

DISCOURSE ON KAFOAMPE IN THE TRADITIONAL MARRIAGE OF MUNA ETHNIC IN MUNA REGENCY, SOUTHEAST SULAWESI

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ABSTRACT

This study aims to reveal and understand about the discourse on kafoampe in the traditional marriage of Muna community in Muna Regency, Southeast Sulawesi Province. This is a qualitative research, which is categorized into cultural studies.

The result of study shows, kafoampe symbolized by the amount of money given by the family of the bride to the family of the groom to be used to finance the marriage. Kafoampe is a form of appreciation of the groom's family to the family of the bride, which can be given either in the form of money as a whole or by including livestock, and other food items in accordance with the agreement of the two great families. In addition to being regarded as a form of awards, kafoampe also has a meaning to tighten the bond and strengthen the familial relationship between the two big families in a marriage as well as strengthening the familial relationship with the surrounding community.

Keywords: discourse, kafoampe, indigenous marriage of Muna ethnicity.

INTRODUCTION

Marriage is one of the important phases in society and in shaping generations that are the successors of a country, region, and culture in its social environment. Through the marriage it is expected to be born a good and civilized generation. In the indigenous peoples, marriage aims to build, nurture, and maintain peaceful, harmonious family relationships and kinship. Marriage also contains the purpose of fulfilling passions in social life such as social standing, prestige, and sometimes even to fulfill political and economic interests (Waliono, 1979, 48).

Muna people regard marriage customs as a norm of courtesy and as well as a moral norm that is upheld by *adat* (traditional) leaders and the whole community because it gives a sense of comfort to all parties, these norms then become customary rules that become the reference in marriage implementation on Muna community. In its development Muna's customary marriage continues to show new characters and mindsets in various aspects. If Muna's first marriage was organized on the basis of the level of social stratification of Muna

society, then now with the development of people's mindset in various aspects of life, the physical condition, educational level, and career of a woman to be married become the consideration in the process of determining the main custom determination of kafoampe.

Kafoampe which is actually done as a form of respect and respect for women and to strengthen the familial relationship between parties that will marry, is now a battle of an ego and ideology, because what happened lately with kafoampe shows the existence of transactional symptoms to show the existence of society. This is evidenced by the proliferation of cases that make the provision of kafoampe value as a reward for women based on the level of human resources (women), such as recent education, work and even the (physical) appearance of women.

RESEARCH METHODS

This is a cultural study using qualitative methods with descriptive-qualitative analysis techniques that seek to understand and interpret the meaning of an event in a given situation according to the researcher's perspective. Researchers will observe, interview, conduct documentation studies, and analyze data so as to find descriptive data either in the form of written or spoken words and in the form of observed behavior thoroughly.

DISCUSSION

The occurrence of discourse on kafoampe in adat marriage of Muna ethnic in Muna Regency is caused by the condition of the Muna community where the current population inhabiting Muna island does not only comes from ethnic Muna, but from various ethnic both originating from Sulawesi and other ethnic originating from outside the island Sulawesi. This homogeneous condition of society then led to a variety of forms of discourse on kafoampe in Muna ethnic customs in Muna Regency, Southeast Sulawesi.

The various forms of kafoampe in marriage show how Muna society today understands the nature and philosophy of kafoampe in Muna's traditional (adat) marriage. The form of discourse on kafoampe sees how the position of women in the kafoampe tradition and in the marriage custom of Muna ethnic.

The kafoampe discourse in Muna's traditional marriage in Muna Regency saw us the kafoampe tradition in the Muna ethnic's customary marriage system. Kafoampe in marriage today has become a central issue in the culture and traditions of the Muna community. The kafoampe tradition which has cultural values contained in it that should be preserved, turns

into a frightening specter, the preservation of tradition in the name of cultural preservation colored by new contents of the meaning of a tradition.

In Muna society a rule of marriage law is difficult to understand without accompanied by a review of familial law of the indigenous peoples concerned. The practice of marriage in Muna society is governed by customary rules which have been going on for generations and have become a habit to this day. The marriage of the Muna people is governed according to adat (traditional norm) based on the social stratification of the Muna people. This phenomenon is a logical consequence of human life in society, especially those having social coating system, where Muna society consists of several levels of community groups, the kaomu group which is the king of Muna, a walaka group that is a class of people who have positions in the kingdom or in other words is a group of high-ranking royalty, anangkolaki class who is a class of merchants, maradika class which is a group of slaves (Batoa, 1992).

It can not be denied that the existence of groups based on the social stratification in the Muna people is very influential on the determination of kafoampe tradition in Muna ethnic marriage custom in Muna Regency. The social stratification of society is indirectly made by society as a symbolic capital in the practice of tradition. Bouerdieu describes capital as a social resource that is an accumulation that allows individuals to benefit. In the realm of culture, a person will place himself based on the function and amount of capital he has and also based on the relative capital he has.

The higher the level of social stratification of the female family, the higher the number of kafoampe the male family will give to the female family. The way of determining that has been done for generations is not able to stem the misunderstandings that occur in the determination of the main kafoampe in inter-group marriages, this is suspected by the difference of class which higher class will not budge and tend to retain his thoughts. Especially if women come from a higher class of men, because they consider that lowering kafoampe is the same as lowering self-esteem. It is in these circumstances that the delegation of both parties to mediate and the success to reach agreement in kafoampe is very dependent on the delegation of both parties.

In an environment with hemogeneous societal conditions, intergroup marriages often occur and can not be avoided, as well as in Muna society. Inter-ethnic marriages in Muna Regency often occur, either between tribes in Sulawesi or among other tribes such as Java, Manado, Ambon, and others. Basically the inter-ethnic marriage process in Muna Regency will be implemented based on the custom of the female family if the marriage takes place with

the female couple coming from the Muna tribe and the male partner from another tribe the process will use the Muna custom as the custom of the woman, men will look for customary leaders to ask for help during the marriage process from the initial stage of the application until the final stage of the process of *ijab-qobul*.

Marriage between the tribe with the bride from the ethnic Muna does not change the customary marriage tattoo because generally men will follow the custom of the women. In the determination of kafoampe, the women will still apply the determination of the social classification and social class of women but by adding other capital owned by women such as education level, occupation, and other things considered as female capital, be they capital, culture, social and economic. While in the marriage of male ethnic from Muna ethnic and women from other ethnic, then men will follow the custom of the women. Marrying different ethnic couples does not mean that customary issues will become easier, because following other ethnic customs with all its provisions is not as easy as talking about ethnic customs. Kafoampe discourses is not only applied to Muna's marriage but when inter-tribal marriage takes place, similar discourse persists. In these circumstances the involvement and participation of the delegation is urgently needed. Patience and sincerity and negotiation ability of the delegation play a very important role, because some cases where the delegation can not refrain it will impact on the marriage.

The fundamental thing that every community understands besides analyzing its culture is to know the food of every culture of the region, because without knowing the meaning of a tradition, then society will not understand about the tradition and culture itself. So the meaning and culture itself will shift slowly and will disappear. Kafoampe as part of the marriage process that existed in the Muna community has a meaning that needs to be understood by every Muna community not only the parents but the whole layer/level of society is mainly teenagers.

In the kafoampe tradition is full of cultural meaning and social meaning that must be understood and guarded by the Muna community as the owner of culture and traditions of kafoampe. Community interaction through kafoampe can restore, even develop humanity in interpreting various things of life through social communication contained in various symbols of social interaction before marriage begins. One such communication is by presenting cigarettes and sweets on the messengers who came to the women's house to apply, in addition the envoys also came bringing some money for the preparation of the next men visit.

And in the procession of marriage, the form of communication becomes bigger that is with a meal with both family and invited guests.

This tradition is a symbol of sense mutual cooperation, tolerance, and solidarity to show the bonds of the family. Kafoampe and togetherness are two different traditions but interrelated because in kafoampe there is a togetherness.

CONCLUSIONS AND SUGGESTIONS

Kafoampe is actually a form of appreciation towards the women, as well as an important thing to strengthen the familial relationship between the two big families, and the surrounding community. But along with the technological developments, and the education that has permeated every sector of life resulting in the emergence of new ideologies in determining the value of kafoampe, the current kafoampe determination is often associated with the social, economic, and cultural capital of the bride, so that the current kafoampe tradition is like a battleground of ideology and causes a shift in the meaning of tradition.

Kafoampe discourse in Muna ethnic marriage custom occurs due to several things, seen from the forms that affect the discourse and ideologies that affect the occurrence of kafoampe discourse. The forms of discourse on kafoampe in Muna ethnic marriage in Muna Regency are Muna ethnic customs but with different groups, this can be seen from marriage between women of high class with men of low class, or between men of high class with women of low class. Second, ethnic tribal marriages within the Muna community. With homogeneous people conditions causing many cases of inter-ethnic marriage in Muna society, such as women from Muna ethnic married to men of other ethnicities, or Muna ethnic men married to other ethnic women, both ethnic originating from the island of Sulawesi and comes from outside the island of Sulawesi. There is also a marriage between different faith (religion) in Muna. Muna society carry out the marriage based on existing traditions that are based on the teachings of Islam, this is due to the religion of Islam as the first accepted by the Muna community at that time so that the entire ordinance of marriage is implemented based on the teachings of Islam. Different religious marriages in Muna society are not allowed, and based on the rules of marriage implementation so if the couple decides to move away from the Islamic religion then the marriage will not be done based on Muna marriage tradition, the marriage will be delegated completely to the church or based on religious teachings chosen by the couple.

It is suggested that the Muna can keep the traditions and do not involve in private interests in the name of tradition, so as not to conflict with the national rules and not to violate the true meaning of tradition. This will indirectly maintain and strengthen the unity of both Muna fellow and other ethnic communities residing in Muna Regency and not in conflict with national life.

ACKNOWLEDGEMENT

I would like to thank all those who have helped to publish this article, such as I Made Suastika and I Gusti Ketut Gde Arsana as well as *E-Journal of Cultural Studies*.

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