

MUNANESE WOMEN OF SOUTHEAST SULAWESI IN "KARIA TRADITION" A Hegemony Practices in Speech Advices

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ABSTRACT

The issue of women in strengthening traditions has always been a polemic. The Muna community in Southeast Sulawesi is known as a tradition called "Karia", which is intended for girls who are entering their teens or before marriage. Special burdens are placed on them through advice and ritual. In the context of Cultural Studies, violence can be symbolic by allowing a variety of dominant representations, both in the form of opinions and something that is considered to be true and natural in the mind of a particular person or group. This paper discusses the implicit hegemony in the hierarchy of languages and traditions in the Karia tradition lived by Muna women. Bourdieu (1977: p. 192) confirmed the relation of domination in instilling (ideological) values which he called symbolic violence. For this reason, this article comprehensively discusses the practice of hegemony as an effort to form the character and social representation of Muna women in the Karia procession, through the perspective of cultural studies involving the power of language and observing social behavior towards the community owner of the tradition.

Keywords: Hegemony; Karia Tradition; Women; Muna Community

INTRODUCTION

The issue of women in the confines of adat and tradition is not new in Indonesia. Indonesian women in general have become accustomed to struggling with habituation on behalf of the traditions they must live. There are special spaces in ethics projects that must be accepted by women in the name of customs and traditions. Bertens (2011: pp. 9-13) defines the word ethics as moral. According to Bertens morality is a human characteristic regarding good and bad deeds.

This paper departs from the view expressed by the female writer Wa Ode Nur Iman in her book entitled "*Perempuan Muna (Pola Asuh dalam Karia)*". There are some interesting things from the book. In addition to discussing the history and origins of the *Karia* tradition as one of the traditions intended for young Munanese women in Southeast Sulawesi, it also discusses the upbringing of girls in it.

In the *Karia* tradition as stated in the book "*Perempuan Muna (Pola Asuh dalam Karia)*", shows the close relationship between morals and the law that is maintained to maintain an order. This paper does not elaborate on the difference between law and morals in the ethical considerations of the muna in the traditions of the book, but looks at how far the influence of tradition on the characteristics of Munanese women. Because basically law and morals are the will of the people.

The History of *Karia*

The tragic story colors the early recognition of this tradition. Narrated about the daughter of Raja Muna to XVI named Wa Ode Kamomono Kamba who was born imperfect, that is not having genitals as befits a woman. The story of the princess is more of a mythological description than a historical search. Iman (2015: pp.10-13) states:

“...yang pertama kali mengadakan upacara Karia adalah Omputa Sangia La Ode Huseini, Raja Muna ke XVI yang memerintah pada tahun 1716-1757 M. Omputa Sangia memiliki seorang anak gadis yang sangat cantik jelita. Konon kecantikannya adalah hasil jelmaan bidadari yang sempat disandera oleh raja. Bidadari yang disandera itu ingin dilepaskan agar bisa kembali ke kayangan. Namun sebelumnya ia berjanji, bahwa kelak anak raja akan terlahir dengan wajah cantik jelita seperti bidadari, sehingga sang raja pun melepaskan bidadari tersebut. Ketika putri raja lahir, wajahnya memang cantik serupa bidadari.

Sebagaimana adanya, bidadari tidak seperti manusia pada umumnya. Walaupun wajahnya cantik namun ia tidak memiliki alat kelamin. Putri raja itu diberi nama Wa Ode Kamomno Kamba. Ketika dewasa, banyak pria terhormat yang melirik dan ingin mempersuntingnya. Salah satu di antaranya adalah Kapitalau Wawungai Laode Pontimasa dari Buton, dan lamaran tersebut diterima, namun sebelumnya Wa Ode Kamomono Kamba harus mengikuti Karia selama 40 hari 40 malam.

Shortly,

“Sang raja berharap anaknya akan berubah menjadi normal selama dalam kurungan (khagombo). Dalam khagombo, makanan dibatasi bahkan sangat minim, tidak terkena cahaya, bahkan tidak diperbolehkan buang air besar. Maka meranalah hidup Wa Ode Kamomono Kamba. Singkat kisah, Putri Raja itu meninggal dunia sebelum Karia selesai dilaksanakan, bahkan sebelum sempat dinikahi La Ode Pontimasa.”

Further stated by Iman (2015: pp.13-14), although the ceremonial procession to sacrifice the princess, but the royal apparatus, religious leaders, traditional stakeholders, and the public felt the need to preserve it.

From the historical and mythical aspects as stated in the story above, it appears that the essences that indicate the existence of an essential quality of human life must be considered. There is always an object that becomes the target of a hope or desire, which the figure of a parent builds on his child. In the end, the ensention became a tradition that encapsulated the pattern of parenting in Muna or other ethnic families with similar traditions for generations.

METHODS AND MATERIALS

For the Muna people in Southeast Sulawesi, rituals and traditions are an inevitable unity of community. The framework of thought in the story as told, shows the color of Muna's response to the situation it faces, shows her preferences, and that is her personal style or character (see Rahim, 2011: 25).

Through the texts presented in the book *“Perempuan Muna (Pola Asuh dalam Karia)”* and document studies, as well as interviews with several sources, this paper observes and explores the potential for speech of advice on the *Karia* tradition. Implicit hegemony arises normatively in rights and obligations, stating the guidance and demands of the Munanese girls in the advice given at the ceremony

A Hegemony Practices in Speech Advices of *Karia*

Humans, according to Mead, use signs and symbols, such as language, to form a thought (mind). That might happen, because the signal carries a special meaning that appears to other individuals who have the same idea (Wirawan, 2014: p.127).

In various discussions about hegemony, it is often seen a structured process that applies in a group of people, which in turn determines the desire of an actor to take or play a role in the social system. By far the most operational and acceptable structured tool is the tradition prevailing within the community itself.

Bourdieu as the originator of Social Practice theory, which emphasizes many things about hegemony and domination, also commented on education and aspects of reproduction. It was argued, often the structures of relationships play a role in transforming social gains or losses into educational gains and losses through choices relating to social origins. Thus, the

structure plays a role in duplicating and strengthening social origins (Bourdieu, 1974: p.36; in Harker, Cheelan Mahar, & Chris Wilkes (ed.), 2009: p.117).

Iman (2015: p.15) revealed the obligation of parents in the *Karia* ceremony, that "*Karia* is one of the traditional ceremonies in Muna Regency. This ceremony cannot be abandoned. Because parents who know the nature of *Karia* will feel guilty towards their daughters if they marry them before they are first caged.' Here, the implementation of the *Karia* ceremony is considered the repayment of responsibility. There is an interesting side, regarding the time of the implementation of *Karia* as stated by Iman in her book, that the time of carrying out the *Karia* ceremony is bound to economic potential (agreement) and social stratification, may be held 4 days 4 nights, 2 days 2 nights, or 1 day 1 night. And during the implementation period, advice and education were given as provisions for the Munanese girls who were later married.



Picture: *Karia* Function
Photo source: <https://news.okezone.com>

The stages of the ceremony are divided into 12 stages: (1) *kafolaku*, (2) *kaghombo*, (3) *kaalano patirangka*, (4) *kabhansule*, (5) *kaalano oe*, (6) *kabhalangke*, (7) *kabhindu*, (8) *kafosampa*, (4) *kabhansule*, (5) *kaalano oe*, (6) *kabhalangke*, (7) *kabhindu*, (8) *kafosampa*, (4) *kabhansule*, 9) *katunda wite*, (10) *linda dance*, (11) *kabasano dua salama*, and (12) *kahupai* (Iman, 2015). The stages as stated will be carried out after receiving approval from *Pomantoto*, the priest or guide trusted by the community to lead the ceremony.

Based on the stages stated in the book "*Perempuan Muna (Pola Asuh dalam Karia)*", the number of days for the longest 4 days 4 nights, and the shortest 1 day 1 night, affects the ritual stages. For those who do less than 4 days and 4 nights, some stages of the ritual are not carried out at all. In fact, in the explanation of the book the fourth stage was carried out after being entered on the third day. That is, those who choose the ritual implementation time of less than 3 days will skip the stages of the ritual implementation on the 3rd and 4th days.

Some positivistic views state that a tradition cannot be judged from the calculation of the number of days and the duration of implementation, but rather the meaning to be conveyed as the essence of ritual. The word *Karia* itself comes from Muna "*kari*" which means 'cleaning'. The philosophy set forth in this tradition is that Muna women or girls before marriage are truly clean physic and inner, ready to face all the possibilities that will happen when they are married, and understand how to serve and treat their husbands.

The pattern of parenting as stated, raises critical questions, given the lack of consistency in the timeframe of the ceremony. How can a tradition be said as part of parenting aimed at Munanese women, if the patterns referred to are not the same treatment or not all Munanese women undergo all stages of *Karia* due to time constraints, social stratification, and

social status (capable and unable). The fact shows, the more complete the stages of the procession, the more perfect advice and advice from traditional leaders and Pomantoto as ritual leaders, and vice versa.

In this case, the meaning of tradition shifted because of the consensus arranged by the customary community itself. Facts on the ground many Munanese women who blamed her *Karia* procession, if they are not considered capable of being a good wife in the sight of her husband, family, and the environment. For example, they will receipt a curse "...*pantasi mina namande nourusu suamino hadaeno rampano waktu nokaria segholeo sealo maitu noodo kaawu anoa.*" '.... its not appropriate to be good at taking care of a husband, maybe when she is caged in 1 day and 1 night she just sleeps.' In researcher views, there is no instant of parenting, moreover served in the timeframe and stages that are not consistent, which in the end corners women as recipients of tradition. For the record, as far as this paper is stated, the majority of Munanese women are recipients of domestic and physical violence in the household.

CONCLUSION

As a tradition, the *Karia* certainly has a positive value and meaning for the community of its owner. However, what is noted is that parenting should have consistency, so as not to cause things that are critically considered to have no alignments with women, especially Muna women.

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