

Function of Traditional Ceremony in The Mawasangka Community of Central Buton Southeast Sulawesi Indonesia

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ABSTRACT (10 PT)

The aim of this research is to define the traditional ceremonial function of the Mawasangka community in Central Buton Regency, Southeast Sulawesi Province. This qualitative research uses observation, interviews, and documentation as a data collection technique. Research findings show that the traditional ceremonies of the Mawasangka community are organized to celebrate pregnancy and birth, serve as spiritual functions, social functions, and functions for the growth of tourism. Spiritual roles are often linked to asking for the protection of their ancestors or Deity, giving rise to religious feelings, feeling secure, calm, serene and healthy. In the meantime, as a social mechanism, it is a means of social control, social touch, interaction, integration, and collective communication, so that harmony, shared participation, equality, solidarity, and social grouping can take place. Finally, as the development of tourism, the wedding ceremony is used as a tourist exhibit, and with a sacred and symbolic impression, can draw local and foreign tourists.

Traditional ceremonies seek to praise, to be thankful, to worship, to ask God for redemption through the subtle-beings and their ancestors. People believe that human shortcomings can be resolved by the intervention of ancestors. The nature of rituals, redemption or ceremonies is a human attempt to achieve peace, tranquility and, at the same time, to preserve the universe. Ceremonial action is a human endeavor as a bridge between the underworld (humans) and the realm of the higher rites (spirits or their God). By ceremonies, sacrifices, rituals, people are supposed to be associated with the world above, their ancestors, spirits, and God. By the intercession of the gods, the spirits and their Creator will bless the redemption of man. The Mawasangka community still adheres to the customs of their ancestors, namely the instinct for traditions that have been passed down from generation to generation. Today, the people of Mawasangka have changed and improved during pregnancy and birth ceremonies. Changes occur on the surface, indicating that the Mawasangka community is still conducting rituals, but only shortened or condensed or mixed, but there are also items that are beginning to happen seldom or not at all.



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INTRODUCTION

Traditional ceremonies are an area frequently explored by social scientists. This can happen because traditional ceremonies, particularly those related to belief systems or religious traditions, are one of the most difficult cultural elements to change compared to other cultural elements.

Traditional ceremonies usually strive to honor, to be thankful, to worship, to ask God for redemption through the subtle creatures and their ancestors. The relationship between one's ancestor or God and its execution against those who worship him is a very important question. In this dilemma, how can the ancestors, the spirits, or their God give anything considered meaningful to the people? They believe that human limitations can be overcome by the involvement of ancestors.

This ultimately gives rise to rites or rituals of worship. Subtle spirits or ancestral spirits are given offerings to help or help humans. Here it appears as if there is a reciprocal relationship between

spirits or ancestors and humans. According to George Sinneal, an important aspect of belief is forming religious relationships. In this connection, humans tend to model relationships with God, gods, spirits, and supernatural powers (O'dea, 1985: 55).

The existence of rites, salvation or ceremonies is a human effort to seek safety, peace and at the same time preserving the cosmos. This salvation is essentially the most common religious ceremony in the world and symbolizes the mystical and social unity of those who attend it (Geertz, 1981: 13).

This salvation activity or ceremony is one of the human efforts as a bridge between the underworld (humans) and the world of the upper rites (spirits or their God). Through salvation, offerings, or rituals, it is hoped that it can connect humans with the world above, with their ancestors, spirits, and God. Through this mediation, ancestors, spirits, and their God will bless the salvation of humans in the world.

This principle is the basis for traditional ceremonies, salvation or rites carried out by every community or population in Mawasangka, Buton Tengah Regency, Southeast Sulawesi as it is known that the community in Indonesia is a plural society, consisting of many ethnic groups with various customs. Thus, there are also many traditional ceremonies spreading throughout Indonesia.

Traditional rituals should be preserved because they contain high ideals and valuable ideas. The principles or norms found in these traditional ceremonies make the Mawasangka group of Central Buton, Southeast Sulawesi, engage in an efficient and orderly manner. This is because each value includes levels of emotions and ideas so that negative behaviors can be curbed, and constructive results can be generated.

However, the dilemma here is that, with the advancement of science and technological progress, the old values that were originally the guide for a group of people are shaken by the entry of new values from outside. People tend to act as rationally and logically as possible. As a result, the old values contained in the social institutions belonging to the community which were previously traditional have faded away. Likewise, traditional ceremonies as social institutions and old values in the cultural life of the Mawasangka people of Central Buton Regency, Southeast Sulawesi Province, will gradually be eroded by modern influences and new values. In other words, perhaps traditional ceremonies undergo changes or shifts due to the influence of globalization.

Therefore, in response to this issue, it is very important to carry out research into changes or shifts in traditional ceremonies that are taking place at present. If there is a transition or a shift in what is the origin, what kind of traditional ritual shifts and reinforces. In addition, research should also be conducted on the function of traditional ceremonies in the Mawasangka community of Central Buton, Southeast Sulawesi today, as a supporter of values of Indonesian personality traits. By understanding this feature, the function and place of traditional ceremonies in the Mawasangka community is also understood. The traditional ceremonies in the Mawasangka community serves as spiritual, social, and tourism development functions.

The formulation of the problem in this research is: What is the function of traditional ceremonies for the Mawasangka community of Buton Regency, Southeast Sulawesi?. The purpose of this study is to describe and explain the function of traditional ceremonies for the Mawasangka community of Central Buton Regency, Southeast Sulawesi.

The purpose of this research is to promote the possibility of using traditional ceremonies as part of the promotion of the socio-cultural values of the Mawasangka community, since they still work in the Mawasangka community. So that the people of Mawasangka do not lose their hold or course of life during the new wave of globalization. In addition, research also encourages the growth of national culture, fosters national unity, and enhances the quality of society through traditional ceremonies as well as exploring the modifications and roles of traditional ceremonies in the culture of Mawasangka. Because by knowing the changes and functions of the ceremony, the presence and role and place of the traditional ceremony in the Mawasangka community of Central Buton Regency, Southeast Sulawesi will be understood.

Due to the large number of traditional ceremonies, the study of traditional ceremonies should be limited. In this case, it is a life-cycle ceremony for personal (individual) gain and for the good of society.

The life cycle ceremony consists of ceremonies for pregnancy, birth, marriage, and death. However, to limit the problem, this research examines the life cycle ceremonies associated with pregnancy and birth. As for the scope of this research, the researcher will limit the traditional ceremonial

functions of the Mawasangka community of Central Buton, Southeast Sulawesi Province, which can be seen as spiritual, social, and tourism developmental functions.

Function of Traditional Ceremony in Mawasangka Community, Central Buton Regency

For the people of Mawasangka, Central Buton Regency, the tradition of traditional ceremonies carried out from generation to generation is a mystical process which is the initial stage of the process of seeking safety (ceremony), which is then followed by the majority of Mawasangka people to reach the final stage, unity to ancestors and to God.

Traditional ceremonies are a socio-religious form of the Mawasangka community, the practice of banqueting held together with neighbors, relatives, friends, and colleagues. Usually, Mawasangka people really value these three things, namely (1) pregnancy and birth, (2) marriage, (3) death.

Traditional ceremonies conducted are typically connected to the ceremonial procedures of the three aspects or phases listed above. It can be said that ritual practice is something that needs to be performed for good and can be used as a symbolic "repellent for protection" for families performing traditional pregnancy and birth ceremonies.

The traditional ceremonial ritual itself is a reflection that humans should have a close, harmonious relationship with the community and natural surroundings. That humans are obliged to maintain harmony, mutual care and introspection with society and nature as something that cannot be abandoned. If man only wins his own ego, then bad things will follow him.

Traditional ceremonies in the Mawasangka community of Buton Regency, Southeast Sulawesi Province are carried out from generation to generation, although sometimes there are those who do not have clear knowledge of the meaning of the ceremony itself. Tradition is carried out more as an obligation and society feels incomplete if it is not carried out.

The Mawasangka group claims that the world must be protected by means of religious ceremonies incorporating the principles of local wisdom. The traditional rituals of the Mawasangka community are carried out with the intention of maintaining peace of mind, both physically and spiritually. For the people of Mawasangka, holding a traditional ceremony is in order to fulfill their spiritual needs, so that they love each other and harmonize. The mystical tradition of the Mawasangka community originates from religious teachings that are combined with the culture of the Buton area. Therefore, the orientation of the spiritual life of the Mawasangka people always pays attention to the noble values passed down from generation to generation by their ancestors.

In addition, traditional ceremonies carried out by the Mawasangka community in order to gain social solidarity, as well as traditional ceremonies also foster a collective work ethic that is reflected in expressions of mutual cooperation, mutual care of togetherness, and solidarity among fellow communities. On various occasions, the traditional ceremony is indeed carried out by involving many people, they carry out this ritual led by elders and elders of the community, traditional ceremonies are also related to the environment (Yana, 2012: 245).

Ritual ceremony is a communication known as ritual communication. Ritual communication is usually done collectively. A community often performs different ceremonies throughout the year and throughout life, which anthropologists call the rites of passage, from pregnancy ceremonies, births, circumcisions, birthdays, engagements, weddings, to death ceremonies. In these events people say words or display certain symbolic behaviors.

Koentjaraningrat (1980) proposes a theory that a religious system in a culture has five components, namely: (1) religious emotions, (2) belief systems, (3) ritual systems and ceremonies, (4) ritual tools, (5) adherents religion. The first component that causes humans to have an all-religious attitude is a vibration that moves the human soul. The second component is a form of human ideas concerning human beliefs and conceptions about the attributes of God, about the supernatural being of ancestral spirits, natural spirits, gods, evil spirits, and other spirits. The third component is in the form of human activity in carrying out devotion to God. The fourth component relates to the objects used in the ceremony or the place where the ceremony is taking place.

Changes in Society and Culture

The universe in which humans live is a planet that exists, evolves, and even changes. Likewise, human society and culture are still in a state of transition everywhere. This is due to the human need to continue improving their skills, so that they can more comfortably live a life that is suited to the times. Especially in modern times, humans are never content, so they always try to discover new things. The

new may come from the addition that was there, the subtraction from before, the approval from beyond, or the formation from being into being. This causes improvements in the field of life, of course.

Cultural change is a transition that takes place in a set of ideas shared by a variety of members of society, such as laws, beliefs, standards, traditions, sense of beauty, language, including traditional ceremonies (Suparlan, 1987: 14). Meanwhile, structural change is taking place in the social framework and patterns of social interaction, such as the parental system, status, political system, wealth, and so on. These changes are due to advances in different fields and to the influence of the influx of culture from the western world.

In connection with this research, the changes seen are changes in the field of culture, especially regarding traditional ceremonies. According to Evo Z. Vogt (1987: 5) cultural change is a conceptual formulation that refers to the habits in society that change their cultural patterns. These changes are due to innovation, technology, and urbanization.

At present, the implementation of traditional ceremonies in the Mawasangka community of Central Buton Regency, Southeast Sulawesi Province, appears to be a change or shift, namely starting to be simplified, abbreviated or eliminated altogether.

Pregnancy and Birth Ceremony

The Buton tribe, especially the Mawasangka Community of Central Buton Regency, Southeast Sulawesi Province, is one of the tribes with many kinds of ceremonies, including the seven month pregnancy ceremony (*Dofowwa-owa fitu wula*) whose purpose is to shape the soul of the prospective baby since he is still in the womb.

The pregnancy ceremony is important so that the child can be born safely, easily, in a healthy way and become a successful child. Besides, so that the mother may be healthy in childbirth. After birth, there are also a number of ceremonies that usually ask for salvation.

Children are all that the new family is dreaming about and hoping for and waiting for. As a result, if a woman who is married ceases menstruating as an indication that she is pregnant. During pregnancy, the woman is supposed to follow a few precepts. If a woman wants something because she is pregnant, for example, she wants to eat sour or spiciy fruit, her future father needs to fulfill his wife's desire so that the baby does not salivate.

In the Mawasangka community, the pregnancy and birth ceremony are important events that must be celebrated. The purpose of this ceremony is solely for the safety of the unborn baby. Likewise, so that the child is born flawless. Prospective fathers or mothers must also be cautious and pay heed to the advice of their ancestors. It is suggested that animals or disabled people should not be killed, so that the child can be born perfectly. Therefore, to ask God for redemption, people typically perform ceremonies from pregnancy to birth.

RESEARCH METHODS

The type of research in this research is a type of qualitative research, meaning that the researcher will describe and explain the function of traditional ceremonies in the Mawasangka community of Central Buton Regency, Southeast Sulawesi.

The researcher collected the data by using observation, interviews, and documentation. Observations are carried out directly in the field to obtain the necessary data on the physical condition of the research area, socio-cultural conditions and other matters related to the problem. In-depth interviews were conducted with several key informants who know the problems. The selected informants are informants who have expertise or knowledge related to research. Finally, the documentation aims to obtain secondary data which includes socio-cultural data contained in government offices. In addition, in studies, researchers also use relevant books as references from libraries and other sources relevant to the research problem.

The data collected were classified and analyzed. For the validity, it is necessary to check the data found in the field with the aim of solidifying data analysis and strengthening the results of research findings.

RESULTS AND DISCUSSION

Function of Traditional Ceremony in Mawasangka Community, Central Buton Regency, Southeast Sulawesi

Traditional ceremonies around pregnancy and birth in Lalibo Village, Mawasangka Tengah District, Central Buton Regency, Southeast Sulawesi Province, still adhere to the customs, namely the instinct of tradition that has been passed down from generation to generation. Belief in their ancestors and God is a manifestation of a courageous heart that has been rooted in the hearts of the Mawasangka people in terms of the nation's cultural customs. This is manifested in the implementation of ceremonies around pregnancy and birth which are still practiced by the Mawasangka community. Although there are a few changes, for example the implementation is simplified, merged, rarely implemented, or is starting to be abandoned.

This change is understandable because of the changing times so that people think more economically, rationally, and practically. In addition, changes are also caused by the influence of religion, socio-political education, and globalization. The change is only from the outward (empirical) form, while the structure, values, goals, and intentions of the ceremony are still there. This is the most important thing in the implementation of traditional ceremonies even though the outer form has changed, what is important is still sacred.

The traditional ceremonies around pregnancy and birth in Lalibo Village, Central Mawasangka District, Central Buton Regency, Southeast Sulawesi Province, must be about the function of this ceremony in the people of Mawasangka Tengah today. This ceremony will promote Indonesian personality traits because knowing this function will also identify the role and position of traditional ceremonies in the Mawasangka community.

The function of the pregnancy and birth ceremonies in the community of Lalibo village, Mawasangka Tengah district can be seen from its spiritual and social functions. Meanwhile, the traditional ceremony function for tourism development is the *pingitan* ceremony. It has a spiritual function because in the implementation of traditional ceremonies, pregnancy and birth are always related to human requests to ask for salvation from their ancestors or God. In other words, the ceremony has a spiritual function because it can arouse religious emotions, create a sense of security, calm, serenity, and safety. Social functions serve as social control, social contact, interaction, integration, and communication between members of the community.

As we already know, pregnancy and birth ceremonies in the village of Lalibo, in the central Mawasangka district, are good for their citizens' actions and social control. In addition, there is also collaboration and donation during the ceremony, which can contribute to group engagement, communication, social contact, and engagement.

The traditional ceremonial role for the creation of tourism is the *Pingitan* Ceremony. As known, the *Pingitan* Ceremony was originally a social activity, and if it is established today, it can become a tourism treat. It is a government initiative to establish cultural tourism to increase foreign exchange for the nation or region and to bring Indonesian culture to the outside world. For this reason, it will be explained how the role of the *pingitan* ceremony in tourism activities.

Spiritual Functions

Society in general has the concept that everyone is divided into levels of life. These stages will be passed and experienced by the individuals concerned throughout their life, in anthropology it is referred to as stages along the life cycle. At each level, the individual is in certain conditions and environments. Therefore, every transition from one level to another can be said to be a transition from one social environment to another.

The people of Mawasangka Central Buton Regency, Southeast Sulawesi Province, especially among the people of Lalibo Village, the social environment of an individual begins to form when he is still in his mother's womb. The social environment that must be passed through during his life, including in the womb of his mother (pregnancy). After birth, he will go through childhood, adolescence, adulthood, marriage, old age, and eventually die.

When they die or pass away, according to the people of Mawasangka, Central Buton Regency, Southeast Sulawesi is not the ending because that person will continue his journey of life to the afterlife (eternal realm). Therefore the time of birth is called the transition from the unseen to the real world and

death is called the transition from the real to the unseen world. This time of transition is often seen as a time of great danger. To resist that danger, humans create efforts to save themselves.

The efforts is through ceremonies to ask for salvation and foster good relations with the ancestors and their Lord. The existence of these rites and ceremonies is a human effort in seeking salvation and at the same time preserving the cosmos, therefore everyone is considered a micro cosmos. As the human microcosm is part of the macrocosmic universe, the human task is to maintain life and balance the macro-cosmos against or to deviate from the cosmic system which means to destroy or shake the balance of the cosmos. To be balanced and in harmony, humans perform salvation ceremonies.

Macrocosm consists of components that are material (invisible or real) and non-material (invisible or unseen). The material components consist of the social environment and the physical environment (land, mountains, sea, etc.). The non-material components (invisible or invisible to the eye) consist of the invisible realm (positive occult environment), namely the place of God, the spirits of good ancestors and the demon realm (negative unseen environment), namely the place of evil spirits. resides.

The human being in the middle must take care of these two components, one way is to perform safety ceremonies that maintain the relationship between humans and the macrocosmic components. The four realms which are included in the macrocosm component, (Amin Yitno, 1989: 8).

This concept of balance is the basis for human behavior in carrying out safety ceremonies, including the community in Lalibo Village, Mawasangka Tengah District, Central Buton Regency, Southeast Sulawesi. Vertically, the Mawasangka community performs ceremonies around pregnancy and birth to ask God for salvation and spirits who are in a positive environment and to avoid the dangers that come from evil spirits in a negative supernatural environment. Horizontally, they perform ceremonies around pregnancy and birth to fulfill and maintain the social structure of their society. In other words, such customs roles are intended to help preserve the social structure of the society. In addition, the ceremony will also fulfill the physical environment to respect, take care of and protect the natural world, such as the mountains, the sea, the caves and so on.

The people of Lalibo Village carrying out pregnancy and birth ceremonies have function to ask God for salvation and spirits who are in a positive supernatural environment and avoid the dangers that come from evil spirits who are in a negative supernatural environment. Basically, they ask for the safety of the child and their mother, and avoid harm or calamity caused by evil spirits. As stated by the following informant:

"This ritual takes place so that babies can be born safely, have a long life, become healthy children according to the wishes of their parents. Also, the mother has no trouble from conception to childbirth, and the infant is far from hindrances induced by evil spirits".

By conducting the ritual, people expect that the baby in the womb will be born safely, easily and without interruption, and kept away from all the dangers caused by the spirits. This is the redemption of the culture of Mawasangka, from the time the child is from the womb to the age of one month to the age of nine months and from birth to circumcision. They 're basically looking for safety for their mother and their brother. He also hopes that their children will be good children, religious and faithful to both parents.

The ceremony is a bridge between himself and a power outside himself that can provide "something" for human happiness. This ceremonial act would connect him with a power that existed in another world. Salvation around pregnancy and birth in this context is a medium or means of connecting humans with the supernatural so that the salvation of life in this world and the hereafter can be achieved. The state of "safe" for humans has an important value because it can provide peace and happiness in his life. Therefore, to obtain "salvation", humans must be oriented towards God and their ancestors, in the sense that they always behave and act according to God's rules.

If people do not conduct the rite of redemption, it means breaking the laws of Heaven, and as a result, protection and harmony can not be achieved. That's why pregnancy and birth ceremonies are still being conducted by the people of Mawasangka, so that protection and happiness can be achieved.

Celebration ceremonies are closely related to encouraging religious emotions in society. This religious emotional impulse arises from fear, anxiety, restlessness in his heart, to something supernatural such as fear of interference from spirits, fear of not being given salvation by God and so on. This fear, anxiety, and uneasiness caused them to hold a salvation ceremony. In a situation like this,

it can be said that the salvation ceremony has a spiritual function in the life of the Mawasangka community, which is related to respect or worship of God or ancestors who can provide a sense of security, calm, peace, not fear and not anxiety and safety.

Most of the people of Mawasangka argue that salvation calmed the spirit and calmed the spirit. When you are not doing redemption. The heart is uncomfortable or anxious, as the informant put it, namely, "If you do not do redemption, there is no real obstacle, but it feels bad inside your heart, and if it shows itself in reality, it makes you sick, experiences difficulties, misery, disorder, and so on. This condition is called to acknowledge the obstacle of God.

Based on the informant's explanation above, we can see that there are fundamental characteristics of the Butonese people in general, especially the Mawasangka community of Central Buton Regency regarding the important events and supernatural powers. The power of supernatural nature for the Butonese is not obtained from physical empirical observations, but from observations of living faith. This can be clarified, that if people do not do redemption, there will be no real obstacles, but they will feel uneasy in your heart. The word unsettled is defined as a feeling that obstructs, as if it contradicts blind habits or customs that may disrupt the social balance.

Violations of the force of nature are believed to sever the achievement of the unity of the servant with God (*Kawasano mpuu*). The union of the servant with God is reflected in a feeling of uneasiness if he does not perform a rite of salvation. Not being calm is a state that is unsettled, unsettled, unstable, and eventually the trust and belief in the existence of human disasters such as disease, chaos, difficulties, and calamities will arise.

From the explanations about the salvation ceremony around pregnancy and birth in the Mawasangka community of Central Buton Regency, Southeast Sulawesi which has a spiritual function, it is related to worship or reverence for God or his ancestry to ask for protection and happiness and peace of mind and soul. Therefore, a ceremony of worship or respect for ancestors is very important in the life of the Mawasangka community.

Social Functions

The function of traditional ceremonies can be seen in the social life of the supporting community, namely the existence of social control, social media, social norms, and social alignment (Santoso, 1984: 28). So by referring to Santoso's opinion above relating to pregnancy and birth ceremonies in the Mawasangka community, Central Buton Regency, Southeast Sulawesi, it will be seen the function of birth in Lalibo Village, Central Mawasangka District today. The ceremony functions as social media, social norms, social control, and social grouping including integration, interaction, and communication of the Mawasangka community.

Function of Pregnancy and Birth Ceremony as Social Norms and Control

The output of traditional ceremonies involves offerings that are representations or objects of positive significance. Symbols or signs contain standards or laws that represent the principles or expectations of what is good and what is not good, so that they can be used as guidelines for social regulation and behavior for the Mawasangka community. The symbol contains messages and noble values addressed to the people.

These values, rules, and norms not only function as a regulator of behavior between individuals in society, but also organize human relationships with their natural environment, especially with God Almighty. Likewise, the value or meaning contained in the symbols of pregnancy and birth ceremonies is one of the mechanisms of social control. This mechanism is informal in nature, that is, it is not standardized in writing, but lives in the human mind, recognized and obeyed by some of the Mawasangka community. This control is also positive because it contains advice, education, and direction as a guide for community behavior in accordance with the social will or the community of Mawasangka.

The values contained in the ceremonial offerings around pregnancy and birth in Lalibo Village, Mawasangka Tengah District, Buton Regency, Southeast Sulawesi Province are:

- (a) With the protection of one month (*nosalamati sewula*), it means that one month in the womb there are water offerings, a buck of flowers. The meaning contained is that a one-month old fetus is still in the form of fluid from the father's sperm which receives light (*Nur*) from God. The fetus which is in the form of thick liquid is called *nuftah*,

- (b) During the two-month salvation (*nosalamati haa wula*) there are water and flower offerings. It means that the fetus is already thickened blood (blood clot).
- (c) During the three months' salvation (*nosalamati tolu wula*) in the womb, there is a water offering. The meaning contained is that a three-month-old fetus already looks like *cendol* (tiny elipse form) so that the offerings are in the form of *cendol*.
- (d) During the four-month salvation (*nosalamati fatowula*) in the womb, there are offerings. It means that a four-month-old fetus is somewhat perfect like a fruit shape.
- (e) During the five-month salvation (*nosalamati lima wula*) in the womb, there are offerings of diamond, eggs, and market snacks. This offering means a symbol of a fetus that is already large, meaning that it is alive because God sent an angel to give meaning and lines of life. Egg means a baby who has just come out of the mother's womb, while the meaning of market snacks consisting of various kinds of food in the market means begging for safety from the ancestors.
- (f) In the seven-month salvation (*nosalamati fitu wula*) the womb consists of rice offerings and boiled eggs. There are rice offerings meaning to unite, while boiled eggs mean that the wishes of humans in a world that are various in number are immediately realized.
- (g) During the nine-month salvation (*nosalamati siwa wula*) in the womb, there is a water offering. This offering means that the baby is born quickly and safely.
- (h) During the first day of salvation for newborns, there are offerings of threads and flowers, which mean that they are a sign of gratitude to God Almighty.
- (i) In the umbilical cord salvation there are offerings of rice, eggs, bananas and snacks from the market, meaning that the baby is healthy, fresh and not sick, eggs mean a newborn baby from the mother's womb. Banana means that one day a child who is virtuous, good and becomes a leader. Market snacks mean that the ancestors protect and provide safety to their children. So that the navel and placenta must be planted together so that they are together with their siblings.
- (j) In the salvation of the land (*Dofindai wite*) there are several series of ceremonies which have symbolic meaning and have an important meaning for the child because they contain good hopes for his future life.
- (k) n the placenta planting salvation contains a positive meaning so that the child does not get sick

These noble values or norms are not only good for cultivating the character of the people of Mawasangka, Buton Tengah Regency which are also important for behavioral guidelines and social control for the community. As in general, every community or society can be maintained because of the existence of social controls that regulate the orderliness of behavior patterns or social interactions of the community.

This social control can be realized from beliefs, value systems and procedures that regulate and direct people's behavior in an orderly manner. This social control system includes empirical and non-empirical knowledge. Non-empirical knowledge is associated with the supernatural world, beliefs and mythology. From the statement above, it can be inferred that social influence is a factor in community policing.

Function of Pregnancy and Birth Ceremony as Social Media and Grouping

The traditional ceremony of pregnancy and birth in the Mawasangka community functions as social media which is an object of emotional attitudes that connect the past with the present because the pregnancy ceremony can be used to look back on what the ancestors had done in the past and are still being carried out by future generations. The function of pregnancy and birth ceremonies as social media because the ceremony is used to express thoughts, messages, interests and needs that become the life of many people. The messages, hopes, values or advice conveyed through the ceremony encourage the community to obey the inheritance of the ancestors.

In addition, pregnancy and birth ceremonies are also a tool that allows community members to develop social or social relationships between groups, such as cooking together. In this way, people

foster interaction with one another. This manifests itself unity, dignity, solidarity and communication among the Mawasangka group with the goal of strengthening a sense of community and parenthood.

Pregnancy and birth ceremonies are studied as a means of social grouping, namely in the ceremony there are symbols that contain noble values. Each value contained in each symbol of the ceremony contains levels of emotions and ideas so that it can curb bad actions and produce good behavior. These values are complementary in a system that binds the individual in the social group concerned. Therefore, ceremonies around pregnancy and birth in the Mawasangka community can also be used as a means of social grouping based on similar cultural values or beliefs. As it is explained that every communion society will be realized because of the regularity of effective social relations, people are forced to identify themselves with the values or norms that apply in Mawasangka society. So, the values contained in the pregnancy and birth ceremonies can unite and strengthen one's relationship in the social group concerned.

The Mawasangka people's attachment to pregnancy and birth ceremonies is evident from the many Mawasangka people who still carry out these ceremonies. For families who cannot afford the ceremony to be carried out simply, but for families who can massively carry out the ceremony. So, in principle, they hold a ceremony even though it is simple because they are afraid that there will be some kind of social sanction given to the family, namely that the person will be considered an incapable person, ridiculed and isolated in the community.

As a social media, the ceremony is used to convey messages, hopes, or advice through symbols in ceremonial offerings to force people to act according to that message. In addition, in the ceremony there can be social relations or social contact through ceremonies, to foster a sense of togetherness, integrity, solidarity and communication and cooperation among the community. As social media, the ceremony also contains values related to human character.

As a social grouping, these values can be interpreted as a notification or an invitation, because usually people who are invited come to make donations. Donations in the local term are called *sumbanga* which can be given in the form of money, but there are also donations in the form of rice and vegetables. Those who make donations are usually mothers or women, while husbands or men come at night for ceremonies.

People who come to donate are usually given donations in the past, so they donate in turn. Or they have been arranged or ordered by their families to come to donate. Meanwhile, fathers who eat together can increase or create togetherness, cooperation, unity, social contact and communication between the people of Mawasangka Central Buton Regency, Southeast Sulawesi Province.

According to the explanations above, it can be concluded that the pregnancy and birth ceremonies carried out by the Mawasangka community of Central Buton Regency, Southeast Sulawesi Province can be used as social media to create togetherness, mutual cooperation, integrity, solidarity, and communication or interaction between the community. Because with this tradition they know each other, greet each other, interact with each other, and establish good relationships and respect, respect, and love their fellow Mawasangka people. In addition, pregnancy and birth ceremonies can also bind someone in a social group among the community so that a harmonious, peaceful, and safe community relationship is established in the social environment of the Mawasangka community.

Function of Traditional Ceremonies as Tourism Development Support

The function of traditional ceremonies as a support for tourism aimed at attracting foreign and domestic tourists is one of the important assets, because at this time it is being developed by the government of the Unitary State of the Republic of Indonesia in order to increase foreign exchange, while in the regions it can increase local revenue (PAD). Therefore, it is hoped that foreign tourists coming from various countries can add foreign exchange earnings and increase the regional revenue (PAD) of the Central Buton Regency Government of Southeast Sulawesi Province and promote the name of Indonesia in the international world.

Tourism has boosted and established the objective of boosting the country's foreign exchange and local revenue (PAD) Central Buton Regency, namely:

- a) Cultural tourism is a tour of various kinds of arts, traditional ceremonies, national ceremonies from those visited and others.
- b) Religious tourism is a tour of visiting sacred places to worship, on pilgrimages to live religiously.

- c) Tourism of natural beauty, namely in the mountains, beaches, valleys, lakes, water in caves and others.
- d) Scientific tours include seeing skull fossils, visits to various agricultural centers, biological research into gardens and others.
- e) Tourism of the original natural environment, namely by visiting nature reserves, areas of endangered wildlife such as deer and others.
- f) Sports tourism is like sky, in tropical countries, for example, diving, kite competing and others.
- g) Shopping tourism.

The tourism of natural beauty, such as the beauty of the beach and cultural tourism, such as seclusion and marriage ceremonies, could also be promoted in terms of tourism at the Seven Bays Festival in Central Buton Regency, Southeastern Sulawesi Province, which aims to attract international tourists and local tourists to stabilize the local revenues of Central Buton Regency.

CONCLUSION

Pregnancy and birth ceremonies in the Mawasangka community of Central Buton Regency, Southeastern Sulawesi can be explained by the fact that the people of Mawasangka still adhere to ancestral customs, namely the propensity for rituals handed down from generation to generation.

Belief in God is a manifestation of courage that is deeply rooted in the heart of the Mawasangka community in terms of culture. In traditional society, the way of thinking cannot be separated from the natural environment. The rhythm of nature is the rhythm of people's lives as well. Society is intimately tied to the universe and its powers. People always participate in the rhythm of nature and mentally they cannot escape from its strength.

The explanation of the traditional ceremonies of pregnancy and birth will state two important things, namely the change and function of traditional ceremonies for the Mawasangka community, a fact that cannot be denied that human society and culture wherever there is a tendency. These changes were brought about by the development of science, technological advances, and foreign influences. So that the old values that were initially used as a guideline for a group of people become unstable due to the entry of new values from outside or the impact of globalisation. Then people prefer to behave as rationally and realistically as possible. As a result, the old values in the cultural life of the Mawasangka people will slowly be eroded by modern influences and new values. In other words, traditional ceremonies undergo changes or shifts due to influences in the present era. Likewise, the implementation of pregnancy and birth ceremonies in the Mawasangka community has changed or shifts for the present or the present era.

The results of the study explained that the people of Mawasangka, Buton Tengah Regency, Southeast Sulawesi Province today, in carrying out ceremonies or salvation for pregnancy and birth, experience changes and shifts. Changes do occur on the surface, which means that the Mawasangka culture is still conducting ceremonies, but only condensed or simplified or mixed. However, there are many things that are seldom done or not done at all.

The changes that occur still do not lose their function or benefit, purpose, structure, and sanctity. In general, the ceremony around pregnancy and birth in the Mawasangka community in ancient times was still carried out by their parents. But currently there are several ceremonies that have undergone changes or shifts, namely:

- a) *Selamatan*, (similar to thanksgiving day) which is rarely performed, include the five-month womb ceremony, marriage ceremony and *pingitan* ceremony.
- b) Simplified salvation for example circumcision salvation and seclusion salvation
- c) *Selamatan* are combined, for example, the one, two, three, and four month ceremonies are combined with the implementation of the seven-month ceremony (*fitu wula*).
- d) The salvation is currently no longer done, for example, one, two, three and four months in the womb.

According to the research results and explanations of most informants, it is clear that changes or shifts are:

- a) The influence of the times that have been advanced and modernization, thus bringing about changes in customs. Because society has thought rationally, systematically, practically, and rationally. The influence of advanced times has brought changes in customs, especially in the implementation of traditional ceremonies. The influence of modernization has brought changes

in the implementation of traditional ceremonies because modernization as a development concept is also defined as the cultural values of a society to support economic development in conditions of advanced technology. Modernization is also caused by innovation, technology, urbanization and foreign or foreign cultural contacts, thereby changing ways of thinking, ideas or values from metaphysical to positive, empirical and rational. This change in thinking has implications for cultural changes, especially in the implementation of traditional ceremonies. This can be seen in the Mawasangka community of Central Buton Regency, Southeast Sulawesi because they began to think rationally and rationally, thus bringing about changes in the implementation of these traditional ceremonies. They began to organize their lives systematically, rationally, practically, including in economic endeavors. This means that the implementation of traditional ceremonies starts to be considered in terms of cost, time, and energy, as a result they simplify, combine or do not perform the ceremony at all.

- b) The influence of religion, especially Islam is considered. Most of the informants said that the large number of recitations, lectures, sermons and so on caused the Mawasangka people to start abandoning ceremonies which they deemed not in accordance with Islamic teachings.
- c) There are economic considerations. The people of Mawasangka Central Buton Regency, Southeast Sulawesi are starting to think about cost savings, because salvation requires a lot of money, it is better to fund it for education or other important needs. Even though they carry out a tradition that cannot be abandoned, it is done simply by making offerings. Economic considerations are due to the difficulty of making money at this time, especially since there is Covid 19 that has hit the world, including Indonesia, and more specifically affects the people of Central Buton Regency, Southeast Sulawesi Province, as well as the increasing number of family needs that must be met. As a result, they performed simple pregnancy and birth ceremonies, were combined or began to be abandoned.
- d) As a result of political changes in Indonesia, since the Japanese arrived in Indonesia, especially on the island of Buton, this was raised by several informants that the arrival of the Dutch and Japanese restricted the public from carrying out traditional ceremonies. The existence of forced labor, economic exploitation, the Japanese military's need for jewelry, livestock, rice, corn, teak wood and labor resulted in hunger and disease, thus relaxing the implementation of traditional ceremonies. In addition, changes and shifts in the implementation of pregnancy and birth ceremonies in the Mawasangka community of Central Buton Regency, Southeast Sulawesi Province, are partly due to the influence of modernization, Islam, economics, and political changes in Indonesia.

The function of traditional ceremonies, in this case pregnancy and birth ceremonies, can be seen in spiritual and social functions. The function of traditional ceremonies for tourism development can be seen in wedding ceremonies and *pingitan* ceremonies or cultural ceremonies.

The function of pregnancy and birth ceremonies is a spiritual role since, in carrying out traditional ceremonies, it is often connected to human requests to ask for redemption from their ancestors or from Heaven. In other words, the ceremony is said to be spiritual because it can give rise to religious feelings, build a sense of comfort, peace, serenity, and protection.

The function of pregnancy and birth ceremonies is a social function because it can be used as a means of social control, social contact, interaction, integration and communication of the Mawasangka community, so as to create a sense of togetherness, mutual cooperation, unity and solidarity as well as social grouping. As we know, during pregnancy and negativity ceremonies in the Mawasangka culture, there are offerings where there are symbols in the offerings that include meaning or messages and values so that they are good for group actions and social control rules and can build engagement, integration and communication leading to a sense of togetherness, cooperation, and unity.

The function of traditional ceremonies for tourism development, namely the *pingitan* and marriage ceremonies, is very interesting to be a tourist show, also in the form of ideas and cultural values in *pingitan* and marriage ceremonies because it has a sacred and symbolic impression so it is very attractive to local tourists even foreign tourists, through offerings and completeness of ceremonies that contain symbolic meaning.

Finally, the researcher strongly recommends that traditional ceremonies such as pregnancy, birth and *pingitan* and marriage ceremonies should be preserved because they function spiritually, socially and can support tourism development. Over time, the impact of faith, economic factors and

political change, as well as education, science, has undoubtedly undergone changes or shifts in the implementation of traditional ceremonies. This is understandable if the meaning, sanctity, and structure of the ceremony are not diminished. Traditional ceremonies involve many people, not individual, such as *pingitan* and marriage ceremonies which can be developed into cultural tourism. Therefore, the negative elements of traditional ceremonies which are tourist objects should be eliminated because they can reduce the sacredness of the ceremony. The implementation of traditional pregnancy and birth ceremonies should not be seen from an economic perspective alone which can cause a waste, we must look at the interests of society itself in fulfilling the instincts of its tradition, as long as it is adjusted to one's will and ability, considering that the ceremony has a spiritual, social and psychological function which make peace of mind, safe and calm. Also, it is not money-oriented. Besides, the implementation of the ceremony should not be held on a large scale, but rather simple enough by still paying attention to the authenticity and sanctity of the pregnancy and birth ceremonies in the Mawasangka community of Central Buton Regency, Southeast Sulawesi.

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