1]
[1] Nursing Science Program, STIKes Karya Kesehatan, Kendari, Indonesia
[2] Bachelor of Nursing Study Program, Faculty of Medicine, Halu Oleo University, Kendari, Indonesia
[3] Accounting Study Program, Faculty of Economics and Business, Southeast Sulawesi
[4] Midwifery Study Program, Baubau Polytechnic

Author Correspondence
Susianti
Jl. AH. Nasution Kendari
Email: susiantibasrun97@gmail.com

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Abstract. The World Health Organization (WHO) states globally that hypertension is a non-communicable disease that causes about 60% of deaths and 43% of pain worldwide. The prevalence of hypertension in Indonesia is reported to be 31.3% male and 36.9% female. Planned and regular physical activities, such as performing lulo dance, can reduce systolic blood pressure by 3 to 5 mmHg and diastolic blood pressure by 2 to 3 mmHg, thereby maintaining and supporting proper organ function throughout the body. This research is a qualitative study with an anthropological approach. The population studied is a community of the Tolaki tribe in Panggulawu Village, Sawa District, North Konawe Regency, with the target population being teenagers and adults who are active in lulo. 7 participants were selected from the population using purposive sampling techniques. The general purpose of this study is to describe the health benefits of the cultural activities *of the Molulo* Tolaki tribe. The study found that Molulo's benefits fell into 3 themes: Molulo's experience and physiological health, psychological benefits, and variation in Molulo's movements. The results of this study show changes in the body during Lulo dance movements, as supported by observations of vital signs before and after performing the Lulo dance. Participating in activities, one of which is the Lulo dance, is very beneficial for the body in maintaining health. On the other hand, a person with less activity is at greater risk of disease.

Introduction

Lifestyle is a picture for everyone, whether they pay attention to health or vice versa(1). A person who has an unhealthy lifestyle will be susceptible to diseases such as hypertension, which is caused by one of the factors, namely lack of physical activity (2). Lack of physical activity is one of the factors that increases blood pressure. It also triggers the heart muscle to work harder with each contraction (3,4). The World Health Organization (WHO) states globally that hypertension is a non-communicable disease that causes about 60% of deaths and 43% of illnesses worldwide(5). The prevalence of

hypertension in Indonesia is reported to be 31.3% male and 36.9% female(6).

Physical activity in a planned, regular, and repetitive manner at a certain intensity to improve health (7). This activity will cause several changes in the body, including changes in blood oxygen levels and fitness, and will help prevent various diseases (8,9). The purpose of this research is to find out the picture of health maintenance through cultural activities in the *Molulo* Tribe.

Planned and regular physical activities, such as lulo dance, can reduce systolic blood pressure by 3 to 5 mmHg and diastolic blood pressure by 2 to 3 mmHg, and can help maintain and function properly the organs of the body (10). The molulo dance is a traditional dance from the Tolaki tribe, native to Southeast Sulawesi. It is performed by the community, especially the Tolaki community, en masse by forming a circle (11).

Method

This research is qualitative and employs a phenomenological approach. This research was conducted in February 2020. The study population comprises the Tolaki tribes in Panggulawu Village, Sawa District, North Konawe Regency, including adolescents and adults who are actively engaged in lulo. Samples were taken from the population using purposive sampling techniques, with 7 participants. Participant selection is based on their knowledge of the phenomenon being studied. The sample criteria in this study were selected based on the following: willingness to participate, ability to communicate well in an easy-to-understand language, and active participation in molulo. Meanwhile, the exclusion criteria are sick and elderly.

The research instruments used include in-depth interview guidelines, observation sheets, notebooks, and brand mobile phone recording devices. In this study, data were collected through in-depth interviews and observations by researchers visiting participants from their homes to theirs. Before collecting data, the researcher conducted a test of the recording device to assess its ability to conduct interviews. This research received permission from the Research and Development Agency with number 070/1448/IAARD/2020.

Research on the experience of performing the lulo dance for health has never been conducted before. Therefore, researchers want to explore the experiences of lulo dancers on health.

Results and Discussion

Results

Table 1. Participant Characteristics

Participants	Age (Year)	Gender	Education	Marital Status
P1	20	P	High School	Unmarried
P2	16	P	Junior High School	Unmarried
P3	18	L	Junior High School	Unmarried
P4	22	P	High School	Marriage
P5	22	L	High School	Unmarried
P6	47	L	High School	Marriage
P7	32	L	S1	Marriage

Table 1 shows that the participants in this study range in age from 16 to 47 years. The male gender is 4 people, and the female is 3 people. The highest level of education among participants is high school, and the lowest is S1. Most participants were unmarried.

1. Overview of the Benefits *of Molulo* Physiologically

The description of the physiological benefits *of Molulo is divided into 2 themes: Molulo's experience* and its effects on physiological health. *Molulo's experience* is described in 3 categories: 'Frekuensi, jantung dan pernapasan'.

The frequency category in question is the frequency with which participants engage in Lulo throughout their lives. The frequency categories are identified with the keyword's sering, dekat rumah, berapa kali, dan dihitung as follows:

> *"… Iye sering sekali sa pergi … puh nda taumi juga sdah berapa kalimi"* (P1)
>
> Meaning: ... Yes, I go very often... I don't know how many times it has been."

"… Saya pergi molulo sering sekali karena saya suka sekali molulo … banyak sekalimi nda bisa dihitung deela" (P2)

Meaning: ... I go to Molulo a lot because I love Molulo so much... there are countless of them."

"… Iye sering sa pergi kalau ada acara molulo yang dekat dengan rumah … hamma itumi yang sa nda tau kalau sudah berapa kalimi" (P3)

Meaning: ... Yes, often I go to molulo events if it is close to home ... I don't know how many times."

"… Tidak seringmi saya pergi karena sekarang adami anakku, kecuali waktu sa masih gadis puh sering sa pergi … sa lupa berapa kali karena lamami juga" (P4)

Meaning: ... I don't go often anymore because I already have children... except when I was still a girl I often went ... I forget how many times because it's been a long time"

"… iya sering saya pergi molulo kalau ada acara disini … kalau itu sa nda bisa mi hitung berapa kali " (P5)

Meaning: ... Yes, I often go to Molulo if there is an event there... I can't count anymore how many times it's been "

The following statement strengthens the findings of the study: *"… Ya paling sering di lakukan pada acara pernikahan khususnya untuk suku tolaki, tetapi selain pernikahan ada banyak acara-acara tertentu dimana lulo dilakukan " (P6)*

Meaning: "… It is most often performed at weddings, especially for the Tolaki tribe, but apart from weddings, there are many other special occasions where lulo is performed" (P6)

"… Sering melakukan Molulo khususnya pada acara pernikahan karena didesa ini Molulo masih sangat dijaga kelestariannya"(P7)

Meaning: "… Often perform Molulo, especially at weddings, because in this village Molulo is still very well preserved" (P7)

The heart category is a category that describes the heart condition felt by the dancer after performing Lulo. The heart category is identified with the keywords 'detak jantung, mokanda-kanda, dumba-dumba, deg-degan' are as follows:

" … Detak jantungku cepat sekali sa rasa " (P1)

Meaning: ... I feel like my heart is beating very fast."

" … Kalau kita lagi molulo bersemangat sekali jadi detak jantungnya kita pasti da cepat " (P2)

Meaning: ... If it's Molulo, we're very excited so the heart rate is also very fast."

"… Namanya molulo sudah begitumi heboh sekali dan kalau sudah istirahatmi pasti nda mokanda-kandami habis itu lanjut lagi molulo "(P3)

Meaning: ... Called Molulo, it's very exciting, and if you rest, it's not going to be exciting anymore, after that, Molulo continued."

"… kayak dumba-dumba kita rasa kalau terlalu lama molulo, tapi sudah begitu mi molulo biar kita sudah capekmi masih molulo juga karna lantaran bersemangat …" (P4)

Meaning: ... I feel like it's a hell of a lot if Molulo is so long... but Molulo is already like this... I'm tired but still Molulo because I'm so excited"

"… kita rasa seperti deg-degan tapi cepat hilang kalau sudah istirahat … " (P5)

Meaning: ... I feel like I'm in a hurry, but after resting, it's going to go away."

The following statement strengthens the findings of the study:

" … Kalau dalam bahasa Tolaki mokanda-kanda topombenasa "(P6)

Meaning: ... If it is in the Tolaki language, we feel "

" … Saya rasa seperti deg-degan dek " (P7)

Meaning: ... I feel like my heart is pounding on sister"

The respiratory category describes the respiratory condition after Lulo. The respiratory category is identified with the keyword 'bernafas, ngos-ngosan' are as follows:

"… Awalnya sa rasa kayak ngos-ngosan begitu sa bernafas kalau terlalu lama sa molulo … tapi cepatji karena sa keluar saja istirahat sedikit baru sa lanjut lagi molulo." (P1)

Meaning: ... At first, I felt like I was snoring while breathing if it took too long Molulo ... but when resting, ngos-ngosan will disappear after that, continued Molulo.

" … Kalau lagi molulo pasti cepat kita bernafas karena kita heboh sekali molulo " (P3)

Meaning: ... If Molulo is breathing, it will be fast because when Molulo is very excited."

"… saat kita molulo memang cepat kita bernafas kayak capek juga … tapi cepatji hilang kalau kita istirahat " (P4)

Meaning: ... While Molulo is breathing, we will be fast and tired... but it will disappear when it is already rested."

"… Cepat memang kita bernafas kalau lagi molulo … tapi cepatji kalau sudah istirahatmi " (P5)

Meaning: ... We breathe very fast if we are Molulo ... but it doesn't last long if it's already rested."

The following statement strengthens the findings of the study:

"… Itumi saya bilang tadi nak kalau molulo cepat capek, bernafas cepat … tapi istirahat sedikit sudah tidak capek lagi baru Molulo lagi "(P6)

Meaning: ... What I said earlier was that Molulo was tired and breathing quickly. But just a little rest, tired is gone, and Molulo is again."

"… Ehh . kita bernafas ngos-ngosan karena habis molulo toh … kalau sudah capek keluar saja baru masuk lagi "(P7)

Meaning: ... We breathe a sigh of relief after the mollu... If you're tired of going out, just go in again."

The theme of physiological health is described in 1 category: physiological. The physiological category in question is the state felt by the body from the upper extremities to the lower extremities. The physiological categories identified with the keywords fresh, fit, tasty, sweaty, vibrant are as follows:

" … Kalau sa habis molulo segar sekali sa rasa badanku kayak fit " (P1)

Meaning: ... After Molulo I felt very fresh and fit "

" … Habis molulo fit sekali sa rasa badanku …" (P2)

Meaning: ... After Molulo I feel very fit"

" … Bagus badanta kalau habis molulo langsung bersemangat dan enak juga perasaanta …" (P3)

Meaning: ... After Molulo the body was very excited and feeling good "

" … Jarang sa pergi molulo tapi pada saat molulo memang enak badannya kayak langsung segar " (P4)

Meaning: ... Going to Molulo is rare but at the time of Molulo I feel that the body is good and fresh "

" … Kalau selesai molulo enak perasaannya kita " (P5)

Meaning: ... After Molulo the feeling becomes good mood "

The following statement strengthens the findings of the study:

" … Di umur om saat ini kalau Molulo cepat capek nak, paling kalau Molulo tidak lama … tapi kalau habis Molulo memang segar badan " (P6)

Meaning: ... At the age of om today, if Molulo gets tired quickly... if Molulo doesn't last long... But after Molulo the body is fresh."

" …Yang saya rasa setelah Molulo itu badan fit, segar, bersemangat karena habis bergerak apalagi kalau Molulo heboh bagus elektonenya … hehe "(P7)

Meaning: ... After Molulo I feel fit, fresh, excited because I move, especially if Molulo is excited, the electrons show is good"

2. Getting an Overview of the Benefits of *Molulo* Psychologically

The overview of the psychological benefits *of Molulo* is divided into 1 theme, namely psychological health. Psychological health is described through 3 categories, namely activities, reasons for coming, and mood are as follows:

The activity category describes the activities in which Lulo dance is performed. The categories of activities identified with the keyword's 'pernikahan, aqiqah, perayaan, dan kelulusan' are as follows:

" … Biasanya kalau sa pergi molulo yang paling sering di acara pernikahan tapi kadang juga sa pergi diacara aqiqah " (P1)

Meaning: ... Usually if I go to Molulo most often at weddings but sometimes also at aqiqah events "

" … Paling sering itu acara pernikahanji, tapi biasa juga di acara perayaan, kelulusan, yang penting acara lulo pasti sa pergi " (P2)

Meaning: ... Most often at weddings but usually also at celebrations, graduations, and most importantly Molulo events I definitely go to"

"… Acara Lulo yang paling sering dsini itu acara pernikahan ji, kecuali memang ada acara-acara tertentu misalnya acara aqikah, perayaan begitu baru diadakan acara Lulonya"(P3)

Meaning: ... The most frequent Lulo event in this place is a wedding, unless there are certain events such as aqiqah events, Lulo celebrations will be held."

" … Biasa sa pergi di acara pernikahan keluarga dan dekat dengan rumahku " (P4)

Meaning: ... Usually I go to family weddings and close to home."

"… Paling sering itu acara pernikahan, kalau acara lain jarang, kecuali memang ada acara yang diharuskan buat acara lulo baru sa pergi "(P5)

Meaning: ... Most often at weddings, other events are rare unless required to make a Lulo event I will definitely go."

The following statement strengthens the findings of the study:

" … Di desa panggulawu paling sering acara pernikahan kadang juga aqiqah "(P6)

Meaning: "… In the village of Pelitawu, the most common event is a wedding, sometimes also an aqiqah" (P6)

" … Yang paling sering acara pernikahan, perayaan atau lomba "(P7)

"… Most often weddings, celebrations or competitions" (P7)

The category of reasons for coming describes the reasons participants come to Lulo: invitations from others or relatives, sweating, or just for entertainment. The categories of reasons for coming are identified with the keywords invite 'ajak, teman-teman, sepupu-sepupu, rame-rame, refresing dan keluarkan keringat' are as follows:

" … Sa ajak teman-temanku pergi molulo karena tidak seru juga kalau sa pergi molulo sendiri jadi sa ajakmi siapa yang mau pergi molulo, dan kalau sa ajak teman-temanku pasti mereka langsung mau " (P1)

Meaning: ... I invited my friends to go to Molulo because it wouldn't be fun if I went alone so I invited them to go and if I invited them, they would definitely go"

" … Saya sering pergi ajak teman-temanku refresing daripada tinggal dirumah bosan lebih baik kita pergi keluarkan keringat " (P2)

Meaning: ... I often invite my friends to refrain instead of staying at home bored, it's better to go to sweat out"

" … Saya pergi suka rame-rame sama teman-temanku dan mereka kuat sekali molulo jadi kalau diajak pasti langsung mau, bahkan saya yang sering diajak pergi molulo keluarkan keringat " (P3)

Meaning: ... I went with friends together and they liked Molulo so much that if I invited them, they would definitely go, even I was often invited to go sweating"

" … Sepupu-sepupuku yang sering kerumah mengajak kasihan, dan kalau sa bisa pasti sa pergi " (P4).

Meaning: ... My cousins often come to the house to pick me up and if I can I go for sure."

" … Biasanya kalau ada acara banyak teman-teman dan sepupu-sepupuku datang dirumah ajak saya molulo pergi refresing dan bagus juga kalau ke acara rame-rame" (P5)

Meaning: ... Usually if there is an event, many of my friends and cousins come to the house to invite me to refrain and it's good to go together."

The findings of the study are strengthened by the following statement:

" … Kalau ada acara Om suka pergi pantau sekalian refresing dan untuk hiburan " (P6)

Meaning: ... If there is an event Om likes to go monitor all the refresing and for entertainment"

" … Menghibur diri dan refresing berhubung didesa ini hampir keluarga semua jadi sering pergi ke acara Lulo " (P7)

Meaning: ... Entertaining themselves and refresing because in this village almost all families go to Lulo events often."

The mood category describes the mood participants feel when performing Lulo. The categories of mood identified with the keywords 'kunci senang, stress hilang, happy-happy dan refresing' are as follows:

" … Perasaanku senang sekali dan teman-temanku mereka senang juga " (P1)

Meaning: ... I feel very happy and my friends are happy too"

" … Kita senang kalau habis pergi di acara karena habis refresing dan teman-temanku mereka senang habis molulo " (P2)

Meaning: ... We are happy if after the event because it has been refractive and my friends feel happy after Molulo "

" … Kalau habis ke acara hilang stressku, sa senang juga ada teman baru " (P3)

Meaning: ... If I finish going to the event my stress is gone, and I'm glad to have new friends."

" … Namanya juga pergi refresing hilangkan stress sambil lihat orang-orang baru pasti senang kita rasa apalagi kalau sama-sama dengan keluarga " (P4)

Meaning: ... The name also goes refreshing relieving stress while seeing new people, definitely the feeling of being happy, especially with family"

" … Senang sekali nah, stress hilang, enak juga perasaan kalau habis molulo " (P5)

Meaning: ... It's very happy, the stress is gone and the feeling is good after Molulo"

The findings of the study are strengthened by the following statement:

" … Senang dan Saling bersilaturahmi "(P6)

Meaning: "… Happy and friendly with each other" (P6)

" …Pasti senang dek apalagi bersama keluarga "(P7)

"…It must be fun, especially with the family." (P7)

3. Getting an Overview of *Molulo Movement Variations*

The description of the variation of *Molulo* 's movements is divided into 1 theme, namely movement. Movements

are described through 2 categories, namely hand movements and foot movements. Hand movements are identified with the keyword 'diayun, bergandengan' are as follows:

" … Gerakannya itu tangan diayun sambil bergandengan " (P1)

Meaning: ... Hand movements are swung while hand-in-hand" (P1)

" … Molulo itu sama semuaji gerakannya, tanganta diayun "(P2)

Meaning: ... Molulo is the same with all his movements, our hands are swung."

" … Tangan bergandengan terus kita ayun " (P3)

Meaning: ... Hands joined hands and we continue to swing "

" … Kita bentuk dulu lingkaran terus bergandengan tangan habis itu molulo mi dengan cara ikuti alunan musiknya "(P4)

Meaning: ... First, we form a circle and then join hands after that molulo by following the music "

The following statement strengthens the findings of the study:

" … Molulo pada dasarnya gerakannya sama yang membedakan variasi gerakan setiap daerah … kalau didesa panggulawu gerakannya sama tangan dan kaki diarahkan secara bersamaan mengikuti alunan musik elekton "(P6)

Meaning : "…Molulo basically has the same movements, what differentiates them is the variations in the movements in each region…in the village of Pelitawu, the movements are the same, the hands and feet are directed simultaneously to the rhythm of the electronic music" (P6)

" … Tangan bergandengan "(P7)

Meaning: "…Hands together" (P7)

The categories of foot movements are identified with the keywords stomped, left, and right are as follows:

" … Kaki dihentakkan kekiri dan kekanan bersamaan dengan arah tangan"(P1)

Meaning: "... Feet are stomped left and right along with the direction of the hands" (P1)

" … arah gerakan kaki kekiri dan kekanan "(P2)

Meaning: "...direction of left and right foot movement" (P2)

" … Kaki dihentakkan mengikuti irama musik kekiri dan kekanan " (P3)

Meaning : "… The feet are stomped to the rhythm of the music to the left and right" (P3)

" … kaki arahnya kekiri dan kekanan secara bersamaan "(P5)

Meaning: "...legs go left and right at the same time" (P5)

Temuan penelitian tersebut diperkuat dengan pernyataan berikut :

" … diarahkan kekiri dan kekanan secara bersamaan mengikuti alunan musik elekton "(P6)

Meaning: "… directed to the left and right simultaneously following the rhythm of electronic music" (P6)

" … Kaki dihentakkan "(P7)

Meaning: "… Feet stomped" (P7)

DISCUSSION

1. *Physiological Benefits of Molulo*

The study found that the Lulo dance is often performed, especially when the venue is close to the Lulo's place of residence or the Lulo's place of existence. The study also showed that the body's response to heart and respiratory conditions changed when participants engaged in *Molulo activities*.

Changes in the body affect its organs. Observation was conducted by measuring the participants' vital signs first before Molulo, then the participants practiced the Lulo movements under the researcher's direction. The researcher allowed approximately 30 minutes for practice with the Lulo. After the time was up, participants were given 15 minutes to rest and relax their organs again. Next, vital signs will be measured again, and the researcher will compare the results.

The physical activities carried out are Molulo, which provides health benefits, one of which is increasing muscle strength, i.e., the capacity of a group to perform continuous contractions while holding an external load (external force). Internal Load Shedding (Internal Force) within a certain period of time during activities (12). Muscle strength is closely related to the neuromuscular system, which refers to how well the nervous system activates muscles to contract. The more muscle fibers are activated, the greater the strength produced by the muscle (13).

Muscle strength is influenced by the amount of activity performed; this is supported by many studies showing that frequent activity is very important for optimal body function and endurance during activity, as well as for muscle strength (14). The results of this study are also supported by the research of Iis Marwan et al. (2015), who stated that muscle strength is a very important component for improving overall physical condition and a driver of physical activity (15).

Physical activity positively influences the body's systems, including the cardiovascular system, where regular activity can increase the heart's efficiency (16). Increased heart efficiency due to activity in the upper and lower extremities can result in increased venous backflow, thereby increasing blood pressure (16). During physical activity, blood pressure rises. On the contrary, after the activity is completed, blood pressure will drop below normal and remain low for 30 - 120 minutes. If you regularly engage in physical activity and do so repeatedly over time, your blood pressure tends to remain stable at normal levels (17).

The results showed a change in blood pressure of 10 mmHg in systole and 10 mmHg in diastole. The results of this study are similar to the research of Hassanudin, et al. in 2018 on the relationship between physical activity and blood pressure that there is a relationship between physical activity and blood pressure i.e. Improves overall heart efficiency, those who are physically active generally have lower blood pressure and are less likely to be exposed to high blood pressure because the organs are stronger and more flexible (18). The results of this study are also supported by Sihotang's research, which found a significant relationship between physical activity and blood pressure. Individuals who rarely do physical activity mostly experience stage one hypertension (19)

In addition to its effect on the cardiovascular system, physical activity also greatly improves respiratory system function, as the study shows that all participants experienced a 3-fold increase in r*espiratory rate* per minute. The increased use of O2 by cells supports various chemical reactions as energy in the cell's metabolism to conduct activities (7,20,21). Being actively moving increases the metabolic rate because it uses O2 as fuel. Hence, the body compensates by increasing the respiratory rate, with all active cells constantly respiring, absorbing O2, and releasing CO2 at the same rate (22).

When doing physical activity, muscles need a smooth and stable supply of energy, so oxygen is needed as fuel for energy formation adequately to meet oxygen needs by increasing the frequency of respiration, so that in an active person, there will be ventilation efficiency, which causes an increase in the vital capacity of the lungs (23). The vital capacity of the lungs is the maximum amount of air on vigorous expiration after maximum inspiration. The existence of an adequate supply of food and O2 allows a person to achieve greater benefits than those from activities that can influence physiological changes in all systems of the body (24).

The results of this study are supported by research conducted by Grace et al. in

2016, which stated that a lack of physical activity decreases lung endurance; conversely, physical activity can increase lung capacity (25). The results of this study are also supported by Rozi K's research, which states that There is an increase in pulmonary vital capacity in individuals who engage in physical activity and that this increase is inversely proportional to those who do not engage in physical activity (24).

The above shows that engaging in activities, one of which is the Lulo dance, is very beneficial for the body in maintaining health. On the other hand, a person with less activity is at greater risk of disease.

2. Psychological Benefits *of Molulo*

Molulo is carried out through various activities that involve elements of kinship and psychological closeness, such as weddings, aqiqah, celebrations, and graduations, as a tradition practiced for generations by the Tolaki people. Meeting people who know each other can foster a happy mood among Lulo dancers. Joy can indirectly foster intimacy among family, distant relatives, and new acquaintances.

Dance psychology is an effort to develop emotions, physical awareness, and social integration, establish interactions, and determine appropriate interventions for individuals to communicate, especially within the family (26). The family is the smallest unit in society that serves to improve its members' physical, mental, emotional, and social well-being (27).

The results of this study are supported by research conducted by Putri Rahayu, et al in 2017 stating that Lulo dance is a cultural dance of the Tolaki tribe which is one of the media to unite and strengthen relationships between people, this can be seen from how they do it together and become one regardless of gender, social status, and religion so that the joy and spirit of togetherness are very felt in this dance (28,29).

Lulo dance is performed as an emotional expression, following the mood, free from attachment, and expressing oneself objectively and expressively, communicating what one wants to express, and can reduce high levels of anxiety.

3. Variations of *Molulo Movements*

The results of the study show that the Molulo dance movement is essentially the same, differing only in the variations of each region. Participants stated that they swung their hands while holding hands, and stomped their feet left and right at the same time. Participants often perform the Lulo dance because it is very simple and easy to follow for those who have never done it, and it is dominated by foot and hand movements that are swung back and forth, to the right and left, performed compactly and adjusted to the rhythm of the accompanying music.

Movement of the hands and feet benefits blood circulation and oxygen supply throughout the body, and increased arterial pressure during movement, when the hands and feet are stomped, helps the return flow of venous blood to the heart and trains muscle elasticity (30). Muscles require a significant increase in blood flow to improve muscle tone and posture, promote relaxation, and stimulate blood circulation to muscles and other organs (31).

The results of this study are supported by Hamdani et al., who reported a significant effect of physical exercise on blood vessels (32). The results of this study are also supported by Sabar's research, which states that there is an effect of 30-minute walking exercise on blood pressure in hypertensive patients (33)

Dance transformation Lulo inseparable from the existence of various creativity and the accumulation of creative ideas of the Tolaki people throughout the ages until now, besides that also as an active response of them to

the fulfillment of a sense of continuous beauty through the senses which is then manifested in the form of dance that has a strong enough acculturation power to the influence of modernity that can live with the various rapid currents of the development of the times by accepting changes without losing their characteristics (34)**.**

The results of this study are supported by Nurul's research in 2018, Cultural developments and increasingly sophisticated technology mixes have an influence on dance *Mollulu,* What used to have only simple movements moving to the right and left with trampling foot movements following the movement of the hands up and down, has now developed with a variety of variations and movements that vary from slow to fast movements to dance *Molulo* Richer with movement (35).

The results of the study show that the Lulo dance originated with the Tolaki tribe and was initially used as a medium of worship. As the Lulo dance era develops, it transforms its use, movement, and supporting system to preserve it and prevent it from changing.

Conclusion

Based on the results of the research and discussion above, it can be concluded:

1. The physiological benefits *of Molulo* are found in 2 themes, namely *Molulo* experience and physiological health, with 3 categories of frequency, heart, and respiration. Participating in activities, including the Lulo dance, is very beneficial for the body in maintaining health. On the other hand, a person with less activity is at greater risk of disease.
2. The psychological benefits *of Molulo* are found in 1 theme: psychological, with 3 categories: activities, reasons for coming, and mood. Lulo dance is performed as an emotional expression, following the mood, free from attachment, and expressing oneself objectively and expressively, communicating what one wants to express, and can reduce high levels of anxiety.
3. The variation in Molulo's movements is found in 1 theme, namely 2 categories: hand movements and foot movements. This Lulo dance originated with the Tolaki tribe and was initially used as a medium of worship. As the Lulo dance era develops, it transforms its use, movement, and supporting system. It is done to preserve the Lulo dance so that it does not change.

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