



Symbolic Communication Patterns in the Implementation of the Mombowa Tumpe Traditional Ceremony in Banggai Regency

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ABSTRACT

Communication is a symbolic process, one of the basic human needs is greatly influenced by the symbolization or use of symbols. Therefore, this study aims to find out that the symbolic communication pattern through the implementation of the Mombowa Tumpe traditional ceremony in Batui District is a symbolic process through maleo bird eggs. One of the basic human needs is through the use of symbols as the content and space of communication. This research method uses a qualitative descriptive approach with a research analysis approach carried out systematically by taking and compiling data obtained through interviews, observations and literature studies, classifying data, describing it into units, synthesizing, compiling it into patterns, and choosing which ones to use, what to research, and drawing conclusions that are easy to understand. The result of this study is symbolic communication in the implementation of the Mombowa Tumpe traditional ceremony in Batui District, Banggai Regency that is very unique where humans involved in the process of implementing the Mombowa Tumpe traditional ceremony form the meaning of communication through the process of symbolic interaction, focusing on the maleo bird egg as a self-concept and perception owned by the individual based on interaction with other individuals in the implementation of the Mombowa Tumpe custom. The symbolic meaning is created in interaction with people who are directly involved in the implementation of the Mombowa Tumpe traditional ceremony, through communication to channel information and the meaning of the symbolic message of the maleo egg as a medium in accordance with the traditional ceremony.

Keywords: Communication Patterns; Symbolic; Ceremonies; Mombowa Tumpe

INTRODUCTION

Human civilization has developed, where humans are not only social creatures who live in groups and communicate with others, but also as individuals with different cultural backgrounds. Humans meet each other, both face-to-face and through communication media. So it is not surprising that the current development of the world is increasingly heading towards a global village.



Humans as social creatures are inseparable from social interaction. Relationships between humans will be created through communication, where the essence of communication is the process of statements between humans and the statement is a person's thoughts or feelings to others using language as a means of channeling (Effendy 2003).

Humans grow and develop in a social environment. The social environment as a forum for human life has a great influence on the formation of human character. Most of man's abilities are obtained from his environment. Human abilities can be measured by looking at the environment where he lives. In every environment, humans have their own culture. Culture as the heritage of ancestors is taught from generation to generation so that it is maintained and sustainable as a handle for human life. Intercultural communication can be interpreted as communication activities that occur between communication participants who have different cultural backgrounds. (Aminullah, Lestari, and Tripambudi 2015) deep (Falimu 2022).

Society is built by customs where norms or habits in the form of traditions that have been cultured, as a result of creative thinking processes together form a sustainable life system. Tradition means a habit such as customs, beliefs, teaching habits and so on that are passed down from generation to generation from previous ancestors that have been preserved as a reflection of the life of a cultured society. The ability of the community to create and maintain culture is proof that humans who live within the scope of society are able to prove their ability to expose their culture.

One of the basic human needs, as it is said (Langer 2009) is the need for symbolization or the use of symbols. Humans are indeed the only creatures that use symbols and that is what distinguishes humans from other creatures. A symbol or symbol is something that is used to designate something else. Symbols include words (verbal messages), non-verbal behaviors and objects whose meanings are agreed upon (Assessment 2015). According to (Berelson and Steiner 1964) "Communication is a process of conveying information, ideas, emotions, expertise, and others. Through the use of symbols such as words, pictures, numbers, and others"

According to (Madsen, Gode, and Andersen 2023) Communication is a process that makes something that was originally owned by one person (one's monopoly) owned by two or more people. According to (Assessment 2015) also provides several definitions of communication in terms that are put forward by several experts, including, (Theodore M.Newcomb 2003), Communication is any act of communication seen as a transmission of information, consisting of discriminatory stimuli, from the source to the recipient. While (Hovland, Janis, and Kelley 1953), communication is the process that allows a person (communicator) to convey stimuli (usually verbal symbols) to change the behavior of others (communicate).

Social interaction between humans and each other is a necessity of human life that has an impact on humans themselves, because social interaction processors provide space for humans to express themselves and also adopt new knowledge from the interaction process. In the process of social interaction, the main thing done by humans is communication, communication has a role as a means of channeling the message intended by the communicator (speaker) to the communicator (listener) in the process will produce feedback to each other according to their needs by maximizing the communication process using tools in the form of symbols for something, in order to achieve the goal of communication itself.

Humans communicate with certain goals, both personal interests and group interests. A few traditions or customs that have been inherited by ancestors can fade or even disappear. On



the other hand, not many Indonesian people still preserve the traditions of their ancestors. So that there are also traditions that are increasingly existing even though the development of the times is increasingly modern.

From communication, the meaning of the Momboa Tumpe ritual can be conveyed through the process of symbolic exchange of human systems and behaviors that limit their ability to carry out their functions as traditional groups. This can be conveyed through communicators, communicators, or the surrounding environment. (Falimu and Lamadang 2024).

Communication and cultural phenomena can be seen in the people of Banggai Regency who often use various kinds of symbols in their daily lives. The use of language, art, interaction, and traditional ceremonies always involves the use of symbols to express their cultural sense, such as performing the Mombowa Tumpe ritual to convey messages to the community and the next generations. It is not easy for the community to be able to maintain and maintain the tradition of Mombowa Tumpe as an ancestral heritage culture. Many people consider ancestral traditions to be ancient traditions.

This assumption is the factor that causes the traditions and culture of an area to begin to disappear and tend to be forgotten. However, there are still traditions in an area that are still preserved by the people of Banggai Regency, who routinely carry out the tradition inherited by the previous ancestors, namely the Mombowa Tumpe tradition.

Mombowa Tumpe is a traditional cross-district event in Central Sulawesi which is always held in early December every year. This event involved three district areas, namely Banggai Regency, Banggai Islands Regency and Banggai Laut Regency. This event is in the form of delivering Maleo bird eggs (*Macrocephalon maleo*) or Manuk Mamua from the Batui indigenous people to the king of Banggai by sea using a traditional boat to the Banggai Palace, by the indigenous people in Banggai Laut which used to be the center of the kingdom in the Three Banggai brothers area.

The event, which is popular in Batui with the term Mombowa Tumpe or Molabt Tumbe (Banggai Laut), will continue to be held because there is no other choice but to carry it out. The implementation of sending and receiving eggs is an ancestral trust that has been going on since the 1600s during the reign of King Maulana Prince Mandapar. The people of the two entities, namely the Banggai and Batui ethnicities, are very confident that if they do not carry out this tradition, it is a collective mistake that can cause "bala" or "disaster" in society as a whole.

The indigenous people of Batui, until now, will not consume the annual harvest of Maleo bird eggs, before the first egg is delivered to their family (the king) in Banggai and the escort group returns to Batui. A ritual ceremony is carried out by a group of people and has stages that have been arranged according to the purpose of the event. This ceremony was carried out by the Batui indigenous community not as a coercion, but as a form of implementation of the King's Mandate. This is the beginning of how the procession of the Mombowa Tumpe cultural event is carried out by the people of Batui, so the author is interested in conducting research on Symbolic Communication Patterns in the Implementation of Mombowa Tumpe Cultural Customs in Banggai Regency.



RESEARCH METHODS

The data collection procedure is carried out through direct observation of the research object to describe in detail the field conditions related to the research (Sugiono 2012). The researcher conducted interviews with local communities related to the implementation of traditional ceremonies. Documentation is used to trace data in the form of letters, diary notes, reports or photo documents, microfilms, CDs and hard disks. (Elvinaro Ardianto 2011).

The selection of the research method was carried out based on the consideration that the data could be understood as a unit and could maintain the integrity of the research object. The data collected in this study is qualitative (Basrowi 2008) meliputi :

1. Observation Technique.

Conducting direct observations on the Symbolic Communication Analysis at the Mombowa Tumpe Traditional ceremony in Batui District, Banggai Regency.

2. Document Yourself

Documentation activities are carried out by recording and documenting various data from available information from various customary institutions related to research purposes

3. Interview

Interview is a data collection technique through an oral question and answer process that goes one way, meaning that the questions come from the interviewer and the answers are given by the interviewee. (Fathoni 2006). According to (Hadi 2002), an interview is a way to find out a certain situation in the classroom from another point of view.

Interviews are a form of direct communication between researchers and respondents. Communication takes place in the form of questions and answers in a face-to-face relationship, so that the movements and expressions of the respondent are media patterns that complement words verbally. Interview techniques or interviews are a method used to obtain data by conducting interviews directly with information. (Gulo 2013).

Interview is to ask and answer questions or confirm to the researcher sample systematically (structure). Interview is defined as a way of gathering information materials that are carried out with questions and answers orally, unilaterally, face-to-face and with a predetermined goal.

Data Analysis

According to (Pane, Fikri, and Ritonga 2018), Data analysis is the process of systematically taking and compiling data received through interviews, observations, and documents, breaking it down into units, synthesizing it, compiling it into patterns, selecting what is important and what is not important. will be researched and conclusions drawn so that it is easy to understand.

Data analysis in qualitative descriptive research was carried out before, during and after completion in the field. Miles and Huberman presented in (D. Sugiyono 2010) that data analysis in qualitative descriptive research is carried out during the data collection process and after the data collection is completed within a certain period of time.

According to (Ary 2010) Qualitative research produces data in the form of words or pictures instead of numbers and statistics. The analysis and discussion in the study are based on symbolic communication based on local wisdom.

Data Analysis is the process of systematically searching for and compiling data obtained from the results of interviews, field notes, and documentation, by organizing data into



categories, describing them into units, synthesizing, compiling them into patterns, choosing which ones are important and what will be studied, and making conclusions so that they are easy to understand by yourself and others. (S. Sugiyono 2017).

Then to get a conclusion about the symbolic communication pattern in the implementation of the Mombowa Tumpe traditional ceremony in Banggai Regency, all indicators that have been submitted to the respondents using measurement techniques according to opinions (In 2019).

RESULTS AND DISCUSSION

Symbolic Communication in the Mombowa Tumpe Traditional Ceremony

Symbolic communication is the delivery of ideas and understandings both verbally and nonverbally. Communication occurs when there is an equation between the sender of the message and the recipient of the message. In this case, communication is a way for a message that is conveyed by the sender of the message to have an effect on the recipient of the message. (Effendy 2008).

According to (Miller 1973) deep (Morissan 2015) argues that symbolic interaction is seen as a builder of symbolic interaction. He teaches that meaning arises as a result of interaction between human beings both verbally and non-verbally. Through the actions and responses that occur, we give meaning to words or actions and hence we can understand an event in certain ways.

We're going to give you is a thanksgiving ceremony for the egg harvest Maleo (*Macrocephalon maleo* Sal.Muller) in (Falimu 2022). Tradition Mombowa Tumpe has been carried out by the indigenous people of Batui Regency Banggai which has been carried out for generations since the time of the Banggai kingdom led by King Mandapar. An interview conducted with the traditional leader stated that the procession of the mobowa tumpe traditional ceremony began with the collection of Maleo bird eggs by the Batui traditional apparatus, after being collected, the Batui traditional apparatus brought it to the traditional leader's house through a series of montau tumpe ceremonies carried out with prayer and dhikr to God Almighty. The maleo bird egg is used as a symbol/symbol used as a form of communication between humans in the implementation of the Mombowa Tumpe ceremony.

According to Cassirer in (Riswandi 2009) human beings are referred to as *animal symbolicum*, which means that it is a creature that needs a symbol or symbol. This is what distinguishes humans from other creatures. In their lives, humans cannot be separated from these symbols or symbols. Symbols or symbols are part of the communication process. As defined by Bernard Berelson and Gary A. Steiner in (Riswandi 2009), that "Communication is a process of conveying information, ideas, emotions, skills, and others using symbols such as words, pictures, numbers, and others."

According to Asa Berger in (Sobur 2009), symbols are the key that allows us to open the door that masks our feelings of unconsciousness and belief through deep research. Each group may have new symbols that are agreed upon and even understood only by the members of the group. By everyone, symbols are used to mean something. This view equates communication with a cause-and-effect process or action, which alternates in direction.

Symbolic communication in the implementation of the Mombowa Tumpe cultural custom is carried out using maleo bird eggs as a symbol of the implementation of traditional rituals,



which is a mandate of the king conveyed to his family in the Batui District area. The maleo bird egg is used as a symbol to show the number of royal families in the Batui area. The maleo egg symbol is the main symbol in the implementation of traditional rituals and communication models carried out with two different cultures.

Verbal and non-verbal communication patterns in the Mombowa Tumpe Traditional Ceremony

According to (Agus 2003) states that non-verbal communication is communication whose message is packaged in non-verbal form, without words. Meanwhile, according to (Barata 2014) stated that non-verbal communication is communication expressed through clothing and every other category of objects (*the object language*), communication with gestures as a signal (*sign language*), and communication with actions or body movements (action language).

An interview conducted with the traditional head said that the clothes worn in the Mombowa Tumpe ceremony are used as a symbol in the implementation of traditional rituals, where the egg delivery men must wear red traditional clothes and black pants. The color is described as the courage of the egg carriers to defend the eggs they hold so that they can reach the king. A form of communication without using words but conveying a specific message.

A person conveys a message, either verbal or nonverbal, to a person as the recipient of the message will react by giving a verbal or nonverbal answer to each maleo egg holder. Then the maleo egg holder will react after receiving a response or feedback from other egg holders, and so on. Nonverbal communication is usually conveyed through the maleo bird egg symbol shown through the Mombowa Tumpe ceremony as a form of royal family responsibility, in accordance with the mandate conveyed by him. Nonverbal communication is also a supporter in giving meaning to verbal messages and can be interpreted by the number of royal families in Batui District.

The meaning of symbolic interaction in the Mombowa Tumpe traditional ceremony

Culture as the heritage of ancestors is taught from generation to generation so that it is maintained and sustainable as a handle for life in human brotherhood. The meaning of symbolic communication in culture carried out by humans with each other is a need for human life that has an impact on humans themselves, because the symbolic interaction processor provides space for humans to express themselves and also adopt new knowledge from the interaction process.

An interview with Batui community leaders stated that the people involved in the Mombowa Tumpe ritual were able to understand that it was actually not easy to build the character of the Banggai people to take part in the cultural ritual process, especially the people who did not fully understand how important it was to maintain their customs and rituals, how to build their awareness by continuing to carry out traditional rituals, always using regional languages, and building community behavior to remain submissive to older people.

As quoted from the book *Introducing Communication Theory: Analysis and Application* work (West, Turner, and Zhao 2010), assumes a theory of symbolic interaction in which humans act towards others based on the meaning that others give them. Meaning is created in the interaction between humans through symbolic communication carried out by traditional stakeholders in the implementation of the Mombowa tumpe ceremony through the ability to



use the maleo bird egg symbol as part of the implementation of the cultural customary ritual. Symbolic communication has the same social meaning in the implementation of the traditional ritual, where every individual or superior involved in the implementation of the Mombowa Tumpe ceremony can understand the communication message conveyed through the symbols used during the implementation of the Mombowa Tumpe traditional ritual.

The meaning of symbolic communication carried out with the encouragement of humans involved in the implementation of the Mombowa Tumpe ceremony is greatly influenced by cultural and social processes through symbolic communication carried out by traditional stakeholders. The implementation of the Mombowa Tumpe ceremony, the social structure of the community can be generated through social interaction carried out using symbolic communication as a social relationship network created in the implementation of the Mombowa Tumpe traditional ceremony. Symbolic communication is built, and constructed by traditional stakeholders during the implementation of the Mombowa Tumpe ceremony by not distinguishing the existing cultural culture and carried out in accordance with the applicable provisions in the process of implementing the custom.

Symbolic interaction explains about the human mind that can interpret and interpret objects and events experienced, explain the origins, and predict them through symbolic communication carried out by traditional stakeholders in the process of implementing Mombowa Tumpe. Symbolic communication is used by involving the surrounding community and each of these individuals involved in the implementation of the Mombowa Tumpe custom.

The meaning of symbolic interaction is the basic characteristic of a relationship that occurs naturally between humans in society and individuals. The relationship that develops is through the symbols in the Mombowa Tumpe culture that they create, the symbolic interaction with body movements in the implementation of the tumbe ceremony, as well as the sound which all have a meaning and are called "symbols" in the Mombowa Tumpe procession. In the social sense, molabat tumpe unites two different cultural groups, the characteristic of the interreaction between humans who have different cultural cultures, but the interaction that occurs between these individuals develops through the symbols they create in the implementation of the Mombowa Tumpe ritual.

Conclusion

From the results of research conducted through symbolic communication on the Mombowa Tumpe tradition in Banggai Regency about symbolic communication in the implementation of the Mombowa Tumpe custom, that humans involved in the process of implementing the Mombowa Tumpe custom form meaning through the process of symbolic interaction, focusing on the importance of self-concept and perception that individuals have based on interaction with other individuals in the implementation of the Mombowa Tumpe ritual. The social process occurs where both parties try to contribute to the communication process that occurs at that time. Therefore, communication actually cannot be seen as a simple process to interact between symbols, but furthermore, communication is a process of interacting meanings contained in the symbols used in the implementation of the Mombowa Tumpe ritual.

One way to preserve the Mombowa Tumpe ritual through other rituals to continue to exist in the current era is to continue to perform the Mombowa Tumpe ritual as the king's trust to his



family. Preserving the Mombowa Tumpe ritual by instilling traditional rules through the identity of the Batui people as a respect for the King's mandate which is considered sacral and is an ancestral relic, through this the Batui indigenous people believe that by continuing to carry out and preserve the traditional rituals of Mombowa Tumpe through ritual processions like this will have a very good impact on Banggai Regency tourism and maintain the customs they have but also became a unifying medium for the Banggai brothers (Banggai Regency, Banggai Islands Regency and Banggai Laut Regency).

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