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### RESEARCH ARTICLE

#### RITUAL “MONSEHE” SYMBOLS OF CULAMBACU COMMUNITY BEHAVIOR.

**Hanna.**

Teaching staf of Halu Oleo University, Kendari.

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#### Abstract

*Culambacu* tribe is one of the tribe in Southeast Sulawesi Province, which has been felt marginalized by community groups. This tribe resides Wiwirano Sub-district of Nort Konawe district, which was split last year from Kolaka Regency. In association between people and traditional events they use their native language called Culambacu. Culambacu language besides spoken in Landawe Nort Konawe, this language also is spoken in some suburbs in Central Sulawesi such as Bungku, Buleleng, and Toreta. The uniqueness of this language is that almost all speakers of Culambacu language can communicate in the language spoken in Wiwirano like Tolakines, Bugisnese, Javanese, but other can not speak Culambacu. The culture of Culambacu is almost identical to Tolaki culture, Culambacu is a Mother tongue, the term culture derives from the Sanskrit language Buddhist, defined as matters relating to the mind and human reason. In English, culture is called culture, derived from the Latin word colere, which is to process or to do. Can also be interpreted as cultivate the land or farming. The word culture is also sometimes translated as "culture" in Indonesian.

Indonesia as an archipelagic country has a large area, stretching from Aceh to Papua. There are 17,504 islands scattered throughout the sovereignty of the Republic of Indonesia, which consists of 8,651 named islands and 8,853 unnamed islands. In addition to natural wealth with biodiversity and vegetation, Indonesia is known for its cultural diversity. In Indonesia there are dozens of ethnics that have their own culture.

The state of Indonesia is a cultural state, which means occupied or occupied by the people (people) who have various cultures. We should be grateful, because although Indonesia is inhabited by diverse cultures, Indonesia still can survive as a whole country. It's all because of the Indonesian philosophy called Pancasila. Where in the third principle has been mentioned, which reads "Unity of Indonesia".

The importance of maintaining the existing culture in Indonesia, due to the entry of foreign cultures into Indonesia. The lack of filtering of foreign culture that goes to Indonesia makes the existing culture in Indonesia began to fade. Not only that, the decline of culture in Indonesia is caused by the rapid flow of globalization, starting from the technology, until the language becomes a victim. Culture in a region is the identity of the area, because culture reflects the culture is a habit

that we must always preserve for our children and grandchildren will be able to learn it, do not be fooled by the culture of foreign culture that enters into this country. because consciously or not the culture is very important for ourselves, others and the state.

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## Introduction:-

According to the posted on 23 August 2016, Konawe Utara District is a district in Southeast Sulawesi province, Indonesia. This district has Asera's capital. The district was established under Law Number 13 of 2007 on July 2, 2007.

Historically it was recorded that the Culambacu tribe is one of the tribes that inhabit North Konawe Regency. Culambacu tribe is now a minority tribe in North Konawe district and is estimated to be almost extinct. Although the minority of this tribe can still be found in several areas of North Konawe, such as subdistrict Wiwirano, Landawe and several subdistricts scattered coastal areas of Central Sulawesi. The tribe is thought to have been a tribe that inhabits Southeast Sulawesi as the stories circulated amongst nomadic or nomadic populations resulting in groups categorized by their place or nomadic path. Culambacu tribe in communication between them using the original language called Culambacu language. Culambacu tribe in Southeast Sulawesi may be said to still be permit because they only occupy certain places or districts bordering Southeast Sulawesi as mandated by their ancestors. They are very obedient to the customs and traditions taught by their ancestors, to remain in Culambacu to preserve their customs and culture. In their view that the cultural heritage of a region is a part of the real life of a human who maintains that culture as a source of information on human life and activities that can not be replaced by any greatness.

According to the local community, as written by Rohmatul Janna, that the Culambacu people existed since the establishment of Culambacu Kingdom with the first king named *Untolipu* based in Wawoheo, Takupuno. Similarly, Rauf, the vice regent of North Konawe one of the tribe Original Culambacu said that according to the parents' story, the Culambacu tribe came from seven brothers six men and one woman. The only one this woman lives in Culambacu, while her six brothers are scattered to other areas. Therefore the result of the king's agreement, that as a woman lived in Culambacu to keep the security of the village from any angry danger. This is strongly believed by the local community with the events that occur today among other Culambacu tribes remain in the original *kampung*, farming for life, they are not too hunt for technological developments for those important safe, safe culture. From this condition Culambacu tribe until now difficult to develop in terms of economic development, but in terms of moral ethics and behavior *Culambacu* society maintained. Therefore *Culambacu* do not want to leave the this area including a living or education because it is lived by their king to keep the village. As a security guard by the local community believes that the king's grave every sounds there will be a problem and followed by the direction the bamboo tree points too. Furthermore, Rauf said that the naming of *Culambacu* is also still contradictory by the public figures that is, as in the word *Tulambatu* by some people derived from the word "cu" means down and the "bamboo" means stone. So *Tulambatu* means going down to the rock and where the descent is called *Cinudu*. while other sources say that *Tulambatu* comes from the word "culam" which means bamboo and "wacu" means stone so *Tulambatu* means bamboo stone. In this paper the writer uses "Culambacu".

Based on interviews with Adenan, (December 2011), which is thought to be the origin of the *Culambacu* tribe, they are Bungku, Torete and Buleleng, Central Sulawesi originated from the same place. This is evidenced by some historical relics such as (1) the existence of *Culambacu* village that existed since human existence, (2) grave of *Culambacu* king only in *Culambacu* village, (3) bamboo stone consisting of 7 stems have thousands of years not developed, (4) cave of skull existed for thousands of years (5) the discovery of some artifacts such as ceramics estimated from china (6) large trees that have relics of paper money, metal that until now not destroyed.

Differences in residence are also likely to affect the existence of the *Culambacu* tribe as different groups. *Culambacu* tribe occupies an area called *wiwirano*. As I have said before that the *Culambacu* tribe inhabit how many spouts in Konawe utara, among others, *Wiwirano*. In the local language there, *Wiwirano* is derived from some syllables, like *wiwi* means (edge) and *rano* (swamp) so *Wiwirano* means pinngis swamp, as well as *Culambacu* tribe located *Landawe* village, derived from the word *alaa* (river) and *tawe* (damaged) which means that the river that is not run by the water again / dry river and the name of the river is called *alaa-ntawe* or river *ntawe*

over time the community calls the river with the river *ntawe* or *Lantawe* and eventually become *Culambacu*. So the *Culambacu* tribe is a tribe that occupies the rivers and swamps.

*Culambacu* tribe only occupy Wiwirano, but because of the division of the district according to the law, currently the *Culambacu* tribe it can be found in three sub-districts in North Konawe district they are, Oheo, Langgikima and Wiwirano sub-districts. *Culambacu* tribe occupies one village in each sub-district is the first Landawe village in district Oheo, the second Landawe as main in sub district Wiwirano and Atambakua village in district Langgikima.

Physically it appears that the stature of *Culambacu* tribe people red colored, blue eyes, and until now there is no single historian who can explain scientifically their origins so that the brand itself who claimed they are from China. But physically there is no sign if they are from China. There are several hypotheses about this. Firstly that the *Culambacu* people are from Portuguese. This is if you see a large high posture can reach approximately 2 meters so that people around the village *Culambacu* know them as a big person. In addition they also have blue and white eyes rather reddish like the Portuguese. Secondly, when viewed from the aspect of historical relics in the caves where they settled when the ceramics came from China, the hypothesis says that the *Culambacu* people may also come from China. As a new tribe gaining political recognition through regional divisions, the *Culambacu* tribe is just beginning to seek its identity from various histories. Many hypotheses about their origins including their native language. The first North Konawe, Southeast Sulawesi as reported by Sultra.com- Media. It is written that there are many caves there that hold human skeletons and bones. Now the trail has become an eternal archaeological treasure. (Published by Suharta Amijaya Husen, 11 -08 - 2013). Furthermore it is said that one of the best known is a prehistoric cave site located in Karst Wawontoaho area, district Wiwirano. By the local community, the cave was known as the Skull Cave. Its location is at a distance of 196 kilometers from Kendari City. The location is crossed by Trans-Sulawesi Road connecting Southeast Sulawesi and Central Sulawesi (Central Sulawesi). The hill is also surrounded by palm oil plantations and PTPN XIV. In the Karst hills are found many human skulls. The ancestors of the *Culambacu* tribe, one of the indigenous tribes of Sultra who for thousands of years ago inhabited the area, had a burial tradition in the caves, including in Wawontoaho.

According to La Ode Ali Ahmadi, archaeologists in Southeast Sulawesi, the complex of the Northern Prehistoric Cave Site of Konawe shows archaeological evidence which is an archaeological and residential factor and other factors., (Sultra com). Previously, the head of the Archaeological Heritage Conservation Center (BP3) Makassar Andi Muhammad Said, who also oversees the territory of Southeast Sulawesi, said the prehistoric cave site in North Konawe has links to similar ancient caves that reside in the Maros-Pangkep South Sulawesi.

The caves are thought to be the remains of the *first* human civilization that settled in Sulawesi. Life in the caves indicates the early human history in phase 2 after the nomadic phase. Unfortunately, the caves are currently under-supervised and thus very vulnerable to destruction and looting. One of the caves has even contaminated vandalism in the form of strokes of fun. Goa Tengkorak also has not received protection status from the district, provincial, and central government. (Source: Iwan Le Fante : <http://www.mediasultra.com/news/kisah-skull-skull-manusia-dikawasan-karst-konawe-utara.html/>)

Secondly, in North Konawe, *Culambacu* is only used as a language of daily communication between its speakers. Based on the village head of Landawe, Ismail, until 2015 the number of household heads (KK) amounted to 90 heads of households while the total population is 356. Of the 90 families heads of 8 families are Bugis and Javanese. Marriage with other tribes and displacement of the residence makes the native speakers less. Currently estimated native speakers in *Culambacu* village only 365 speakers.

The speakers of *Culambacu* language according to Janna (2015) can be found in North Konawe District, Southeast Sulawesi Province. The *Culambacu* language consists of three dialects, the Lamonae dialect in Wiwirano Subdistrict and the Landawe dialect in *Oheo* Sub-district of North Konawe district, and the Torete dialect is on the east coast of Konawe Regency in Waworaha Village.

Based on the calculation of dialectometry, between these dialects have a percentage difference ranging from 67.58 to 72.79 percent. In contrast, the results of quantitative analysis with other languages found in Southeast Sulawesi show a difference that ranges from 90 percent (different language). In the vicinity of the spread of *Culambacu* language there is Tolaki language which is the majority language. *Culambacu* language difference with Tolaki language as majority language in north Konawe district.

There are interesting phenomena and can be analyzed in depth about the situation of language in Culambacu village that is some of the people aged 60 years and over they speak fluently 3 or more languages, namely Culambacu language, Tolaki language even Bungku language which located in Central Sulawesi province. while the Tolaki and Bungku can not speech the Culambacu language fluently. So on the basis of the more convincing that the existence of Culambacu tribe may have existed and developed earlier than Tolaki tribe. The presence of Tolaki language in North Konawe was due to the expansion of the Konawe district before its deklarate into North Kanonwe under Law 13 of 2007 on July 2, 2007.

#### **Culambacu Culture and Language:-**

The rapid spread of the Tolaki tribe in the area of North Konawe has made the Culambacu tribe an endangered minority community and this can lead to fewer literature or sources of reference to be obtained than information circulated amongst the public. In North Konawe, the Culambacu language is very rare because it is dominated by Tolaki language. As a language that is less speakers Culambacu language should be maintained so that it is not extinct. Before North Konawe was expanded the Culambacu tribe was included in the list of Tolaki tribe who perform many custom ceremonies such as traditional ceremony, celebration, marriage, birth, death ceremony and monsehe ceremony. However, these customary events are rarely found in the culambacu tribe. The inhabitants of the Culambacu tribe are muslim, but in everyday life there are still remnants of their former beliefs that are obedient to animism and dynamism. Therefore, among the community there are various religious ceremonies that are held. For example, the *first* ceremony of *monahu khau* ceremony after cutting the rice. While in certain areas of ceremony *manahu udhan*, held in the open field, for three consecutive nights and led by a shaman called *mbusehe*. It is usually held in September, overnight before arriving after the full moon. As a means of illumination is the moonlight and should not use lights. Then the participants who usually consisted of the peasants in general, dance hand in hand around the nilavaka an emergency building where to put drums and other musical instruments. The third night or closing, early in the morning held a sacrifice or musehe performed by a shaman. *Secondly*, In the usual marriage ceremony, always preceded by the proposal. Therefore marriage in the Southeast Sulawesi region is divided into 4 kinds, namely *Mesasapu*, the form of marriage with the proposal, marriage run together called *Ropolasu or humbuni*, when eloped by force by the male called *pinola suako or popalaisaka*. In marriage take away or run with this side of the sanctioned men in the form of high payments to the girl's parents. The fourth form of marriage is *moruntandole* or uncura ie when the application is rejected or the girl has been engaged with other young a, then the elder men urged to carry out the marriage between his son with lady right then. *Third*, in addition to ceremonies related to agriculture, in the individual's life or life cycle as well performed various ceremonies ranging from when a woman is pregnant, gave birth, then matures, carries out a marriage then death. Ceremonies related to this circle of life include *Meosambaki* is a salvation for the first child aged 7 days, *Mekui or Mosere Curu*, hair cutting when the baby was 7 years old, usually one to four nights the child is locked up, and at this ceremony the child is circumcised or *Manggilo*. Then the *Mee Eni* ceremony when the child is 15 years old until the transition from adolescence to adulthood. In this ceremony held tooth smacking with hard objects, usually stone or stingy and Fourth, In taking care of the corpses of tribes in Southeast Sulawesi when a king of noble ways died, as a sign beaten gong prolonged called *batubangewea*. At the moment the last breath was slaughtered a buffalo called *kemb mbenao*. Then to all the relatives are told by coming to him, by the person who was given the task by bringing the customary device in the form of a rattan circle wrapped in three and tied a piece of white cloth. In this way, it was understood that it was the news of death. After the corpse was stored overnight then put in a kind of coffin called *soronga*, made from a tree. After that the corpses in the *soronga* are brought to a stone cave or stored in specially made houses for it, usually in the middle of a forest.

#### **Monsehe is a symbol life:-**

Back to the above topic about Monsehe which is the core topic of our talks through this forum. As I said in the previous discussion that North Konawe is an expansion of the Konawe before entered in Kendari district. The decalarate of Konawe was held in the year as the central district in 1995. while Nort Konawe was featured in Law No. 13 of 2007 on July 2, 2007. As an area of expansion, of course, the behavior of political life follows the central district including cultural life. In the cultural existence of Culambacu tribe still many colored by Tolaki tribe, although actually not imitate Tolaki culture, but interference culture from Tolaki tribe as central culture., like Monsehe is synonymous with the Tolaki language that is "Mosehe". The two terminologies have same meaning and fungtion in the culture.

In my interview with Mustaman on September 2017, he said that for the people of Culambacu tribe in North Konawe district, Monsehe has its own historical value to avoid wrath. The whole tribe of Culambacu people

interpret "Monsehe can eliminate all bad luck and wipe away the sins ever committed. Whether it's the leader's fault or his community's fault. Similarly, Arsamid also said that "the connotation of Monsehe is the reinforcement of all the deeds we have done, meaningful for the purification of the whole territory of the land of North Konawe and rejecting the reinforcements of the big and small from the full wrath of nature from the act of man himself,"

As a function Reject Monsehe reinforcement is a bridge to make a prayer request to all the actions and sins of the population of all the children of the country get forgiveness for the benefit of the future. Furthermore, in the interview also Mustaman further details that in the tradition of the tribe Culambacu, Monsehe means sanctification of the negative things. Monsehe in Culambacu is divided into four charts namely, (1) *Monsehe Inia*, meaning sanctification of the region when an outbreak of disease or *mokula olaolaraha*, (2) *monsehe Loe Mokolili* meaning the solve of community conflict (3) *Monsehe I matea* on death event, (4) *Monsehe monsalaki* means monsehe in healing.

The presence of monsehe in the community is very meaningful. According to Mustaman one of the sons and experts of the oral tradition of the Culambacu tribe that the influence of monsehe on the community is very positive. This we can see and observe that in the life of the tribe Culambacu is subservient and obedient to the monsehe value. Monsehe's activities are not only followed by the Culambacu tribe but it can be attended by everyone who want. The implementation of this Monsehe ritual is different from other Monsehes. Monsehe Inae for example, can only be carried out on the cemetery of the Culambacu king in Cinudu and it is done every year, but other monsehe can be performed in public places, such as in, gardens, rivers and forests or at the Households where traditional customs are performed. The traditional ceremony of "Monsehe Inae" (sanctification of a village) as a belief of the ancestral tradition of the Culambacu community in Konawe is a ritual that is thought to have been going on for generations since the XIII century as a form of reverence for the gods as also.

One of the real even about Monsehe inae in Culambacu and it became confidence was proven as the Culambacu tribe in North Konawe (Konut), believe it or not. After Monsehe Inae conducted in district Oheo initiated by Forum Acceleration Expansion Konut and Vice Regent, Ruksamin some time ago. The area is arguably already so many months hit by the dry season, suddenly only an hour after conducting the completion of the ceremony Monsehe Inae ceremony. The stinging sun turned to overcast and the rain fell. In Monsehe's view as the culture of the tribe Culambacu refers to the concept of culture derived from the Sanskrit language *buddhayat*, which is the plural form of *buddhi* (mind or mind) is defined as matters relating to the mind and human reason, so that the Culambacu tribe obey the culture which they believe. People's belief in culture as their behavior is very significant (Klokohn: 19950). The people of Culambacu tribe maintain and uphold the cultural values, among others, the *first* culture is *Kokohawa* (culture of shame), this culture has always been the core of self-defense of every person Culambacu community at any time, wherever located and acts are always maintained, maintained and maintained. This can be proved by the attitude of the people of Culambacu tribe who will be offended easily if it is said, lazy, swindler, drunkard, gambler and poor, humiliated, oppressed and so on, This culture can also be said as a motivator for every person Culambacu community to always be more creative, innovative and encouraged to always increase their respective resources to be the leader. The second Culture is *Kona Lelu* (Understand courtesy and association), this culture is a culture which always behave and behave in a polite and courteous, mutual respect-respect for fellow human beings, the third culture is "kehele" (Culture Proud of dignity and identity as *tolaki* people), this culture actually goes into the "sturgeon culture" (embarrassment culture) but there is a fundamental difference because in this culture implied the nature of self-reliance, pride, confidence and humble as the Culambacu people and the the last which called - *Salapa* culture (Culturally dutiful and faithful to the humble ap decision of customary institution).

In English terms culture is called culture. The word actually comes from the Latin = *colere* meaning maintenance, the processing of the soil into agricultural land. Furthermore the word was given the meaning of "the formation and purification of the soul". Humans have elements of cultural potential that is mind (creativity), taste, and will (*karsa*). The result of these three cultural potentials is what is called culture. In other words, culture is the result of creativity, taste and human desire in fulfilling the necessities of life.

Culture is a pattern of basic assumptions (beliefs and expectations) found or developed by a particular group of organizations, and then becomes a reference in dealing with issues related to outward adaptation and internal integration, and because within a certain time running / functioning properly, it is deemed legitimate, hence it is standardized that every member of the organization should accept it as a proper way of approaching the execution of work within the organization by Shein (1985-1990).

According to Kroeber and Kluckhohn (1950) culture, the definition is a culture consisting of various patterns, steady behavior, thoughts, feelings and reactions obtained and mainly derived by symbols that make up its own achievements of human groups, including embodiments material things; the center of the essence of culture consists of the tradition of ideals or understandings, and especially attachment to values. In the history of the tribe of Culambacu in the Kingdom of Konawe in the midst of social life there is one symbol of civilization that is able to unite from various problems or problems that are able to lift their dignity and honor are called: "KAPARA", is reflected as the creation of taste and karsa will base tranquility, welfare togetherness and social refinement in the community. The Kapara is a jars (place) which contains the cloth when, areca nut, water drink series used in the settlement of internal and horizontal conflicts for the Culambacu tribe since ancient times, until the present time of technology and globalization.

### Conclusion:-

Based on the above explanation and description, the authors conclude that the Monsehe Ritual is the main symbol of the life of the culambacu tribe in various activities. It is believed to be a culture maintained by their ancestors who can provide happiness, safety and peace. They live the way they are, they never go, their lives are conducive, even within limits.

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