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CONTESTATION OF MEANING IN MOCERA TASI RITUAL OF THE WOTU COMMUNITY IN EAST LUWU

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Abstract

This research aims to answer the problems of meaning, theological values, philosophical values, and discursive practices in the context of the ritual *mocera tasi* with qualitative research methods. This research uses the cultural studies approach. Locus of the research included Lampenai Village and Bawalipu Village, Wotu District, East Luwu Regency. Primary data were collected by observations, interviews, and written documents from ritual practitioners. Primary data were collected by literature sources related to research. Resource persons were research informants. Informants were selected using a purposive sampling technique. Data were processed by identification, categorization, and classification stages. Data were analyzed by reduction, display, interpretation, inference, and verification process. The results showed that knowledge was gained by the contestation of meanings around the *mocera tasi* ritual. *Mocera tasi* as a spirit of the life of ethnic Wotu people has meaning based on theological and philosophical values. Theological values educate the Wotu community to give thanks to the Creator and give alms for all the blessings that were obtained. Philosophical values teach the emotional soul between humans and nature and fellow creatures created by Allah. The study implied that offending the *mocera tasi* ritual means touching on the knowledge and beliefs of the ritual participants. Therefore, changing or stereotyping of the *mocera tasi* ritual will touch on the aspects of the knowledge and beliefs of the Wotu ethnic community.

Keywords: *Mocera tasi*; ritual; context; meaning; discursive practice.

المستخلص

يهدف هذا البحث إلى الإجابة على مشاكل المعنى والقيم اللاهوتية والقيم الفلسفية والممارسات الاستطرادية في سياق موجيرا تاسي مع أساليب البحث النوعي. واستخدم البحث منهج الدراسات الثقافية. تضمن محور البحث قرية لامبيناي وقرية باواليبو، منطقة ووتو، منطقة لوو الشرقية. وتم جمع البيانات الأولية عن طريق الملاحظات والمقابلات والوثائق المكتوبة من ممارسي الطقوس. تم جمع البيانات الأولية من خلال مصادر الأدب المتعلقة بالبحث. كان الأشخاص المرجعيون مخبرين للبحوث. وتم اختيار المخبرين

باستخدام تقنية أخذ العينات هادفة. تمت معالجة البيانات عن طريق مراحل التحديد والتصنيف والتصنيف. تم تحليل البيانات عن طريق الاختزال والعرض والتفسير والاستدلال وعملية التحقق. أظهرت النتائج أن المعرفة اكتسبت من خلال الطعن في المعاني حول طقوس موجيرا تاسي كروح لحياة شعب ووتو العرقي له معنى قائم على القيم اللاهوتية والفلسفية. القيم اللاهوتية تثقف مجتمع ووتو لتقديم الشكر للخالق وإعطاء الصدقات لجميع النعم التي تم الحصول عليها. القيم الفلسفية تعلم الروح العاطفية بين البشر والطبيعة والمخلوقات التي خلقها الله. أشارت الدراسة إلى أن الإساءة إلى طقوس موجيرا تاسي تعني لمس معارف ومعتقدات المشاركين في الطقوس. لذلك، فإن تغيير أو تنميط طقوس الموزبرا سوف يتطرق إلى جوانب المعرفة والمعتقدات الخاصة بمجتمع ووتو العرقي الكلمات المفتاحية: موجيرا تاسي؛ طقوس؛ معنى سياق؛ ممارسات خطابية.

Abstrak

Penelitian ini bertujuan untuk menjawab masalah makna, nilai-nilai teologis, filosofis, dan praktik diskursif dalam konteks ritual mocera tasi dengan metode penelitian kualitatif. Penelitian ini menggunakan pendekatan studi budaya. Lokasi penelitian meliputi Desa Lampenai dan Desa Bawalipu, Kecamatan Wotu, Kabupaten Luwu Timur. Data primer dikumpulkan dengan observasi, wawancara, dan dokumen tertulis dari praktisi ritual. Data primer dikumpulkan oleh sumber literatur yang terkait dengan penelitian. Narasumber adalah informan penelitian. Informan dipilih menggunakan teknik purposive sampling. Data diproses oleh tahap identifikasi, kategorisasi, dan klasifikasi. Data dianalisis dengan reduksi, tampilan, interpretasi, inferensi, dan proses verifikasi. Hasil penelitian menunjukkan bahwa pengetahuan diperoleh dengan kontestasi makna di sekitar ritual mocera tasi. Mocera tasi sebagai ruh kehidupan etnis Wotu memiliki makna berdasarkan nilai-nilai teologis dan filosofis. Nilai-nilai teologis mendidik komunitas Wotu untuk bersyukur kepada Sang Pencipta dan memberikan sedekah untuk semua berkat yang diperoleh. Nilai-nilai filosofis mengajarkan jiwa emosional antara manusia dan alam dan sesama makhluk yang diciptakan oleh Allah. Studi ini menyiratkan bahwa menyinggung ritual mocera tasi berarti menyentuh pengetahuan dan kepercayaan para peserta ritual. Karena itu, perubahan atau stereotip ritual mocera tasi akan menyentuh aspek pengetahuan dan kepercayaan komunitas etnis Wotu.

Kata kunci: *Mocera tasi*; ritual; kontestasi; makna; praktik diskursif.

A. Introduction

The practice of culture is not present as an empty act of motivation and worldview by the actors. The act of culture always has a knowledge base that plays in the systems of thinking of individuals or communities. The systems of knowledge include motivations, worldviews, empirical knowledge, rational argumentation, or mystical reasons. Knowledge systems play in the minds of individuals and influence subjective actions.¹ Knowledge systems are often fought for in socio-cultural spaces. Not a few systems of knowledge play and fight for influence in the socio-cultural space. Games and struggles for influence in socio-cultural spaces occur because space is an arena where ideas, practices, interests, and hegemony are won.

The process of hegemony takes place through the operation of knowledge systems in individual systems of thought. Subjects are dropped collectively following a world view constructed through a process of hegemony. The systems knowledge become a kind of episteme that influences the subject's actions.² The systems knowledge are accepted as fairness and influence the subject's actions. Through the systems knowledge, ethnic culture is formed, developed, and obeyed by the ethnic community concerned. Likewise, with the Indonesian archipelago culture, there is no culture that is separated from the construction of the systems of knowledge scattered in the worldview of existing individuals or ethnic groups.

The Wotu ethnic community as part of the archipelago community of Indonesia has a variety of cultures, both cultural heritage and the results of cultural inventions. One of Wotu's ethnic ancestral cultures is the *mocera tasi* ritual. As a ritual of ancestral heritage, *mocera tasi* has endurance and lasting power in its perpetrators. The *mocera tasi* tradition cannot survive through a long process if it does not have the systems of knowledge that can effectively work to fix the Wotu ethnic community. At least, there are three elements that make up the knowledge systems in the Wotu community in relation to the *mocera tasi* ritual. These three elements include theology, cosmology, and ideology.³ The concept of theology contains values in human relations with the Creator. Cosmology includes values concerning human relations as a microcosmos with nature as a macro cosmos. The concept of ideology includes values and ideas that guide social behavior and actions. Values are explored, interpreted, understood, and tested continuously in the development and socio-cultural changes in society. Values are linked to signifying practices.⁴ Culture can be expressed as a product of the practice of

¹Antonio Gramsci, *Selection from the Prison Notebooks*, 11th ed. (New York: International Publisher, 1992), p. 321.

²Michel Foucault, *Discipline and Punish: The Birth of The Prison* (New York: Vintage Books, 1991), p. 27-28.

³Chris Barker, *Making Sense of Cultural Studies*, Sage Publication (London and New Delhi: Sage Publication, 2002), p. 66.

⁴Richard Johnson-Deborah Chambers-Parvati Raghuram, *The Practice of Cultural Studies* (London and New Delhi: Sage, 2004), p. 139-140.

signifying. *Mocera tasi*, in this case, becomes one of the many signifying products in culture.

The manifestation of a signifying practice becomes an instrument for the presence of culture to propose its values. The struggle and meaning of values can also be expressed as a discursive practice.⁵ Cultural instruments become an arena for discursive practices. *Mocera tasi* as one of the cultural instruments of the Wotu community is a stage for the development of discursive practices. Various meanings are present to fill understanding and discussion regarding *mocera tasi*. Arguments were built to defend, reject, or modify the ritual of *mocera tasi*. The *mocera tasi* ritual is not merely read as the realm of the struggle for cultural values, but also as identity politics.⁶ *Mocera tasi* is a sign of the presence of cultural entities. *Mocera tasi* is one of the instruments for the Wotu community to introduce its cultural entities amid the vast horizons of human culture. In this context, the meanings of the *mocera tasi* ritual continue in the community. There are some who see *mocera tasi* as a tradition that is no longer viable in modern society, there are those who consider it contrary to religious beliefs, there are conservatives who maintain the implementation of *mocera tasi* rituals, and there are those who want to adjust the ritual of *mocera tasi* with contemporary developments. The problem was how did the meaning of the *mocera tasi* contest in the Wotu community? These problems would be broken down into sub-problems: how was the *mocera tasi* ritual interpreted by the Wotu ethnic community? how were the philosophical values of the *mocera tasi* ritual in the Wotu ethnic community? how did the Wotu people place the *Mocera Tasi* ritual among theology and Maritime Culture? How did the discursive practice of the *Mocera Tasi* ritual take place in the Wotu ethnic community?

Four aspects as sub-problems would be examined through field research. The study was conducted in Lampenai Village and Bawalipu Village, Wotu District, East Luwu Regency. Two villages were chosen as the research locus because both villages constitute the largest concentration of Wotu ethnic community and the arena of performing the *mocera tasi* ritual. The research used qualitative research methods. The data in this research were words, not numbers.⁷ The research used a cultural studies approach.⁸ *Mocera tasi* as culture was a living reality in ethnic Wotu communities.

⁵Chris Barker, *The Sage Dictionary of Cultural Studies* (London and New Delhi: Sage Publication, 2004), p. 163.

⁶Karolina Prasad, *Identity Politics and Elections in Malaysia and Indonesia* (London and New York: Routledge, 2016), p. 3-8.

⁷Qualitative data is in the form of descriptive form, in the form of verbal or written words about observable human behavior. Koentjaraningrat, *Metode-Metode Penelitian Masyarakat: Edisi Ketiga*, vol. cet. I (Jakarta: PT. Gramedia Pustaka Utama, 1993), p. 89.

⁸*Cultural studies* are of the view that human reality is an important culture to be observed. Reality is understood and ignored, discussed and forgotten, preserved and eliminated, managed and damaged, or exploited and avoided through the construction system that is circulating among the community. Ben Agger, *Cultural Studies as Critical Theory*, 1st ed. (London: Taylor and Francis Group, 1992), p. 2-3.

Data relating to the *mocera tasi* ritual were collected from the writings of the parties involved in the ritual, interviews with informants that were selected based on the purposive sampling techniques,⁹ and direct observations in the Wotu ethnic community, both before, during the implementation, and after the ritual was carried out. The informants selected as research sources were Bau Harase Pua Siri (male, 66 years old, Macowa Bawalipu, chief of the Bawalipu customary authority), M. Amin Anggoe (male, 67 years old, Powwa, Bawalipu authority in the marine rituals), La Hemma (male, 71 years old, Angkuru, Bawalipu customary authority in the traditional ceremony protocol), Kasim Rais To Raside (male, 64 years old, Pua I Bule, Bawalipu customary authority as sanro chief in traditional rituals), Ibrahim Putea (male, 63 years old, Anreguru Tomadappe, Bawalipu indigenous authority for settlement matters), Sumardi Noppo (male, 57 years old, Oragi Datu, Bawalipu indigenous authority in external and internal relations), Rustam Laluka (male, 46 years old, Anreguru Pawawa, Bawalipu customary authority for religious matters), Masriah (female, 59 years old, Anreguru Nanraa, Bawalipu indigenous authority for Women's Affairs), Tuse (male, 79 years old, community figure), Muh. Nur (male, 51 years old, community figure), Baharuddin (male, 48 years old, community figure), Nur Ilmi (female, 46 years old, muslim women Leaders), Lalu Jalaluddin (male, 55 years old, muslim missionary), Rahman (male, 44 years old, muslim missionary), Ridwan (male, 47 years, head of Tourism Section of East Luwu regency), Rosmawati (female, 48 years old, head of the Wotu District Government section), Zaenal (male, 48 years old, head of Lampenai village), Solihin (male, 47 years old, head of Bawalipu village), Syahrul (male, 36 years old, youth Figure), Habibi (male, 34 years old, youth figure), and Muhammad Rezki (male, 30 years old, youth figure). Information obtained from writing, interviews, and observations were identified, categorized, and classified as data relating to the focus of the study.¹⁰ The data was then reduced, displayed, interpreted, concluded, and verified as research novelty.¹¹

Basically, there are several studies that have a relationship with this research. Ischaq Razak wrote *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wotu*. The work includes a description of *mocera tasi* philosophy and synopsis.¹² Iriani conducts research on *Maccera Tasi' Sebagai Ritual Nelayan di Luwu*. The focus of his research concerns the *maccera tasi* ceremony process, the disclosure of the meaning of

⁹Purposive sampling is the selection of data source sampling techniques with certain considerations. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2016), p. 85.

¹⁰Ivanovich Agusta, "Teknik Pengumpulan Dan Analisis Data Kualitatif," *Jurnal Studi Komunikasi Dan Media* 02, no. 1998 (2014), p. 1–11.

¹¹Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2016), p. 10.

¹²Ischaq Razak, *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wotu* (Bungku: Murad Publishing House, 2016), p. 25-27.

ceremonial symbols, and the function of the *maccera tasi* ceremony.¹³ Kamaruddin Mustamin raised a study on *Makna Simbolis dalam Tradisi Maccera' Tappareng di Danau Tempe Kabupaten Wajo*. The research focused on the *maccera tappareng* procession and extracting the meanings contained in the *maccera tappareng* ceremony. The *maccera tappareng* ritual is held annually at Tempe Lake.¹⁴ Another study that is related to the *mocera tasi* ritual is research conducted by Abu Haif. The research theme relates to *Ritual dalam Tradisi Mappanretasi Nelayan Bugis di Pagatan Kabupaten Tanah Bumbu Kalimantan Selatan (Akulturasi Islam Dengan Budaya Lokal)*. The purpose of this study was; *First*, describing and analyzing the background of the existence of the Bugis tribe and the *mappanretasi* ritual in Pagatan. *Second*, describing and analyzing the development of procedures for implementing the *mappanretasi* ritual. *Third*, describing and analyzing the transformation process of Islamic elements in the *mappanretasi* ritual through the theory of acculturation.¹⁵ Sastri Sunarti examined "Kosmologi Laut dalam Tradisi Lisan Orang Mandar". The research revealed oral traditions in *mappandesasi* and *makkuliwa* as marine alms traditions in Mandar culture.¹⁶ Ani Suryanti had examined "Upacara Sedekah Laut di Pantai Cilacap". The research explored the meaning of the marine alms ceremony as a form of gratitude for the fishing community for the marine products obtained. The ceremony was carried out once a year.¹⁷ Muhammad Abdurrohman had researched the topic of "Memahami Makna Simbolis Upacara Sedekah Laut di Desa Tanjung, Kecamatan Kragan, Kabupaten Rembang". The study stated that the meaning of the symbol contained in each series in the process of marine alms was produced by mutual agreement of the community. Mutual agreements were used as values in the form of symbols.¹⁸ Sofia Nurul Fitriani, Sugiyarta Stanislaus, and Moh. Iqbal Maburri had examined "Sistem Kepercayaan (Belief) Masyarakat Pesisir Jepara dalam Tradisi Sedekah Laut". The research used a psychological perspective. The results of the study showed that the Jepara coastal community believed that the marine alms would be returned to themselves. Confidence created pleasure, security, and joy in carrying out the tradition

¹³Iriani, *Maccera Tasi Sebagai Ritual Nelayan Di Luwu* (Makassar: Arus Timur, 2015), p. 32-38.

¹⁴Kamaruddin Mustamin, "Makna Simbolis Dalam Tradisi Maccera' Tappareng Di Danau Tempe Kabupaten Wajo," *Al-Ulum*, 2017, p. 246-264.

¹⁵Abu Haif, "Ritual Dalam Tradisi Mappanretasi Nelayan Bugis Di Pagatan Kabupaten Tanah Bumbu Kalimantan Selatan (Akulturasi Islam Dengan Budaya Lokal)", *Disertasi* (Makassar: Pascasarjana UIN Alauddin, 2017), p. 24.

¹⁶Sastri Sunarti, "Kosmologi Laut Dalam Tradisi Lisan Orang Mandar Di Sulawesi Barat," *Aksara*, 2017, p. 33-48.

¹⁷Ani Suryanti, "Upacara Adat Sedekah Laut Di Pantai Cilacap," *Sabda: Jurnal Kajian Kebudayaan* 3, no. 2 (February 3, 2017), p. 1-8.

¹⁸Muhammad Abdurrohman, "Memahami Makna-Makna Simbolik pada Upacara Adat Sedekah Laut di Desa Tanjung Kecamatan Kragan Kabupaten Rembang," *Jurnal The Messenger* 7, no. 1 (March 24, 2016), p. 27-34.

of marine alms.¹⁹ Research, as mentioned, pertained to water rituals, especially marine rituals. The perspectives used were various; philosophical, cultural, psychological, ethnographic, sociological, and linguistic. The difference between this research and previous research lied in the theme, locus, approach, and research perspective. Although previous studies had used a cultural approach, the cultural studies approach used in this study was different from the cultural approach in previous studies. The cultural studies approach recommended the presence of playing of meanings in the community's knowledge system. These meanings overlapped and contested with one another over hegemony in the community's knowledge system. The play of meaning was expressed as a discursive practice.

B. The Meaning of Locality Towards the Mocera Tasi Ritual

Mocera tasi is a phrase consisting of the words *mocera* and *tasi*. *Mocera* comes from the word *cera* that has an affix *mo*. The word *cera* is not the original vocabulary of the Wotu language. *Cera* means blood, while Wotu's language for blood is *raa*.²⁰ The word *cera* is more likely to be associated with the Bugis language. The word *cera* is familiar to Wotu's tongue because the ethnic Wotu are classified as bilingual locutors, Wotu and Bugis.²¹ The Buginese expression for bleeding or shedding blood is *maccera*. The communication language of the Wotu ethnic group uses the word *oraa* for the meaning of bleeding and the *mangapacolo raa* to express bloodshed. Wotu's ethnic daily conversation tells the word *raa* in the sentence, for example: "*oraau, matabba raau minsu*, I was menstruating, a lot of my blood flowing", "*pacoloa raana pangalle muburaia*, drop the blood first and then do treatment", atau "*edo lawaddi itoe mangapacolo raa*, humans are not permitted to pour out the blood of their fellow human beings". Ethnic Wotu as a bilingual locutor uses the words *maccera*, *oraa*, and *mangapacolo raa* alternately in daily communication. *Maccera* for the native tongue of Wotu is transliterated through the replacement of *ma* affixes with *mo* or *manga*²² which forms the words *mocera* or *mangacera*. The derivation of the word *cera* into *mocera* can mean bleeding, pouring blood, or the process of shedding blood. The word *mocera* is expressed in conversation, for example, "*maga limamu la mocera dita?* Why is your hand bleeding?" or "*tammame baca korana Beddu, melometa mocera*, Beddu has finished reciting the Qur'an, we have already wanted to carry out the ritual of bloodshed." Derivation of the word *cera* into *mangacera* refers to the meaning of carrying out the act of bloodshed. *Mangacera* is expressed in daily communication, for example: "*Sahedu mangacera makkokkoni*, Sahedu is currently carrying out a

¹⁹Sofia Nurul Fitriyani, Sugiyarta Stanislaus, and Moh. Iqbal Maburi, "Sistem Kepercayaan (Belief) Masyarakat Pesisir Jepara pada Tradisi Sedekah Laut," *Intuisi : Jurnal Psikologi Ilmiah* 11, no. 3 (2019), p. 211–218.

²⁰M Arsyad Duri, *Kamus Bahasa Wotu* (Wotu, n.d.), p. 79.

²¹David Mead, *Wotu Grammar Notes* (Makassar: Sulawesi Language Alliance, 2013), p. 1.

²²Mead, p. 16 and 22.

bloodshed ritual.” Although the word *raa* and *cera* refers to the meaning of blood, both have connotative differences. *Cera* in Wotu's ethnic daily communication connotes ritual, while *raa* has non-ritual connotations. All Wotu ethnic cultural rituals related to the disbursement of blood from animals are termed *mocera* or *maccera*.

Tasi means sea. The word *tasi* in the Buginese and Wotu languages means the same. The combination of the words *mocera* and *tasi* forms the exact phrase, *mocera tasi*. The ritual of Wotu's ethnic culture carried out in the sea was condemned by the term *mocera tasi*. *Mocera tasi* enlightenment gives ritual meaning to the process of blood disbursement relating to the sea. The *mocera tasi* ritual has similarities with several ethnic community rituals in several places. The Bugis community knows the *maccera tasi* ritual as a manifestation of a statement of gratitude and refusal to be carried out at sea. The Bugis Wajo community performs the *maccera tappareng* ritual which is conducted at Lake Tempe. Bugis communities in the Pagatan area of Kalimantan carry out the ritual *mappanretasi*. Coastal communities in Java recognize the sea alms ritual. Various rituals of society show the existence of maritime culture in the archipelago tradition. Ethnic Wotu held the ritual of *mocera tasi* at the earliest in three years. The *Mocera Tasi* ritual was carried out to legitimize the traditional leadership of Macoa Bawalipu. In addition to the legitimacy of the adat leadership, the *mocera tasi* was carried out to express gratitude and avoid disaster.²³ The ritual legitimacy of the leadership of the Macowa Bawalipu is called *gau pangngadarra* (traditional ritual). The *mocera tasi* ritual to express gratitude or avoid disaster is called *gau tomatappa* (folk ritual).

Mocera tasi as a representation of the ritual practices of the old Wotu community still continues to the modern era. Even though the Wotu community experienced religious conversion from the time of *molamoa* to the time of Islam, *mocera tasi* was always present regularly in the practice of cultural society. The endurance of the practice of transformation beyond time travel proves the strength of tradition rooted in people's beliefs and understanding.²⁴ *Mocera tasi* ritual inheritance from generation to generation does not experience obstacles due to religious conversion in the community. The strength of *mocera tasi* lies in the consistency of theological and cosmological values that motivate ritual practice.

C. Philosophical Construction of *Mocera Tasi* Rituals

Mocera tasi put signs of various meanings from various practices in a symbolic union. The configuration of signification practices is arranged in one main narrative of *mocera tasi*. The signification of *mocera tasi* is built from the sacred process of penetrating the blood of animals slaughtered in the form of buffalo above sea level.²⁵

²³Razak, *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wotu*, p. 11.

²⁴The fastest time interval for carrying out the *mocera tasi* ritual is once every three years. The *mocera tasi* ritual can occur at intervals of more than three years. The *mocera tasi* ritual according to an elderly Wotu ethnic community was held in 1943, 1953, 2009 and 2016. Tuse (Male, 79 Years Old, Community Figure), *interview*, Wotu, 07 September 2018

²⁵Razak, *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wotu.*, p. 11.

The *mocera tasi* core procession is carried out in Bone Ejae, open space around the Wotu bay area. The *mocera tasi* process signifies the ratification of traditional leaders, refusing disaster, and thanksgiving expressions related to the origin of nature and human beings. Water as a means of organizing a procession is the origin of all life, an important resource for the survival of all God's creatures on earth, and a purification medium for all types of body waste. Determination of animal blood on the surface of the water implies decapitation of animal bad qualities in individuals. Humans outwardly sometimes exhibit animal-like attitudes. A savage attitude or the tendency to do persecution often results in the neglect or individual resistance of the society. Resistance to the order of society can have a negative impact on life. The social consequences that are worse than resistance to society are actions to harm others or murder. The characteristics and animal temperament that are still inherent in human beings try to be eroded and even eliminated so that the life order can guarantee the rights of every creature equally. The *mocera tasi* procession in the context of animal blood dropping becomes a symbol for human willingness to eliminate animal traits and temperaments. Elimination of animal character or attitude is accompanied by an adjustment in the order of cultural life as a fusion of animal blood into sea water.²⁶ Humans get excess grace over other creatures created by God. Humans are equipped with mind and subtle qualities that facilitate the absorption of the light of divine love. Intellect and spiritual capacity become human potential that is not found in other creatures. Through the potential of mind and spirit, humans are always required to destroy animal habits which are always a barrier to the absorption of divine light.²⁷ The elimination of animal characteristics is carried out together with the formation and development of good morals from each individual in the community. Guidance and development of morals are expected to spur an increase in spiritual power according to the holy teachings revealed by Allah swt. through the Prophet Muhammad saw.

The procession of *mocera tasi* essentially reminds humans of their origin and identity as creatures of Allah Almighty. The introduction of origin and identity directs humans to the wisdom that is able to sort out good and bad.²⁸ Wisdom will lead humans to actions that are compassionate for individuals, society, and the universe. If the ability of the mind and spirit is not used properly, then the position of humans will be worse than animals. Eroding the character that resembles the nature of animals in humans through fostering and developing moral traits and increasing spirituality can be expressed in accordance with the Islamic beliefs embraced by the people of Wotu.

The way to maturity and increasing spiritual capacity is not easy, because the road is full of obstacles and challenges. Someone can fall very easily and fail, but the

²⁶M. Amin Anggoe (Male, 67 Years Old, Powwa, Adat Authority in the Marine Rituals), *interview*, Wotu, 10 September 2018.

²⁷Rustam Laluka (Male, 46 Years Old, Anreguru Pawawa, Bawalipu Customary Authority for Religious Matters), *interview*, Wotu, 25 September 2018

²⁸Ibrahim Putea (Male, 63 Years Old, Anreguru Tomadappe, Bawalipu Indigenous Authority for Settlement Matters), *interview*, Wotu, 20 September 2018

journey through maturity cannot be stopped by the experience of falling or failure. Valuable achievements cannot be achieved without effort and hard work. Efforts and hard work do not solely apply to increase spiritual capacity, but also apply to human physical efforts. The momentum of *mocera tasi* is a form of the memorial monument to the Wotu ethnic community regarding the origin of identity and the universe. Communities that have developed into broad kinship can retrace the main node as the origin of kinship. Retrospecting the origin of kinship is expected to give rise to the impression of disguised messages. An introduction to the origin of identity and the universe is a disguised message from the ritual of *mocera tasi*. The origin of identity and the universe is essentially related to worship to the Creator, Allah SWT. Self-righteousness as worshipers of God Almighty is the ultimate goal of the *mocera tasi* practice. For *mocera tasi's* momentum, each individual is reminded not to break away from the Creator in carrying out life activities. Every individual is aspired to always depend on God Almighty for every daily activity. The Momentum of Mocera Tasi is a memorial to Wotu's humanity to the smallness of themselves before the Creator, Allah Almighty. A *tengke* (poetry of worship) inherited from the previous generation of ethnic Wotu mentions: "*Sema-sema ito i lara warakkanNa Pua Lamoae, lino suranga sinana larana membali jerena,*"²⁹ "whoever is in God's hands, then the world and all its contents belong to him."

A number of challenges and obstacles will stumble in an effort to improve one's spiritual capacity. Spiritual activity often collides in the mindset or maybe material action. Mindset and material-based actions can not be denied have shown astonishing development of physical aspects, but an excessive tendency towards matter can hinder the spiritual touch of the individual. Material welfare sometimes makes people forget to pay attention to aspects related to the spiritual. Worldly pleasure is the hardest obstacle for individuals in fulfilling spiritual desires to the Creator. Material parameters are often used as a measure of assessment for individual welfare. The further impact is pride and self-esteem is placed on the assessment according to material parameters.³⁰ Self-esteem and material pride drive individuals into welfare fulfillment contestations based on material parameters. Engaging in material contestation is supposed to be a race to meet needs that never reach satisfaction. Material orientation does not have specific parameters for the signification of satisfaction. When individuals achieve certain material expectations, then at the same time, material expectations that exceed their achievements play in the space of imagination. Fulfilling the material aspects is not a foreign desire of the human self, but deep involvement in the material aspects can neglect the spiritual space in the individual. Human physical and spiritual aspects should be positioned in a balanced way in life. If the physical and spiritual aspects can work in a balanced way, then human existence as the recipient of the trust will benefit the balance of the universe. Natural law universally recognizes the interrelated links among humans and the universe. If humans deviate from natural law in interaction with

²⁹Razak, *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wot.*, p. 13.

³⁰La Hemma (Male, 71 Years Old, Angkuru, Bawalipu Customary Authority in the Traditional Ceremony Protocol), *interview*, Wotu, 11 September 2018

nature, then deviations will bring difficulties to humans. Natural law gives humans the ability to accept the change that results in the rapid development of physical civilization. The rapid development of civilization tends to focus on material aspects. Attention to the development of spiritual potential has not been positioned proportionally. Humans should develop physical and spiritual aspects equally. The utilization of physical and spiritual capacities in a balanced, concurrent, and parallel manner will facilitate the reading of Divine messages. Reading the implicit and explicit message in the universe has the purpose of affirming humanity and harmonizing human relations with the universe. Humanity's assertion and the harmonization of human relations with nature are built through awareness of natural law that is universally applicable. The main purpose of humanity's integrity and human harmony with nature is concluded in the worship of the Creator as the essence of human creation on earth. The *mocera tasi* ritual as an instrument of maritime culture is displayed monumentally to remind the burden carried by humans on the face of the earth.³¹ The *mocera tasi* arouses the awareness of the Wotu ethnic community that the mercy of Allah swt. spread wide covering all nature. Allah Almighty, the Exalted, and the Absolute are never unaware of the behavior of humans and all beings. The sea as a means of fulfilling human worldly interests is part of the grace of Allah to those who deserve to be grateful.

The *mocera tasi* is used as learning for the introduction of individuals as social creatures created by Allah. Humans cannot live alone without being with other creatures. Individual life in the midst of the vast expanse of creation of Allah swt. likened to a speck of water in the middle of the ocean. A verse of worship reveals the picture of human life in the breadth of God's creation: "*Satiti uwe boto matiti awa isakaku saliwu, mapenaddi tamaka eyyanna, wattu laitanamo tasie, toasaa tobae maluwo* ",³² "a speck of water, dripping from a handful of clouds, feeling very embarrassed, looking at the vast expanse of the ocean". The human condition is very small before the Creator, even though it is in a collection of thousands of people as in the ritual of *mocera tasi*. The *mocera tasi* procession in the form of a series of sacred rituals from Austronesian people supporting the maritime culture in the past is not only able to be interpreted as a sea party or a fishing party. *Mocera Tasi's* ritual is also able to be expressed as a manifestation of human's physical attitude which removes barriers in social life. Social classes are lost in the midst of ritual sacredness. All communities involved in the *mocera tasi* ritual are a unit of kinship. Rich, poor, employers, workers, fishermen, traders, farmers, and all material worldly considerations merge into a shared determination to show devotion to the Creator, Allah Almighty. The basic attitude to be instilled in the context of *mocera tasi* is an awareness of the similarity of human dignity in the presence of Allah, the Owner of the universe. Every human being before God is the same. The role and function of each individual do not distinguish a person before God Almighty.

³¹Kasim Rais To Raside (Male, 64 Years Old, Pua I Bule, Bawalipu Customary Authority as Sanro Chief in Traditional Rituals), *interview*, Wotu, 14 September 2018

³²Sumardi Noppo (Male, 57 Years Old, Oragi Datu, Bawalipu Indigenous Authority in External and Internal Relations), *interview*, Wotu, 21 September 2018

Mocera tasi as the custom of the past events in Wotu is also a meeting place for various cultures. Relatives of the Wotu ethnic community and nearby residential neighbors actively participate in certain processes in the *mocera tasi* ritual. The Bajo people who inhabit the marine and coastal waters of Bone Bay are met with the Pamona people who inhabit the hilly and mountainous areas in the north and west of the Wotu plain. Intercultural encounters are packaged in a tradition of *mobilolla*. The prologue in a series of preparations for organizing the *mocera tasi* ritual was marked by *mobilolla* activities. *Mobilolla* folk festivals can be equated with cultural fables, even though the *mobilolla* is carried out full of simplicity. The symbolic meaning of the *mobilolla* procession relates to the effort to rediscover the point of engagement of genealogical interuptus between ethnic groups.³³ Interuptus genealogists try to be glued after being separated by the conditions and geographical location of the residential area. The links from the historical roots of ethnic groups in the past sought to be dynamized as instruments for the growth of unifying values. The solidarity of kinship, ethnicity, and inter-ethnicity is fostered to support national ties. Inter-ethnic ties reinforce national unity for the continuity of the life of the Indonesian nation. The strength of cultural integration of ethnic groups is social capital in the context of the cultural integration of the Indonesian people, especially the ethnic Wotu and surrounding ethnicities.

D. *Mocera Tasi* Rituals among Theology and Maritime Culture

The ancient Wotu ethnic community did not merely conceptualize theological understanding in terms of origin and kinship. The theological conception of the Wotu ethnic community is also associated with nature. The great gift of the Creator in the form of nature is provided to humans as a source of livelihood. Natural wealth on land and in the sea is a gift of Pua Lamo, which is worthy of thanks. The ancient Wotu ethnic community as a community living in coastal areas has a high dependence on marine products, in addition to simple farming. The dependence of the Wotu ethnic community on marine products can be said to be higher than the land yield. The ancient Wotu ethnic community has the toughness in exploring the ocean. The sea has an inner bond for the Wotu ethnic community. The sea is not only concerned with livelihoods to support the survival of the community, but also a means for the early human presence to inhabit the Lampenai hill.³⁴ The close bond with the sea holds the theological awareness of the power of the Creator to present the sea which leads Wotu's ethnic ancestors stranded on the Lampenai Hill. The availability of the oceans as wealth has also been prepared by the Creator for the survival of the Wotu ethnic community. Maritime experience teaches the ancient Wotu ethnic community about total submission of power outside the material reality. The ferocity of marine life reinforces the awareness of fishermen and sailors to surrender themselves to the Sole Ruler of the universe, Pua Lamo. The theological conception of the ancient Wotu ethnic

³³Kemacowaan Bawalipu, "Selayang Pandang Kepemimpinan Adat 17 Wotu Ale Luwu", *A Document* (Wotu: Carried by Sumardi Noppo, n.y), p. 44.

³⁴Ischaq Razak, *Negara Luwu Purba Di Lembah Kalaena* (Bungku: Murad Jalaluddin Books, 2016), p. 67.

community also believed in the existence of *waliala* guards in the sea area as *pangonroa*. Tracking the names of *pangonroa* in the sea area can only be traced to the term *larana tasie* (guardian of the sea).³⁵ The maritime culture of the ancient Wotu community believed in the *larana sulapa patango* as *waliala* assigned by Pua Lamo to maintain, direct, and serve the needs and safety of fishermen or sailors. The old belief of the Wotu community recognizes the existence of *pangonroa* for biota diversity and vital facilities in the sea. The amount of *pangonroa* is directly proportional to the number of species of biota and vital facilities in the sea.

The maritime-based theological dedication was carried out by the ancient Wotu ethnic community through the ratification of Pua Lampenai's traditional leadership in the middle of the sea. The procession of community leaders' ratification was carried out in a sea ritual which was condemned by the term *mocera tasi*. The *mocera tasi* tradition is a series of rituals that are very sacred by Austronesian people, including ethnic Wotu. *Mocera tasi* as a ritual for ratifying Wotu ethnic traditional leaders was practiced starting from the first generation of Pua Lampenai, generation of Macowa Bawalipu, generation of Batara Guru, generation of Simpursia, until the last generation of Macowa Bawalipu.³⁶ Supporters of the maritime culture of the past did not merely interpret the *mocera tasi* as a sea party or fisherman party, but rather an expression of human attitude outwardly to eliminate barriers in social life. All humans have the same degree, dignity, and dignity before Pua Lamo, the owner of the universe. The oath of the traditional leader witnessed by the Wotu ethnic community in the ritual of *mocera tasi* is a promise before the Sole Ruler of the universe for the abundance of duties and services for all beings, especially humanity.

The oath of the leader of the ancient Wotu ethnic community in the *mocera tasi* ritual brought spiritual and worldly consequences for the leader. The spiritual consequences impose a spiritual, moral, and ethical example of Pua Lampenai or Macowa Bawalipu. Worldly consequences impose responsibility for the protection and service of all natural rights, especially the Wotu ethnic community.³⁷ Spiritual exemplary places the figure of a traditional leader as a guide to trust in the Supreme One, a guide to the introduction of the essence of the Supreme One, and a minister for ritual activities. Moral example of traditional leaders is demonstrated through personal integrity as the holder of community leadership. Ethical example from the figure of the traditional leader refers to the respect of others and the proportionality of life attitudes.³⁸ The responsibility of worldly leadership requires indigenous leaders to be fair and sincere in building a life order, both in relations between human beings and between humans and the surrounding environment. The entire burden of adat leaders who were

³⁵Sumardi Noppo (Male, 57 Years Old, Oragi Datu, Bawalipu Indigenous Authority in External and Internal Relations), *interview*, Wotu, 21 September 2018

³⁶Razak, *Negara Luwu Purba Di Lembah Kalaena*, p. 68.

³⁷Razak, *Filosofi Mocera Tasi Dalam Budaya Orang-Orang Luwu Di Wotu*, p. 18.

³⁸Bau Harase Pua Siri (Male, 66 Years Old, Macowa Bawalipu, Chief of the Bawalipu Customary Authority), *interview*, Wotu, 28 September 2018

ratified through the process of independence has theological consequences in the teachings of *molamoa*. An adat leader who is negligent of his leadership responsibilities will be lowered from the leadership and expelled from the protection of the virtues of Pua Lamo. Individuals who are expelled from the protection of the virtues of Pua Lamo will experience the horrors of death and the misery of life in the realm of *waliala*. The *mocera tasi* ritual has become a mechanism for authorizing the leaders of the Wotu ethnic community from the first generation to the contemporary generation. The practice of *mocera tasi* for the ratification of adat leaders can be sustained from time to time because the theological content has tied the collective memory of the community to the ritual of *mocera tasi*.

Monotheistic theology³⁹ and maritime culture of the ancient Wotu ethnic community passed down the sacred horizon in cultural rites. The relationship between theology and sacred traditions of the ancient ethnic community of Wotu has taken root in the ritual practices of the community. The fishermen or sailors carry out a ritual of respect and request for permission (*mappatabe*) to *pangonroa tasi* (*larana tasi*) when they first go to sea. Rituals are expected to touch the authority of *pangonroa tasi* so that seafarers' trips or fishermen's livelihoods do not get disturbed at sea. Rituals are held at the residence of boat owners or sailors who want to sail. The ritual continues to the boat that will be used to sail. Sanro, which was feared by traditional leaders, acted to lead the ritual process. Sanro's involvement in rituals represents Pua Lampenai's spiritual leadership. Sanro is believed to have communicative abilities with spirits or *pangonroa*. Sanro proposed preconditions, ritual instruments, or *pemmali*⁴⁰ based on the range of his spiritual vision. The lack of one prerequisite or instrument frustrates the ritual process. Ritual failures or *pemmali* violations lead to *ambaroa*.⁴¹ The symptoms of *ambaroa* or *mabusu* in the sea can be recognized through the phenomenon of *awa sekae*, accidents at sea, the intensity of *rusa*, or the death of fishermen in the sea. The whole event is sad for the people of Wotu called *samo lipu* (domestic disaster) and *maropu-ropu* (bad luck or catastrophe).

Widespread symptoms of *ambaroa* or *mabusu* over groups of fishermen or seafarers gave birth to initiation for attempts to forgive mistakes or violations in connection with the territorial authority. The ritual of begging forgiveness in connection with the maritime tradition in the Wotu community is included in the *Mocera Tasi* category. The ritual of begging for forgiveness carried out at sea is a form of refusing disaster in the form of *mocera tasi*. Refusing the disaster in the form of the *mocera tasi* ritual for the early Wotu ethnic community was intended to restore the protection of *waliala* or *pangonroa tasi* (*larana tasi*) to sailors or fishermen. Protection is expected

³⁹W.M. Flinders Petrie, *The Religion of Ancient Egypt* (London: Archibald Constable, 1906), p. 3.

⁴⁰*Pemmali* or *Pemali* in traditional societies is intended to prevent the harmful effects of ignoring taboos. See Zaenal Abidin, Sabri samin, Moh. Sabri AR, "Pemmali: Metode Dakwah Leluhur Bugis Makassar" *Jurnal Tabligh Volume 20 No 1, Juni 2019*, h. 94.

⁴¹Masriah (Female, 59 Years Old, Anreguru Nanraa, Bawalipu Indigenous Authority for Women's Affairs), *interview*, Wotu, 12 September 2018

to guarantee safety for the community's maritime activities. The safety of seafarers and fishermen raises calm in activities so those marine products can be enjoyed by all elements of society. The safety of seafarers and fishermen raises calm in activities so those marine products can be enjoyed by all elements of society. The Creator's gift in the form of marine wealth enjoyed by all elements of society does not make the ethnic community of Wotu forget to the Creator. The belief in Pua Lamoia has put in place a process of expressing gratitude for the abundance of marine wealth through the ritual of *mocera tasi*. The theology understood by the ancient ethnic community of Wotu leads to the practice of ratification of traditional leadership, disaster refusion ceremonies, and the expression of gratitude in the ritual of *mocera tasi*. Theological motivation strongly influences the implementation of ritual activities. Endorsement of the leader, refusing disaster, and expressing gratitude entrust high hopes for the blessing of Pua Lamoia for all elements of society. Pua Lamoia's blessing as the Supreme Being is the provision of the Wotu ethnic community in carrying out maritime life.

The practice of ratifying the leader, refusing the disaster, and expressing gratitude through the *mocera tasi* ritual continued even though the conversion of beliefs occurred in the generation of the progress of the Wotu ethnic community. The presence of Batara Guru who brought a new religion did not eliminate the belief in the monotheism of Wotu's ethnic community early in the *mocera tasi* tradition. The introduction of the name of God with the term Dewata Seuwaie further confirmed the belief in monotheism in the ethnic community of Wotu. Pua Lamoia or Dewata Seuwaie is not a different Substance from the Almighty. The essence of Pua Lamoia which is understood by the ethnic community of Wotu is also the essence of Dewata Seuwaie. The presence of Dewata Seuwaie increasingly enriched the rituals of the community. The Batara Guru tradition introduced the *sere bissu* ritual and the cremation. The tradition of worshiping the inheritance of *molamoia* was not eliminated by the presence of the Batara Guru's beliefs.⁴² The teachings of the Batara Guru strengthened the theological views of the Wotu ethnic community about *waliala* as *pangonroa (lara)* at sacred territory and vital means of life. Theological derivatives were filled with cosmological insights about the three layers of the world, namely: Botting Langi, Ale Kawa, and Bori Liu. Acculturation of theology of Pua Lamoia and Dewata Seuwaie persisted until Islamic teachings were accepted by the Wotu ethnic community.

The conversion of the religion of the Wotu Ethnic community to Islam resulted in significant changes in theology and the practice of worshiping God.⁴³ The Islamic creed was easily accepted by the Wotu ethnic community. The ease of acceptance of Islam by the Wotu ethnic community was caused by the seeds of monotheism which had taken root in the awareness of the theology of the community before Islamic teachings were introduced. The belief in the monotheism of Pua Lamoia and the Dewata Seuwaie was confirmed by the teachings of monotheism brought by Islam. The Wotu

⁴²Rustam Laluka (Male, 46 Years Old, Anreguru Pawawa, Bawalipu Customary Authority for Religious Matters), *Interview*, Wotu, 25 September 2018

⁴³Rustam Laluka (Male, 46 Years Old, Anreguru Pawawa, Bawalipu Customary Authority for Religious Matters), *Interview*, Wotu, 25 September 2018

ethnic community converted the mention of God to Allah Almighty or Puang Allahu Ta'ala. Systematics of pillars of faith in Islam was internalized into the belief system of the Wotu ethnic community. The practice of worshiping Islamic law was carried out in place of the practice of *molamoa*. The acceptance of Islamic theology implied to the perspective on *waliala* or *pangonroa (lara)*. The meaning of *waliala* had narrowed to the spirits of deceased ancestors. There had been a good *waliala* who has returned to Allah SWT, there had been an evil *waliala* who has been being refused to return to Allah Almighty. *Pangonroa (lara)* who are in charge of maintaining vital facilities, especially *larana sulapa patango* is understood as an angel. *Larana Patango Sulapa* is related to one central point guarded by a mysterious figure. The Wotu community named *Kajalapunti* for a mysterious figure who was the center of control of *larana patango sulapa*. *Kajalapunti* and *larana patango sulapa* in the view of the Wotu community are in charge of protecting the land and sea environment. Cultural rituals on land and in the oceans carried out by the people of Wotu do not forget the dedication of appreciation or *mopatabe (mangapasani)* to guardian land and sea angels. Rituals are not intended as a form of worship to *laraE* but are ethical actions towards fellow creatures of Allah Almighty. *Mocera tasi* for the Wotu community is addressed to Allah Almighty but does not forget the award for *pangonroa (laraE)* which is assigned to safeguard the vital elements of humans and their environment. *Mocera tasi* is not intended as a special ritual of worship as a rival of Shari'a, but a noble tradition of the sustainability expectations of a community in relation to the provisions of the Creator, Allah Almighty.

The expectation of community sustainability in the theological context relates to the natural conditions provided by the Creator, local leadership that guides action, and the socio-cultural order that is to be built. Availability of nature, local leadership, and social order are the capital for the survival of a community. Theological and natural relations manifest an understanding of cosmology that cannot be separated from the belief about the existence of God as the ruler of the universe.⁴⁴ According to the world view of the Wotu community, the universe is a shared treasure as a gift from the Creator, Allah Almighty. The utilization of shared assets requires fair and wise actions. The sea as a gift from the Creator is not only related to livelihood but also the origin of the universe and the presence of the first humans, especially the ancestors of the Wotu ethnic community. Fair and wise actions refer to the presence of a leader who is considered to have the exemplary physical and mental exemplary capacity. *Pua Lampenai* or hereinafter referred to as *Pua Macowa* is believed to have a spiritual and outward example. *Pua Macowa* as a representation of the Creator on earth is a wise figure who is able to guide people to treat nature wisely and fairly.⁴⁵ The water and sea environment in the context of the treatment of nature received significant attention in the sacred practice of the Wotu community. The sacred practice culmination dedicated

⁴⁴Stephen Herbert Langdon, "The Mythology of All Races," *Semitic*, vol. V (New York: Cooper Square, 1964), p. 88-89.

⁴⁵Sumardi Noppo (Male, 57 years old, Oragi Datu, Bawalipu Indigenous Authority in External and Internal Relations), *interview*, Wotu, 21 September 2018

to the ratification of traditional leaders, avoidance of disaster, and thanksgiving parties in monumental rituals is called *mocera tasi*. Ratification of adat leaders through *mocera tasi* is classified into traditional ritual categories. Disaster avoidance activities or expressions of gratitude in *mocera tasi* are also called sea parties or folk rituals.

E. *Mocera Tasi* as Discursive Practice

The appearance of the *mocera tasi* ritual has three functions simultaneously, namely: representation, relations, and identity.⁴⁶ Representation is defined as the way the world is socially constructed and presented in certain meanings. Reality is always presented in the form of linguistic symbols.⁴⁷ Representation means using language to express something meaningfully. Representations can take the form of images, words, sequences, stories, ceremonies, and actions that represent ideas, emotions, facts, and so on. Representation depends on signs and images that already exist and are understood culturally.⁴⁸ The concept of representation describes an illustration of *mocera tasi* as an expression of worldview or concept. The *mocera tasi* ritual is a process for individuals or ethnic cultural communities of Wotu to use language to reproduce meaning. *Mocera tasi* refers to a sign and also the process of changing ideological concepts that are abstract in concrete form. Through *Mocera tasi*, the meanings are produced and exchanged between community members. *Mocera tasi* as representation works through a separate system consisting of two important components, namely concepts in mind and language. Components of concepts and languages are interconnected. The concept of *mocera tasi* reveals the meaning of the idea of Mocera Tasi. The meaning of *mocera tasi* cannot be communicated without practical action as a language. The meaning of *mocera tasi* can be different in different cultures or groups of people because every society has a certain way of interpreting cultural actions. The meaning of *mocera tasi* as a sign is not innate meaning and does not change, but is produced by the sign systems used by society at a certain time and place. The meanings of the *mocera tasi* signs are produced by differentiation systems or signification systems. The relation involves three kinds of relationships, three awareness and three cultural symptom patterns produced by each relation. Barthes calls the three relations as symbolic relations, paradigmatic relations, and syntagmatic relations.⁴⁹ The symbolic relation of the *mocera tasi* ritual concerns the inherent *mocera tasi* relation as a sign. The paradigmatic relation of *mocera tasi* is in the relation of the sign of the *mocera tasi* with other signs of the cultural system or ethnic kinship of Wotu. The syntagmatic relation of the *mocera tasi* ritual refers to the relation of the sign of *mocera tasi* to other signs of the social structure, cultural structure, and religious structure of the Wotu ethnic community. The

⁴⁶Faruk, *Pengantar Sosiologi Sastra: dari Strukturalisme Genetik sampai Post-Modernisme* (cet. I; Yogyakarta: Pustaka Pelajar, 1999), p. 118.

⁴⁷Stuart Hall, *Representation: Cultural Representations and Signifying Practice* (London and New Delhi: Sage Publication, 1997), p. 265.

⁴⁸St. Sunardi, *Semiotika Negativa* (Yogyakarta: Kanak, 2002), p. 53.

⁴⁹Roland Barthes, *Mythologies* (New York: Noonday Press, 1972), p. 17.

social structure concerns the relation of Wotu's traditional institutions, ethnic communities, surrounding communities, government, and the natural environment. Cultural structures are closely related to the relations of cultural actions of the Wotu ethnic community, surrounding communities, and the environment. The religious structure is concerned with the religion embraced by Wotu ethnic communities, religious leaders, and religious teachings. Symbolic relations are also called symbolic coordinates or internal relations, while paradigmatic and syntagmatic relations are categorized as external relations or coordinate classifications or taxonomic coordinates.

The culture of the Wotu ethnic community is the space of the *mocera tasi* signification practice. The practice of *mocera tasi* signification is understood as something that is relatively autonomous in a social formation. The Gramscian Hegemony approach assumes that a ruling bloc regulates subordinate blocks not only through violence but also by seeking an agreement.⁵⁰ The practice of *mocera tasi* signification can be included in all forms of practice. If an economic practice can be defined as the process of transforming raw materials into man-made materials, then the practice of *mocera tasi's* signification consists of the transformation of meanings, a process that works with signs.⁵¹ A *mocera tasi* ritual is a form of signification in culture. The meanings of the *mocera tasi* ritual are transformed into sacred meanings which tend to bind the Wotu ethnic community. The binding of the Wotu ethnic community by the *mocera tasi* ritual is built on beliefs formulated by the meanings of theology, cosmology, and ideology.

The use of ideology in culture can be classified into three domains.⁵² *First*, a belief system that belongs to a particular group or class. Ideology is seen as an attitude or set of traits that are formed and organized in a coherent form. Although ideology appears to be a person's attitude, ideology is not innate to the individual, but rather as a result of the internalization of the social environment. Ideology is not a unique system of experience formation, but internalization of the social environment, social position, division of labor, and so on. *Second*, ideology as a constructive belief system. Ideology is a set of categories of dominant group formation for the sake of affirming its dominance of subordinate groups. Ideology is spread through symbols and works by making social relations seem real and natural so that unconsciously accepted as truth. *Third*, ideology as a general process of producing meaning and ideas. Culture becomes an effective domain for the spread of meaning and ideas.

The ideologization project by the *mocera tasi* ritual basically leads to a process of hegemony. *Mocera tasi's* hegemony is spread on the cultural and ideological channels. The process of *mocera tasi's* hegemony seems reasonable, accepted as fair

⁵⁰Antonio Gramsci, *Selection from the Prison Notebooks*, p. 321.

⁵¹Faruk, *Pengantar Sosiologi Sastra: dari Strukturalisme Genetik sampai Post-Modernisme*, p. 149.

⁵²John Fiske, *Key Concept in Communication and Cultural Studies*, 2nd ed. (London and New York: Routledge, 1994), p. 164-165.

and voluntary.⁵³ *Mocera tasi's* hegemonic ideology is united and diffused in life practices, perceptions, and common sense as something that is carried out and lived out voluntarily. The *mocera tasi* ritual as a culture and practice of life becomes a field for continuous contestation of meaning. Subordinate groups in the context of the Wotu community try to oppose overriding the full meaning of the dominant group. The overwriting of meaning had appeared in the discursive reality of the Wotu community. Puritans claimed *mocera tasi* as a tradition of polytheism.⁵⁴ *Mocera tasi* violated Islamic creed.⁵⁵ *Mocera tasi* might not be practiced by Muslims.⁵⁶ This claim had been disputed by the customary stake by stating that *mocera tasi* had not contained polytheism.⁵⁷ After the Wotu ethnic community converted to Islam, the practice of *mocera tasi* had been modified. Beliefs, spirits, goals, mindsets, perspectives, and spells had been adjusted to Islamic teachings.⁵⁸ Moderate muslim leaders emphasized that *mocera tasi* was not a problem for Islamic creed if it had been modified based on Islam.⁵⁹ The important thing to consider was the benefit, especially for the ethnic Wotu community.⁶⁰ Islam was not to eliminate culture but to make culture more meaningful.⁶¹ Some parties who were affected by the glitter of modernity considered *mocera tasi* to be an ineffective and inefficient tradition. Much of the budget was spent in vain in carrying out rituals. It would be better if the budget was allocated for the development of people's economy. It was more beneficial for efforts to reduce poverty.⁶² This consideration was disputed by those who look wisely at the *mocera tasi* phenomenon. It was not wise to judge *mocera tasi* using the modern paradigm. The *mocera tasi* ritual related to the existence of ethnic Wotu. If *mocera tasi* was eliminated, the existence of ethnic Wotu would be threatened. That was because the *mocera tasi* ritual became an arena of the authorized of the Wotu ethnic leader. Without traditional leadership, ethnic Wotu will slowly disappear. It was realized that the economy was urgent, but the existence of the ethnic Wotu was more urgent.⁶³ The budget for increasing the economy

⁵³Arthur Asa Berger, *Media, Research, Techniques*, 2nd ed. (London and New Delhi: Sage, 1998), p. 49.

⁵⁴Rahman (Male, 44 years old, Muslim Missionary), *interview*, Wotu, 28 September 2018

⁵⁵Nur Ilmi (Female, 46 years old, Muslim Women Leaders), *interview*, Wotu, 28 September 2018

⁵⁶Solihin (Male, 47 years old, Head of Bawalipu Village), *interview*, Wotu, 27 September 2018

⁵⁷Muhammad Rezki (Male, 30 years old, Youth Figure), *interview*, Wotu, 14 Oktober 2018

⁵⁸Muh. Nur (Male, 51 years old, Community Figure), *interview*, Wotu, 13 Oktober 2018

⁵⁹Lalu Jalaluddin (Male, 55 years old, Muslim Missionary), *interview*, Wotu, 11 Oktober 2018

⁶⁰Zaenal Bachri (Male, 48 years old, Head of Lampenai Village), *interview*, Wotu, 27 September 2018

⁶¹Baharuddin (Male, 48 years old, Community Figure), *interview*, Wotu, 12 Oktober 2018

⁶²Habibi (Male, 34 years old, Youth Figure), *interview*, Wotu, 14 Oktober 2018

⁶³Syahrlul (Male, 36 years old, Youth Figure), *interview*, Wotu, 14 Oktober 2018

had certain allocations and the *mocera tasi* ritual also.⁶⁴ Different discourse, the local government considered the *mocera tasi* ritual as local tourism potential.⁶⁵ It could be accepted if the government did not intervene in ritual activities. the government only needed to prepare facilities for ritual activities.⁶⁶ The reality surrounding the ritual of *mocera tasi* tends to be ideological due to the struggle of meaning. The practice of *mocera tasi* as a culture is basically not shared with meaning and is not guaranteed by production goals.

The meaning of *mocera tasi* comes from the process of articulation. It is called the articulation process, because meaning is expressed in a specific context, in specific moments, and in specific discourses. Expressions are always associated with the context. The *mocera tasi* ritual is multi-accentual. The *mocera tasi* rituals as cultural practices can be articulated by different accents or different subjects, in different contexts for different political purposes. The *mocera tasi* rituals become an arena for various articulations of meanings. *Mocera tasi* rituals are placed as a form of information and resistance space, where hegemony is won or defeated. The *mocera tasi* ritual is an arena for the play of meanings, ideology, hegemony, culture, and power relations. The game is alive and sustainable for generations. *Mocera tasi* is done, meant, interpreted and always associated with the context. *Mocera tasi's* discursive practice opens space for individuals or groups to get meaning and interpret *mocera tasi* as cultural texts.

The series of *mocera tasi* processions, both for the purpose of ratifying Pua Macowa, avoiding disaster, or thanksgiving expressions consist of a series of symbols that can be interpreted and understood as cultural texts. *Mocera tasi* in the position of cultural texts includes text content and context. Signs in *mocera tasi* cultural texts include the structure of action as a narrative of the intrinsic meanings of the text. The outer structure of the *mocera tasi* sign can be read through a context that surrounds the conduct of rituals. The context may be human, social, environmental, or knowledge (episteme). The meaning of the *mocera tasi* ritual is read through a series of signs presented in ritual practice. The series of ritual practices which culminated in the *mene i anca* event consisted of complementary activities.

F. Conclusion

The word *cera* in the phrase *mocera tasi* was not found in the native ethnic language of Wotu. Native speakers of the Wotu language speak the word *raa* as a synonym of the word *cera*. The word *cera* was adapted from the bugis language. The word *cera* got affix *me-* to be *mocera*. The *mocera tasi* phrase had been used as a sign of the ritual of blood-flowing animals in the middle of the sea. The *mocera tasi* ritual was carried out to authorize the traditional leader of Wotu, Macowa Bawalipu. The

⁶⁴Rosmawati (Female, 48 years old, Head of the Wotu District Government Section), *interview*, Wotu, 27 September 2018

⁶⁵Ridwan (Male, 47 years old, Head of Tourism Section of East Luwu Regency), *interview*, Wotu, 26 September 2018

⁶⁶Muh. Nur (Male, 51 years old, Community Figure), *interview*, Wotu, 13 Oktober 2018

mocera tasi ritual was also carried out to express gratitude to Allah Almighty. The mocera tasi ritual for the Wotu ethnic community is not merely a traditional ceremony, but a sacred moment which is the spirit of the life of the Wotu ethnic community.

Mocera tasi as a spirit of the life of ethnic Wotu people has meaning based on theological and philosophical values. Theological values educate the Wotu community to give thanks to the Creator and give alms for all the blessings that were obtained. Philosophical values teach the emotional soul between humans and nature and fellow creatures created by Allah.

The social context of *mocera tasi* presents discursive practices. Some contestants impose their own meaning on the ritual *mocera tasi*. There were those who wanted the *mocera tasi* ritual as a tradition that must be preserved, there were those who wanted the *mocera tasi* ritual not to be carried out because it was contrary to the shari'a, there were those who considered the *mocera tasi* as a unique ritual that attracts tourism interest, there were those who interpreted the *mocera tasi* as an activity that was not up to date, and some wanted to adjust the ritual *mocera tasi* with the teachings of the shari'a. *Mocera tasi*, in fact, continues to be carried out in accordance with Islamic teachings and the times.

Implication

The research implied that every cultural ritual is always imposed on meaning by the community where the ritual is performed. The meaning of a cultural ritual cannot be interpreted singly. Therefore, each tradition always experiences discursive practices to be accepted in the knowledge of a society. The knowledge that lives in society includes theological and philosophical meanings. Changing or stereotyping of the rituals of a community will be in contact with the beliefs of these communities. Resistance will emerge if changing or stereotyping involve people's beliefs.

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²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

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