

The Meaning of *Kamomoose* (Looking for a Partner) Tradition in the Community of Boneoge Village, Lakudo Sub-District, Buton Tengah Regency, Southeast Sulawesi Province, Indonesia



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ABSTRACT: This study aims to describe and analyze the meaning of *kamoose* tradition in the people of Boneoge village, Lakudo Sub-district, Buton Tengah Regency because *kamomoose* tradition is a unique tradition carried out by the community as a form of cultural heritage which has meaning from every component in it. The method used in this research is descriptive qualitative. Data collection is done by observation, interviews, and documentation. The data obtained was then analyzed using the following steps: 1) data reduction, 2) data presentation, and 3) verification. The results of this study showed that *kamomoose* tradition is a cultural practice that has many symbols and meanings in it. In every element and procession of this tradition, some symbols form a complex fabric of meaning that is internalized and interpreted by the people who carry it out. The meaning of *kamomoose* tradition is important because it reflects beliefs, hopes, and values passed down from generation to generation.

KEYWORDS: Tradition, *kamomoose*, community, Boneoge village

INTRODUCTION

According to Pioter (2007: 69) Tradition is the similarity of material objects and ideas that come from the past but still exist today and have not been destroyed or damaged. However, traditions that occur repeatedly are not carried out by chance or on purpose. Furthermore, Waridy (in KBBI, 2003: 563) says tradition comes from the word traditional which means something and hereditary, habits and customs. The notion of arts whose development is inherited from previous generations includes conditions with conventions and is related to the needs of the social system. Tradition is indeed something that flows with life. Tradition is also human behavior and actions that always continue from generation to generation, we must continue a tradition as an effective way to activate the potential of society as long as there is no new way that can be accepted by the community.

Murgiyanto (2004: 15) also defines tradition as a way of passing on thoughts, habits, beliefs, arts, and dances from generation to generation from ancestors to posterity orally. Traditions born by humans are customs, namely habits but more emphasis on supernatural habits which include cultural values, norms, laws, and related rules. This means that humans and culture are one unit and influence each other, this influence is possible because culture is a product of humans.

Kamomoose tradition (looking for a partner) philosophically consists of two words, namely *kamomo* which means flowers are blooming and *pose-ose* means girls lined up. What's unique about this tradition is that usually the search for a mate begins with an introduction, then the introduction is continued to a serious level, in *kamomoose* tradition itself dozens of young girls can be chosen as potential wives, and these girls will sit in a row above a log that crosses using traditional clothing. The girls will prepare a basin in front of them which contains a candle plugged into the basin. When the tradition starts, the men who take part in the activity will go around scattering the peanuts in the basin that the girls have prepared.

The time for carrying out *kamomoose* tradition was originally based on the calculation of the lunar nights, namely the fourteenth and fifteenth lunar nights with the intention that the implementation of *kamomoose* tradition would go well and safely and provide an opportunity for all people to participate in carrying out the tradition. But currently, *Kamomoose* is held in the evening after the Eid al-Fitr celebration or when the results of the deliberations of traditional leaders are intended as a media for welcoming the community and migrants returning home. Before the event starts, the girls first take the butte or seats that have been prepared beforehand. All *Kamose* or participants will sit in a row facing Sikipua or a basin above which there is a light like a candle which is also called *Sulutakhu*.

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Kamomoose activity begins with the beating of the gong as a signal that the event will begin soon. Officials, community leaders, traditional leaders, as well as invitees including the host enter the playing arena to do fopanga or give gifts to the kamose which are then continued by families and the community in general. The gifts that were thrown into the girl's basin were raw peanuts, where peanuts were only a substitute, because in ancient times it was not peanuts that were thrown during *kamomoose* tradition, but coins or Dutch currency. The men will usually also throw other items such as money to attract the attention of the participants.

If one of the girls responds, the young man will tell his family to ask for the girl's hand. However, there is a belief in society that the young man who manages to extinguish the candle flame in the basin is the girl's soul mate. *Kamomoose* tradition is a form of tradition that sees women as the main object. If men have received a response from women who follow this tradition, deliberations will be held involving both families. In the deliberations, of course, there will be communication regarding the requirements and seriousness of women's families. Do you accept a proposal from a man? If the deliberation has reached a bright spot. Then a series of weddings took place. Not infrequently, in the past, many people from Boneoge Village married through this tradition and believed that this tradition was in accordance with religious law which upheld ethics and moral values in family relationships. For this reason, researchers are very interested in uncovering how the implementation process and the meaning contained in the implementation of *kamomoose* tradition.

RESEARCH METHODS

This research is qualitative. Nana (2005: 60) explains that qualitative research is a type of research that aims to describe and analyze both phenomena, events, social activities, attitudes, beliefs, views and thoughts of people both individually and in groups where researchers describe in detail the procession of carrying out *kamomoose* tradition, analyzing the meaning of the symbols of objects that are used as equipment in the implementation of *kamomoose* tradition. This method was used to describe the description of the facts of *kamomoose* tradition in Boneoge Village, Lakudo Sub-district of Buton Tengah Regency.

The choice of this location was based on the consideration that *kamomoose* tradition originally came from Boneoge Sub-district and was based on observations of residents who still routinely carry out *kamomoose* tradition at that location, which was appointed by researchers so that they could obtain accurate data regarding the process and meaning in *kamomoose* tradition in Boneoge Village. The technique of determining informants in this study using the Snowball sampling technique is a method for identifying, selecting, and taking samples in a continuous network or chain of relationships, meaning that samples are obtained through a rolling process from one respondent to another, usually, this method explains patterns social patterns of a particular community (Neuman, 2003). In practice, the Snowball sampling technique was chosen based on the analogy of a snowball which starts from a small snowball and continues to grow gradually, starting from the main informant, then expanding based on the relationships with the informants (Neuman, 2003).

RESULTS AND DISCUSSION

The Meanings Contained in *kamomoose* Tradition in Boneoge Village Community

Kamomoose tradition is a cultural practice that has many symbols and meanings in it. In every element and procession of this tradition, some symbols form a complex fabric of meaning that is internalized and interpreted by the people who carry it out. The meaning of *kamomoose* tradition is important because it reflects beliefs, hopes, and values passed down from generation to generation. (Greetz, 2007: 89), said that in fact, culture has boundaries where a group of people seek meaning from symbols. The symbols used are the symbols that are mutually agreed to be used. While the meaning of each symbol used is the result of mutual agreement. That is, these symbols and meanings are a joint agreement of a society or a community.

In every aspect of *kamomoose* tradition, such as the beating of drums, traditional clothing, the use of beans/money, wooden blocks, candles/lanterns, and basins, there are representamen that represent certain objects and give rise to interpretations in the minds of participants and spectators. Each of these symbols carries a unique meaning and plays a role in strengthening collective identity, hope, and unity in this matchmaking procession. The symbols in *kamomoose* tradition have the power to connect participants with cultural and spiritual values shared by the people of Buton Tengah, especially Lakudo. For example, the beating of the drum creates a rhythm and spirit that enlivens the traditional atmosphere, while traditional clothing reflects community identity and the roles of each participant. The meaning of *kamomoose* tradition is also reflected in the collective actions and participation of the participants. The meaning contained in each traditional form of *kamomoose* can be seen in the description below.

Tattoo

If this procession is examined with Pierce's semiotic trichotomy approach, signs and objects/sign references can be identified. The sign is the main concept that is used as material for analysis where in the sign there is meaning as a form of interpretation of the intended message. In simple terms, signs tend to be in visual or physical form that are captured by humans while the object/reference of a sign is a social context which in its implementation is used as an aspect of meaning or what the sign refers to.

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The sign in the procession of beating the drum is the sound of the drum which consists of three beats which in its implementation means the beginning or start of a series of *kamomoose* events.

Wearing a traditional clothing

In carrying out *kamomoose* tradition, the clothes used are traditional clothes (biludhu) and wearing jewelry such as bracelets (*simbi*) and so on. The clothes worn by the organizers and *kamomoose* participants are different. This difference lies in the part of the dress marked with the white cloth or something else that serves as a differentiator between the organizers (PU) and the invited participants who are invited in this tradition. There are two types of traditional clothing for *kamomoose* participants, the first is traditional clothing for adult women who accompany the main participant (*kamomo*) and the second is traditional clothing for the main participant (*kamomo*) itself. The difference between the traditional clothes worn by adult women and *kamomo* women lies in the head covering, adult women use closed headscarves while young participants (*kamomo*) do not use full head coverings but use headdresses that cover the outline of the face with their hair neatly arranged in a bun. Traditional clothing in *kamomoose* event besides functioning as the identity of the participants as Butonese

Throwing boiled/fried peanuts, money or other valuables materials

Peanuts and money are used as ingredients for *kamomoose* event because in a *kamomoose* tradition these materials are used to sprinkle (*fosambu*) on *kamomoose* participants. In practice, this form of tradition appears in alternative forms where peanuts are replaced with other snacks to other valuable objects such as cash ranging from the lowest nominal to the highest. The use of snacks, valuable objects, and cash in *kamomoose* tradition is often carried out by visitors from outside the area or migrants who are at the location where this tradition is being held.

Sitting down on a wooden block

Wooden rods in the form of blocks used in *kamomoose* tradition as seats for *kamomoose* girls which are stretched lengthwise and facing each other. Wooden blocks cannot be replaced with other objects such as chairs or other seats. The wood has a symbolic meaning as a tree trunk that has buds of flowers that bloom, namely *kamomoose* girls sitting on the beam, symbolically, is a picture of a tree. Surrounding women. The participants who are called *fosambu* or peanut sowers will surround *kamomoose* women while scattering peanuts, this activity is interpreted as a form of shield or shield that women must be protected.

CONCLUSION

Based on the results and discussion above, it can be concluded that the process of carrying out *kamomoose* tradition can be divided into two, namely (1) carried out individually, where *kamomoose* tradition in this process is carried out by individuals or families, and (2) carried out in groups, where *kamomoose* tradition is held by community groups. The meaning contained in *kamomoose* tradition is as follows. 1) Beating the drum with three strokes has the meaning of starting or starting *kamomoose* event, 2) The use of traditional clothing by *kamomoo* (*kamomoose* participants) has a symbolic meaning, namely identity as a Butonese people whose use differs based on class or social strata in Butonese society. 3) Throwing boiled/fried peanuts, money, or other valuable objects has the meaning that the man throwing boiled/fried peanuts, or other valuable objects is an interest or seriousness of the man towards *kamomoose* participants. The more boiled/fried peanuts or the higher the value of money and the more valuable the object was thrown by the male visitor who threw it, the higher the interest or seriousness of *kamomoose* participants, and (4) The use of wooden blocks has a symbolic meaning as a picture of a tree which grows where the logs are the tree trunks and *kamomoose* participants who sit on them as symbols of flower buds that are growing and blooming.

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