



Muna's kampua ritual in southeast celebes

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Abstract

This paper discusses Muna's ritual of kampua with special attention to elaborate three features, such as definition, equipments and process, and meaning in which all these features are approached with semiotic theory. Research data was collected through several techniques, namely observation, in-depth interviews, and document studies. The data analysis procedure was carried out with three activities, for instance data reduction, data presentation and interpretation, and conclusion. The results indicate that first, the ritual is performed to cut some strands of baby's hair at 44 days of age. Some ritual equipments are provided, such as haroa isa consisting of 44 ripe pisang burung (bird's bananas) for baby boy and of 44 ketupat (steamed-rice wrapped with coconut leaves in diamond shaped) for baby girl plus a liter of white rice and a chicken egg, a glass of plain water, clay, a clump of lakoora grass, incense, a candle, and a lighter. The implementation of kampua begins with the reading of prayer (haraa isa) for placenta, prayer together, having meals, and shaking hands each other. Finally, the ritual proves to have philosophical, social, and cohesive significance.

Keywords: kampua, completeness, process, meaning

1. Introduction

Every individual's life undergoes a transition from pregnancy, birth, life, and death. Each transition is usually marked with a rite that points to the transition of status, for example, from infants in the womb to infancy, childhood, adulthood, marriage, and death. All these transitions are named rites of transitions. In relation to the transitional rites, Ghazali^[1] (quoted van Gennep^[2] who argued that all cultures have ritual groups that commemorate the transitional period of an individual from a social status to another social status.

Furthermore, they claim that in the stages of growth as an individual, from birth, then childhood, through the process of becoming an adult and married, into a parent, until the moment of death, humans undergo biological changes and changes in the social environment that can affect their souls and cause mental crisis. To confront the new growth stage, then in the circle of life that, humans also need "regeneration" spirit of social life. Van Gennep considers that the series of rites and ceremonies throughout the stages of growth, or "circle of life" are considered as the most important and perhaps the oldest rites and rites in human society and culture^[3].

One of transitional rites performed by Muna community is the Kampua ritual. Muna is the main ethnic group inhabiting Muna District of Southeast Sulawesi Province located off the southeastern coast of Sulawesi and located in the northern part of Buton Island, as well as several small islands around it. While astronomically, the position of Muna Regency is at 40 and 15° LS-50 15° LS and 1220 30' BT-1230 15' BT^[4].

In general, the Muna ethnic community performs the kampua ritual when the baby is 44-days old baby and there are 44 ripe bird's bananas (when the infant is a male), 44 ketupat (if the

infant is a female), lakoora grass (grass species found in Muna District) and clay, incense/incense, green coconut that has been shaped specifically, pitara (a liter of rice and an unboiled egg), and haroa rasul (Muna's traditional dish). This paper discusses the Muna's kampua ritual focusing on three scopes, namely meaning, provisions, and processes.

2. Literature

The theory used in this research is the theory of semiotics. Semiotics theory is used to describe the notions and equipment of ritual kampua, ritual process of kampua, and the meaning of ritual kampua on ethnic community of Muna. Semiotics is the study of signs and the way the signs work in human life^[5, 6]. Semiotics is a branch of science dealing with the study of signs and everything related to signs such as sign systems and processes that apply to the use of signs^[7].

Hoed explains that the study of contemporary culture has been a concern for the development of semiotic theories, both structural and pragmatic^[8]. Structural semiotics refers to Saussure's sign theory that presents the concept of markers and markers, whereas pragmatic semiotics refers to the theory of Peirce who presents a semiotic trichotomy. Peirce's trichotomy relates to the representant, an object, and an interpretation. Semiotics sees culture as a sign system. Humans as members of society within their social cultural environment, give meaning to the sign in accordance with applicable conventions.

Hoed further explains that Peirce's study of parallel marks with Ricoeur's study of texts. Ricoeur recognizes three stages of meaningful texts^[9]. First, the semantic stage (the text is understood more by logic, correspondence representation (conformity with presence) or the connection between mind

and object conceptualized at this stage). Second, the existential stage (the factor of subjectivity has been involved in understanding the text at this stage). Third, the ontological stage (the philosophical stage because it refers to universal truth or the truth is not partial). Peirce recognizes the trichotomy of sign by the signing and denotatum linking properties, (1) icons, (2) indexes, and (3) symbols.

The 2004 election ballot box is made of aluminum. Pans are also made of aluminum. The 2004 election ballot box can be compared to the pan iconically. The word 'aluminum' on the sound box with the pot maker is an icon. Iconically, the 2004 ballot could be linked to a pot power rhyme owned by the Indonesian elite. A pot made of aluminum has a parody of being hit harder, louder the sound. The iconic markup that has been conferred is called Peirce with symbolic iconic tagging.

Typical indexical tagging is concerned with causality, phenomenal, and existential relationships. Although not every index has a causal relationship, there is a causality there is an index ^[10]. An indexical marking like 'there is smoke of fire' (there is smoke in the presence of fire) has at least two variations, ie (1) the marker indicates the direction of the marker and (2) or the marker indicates a marker ^[11].

Piliang says that to reveal the meaning of a sign, in addition to a combination of signs, semiotic analysis also attempts to reveal the interaction between the signs ^[12]. According to him, there are two main forms of relations between signs in the study of semiotics is metaphor and metonymy. Although the meaning revealed by the sign in the realm of semiotics is not a single truth but measured by the degree of its logics. Thus, semiotics gives the possibility to think critically and understand the possibility of another meaning or interpretation of everything that happens in socio-cultural life.

3. Methods

Couvreur notes that Muna consists of four ghoera (districts), namely Ghoerano Tongkuno, Ghoerano Kabawo, Ghoerano Lawa, and Ghoerano Katobu ^[13]. This paper is qualitative appearing in the forms of narration, description, and items related to the problem of kampua ritual ^[14, 15, 16, 17]. The data source consists of primary data and secondary data. The first was obtained from research sites following the procedures from Marzuki^[18] and from observations and in-depth interviews with informants and the second one from other sources, such as articles in mass media, reading books and documents which are either published or not ^[19, 20, 21, 22].

4. Results and Discussion

4.1 Kampua's meanings and tools

The word "kampua" means cutting off a baby's hairs. Usually, kampua ritual is called "kaalano wulu". Kampua is also termed hairdressing party ^[22]. The ritual is the same as the term aqiqah in Islam. Before the ritual, preparations might include (1) haroa isa consisting of 44 bird's bananas that are ripe (for baby boy), 44 pieces of ketupat (baby girl), (2) a plate of pitara (consisting of one liter of white rice and a chicken egg which are considered as the substitution of zakat fitra), (3) a glass of plain water, (4) haroa rasul (dulang), (5) clay moistened with water and placed in a white dish, (6) a clump of lakoor grass that still has its roots and has been cleansed, (7) hair scissors, (8) incense, (9) a candle and

matches or lighter, (10) kabhintingia (money wrapped with handkerchiefs and then placed in a white dish), (11) buckets put on the clay, and (12) a green coconut that has been cut off its head and modelled with six angles (for baby boy) and with five angles (for baby girl and the head of the coconut is reconnected/tied).

Seen from semiotics, all the tools refer to the third stage as proposed by Pierce that symbolic symbolization is conventional. "A symbol is a Representative whose character is precisely in its being a rule that will determine its interpretant.... "A symbol is a law, or a regularity of the indefinite future" (see) ^[11]. The symbolic marker represents a signifier solely because of a convention, rule, legitimacy, legisign, and is associated with "the other". Some examples of tools become symbols, for instance ripe bananas as the symbol of baby boy and the ketupat as the one for female genital. The contents and composition of the haroa rasul become the symbol of the human body because they are composed of a complete bunch symbolizing human feet. On the top of banana, it is placed a big plate which is interpreted as the symbol of haroa's head as well as man's head.

4.2 Kampua's Processes

The ritual begins when a lebe (a cleric whose duty is to give service to his society) recites haroa isa prayer which is intended for the placenta of the baby and is carried out in the room where the baby was born. When this prayer is going on, it may be witnessed by some participants, for example the lebe, the mother and her baby, baby's father, and some close relatives. After the prayer, all the participants step out from the room and move to another room where the ritual is performed. The host and all invited guests are sitting cross-legged by surrounding the apostle haroa (dulang) which is equipped with a glass of water, a green coconut that its head has been cut off, a candle and matches, a clump of lakora grass, incense, a pair of scissors, and buckets. This means that that they are ready to hold the ritual.

In the Muna ethnic tradition there are at least two lebes; the first has the duty to burn incense while the second reads haroa rasul prayer. The two lebes invited are obliged to cut off a few strands of baby's hair. An informant named La Sumaili argued that the baby should be placed on her mother's sila position and the lebes sit vis avis to the baby. Then, the first lebe rinsed the baby's hair three times with water and the lebe puts water into his mouth and moves it inside (dikumur) and then he drinks it. He also utters "Aullahumma shalliy alaa Muhammad wa alaa aliy Muhammad" and he asks for permission from the second lebe, the host and family member, kampua practitioners, and audience because he burns incense.

After the first lebe has been burning incense, the second lebe also rinsed three times with water and he drinks the water. He prays for God that the baby is always healthy and has long life, a lot of sustenance, and a strong faith. He also pronounces the salawat to the prophet Muhammad, takes scissors and says "Bismillahir rohmaanir rahimim" once. Then he opens coconut and put his right hand's fingers inside. He rubs his wet fingers on the top of the baby's head, on the right and left temples, and on the baby's central point (pusaran rambut); each step is done three times. Next, she cuts a few of the baby's hairs from the top of the head, then the right and left

temples, and finally the pusaran rambut.

After the second cuts the baby's hair, he gives the scissors to the first lebe who does the same as the second, utters salawat to the prophet, puts his right fingers into the coconut, rubs his fingers to the baby's crown, right and left temples, and ends on the baby's hair swirl. He then cuts the baby's hair, starting from the crown, right and left temple, and the whirl. The hair is placed in the coconut water that has been prepared. Lebe 2 then takes both wet soil that had been provided from a white dish and a clump of lakoora grass and then he recites Aullahumma shalliy alaa Muhammad wa alaa aliy Muhammad.

After the second lebe takes the grass roots of lakoora and dries them in the wet soils in the dish, he rubs baby's forehead, neck, shoulders, elbows, both wrists, fingers, waists, thighs, knees, calves, ankles, and feet with the wet soils. Treatment with the lakoora grass roots is specifically done by the second lebe. Next, the first lebe burns more incense and when it begins to smoke, the second lebe exchanges positions and recites the prayer for the apostle haroa. The first lebe sits on the bench hoping the baby would be given health, long life, a lot of sustenance from Allah, and becomes religious.

After reciting the prayer for the apostle haroa, the second lebe shakes hands with the baby's parents, the first lebe, sando, and family members as well as attendees who have witnessed the ritual. After that, the cover of the dulang or talang haroa rasul is opened and the host serves meals to eat. The contents of the haroa rasul (dulang) are also eaten by the host's families and eating meals together marks the end of the ritual and all participants come home.

4.3 Kampua's Philosophy

The philosophical meaning of kampua ritual is that something dirty must be cleaned. All the contents of the haroa rasul symbolizes the arm, kasinganga egg symbolizes the eyeball, wadhe (baje) symbolizes human flesh wrapped in leather, unbroken fried bananas symbolize the human tongue, the bows symbolize the human ear. This ritual brings a sense of togetherness meaning that society interacts each other after perhaps they have conflicts among them. In the Muna community, one of the ethical practices of life and association is to carry out transitional rites, like kampua ritual. The execution of the ritual contains social value that is still maintained, that is, all participants dress their own traditional clothes and the lebes give wise words about how to preserve religious, social, ethical, and philosophical values of this ritual.

Sometimes before the ceremonial ritual, important head men, local figures and village head are invited and all of them are requested to deliver short speech. Social communication takes place among people in the community. Semiotics as a science or method of analysis used to examine the sign. Signs are devices used in the quest for a way in this world, in the midst of humans, and with humans. Semiotics or in Barthes terms, semiology, basically want to learn how humanity (humanity) interpret things (things). Efforts to interpret (to signify) in this case cannot be confused with communication. Meaningful objects not only carry information but also constitute a structured system of signs ^[24].

5. Conclusions

It can be concluded that kampua ritual is aimed at cutting a few strands of baby's hair when he/she is 44 days of age. Some ritual tools are provided, such as the haroa isa consisting of 44 bird's ripe bananas baby boy, 44 steamed-rice wrapped with coconut leaves in diamond shaped (or ketupat), one liter of rice, a chicken egg as pitara (zakat fitra), a glass of plain water, clay, a clump of lakoora grass, incense, a candle, and matches or lighter. The ritual begins by reading the haroa isa (reciting prayer for the placenta) which is performed in the room where the baby was born. Then, lebe who reads the recital, baby's mother who sits in sila position (cross-legged) and places her son/daughter on her sila and she is accompanied by her husband, and some close relatives go to the room where the ceremony is held. The family and other invited attendees who are sitting in sila surround the apostle haroa (dulang) which is equipped with a glass of water, a green coconut that has been cut in certain shape, a candle and matches, incense, a hair clipper, and coals. The ritual has philosophical, social, and cohesive values. The philosophical value is related to the belief that all dirty matters must be thrown away. Social and cohesive values refer to the concept of togetherness because society interacts each other and they then build humanity and communication.

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