



SYMBOLIC COMMUNICATION IN THE TUTURANGIANA ANDALA RITUAL : TRANSLATING THE CONVERSATIONS OF THE BUTONESE WITH THE SEA

La Tarifu¹, Sitti Utami Rezkiawaty Kamil², La ode Djumaidin³, Harming Dulab⁴, Jumrana⁵,
Muslan⁶, Wa ode Sitti Nurhaliza⁷, Ikrima Nurfikriah⁸, Layli Juwairiah⁹, Ahmad Badaruddin¹⁰

^{1-5,8-10}Universitas Halu Oleo

⁶Universitas Nahdlatul Ulama Sulawesi Tenggara

⁷Universitas Bhayangkara Jakarta Raya

*Corresponding E-mail: timmt.kamil@uho.ac.id

ABSTRACT. The purpose of this research is to find out how symbolic communication at Tutturangiana Andala ritual on Pulau Makassar in Baubau city. Data analysis techniques use a qualitative approach, location the study is on the island of Makassar city of Baubau southeast Sulawesi. The study suggests that the process of performing the Tutturangiana Andala ritual was a four-point sacrifice held by the people on the Pulau Makassar, in the performance of Tutturangiana Andala has a symbol where, in the symbol it has a meaning and is known only to the Butonian people on the Pulau Makassar. The study used symbolic interaction theory by Herbert Blumer. The identification of six informants was deemed viable. A symbol or instrument found in the Tutturangiana Andala ritual of green bamboo, betel nut, black goat and red flag.

KEYWORD : Tutturangiana Andala ; Symbolic Communication; Butonese

INTRODUCTION

Indonesia as a country with a giant sea area of about 3,273,810 km² and consisting of tens of thousands of islands that reach 17,000 islands makes Indonesia rich in natural ocean products and rich in socio-cultural diversity of the community. As a country with vast sea sovereignty, local values and wisdom in the ocean are imprinted on some people in Indonesia.

Buton is one of the islands in Indonesia's sovereign territory with a diversity of cultures, tribes, and customs. The Buton people have been known as one of Indonesia's maritime ethnic groups for a long time and still uphold local values and wisdom in the ocean in their lives. The majority of tribes that inhabit Buton Island are Wolio tribes, a tribe that is spread to the Makassar island area which is a small island that is included in the Baubau City government area on the island of Buton. In its people, Buton Island also has many rituals in cultural traditions such as *Pokande-kandea*, *Posua*, *Haroa*, *Maludu* to the ritual of gratitude to the wisdom of the sea, *Tututuangia Andala*.

Tutturangiana Andala is a ceremonial procession by performing the banning of offerings at four points of the sea that are considered sacred by the people on the island of Makassar. Tutturangiana Andala is one of the rituals that has been passed down for generations and is used as one of the cultural heritages by the Buton tribe community on Makassar Island, Baubau City. The process of carrying out the Tutturangiana Andala sea alms ritual carried out by the people of Makassar Island has its uniqueness in each implementation. This ritual has taken place in various ages and generations. This ritual in the process of its implementation is carried out by 40 men consisting of Religious Leaders and Traditional Leaders and its implementation is led directly by the local Traditional Leader. Before starting the banning, there will be a first reading of the intention or in the language of the Sultanate of Buton called *Batata* by the Traditional Chief. After performing *batata*, the traditional leader will slaughter the sacrificial animals that have been provided, then the blood will be drawn which is accommodated in four pieces of bamboo in the form of a glass. The blood of the slaughtered sacrificial animals will be placed on each offering which also amounts to four offerings. Each offering

that has been prepared contains a variety of traditional specialties. Furthermore, traditional leaders and religious leaders requested permission from the local government who were present at the implementation of the activity to carry out the banning of offerings at four sea points that were considered sacred. This sea alms ritual is a special attraction for local people and outside communities who want to witness the ritual process.

The actualization of the apparent fact that the Tutturagiana Andala Ritual on Makassar Island as part of the symbolic communication process is the exchange of messages that change a priori expectations or to know an event, a symbol that is considered as a marker that presents meaning, as well as the perception of the community who considers that by carrying out the Tutturangiana Andala Ritual. to resist Bala and obstacles when in the ocean.

METHOD

This study the author uses a qualitative method of studying the meaning of symbolic communication, because this method can use, explain, and build relationships from the categories and data found. This is in accordance with the purpose of the study of the meaning of symbolic communication, to describe, analyze, and explain the communication behavior of a group of people based on symbols or signs. In this study, researchers will use a study of symbolic interactions by Herbert Blumer (1969). To translate each symbol in the Ritual of Tutturagiana Andala. This research was carried out on Pulau Makassar in Baubau City, Southeast Sulawesi, whose people still continue to perform the Tutturagiana Andala Ritual. The researcher must master and understand what the symbols of each The point of this study is that the researcher must find the symbols contained in the process. The People of the Buton tribe are aware of the importance of interaction in building social relations between fellow individuals, especially for their people who still believe in cultural values. The People of the Buton tribe believe that carrying out can be one of the cultures they have and want this Tutturagiana Andala ritual to be carried out every year.

The description of this reality, the focus of this research is on "Symbolic Communication on the Andala Tutturagiana Ritual on Makassar Island, Baubau City".

RESULT

Symbolic Communication In The Tutturangiana Andala Ritual: Translating The Conversations Of The Butonese With The Sea

Communication is an exchange meaningful symbols. At the time of the interaction of the individual with the individual there is a phase where the transaction process of symbols occurs which generates a similarity of meanings between them. Man as a social being uses communication as a tool in Interact. In interacting as a human being using symbols or a special emblem to state something in question. In communicating the use of symbols intended so that the message conveyed can be captured entirely by the recipient of the message. A symbol does not represent meaning with by itself, it is man who gives meaning to these symbols. Interpretation of a symbol may vary depending on the context, subtext and the history of the symbol in a particular environment. Similarly, in a symbol found in the Tutturangiana Andala ritual. Knowing the history of the ritual Tutturangiana Andala became the main foundation of the formation of symbols those that of course have meaning as well as symbolic messages with a purpose certain.

Before the implementation of the Tutturangiana Andala Ritual, it is first held meeting three days before the implementation by the heads of customs and heads of religions for discussing the implementation technician. The second day of the implementation of making containers from bamboo and weeding out traditional specialties. to know how the implementation of this Tutturangiana Andala ritual, then will be described the process the implementation is as follows :

1. *Tutturangiana Tanah* (Alms of the Land)

The implementation of this Tutturangiana Andala ritual begins with the execution of the Tutturangiana Tanah (alms to the land) performed when before going performed Tutturangiana Andala on the next day Tutturangiana Tanah carried out based on the understanding of the

community that before performing the ritual in the sea then has to perform rituals on land as well which is one form thanksgiving for the sustenance that has been bestowed. Tutturangiana Tanah is a symbolic activity carried out by the people of the Pulau Makassar. The symbols are done by giving offerings on land or called Tutturangiana Tanah. This fact as expressed by Sendjaja (1993) who says that the communication process involves many factors or elements of the factors in question include the perpetrator, a message that includes the form of the content and the way it is presented, or the tools used in conveying messages, places or consequences that occur at the time of the communication process.

2. Tutturangiana Andala

Tutturangiana Andala Activities is a symbolic activity carried out by giving offerings in land and at sea. This fact as revealed by Firdaus (2002) says that communication is a series of actions or events that occurs sequentially (there are stages) as well as related to each other. The stages and interpretation of the symbol are as follows:

Table 1. Symbolic Communication in the Process of Performing the Tutturangiana Andala Ritual

Number	Ritual Process	Picture
1	<p>Tutturangiana Andala</p> <p><i>Tutturangiana tanah</i> (Alms of the Land)</p>	 <p><i>Screenshots from yuotube channel researchers: windows, mnctv published in 2018.</i></p> <p>In the process of Tutturangiana Tanah (alms of the land) this symbolic communication is the giving of offerings on land which is believed to be a link between the community represented by several traditional figures or what is referred to as lebe with the ancestors. As for the symbol that is inside the offering that will be placed on the ground, there is a red flag standing on the offering, which is where the red flag that is not only limited to a symbol of courage but also red as a symbol of the basic color of the human body from birth, as for the meaning of the existence of a red flag in the Tutturangiana Tanah Ritual, namely that people believe in being able to resist the hosts and threats that exist. In addition to the red flag, there is also betel nut in the filling of</p>

		offerings that will be given on the ground which is symbolically part of the filling of offerings in rituals that are believed to be an opening for communication with creatures that are invisible to the naked eye.
2	Batata/ Praying	 <p><i>Screenshots from researchers: windows, mnctv published in 2018.</i></p> <p>In the Batata process or prayer reading which can be seen from the picture above carried out by the traditional leader or what is not commonly referred to as lebe where the purpose of batata is to offer prayers or requests and hopes to the almighty to be bestowed sustenance and also reject bala and threats when the people of Makassar Island make a living.</p>
3	Slaughter of animals	 <p><i>Screenshots from researchers: windows, mnctv published in 2018.</i></p> <p>The process of slaughtering animals is still carried out by the traditional leader who is accompanied by other traditional figures who are looming the animals to be slaughtered, slaughter is carried out then blood is taken and then accommodated into a container made of bamboo and placed in a offering that will be carried out in the sea. The blood is meant in the filling of offerings along with other traditional foods.</p>

4	Kande- kande/ eating-meal	 <p><i>Screenshots from researchers: windows, mnctv published in 2018.</i></p> <p>The Kande-Kande (eating-meal) process is a momentum that is very much in the future by visitors and other traditional figures. here can find various types of traditional food as seen in the picture above.when the time comes for kande-kande usually all visitors choose where the place to taste the meal is. Here we can see the establishment of friendships from visitors and implementers of activities.</p>
5	the prohibition of offerings	 <p><i>Screenshots from researchers: windows, mnctv published in 2018.</i></p> <p>The process of banning marine offerings is still carried out by religious leaders and traditional leaders. Banning is carried out by four groups that have been divided according to their respective banning objectives. The mangerungan of the offerings is carried out at 4 points which have been determined by the traditional leader who is considered sacred as for the intended location, namely kaju malanga, jangkara kolema leading to wantiro and irape la tondakau. It is considered a sacred location and is inhabited by the creatures of God who are invisible to the naked eye. As for the filling of the same laxe</p>

The symbols in the Tutturangiana Andala ritual have their own meaning and meaning in every belief believed in the local community, The symbols used are also based on the agreement of a group of people and the meaning is mutually agreed upon by the community. In line with the Assumptions of the Theory of Symbolic Interaction put forward by Herbert Blumer (1969) that said in which human beings act towards other human beings based on the meaning that others give them, and the meaning created in interactions between each other as well as meanings modified through interpretive processes.

In the process of the Tutturangiana Andala Ritual in its execution is so full of symbols with meaning implied in each of its processes. This fact was expressed by Koentjaraningrat (1999) who explained that rituals have their own meaning and meaning in each belief which contains 5 aspects, namely the place of its implementation, the time of execution, objects and equipment, the person who performs the ritual, and the person who follows the ritual. Likewise, in relation to symbolic communication, it can be seen from the first process, namely Tutturangiana Tanah (land alms) which is the laying of landed offerings which are believed to be a link between the community represented by the traditional leader and the ancestors. The second stage is Batata or prayer reading carried out by the traditional ketu which aims to offer prayers of request and hope to the almighty. The third stage is animal slaughter. The fourth stage of Kande-Kande (eating-eating) and the last stage of Palarungan Sesajen Di laut So that with the implementation of each process it is hoped that it can get goodness and safety when the people on Makassar Island who are making a living in the sea.

Based on the results of the discussion from previously stated research, the researcher revealed a whole series of symbolic communication in the Tutturangiana Andala Ritual which begins with the implementation of Tutturangiana Tanah (alms to the ground) until it ends with the final procession, namely the banning of offerings in the ocean. In addition to revealing how symbolic communication in the Ritual, the researcher also expressed the public's perception of the Tutturangiana Andala Ritual.

CONCLUSIONS

The Tutturangiana Andala ritual is a ritual performed by the Buton tribal group which is located on Makassar Island, Baubau City, Southeast Sulawesi and is within the Buton Kesultanan area. In the process, the implementation begins with 1) Tutturangiana Tanah (alms to the ground) where the Laying of Offerings on land is placed at the point of sacred place, 2nd stage) Batata (recitation of prayers / intentions) which aims to open the door of sustenance in the sea, stage 3) Slaughter of Qurban animals, slaughter is carried out directly by the traditional head and assisted by several traditional figures, stage 4) 1.4) Kande-Kande (eating) is carried out together by tasting and enjoying all the food that has been provided in gutters in large quantities, namely as many as 40 gutters with various types of food, the last stage 5) of the process of carrying out the Tutturangiana Andala ritual, namely the prohibition of offerings which is carried out by shedding four pieces of offerings that have been provided and declared at four predetermined points, the community, especially in the territory of the Sultanate of Buton, believed that the location where the offerings were prohibited was a fixed one that was considered sacred and inhabited by invisible creatures of God until now.

Rituals carried out by a community group basically have their own sources and values and are believed by the actors of the implementation of a ritual, basically some are stored but some are carried out in accordance with the teachings of religious teachings in it which contain certain symbol symbols. Where in the ritual contains symbols, namely starting from a) a place of offerings made of bamboo that is still green which depicts the philosophy of life, b) a red flag which is at 4 points whose symbol gives sustenance when many crowds are caught in the sea more abundantly means that the more blood of this fish flows, c) betel nut which contains the opening symbol which in the Sultanate of Buton is still used to commemorate the mauid of the prophet Muhammad SAW. d) scapegoat which contains a symbol that the beginning of the naming of the island of Makassar which was once the island of bembé or the island of goats, so that the animal that became a sacrifice was a goat. Symbolic Communication Tutturangiana Andala Ritual there is a symbol in the form of an object is an object that is used to reflect good things in people's lives.

REFERENCES

A.Yusuf. Muri. *Metode Penelitian : Kuantitatif, Kualitatif Dan Penelitian Gabungan Edisi Pertama*. Jakarta : KENCANA.2014.

Herdiansyah, H. *Metode Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial*. Jakarta: Salemba Humanika. 2010

Jogiyanto. *Sistem Informasi Keperilakuan*. Yogyakarta : Andi Publisher. 2017.

Littlejohn.W.Stephen & Foss.A.Karen. *Encyclopedia Of Communication Theory*. California: SAGE Publications, Inc. 2009.

McQuail.Denis. *Teori Komunikasi Massa McQuail*. Penerjemah, Putri Iva Izzati. Jakarta : Salemba Humanika. 2011.

Nasrullah, Rulli. *Media sosial; Perspektif komunikasi, budaya, dan sosioteknologi*. Bandung : Simbiosis Rekatama Media. 2015

Sugiyono. *Metode Penelitian Kuantitatif, kualitatif dan R&D*. Bandung: Alfabeta. 2013.

Ujang.Saefullah. *Kapita Selekta Komunikasi Pendekatan Budaya dan Agama*. Bandung: Simbiosis Rekatama Media. 2013

Gross.Richard. *Psychology The Science Of Mind And Behaviour; Sixth Edition*. London ECIN 8TS: Saffron House. 2010.

Jurnal:

Andjani, Ratnamjlyani, & Kusumadinata. The Use of Whatsaap Communication Media to the Effectiviness of Worker Performance. *Jurnal Komunicatio*. 1 (4). April 2018.

Elva. R. R., dan Sarniati. *Perubahan Sosial Budaya Akibat Media Instagram Bagi Kalangan Mahasiswi Di Kota Padang*. *Jurnal Antropologi: isu-isu sosial budaya*. 02 (21). 2019

Erika Dwi. S. W.*Komunikasi Dan Media Sosial*. The Messenger. Vol 3, No.1. Edisi Juli 2011.

H. Hafiar, L. Herman, L. Tarifu et al. *WhatsApp group Application; Increasing or Decreasing The Closeness*. ICASI 2020. Medan. 2020.

_____. *Information Literacy And Political Conflict In The WhatsApp Group*. *E-Journal Library Philosohpy and Practice*. University Of Nebraska-Licoln. 2020.

Merri. F. *Hiperrealitas Endorse dalam Instagram Studi Fenomenologi Tentang Dampak Media Sosial Di Kalangan Mahasiswa Universitas Sebelas Maret*. *Jurnal analisa sosiologi*. Vol.6 (2): 18-29. 2017.

Mulawarman, & aldila Dyas. N. *Perilaku Pengguna Media Sosial Berserta Implikasinya Ditinjau Dari Perspektif Psikologi Sosial Terapan*. *Buletin psikologi* vol.25, No.1, 36-44. 2017

P. Rianto. *Media baru, visi khalayak aktif dan urgensi literasi media*. *Jurnal komunikasi*. Vol.01 (02). 2016. 90-96.

Sri Narti. *Pemanfaatan "WhatsApp" sebagai media komunikasi dosen dengan mahasiswa bimbingan skripsi*. *Jurnal Professional FIS UNIVED*. Vol.4 No. 1. 2017

Wilga Secsio. R. P, R.Nunung. N, & Meilanny B. S. *Pengaruh Media Sosial Terhadap Perilaku Remaja*. *Prosiding ks: Riset & PKM*. Vol. 3. No 1. Hal 1-154.