

Islam, Adat, And Conflict Resolution :
Study of *Mosebe* Ritual in The Tolaki People of
Konawe Konawe Regency,
Southeast Sulawesi¹

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Abstract. Every ethnic group in Indonesia has a local wisdom in terms of conflict resolution. In the context of Tolaki community, they have *Mosebe* ritual which can be regarded as an example of local wisdom to resolve their conflicts that often occurs in Tolaki community. Literally, *Mosebe* is a combination of two words: *mo* and *sebe*. *Mo* is doing something, and *sebe* which means sacred or healthy. *Mosebe* is an effort of cleansing themselves from all the works that are wrong. *Mosebe* as one of a conflict resolution at the outset was influenced by the events in the past by successive in that convinced by the younger generation of Tolaki people until this day as the main cause for the necessarily carried out the *mosebe* ceremony. These events may be saying as the oath, attitudes and actions by the parents / ancestors of Tolaki, which also affected the lives of people Tolaki to this day. In terms of its implementation, the *mosebe* rituals divided into two parts are *mosebemohewu* and *mosebeomose* or *mosebewonua*. Yet, *Mosebe* in the Tolaki consists of five kinds: *mosebendiolu* (the ritual of self purification by using egg as victims), *mosebemanu* (the ritual of self purification by using a chicken as victims), *mosebe were* (the ritual of self purification by using a dog as victims), *mosebengginiku* (the ritual of self purification by using a buffalo white as his victims), and *mosebendoono* (the ritual of self purification by using a man as his victims). Since Islam arrived in this area, some types of

¹The article was a result of research conducted in Konawe Regency on April-June 2007.

mosebe, such as *mosebendoono* and *Mosebedabu* were abandoned. As a form of acculturation between Islam and culture in the *mosehe* ritual looks a kind of a color of Islam, such as mentioning the *Bismillah* pronunciation, replacement of words *Sangiato Ombu Allah*.

Keywords: *Mosebe, conflict resolution, acculturation of Islam and culture*

Introduction

Generally speaking, conflict always occur in the history of human being. Cases flowing into judicial institutions seem to be the spotlight prominent ingredient in discussions of the existence of the present law. There is concern that legal institutions will be inundated by the burdens that increase things that are accompanied by disappointment over the speed with which they bring the case to the court of justice and the speed with which the court would be willing to work on the problems that do not deserve to be sued. This means that, should be legal institutions was only to deal with number of cases and types of cases according to judicial institution itself. For handling the cases it should be able to found a forum where the solution can be achieved.²

In the Indonesian context, various conflicts have increased in recent years mobilized by at least four major sentiment, namely religion, ethnicity / race, class/economic, and political. Unless the conflict in Papua, the factors that concerns historical integration with the history as the main issue, in addition to issues of oppression and exploitation by the

²Marc Galanter, "Keadilan di Berbagai Ruangan: Lembaga Peradilan, Penataan Masyarakat Serta Hukum Rakyat" dalam T.O. Ihromi (ed.) *Antropologi Hukum Sebuah Bunga Rampai*, (Jakarta, Yayasan Obor, 1993), p. 94-95.

central government over the years.³ Ethnic-based conflict had existed since a long time ago. In 1999 in Sambas, that is, twodays before the end of Ramadan, Affandi, said that the victim who died because of the conflict is to early March 2000 numbered 87, even estimated more than 100 people.⁴

Indonesia's legal system is a system of legal pluralism, namely the recognition of state law, customary law and religious law as sources of formal law.⁵The problems that arise in a society influenced by both the government and through the power of the bureaucracy that is often faced with a dilemma. On the one hand, people want the settlement rule-based society. On the other hand, society must follow state regulations effectively while the level of public understanding of the norm or state regulations inadequate. Despite Indonesia's legal system has made customary law to be part of state law.

Mentawai people in resolving such disputes, they usually used the customary law to sort out the problem or conflict of a case of murder,theft, insults, threats, or other criminal activity. Then every problem solved by giving a special dealand sanctions based on general agreement that called tulou. Tulou is a process of dispute resolution, criminal social order with reference to the Mentawai people.⁶ Thus tulousa social institutionis amoral reference and at the same time as a benchmark for determining Mentawai people's sense of justice.

In the Minangkabau society, the main principles of good decision-making in situations of conflict and non-conflict

³Hakimul IkhwanAffandi,, *Akar Konflik Sepanjang Zaman Elaborasi Pemikiran Ibn Khaldun*, (Yogyakarta, Pustaka Pelajar, 2004), p. 167.

⁴*ibid*, p, 186-187

⁵ RenskeBiezeveld, “*Nagari*, Negara dan Tanah Komunal di Sumatera Barat” dalam Franz von Benda-Beckmann, Keebet von Benda-Beckmann, dan Juliette Koning (eds.), *Sumber Daya Alam dan Jaminan Sosial*, (Yogyakarta, Pustaka Pelajar, 2001), p. 135.

⁶JhondriRosa,“*Tolou*: Cara Penyelesaian Sengketa Pada Masyarakat Mentawai”, *Jurnal Antropologi*, Nomor 6, Tahun IV, 2002,p. 63.

situations, contained in three proverbs. One of a proverb refers to conditions that decision-making process must be made through deliberation toward consensus. A right decision only occurs when *sakato* or agreement has been achieved by all who are involved in the problems that must be solved.⁷

The way related to the resolution of conflict to resolve or avoid conflict and the presence of conflict as a definite requirement in a change, it was created the term "conflict transformation". This term is used to characterize the whole creation process and outcome: a process that aims to create a more equitable relationship, meets the interests of all parties, and give authority for any person to be able to participate fully and gain his honor; the process by which that the suffering and hatred can be reduced and even eliminated, and the living conditions that exist can be created; process to build a culture of constructive conflict, so that the new conflict and while there is not a very damaging impact, but it can contribute significantly to the existence of society.⁸

The role of mediator is often viewed as a resource of conflict resolution. It is argued that an ideal mediator does not have the dominant relationship of the warring parties and has no effect on their choice would be the solution, and a figure of facilitator, not a problem-solver or decision maker. In many cultures, for example in the *Karapatan Adat Nagari* Minangkabau, *Wali Nagari*⁹ and village head in the Zulutribes,¹⁰ the mediator will usually act as a wise and

⁷Keebet vonBenda-Beckmann, *Goyahnya Tangga Menuju Mufakat* (Terjemahan oleh Indira Simbolon), (Jakarta, Grasindo, 2000), p.1-2.

⁸Diana Francis, *Teori Dasar Transformasi Konflik* (Terjemahan oleh Hendrik Muntu dan Yossy Suparyo), (Yogyakarta, Quills, 2006), p. 16.

⁹See, Benda-Beckmann, *GoyahnyaTangga...* p.72-73.

¹⁰See, J.F, Holleman, "Kasus-Kasus Sengketa dan Kasus-Kasus di Luar Sengketa Dalam Pengkajian Mengenai Hukum Kebiasaan dan Pembentukan Hukum" dalam T.O. Ihromi (ed.) *Antropologi Hukum Sebuah Bunga Rampai*, (Jakarta, Yayasan Obor Indonesia,1993), p. 65-66)

honorable, whose advice will be heard and assigned to persuade and counsel.

Tolaki people¹¹ assumed, that the emergence of a variety of problems that are not as good as the failure of a disease outbreak led to death, hostilities, the conflict between the individual and the individual, family by family conflict, conflict between groups with the group, or the conflict between the village with the village, is a result of humans who have violated customary norms. To restore such environments, there is no way to ensure the successful recovery except by holding *Mosebe*.¹²

Various causes of conflicts involving individuals, families, groups or communities on the Tolaki. Conflicts between brothers with sisters in one family because of the division of inheritance is considered unfair, conflicts caused by *o'epe* (sago groves) where there is mutual claims as owner. Conflicts

¹¹The existence of Tolaki people in Konawe regency can be traced through certain folklore that has transmitted from one generation to other generation, for instance, in the myth of *Obeo*, *Pasaeno*, *Onggabo*, as well as *Wekoila* and *Larumbalangi*. A scientific research on the existence of Tolaki people later increased after revealed that the origin of Tolaki people came from northern and eastern areas. From the north came from southern China through the Philippines island of Mindanao Island to North Sulawesi and Halmahera down towards the eastern Sulawesi and enters estuaries and rivers of Lasolo and Konawe'eha who eventually chose the location of the first settlement in the upper reaches of the river, which is in a valley called Andolaki. From the south came from the island of Java through the island of Buton and Muna entering estuaries of Konawe'ehariver and choose settlement in Toreo, Landonu, and Besulutu. For more details on this, see, Abdurrauf Tarimana, *Kebudayaan Tolaki*. (Jakarta: Balai Pustaka, 1993), hlm. 51-52; Basrin Melamba, *Kota di Pelabuhan Kolaka di kawasan Teluk Bone, 1906-1942*. Tesistidak dipublikasikan. (Yogyakarta : Prodi Sejarah, FIB UGM, 2009), hlm. 3; Rustam Tamburaka, *Sejarah Sulawesi Tenggara dan 40 Tabun Sultra Membangun*. (Kendari : Pemerintah Prov. Sultra, 2000), hlm. 197.

¹²Literally, *Mosebe* was an amalgamation of two words namely *mo* and *sebe*. *Mo* means to do something, and *sebe* which means holy or healthy. Therefore, *Mosebe* means self purification effort of anyone who is doing wrong. See, Abdurrauf Tarimana, *Kebudayaan Tolaki*. . . . h. 236.

involving families with families because of the case *mombolasuako* (take away a girl) families where both sides are equally not agree to marry off their children, conflict occurs because of *umo'api* (infidelity between men and women, where each one already has a husband or wife). Conflicts involving groups or villages to the village because the village land claims or land border village that usually is the location of rice fields, a fight between a group with the group, and between the villages with the village.

There are also some conflicts with settlement through customary. There is conflict resolution through *Mombesara* by using *kalosara*. *Kalosara* is braided three pieces of rattan is woven into one and at the ends to form a knot. Three pieces of rattan as a means of three social stratification in Tolaki people namely *anaki* class or aristocratic class, *toonodadi* group or common people, and the *o ata* classes (slaves). People who involved in the resolution of such conflicts are particularly traditional leaders *Toleapabitara* (customs spokesperson) and *toonomotuo* (the elder people in the village).

Since the advent of Islam in Konawe, at least at the end of the 18th century,¹³ almost all the principles of the Tolaki life,

¹³Before Islam became the official religion of the kingdom of Konawe, at the end of the 18th century Wawonii, which is frequented trade route by seafarers of Makassar and Bugis, had earlier influenced by Islam. So that this area became a center of education and the spread of Islam. Religious teachers imported from South Sulawesi. Yet, reported that even Lakidende before taking office as *Mokole* (king) of Konawe, ever deepening of Islam in this archipelago area. Lakidende, *Mokole* (king) of Konawe formally converted to Islam in the mid 18th Century. Since that time Islam began to spread and found its momentous in the late of 19th century and early 20th century. For more on this, see, B. Bhurhanuddin, et al., *Sejarah kebangkitan Nasional Daerah Sulawesi Tenggara*. Jakarta: Departemen Pendidikan dan Kebudayaan Pusat Penelitian Sejarah dan Budaya Proyek Penelitian dan pencatatan Kebudayaan Daerah, 1978/1979; Abdurrauf Tarimana, *Kebudayaan Tolaki*. Jakarta: Balai Pustaka, 1993. Basrin Melamba et. al, *Sejarah Tolaki di Konawe*, Yogyakarta: Teras, 2011. Basrin Melamba et. **JICSA** Volume 02- Number 01, June 2013

in this case, including customs so thick shades of Islam. In the context of cultural rituals or customs, Islamic influence is also visible, for example, demonstrated through accustom event that infiltrated the teachings of Islam. Mosehe, as one of the traditional rituals in the resolution of conflict also shows a fairly strong Islamic influence. Mentioning of islamic idioms is often used in culture event. Thus, it can be said that the Islamic and customary, in this case Mosehe, in Tolaki society does not show such a serious conflict.

Mosehe as a Case Study

Research on mosehe have not been yet widely carried out. Tarimana¹⁴ who conduct research on culture Tolaki, only offensive mosehe as one system of religious ceremonies in conjunction with the Tolaki conceptions about nature, man, God, gods, spirits, magic powers, and social forces. Tarimana states, that is mosehe ceremony is a farewell ritual, namely that nature is to be one with the transition.

Gunawan,¹⁵ also just saw mosehe as a social function. Here mosehe seen as customary structures(tools) which can completely solve disputes that arise as well as a ceremony laden with symbols and meaning. In his writings, Gunawan said that mosehe has meaning, among others, as a symbol of the belief in God Almighty and as a symbol of the moral consciousness of Tolaki people for the importance of stability in society.

Mosehe as a form of conflict resolution was originally motivated by the events of the past which were hereditary

al, *Kota Lama, Kota Baru Kendari: Kajian Sejarah Sosial, Politik, dan Ekonomi*. Yogyakarta: Teras, 2011.

¹⁴Abdurrauf Tarimana, *Kebudayaan Tolaki*. (Jakarta: Balai Pustaka, 1993).

¹⁵Gunawan Setiawan, *Peranan Mosehe Dalam Upacara Ritual Pada Masyarakat Suku Tolaki di Kecamatan Lambuya*, (Kendari, FKIP Unhalu, 1986), p.60-63.

believed by the Tolaki generation to this day as a cause of the need to be implemented *mosebe* ceremony. These events may be saying the oath, attitudes and actions by the parents/ancestors of Tolaki, which also affected the lives of Tolaki people to this day.

Mosehe itself is always carried out by using mediators, namely that the community is referred to *toono Motuo* (old people or public figures). The *toono Motuo* is trying to reconcile the conflict parties through their mediation by contacting the conflict. The mediation process typically lasts long enough. This happens, because the mediators have repeatedly assured the sides of the need for peace and the need to be held of *mosebe*. Mosehe in Tolaki people based on the belief that human life is always protected by *sangia* (god ruler of the universe) are also believed to have the almighty power, namely the power to protect the people but also the power to destroy the universe and its contents.

Mosehe on the Tolaki people also consists of five kinds: *mosebendiolu* (self purification ceremonies by using eggs as a sacrifices), *mosebemanu* (self purification ceremonies by using chicken as a sacrifices), *mosebedabu* (self purification ceremonies using dogs as sacrifices), *mosebengginiku* (self purification ceremonies by wearing white buffalo as a sacrifices), and *mosebendoono* (self purification ceremonies using humans as sacrifices).¹⁶

In terms of implementation, the *mosebe* ceremony is divided into two forms, namely *mosebemobewu* and *mosebeowose* or *mosebewonua*. *Mosebemobewu* held in a simple form that is if there is a conflict between man and man both individuals within families, and between families. While *mosebeowose* or *mosebewonua* implemented on a large scale, which was attended by the

¹⁶Abdurrauf Tarimana, *Kebudayaan Tolaki*. (Jakarta: Balai Pustaka, 1993), p. 236.

community, the country's leaders, and community leaders. *Mosebeowose* also implemented, if there is dispute or conflict that involves many people, such as the conflict between the village with the village. In today's times, *mosebeowose* or *mosebewonua* also be implemented in the event of conflict between the two involves the many different ethnicities, for example between Tolaki people with people from other tribes entered the Tolaki's region.

Mosebe ceremony held for specific reasons that the purpose of each type of implementation different from the others. In Konawe, Tolaki people familiar with several types of *mosebe* in the conflict resolution, such as *mosebeumoapi / saolowa*, *mosebendepokono*, and *mosebe* in the funerals ceremony.

In antiquity *mosebe* events not only done in the context of conflict resolution or because of the incredible natural events that led to crop failure, pestilence, and marriage between Tolaki people from Lambuya with the Tolaki people from Wawotobi, but also in the event of ordinary marriages. In the context of a marriage party, who organizes weddings worry if there are any actions that he did not realize that other people hurt. To dismiss and dispel any fears that, then it should be implemented *mosebe*.

Mosebe to this day based on *pombetudaria* (oath) spoken by the ancestors of the Tolaki in the past. The oldest historical background regarding the implementation of *mosebe* this is the ritual that occurs in *moseheinepepakawia* (*mosebe* ritual in marriage) between individuals of the subdistrict Lambuya with individuals from District Konawe (interview with Mr. Aras, April 2007).

A little story above is the background in order the Tolaki people should hold *mosebe* ritual to this day and later found also resolving conflicts/disputes are not only revolve around the

issue of marriage between people of the two regions (Lambuya-Konawe), but also related to the conflict/disputes caused by oath (*pombetudaria*). The contents of the oath that neither party will unite forever. But in later life, in fact many following generations who actually do the marriage. If that is the case then before the wedding ritual is held to be preceded by *mosehe* (interview with Mr. Yako, April 2007).

In a broad outline, *mosehe* must be carried out to resolve three conflicts in the lives of Tolaki people, namely:

1. Conflicts / disputes are caused by the oath ever uttered.
2. Conflicts / disputes are caused by actions violating customary (indecent acts / despicable) in a series of Tolaki activities interaction amongst people.
3. The conflict between Tolaki ethnic with the other ethnic problem is generally caused by the soil.

Three things mentioned above which later became the core of the research and writing of this conflict is presented in Tolaki society in Konawe that specifically should be resolved through *mosehe* and not the other way of resolving conflict.

In an interview with Mr. Yudi SH on mid-June 2007 revealed that people in the district of Konawe resolve their conflicts than through *mosehe* also through *mombesara* by using of *kalosara*, through formal law, through the *toonoMotuo* (the elder people in the village), and through village head. Conflicts are resolved through traditional *mombesara* such conflicts in the family because of quarrels between husband and wife which then leads to divorce, conflict between the neighbors which leads to fights, and conflicts between siblings in the conflict where there is no swearing.

Conflict resolution through the *toonoMotuo* are the types of conflicts similar to those resolved through *mombesara*. The difference is, the resolution of conflicts through *mombesara* by

using of indigenous symbol of Tolaki *kalosara*, while the solution through *toonoMotuo* did not use *kalosara* because conflict here usually still considered by community as a minor conflict. In addition, the village head is also an alternative conflict resolution in the Tolaki community of Konawe.

Conflicts are resolved through the village head is the same type of conflict is resolved through the *toonoMotuo*.

In conflict resolution through *mosebe*, the main thing is how to reconcile the parties in conflict. It is a force in the settlement of their conflict through *mosebe*. Some critical issues related to the implementation of *mosebe* is related to time, place of execution, the equipment, the people involved and the people who lead the *mosebe* ceremony as follows :

Execution time of *Mosebe*

In *mosebe* ritual execution time is one important thing because traditional *mosebe* can only be held in the mornings from 06.00 until 09.00. It is based on the belief of Tolaki people to the essence of *mosebe* itself and the essence of time itself.

Mosebe should be held on the morning and could not noon, afternoon, or evening. Morning because it is still cool, cold, therefore the purpose of *mosebe* is to refrigerate the heat, offering all the vows and reconciling people in conflict. As far as I know this for 40 years I often carry *mosebe*, never carried the night, especially late afternoon daylight hours of 11 and 12 (Interview with Mr. Yako in May 2007).

Mosebe not carried out during the day between 11.00 to 16.00 because at such a time that the weather is still hot. Such a thing is not in accordance with the purpose of *mosebe* by pretending to refrigerate the hot atmosphere because of the conflict. While the afternoon and evening, even though the weather is not hot anymore but it was already dark. Here dark

interpreted by the public as something that is not good so *mosebe* impossible to be held.

Place of Execution of *Mosebe*

Mosebe procession can be implemented both inside and outside the house depending on the type *mosebe* to be implemented. It is also associated with the meaning of the procession and the place where the *mosebe* procession will be held. *Mosebe* in Konawe held in the house that is usually called *mosebeineMatea* (*mosebe* in death ceremonies). This type of *Mosebe* had to be carried out in the house, this is because the procession is still the one set by the rituals of death, including a coroner and so on. Currently *mosebeineMatea* never again executed.

Mosebe held outside the house in the Konawe regency is *mosebeumoapi* and *mosebendepokono* involving many people as in the case of conflict between villages. *Mosebeumoapi* held outside the home in addition to involve the relatives of many of the conflict as well as those that are in conflict cannot enter the house before they reconciled. Home to the community is a place inhabited by a family in harmony and peace, so that husband and wife to the conflict must be reconciled first before entering the house. *Mosebendepokono* usually held in one place such a wide terrain. This is because in this kind *mosebe* involving all communities involved in the conflict and are usually well attended by people who live outside the region.

Materials and Equipment of *Mosebe*

In *mosebe* ritual, there are some equipment/materials to be supplied by *mbusebe* and by who implement of *mosebe* or parties. Procurement of various equipment and materials of *mosebe* contains certain meanings. The materials

should be prepared in the implementation of the *mosebe* ceremony as follows:

1. *Bite Kasu* (Bethel Leaf Forest), *Owule* (Whiting), *Inea* (areca nut)

In many traditional processions that carried by Tolaki people included in each any kind of *mosebe* ritual, betel leaf is an ingredient that should always be there. In *mosebe* betel leaf mean betel leaf forest and not the usual betel leaf is often used in the traditional wedding procession. The use of this forest betel associated with the meaning of Tolaki on this plant as described by Mr. Amir as follows:

We use *bite kasu* (betel leaf forest) in *mosebe* because according to its taste as spicy, *mopaka* (bitter). It means that as spicy as or as bitter as our sins, our swearing words (*mombetudari*), all of it will be back bargaining, will be offered by the banana stem (Interview, May 2007).

Interview excerpt above shows, that the use of betel leaf forest in *mosebe* related to the meaning of spicy and bitter taste. It means that the betel leaves this forest will symbolize how spicy and bitterness of sin that humans have done and then be offered through *mosebe*. In the *mosebe* procession, betel leaves are combined with other ingredients that *owule* (whiting) and *Inea* (areca nut). The unification of three ingredients meaningful as a symbol of kinship and unity, which is inherited from Tolaki ancestors. The unification of three ingredients in a ritual *mosebe* for conflict resolution in the Konawe regency as a symbol to unite the two parties to the conflict in a close familial bond.

Inea (areca nut) and *bite kasu* (betel leaf forest) divided into 4 sections up to 40 pieces and each piece was given *owule* (whiting). This was disclosed by Mr. Yako as follows:

Ineahino (betel nut content) split apart, *ano-tiniatia* (and subdivided), *laaitobiteno* (along with betel leaf), *Tinia'o'omba* (split

apart into 4 sections) until 40 *lawano bite kasu* (betel forest). *Iepobae* (later) leather wrapped nut until the 40 pieces as well. *Niinobatuano* (the meaning) *mepokoaso* (united) and kinship. Who would be united in the bonds of kinship must be reconciled. The meaning of the number 4, which is 4 parts to 40 parts of this because of *sivolembatobuu* means 4 regions of the Kingdom of Konawe (Interview, May 2007)

This illustrates the importance of materials as well as the meaning of the materials used in *mosebe*. The fill of nut is divided into 4 sections as well as betel leaf which is then given a betel nut and wrapped with leather up to 40 pieces. The symbol of number 4 and 40 (taken its number 4) is meaning as *sivolembatobuu* (*sivole* = trays of woven *pandanus* leaves, and *mbatobuu* = four corners) i.e 4 Konawe royal territory in ancient times namely:

1. *Tambo ilosoano oleo* (the east gate of the kingdom where the sun rises) is Ranomeeto.
2. *Tambo Itepuliano oleo* (the west gate of the kingdom where the sun sets) which Latoma area.
3. *Barata I hana* (non-commissioned officer guard to the right of the kingdom) is Una (Tongauna).
4. *Barata I moeri* (non-commissioned officer royal guard on the left) is Asaki (Lambuya).

The point is that *mosebe* should be implemented throughout the Kingdom of Konawe Antero ago and is then carried out to date. Other meaning, that anyone who claims to be the Tolaki, wherever they are to be submissive and obedient to Tolaki customs united and willing to be reconciled through *mosebe*.

Bananastem

Banana stem is also an important ingredient in *amosebe* procession. For people in Konawe banana stem is a

plant that contains water so that the air is always cool. This is consistent with the objective of *mosebe* which is to cool the atmosphere. Conflict for the people is considered something hot. In *mosebe* there is a difference in the selection of types of bananas that can be used in *mosebe* ritual. On the one hand there are *mbusebe* (master of *mosebe* ceremonies) which requires the use of *pundikia*/pundihada (banana monkey/banana forest), there are also *mbusebe* who are not concerned with what type of banana that will be used in *mosebe*, as expressed by Mr. Nuddin, that "for banana stem we used *pundikia* (banana forest /banana monkey), over the years I had conducted *mosebe*. There are many *Pundikia* in the jungle". Forest banana that tastes bitter is a symbol of the bitterness of sin committed by humans in conflict.

Other matters disclosed by Mr. Amir as follows:

Pundikiastem (banana monkey/ banana forest) that is banana *obada* (ape), the fruit was eaten by ape but if the trunk was eaten because he does not like *noteeni Tolakimopai* (Tolaki people say it tastes bitter). But try it if need be eaten banana honey until it tastes fresh in its roots (Interview, May 2007)

Interview above shows that in *mosebe* the use of banana stem is not concerned with what kind of banana trunk can be used. Banana forest stalks bitter taste that symbolizes the bitterness of sin committed by man. Bitter properties in honey banana is also the main reason why this type of banana has been used in *mosebe* because it symbolizes the "antidote" of all sins and mistakes that have been made by humans.

Sacrifice

Animal sacrifice in *mosebe* is also an important element in addition to other materials in *mosebe*. There are several types of animals used as a ritual sacrifice in *mosebe* the white buffalo which can then be replaced with a black buffalo or cow, chicken and eggs. There are types of *mosebe* that require only

the use of one type of animal sacrifice alone. *Mosebeumoapi*, for example, requires *kiniku* animals (buffalo) as a sacrifice. This relates to the public's understanding that the conflict caused by *umoapi* is the kind of conflict that are considered severe. While the chicken and the egg can be used on all types of *mosebe*.

Based on the types of animals used in sacrificial mosehecereceremonies, then *mosebe* can be divided into four (4) types. This is as stated by Mr. Aras as follows:

According to its sacrifice, there are 4 types of *Mosebe*, the first is *mosebeingginiku*, the buffalo were slaughtered, blood drawn, second *mosebedabu*, by cutting the dog, *mosebemannu* usually chickens slaughtered and usually *manuwila* (white chicken) continues to exist also *mosebendiolu* (eggs). Everywhere in the Konawe are all using formosehe. The dog is not used anymore as a sacrifice, because it is against Islamic law, it used to be in the past. While this kind of *mosebemeans* to purify, to reconcile, to cool both sides (Interview, April 2007).

The above description indicates, that there are 4 (four) types *mosebe* that based on the type of animals are sacrificed in the implementation of mosehethat are *mosehengginiku*, *mosebemannu*, *mosebedabu*, *mosebetiolu*. However, dogs are no longer used as a scapegoat because the animals for the Muslim of Tolakiconsidered as unclean and forbidden, so it is not feasible to be used as sacrificial animals in *mosebe* ritual whose purpose is to cleanse and reconcile the two sides of the conflict, as expressed by MrYako :

Isoiso - pomombakekinikuwila (formerly did use white buffalo) because the first is still a lot, now it is rare. That's the important blood, because when it's cut, the blood was dripping. The flesh is eaten, the blood is important, *istilahnomobelionwuta* (meaning giving offerings). This actually mean there must be slaughtered buffalo as a form of starting reinforcements, so we

kept away from any disaster because it did violate customary (interview, May 2007).

Currently there have been changes in mosehe especially the use of sacrificial animals. In ancient times, especially in *moseheumoapi* sacrifices required to wear a white buffalo. The increasing scarcity of buffalo price is more expensive. Now the *moseheumoapi* in the community is no longer use buffalo or cow as a sacrifice but using chicken or the egg. Now the buffalo or cow used as sacrificial animals/victimizing only in *mosehe* that engages people like conflicts between villages.

But in the change of use of sacrificial animals is not followed by a change of meaning contained in it. Moreover, in ancient times there *mosehe* with human sacrifices and a dog. But with the entry and development of Islam until today, the use of sacrifice in mosehe by the form of human sacrifices and with dogs were never again executed. This is because it is not in accordance with law / Islamic law that is believed by the majority of people of Tolaki.

Other animals used in the mosehe procession is a white chicken. The use of white chicken as sacrifice in mosehe meaning white, pure, and clean. This means that after mosehe, hearts of those involved a conflict would be white, clean, and pure, no longer hold grudges and conflicts that exist between them should be finished up there alone. Besides the significance of the white chicken is a form of starting reinforcements that purify, cleanse any misconduct for violating customary oath and because of the words.

In addition to buffalo and chicken sacrifice in mosehe, those sacrifices in the form of eggs. Eggs used are chicken eggs which are still commonly found. Eggs are used in mosehe due to *mombetudari* (oath) and *mosehe* done to resolve the conflict over *umoapi* (adultery / fornication).

Eggs are used as a sacrifice in *mosehe* have the meaning that there will be a chicken eggshell. The eggs are then solved means that the chicken is in the egg and then fly and carry away all rancor, resentment, and conflict. With the departure of all grudges and hurt the conflicting parties had been reconciled.

***Oduku* (filter)**

All of the materials mentioned above include eggs (with the exception of animal sacrifice) is placed on *oduku* (filter). The use of spherical shape of *Nyiru* has meaning, that society is a whole unit. *Nyiru* formerly used is made from pandanus leaves, bamboo, or rattan and not *nyiru* made of plastic material which is now widely used by the public. But now it can be replaced with *nyirukapara* (trays of metal). It is spoken by Mr Amir as follows:

As for other equipment, where betel leaves, everything was kept *ineDuku* (above *nyiru*) instead of plastic ones but are constrained from bamboo. I better do not *mosehe*, because we have to keep our salvation (*mbusehe*), What I want to lower (stakes) my life because of what you, I do not want to because it's customary charges (Interview, May 2007).

However, there are also *mbusehe* that allow the use of containers in addition beside *nyiru* that was made from bamboo. The container is *kapara* (trays made of metal). The reason that *nyiru* somewhat hard to find today because people now prefer to use / buy *nyiru* made of durable plastic that besides the price is relatively not much different from the price *nyiru* made of bamboo.

Regardless of the differences in the use of container, use the container *nyiru* not too important. The most important thing is the shape of the container it should be in a circle or

round. It is associated with a conception of the Tolaki the reply. Kalo is generally made up of three pieces of wicker made / woven in a circle and at the ends to form a knot. Rattan 3 thread symbolizes the 3 strata of society that Tolaki people *anakia* (nobility), *townua* (indigenous people) are commonly referred to as *toonomotuo* (the elder) or normal / ordinary people, and the third is *o ata* (slave class or slave).¹⁷ Circular shape symbolizes togetherness and knot symbolizes the inseparable unity. The use of the circular container / round on mosehe has meaning united or reconciled through mosehe.

Iwoi and Osere (Water and plovers)

Water used to flush the entire material of *mosehe*. Water used in mosehe because it is believed to have a cold nature, cool and dissolve and carry everything in its path. At *mosehe* for conflict resolution, has meaning cool water and dissolve the conflict, so that the relationship between the parties to the conflict to a peaceful and free from all prejudice. Containers used to store water is a pot, so that the water stream is more practical.

Taawu (Tolaki chopper) and Opiso (Knife)

The other of Mosehe equipment need a special machete by amancalled *taawu* (Tolaki Chopper). *Taawu* is a traditional machete of Tolaki people which today are rarely found. The machete used for slaughtering sacrificial animals (buffalo or cow). In addition it is also used as a knife. The knife will be used to break up the egg pierced by broken, while the chickens slaughtered. Both devices are prepared by *mbusehe*.

¹⁷Abdurrauf Tarimana, *Kebudayaan Tolaki*.p. 1999
JICSA Volume 02- Number 01, June 2013

Indigenous Supplementary Material For *Mosebe Umoapi*

All of the materials described above are used on all types of *mosebe*. However, there are exceptions in the implementation of *mosebeumoapi/saolowa* (*mosebe* caused by infidelity/adultery) because there are additional custom materials such as 1 piece of muslin (*asondumbuokasa*), 1 buffalo (*asokiniku*) or beef (*osapi*), or can also replaced with *kinikusara* (buffalo in the customary sense a monetary value of Rp. 5.000.000), 1 piece of kettle (*Oasopebusinoosera*), and Tolakimachetes (*taawu*), as expressed by Mr. Nuddin as follows:

If *mosebeumoapi*, material *asondumbuokasa* (1 piece of muslin), *asokiniku* (1 buffalo) do not need *kinikuwila* (white buffalo), or *osapi* (cow), or it could be replaced with *kinikusara* (buffalo in the traditional sense) must pay Rp. 5.000.000. *Keno kinikuwilaHendeinotambuito* (there is not now the white buffalo), *keno laangomasusadabupepolabaano* (if there will be very hard to find), *Oasopebusinoosera* (1 piece kettle), *rongataawuno* (and Tolakimachete) interview in May 2007).

Similarly, proposed by Mr. Aras as follows:

The ingredients *keno Onggomosebeumoapilaitotaawuno* (for *mosebeumoapi* should be there a machete), a tool for *pesumbelena/ponggotubipenao* (as a means to slaughter or release tool life), *asondumbuokasa* (1 piece of muslin) as replacement *petongono* (as a replacement shroud corpses), *asokiniku* (1 buffalo) as replacement of the neck, and *osere* (kettle) *nggoposolorino o inekoburu mate* (as used at the time of burial). The rob of man's wife in the custom of the Tolakishould both *sinumbele* (slaughtered), so a replacement was that such purposes dead. After that the administration for treasure affairs, then *mosehe* for peace conducted. It's all the same ingredients that have held that *umoapivalinotoono* (having an affair with another man's wife) (interview, May 2007).

Based on the interview excerpt above, it can be described that additional equipment or materials *moseheumoapi* include:

1. Taawu (Tolakimachete) is meaningful as a slaughterer (release tool life) of those who commit adultery or fornication.
2. One piece of muslin, and serves as a tool to wrap the bodies of people who *umoapi* after slaughter.
3. A buffalo, and serves as a substitute for those who do *umoapi* neck.
4. Kettle is used to flush the person doing *umoapi* grave after burial.

All the ingredients mentioned above represent actual ingredients needed when treating people who have died. In Tolakiadat, someone who does infidelity or seizing another man's wife had been killed by slaughtering. However through *mosebean* affair parties can avoid that and be reconciled. It must be prepared for anything having to do with the materials mentioned above. This means, that in fact he had been presumed dead in a custom view. *Mosebe* then later after the implementation of that view changed because the parties to the conflict have been reconciled.

Pondotonao (prayer) In *Mosebe*

Pondotonao (prayer) in *mosebe* is an important element because it is a petition to the Almighty so that the conflict can be reconciled. These prayers uttered by *mbusebe*. Here are presented the prayers uttered in every *mosebe* consisting of six prayers spoken by Mr. Aras as follows:

1thPondotonao (Prayer)

Aso, ruo, tolu, omba

InggomiuOmbulalakumuasaiiloano oleo rongaitepuliano oleo;

InggomiuOmbulalakumuasaiipuriwuta;

Inggomiu Ombu lala kumuasai ibari kiama;
Akuto humeungge niwule bite keinggo tiolu;
Kionggo mosebe, kuonggo mobeli;
Kioki keku mbakoako;
Nopuumbuungguki, nososorongguki;
Puu sinurungako, puu mesurungako;
Puu sinehengako, puu mosebengako;

Meaning

One, two, three, four
Thou Lord of sunrise and sunset;
Thou God in power until the bottom layer of the soil;
Thou Lord of heaven and the universe doomsday;
I present to you betel nut and animal sacrifice;
I will purify any offense;
Indeed my descent and inheritance;
I've Presented and can present;
Been purified and can purify;

The meaning of the prayer offered above, is pleading to the Almighty that *mbusebe* blessed to propitiation of the parties who were involved in the conflict.

2thPondotonao (Prayer)

Niwule bitemu inggomiu sangia balaera, onitu mbino kosire;
Inggomoomowute, taa-taameena;
Pesukahako, pedinako;
Ipulinganoobina, meosoano oleo;
Tombaranoowuta, mberanolabuene;
Teposimbianoowuta, tepoaloanolamoa;
Aulakomowuti-wutii, aulakomogau-gau;
Ikeniamaauleumowuti-wutikonaposebeanggu;
Pisindamenaikona pobelinggu :
Laaku poposukako, popodiuko;
Pesukahako, pedinako;

Meaning

Foreword betel treats you *sangia*/ god of *balaera*;
You are also a liar;
Back off you;
West to the place setting of the sun;
At the meeting of land and the sky;
Where sunlight disappeared;
Here do you approach;
I've told you to retreat;
And roll back;

Its meaning is to ask the god that caused the conflict to immediately leave the parties to the conflict so that peace can be created. Before the conflict carrier gods told to go the first given in the form of betel offerings are believed by the public as the food of the gods.

3thPondotonao (Prayer)

Niwule bitemu inggo onitu menggono
Inggoo tuutulungi, inggo kua-kuasa;
Kulaa umookoo, kula mekamaiko;
Au petuduwako, au peresangako;
Au ku-leu, aurama-ramai;
Leudodosomalau, roombobuleako;
Pokondulungiikonaposebeanggu, pokomeenaikebapobelianggu;

Meaning:

Foreword treat you god for justification;
Thou helper ruling;
I'm calling you;
Come down thee from thy Throne;
Draw near to this place;

Hold my shoulder, touch my top of my head;
Bless my petition;

The third prayer, to invite the presence of the god of goodness carrier in order to give thanks to the kindness and granted by *mbusehe* to reconcile the parties involved in the conflict.

4thPondotonao (Prayer)

Niwule bitemu tiolu ihanamu;
Kuonggo sumebei sala sura, belii sala mbekuku;
Peduaa, pembeotudaria;
La a nimukulaako, hinondowaako;
Nomo pupuako, nimo tipuako;
Nggotesebeto, nggotebelito;

Meaning

Foreword betel you treat casualties on the right;
I will purify any offense;
All taboos and restrictions;
Which relaxes kinship;
Cause a variety of diseases that claim the lives;
Everything is going to be purified;

Prayer is meant to pray that the sacrifice be cleansed so it can be used in *mosebe*.

5thPondotonao (Prayer)

Niwule bitemu tiolu imoerimu.
Kuonggo sumebei mbera limba isara, mbera taapowai;
Mbeakopo meobai, metia;
Meiwali metia, modalu meobai;
Meiwali I konawe, medalu I besulutu;
Meiwali menggau, medalu mbitusoro;
Teposese mata ndaawu, tepoalo mata mbetuko;
Mombeka hoto-hotoako, mombeka pulu-puluako;

Laiiki tesebe, laaiiki tebeli;
Kepoie bakoe;
Peduaakaa, pombetudaira;
Po oaloi sulea langgai, pekalia mberongaa;
Inipi mosaa, kiniii mosaa;
Minggu mosaa tandai mosaa;
Ketotesebe, ketotebeli
Atotomemorini, atotomemonapa,
Morinimbuumbundi, monapambuundawaro;
Metotoroolohomesukendaliawa;
Puumbutukundo, palimbaliuwando

Meaning:

Foreword betel you treat casualties on the left.
I will purify all that was wrong;
're Siblings; whose cross dispute;
Derivatives up to the seventh;
Insulting each other even physical play;
Still be purified;
If the only difference of opinion;
Nightmares do not address either;
Already be purified;
We had cold and cool
cold like in the clump of bananas;
Cool in sago groves;
Living elderly,
Up to adorn the head of gray hair

This is meant to pray in ordersacrificepurified so worth used in *mosebein* order to reconcile the conflicting parties for that. It is also meaningful to give certainty, that the offspring / offspring conflict parties are not perpetuating the conflict

between them and the peace that is currently implemented, it must be accepted by them all with a sincere heart, clean, and sincere.

6thPondotonao (Prayer)

Kurr.....

Aeri sanda-sanda, nabi Haalere;

Mbekopo kapu ndeporau, rumba nggapu owose;

Laakoki rumurungge, laakoki tealongge;

Maakepoiebakoe;

Keno peduakaa, pombeotudaria;

Inipi mosaa, kiniii mosaa;

Sui mosaa, papasa mosaa;

Minggu mosaa, tandai mosaa;

Pooaloi sulea langgai, pekalia mberongaa;

Nggoinggooto;

Waweekee, palimbaekee;

Sangiasalasara, ombusalambekuku;

Lalaa ipuri wuta, lombundaa pinodeanggu;

Lalaa umoolui sala sara, tumotadoii sala mbekuku;

Nopodapa mbinggato, pebunggunngolopua;

Tuduano sala sara, motondaano sala mbekuku;

Anopaapai, anotanggi-tanggio;

Anopeopurinutakee, anopeohakaombukee;

Meaning:

Kurr

you Zam-zam water Hidirthe Prophet;

Although such a large banyan tree;

You are able to push it into the mouth;

Moreover, just cross the dispute;

Bad dreams, bad addresses;

Thou will deliver everything;
To *Sanghiang* damned.
In the bottom layer of the soil;
Are always waiting for all that is not good;
So that it brings with it forever
The soil layers are not known anymore

Prayer to the six to give this meaning that the conflict has also been completed at the time or has been reconciled.

Final Notes: Islam and *Mosebe* as a form of Harmony Between Religion and Local Culture

Since its entry into the region, Islam has become a part of the practice of everyday life in the Tolaki of Konawe. Practicing of Islam can be said to have been absorbed by most of Tolaki people, both in the aspect of education, economy, and culture. In the context of the culture and customs, Islam became part of the very principle and cannot be separated.

In the context of Moseheritual, there is a fundamental change in the ritual procession. In an interview with one of the traditional leaders and religious people of Tolaki, it was revealed, that at the present time, *mosebedabu* (self purification ceremonies using dogs as sacrifice) and *mosebendoono* (self purification ceremonies using humans as sacrifice) are no longer carried out. This began after the arrival of Islam in the Tolakipeople and therefore considered not in line with religious norms.

Furthermore, in the ritual process, especially in prayer (*pondotona*) the mention of *OmbuAllah* was slowly began to replace the use of idioms before, namely *sangia*.¹⁸ Similarly the

¹⁸In Tolaki Society, there are several *sangia* (goddess) who has the power in some places, such as *sangia Allahene* (god of heaven), *Isangial puri Wuta* (god of the earth at the base), and so on.

idiom of *Bismillah* pronunciation is also often used by *Mbusebe* when starting *mosebe* ritual. This, of course, indicates that *Mosebe* ritual is slowly changing into a more colorful form of Islam, although not be more Islamic. Another thing that should be noted, however, that Islam and *mosebe* ritual not experience a sharp disagreement.

The intersection of Islam and *Mosebe* rituals, actually shows how Islam and local culture, especially in Tolaki society, can work in harmony, without the need to polarize them. Problems will arise if there is a claim, that the cultural practices and local customs threatening the existence of Islam in this region. If the last thing this later became mainstream ideas and behavior of Muslims in this area, then the culture, customs, and local knowledge, as such, will lose its significance for Tolaki society. In fact, ironically Tolaki identity indicated by protrusion of the culture and customs in each fairy lives of Tolaki in turn will be lost.

Undeniably, Islam provides an opportunity for the operation of the culture and customs of the society in this country. Especially if such social and cultural *Mosebe* rituals could benefit or the benefit for most Tolaki people in this area as one alternative for conflict resolution in the Tolaki community, *Mosebe* ritual needs serious attention for the local government and all elements of Tolaki society through conservation efforts. In fact, if the government needs to make special regulations regarding *Mosebe* so the ritual is still practiced on a wider scale.

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