



The Character Education Meaning on Rites before Wedding Party in Muna Ethnic of Southeast Sulawesi



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Abstract

The local culture is an important issue to be investigated since it gives much interesting process and great values. Before the wedding party, there are several rites that must be done by Muna ethnic. They are feenaghoo tingguno karete, kafeena, and karompua. Feenaghoo tingguno karete is a delegation of man's parents visits the woman's house to ask about the status of the woman. Kafeena is man's parents delegate their relatives to bring something to woman's house. Last, karompua is a meeting of both families to discuss the time and procedures of the marriage settlement. Data of this study collected through observation and interview and analyzed based on a descriptive qualitative approach. The result of this study shows that three rites have several character education meanings as follow: (1) careful; both man and woman evaluate each other before deciding to get marriage; (2) respectiveness; both families respect each other; (3) togetherness; both families help each other in holding a wedding party as one family and eating together; (4) social norm; man's family always gives something before visiting the woman's house and the woman's family also welcome the man's family attendance with various dish services, and (5) philosophy meaning; in those rites conveyed several Muna's philosophical principles.

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1. Introduction

Studies of ritual have become an interesting topic to be investigated. Even, it is done not only for someone from cultural studies but also linguistics, and it then brings the multi-disciplinary study of culture and language. However, further study to look for the practical significants of ritual is still less, particularly related to society and nation education. A new multi-disciplinary study of ritual and education both in and out of school should be done and developed soon. Spreading of ritual culture information is needed, but the integration of the ritual value and meaning to education is more important.

In addition, education meaning existed in ritual for each region constitutes education meaning for Indonesia since all rituals describe or reflect Indonesian's characteristics. Thus, rites before the wedding on Muna ethnic can not be

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separated from Indonesia national culture. In other words, the meaning of those rituals can enrich the national culture. In this case, the existence of rites before the wedding on Ethnic Muna in the globalization era is an interesting phenomenon to be investigated.

Related to the character education, the life in the globalization era ignores the good attitude like togetherness and respectiveness. The character really determines whether someone do good or bad actions. So, it can be a good or bad attitude depend on its environment. Basically, the character is learning result attitude obtained from interactions with parents, teachers, friends, and the environment. Direct learning may come from speech or discussion of character education, and also may come from an observation like what we watch on TV or in the daily activities.

Strengthening the character education today is really important to overcome moral crisis like excessive free sexual intercourse, violence, using drugs and alcohol drinking, pornography, and many crimes else. One of the ways to improve the character education meaning can exist through rituals held by society. Basically, it may be obtained from family life, education unit, and media as well as rituals or ceremonies. One of the rituals is rites before the wedding on Ethnic Muna. In general, the ritual realized by Muna ethnic accumulated in symbol forms with solid meanings such as meanings of togetherness, respectiveness, social norm, philosophy, and careful.

The character education comes from the family life for the first time. When husband-wife has good character, it can bring the good education to their children. As the result, their children have a good attitude such as kindly, discipline, polite, patient, helpful, love full, and respect one another. In contrast, when parents have a bad attitude, it may be imitated by their children. It brings the children often do bad or impolite attitude.

Based on the illustration, the character education meanings of rites before the wedding are very crucial to be investigated to have a good understanding the meanings existed in that ritual. This paper then presents the process of rites before the wedding on Ethnic Muna, and its meanings.

2. Research Methods

Theoretical Framework

In this subunit will be described concepts and theories of culture, ritual, and character education. The word of ritual comes from English, "rite" meaning religious ceremony (Culture and Education Ministry, 2009: 751). Winick (1958: 460). It lines to Winick (1958: 460) that ritual a set of religious activities or magic based on the tradition. It means that ritual is a part of society tradition.

Barker (2005: 58) states that ritual can present and reflect the ways how to live well (Barker, 2005: 58). Besides, those ritual ceremonies have several meanings (Thohir, 1991: 180). Related to meaning, Barker (2005: 50) mentions that the concept of culture refers to the collective meaning and not individual meaning focused on meanings in daily life, norms, and symbolic things. Several ritual ceremonies have principle explaining belief system and sometimes take several or religion rules. It thus, the rites before the wedding on Muna ethnic also has several meanings, particularly character education meanings.

The character relates to the value. Someone's character is formed by the experiences in daily life, what we see and what we hear mainly from the popular idol. The character can present or give a judgment about someone's attitude or behavior. Someone who performs the same personal quality with the society willingness or norm, it shows he or she has good character. To develop and improve someone's character is one of the goals of national education in Indonesia. It is an effective aspect of national education standard.

Further, Lickona (1991) states that character education is an effort to help someone in understanding, looking, and realizing ethic values like moral knowing, moral feeling, and moral behavior. It means that the character relates to moral knowing, moral feeling, and moral behavior. Based on three components, good character supported by knowledge of goodness, willingness to do, and do best. Besides, Suyanto (2009) defines character as the way to think and behave as individual characteristic to live and work together in terms of lives of family, society, and nation. It means that character is the specific characteristics of someone. It is like a machine that urges or encourage people to do something, behave, talk, and respond something.

Basically, there are many character education meanings, like religious, honesty, tolerance, discipline, creativity, independence, curiosity, nationality, appreciation, respectiveness, democracy, communicative, togetherness, philosophy, social norm, peace, care, and responsibility (Culture and Education Ministry, 2009: 9-10). However, the environmental factor in character education has an important role since the change of students' attitude as the result of character education is mainly determined by the environment factor. The character change through environment aspect can be done by giving a good example, good consistent rule, and encouragement. The good character involves

understanding, attention, and acting based on the ethics rule or norms. The holistic development of the character development relates to how to develop not only effective aspect but also cognitive and psychomotor aspects.

Method

The study of “the character education meaning at rites before the wedding on Muna ethnic in Southeast Sulawesi is conducted in a qualitative way. If it related to [Kirk and Miller’s view \(1986:9\)](#) that a study of certain tradition in social sciences depends on fundamentally.

The data of this study is qualitative type in terms of narration, elaboration, and other issues related to rites before the wedding on Muna ethnic. The data source of this study consists of the primary data source and secondary data source. Primary data were obtained from the results of performance/practice of the ritual on Muna ethnic, observations and the results of interviews with community leaders and parents of performers of rituals. Deeply interview aims at obtaining more information about the ritual performance process before the wedding on Muna ethnic. While, secondary data were obtained from books, manuscripts and other documents related to the rites before the wedding on Muna ethnic.

The data analyzed qualitative-descriptively and interpretatively. In the qualitative analysis, basically, the data is described in words or sentences. The data was analyzed based on descriptive and interactive qualitative by doing a reduction, presentation/describing and taking conclusion ([Miles and Habermas, 1992: 89](#)). According to [Wuisman \(2013: 32\)](#), data analysis basically is an interpretation of the meaning system that has been developed by the mentioned human group members in together and behave in their group.

3. Results and Analysis

This subunit divided into three parts, namely (1) the process of rites before the wedding on Muna Ethnic of Southeast Sulawesi, and (2) the character education meaning of the ritual process. Those analyses were described below.

3.1 The Ritual Process before Wedding

Before the wedding, Muna ethnic has several rites that must be done, namely feenaghoo tingguno karete, kafeena, and karompuha. Feenaghoo tingguno karete is a process that performed by man’s family before the proposal. In this process, a delegation of man’s parents visits the woman’s house to ask about the status of the woman. If the woman has been proposed by another man, the willingness to propose her is canceled. But, if the woman has not been proposed by another man, the willingness to propose her is continued. However, before doing a proposal, both man and woman family will appraise each other. It commonly, the woman family consider to the man’ job, religion, generation, and his attitude or behaviour. However, the man’s family also consider religion, generation, and his attitude or behaviour of a woman. It means that the woman’s job is not important.

Based on the illustration above, the most important men are job and religion. The man should have finance ripeness and emotional maturity. The man must be able to feed or give money to his wife for household expenses feed and act her well. Likewise, the wife should have a good attitude and religious, and keep or give service to her husband well.

After doing feenaghoo tingguno karete processes, the next process is kafeena. This process will be performed if the first process feenaghoo tingguno karete has been performed well, and in the process, they agree to do the next process, kafeena. In the kafeena, man’s parents delegate their relatives to visit the woman’s house and bring something or money for the woman’s family. The number of money is relative, depend on the class of both man and woman. In Muna ethnic, there are two classes, noble people, and usually people. Both classes have different custom money for the wedding. In this process, the woman’s family wait to receive the money and then give it to the woman.

After giving money, the man’s family go back to their house. The woman’s family commonly given the time, about 7 days to answer the man’s proposal. After that, at the determined time, the man’s family revisit the woman to check and ask about his proposal. In this process, the man’s family will receive a package from the woman. If the package has content, it means that the woman receives his proposal. But, if the package has not content, it means that the woman rejects his proposal.

In common, if the man’s proposal received, the woman gives a package of egg, sugar, salt, and old coconut. In this process, it will be discussed proposal submitted gift for the woman’s family. Before the proposal submitted gift given to the woman, the man’s family usually brings various kinds of food to eat together in the next process.

The last process before the wedding is karompuha. In the karompuha process, both families will discuss marriage settlement. In this process, both families will discuss the procedures, place, and time of marriage settlement. Related to the procedure, both families will discuss who will handle to take promise in the marriage and how the way is. Besides, both families also discuss the appropriate time for marriage settlement, and the place, whether it is performed in a woman or man house, or in the mosque. Further, both families sometimes also discuss the procedure, time, and place of the wedding. Related to the procedure of wedding, both families will discuss how the performance of a wedding and shed as the place to do a wedding. Both families also discuss the appropriate time for the wedding, and the place, whether it is performed in the night at noon. Related to the places, both families will discuss the place of wedding, whether it is performed in a woman or man house, or even in the hotel, restaurant, or in the public places like in the field.

3.2 The Character Education Meanings on Ritual before Wedding

Those rituals mentioned above have several education meanings. It can be seen from the heading of rituals as the illustration below.

a) Careful Meaning

Man and women appraise each other before determining to get marriage. Even, both families also appraise each other before determining their children to get marriage. It commonly, the criteria considered by woman family is the man's job, religion, generation, and his attitude or behavior. However, the man's family also consider religion, generation, and his attitude or behavior of a woman.

Before do appraising the criteria above, the first thing asked is the status of both man and woman. The man's family asks the status of a woman whether she is still a girl, has been proposed, or widow. Likewise, the woman's family asks the status of man, whether he is an unmarried man, has been married, or widower. Besides, the woman's family asks the man's finance condition or emotional maturity. The attitude or behavior of both man and woman also become an important consideration. Even so, both appraise their gen or generation, whether they come from noble family, good family, or usual people. The noble family on Muna ethnic is signed by their name using the word "La Ode" for man and "Wa Ode" for a woman.

Based on the illustration above, it can be concluded that the conducting process of rite before the wedding on Muna ethnic has careful meaning. The purpose is to prepare both man and woman in the order they are really ready and has the complete intention to get marriage and lead the household. It can avoid the regret that may occur after the wedding. Besides, the problems that may occur after the wedding like the problem of status will not exist.

b) Respectiveness Meaning

Both families respect each other. It can be seen from the attitude and act of man's family who visits and discusses with the woman's family before the wedding like the man's family visit the woman's family to know each other. Besides, the man's family usually asks the woman's view or argument about their proposal or proposal submitted. Even, the man's family usually gives various kinds of food and eat together with the woman's family.

Moreover, the woman's family also welcomes well for each the man's proposal or willingness and their coming. Besides, the woman's family always gives services with various kinds of food when the man's family visit them, and they then eat together. Even, the woman's family usually gives present or gift before they go back to their house. This tradition teaches us implicitly to have solidarity among us as human and shows the importance of helping one another and family relationship. Although the man and woman have different status class, respectiveness and tolerance are still kept.

Based on the illustration above, it can be concluded that the conducting process of rite before the wedding on Muna ethnic has respectiveness meaning. In this case, both families respect each other which is shown in each activity of those rites. Even, in those rituals, both families always keep self-esteem with each other. The man's family always respects the woman's family, and likewise, the woman's family always tries to avoid the man's family disappointment.

c) Togetherness Meaning

In rites before the wedding on Muna ethnic also has togetherness meaning. In those rituals, both families help each other sincerely in holding both rituals, and they are now as one family and should visit each other. Both families often eat together and give a gift each other.

Togetherness shows that all people in a similar status class. It is used as integrity to intertwine harmony and unity among people. It can strengthen the unity and togetherness, Besides, it helps to reach our idea and purpose easily.

In addition, they prepare altogether the food and beverage for any party either before or after the wedding, and particularly at the time of the wedding. They do it all together in the woman's family house. In other words, they help each other in doing every activity. Based on the illustration, it can be concluded that the conducting process of rite before the wedding on Muna ethnic has togetherness meaning.

d) Social Norm Meaning

In rites before the wedding on Muna ethnic, the man's family often visits the woman's family. In their coming, the woman's family welcomes and gives service them well with various kinds of food. Besides, both families give present each other. It shows that Muna ethnic has a big attention to keep the social norms and always do interaction with other people politely and kindly. It lines to the statement of Koentjaraningrat (1984) that one of the realizations of culture is a social system consisting of human interactions, communicate, and build a relationship with other people. Based on the illustration, it can be concluded that the conducting process of rite before the wedding on Muna ethnic has social norm meaning.

e) Philosophy Meaning

In the rites before the wedding on Muna ethnic have philosophy principles in daily life. It relates to the holiness. Before the wedding, both man and woman ask the status of each other. The purpose is to know the virginity of woman and the youth of man. Visiting each other and eat together also has philosophy meaning that every people is as brother and sister, and should respect one another.

In general, the process of rites before the wedding on Muna ethnic has philosophy meaning for Muna's people, like togetherness, respectiveness, helpful, cooperative, and tolerance. Based on the illustration, it is clear that the conducting process of rite before the wedding on Muna ethnic, teenagehood *tingguno karete*, *kafeena*, and *karompuha* has high philosophy meaning.

4. Conclusion

Based on the result and discussion in the previous part, it can be concluded as follows. First, before the wedding, there are several rites which are done by Muna ethnic, namely *feenaghoo tingguno karete*, *kafeena*, and *karompuha*. *Feenaghoo tingguno karete* is a delegation of man's parents visits the woman's house to ask about the status of the woman. *Kafeena* is man's parents delegate their relatives to bring something to woman's house. Last, *karompua* is a meeting of both families to discuss the time and procedures of the marriage settlement. Second, those rituals have several character education meanings as follow: (1) careful; both man and woman evaluate each other before deciding to get marriage; (2) respectiveness; both families respect each other; (3) togetherness; both families help each other in holding a wedding party as one family and eating together; (4) social norm; man's family always gives something before visiting the woman's house and the woman's family also welcome the man's family attendance with various dish services, and (5) philosophy meaning; in those rites conveyed several Muna's philosophical principles.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.


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