

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia



Laskar Bili¹, La Ode Dirman², La Ode Topo Jers³, I Ketut Suardika⁴, LaAso⁵

¹Student of Master of Cultural Studies Study Program, Postgraduate Program, Halu University Oleo, Kendall

²Lecturer in the Department of Oral Traditions, Faculty of Cultural Studies, Halu Oleo University, Kendari

³Lecturer in the Department of Anthropology, Faculty of Cultural Sciences, Halu Oleo University, Kendari

⁴Lecturer in the Department of Elementary School Teacher Education, Faculty of Teacher Training and Education, Halu Oleo University, Kendari

⁵Lecturer in the Department of Language and Literature, Faculty of Cultural Studies, Halu Oleo University, Kendari

ABSTRACT: This research aims to describe and analyze the wedding custom procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. The theory used to analyze the data in this research is theory of Structural Functionalism put forward by Brown (1955). According to the researchers, this theory can be used as a tool or instrument to dissect problems related to the customary marriage procedures of the Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. This study uses qualitative data types with ethnographic methods to understand the reality of research problems. Sources of data used in this research are primary data and secondary data. Primary data is field data collected directly from research informants. While secondary data were obtained indirectly from research informants, but through the results of documentation, photographs and literature studies related to the research title on the marriage traditional ceremony of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. Data collection techniques in this research used ethnographic methods to collect field data. Data analysis in this research was carried out using emic and ethics. The results of this research showed that wedding traditional ceremony for Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province consist of five stages, namely: (1) *Melamasi* (Tracking); namely the initial process in a series of marriage customs for Wawonii people; (2) *Mompepanga* (Proposal); which is done after *melamasi* process is complete. At this stage the groom and bride sit together with the customary chief to determine the amount of the dowry, the need for the reception, and the time for the marriage contract to be held; (3) *Tinasuka* (Determination of dowry); where at this stage, the dowry is a gift given by the groom to the bride as a form of appreciation for the woman who will be his wife; (4) *Kutika* (Determination of an auspicious day for marriage contract; which is carried out after receipt of the proposal. and the provision of dowry and wedding expenses. Setting a good day for a wedding, namely considering a good day according to traditional leaders and local village priests; and (5) *Mompakawi* (Conducting marriage contract; which is the core process of a marriage so that it is legally religious and customary.

KEYWORDS: Procedures; custom; marriage, Wawonii people

INTRODUCTION

Culture that is owned by every nation is a picture of behavior, character and symbols of good life so that it should be respected and obeyed as a guide in life activities both individually and in groups (Tylor in Gumilar, 2013). According to preliminary observations made by researchers, it shows that seeing the importance of cultural aspects among the community, so that Wawonii people have until now placed culture as social control that has functions and relationships with one another based on social structure.

Philosophically, custom as part of cultural elements is very closely related to society (Bronoslaw, Malinowski in Mujianto, 2010, p.1 to 2) says that culture as a culture determinism sees that everything contained in society is determined by the culture that is owned by the people themselves, contains the whole understanding, values, norms, knowledge as well as all the social and religious structures that characterize a society.

Koentjaraningrat (2009, p.156) further says that in a culture you will feel very dependent on others, in an effort to maintain good relations with other people such as neighbors and fellow humans is something that is considered very important in life.

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

One of the cultural roles and functions for Wawonii people can be seen in the implementation of wedding custom ceremony procedures which are considered as an important life process and have a function for society. For them this period is a sacred life step to celebrate one of their family members who is faced with a new life period in building a household. Traditional wedding procedures in the culture of Wawonii people have an important meaning. This is not only related to household life, but also to build social awareness with the kinship system so that according to them custom is placed in a central position and becomes an inseparable part of culture so that it is continuously maintained.

LITERATURE REVIEW

Concept of Local Culture and Society (Indigenous Peoples)

Each ethnic group has a culture that is different from other ethnic groups. The cultural diversity possessed by various ethnic groups in Indonesia is a proud characteristic and identity. Therefore, culture implies reason, thought, understanding, opinion, endeavor, feeling, while *daya* means energy, strength, ability. Tylor in (Gumilar, 2013, p.17) says that culture is a complex that includes knowledge, belief, art, morals, laws, customs, abilities and habits acquired by humans as members of society. So it can be interpreted that culture is everything related to various patterns, behaving well, the result of thoughts, feelings and reactions obtained in the form of symbols that aim to achieve the glory of human life to overcome various obstacles and difficulties in life and their livelihood in order to achieve safety and security. happiness which at its birth is orderly and peaceful, in the form of the work of humans in people's lives so that it becomes better by learning.

The term indigenous people (Indigenous Peoples) is used by the International Labor Organization (ILO) because it is a community entity that has characteristics based on its background, history, economy, social and culture (Dulay, 2011, p.39 to 40). In addition, each community group also has in-depth, detailed local philosophy and knowledge, and various beliefs and rules related to physical resources, social norms, health, ecosystems, culture and community life that interact with the community's regulatory environment. villages of Olaide & Omolere (Baka, et al, 2018, p.27).

This concept is also said by Ife in (Baka, et al, 2018, p.29 to 30), that local people have local wisdom. According to Ife, local wisdom has six dimensions, namely: (1) local knowledge, (ii) local values, (iii) local skills, (iv) local resources, (v) local decision making, and (vi) local solidarity. When viewed from the aspect of cultural studies, it is clear that local wisdom can be said to be an element of local life that is integrated into religious life, science, economy, technology, social organization, language, and communication and the arts.

In this concept, seeing the customary context as one of the characteristics of ethnic groups, Wawonii people as local people have a strong understanding of how the custom can be revived, fought for, produced in maintaining, repairing, and developing elements of need and how to fulfill them, taking into account human resources, and the surrounding natural resources (Baka, et al, 2018, p.30).

Theoretical Basis

In this research, to support the data of the research, the researchers used the Structural-Functionalism theory proposed by Brown (1955). According to the researchers, this theory can be used as a tool or instrument to dissect problems related to the customary marriage procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. According to Brown (1955) in his book *Structure and Function* that the Structural-Functional concept is the result of a very strong influence and emphasizes the study of ways to organize and maintain systems. This is according to Brown that custom is a cultural system that can be seen as a product of people who have social needs. So that culture arises because there are certain needs, both by the environment and its supporters. This demand then causes culture to grow in a structured and functioning manner.

The basic assumption from this perspective is that every part or structure in a social system is functional or has a function against other parts and structures. If the structure of the part is not functioning, then gradually the structure will disappear by itself (Sulasman and Gumilar, 2013, p.111). Radcliffe-Brown (1976, p.503 to 511) regarding structural functionalism is the basis for functional analysis such as punishment of crimes, or burial ceremonies. For example, marriage is a part that has structure and function in social life as a whole which is a contribution to the maintenance of structural continuity and regular functions, (Radcliffe-Brown (1976, p505). As part of this life process, Wawonii people have customary structures that function as social and cultural controls, especially in the marriage process both locally and for immigrants.

RESEARCH METHOD

Type and Sources of Data

This research uses qualitative data type with ethnographic method to understand the reality of research problems. This is intended to dig up in-depth information related to the research title regarding the Customary Procedures for Marriage of Wawonii People in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province.

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

Sources of data used in this research are primary data and secondary data. Primary data is field data collected directly from research informants. This data includes statements related to the research topic regarding the customary marriage procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. While secondary data were obtained indirectly from research informants, but through the results of documentation, photographs and literature studies related to the research title on the customary marriage procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province.

Data Collection Technique

Data collection technique in this research used ethnographic method to collect field data. This data was obtained directly from research informants through involved observation and in-depth interviews. At this stage the researcher made observations involved in looking at the facts in the field related to the Customary Procedures for Marriage of Wawonii People in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. The in-depth interviews in this research were the process of obtaining information for research purposes and freely digging up data related to the research title on the customary marriage procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. In-depth interviews are intended to collect data or information from informants through direct interviews in a systematic and organized manner. The interview aims to obtain in detail and clearer about the research problem which is supported by interview guidelines as the main research instrument, camera and research data notebook.

Data Analysis Technique

After the research data has been collected, the next step is to conduct field data analysis. The data analyzed is data related to the research title on the wedding custom procedures of Wawonii people in Konawe Islands Regency, Southeast Sulawesi Province. Data analysis techniques in this research used emic and ethics. This looks at how the understanding of the community being researched and how the views of a researcher are based on valid and objective data collected (Spradley, 1997).

FINDINGS AND DISCUSSION

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency

Custom has an important role in society for generations. One of them is through strengthening customary and cultural values in the wedding ceremony of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province. The wedding custom structure functions as social and cultural control for both the local community and migrant communities. Besides that, community marriage in Wawonii is seen as an effort to maintain life values, especially in terms of maintaining and preserving offspring. More than that, they consider that the wedding ceremony is something sacred, meaning that it contains sacred values.

One form of wedding customs and life processes for Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency is *mompakawi* (wedding). Wedding is interpreted as an integral part of culture. Socially, Wawonii people place the custom as a cultural element that has sacred values and contains cultural values. Wawonii people, as one of the ethnic groups, have survived and developed alongside other ethnic groups, possessing distinctive cultural characteristics and values. This often appears in local traditional ritual ceremonies which have symbols with meanings regarding the strength of culture in family life, society and the spirit of unity through the pillars of customary rules in a society. The traditional marriage procedure for the Wawonii people consists of five stages, namely: (1) *Melamansi* (Tracking), (2) *Mompepanga* (Proposal), (3) *Timasuka* (Determination of dowry), (4) *Kutika* (Determination of a good time for marriage contract), and (5) *Mompakawi* (Conducting marriage contract).

1. Melamasi (Tracking)

Melamasi in local culture is defined as the initial process in a series of wedding customs for Wawonii people. Sending a traditional elder or his closest family who is considered to be able to save the intentions of the male family to the female family. This stage aims to find information about the intended woman, whether someone has proposed marriage to her or not. Because *melamasi* is still an application from the male party, according to customary rules, the male party must wait about one week based on the information that has been determined from the women's family delegation to hold a deliberation. Furthermore, based on the end of the predetermined deadline, the male envoy or delegation then returns to meet the woman's family with the intention of ensuring the continuity of the process and response to applications from the man to the woman. If the purpose of the delegation is realized (accepted), then there will be deliberation for both parties to determine the time of proposal (*mompepanga*). At this stage the male envoy brings a traditional offering container (*salopa/kolungku*) which is a symbol of customary communication which functions as a media for opening communication between the two families in the framework of continuing the conversation regarding matters

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

and intentions of the male party according to the intention at the time of proposal. This is in accordance with the results of an interview with an informant Jamaluddin (64 years) as follows.

“The man sent a representative of the traditional parents to find information about a woman to be proposed to (even though this man and woman already know each other this process is still being carried out as an initial stage in Wawonii traditional marriage/marriage process). After the male envoy has met with the woman's family, the woman will ask for a family meeting for 4 or 7 days to discuss the purpose of this meeting. After the agreed time has arrived, the male envoy will return to the woman's house with the same goal, and if the goal is accepted, both parties will determine *mompepanga* Day. At this stage the men bring my *kolungku* as a container for offerings which functions as an opener for communication” (Interview result on 20 May 2022, translated by the researchers).

Based on the interview data above, it can be assumed that the process of placing custom in a social activity becomes a guideline that can glue the rules and can also be a guideline in the formation of an order in the promotion of culture including the equality of aims and objectives as an integral part of the cultural defense of society at the local level.

2. *Mompepanga* (Proposal)

After the first stage or *melamasi* process is complete, the second stage is *mompepanga*, which is the phase to discuss all issues related to the implementation of the marriage. At this stage, the groom and bride sit together with the customary chief to determine the amount of dowry/dowry, the need for the reception, and the time for the marriage.

According to Wawonii people, in the procedure for making proposal (*mompepanga*) use a *kolungku* container which contains *sara* (traditional requirements) such as lime, betel nut, areca nut and tobacco/cigarettes used in a series of proposals to a woman. The proposal process (*mompepanga*) begins with the delegation of the male party meeting the village head or village government with the intention of providing information that a proposal will be held to a woman. This is as stated by Abdul Salam (80 years) as a traditional leader in Waworope Village, Wawonii Utara Sub-District who said the following.

"As for the proposal (*Mompeppanga*), first the man meets the village head or the government of Waworope Village, Wawonii Utara Sub-District with the aim of asking for permission, to propose to a girl from Waworope Village, Wawonii Utara Sub-District. At the time of the proposal, there is something below, namely my collar, the function of which is the media that must be brought during the proposal. The contents are areca nut, betel leaf with lime, tobacco/cigarettes” (Interview result on 20 May 2022, Translated by the researchers).

Based on these data, that in the customary process of proposing to reach a consensus, where the male party is willing and able to fulfill several conditions put forward by the female party, the purpose of the provocative consensus is realized and agreed upon jointly between the male and female delegations. According to the views of Wawonii people in Waworope Village, Wawonii Utara Sub-District, *kolungku*, which contains a proposal in the form of lime, it means that humans have a clean, sincere heart and work hard in improving household life in a better direction. Areca nut has a meaning about the nature of honesty, uprightness, and sincerity. Meanwhile, betel leaves describe a humble family and have peace in the household. As explained by Abdul Salam (80 years) as a traditional leader in Waworope Village, Wawoni Utara Sub- District, said the following.

“What the people of Wawonii believe for generations about areca nut, betel leaves and lime is that betel nut has the meaning of being honest, straight-hearted and sincere. Betel leaves describe a family that is always humble and has peace in the household. The meaning of lime is believed to always have a clean heart, be sincere and work hard in improving household life in a better direction. (Interview result on 20 May 2022, Translated by the researchers).

This explains that in the process of proposing (*mompepanga*) to a woman in Wawonii tradition, they always use *kolungku* as a social symbol which contains types of *sara*, namely areca nut, betel leaf, lime and tobacco/cigarettes which are included in the traditional *mompepanga* process. At this stage, both parties come together with the traditional leader to discuss the amount of dowry/dowry, the amount of spending, and determine the time of the wedding and the clothes to be used at the wedding party.

3. *Tinasuka* (Determining the dowry)

Dowry is a gift given by the groom to the bride as a form of appreciation for the woman who will be made his wife. The amount of a person's dowry/dowry (*tinasuka*) is highly dependent on or influenced by their class level, for example the *Mokole* group has a *tinasuka* of 30 coconut trees and 3 pieces of *kaci* cloth. The *Maradika* group has a *tinasuka* of 20 coconut trees and 2 pieces of *kaci* cloth. The *ata/servant* group has *tinasuka* 10 coconut trees and 1 piece of *kaci* cloth. . With regard to wedding celebrations and lifestyles in the Wawonii community in Waworope Village, Wawoni Utara Sub-District, it can be seen based on the determination of the dowry that is determined if a man wants to propose to a girl in Waworope Village, Wawoni Utara Sub-District, in Wawonii community, which is determined by custom. and traditions carried out in the wedding process in Waworope Village, Wawoni Utara Sub-District. This was confirmed by H. Muh. Hajar (64 years) as a traditional leader said the following.

"If a boy wants to propose to a girl, then the determination of the dowry has been regulated in customary law in Wawonii and has been passed down from generation to generation. If the person being proposed is a girl from the royal class (*mokole*) then the dowry given or determined is 30 coconut trees, if it is rupiah for every 1 coconut tree it is equal to IDR 100,000, - so a woman

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

who is proposed by a man is given a dowry of 30 coconut trees or IDR 3,000,000 as a wedding dowry. Whereas a man who wants to propose to a woman from the descendants of the king/*mokole* who is a widow, the dowry is set at 20 coconut trees, if the rupiah for every 1 coconut tree is equal to IDR 100,000, - so a widow woman who is proposed by a man the man was given a dowry of 20 coconut trees or the equivalent of IDR 2,000,000 which was received as a dowry. (Interview result on 20 May 2022, translated by the researchers).

Based on these data, if there is a man who wants to propose to a woman, the determination of the dowry has been regulated in customary law in Wawonii and is carried out from generation to generation. If the person being proposed is a girl from the royal class (*mokole*) then the dowry given or determined is 30 coconut trees, if it is rupiah for every 1 coconut tree it is equal to IDR 100,000, - so a woman who is proposed by a man is given a dowry of 30 coconut trees or IDR 3,000,000 as a wedding dowry. Whereas a man who wants to propose to a woman from the descendants of the king/*mokole* who is a widow, the dowry is set at 20 coconut trees, if the rupiah for every 1 coconut tree is equal to IDR 100,000, - so a widow woman who is proposed by a man men are given a dowry of 20 coconut trees or the equivalent of Rp. 2,000,000 which is accepted as a dowry. This is as stated by one of the informants Abdul Salam (80 years) as a traditional leader in Waworope Village, Wawoni Utara Sub-District said as follows.

"A boy who wants to propose to a girl who has been widowed for the second time from the *Mokole* group, the dowry given is 30 coconut trees, if the rupiah for each 1 coconut tree is equal to IDR 100,000, - the marriage dowry is the same as the wedding dowry first with the aim of upholding the dignity and worth of a woman among the Wawonii community in Waworope Village" (Interview result on 20 May 2022, translated by the researchers).

The above data explains that marriage to a Wawonii woman who has become a widow for the second time from the *mokole* group, the determination of the dowry has been regulated in customary law in Wawonii. The dowry that is given or determined is 30 coconut trees, if it is IDR 100,000 for every 1 coconut tree, so a man gives a dowry of 30 coconut trees or IDR her first marriage with the aim of upholding the dignity and worth of a woman among Wawonii community in Waworope Village. After determining the dowry, then determine the amount of money that will be used in the wedding ceremony. The series of processes for implementing and calculating wedding costs as quoted from the statement of the informant Jamaluddin (64 years) in Waworope Village, Wawoni Utara Sub-District said as follows.

"In determining the cost of marriage according to the education level attached to the woman who will be proposed to, if you have a bachelor's degree, usually men will agree on a figure of IDR 50,000,000, - and this figure is the highest in Wawonii, especially in Waworope Village in meanwhile, women who have only graduated from high school have a maximum education of IDR 25,000,000. (Interview result on 20 May 2022, translated by the researchers).

This is according to customary rules in Waworope Village, Wawoni Utara Sub-District, that in determining the cost of a wedding to be carried out, deliberation takes place between the man and the woman. All wedding expenses are prepared by the man who is usually called *Wumawaomiangkinano api* (bringing wedding equipment) including the responsibility of the man to all the invited guests of the bride. The cost of the wedding is adjusted according to the education level attached to the woman who will be proposed to. If you have a bachelor's degree, men usually agree on a figure of IDR 50,000,000, - and this figure is the highest in Wawonii, especially in Waworope Village in marriage. Meanwhile, women who have only graduated from high school have a maximum education of IDR 25,000,000. This was also confirmed by the following statement from informant Jamaluddin (64 years) in Waworope Village, North Wawoni District.

"If the *Melamasi* is carried out before the wedding ceremony takes place, in *Melamasi* it is carried out by the representatives of the groom and the representatives of the bride waiting at the residence. *Melamasi* process contains of *kolungku/salopa*, *Rane-Rane Mpa'a* (2 pieces of sarong), 2 pieces of *Kaci* cloth, at least 1 gram of gold (in the form of a ring), dowry (30 Coconut Trees for girls or descendants of kings/*mokole*, as well as the community usually 20 coconut trees). *Melamasi* is a very sacred process for Wawonii Community, especially in Waworope Village, *Melamasi* is the determinant of whether the marriage will continue or be terminated. So, the conditions must indeed be met" (Interview result on 20 May 2022, translated by the researchers).

The data mentioned above shows that the habits or traditions of Wawonii people still maintain *melamasi* customs which contain the values of unity, togetherness, harmony, obedience and adherence to social norms which can reflect the unification of two complementary cultures, from the groom's family and for the bride's family who have hope to become a happy family. Besides, *melamasi* is a determinant of whether the marriage continues or is terminated.

4. *Kutika* (Determining the auspicious day for the marriage contract)

After receiving the proposal and giving the wedding dowry as well as the costs of the wedding then determine the time of the wedding with consideration of auspicious days according to traditional leaders and village priests. Bronoslaw Malinowski (in Mujianto, 2010, p.1 to 2) says that culture as culture determinism sees that everything in society is determined by the culture that is owned by the people themselves, containing all understanding, values, norms, knowledge and all social structures, religious, which characterizes a society. It means the culture of the community in determining the wedding day which is considered good for carrying

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

out the marriage process. According to Wawonii people, determining an auspicious day is considered important, as said by the informant H. Muh. Hajar (64 years) in Waworope Village, Wawoni Utara Sub-District as follows.

"If the determination of an auspicious day is based on an auspicious day based on the age of the moon, for example the age of the 8th month to 10th night, or the 15th to 16th night, these times are believed to be the time that can be used to determine the time of marriage regarding the time of marriage, wedding day and month. If both parties agree on determining the time of the wedding, it will be decided immediately and a wedding procession will be prepared" (Interview result on 20 May 2022, translated by the researchers).

Community knowledge in the marriage process is also determined by the calculation of auspicious days. According to them this is based on ancestral traditions by calculating the age of the month, for example the age of the 8th month to 10th night, or the 15th to 16th night, these times are believed to be the time that can be used to determine the time of marriage, choosing the day and the month in marriage is very dependent on the continuity of the two bride and groom who want to build a household ark. If both parties agree in determining the time of the wedding, it is immediately decided and a wedding procession is prepared. This is as stated by one of the informants, Muhammad Ali (49 years) in Waworope Village, Wawoni Utara Sub-District, who said the following.

"At my wedding, the determination of an auspicious day is based on an auspicious day based on the age of the month, for example the age of the 8th month of the night, this time is believed to be the time that can be used to determine the time of marriage regarding the time of the wedding, the day and month of the wedding. If both parties agree on determining the time of the wedding, Alhamdulillah, the wedding process will run smoothly until it's finished" (Interview result on 20 May 2022, translated by the researchers).

Community knowledge associated with the calculation of the day is considered to be part of the local community's beliefs and has become a tradition from generation to generation. They ensure that the determination of a good day is based on an auspicious day based on the age of the month, for example the age of the 8th month of the night, this time is believed to be the time that can be used to determine the time of marriage regarding the time of the wedding, the day and month of the wedding. If both parties agree in determining the time of the wedding, it is based on the calculation of good days from both parties between the representatives of the male and female parties.

In the next stage, there is a gathering between the groom's family and the bride's family gathering or *meriso-riso* at the residence of the woman, *Meriso-Riso* aims to unite the two families to get to know each other and share tasks. *Meriso-Riso* is held 1 week before the wedding ceremony. A habit that is also found in women although on a more limited scale. The gathering of the groom's family and the bride's family as well as to tell the family kinship. This is based on information from Abdul Salam (80 years) in Waworope Village, Wawoni Utara Sub-District as follows:

"In Wawonii, especially in Waworope Village, Wawoni Utara Sub-District, *Meriso-Riso* is always held before the wedding takes place, where the activities of gathering between the groom's family and the bride's family gather or *Meriso-Riso* at the woman's residence, *Meriso-Riso* aims to unite the two families to get to know each other and strengthen the friendship of the two families, especially the division of tasks and those who are responsible for the wedding reception taking place. *Meriso-Riso* activities are carried out 1 week before the wedding ceremony is held. In *Meriso-Riso* marriage and kinship between grandfather as husband and grandmother's kinship as wife and between wife and husband's kinship, *Meriso-Riso* also discusses the place of residence after marriage; taxonomy and provide marriage advice to prospective husbands and prospective wives of both parties. *Meriso-Riso* is also open to the two families about the shortcomings of both the bride and groom, a habit that is also found in women, although on a more limited scale" In Wawonii, especially in Waworope Village, Wawoni Utara Sub-District, *Meriso-Riso* is always held before the wedding takes place, where the activities of gathering between the groom's family and the bride's family gather or *Meriso-Riso* at the woman's residence, *Meriso-Riso* aims to unite the two families to get to know each other and strengthen the friendship of the two families, especially the division of tasks and those who are responsible for the wedding reception taking place. *Meriso-Riso* activities are carried out 1 week before the wedding ceremony is held. In *Meriso-Riso* marriage and kinship between grandfather as husband and grandmother's kinship as wife and between wife and husband's kinship, *Meriso-Riso* also discusses the place of residence after marriage; taxonomy, and provide marriage advice to prospective husbands and prospective wives of both parties. *Meriso-Riso* is also open to the two families about the shortcomings of both the bride and groom, a habit that is also found in women, although on a more limited scale (interview on 27 July 2022, translated by the researchers).

From the data above, it can be analyzed that the people in Wawonii, especially in Waworope Village, Wawoni Utara Sub-District, always carry out *Meriso-Riso* before the wedding takes place. *Meriso-riso* is a gathering activity between the groom's and bride's families at the woman's residence which aims to unite the two families so that they get to know each other and strengthen the friendship of the two families and carry out the division of tasks and those who are responsible at the wedding reception later and to discuss the lack of funds from both parties. Apart from that, the *Meriso-Riso* activities also discussed everything related to food ingredients, wedding equipment and wedding customs. As said by one of the informants Muhammad Ali (49 years) in Waworope Village, Wawoni Utara Sub-District said that:

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

“Before 1 week of the wedding day, *Meriso-Riso* has determined all the needs needed in holding a wedding reception, which relates to all the needs for cooking equipment, tent equipment or wedding venues. *Meriso-Riso*, both parties have agreed that food ingredients will be made based on customary provisions and must have been collected and worked on during the week of the wedding preparation process. (Interview result on 28 July 2022, translated by the researchers)”.

The quotation above shows that in Waworope Village, Wawonii Utara Sub-District according to customary rules that before 1 week of the wedding day, in *Meriso-Riso* all the needs needed to organize a wedding reception have been determined, which relate to all needs for cooking equipment, tent equipment or wedding venue. Apart from that, in *Meriso-Riso* the family has prepared a cook and based on customary provisions the tasks must be divided between men and women as said by the informant Abdul Salam (80 years) that:

"In every wedding in Waworope Village, Wawonii Utara Sub-District, every time there is a wedding, the tasks are always divided into men who work to cook rice, cook water, wash dishes. A team has been formed to work from the male and female families. . . Meanwhile, the women's team was responsible for cooking the side dishes. This habit has been going on from the past until now” (interview result on 27 July 2022, translated by the researchers)”.

The information above shows that in every marriage in Waworope Village, Wawonii Utara Sub-District, every time there is a wedding, the tasks are always divided into men who work to cook rice, cook water, wash dishes, which has been formed by a team that works from the men's family. -men and women's families. Meanwhile, the women's team was responsible for cooking the side dishes. This custom is still maintained today.

5. *Mompakawi* (Conducting marriage contract)

The marriage contract is the core process of a marriage, both religiously valid and customary. The marriage contract of Wawonii people in Waworope Village, Wawonii Utara Sub-District is from two people who love each other in a sacred agreement known as the marriage contract. In Wawonii, as the original community, the marriage contract is to tie an agreement between the groom and the bride's guardian, provided that it is witnessed by two witnesses from the bride and groom. It can be seen based on the statement of H. Muhammad Hajar (64 years) as an informant in Waworope Village, Wawonii Utara Sub-District, who said the following.

"The prospective groom and the guardian of the marriage guardian or those representing the bride are confronted with the candidate, namely the groom after that, two witnesses are present on the right or left side of the guardian. After the guardian, the groom, the *qori* or the person who recites the verses of the Koran, the *khatib* and the person praying are present, it is continued with the reading of the verses of the holy Koran, after reading the verses of the Koran, it is continued with a marriage sermon which is usually read by the priest or priest. specially commissioned by the bride. Usually, the marriage sermon contains messages so that the husband and wife can later live in harmony and keep their household intact” (Interview on 26 May 2022, translated by the researchers).

The data mentioned above is very clear that for the prospective groom and the guardian of the marriage the guardian representing the bride is faced with the candidate, namely the groom after that, two witnesses are present on the right or left side of the guardian. After the guardian, the groom, the *qori* or the person who reads the verses of the Koran, the preacher and the person praying are present, it is continued with the recitation of the holy verses of the Koran, after reciting the verses of the Quran, it is continued with the marriage sermon which is usually read by the priest specially commissioned by the bride. Usually, the marriage sermon contains messages so that the husband and wife can later live in harmony and keep their household intact. This was also reinforced based on information from informant H. Muhammad Hajar (64 years) in Waworope Village, Wawonii Utara Sub-District as follows.

"The people of Wawonii in Waworope Village, before the implementation of the consent granted, the wedding officiant will ask a number of questions to the groom, such as asking about the status of his relationship, the amount and form of the dowry handed over to the bride, then the marriage contract is carried out in a state of reverence, the *Kabul* consent begins to be voiced by Mr. The bride's womb with the groom loudly and firmly." (Interview on May 25, 2022, translated by the researchers).

The information above is very clear that what shows whether the marriage is valid or not is based on the existence of the *qobul* consent before the implementation of the *qobul* consent. The principal asks the groom regarding the status of the relationship that the bride and groom will undergo to become a family, the amount and form of dowry handed over to the bride. If all the marriage requirements asked by the prince are in accordance, then the marriage ceremony is carried out in a solemn condition, the *Kabul* Consent begins to be voiced by the biological father of the bride and the groom loudly and firmly. As information from H. Zakaria, S.Pd., M.Pd (60 years) in Waworope Village, Wawonii Utara Sub-District said the following.

"The prince will say "I will marry you and I will marry you (Sayid Kandias bin Sarifudin) to a woman named (Erni Wati Binti Muhammad Jamaluddin) with a dowry of 30 coconut trees paid in cash" if the groom is willing to answer "I accept the marriage and marry him a woman named (Erni Wati Binti Muhammad Jamaluddin) with a dowry in the form of 30 coconut trees paid in cash "if the witnesses say it is legal then the two grooms and the bride have legally become husband and wife to form a family that is *sakinah*, *mawadah* and *warohma*. Followed by reading the prayer of congratulations and signing the marriage book” (interview with Muhammad Ali, 27 July 2022, translated by the researchers).

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

The data shows that those who serve as a wedding officiant can be carried out by the biological father of the parents of the bride, a cousin of the biological father's sister. However, if all of them are not willing or die they can be represented by the prince who has been given the mandate after the person in charge of marrying says "I will marry you and I will marry you brother (Sayid Kandias bin Sarifudin) to a woman named (Erni Wati Binti Muhammad Jamaluddin) with a dowry in the form of 30 coconut trees paid in cash" if the groom is willing to answer "I accept the marriage and marry a woman named (Erni Wati Binti Muhammad Jamaluddin) with a dowry in the form of 30 coconut trees paid in cash" if the witnesses who witnessed the ceremony said "legal" then the two bridegrooms and brides have legally become husband and wife to form a family that is *sakinah*, *mawadah* and *warohma*. Followed by reciting congratulations and signing the marriage book.

The marriage contract has been carried out, then the bridegroom and bride serve as a thanksgiving with invited guests who will arrive based on a predetermined time. The groom and the bride are directed to the chair/wedding tent/podium/or the bride's residence based on the agreed place to receive invited guests. Based on information from the informant Jamaluddin (64 years) said the following.

"If the reception of guests at a wedding is customary in Wawonii, Waworope Village, that the groom and the bride are a thanksgiving for a valid marriage, then the families of both families will invite invited guests to come in to congratulate the two husbands and wives who have previously invited by customary lawmakers or *puutobu*, invited guests who will arrive based on a predetermined time. The groom and the bride are directed to the chair/wedding tent/podium/or the bride's residence based on the agreed place to receive invited guests (Interview on 27 June 2022, translated by the researchers).

The information above shows that in the wedding process, welcoming guests is a tradition that exists in the community, especially in Waworope Village, Wawonii Utara Sub-District. The built trust in welcoming guests is a happy activity on the happy day of the bride and groom. The bridegroom and the bride as a form of gratitude for a valid marriage, the families of the two brides invite guests to enter to congratulate and enjoy the banquet that has been prepared. The invited guests who attended were customary invitations that had been distributed. The groom and the bride are ready to receive invited guests. This, based on a statement from the informant Muhammad Ali (49 years) in Waworope Village, Wawonii Utara Sub-District, said the following.

"For invited guests, usually the families of the bride and groom have determined who will welcome the invited guests. Those appointed to welcome guests consist of 6 men and 6 women from the bride's family, who greet every invited guest who comes to my wedding" (interview on 27 June 2022, translated by the researchers)".

The process of welcoming invited guests is that the bride's family determines who will welcome the invited guests by the families of the bride and groom. Those assigned to welcome guests consist of 6 men and 6 women from the bride's family, who greet every invited guest who comes to the wedding in Waworope Village in Wawonii Community. Furthermore, it is supported by the results of observations of researchers on August 7, 2022, showing that after the marriage ceremony was completed, invited guests arrived from all over the village to congratulate the two bride and groom, in giving greetings everyone came with gifts in the form of cash and rice given to the bride's family.

After completing all the implementation of the wedding ceremony, then a sign of happiness from the organizers who held the wedding ceremony. The happiness that emerged gave a response to fellow wedding organizers in Waworope Village, Wawonii Utara Sub-District. The final stage of the wedding process is the tradition of watering each other from the bride's family committee to the groom's family. The one who starts the watering process is the male cook who is in charge of cooking the rice, boiling the water, washing the dishes, and the watering is from the female cook who is in charge of cooking the side dishes. This habit has continued from the past until now. The tradition of watering after a wedding is a cultural result of Wawonii people in Waworope Village, Wawonii Utara Sub-District that every village/regional custom as a pattern, sign/symbol can be seen in everyday social life whether in terms of art, clothing, food, celebration parties, kingdom, life pattern skills in character/character and nature tourism (Salim, 2016, p.245). With regard to food and celebrations, as stated by the informant Abdul Salam (80 years) as follows. "If the event is flushed among the committee members after all the wedding ceremonies are finished, the committee is very happy that the wedding ceremony that they held was successful and successful. Usually, the tradition of watering each other starts from the bride's family committee to the groom's family. Especially the male cook who cooks the rice, boils the water, washes the dishes, and the female cook will flush back. In the flushing activity, no one should be offended or angry. So, indeed this tradition has been going on from the past until now" (Interview on 28 July 2022, translated by the researchers)

Based on the information from the informant above, that the Wawonii traditional wedding in Waworope Village, Wawonii Utara Sub-District has its own uniqueness which is almost different from weddings from other ethnic groups. then the organizers felt very happy that the wedding they carried out was successful and successful. Usually, the tradition of watering each other starts from the bride's family committee to the groom's family. Especially the male cooks who cook the rice, boil the water, wash the dishes, and the women's cooks will do the watering back. And more interestingly, in the flush event, no one should be offended or angry. This flush-watering event will end with a clean-up.

Wedding Custom Procedures of Wawonii People in Waworope Village, Wawonii Utara Sub-District of Konawe Islands Regency, The Province of Southeast Sulawesi, Indonesia

The final stage is *ponteoa* (carrying the bride and groom). *Pontao* is held the day after the main event of the wedding takes place. It was at this event that the bride and groom were given advice or advice related to norms or rules in the survival of the household, in "the local language it is called "*popooliwi*".

CONCLUSION

This research was conducted to describe and analyze the customary marriage procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province using ethnographic research methods and data analysis techniques used were emic and ethical analysis techniques. Based on the results and discussion in this study, it was found that "The Wedding Custom Procedures of Wawonii people in Waworope Village, Wawonii Utara Sub-District, Konawe Islands Regency, Southeast Sulawesi Province" consist of five stages, namely: (1) *Melamasi* (Tracking); which in local culture is interpreted as the initial process in a series of marriage customs for Wawonii people. Sending a traditional elder or his closest family who is considered to be able to save the intentions of the male family to the female family; (2) *Mompepanga* (Proposal); that is carried out after the first stage or the *melamasi* process is complete. At this stage the men and women sit together with the customary chief to determine the amount of the dowry/dowry, the need for the reception, and the time for the marriage to be held; (3) *Tinasuka* (Determination of dowry); where at this stage, the dowry is a gift given by the groom to the bride as a form of appreciation for the woman who will be his wife. (4) *Kutika* (Determination of an auspicious day for marriage contract, which is carried out after receiving the application and giving the wedding dowry and wedding costs. Next, determine the time of the wedding with consideration of good days according to traditional leaders and local village priests; and (5) *Mompakawi* (Conducting marriage contract; namely as the core process of a marriage, both legally valid religiously and legally. At this stage, the two people who love each other enter into a sacred agreement known as the marriage contract. For Wawonii people as indigenous people, a marriage contract/*akad nikah* is a binding agreement between the groom and the bride's guardian, provided that it is witnessed by two witnesses from the bride and groom.

REFERENCES

- 1) Baka Wa Kuasa, Usman Rianse, Zulfikar, 2018. *Revitalisasi Kearifan Lokal Menuju Agrowisata Berkelanjutan Berbasis Tradisi di Pulau Muna*. Kendari: Universitas Halu Oleo.
- 2) Brown, Radcliffe, 1955. *Structure and Function in Primitive Society*. Clencoe, III, Free Press.
- 3) Daulay, Zainul, 2011. *Pengetahuan Tradisional: Konsep, Dasar Hukum, dan Praktiknya*, Jakarta: PT Rajagrafindo Persada.
- 4) Gumilar, Sulasman, 2013. *Teori-Teori Kebudayaan dari Teori Hingga Aplikasi*, Bandung: CV Pustaka Setia.
- 5) Koenjaraningrat, 2009. *Masyarakat dan Kebudayaan di Indonesia*. Jakarta: Djambatan.
- 6) Mujianto, Yan, Zaim Emubarok, dan Sunahrowi. 2010. *Pengantar Ilmu Budaya*. Yogyakarta: Pelangi Publishing.
- 7) Salim, H. Munir, 2016, Adat Sebagai Budaya Kearifan Lokal Untuk Memperkuat Adat Eksistensi Kedepan, Al-Daulah: Fakultas Syariah dan Hukum UIN Alaudin Makasar. Vol.5 No. 1 Desember.
- 8) Spradley, 1997. *Metode Etnografi*. Yogyakarta: Tiara Wacana.



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.