

## Analysis of The Duai Boe Traditional Ceremony of Bajo Tribe In Parumaan Village

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**Abstract.** This research aims to describe the process in the Duai Boe traditional ceremony and analyze the meaning of the symbols used in the Duai Boe traditional ceremony. The researcher used qualitative method. Data collection techniques used in this research are interview and documentation. The results of the research found that there are two stages of the Duai Boe traditional ceremony. The first stages is called Bantang and the second stage is called Paduwai Atowene Ka Boe Tella which is the final stage of Duai Boe traditional ceremony. There are eight symbols used in the Duai Boe traditional ceremony, namely 1) The coconut water symbolizes that in the future the baby can be useful for many people, 2) The rice symbolizes that the mother has performed the Duai Boe ceremony, 3) The ring symbolizes a hope that this child will be attractive like gold, 4) the thread tied around the baby's wrist symbolizes that this baby does not get sick, such as wounds or redness on the wrists, feet, elbows, groin, stomach and neck, 5) money symbolizes as a family thank you to the Sandro for the assistance provided from the beginning of childbirth until the ritual ceremony is complete, 6) knife blade stuck in a cloth has been burnt symbolizes that spirits don't approach and disturb the baby's mother because spirits don't like the smell of burning cloth, 7) The Incense symbolizes calling the spirits of the ancestors to come witness the ritual and are expected to pray for the baby so that what the family hopes for in the future will be achieved.

**Keywords:** Semiotic, Duai Boe traditional Ceremony, Bajo Tribe.

### INTRODUCTION

Indonesia is a nation that is cultured and has various tribes, languages, races, ethnicities and religions as well as various forms of life that have their own characteristics. In line with that according to Tilaar in (Baihaqi 2021.), stated that indonesia is blessed with various types of unique culture and is a source of pride for every community that has them, a diverse culture is an invaluable wealth for the people who have it.

According to Pranata (2021), the relationship between humans and culture cannot be separated, so humans are also called cultured beings. Culture itself consists of

ideas, symbols, and values as a result of human action. Humans as creatures with symbols and giving customs and habits contained there in will also become extinct without a deep impression, even though these values have a very important meaning in human life and can be used as initial capital in the formation of humans.

Geertz in Swidler (2000), defines culture as a system of meanings and symbols structured in this sense, individuals define their world, express their feelings and give their judgments, a historically transmitted pattern of meaning is embodied in symbolic forms through the means people communicate, perpetuate, develop knowledge and attitudes toward life, a set of symbolic tools for organizing behavior, and an extrasomatic source of information. Because culture is a symbolic system, the cultural process must be read, translated and interpreted.

According to Forshee (2006), these various cultures and traditions are still widely witnessed today. Traditions that exist in Indonesia cannot be separated from the influence of ancestral culture. Cultural values must be understood as a conception that lives in attachment, most of them are understood as a conception that lives in attachment, in most traditional societies as something valuable in life. Therefore the values that form the basis are still being maintained, by looking at the condition of Bajo tribe in general, it seems that old traditions have been marginalized and have even begun to be abandoned by the people who own them.

Bajo tribe is one of the ethnic groups known as a nation of sea explorers who live on boats relying on the position of the stars as a guide. Bajo tribe also known as the (sea gypsy), are also known to live close to the open sea and are very good at diving. Bajo tribe is one of the very special inhabitants of the Indonesian seas. Bajo tribe in Indonesia inhabits sea waters in East Kalimantan, South Kalimantan, South Sulawesi, Southeast Sulawesi, West Nusa Tenggara, East Nusa Tenggara, and other eastern parts of Indonesia. East Nusa Tenggara is one of the areas where the Bajo tribe lives, such as Bajo tribe on Parumaan island, East Alok District, Sikka Regency, East Nusa Tenggara Province.

Parumaan Island is where Bajo tribe lives and settles on the coast. Bajo tribe is a tribe whose livelihood is fishing. So that the customs or habits carried out by Bajo tribe are always related to the sea. Like the custom of Bajo tribe, namely *Duai Boe* traditional

ceremony, is the custom of Bajo tribe for seven days after giving birth, which is carried out by mothers and traditional birth attendants.

Each region has its own traditions according to their respective cultures. Similar to Bajo people in Parumaan village, Sikka Regency has culture and traditions. The ceremony is a traditional ceremony of Bajo *Duai Boe* tribe which is carried out seven days after giving birth. The traditional ceremony seven days after giving birth is a customary ceremony of *Duai Boe* which is a tradition of Bajo tribe which must be carried out because the ceremony aims to ask for safety and notify the ancestors at sea that a baby has been born.

The results of previous research regarding this research, namely Samsinar (2017), with the title Symbolic Traditional Wedding Ceremony of The Jeneponto Community. The research explains the symbols of traditional ceremonies from Jeneponto. Research conducted by previous researchers only focused on the values contained in traditional wedding ceremonies using a semiotic approach. Meanwhile, the researcher focuses on the process of the *Duai Boe* ceremony of Bajo tribe in Parumaan village and meaning of the symbols used in the *Duai Boe* ceremony of Bajo tribe in Parumaan village, East Alok District, Sikka Regency by using Charles Sanders Peirce's semiotic theory.

In Aswanti (2019), Peirce's semiotics is a sign related to objects that resemble it, its existence has a causal relationship with signs or because of conventional ties with these signs. Charles Sanders Peirce's semiotics is one of the studies and a reference in this research which aims to find out the meanings contained in a sign or interpret the meaning of the object. Research by Aswanti (2019), in Peirce's semiotic theory, he explains 3 parts based on their objects, namely: icons, indexes, and symbols. However, in this research, the researcher only focus on symbols.

Based on the pre-research, there are still many people who do not know the process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village and meaning of the symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village, especially the current younger generation. Because most of those who know the process of the *Duai Boe* traditional ceremony and meaning of the symbols used in *Duai Boe* traditional ceremony of Bajo tribe are ancient people, namely our ancestors, so they only follow these customs from generation to generation.

It is also known that each region has different cultural customs including the implementation steps and their meaning. The reason the researcher chose this title is also because seeing that today's younger generation is increasingly forgetting old traditions and habits, the researcher wants the younger generation to know the importance of traditions and culture passed down by our ancestors, especially the tradition of the *Duai Boe* traditional ceremony of Bajo tribe. In addition to knowing and expanding knowledge about the *Duai Boe* traditional ceremony of tribe in Parumaan village by using Charles Sanders Pierce's semiotic study due to Charles Sanders Pierce's theory. Based on the description above, the researcher will examine the research problem with the title *Analysis of The Duai Boe Traditional Ceremony of Bajo Tribe in Parumaan Village, East Alok District, Sikka Regency*. Based on the background above, this research is focus on the process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village and the meaning of symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village. Based on the background and the focus of research, the researcher formulate the problem is: How is the process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village? And What are the meaning of symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village? Based on the problem of the research, the objective of research is: To describe the Process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village and To analysis the meaning of the symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village.

## REVIEW OF LITERATURE

### Literature Review

#### 1. Culture

The word culture itself comes from the Sanskrit language, namely *Budhayah* which is the plural form of *Buddhi* with the meaning of mind or reason. Whereas in English culture is known as the word culture which comes from the Latin *colore* which means to process or work. The notion of culture is associated with part of the mind and human mind. Culture is a pattern or way of life that continues to develop by a group of people and is passed down to the next generation. Culture is something that has become a habit and is difficult to change.

Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Culture is also an inseparable part of human beings so that many people tend to think it is inherited genetically. When a person tries to communicate with people from different cultures and adjusts the differences and proves that the culture is learned.

According to Koentjaraningrat in (Rachman, 2021.), defines culture as the total of human thoughts, works, and results that are not rooted in instincts, and can only be triggered by humans after the learning process. Azwar (2005), humans and culture are an inseparable unit, meanwhile the supporters of culture are humans themselves. Even though human s will die, their culture will continue to be passed on to their descendants.

## **2. Tradition**

Epistemologically, tradition comes from the Latin which means habits similar to that culture or customs. Tradition or custom is a form of action that is repeated in the same way. This repeated habit is carried out continuously because it is considered beneficial for a group of people, so that group of people preserve it. According Van Reusen in Aswanti (2019), argues that tradition is a relic or inheritance or rules, or property, rules, customs and also norm. But this tradition isn't something that can't be changed, tradition instead, it is seen as an integration of the results of human behavior and also the pattern of human life in its entirety.

According to Bastomi in (Adinugraha 2021), tradition is a spirit culture and culture, the existence of this tradition this cultural system will become stronger. If tradition is destroyed, it can be ascertained that the culture that belonging to a nation will be lost as well. It is very important to understand that something is made a tradition must have been trusted for the level of effectiveness and also efficiency. This is because effectiveness and efficiency always go hand in following the development of a culture which includes various attitudes and action to solve all problems. So when the level of effectiveness and also the efficiency is low, so it will slowly no longer be used by society and will not become a tradition anymore, and the tradition will continue to be used and also be maintained if the tradition is still

relevant and still in accordance with the situation and the condition of society as heirs.

### 3. Ritual

According to Koentjaraningrat in (Hartono 2020), ritual is a procedure in a ceremony or a sacred act carried out by a group of religious people. Which is characterized by the existence of various kinds of elements and components, namely the time, the places where the ceremony is carried out, the tools in the ceremony, and the people who carry out the ceremony. Basically, ritual is a series of words, actions of religious adherents by using certain objects, tools and equipment, in certain places and wearing certain clothes. Like wise in the ritual of the death ceremony, there are many equipment, objects that must be prepared and used.

According to Situmorang in (Ihwani 2022), ritual is something related to spiritual beliefs and beliefs with a specific purpose. In line with the opinion of victor Turner in (Rosyad 2020), states that a ritual is a certain behavior that is formal and carried out at a certain time in a different way and an action based on religious belief in a mystical power.

### 4. Symbolic

Symbolic comes from the Greek word, namely symbols which means a sign or characteristic that tells something to someone. Roland Barthes in (Aswanti 2019), argues that in general everything significant is a sign created to convey certain information, messages or meanings. Meanwhile in terms of symbols, Doede Nauta argues in (Bismawati, et al 2021), that every sign (through something special) that determines the content of communication between humans based on convention is a symbol.

Although the symbol is not the value itself, the symbol is needed for the benefit of understanding the values it represents. Symbols can be used for any purpose. For example, science, social life, and religion. The form of symbols is not only in the form of visible objects, but also through movement and speech and symbols in a ceremony have a certain meaning and function.

According to Budimanin (Hidayat 2020), that the symbol is an outward form that contains a meaning. It can be said that a symbol is a sign that tells something to others, which refers to a certain object outside the conventional sign itself. Symbols

are signs that have a conventional relationship with what they signify, with what they symbolize, and so on.

From this description, the researcher can draw the conclusion that symbolic and semiotic are interrelated. Symbolism is a branch of science that studies symbols. Symbols are images, shapes or objects that represent an idea or object. Meanwhile, semiotics is the study of sign systems or theories about marking.

## **5. Meaning**

The meaning comes from the English word sense, which means the equivalent of the word meaning. Meaning is an inseparable part of semantics and is always attached to whatever we say. In other words meaning is (a) the intent of the speaker, (b) the influence of language units and the understanding of human perception or behavior, (c) the relationship in the sense of equivalence and disproportionateness, (d) how to use symbols.

Meaning can be interpreted as the meaning of a word or thing. Meaning arises when language is used, because of the role of language in communication and thinking processes, and especially in issues concerning how to identify, understand or believe. Meaning can be interpreted as a veiled word from a word or thing, so meaning is basically more than just meaning. The meaning cannot be seen directly from the form of the word or object, because the meaning contained in the word or object is hidden.

There are 3 types of meaning, namely, (1) inferential meaning, namely the meaning of one word (symbol) is the object, thought, idea, concept designated by the word. The thought-meaning process occurs when we connect symbols with the intended symbols; (2) meaning that shows the meaning (significance) of a term related to other concepts; (3) infensial meaning, namely the meaning intended by the user of the symbol. So, meaning is an object, thought, idea, concept referred to by a word, which is connected with the intended symbol or symbol (Rakhmat in Aminuddin, 2001).

## **6. General Concepts of Semiotics.**

In essence, semiotics is the study of signs, sign systems and the way in which meaning is drawn from those signs. The same thing is said by Pateda (2001), that the science that specifically studies sign systems is semiotics or semiology. The

term "semiology" is used by scientists in Europe, such as Ferdinand De Saussure, Louis Hjelmslev, Roland Barthes, Umberto Eco, while the term "semiotic" is commonly used by American scientists, such as Charles Sanders Peirce, Charles Williams Morris and Marcel Danesi. It has been said that semiotics is a theory about sign systems, another name for semiology which comes from the Greek word *Semeion* which means sign, similar to the term semiotics (Lyons in Pateda, 2001).

Semiotics or semiology both study signs of various origins, there are signs originating from humans in the form of symbols and signs, for example; "People who hold up their index finger mean they want to ask a question." There are signs that come from animals for example; "The Kuak bird swooping in front of the house is a sign of disaster", and there are signs created by humans, for example, traffic signs, and there are also signs produced by nature for example; "cloudy sky signifies it will rain."

Semiotics comes from the *Greek* word, *semeion* which means sign (symbol systems and symbolic processes). Semiotics is a model of literary research by paying attention to signs (Endraswara Hawkes). According to Pierce's theory in (Aswanti 2019), every sign certainly has two levels, namely the linguistic level and the mythic level. The linguistic level is referred to as a full primary marker, namely a full sign because the marker has a steady reference to its meaning.

Sobur (2004), put forward his theory focusing his attention on the functioning of signs in general. Charles Sanders Pierce further in (Aswanti 2019), explains that types such as icons, indexes, and symbols have nuances that can be distinguished. The classification based on the relationship between reality and its basic type is seen from the implementation of the function as a sign. In icons, we can find high similarities between what is proposed as a signifier and what is received by the reader as a result of the signified. Diagrams, paintings, drawings, sketches, calligraphy and carvings that appear as facial features are examples of iconic signs. Semiotics for Pierce is action, influence, or three aspects of cooperation, namely sign, object, and interpretant.

Semiotics is one of the studies that has even become a deep tradition communication theory. Semiotic theory consists of a set of theories about how signs represent objects, ideas, circumstances, situations, feelings, and conditions beyond



the signs themselves. Hartako (Sudjiman 1996), provides a limitation that semiotics is how the work is interpreted by observers and the public through signs or symbols. Meanwhile Luxemburg in (Sudjiman, 1996), states that semiotics is a science that systematically studies the signs and symbols of its system and the process of symbolism.

Sudjiman in (Aswanti 2019), semiotics is an approach that is currently in demand by literary experts today, including those who are interested in literature in indonesia. Semiotics is the science of signs, the term comes from the Greek word semeion which means "sign". Charles Sanders Peirce has previously put forward his theory of semiotics in 1931. Among the many experts on semiotics there are two that deserve special mention in relation to the birth of modern semiotics, namely Charles Sanders Peirce and Ferdinand de Saussure.

#### a. Types of Semiotics

According to Hoed in (Sobur, 2006), there are two types of semiotic studies, namely as follows:

1. Communication semiotics emphasizes the theory of sign production, one of which assumes that there are six factors in communication, namely the sender, receiver of the code (sign system), message, communication channel, and reference (what is being discussed).
2. Signification semiotics emphasizes sign theory and its understanding in a particular context. In this second type, there is no question of the purpose of communicating, on the contrary what is prioritized is the understanding aspect of a sign so that the process of cognition of the recipient of the sign is given more attention than the process of communication.

#### b. Semiotics Goals

According to Littlejoh in Sobur (2004), semiotics aims to find out the meanings contained in a sign in interpreting that meaning so that it is known how the communicator constructs the message. This concept of meaning is inseparable from certain ideological perspectives or values as well as cultural concepts that become the domain of people's thinking about the symbols that are created.

Semiotics according to Peirce is the relationship between objects, signs, and meaning. Regarding the meaning according to Peirce, it will arise when the

three-sided element relationships work or the cooperation of three subjects, namely the sign, object and interpretant . According to Peirce, one of the forms is a word. While an object is a sign that is in someone's mind, then the meaning appears about something represented by the sign, Sobur in Simbolon (2015).

Charles Peirce's triadic model in Simbolon (2015), shows three main sign-forming elements, namely:

1. A sign is something in a physical form that can be captured by the five human senses and is something that refers to other things outside the sign itself. Peirce distinguishes signs into qualisign, sinsign, and legisign. This distinction is according to the nature of the sign itself, whether as a mere quality, as an actual existence, or as a general rule.
2. The object or reference of a sign is the social context that becomes the reference of the sign or something that refers to the sign. In terms of the relationship between the representamen and the object, namely the "standing for" relation, signs are classified by Peirce as icons, index, and symbol. Peirce regards this trichotomy as a fundamental division of signs.
3. Interpretant, is the interpretation of one's understanding about sign. According to the nature of his interpretation, signs are distinguished by Peirce into rheme, dicent sign or dicensign, and arguments.

Gorlee (2022), Peirce wants his semiotic theory to become a general reference for the study of various signs. Therefore, it requires a more in-depth study on this matter. Especially regarding how broad the reach of this theory is Sausure in Noth (2015), the relationship between sign and denotatum (object) occurs because of the representative process of the sign object. The relationship between signs and their references is classified into three, namely icons (similarity), indexes (indications), and symbols (conventions).

## **7. The *Duai Boe* Traditional Ceremony of BajoTribe**

Traditions related to pregnancy and after giving birth ceremonies are still important for Bajo tribe. The ceremony is led by community leaders and shaman. Ceremony related to birth traditions involving shaman are *Duai Boe* ceremony. *Duai Boe* is a traditional ceremony that is carried out immediately after seven days after giving birth. This ritual must be carried out for every mother who has given birth.

Research conducted by Idrus (1999), on Bajo tribe in Lasolo suggests that the pregnancy and postpartum ceremonies led by shaman are the Sangkineh ceremony at seven months of gestation, and the selusu ceremony which is performed when the baby is twenty days old. The *Duai Boe* traditional ceremony is also carried out as is the case with Bajo people in Parumaan village, but this ceremony is carried out seven days after giving birth. In traditional societies, health problems are closely related to local culture. Many people think that pregnancy and birth are uncertain conditions, so certain rituals need to be carried out so that the dangerous phases of pregnancy and childbirth can be passed safely.

In addition to assisting in the birth process, traditional birth attendants can also perform a series of ceremonies related to pregnancy and birth. shaman use their supernatural abilities and experiences to protect mothers and babies from both the supernatural and physical health perspectives (Helman, 1995). Bajo people carry out the *Duai Boe* ceremony which is led directly by a shaman who is believed to have special powers so that mothers are protected from various diseases.

Confidence and adherence to following customs during pregnancy, childbirth, and childbirth influence women in choosing a helper. In the community, apart from being trusted to have the knowledge to examine things, they are believed to have the knowledge and are often asked to preside over celebration ceremonies such as quarterly and seven-monthly. This is different from shaman. The community's assumption is that midwives only have expertise in examining pregnancy, childbirth and postpartum, but they do not have knowledge about requirements and prohibitions or customs during pregnancy, childbirth and postpartum.

Therefore women who are still devout and obedient to following customs will prefer a shaman over a midwife or if they choose to have their pregnancy checked by a midwife they will also ask a shaman to lead the seven monthly ceremony and so on or ask for advice from a shaman regarding the necessity and abstinence during pregnancy, childbirth, and postpartum (Juariah, 2009).

## **8. Previous Research**

A research must be supported by relevant research that can be used as a basis in a research activity. Relevant research aims to determine the authenticity of

scientific work, because basically a research does not start from the beginning, but comes from the underlying reference: To determine the authenticity of this research.

The first previous research written by Mila Rusadi (2019), with the title *The Symbolic Meaning of Mappacci Events of Wajo Traditional Bugis Wedding in Wajo Regency (Charles Sanders Pierce Semiotics Study)*. The results of this research indicate that *mappacci* contains a symbolic meaning as self-cleanliness and purity, which aims to cleanse the soul and body of the bride and groom before entering the household ark. The meanings contained in the symbols used at the *mappacci* event are, 1) pillows symbolize mutual respect (*sipakatau*), honor, and glory or dignity, 2) silk sarongs mean self-esteem, *istikamah*, and perseverance, 3) leaves Banana shoots mean connecting or continuous life, 4) jackfruit leaves mean lofty ideals or hope, and honesty, 5) *pacci* leaves mean cleanliness or purity, 6) rice means well developed, blooming and prosperous, 7) a candle has a meaning as a *sulomattappa* (sulo of life/lighting) or gives light to the path taken, 8) a *pacci* place or container, means as a unit, 9).

The second previous research written by Sukirman (2018), with the title *Symbolic Meanings in The A'mata-Mata Leko' Tradition in The Series of Community Weddings in The Sapaya Subdistrict, Sub-District Bungaya Gowa Regency*. The problem in this research is how the symbolic meaning and the benefits of the A'mata-mata Leko' tradition in community weddings in the Sapaya village, Gowa District. The technique used in this research is through field research conducted with observation techniques, interviews with the teachings of the A'mata-mata Leko' tradition, then analyzed with qualitative data. The results of this study indicate that in the implementation of activities A'mata-mata Leko' in the marriage of the Sapaya community, Gowa District shows that there are objects that accompany the implementation of the A'mata the Leko' eyes which contain symbolic meanings include *Leko'* which as a symbol of the obligation to unite two human beings, and goods as a symbol of the ease of obtaining goods or objects needed, and *Ka'doro's* book as a symbol of the spirit of life, and *Rappo* as a symbol, that marriage is an order of the Prophet, and *Pa'lalangan Na'bi* as a symbol or roof of the former prophet, and *Siri* as a provision wrapper for the wife, and *Le'leng* banoa as a symbol of pleasure, and *Ba'ra bulaeng* as a symbol of necessity after getting offspring

(babies), and *Camba na ce'la* as a symbol of simplicity, and *Golla na kaluku* as a symbol affluent life, and *Palili* nails as a symbol of mara barrier danger, and *Pucu' ra'bung* as a symbol of mutual respect, and *Tama runang* as a symbol so that in the future the bride and groom will have the same offspring longevity and away from disease.

The third previous research written by Muhammad Nur Alam (2016), with the title *Symbols in Kanre Jawana Mangkasarak (A Semiotic Review)*. The purpose of this research is to describe the symbols of *Kanre Jawana Mangkasarak*, namely. Method research using descriptive qualitative research data in the form of symbols contained in *kanre Jawana Mangkasarak*. The source of the data was obtained from materials data collection techniques namely observations, interviews, and documentation. Data analysis techniques namely data collection, data reduction, data presentation, and conclusion. The results of the research describe that *umba-umba*, *barongko*, cakes *lapisik* is a symbol of happiness because it is served at a party marriage, circumcision, entering a new house, and thanks giving. Is a symbol honesty based on the right measure and the choice of ingredients is not engineering is a symbol of patience because it is enriched with caution not in a hurry.

Based on this relevant research, it can be concluded through the similarities and differences, that is the four research above both research have similarities from the meaning of symbols. Research method use qualitative approach. Technique of data collection use interview and documentation .But different from the object titles that the researcher would examine, here the researcher focuses more on the process of *Duai Boe* traditional ceremony and meanings of symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village.

## **RESEARCH METHOD**

According to Moleong (2017), qualitative research is one that aims to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action and so forth holistic and way of description in words and language, in a special context of nature by tapping into various natural methods. Qualitative research stressed on quality not quantity and the data gathered did not come from questionnaires but from interviews, direct observations and other

pertinent legal documents. For this reason on this occasion researcher in obtaining the most comprehensive data possible requires interview and documentation. As for the activity to be pursued through a qualitative approach, as this research procedure would describe in detail about the process of *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village, and analyze the meaning of symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village.

## FINDING AND DISCUSSION

The aims of this research are, how is the process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village, what are the meaning of the symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village. The goals that researcher must achieve to describe the process of the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village, to analyze the meaning of the symbols used in the *Duai Boe* traditional ceremony of Bajo tribe in Parumaan village.

### **The Process of the *Duai Boe* Ceremony**

Traditions related to the ceremony after giving birth are still important for Bajo tribe. Ceremony related to birth traditions involving shaman are the *Duai Boe* traditional ceremony. The ceremony is led by a shaman, *Duai Boe* is a traditional ceremony that is carried out immediately after seven days after giving birth. This ceremony must be carried out for every mother who has given birth. The purpose of the traditional ceremony is for the shaman to used supernatural abilities and experience to protect the mother and baby from both the supernatural and physical health. Bajo people carry out the *Duai Boe* traditional ceremony which is led directly by a shaman who is believed to have special powers so that mother and babies are protected from various kinds of diseases and disturbances by the devil.

*Duai Boe* traditional ceremony was never abandoned by ancient people, they believed that if the *Duai Boe* traditional ceremony was not carried out it would make the baby have bad character such as being naughty, stubborn, and make the baby sick. So that our ancestors required to perform the *Duai Boe* traditional ceremony after seven days of giving birth. As for the stages of the process of the *Duai Boe* traditional ceremony, namely: in the process of *Duai Boe* traditional ceremony there are two stages

that must be carried out in the ceremony. It can be seen from the result of interviews with informant who said that:

*The process of Duai Boe ceremony there are two stages that must be carried out in the traditional ceremony, the first stage in Duai Boe ceremony is bantang ritual process which is carried out at home, the final stage is the ritual process is carried out at sea or is called the stage Paduwai Atowene Ka Boe Tella'.*

Based on the results of the interview above the informant said that, in the *Duai Boe* traditional ceremony there are two stages that must be carried out in the ceremony namely, the first stage is bantang ritual process which is carried out at home, the final stage is the ritual process is carried out at sea or is called the stage Paduwai Atowene Ka Boe Tella'.

#### 1. *Bantang*

The first stage is *Bantang* ritual process which is carried out at home, the final stage is the ritual process is carried out at sea or is called the stage *Paduwai Atowene Ka Boe Tella'*.

##### a. The preparation stage:

- 1) The day before the ceremony is carried out, the family first informs the shaman to come carry out the ceremony, after that the family also informs the neighbors to come to help prepare the equipment to be used. The equipment to be used namely coconut water, rice, ring, thread, container, money, cloth, knife, and incense.
- 2) When the ceremony process would be carried out first the mother hold the baby in her lap and sit facing shaman.
- 3) Shaman read a prayer of congratulations on the birth of the baby by the village priest.

##### b. The implementation stage:

- 1) Shaman would burn incense and reads a prayer and lifts the container and then rotates it three times the container contains the material to be used namely coconut water, rice, ring, thread, money, cloth, knife, and incense. Besides that this also aims so that the contents of the container can work as expected.
- 2) Shaman pours coconut water into a container containing rice that has been mashed.

- 3) Shaman would apply fine rice that has been mixed with coconut water to the mother and baby on the forehead, left temple and right temple. instead the mother puts rice on the forehead and temples of the Shaman
- 4) Shaman would attach a gold ring and thread and dip it in coconut water and then hang it in front of the baby's face three times, then the ring that has been tied with thread will be attached to the baby's wrist
- 5) Shaman fine rice to each pillar of the house and takes the baby to three points in the house, namely the middle pillar of the house, to the front door of the house and behind the house. This is done by Shaman or mother of the baby as an introduction to the baby to the housekeeper so that this baby is not disturbed

## 2. *Paduwai Atowene Ka Boe Tella'*

The process of *Paduwai Atowene Ka Boe Tella'* is the final stage of the *Duai Boe* ceremony which is carried out at sea. The following is a description of each stage:

- a. Shaman prepared a knife and cloth, then the cloth is burned.
- b. After that, the mother of the baby is led by Shaman from house to the sea by holding a knife that is stuck in a cloth that has been burned or in terms of the Bajo language it is called *Juju'*
- c. Arriving at sea, the mother sat near the coast with her legs extended, then the shaman splashed her with sea water three times to clean the mother from a health point of view while reading a prayer for the mother and her baby.
- d. After that the mother bathed in the sea to purify herself as an introduction to *Mbo Dilauwo'* (the ancestors ) at sea so that they are always protected from disturbanc by spirits.

### **The Symbolic Meaning of the *Duai Boe* Ceremony**

The process of the *Duai Boe* traditional ceremony is included in a partly oral tradition that has cultural meanings hidden in symbols, in the form of the use of media as well as the choice of time and process. In the process of carrying out the *Duai Boe* traditional ceremony there are objects that must be prepared in the process of the ceremony taking place. These objects have meaning and function in everyday life. So that objects that are present in a series of implementations are not just presented, but



have symbols of what we have and use in life and in society so that they have a certain meaning.

Based on the results of interviews conducted by researcher, it was found that there are eight the symbols used in the *Duai Boe* traditional ceremony and has its own meaning. This can be seen from the results of interviews with informant who said that:

*In the Duai Boe ceremony there are eight the symbols used and have own meaning namentey, the coconut water, rice, ring, thread, money, incense and knife.*

Based on the results of the interview above the infotrment said that, it was found that there are eight symbols contained in the *Duai Boe* traditional ceremony and have own meaning namely, the coconut water, rice, ring, thread, money, incense and knife. Likewise in the process of carrying out of the *Duai Boe* traditional ceremony with lots of symbols which has a specific meaning been done and given by grandmother ancestors first, and only can be seen and understood during the interaction process ongoing between shaman with mother and baby because, the creation of the meaning of each symbol in the *Duai Boe* traditional ceremony can not be separated from what has been heard and seen of past ancestors who were carried out and passed down from generation to generation.

The meaning of a tradition is a form of activity and interaction between community groups and goals convey something, as is meant for groups those who know the meaning and the goal. Below it will be described the symbolic meaning contained within *Duai Boe* ceremonial rituals.

The symbols used in this ceremony have their own meaning, namely:

1. The coconut water: Means that in the future the baby can be useful for many people and this baby is also expected to be good in the eyes of other people.
2. The rice: Means that in the future the baby can be useful for many people and this baby is also expected to be good in the eyes of other people.
3. The ring: As a hope that this child will be attractive like gold, not only attractive but also difficult to obtain.
4. The thread: The thread tied around the baby's wrist means that this baby does not get sick, such as wounds or redness on the wrists, feet, elbows, groin, stomach and neck.

5. Money: The symbol of money is meaningful as a family thank you to the shaman for the assistance provided from the beginning of childbirth until the ritual ceremony is complete.
6. The Incense: The Incense symbol means calling the spirits of the ancestors to come witness the ritual and are expected to pray for the baby so that what the family hopes for in the future will be achieved.
7. Knife: The symbol of the knife blade stuck in a cloth that has been burnt means that spirits don't approach and disturb the baby's mother
8. Cloth: Spirits don't like the smell of burning cloth.

After presenting the results of the research, there is an overview of the location research, namely, as follows. Parumaan island was founded in 1660, Parumaan island is one of a group of islands in the North sea of Flores in the Sikka Regency area. There are about eight large islands and two small islands in these waters. Apart from the inhabited island of Parumaan, there are also the islands of Kojagete, Kojadoi, Pemana, Samparong, Babi island and Palue. Parumaan island is located in the eastern bay of Kojagete, which is the largest island in the group of islands in the East Alok District, Sikka Regency.

The people who live on Parumaan Island consist of Bajo, Bugis, Buton tribes and migrants from other mainland islands, but are more dominated by Bajo tribe. All residents of Parumaan island adhere to islamic religious beliefs that have been passed down from their ancestors. The people of Parumaan island have the main livelihood of fishermen, small entrepreneurs, a small number are engaged in sea transportation services.

The people of Parumaan island live in an atmosphere of mutual help and mutual cooperation which has become the rhythm of their daily lives. The values of social solidarity and community togetherness which mean helping each other, mutual cooperation to complete a job without expecting a reward for services. Visit each other in order to foster friendship and listen to each other and respect each other. The belief in customs that grows and develops in the people of Parumaan island is highly respected and carried out in line with religious values

## DISCUSSION

### The Process of *Duai Boe* Ceremony

Situmorang can conclude that the notion of a ritual ceremony is an activity carried out by a group of people related to spiritual beliefs and beliefs with a specific purpose (Situmorang, 2004), such as the *Duai Boe* traditional ceremony carried out by the Parumaan people. According to Koentjaraningrat in (Ati, S. 2018), a ceremony or ritual ceremony is a system of activities or a series of actions organized by custom or law in force in society relating to various kinds of events that usually occur in the community concerned. The stages that must be carried out in the ceremony are, (1) the preparation stage of the ritual, (2) the main stage, and (3) the final stage, (Maskam 2022).

In the process of *Duai Boe* traditional ceremony there are two stages that must be carried out in the ceremony, the first stage is *bantang* ritual process which is carried out at home, the final stage is the ritual process is carried out at sea or is called the *stage paduwai atowene ka Boe tella'*.

#### 1. Bantang

The *bantang* ritual has a structured process/mechanism and undergoes stages in its implementation, namely the preparation stage and the implementation stage following the description of each stage:

##### a. The preparation stage

Maskam (2022), said that before the implementation of the activity, a deliberation was held with all residents, the day before the ceremony is carried out, the family first informs the Shaman to come carry out the ceremony, after that the family also informs the neighbors to come to help prepare the equipment to be used. Some of the equipment prepared is: coconut water, rice, ring, money, thread, incense, knife, and cloth.

##### b. The main stage

1. The Shaman will burn incense and reads a prayer and lifts the container and then rotates it three times the container contains the material to be used in the ceremony namely coconut water, rice, ring, thread, money, cloth, knife, and incense. Besides that this also aims so that the contents of the container can work as expected. In the research of Saleh, N. A. (2017), as completeness that

is prepared in this marromak ceremony, among others are; *sokkol tallunrupa* (three kinds of sticky rice) consisting of *sokkol mapute* (white sticky rice), *sokkol malotong* (black sticky rice), and *sokkol mamea* (red sticky rice). Furthermore, what also needs to be prepared for the *marromak* ceremony is *lokasassei* (one combed banana), which is usually a kind of Ambon banana. In addition, equipment that cannot be left behind is a censer (incense that is burned). All the equipment is placed in a certain container then lifted and rotated three times by the shaman.

2. When the ceremony process will be carried out first the mother would hold the baby in her lap and sit facing the Shaman. And then Shaman Read a prayer of congratulations on the birth of the baby.
3. After that, shaman pours coconut water into a container containing rice that has been mashed. In terms of health, coconut water is believed to have clean water and has many benefits, so coconut water is needed in the *Duai Boe* traditional ceremony.
4. Next the Shaman would apply fine rice that has been mixed with coconut water to the mother and baby on the forehead, left temple and right temple. Instead the mother puts rice on the forehead and temples of the Shaman.
5. The Shaman would attach a gold ring and thread and dip it in coconut water and then hang it in front of the baby's face three times, then the ring that has been tied with thread will be attached to the baby's wrist.
6. The Shaman applies fine rice to each pillar of the house and takes the baby to three points in the house, namely the middle pillar of the house, to the front door of the house and behind the house or in the kitchen. This is done by the Shaman or the mother of the baby as an introduction to the baby to the housekeeper so that this baby is not disturbed.

## 2. *Paduwai Atowene Ka Boe Tella'*

After the ceremony process at home is complete, it is continued by bringing the baby's mother to the sea to be bathed or purified, this stage is called *Paduwai Atowene Ka Boe Tella'*, while the sequence of the process is the Shaman prepares a knife and cloth, then the cloth is burned. After that, the mother of the baby is led by the Shaman from the house to the sea by holding a knife that is stuck in a cloth that

has been burned or in terms it is called *Juju'*. Arriving at sea, the mother sat near the coast with her legs extended, then the Shaman splashed her with sea water three times to clean the mother from a health point of view while reading a prayer for the mother and her baby. After that the mother bathed in the sea to purify herself as an introduction to *Mbo Dilauwo'* or the ancestors at sea so that they are always protected from disturbance by spirits.

### **The Symbolic Meaning of the Duai Boe Ceremony**

In the process of carrying out the *Duai Boe* traditional ceremony there are things that must be in prepare for the ceremony process going on. As for these objects has deep meaning and function everyday life. So things the object is present in the networkenforcement is not just presented, but have a symbol of what we have and used in life as well within the community so has a certain meaning.

According to Blumer in Wirawan (2012), pointing symbolic interaction characteristic of the interaction between people, humans interpret each other and mutually defines the action. Response on the actions of others must be based on meaning. Meaning is an object, thought, idea, concept referred to by a word, which is connected with the intended symbol or symbol (Rakhmat in Aminuddin, 2001). Inter-individual interaction is not simply a process of response from the previous stimulus, but rather bridged by the use of symbols symbols, interpretations, or attempts to mutually understand the meaning of each action respectively. Deep interpretation ability thought process is a special ability owned by humans.

Likewise in the process of carrying out of the *Duai Boe* traditional ceremony with lots of symbols which has a specific meaning been done and given by grandmother ancestors first, and only can seen and understood during the interaction process ongoing between shaman with mother and baby because, the creation of the meaning of each symbol in the *Duai Boe* traditonal ceremony can not be separated from what has been heard and seen of past ancestors who were carried out and passed down from generation to generation.

The meaning of a tradition is a form of activity and interaction between community groups and goals convey something, as is meant for groups those who know the meaning and the goal. Below it will be described the symbolic meaning contained within *Duai Boe* ceremonial rituals.

The symbols used in this ceremony have their own meaning, namely:

- 1) The coconut water: According to Shaman the coconut water symbol means that in the future the baby can be useful for many people and this baby is also expected to be good in the eyes of other people. Azmi, U (2023), said that the coconut used during the badudus ritual is a young coconut which means so that the bride is liked by many people. Widaty and Nur (2022), said that coconut is a symbol which has a round shape like the moon which symbolizes beauty and radiates light. The hope of the bride and groom emits light that makes them look beautiful and likeable many people because they are beautiful and also have a beautiful heart. Clear coconut water also symbolizes the clarity of the heart of goodness by drinking water coconut is expected to get good offspring. Good is not only appearance but also kind hearted. Based on the above data, coconuts have been known since ancient times as a fruit rich in benefits. In the *Duai Boe* traditional ceremony coconut water as a symbol holy water that can radiate the light of goodness within.
- 2) Thering: According to the Shaman, ring symbol is meaningful as a hope that this child will be attractive like gold, not only attractive but also difficult to obtain.
- 3) The thread tied around the baby's wrist: According to Shaman, the symbol of the thread tied around the baby's wrist means that this baby does not get sick, such as wounds or redness on the wrists, feet, elbows, groin, stomach and neck.
- 4) Money: According to Shaman, the symbol of money is meaningful as a family thank you to the Shaman for the assistance provided from the beginning of childbirth until the ritual ceremony is complete. In Putranto's research (2021), said that the meaning of the phrase "money milk and backbone money" meant is as a form of appreciation, and thanks to the mother and the future the bride, in her dedication who has conceived and raised girls to adults and deliver to that life new.
- 5) The incense: According to Shaman, that symbol of the burn incense means calling the spirits of the ancestors to come witness the ritual and are expected to pray for the baby so that what the family hopes for in the future will be achieved. In research by Raodah, R. (2019), that the meaning of burn incense is a symbol of calling the spirits to gathered, and interpreted as a sign where food for creatures is available magical.
- 6) The rice: According to Shaman, rice symbol has a meaning as a sign that the mother has performed the *Duai Boe* traditional ceremony. In research by Swathy (2020), that

rice is containing communication symbols the meaning of giving offerings to the spirits evil so as not to disturb humans.

- 7) Knife: According to Shaman, The symbol of the knife blade stuck in a cloth that has been burnt means that spirits don't approach and disturb the baby's mother.
- 8) Cloth: According to shaman, spirits don't like the smell of burning cloth.

## CONCLUSION

*Duai Boe* is a traditional ceremony of Bajo tribe seven days after childbirth has a process and meaning. In the process of *Duai Boe* traditional ceremony there are two stages that must be carried out in the ceremony, the first stage is bantang ritual process which is carried out at home, the last stage is the ritual process is carried out at sea or is called the stage Paduwai Atowene Ka Boe Tella'.

The symbols used in this ceremony have their own meaning, namely: 1) the coconut water symbol means that in the future the baby can be useful for many people and this baby is also expected to be good in the eyes of other people, 2) the ring symbol is meaningful as a hope that this child will be attractive like gold, not only attractive but also difficult to obtain, 3) the symbol of the thread tied around the baby's wrist means that this baby does not get sick, such as wounds or redness on the wrists, feet, elbows, groin, stomach and neck, 4) the symbol of money is meaningful as a family thank you to the Shaman for the assistance provided from the beginning of childbirth until the ritual ceremony is complete, 5) the incense symbol means calling the spirits of the ancestors to come witness the ritual and are expected to pray for the baby so that what the family hopes for in the future will be achieved, 6) the rice symbol has a meaning as a sign that the mother has performed the *Duai Boe* ceremony, 7) the symbol of the knife blade stuck in a cloth that has been burnt means that spirits don't approach and disturb the baby's mother because spirits don't like the smell of burning cloth

## SUGGESTION

The *Duai Boe* traditional ceremony is one of the traditions that still exists surviving in Bajo tribe society which is full of noble values, is proper to be preserved. Therefore through this paper, the researcher purposes some suggestions as follows.

1. For Bajo people, especially the younger generation, it is mandatory get to know more about the cultural traditions of the Bajo tribe and important values contained therein.
2. For younger generation of the Bajo tribe, especially for those who have married, must know the customs and restrictions while being married pregnant. So the younger generation of the Bajo tribe is able to maintain cultural preservation existing ones, especially the *Duai Boe* traditional ceremony of Bajo tribe.

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