

Pekande- Kandeatradition In Sangia Wambulu, Southeast Sulawesi (A Cultural Study)

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Abstract

The aims of this research were to find out about the process of Pekande – Kandeatradition and values moral are in Pekande - Kandeatradition in Buton history. This research used qualitative descriptive that could give an explanation about the process and moral values moral about Pekande – Kandeatradition. The result of this research should that the process of Pekande – Kandeatradition has uniqueness and moral values moral that have a connection with heroism and togetherness. And this tradition one and only that exist also still running every year in Buton Island. The conclusion of this research is Pekande - kandeatradition is a cultural heritage that is a nation that contains a variety of ideas knowledge of customs and behavior of the community in the past. Pekande – Kandeatradition happened two times but in a different eras. This tradition also has a relationship with the Tolandona knight's struggle who wants to return sovereignty Sultanate of Buton.

Keywords: Pekande – Kandeatradition, Sangia Wambulu, Southeast Sulawesi

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui proses tradisi Pekande - Kandeatradition dan nilai - nilai moral yang ada dalam tradisi Pekande - Kandeatradition dalam sejarah Buton. Penelitian ini menggunakan deskriptif kualitatif yang dapat memberikan penjelasan tentang proses dan nilai moral moral tentang tradisi Pekande - Kandeatradition. Hasil penelitian ini seharusnya bahwa proses Pekande - Kandeatradition memiliki keunikan dan nilai moral moral yang memiliki hubungan dengan kepahlawanan dan kebersamaan. Dan tradisi ini satu-satunya yang ada juga masih berjalan setiap tahun di Pulau Buton. Kesimpulan dari penelitian ini adalah Pekande - kandeatradition adalah warisan budaya yang merupakan bangsa yang berisi berbagai ide pengetahuan adat dan perilaku masyarakat di masa lalu. Tradisi Pekande - Kandeatradition terjadi dua kali tetapi dalam era yang berbeda. Tradisi ini juga memiliki hubungan dengan perjuangan ksatria Tolandona yang ingin mengembalikan kedaulatan Kesultanan Buton.

Kata Kunci : Tradisi Pekande - Kandeatradition, Sangia Wambulu, Sulawesi Tenggara

1. Introduction

Indonesia is one of a country which has many islands and kinds of traditional cultures. The culture and human being is a whole who cannot be separated. Koentjaraningratsaid that culture as the power of the mind wills and taste, and there result of culture is creativity, initiative and sense. (Koentjaraningrat (2000:181).

According to Linton, R. (1945:p.32), culture is behavior the members of society. The result of behavior is component elements are shared and transmitted.

Based on the explanation above, it

can be said culture reflect parts of society which were inherited from generation to generation by studying the behaviors of society regularly. Culture has a tight relationship with the society who become a custom since a long time and still continue until now. Culture is all things which were ever created by human beings.

Based on the experts, one part of culture is custom. Indonesia is the country who has many cultures and customs, one of them is located on Buton Island, South East Sulawesi. Buton island is a thousand fortress that until now keep many customs and cultures one of them is in Sangia Wambulu

called “ Pekande – kande tradition.”

The implementation of Pekande – kande tradition in Buton history is an interesting topic to discuss. Pekande - Kande in Wolio language is eating, or it can be said meals.

This matter presented by Indonesia Travel that Pekande-Kande means meal in the local dialect, and holds much meaning. The tradition originally observed as a way to welcome the country’s war heroes returning from the battlefield. Moreover, the other hand I was inspired by H. Hasiri (2015) Pekande – kande synopsis, as he mentioned in his synopsis that Pekande – kande held since 16 century for the first time, He also added that pekande – kande have contained custom and attitude. Moreover, the second time in two hundred after it or about 18 century. At that point in the United Kingdom is going Renaissance period also called the early period of the New English where only centered in the history of language and the Elizabethan Age (Queen Elizabeth I) or Jacobean Age (King James). So, there has a correlation that begins a new phase of Sultanate Buton successful muffle rebellion, while the United Kingdom became New English or New Era. Yulia Widiaty when funded by Kompas team, she said that Pekande – Pekande is for looking mate, and have a function for tightening silaturahmi and welcoming guest. From now, the writer trying to search from another side, because It does not only offer knowledge about the tradition, however also knowledge about attitude and moral value.

Nowadays pekande – kande tradition introduced to the public outside as an ancestral cultural heritage of the island of Buton in particular district Sangia Wambulu.

One of the things that make us resemble to some people in the world and different from most others is culture. It is can be the identity of the group or society who appeared because of habit from society itself. Culture, in the words of E.B. Tylor in Primitive Culture (1871:1) said that human as a member of society have habit that obtained the complex whole includes knowledge, belief, art, morals, law, custom, and any capabilities. Moreover, then Tylor’s

definition includes three of the most important characteristic of culture:

- a. Culture is purchase by people; a process called enculturation
- b. A person acquires culture as a member of society. Social life would be impossible without understanding and practice shared by all individuals.
- c. Culture is a complex whole. Its ethnic are called cultural traits. They may include a customary barrel place for the dead; a decide, such as a plow, or gesture, such handshake. A group of related traits is called a culture pattern. For example, the corresponding custom dating, courtship, and marriage from a culture pattern. (Sadarman.2004).

Based on the explanation above that culture is habit acquired from long process that passed by human as member of society.

Tradition is a habit that adopted by certain people; example is Pekande – kande tradition which held every year and has become a tradition until now. Likewise, in the word of Thomas A. Green (1997) said that tradition is a belief or behavior inherited within society with symbolic meaning or special sense with origins in the past. So, it is clear that tradition is about behavior from society.

A custom (also called a tradition) is a law or right which is not written and is in practice since a long time and is given by our ancestors. It is anything which lots of people do, and have done for a long time. Usually, the people come from the same country, culture, time or religion. If something normally done the same way, you may say that is the "customary way" of doing things. (Wikipedia custom)

Custom is a practice or a way of doing business that have been handed down from one generation to the next. Custom are part of the culture shared by members of the social group. Many customs begin because people like to know what to expect in social situations. Furthermore, the custom is not just about the main characterizes the manner, but include the way of thinking, acculturation, human creation, habit, and art. Like all culture, customs are from of learned behavior and they differ among dif-

ferent peoples. (Sadarman.2004)

Buton has many traditions and custom ceremony who is still running and protected until now. Buton as ex-Sultanate of many inherited values noble culture that based on his Muslim religious beliefs. This value would then be regarded an idea however subsequently realized by the results of real work, both in the life of society, the state and personal life. One result of actual work inherited from ancestors is Pekande - Kande tradition conducted community Sangia Wambuluin Tolandona.

Talking about Pekande – kande which is meaning eating, certainly we talking about table manner or etiquette in away to eat in tradition.

Etymologically the word ethics and etiquette comes from the Greek, the “ethos”, which means “custom” or “habit.” In a further development of the ancient. French word ethics derived from the word ethiquewhich means some moral principles. Base on Kamus Besar Bahasa Indonesia, etiquette is defined as: the procedures (custom, manners). So it is clear that ethics relates to moral values, things that exist in themselves and the human mind, while the etiquette associated with manners, habits, things visible (Auditor Magazine, Vol. 4 No. 8 June-august 2003).

Encyclopedia of Indonesia asserts “ethics “ is termed as “science about decency that determines human life hearts society, what is right and what is wrong. The definition of the phrase in review these differences can be concluded that customs ethics has always been related with a good habit and habits that deviate or bad habit the human hearts is no need to follow to interact with other people. In the reality of social life, all societies have moral rules that allow or prohibit certain act. The conduct’s code to be followed by the public and will give rise to punishment for offender. However the opposite is the case if the behavior is considered ideal, would be rewarded (reward) equivalent. Thus, the function of ethics is to build a good life based on certain moral values. (Circa Yulia: Modul Table Manner)

Buton island is one of the thousands of islands in Indonesia, located on the southeast tip of the Isle of Sulawesi or

South East Asia. Buton kingdom Regency- location onat 5o3’ S 122o53’E have total area land 4,408 km² with the largest settlement is Bau – Bau. Total population about 447,408 (as of 2010) with an ethnic group is Butonese people. It is one of the biggest island lines on the Southeast Sulawesi. Besides, Buton Island as is known as The Thousandforts and become the greatest fort in the world. Now Buton island is one of aim tourism places for foreign people. Because Buton island keeps many history and culture, who make people interest with it. According tokabenci - kabenci (manuscripts) and Tula - Tula (oral traditional). Before the kingdom of Buton formed there have been small kingdoms which are independent and sovereign such as Kamarukingdom, Tobe – Tobe, Ambuau, Wabula, Todanga, Bombonawulu, the kingdom location on Kabaena and Muna Kingdom. Arrival groups Mia Patamiana and some population groups from some of the area around for the beginning of Buton Kingdom. (Wikipedia/wiki.buton).

Some Types of Moral Values

- a. Bravery
- b. Enthusiasm
- c. Kindhearted
- d. Honesty
- e. Love and Affection
- f. Loyalty
- g. Peace-Loving
- h. Sincerity

Sincerity is the quality or state of being sincere; the expression of a sincere feeling.(Webster: 1981 p.2122)

Sangia Wambulu is a place located in the toe of the Barata Muna Island. Sangia Wambulu is one of the districts in Central Buton Regency, a new regional segregation. Before it, Sangia Wambulu is still a village named Tolandona, who when is still part of Buton Regency. This site found by the leader of the communal prayer of Masjid Keraton. Moreover, then changed become subdistrict on eight September 2004 according the rule of the government of Buton no. 21, 2004.

Sangia Wambulu is Imam Masjid Sultanate of Keraton Buton in Sultanate era. He has areal name is La Ali or known with name La Silipa (An expert in strategy) and Manggapore. He is expected to born about

16th century from a father named Sangia Rape bin Murhum (the First Sultan, The 6th King). In the third Sultan era, La Sangaji, Sangia Wambulu appointed as the leader of the communal prayer of Keraton Buton's Masjid. Afterward, he requests land that is in Tolandona and Baruta to the Sara (nowadays well known as the government) located in the toe of Muna Island that is the reeds. So that why He was called Sangia Wambulu, Sangia it means hollow or people who have the high supernatural ability while Waluis a place and Mbuluit means the reeds. So, the meaningful of Sangia Wambulu the hollow who live in the reeds. Moreover, finally on 8 September 2004, when segregation society of Tolandona Village chooses Sangia Wambulu's name as their respect for him.

Geographically the District Sangia Wambulu is a district that although part of the territory of Buton, however, the location is the same land with Muna namely in the southeastern part of the island of Muna or are right on the southwest island of Buton.

Pekande-Kandea is a traditional event organized by the various communities in the Southeast Sulawesi province, in particular on the island of Buton. A long time ago pekande - pekandea for welcoming party to the knight who have come back brought victory after war when sultan Kaimuddin I era in 18 century. This tradition is very unique and has many meaning besides gratitude to Allah SWT after do fasting worship for one month, however this tradition also one of realization perpetuation toward ancient's culture, and media for young people look for a mate.

Based on the Kabenci-Kabenci (manuscript) and Tula-Tula manga mancuana (stories of the ancestors), the chronicle celebration of pekande - kandea tradition closely related to the role of ancestral community Sangia Wambulu, who was in control of the territorial sovereignty of the Kingdom of Buton Sultanate, namely:

- a. the role which is relating with Sara Kidhina (Buton Sultanate of Mosque Device)
- b. the role relating to Sara Ogena (Government of the Kingdom of Buton Sultanate).

2. Method

The methods that used in this research is a qualitative descriptive. Basic perception toward Prof. Dr. Sugiyono in Metode Penelitian Kualitatif (2005:1) Research Methods are used to examine the conditions of Natural objects, (as its opponent is an experiment). In qualitative research, researchers are like a key instrument, techniques of data collection conducted in triangular (combined), data analysis is inductive, qualitative research results and more emphasis on the significance of generalizations. This method aims to describe the process of pekande-kandea tradition in the Buton society, especially in Sangia Wambulu.

3. Findings and Discussion

A rich cultural WolioButhuuni among others manifestation in the form of ceremonies. One forms of the ceremony is a ceremonial procession that deals with the life cycle (karajanadadi te mate) A man who until now still transformed in society WolioButhuuni. The community WolioButhuuni made ceremonies that deals with life cycle this is one of identification cultural matters. The ceremonies procession done since human is in the womb to enter certain times in phase their life, The born, infancy and childhood, adolescence until entering the level of the household until they die. Human life according to the belief of WolioButhuuni is not started after born, but since men still in the womb his mother. The background of the ceremonial processions and a ceremonial function regarding the aspect of religious beliefs and on a level life social is cultural relevant exhumated and be preserved.

Sangia Wambulu when it in protecting sovereignty territorial the kingdom of a sultanate buton. According to information from sources and experts local culture this tradition only in Buton. The process of pekande- kandea it started on a two sara-below:

- a. The role which is relating with Sara Kidhina (Buton Sultanate of Masjid Device)
- b. The role relating to Sara Ogena (Government of the Kingdom of Buton Sultanate)

- c. Pekande- kande tradition have atight relationship with the role of Sangia Wambulu society. According to information from the culture expert in this place, pekande-kande tradition is the one and only on Buton Island.
- d. Pekande – Kande Preparation
 Here are things that must be preparing before the implementation of Pekande - Kande :
 1. Meetings for the formation of the committee
 2. The avenue of implementation of Pekande – kande tradition
 3. The timing of the event Pekande - Kande
 4. preperation :
 Pick up guests
 Welcoming guests accompanied with martial arts Mangaru
 Main Event

Pekande - Kande is a cultural heritage that is a nation that contains a variety of ideas knowledge of customs and behavior of the community in the past that need to be disclosed meanings and values contained therein , which essentially are the foundation and strength of moral and national identity. There are four key points related to the moral values that obtained in the tradition of Pekande - Kande ,namely:

- a. The value of heroism
- b. The compliance or fidelity of a wife to husband

In the previous chapter Thomas Green (1997) said Tradition is belief or behavior inherited society with symbolic meaning or special sense with origins in the past. Also, Nelson (1966: 23 – 34) add that tradition was both the means of making a living and the symbols, stories, and memories which gave one both identity and status. Four out of five the informant have similar consideration with the theory above. According to Mr. Asnur and Mr. Safrin as the first and second informant, Pekande – Kande has a relationship with the past. This tradition appears in two events in a 16th and 18th century, and then still held until now. Besides, according to the third informant, Mr. Hasiri said that Pekande – Kande is symbols commemorate the journey of human itself from soul world to real world. Two of them, Mr. Iman and Mr.

Rasidin as the fourth and the fifth informant have different perception toward theory above with have connection with Pekande – Kande tradition, said that this tradition is eating together for grateful to Allah SWT after fasting a month and the return of Buton sovereignty in the 18th century the caused of revolt. In conclusion, we can see there is different consideration about Pekande – Kande itself. Whereas three of them know well about the process this tradition, while two of the respondent just know this tradition pass through story around them.

Bukanaa lebe celebrated and implemented seven shawal after implement fasting syawal as a symbol cutting the umbilical cord or ties of silaturahmi means we break the relationship between a baby with placental or the separation between brothers and siblings. The umbilical cord has been cut to stay connected it must reconnect by connecting ties of silaturahmi. Thus, This is the essence of implementing a customary pekande- kande in Sangia Wambulu. Moreover, after Sangia Wambulu died, this is what is celebrated every year from generation to generation by his offspring to this day.

- a. Katuko Masjid of Sultanate Buton
- b. Katuko Barata Munais now Muna Regency
- c. Katuko Barata Kolencusuis now North of Buton Regency
- d. Katuko Barata Kaledupais now Wakatobi Regency

In addition to their award in the form katuko to khutbanajuma also received prize katampai land that is Liwuto Oarate Island, which today who became the sub-district Kapuntori who face Barangka village. In the implementation Pekande - Kande performed twice at a time that afternoon and evening. Afternoons as the embodiment of bukaanalebe Imam Sangia Wambulu . While the night is a manifestation of gratitude for the victory of the struggle of the four knights of the Tolandona . At that time people did pick up on the beach to welcome the Knights with gave them food by fed them directly, which is then preserved by the people Tolandona Sangia Wambulu as Kande Tompa, which until now commemorated in hereditary. Entering the 18th century, the event Pekande - Kande become an annual

tradition that is carried out in a way that is slightly different but inseparable from the Pekande - Kande itself.

Nowadays Pekande – Kande become a conversation in some of the Local newspaper or legal blog’s people. The following Travel Indonesia (one of Legal Blog who talk about Pekande – Kande Tradition) in their article about Pekande – Kande wrote the first thing that the committee must be preparing while the procession is the trays of the food. Moreover, the girls who keep the tray will dress in the traditional combo Wolio dress, which is colorful clothes with a unique knot tied around the head to symbolize that they are still unmarried. Next, a tray is set in front of each of the girls. The tray is made of silver, and contains an assortment of sweet, traditional cakes and snacks.

When everyone is seated and festivities are ready to start, the two hosts of the show will begin the show with the rhyme “sapo Maimo lapanu puuna gau, Mia Katupana bari ‘amatajamo,” chanted rhythmically with traditional musical accompaniment.

The young boys of the village will be given the opportunity to sit across from the waiting ladies, with the tray of cakes in between. Once the chanting has begun, the boys will attempt to woo the girls by reciting poetry to the rhythm of the song. The girls will then offer the cakes to the boys as a token of thanks. Visitors who come to partake of the festivities may also enjoy the cakes, in return for a small amount of money offered to the girls. Once the procession is completed, visitors are entertained by a variety of events, such as songs and traditional folk music. To conclude the event, the girls, children and the general public may join the kombo Wolio parade.

The local Buton government has decided that the tradition should be held in the same place every year. That place is the village of Tolandona, Southeast Sulawesi.

Here the things that must be preparing before the implementation of Pekande – Kande tradition in Tolandona, Sangia Wambulu.

- a. Meeting for the information of the committee
- b. The formation of the committee conducted to determine their respective

Art and sports committee that has the task of preparing for welcoming guests with Mangurumartial art in which the martial arts of Buton

- c. The committee of tray
- d. For observing and control supplying the contents of the tray with various kind of traditional food, afterward, they coordinate the amount of the tray same as the mount the girls who are keeping the tray itself.
- e. The vanue implementation of Pekande – Kande. The place implementation of Pekande – Kande tradition in urban communities of Tolandona, Sangia Wambulu at first held in a Masjid and the court of the village hall. However now, the implementation held in soccer field remember every year there are many people come for enjoying this event, so the government thinks they must hold tradition in a wide area can take in many people there. Usually, the guests come from near Regency Sangia Wambulu until province.
- f. The time of Implementation Pekande – Kande
 The timing of the tradition Pekande - Kande was carried out seven days after Eid, on the afternoon and evening. First ,Pekande - Kande usually delivered on the seventh day after the Eid Fitri. However with the development of the times and the condition of being present then its implementation over a week. The committee chose days that every people can come together in this event. . So its application down on Saturday every year, so that all an element of the community can attend the event.
- g. Preparation

Pick up guests

Usually, this is particularly for distinguished guest, such as Regent, Mayor, Governor or another government official. This pick-up will be doing figure local community and Sangia Wambulu society.

Welcoming guests accompanied with martial arts Mangaru

After arrivals, guests were then Followed by neck flower. Af-

terward, the guest is greeted with Manguru martial art that symbolizes heroism Knights of Tolandona in the past. The role of this martial art usually carried out by adults. However this year is something different, the government wants to introduce this for the children then these year committee decide to choose two sons for doing Mangarumartial art.

Main Event

Guests are welcome to take place in front of a tray that has been guarded by the girls. Furthermore, the event began with the reading synopsis " Pekande - Kande " Then guests are welcome to dine while fed by the girls. For known that the event Pekande – Kande that there are two times that afternoon and evening. In the evening a little different that guests come to enjoy pastries, or traditional foods can provide the appropriate amount of money to the women's willingness as a thank you. During the procession occurred tradition, visitors who come will be entertained various traditional events in the form of songs and music area with the beat of the drum.

4. Conclusion

Moral derived from a Latin word which means the rule in life, custom, and habit. In contemporary English, the words "Moral" and "Ethical" are often used almost as synonyms. Ethics and ethical derive from the Greek "Ethos", means usage, character, and personal disposition. Inside Benning s. Jacques' Journal said that morality and moral derive from the Latin, and it means customs, manners, character. (Earle, 1992: 178).

According to Muhammad Ali and Muhammad Asori in their book "Psikologi Remaja: Perkembangan Peserta Didik"(136) said that moral is a set of values on wide various of behavior that must be obey. In this case, mosy the respondent said this theory have aconnection with

therelationship between wife and her husband whereas wife must obey her husband. Mangunhajana (1997) also said "that this moral value that makes the value of a valuable human being, kind and quality as a person. Based on theory above, a common human could be precious and of itself in the eyes of individuals concerning right and they do for happiness. Moreover, this is a reflection of value heroism itself.

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