

The Process and Maintenance of *Eheanoani* Tradition on Waaleale Community in Muna Regency, Southeast Sulawesi Province, Indonesia



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ABSTRACT: This study aimed to: (1) describe the process of implementing *eheano ani* tradition in Waaleale community, and (2) describe and analyze efforts to maintain *eheano ani* tradition in Waaleale community. The type of this research is qualitative descriptive research. Data collection was carried out using observation techniques, in-depth interviews, and documentation. Data analysis was carried out through three stages, namely data reduction, data display, and concluding. The results of this study showed that: (1) The process of implementing *eheano ani* tradition, which starts from the preparation stage, the implementation stage of *eheano ani* tradition, namely (a) drum beating, (b) consensus or consultation, (c) serving *kameko* (traditional alcoholic drink) and drinking water (d) the laying of the campaign (e) the attractions of *eheano ani* and the closing stage, (2) The efforts to maintain *eheano ani* tradition, namely internal and external maintenance.

KEYWORDS: Process, *eheano ani* tradition, maintenance

INTRODUCTION

Indonesia is an archipelagic country that has a variety of tribes, different cultures, and traditions, so this is a characteristic of the ethnic groups in Indonesia. Ibrahim Chalid (2021) states that each tribe has traditions that have been passed down from generation to generation from their ancestors and have different implementation processes, namely in terms of stages, rules, and other processes carried out. Each region has local wisdom and/or customs in the process of carrying out different traditions. As is the case with the people of Maluku, which has become a habit from generation to generation by displaying the tradition of *cakalele* attractions when welcoming guests or other important traditional events by having all male dancers equipped with the tools used, namely shields, swords and shields with the process of carrying out *cakalele* dance. performed by 5-30 male dancers (Kompas.com/skala 4 February 2022). In addition to Maluku people, there is also *kasebu* tradition that exists in Wasilomata community located in Mawasangka Sub-District, where the process of implementing this tradition is carried out at the end of the year, precisely in August or after celebrating *Idul adha* with the aim as a form of gratitude for the transition from year to year because have experienced a new situation and everything that is felt is new, while the stage of the implementation process begins with *gendan* games, dances, physical fights, village martial arts which are carried out in the form of groups and the linda dance typical of Wasilomata Village (Novita, 2018).

Muna people are not inferior to other regions who have many traditions or customs that have been passed down from generation to generation. But Muna people have a lot of local wisdom, one of which is *bhoangkatau* tradition (harvest feast) found in Lombe people in Muna Regency, this tradition is carried out during the young corn season which is a form of appreciation and respect for the former warriors as the laying the first stone in the Citadel. Bombanawulu and expressions of gratitude for the abundance of crops produced. This tradition has an implementation process going through several stages consisting of the implementation stage namely the raising of black and white flags, kafowanuno sumanga (notification) of deceased spirits, beating of gongs at night, and preparations and preparations until the end of the implementation of the *bhoangka tau* tradition (Ariani, 2020).

Each region has different traditions and has a process of carrying out different traditions and has different goals for each particular region. As is the case with *eheano ani* tradition found in Waaleale community in Muna Regency, the implementation process is different from *cakalele* attraction tradition in Maluku community, *kasebu* tradition in Wasilomata community and *bhoangkatau* tradition in Lombe community. The process of carrying out *eheano ani* tradition has several *stages*, starting from the

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preparatory *stage* which consists of the deliberation *stage*, the implementation *stage*, beating drums, consulting, serving *kameko* (traditional alcoholic drink) and drinking water, laying out campaigns, carrying out *eheano ani* attractions and ending with the closing *stage*, namely reciting a prayer together.

Along with the development of the times and the challenges that are happening at this time, it is necessary to maintain local cultures while not leaving the characteristics of their original culture. Cultural preservation is an illustration of tenacity and toughness in facing and overcoming all challenges, obstacles, and threats, both directly and indirectly, coming from outside and coming from within which can endanger the integrity, identity, and continuity of the culture. Cultural preservation needs to be made a priority to maintain its original culture and local wisdom which has been made a habit by the local community and can carry the character of its adherents. Learning local culture must be instilled from an early age among the community, especially the younger generation, in the form of cultivating understanding and being directly involved in cultural performances to increase the knowledge of the younger generation. Through learning the nation's culture and how to adapt to local culture during the times, namely the era of globalization (Sedyawati: 2006, p.28).

Every local culture or tradition should be maintained so that it does not become extinct and its existence is maintained so that the younger generation still understands the local culture. As is the case with *eheano ani* tradition which is still very strong in Waale-ale community so it needs to be maintained and preserved, while the maintenance is carried out internally, namely inheritance that occurs in the family by selecting one of the family members and external inheritance, namely inheritance openly with government assistance local people to hold *eheano ani* attractions.

RESEARCH METHOD

This research is qualitative research with a cultural studies approach. According to Sukmadinata (2005, p. 60), qualitative research is a type of research that aims to describe and analyze phenomena, events, social activities, attitudes beliefs, views, and thoughts of people both individually and in groups. This research was conducted in Waaleale Village, Muna Regency, Southeast Sulawesi Province. The choice of this location was based on the consideration that *eheano ani* tradition in Waaleale community is still very strong and continues to be carried out every year. Sources of data in this study consisted of primary data obtained by making observations first and supported by the results of in-depth interviews with informants and supported by documentation about *eheano ani* tradition. The secondary data is data obtained from libraries, journals, theses, the internet, and other sources related to *eheano ani* tradition.

RESULTS AND DISCUSSION

The implementation process of *eheano ani* tradition

Eheano ani tradition is a routine habit that is carried out every year by the Waaleale people. This tradition is still carried out today and is carried out from generation to generation and the implementation process is always attended by the local government and the Waaleale community. The purpose of carrying out *eheano ani* tradition by Waaleale community is as a form of gratitude to Allah SWT, asking for protection from distress both from within the village and from outside, asking for the village's sustenance to be smooth, and begging for the welfare of the community. The steps of the process of implementing *eheano ani* tradition are:

a. Preparation stage of *eheano ani* tradition

The preparatory stage in carrying out *eheano ani* tradition is by holding a deliberation which is carried out 3 days or 2 days before carrying out *eheano ani* tradition to be precise on Eid al-Fitr, before holding a deliberation for *saha-sahano liwu* or commonly known as traditional leaders for Waaleale community usually the traditional leader entrusts a trusted person called *mesandano* to invite all elements of the traditional village leaders of Waaleale, *kolakino liwu* or village head, *moji*, and Islamic priests. The results of La Imu's interview (22 October 2022) stated that:

"Usually before carrying out the tradition there is always a deliberation to discuss the implementation of *eheano ani* tradition and the completeness of the members of *sahano liwu* because it is very important then usually there is someone negligent, for example, he is outside or is overseas and is sick, so it must be discussed in the seat discussion ", translated by the researchers.

Based on the results of the interviews above, showed that Waaleale people have a belief that is always carried out every year, namely *eheano ani* tradition, this tradition according to them is a form of gratitude to Allah SWT for the smooth running of their sustenance, avoiding distress both from within the village and from outside as well as as a form of social welfare.

b. The implementation stage of *eheano ani* tradition

The stages of the process of implementing *eheano ani* tradition are:

a. Beating drum (*do-poganda*)

The beating of the drum or *do-poganda* is the initial activity of carrying out *eheano ani* tradition. The main performers of the drum beaters are the *anangkolaki*, who are directly chosen by traditional leaders on the condition that they have *anangkolaki lineage*, the

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criteria for becoming a drum player is that they can be adults who are not married or have parents who are important to have expertise in the field of beating drums. Interview results from La Raba (23 October 2022) said that:

"In *eheano ani* tradition, the sign that the event is about to start is marked by the playing of drums, and drum beaters may not be beaten by just anyone, but must be those who have *anangkolaki* ancestry and have expertise in beating drums", translated by the researchers.

The results of the interview above explained that the beating of the drum during the implementation of *eheano ani* tradition must be carried out by people who are experts and who are capable of playing the drum. In this case, of course, it is not done by just anyone but must have *anangkolaki* lineage which is always entrusted to beat the drum during *eheano ani* tradition.

b. Conducting a meeting or briefing.

Meeting or briefing in the process of carrying out *eheano ani* tradition is a process of talking between traditional leaders, Waaleale village government, and special invitees that take place at *godje-godje* on the day of Eid al-Fitr before starting to enter the *eheano ani* attraction. The discussion is led directly by the customary leader of *Waaleale* community to reassure the readiness of *sahasaha* who have been given the task of carrying out *eheano ani* tradition. This is in accordance with the question of Bapak La Panggiwu (55 years old) who said:

"The consultation continued the discussion to determine the duties of each member of the traditional leaders in carrying out *eheano ani* tradition and to obtain permission from each member of the traditional leaders who were tasked with carrying out the task during the implementation of *eheano ani* tradition, but from that, they already knew the duties of each of them, but they must be invited first, then they can carry out their duties, and for example, those on duty have started to get sick and are more or less unable to carry out their duties during the implementation of the *eheano ani* tradition, then they can be replaced with other members and it was decided during the consultation" (interview 24 October 2022, translated by the researchers).

Under the informant's statement, it was explained that the discussion was held in *godje-godje* just before the implementation of the *eheano ani* tradition, namely to find a common agreement in deciding the actors of the *eheano ani* attraction and at the same time to give full permission to the traditional leaders to carry out their duties in carrying out *eheano ani* attraction.

c. The Serving of *kameko* and drinking water

After the deliberation stage was completed and all decisions had been agreed upon with the traditional leaders, it was marked by the presence of *kafongorano kameko* and drinking water in front of the traditional leaders and the government. *Kameko* is important for Waaleale people because it has become a habit or has become a tradition passed down from generation to generation. This is under Mr. La Inu's statement:

"This *kameko* is very important for Waaleale people, especially in every activity there must always be a *kameko*, because under the custom here that any activity always begins with *kafongkorano kameko*, but if there are people who don't drink *kameko* they are always replaced with plain water, while this *kameko* is only fortunate for those who drink only. (interview 24 October 2022, translated by the researchers).

Under the informant's statement above, it was explained that *kameko* for Waaleale people is very important in every activity, especially in carrying out *eheano ani* tradition, there must be *kameko*. So that the *Waaleale* people in carrying out *eheano ani* tradition always use *kameko* and drinking water.

d. Laying *kampanaha*

According to the belief of Waaleale people, the laying of *kampanaha* is a very sacred event because in it there is a prayer to ask Allah SWT. The performer of the laying of *kampanaha* is led by one of the traditional leaders who has been assigned from year to year, namely who serves as the number *bhau* and is accompanied by 4 companions with the aim that as witnesses pray to Allah SWT. This is under the statement of Bapak La Raba (51 years old) who said:

"In laying down *kampanaha* during the implementation of *eheano ani* tradition, it has always been led by the *bhau* number from ancient times until now it has never been replaced, while the contents of this *kampanaha* are betel leaves, 4 pieces of areca nut seeds, lime, *katangi kowala* and the leaves *lapi tree*" (interview 24 October 2022, translated by the researchers).

Based on the results of the interview above, it was explained that the placement of *kampanaha* was a hereditary custom from the ancestors of Waaleale people until now is still being maintained and continues to be carried out, the contents of *kampanaha* are placed in the middle of the field at the time before starting the implementation of *eheano ani* attraction as for the contents of the *kampanaha*, namely 4 pieces of areca nut, 4 stems of *katangi kowala*, 4 leaves betel, and 2 leaves of *lapi tree*.

e. *Eheano ani* attractions

Eheano ani attraction is a silat dexterity attraction in Waaleale community which is held every year one day before the opening of the fasting and on Eid after the Eid prayer. This attraction has become a habit or tradition of Waaleale people originating from their ancestors and passed down from generation to generation. The performers of *eheano ani* attraction consist of two men who are part of the Saha members or traditional leaders of the *Waaleale* village, wearing special clothing in the form of wearing *kampurui* or a

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Waaleale head covering. The perpetrators of *eheano ani* attraction cannot be done by just anyone, even if they are members of traditional leaders in the *Waaleale* community, while those who become actors of *eheano ani* attraction must go through a cadre process in a long time and it could be that the perpetrators of *eheano ani* must be declared to have graduated. , as for the actors of *eheano ani* attraction, while they are still strong and still capable, they cannot be replaced by other people. under the statement of Bapak Alosius Lapoasa (59 years old) who is also a traditional leader said that:

"*Eheano ani* attraction is exhibited by two men who are members of traditional leaders and it has been determined from year to year, it cannot be replaced by other people while they are still capable and still strong, because to become actors of *eheano ani* attraction, they must have gone through a cadre process for years, using the attributes of machetes, spears, and shields" (interview 23 October 2023)

Under the results of the interview above, the researchers concluded that those who performed *eheano ani* attractions were only carried out by traditional leaders who were experts in performing *eheano ani* attractions and had gone through the cadre process for quite a long time. To become an actor in this attraction, it must be under the agreement of all traditional leaders of *Waaleale* community. This attraction uses the attributes of machetes, spears, and shields to illustrate the existence of attacking each other in war but with the presence of shields to act as intermediaries between wars or disputes that exist in the *Waaleale* community.

c. Closing stage

The final stage in carrying out *eheano ani* tradition is the reading of a prayer led directly by the *modji* or Islamic priest. According to the belief of *Waaleale* people, this reading is a form of gratitude to God for the smooth implementation of *eheano ani* tradition from the beginning to the end of the event.

Efforts to maintain *eheano ani* tradition

Until now, *Waaleale* people are still very strong with the implementation of *eheano ani* tradition so *saha-saha* or traditional leaders play an important role in the survival of *eheano ani* tradition, *eheano ani* tradition has been carried out for a long time and even today it is still being carried out every year. In the inheritance of *eheano ani* tradition, it is divided into two, namely:

a. Internal maintenance

The maintenance and preservation of *eheano ani* tradition is an activity that is carried out continuously by *Waaleale* people from generation to generation to realize a common goal, namely that *eheano ani* tradition does not become extinct and is still understood by younger generations. Widjaja (1986) defines preservation as an activity or activity that is carried out continuously, directed, integrated to realize certain goals that reflect the existence of something that remains servant, dynamic, flexible, and selective (Widjaja in Ranjabar, 2006: 56).

Internally, in *eheano ani* tradition, inheritance occurs within the family by selecting family members who are descendants of traditional leaders in the *Waaleale* community, and this election does not mean that all family members may become *Saha* or traditional leaders, but there must be considerations from other traditional leaders, including having good manners, being polite and being trustworthy. This is under the statement of Bapak La Panggiwu (55) a traditional practitioner who said:

"To become an actor of *eheano ani* tradition, that is, you have to descend from members of traditional leaders in *Waaleale* community, by way of inheritance, namely teaching and providing understandings regarding the responsibilities of traditional leaders to family members who must be chosen to become the next traditional leaders"

From this statement, it was explained that to become a *saha* or traditional leader in *Waaleale* community, they must go through the selection of other traditional leaders and must go through the cadre-cadre stages so that they can be recognized in society.

b. External Defense

Current technological developments have brought the younger generation to leave regional cultures so that the younger generation begins to forget and no longer know their own culture. This has resulted in the existence of local culture being threatened with extinction (Hildigardis 2019, p. 172). It is the same with the *eheanoa ani* tradition in the *Waaleale* community for the younger generation who have begun to lack understanding of the process of *eheano ani* tradition so there is a need for external maintenance and preservation. The inheritance of *eheano ani* tradition is carried out externally and openly in *Waaleale* community and is carried out directly by the local government so that it can assist the process of inheriting *eheano ani* tradition to younger generations in the *Waaleale* community. Under the results of the interview Bapak Anwar Laparinta (71 years old) said that:

"To help the process of inheriting *eheano ani* tradition externally, this can be done through a coaching process through education in schools by including it in the school curriculum, so that teachers and students can practice *eheano ani* tradition in traditional houses, and at school, it is only to implement it so that can explain the meaning practiced in *Waaleale* traditional house", translated by the researchers.

Based on the results of the interview, it was explained that the current younger generation lacks understanding of the meaning of *eheano ani* tradition itself, causing concern and concern over the preservation of *eheano ani* tradition in the future, but

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to overcome this it is necessary to teach in schools so that the younger generation of Waaleale people from an early age, understandings were instilled on the importance of tradition in understanding the meaning of *eheano ani*. The maintenance of the traditional culture that A.W. Widjaja (1986) defines preservation as an activity that is carried out continuously, directed, and integrated to realize certain goals that reflect the existence of something permanent and eternal, dynamic, flexible, and selective. To be used as a source of learning Efforts to maintain local culture can be done by handling cultural values by integrating local culture through learning at school (Vera Kristina, 2017, p. 144 to 153).

CONCLUSION

Based on the results of this research analysis, the writer can conclude that:

1. The process of carrying out *eheano ani* tradition includes (1) the preparatory stage, namely the deliberation stage is carried out to get a joint conclusion, (2) the process of carrying out *eheano ani* tradition, namely beating the drums, discussing, serving *kameko* and drinking water, laying out campaigns and carrying out *eheano ani* attractions that are played by *Saha-sadhana liwu*, (3) the closing stage which ends with the reciting of a prayer together.
2. To maintenance *eheano ani* tradition in Waale village, there are two ways of inheritance, namely internal inheritance which is derived from within the family, and external inheritance which has government intervention.

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