

## **THE KASAMBU TRADITION OF MUNA ETHNIC GROUP IN SOUTHEAST SULAWESI**

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### **Abstract**

Along with the development increasingly advanced human civilization, Oral traditions began to be pushed aside, some even became extinct from society. One of the traditions words whose extinction needs to be realized is a Kasambu tradition that exists in the Muna tribal community. the author is very interested in discussing the traditions of the Muna tribe of Southeast Sulawesi and the moral values behind these traditions. This research is research qualitative with an ethnographic model. The source of the data is through the literature review source. Kasambu, as is known, is one of the many traditions that exist in Indonesia The Muna ethnic group certainly has a very important role in social life. This tradition still exists today adhered to, complied with and implemented by some Muna society, even in contemporary times has started to experience a shift, like the use of Sando services during childbirth replaced by medical personnel (midwife or doctor).

**Keywords:** Kasambu, Tradition, Muna Tribe, Southeast Sulawesi

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### **INTRODUCTION**

Tradition is a highly common term that is used in a wide variety of contexts. According to etymology, tradition refers to practices or habits that are passed down through generations or to community-run norms (Afrizal, 2017). It must be noted that oral tradition has piqued academics' interest to the extent that numerous studies have been undertaken on it (Mantra, 2014). Oral traditions can also be interpreted as the way individuals behave in their daily lives (Adibah, 2015)

Adat is an unwritten rule that evolves and changes along with the lives of its subjects and is totally administered by the king (Syahra, 2017). The traditional term refers to a way of life that is eternal, current, and relevant because it is founded on various provisions found in real nature and positive values, togetherness, equitable prosperity, consideration of contradictions, and adjustment, and is applicable to the place, time, and circumstances (Yulsafli, 2022).

Every society has various forms or characteristics of ritualistic traditions unique and becomes a differentiating boundary between concepts about the world and historical experience. Each of these ethnic communities has different patterns of ritual traditions but has cultural relevance from an experience of the same historical phase (Masgaba,

2015). Everyone has oral traditions regions in Indonesia. Public The Muna tribe is one of the regions in Indonesia that is still strong in its tradition. In general, the tribe's oral traditions Muna still takes place in local communities who live inland Muna Island and make a living farmer (Mondolalo, 2016).

Muna is one of the ethnic groups that inhabit in the Peninsula Southeast Sulawesi and has different cultural traditions as the legacy of their ancestors. Even though the people have experienced a series of partial changes and permanent in social, economic, politics, and education as a consequence of a global phenomenon, but by no means a system Tradition is no longer a point of reference for values society to view the world.

A number of traditions are associated with the ceremony life cycle in the Muna community to this day it is still carried out by the community supporters, such as kasambu, kangkilo (circumcision), katoba, karia, and so on. Every ceremonial procession has done is a combination of traditional beliefs with belief systems that is adhered to by its people. Syncretism between traditional beliefs and the religion adhered to It's a phenomenon in itself, so it's interesting to be used as writing.

Along with the development increasingly advanced human civilization, Oral traditions began to be pushed aside, some even became extinct from society. One of the traditions words whose extinction needs to be realized is a Kasambu tradition that exists in the Muna tribal community. The kasambu tradition is one of the traditions in the life cycle that is full of values important in life. This is to prevent other people's negative views about a person's pregnancy process Woman. For the traditional Muna tribe, the kasambu tradition legitimizes the child being conceived by a person women are the result of legal marriage. As example, The Muna community in Kontukowuna Village carries out the tradition Kasambu only at certain times. So the Kasambu tradition is only carried out on A wife's first pregnancy is when she is pregnant with her first child, namely Usually the wife experiences feelings of fear and this affects the fetus or future child different babies in a wife's womb (Gua, 2022). Therefore, society Muna in Kontukowuna Village carries out the Kasambu tradition of giving enthusiasm and encouragement to have strong mental feelings towards someone wife to give birth to her first child (Fitriani, 2017).

Here the author is very interested in discussing the traditions of the Muna tribe of Southeast Sulawesi and the moral values behind these traditions.

## **RESEARCH METHOD**

This research is research qualitative with an ethnographic model. Model ethnography describes culture as it is. Endraswara says ethnographic research goal to describe culture as such exists. Ethnography deals with the discovery and description of culture of a group (Endraswara, 2013). As the concept of culture is the central theme of Ethnography Research. That's why the question raised from this point of view is that what the Cultural characteristics of a group of individuals are. Ethnography Research is a one of the most important qualitative research where researcher observe or interact with the target population and researcher plays an important role to obtain useful cultural information that's why Ethnography research is known as cultural ethnography or cultural anthropology (Sharma, 2019). This kind of research is a part of social science research. We know there are several forms of Ethnography research. This model seeks to

learn cultural events that occurred the in community and present on views their lives as for objects research/study. This model is used to describe traditional activities kasambu and the moral values behind it (Black, 2021).

The source of the data is through the literature review source. Literature review is to provide on framework deals with new findings and previous findings in order to identify an indication of whether or not there is progress in the results a study through comprehensive research and interpretation results from the literature related to a particular topic where in identifying questions research by searching and analyzing relevant literature using the approach systematic.

## **RESULTS AND DISCUSSION**

Discussions about society and culture can be controversial, especially in the scientific examination of human interactions and relationships. This includes fields such as sociology, social anthropology, and the study of culture in anthropology, as well as other social and human sciences like biology and ecological systems. Internal changes and modifications within society and cultural practices have led to discussions and increased attention on the meanings, understandings, and conceptions associated to society and culture (Nargis, 2024). culture is something that regulate the certain group to do something, communicate each other and how to behave with the multiple socials belongings (Nargis, 2018).

Culture encompasses a wide range of elements such as knowledge, beliefs, customs, art, morals, laws, habits, attitudes, human activities, literature, language, and religion. It is passed down from person to person and from generation to generation, comprising all aspects of thought, effort, and adaptation. Culture is a continuous, accumulative, interconnected, and ever-changing phenomenon that varies between different societies. Culture and society are synonymous (Indra, 2024).

Kasambu, as is known, is one of the many traditions that exist in Indonesia The Muna ethnic group certainly has a very important role in social life. This tradition still exists today adhered to, complied with and implemented by some Muna society, even in contemporary times has started to experience a shift, like use of sando services during child birth replaced by medical personnel (midwife or doctor). However, kasambu is still carried out because it is a tradition that cannot be abandoned. This tradition still exists in Indonesia Muna people as a cultural heritage transmitted from generation to generation. Implementation Kasambu ceremony is intended for parents and the child is safe, and protected from threats disaster that might befall him. Especially for children (babies) who are still there in the womb can be born safely(Masgaba, 2015).

Organizer of the Kasambu tradition are the entire family and close relatives from a Nisambu couple. In its implementation, which acts as the leaders of the ceremony were Sando and Modhi. Sando served as the road leader Kasambu because he knows the ins and outs and Modhi temporary Kasambu equipment tasked with reciting prayers. Besides that there are two companions (male and women) who are in charge of washing Kasambu participants.

Kasambu traditional activities are divided in several stages. Those stages are (1) Kafosampu activities; (2) activities Kakunde; (3) Kakadiu activities; (4) activities Katowesi; (5) Dofopakeda activities; and (6) Feast reading activities and (7) activities kasambu. The stages of this activity must be held sequentially and must be guided by

Sando and Modhi. Every Activity stages has their own meaning even though they are one stage with others are interrelated.

The kasambu tradition is well known to the community Muna since pre-Islamic. This can be seen during the ritual, the procession is led by sando and imam (moji). Sando plays more of a role in arranging the procedures and equipment for the ceremony. Meanwhile, the priest plays a leading role in reading prayers for salvation for deserving family. The implementation process, It's not just pregnant women who are the perpetrators main as in the appassili ceremony in Makassar ethnic community or maccerawettang in the Bugis ethnic community, but father and the mother of the future baby is also bath or purify together. This is one of special treatment towards both people The age of the prospective baby is different from the implementation the same ceremony in other regions or ethnicities.

In the stages of his growth as an individual, namely since birth, then childhood, adulthood and getting married, becoming parents, until death, humans experience on changes biology and changes in the social environment culture that can influence his soul and cause a mental crisis. Therefore, in the circle of life humans need "regeneration" of the spirit of social life. Congratulations (slametan) or ceremony is a human effort for search safety, tranquility. Safety is the world's most common religious ceremony, feast communal. Salvation symbolizes unity mystical and social of those who take part inside. During the celebration, he was at present family, relatives, neighbors, even the spirit of grandmother dead ancestors and gods. Everyone sat together, bound in one a particular social group pledged to help each other and cooperate.

Kasambu culture also has a very important function for humans and community, especially in Muna. The function of the kasambu tradition is to clean oneself mother who is pregnant and provides safety for the child in the womb. welcoming the first child in the Muna community is a legacy left by their ancestors which has always been carried out until now because in every implementation process can be used to learn religious knowledge. So the process of implementing tradition Kasambu usually involves several steps such as bathing, wearing a kebaya, wearing a sarong and being greeted. The process of implementing the kasambu tradition More ideally or primarily, it starts from rejuvenation, meaning it starts from generation to generation from their ancestral parents, which the Muna people believe is absolutely not permissible to do if the pregnancy is still very easy, because of the kasambu tradition if you understand it from In terms of tradition, the implementation process cannot be changed because that would change the legacy of the ancestors of the Muna people.

## **CONCLUSION**

The Kasambu tradition is a guide to ancestral heritage, involving rituals such as bathing, wearing a kebaya, wearing a sarong, and being covered. These practices are believed to help pregnant mothers during the birthing process and provide personal protection for their unborn children. The process is carried out in accordance with traditional leaders' knowledge and ancestral heritage, and it teaches young generations the importance of appreciating and respecting parents. Incorrect execution of the Kasambu ritual can have negative consequences, such as requesting protection from harm and negative aspects. The ritual also aims to educate children about good character education, benefiting society and heeding moral messages from their mothers.

The first function of the Kasambu ritual is bathing, which involves using coconut milk as a substitute for shampoo. Traditional leaders, accompanied by sando, cover the pregnant mother's head with coconut leaves, requesting protection from dangers. The mother then holds the water, which cleans sin. The Kasambu tradition has adapted to each community and culture, making it crucial to maintain sustainability and increase religious knowledge and cultural heritage.

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