

The Existency Of Nosemparaka Manu Tradition Amid The Community In Wombo Village, Tanantovea Kecamatan, Donggala District

Amalia Novarita^{a, 1}, Ferdi^{a, 2}, Febby Gracella^{a, 3}, Angkia^{a, 4}, Hadi Suryono^{b, 5}

^a Department of Geography Education, FKIP, Universitas Tadulako

^b Universitas Negeri Padang dan Universitas Pendidikan Indonesia

¹geosentrisgeografiuntad@gmail.com, ⁵amalia@untad.ac.id

Informasi artikel	ABSTRAK
<i>Sejarah artikel</i> Diterima : 4 Agst 2020 Revisi : 30 Nov 2020 Dipublikasikan : 1 Des 2020	Nosemparaka Manu merupakan tradisi yang dilakukan pada Ibu mengandung yang masa kandungannya mencapai tujuh bulan dan tradisi ini dilakukan oleh masyarakat bersuku Kaili. Keeksistensian tradisi Nosemparaka Manu pada zaman yang semakin maju ini adalah wujud dari kepedualian masyarakat (suku Kaili) dalam mempertahankan kepercayaan atau tradisi leluhur. Penelitian ini dilakukan di Desa Wombo Kecamatan Tanantovea Kabupaten Donggala. Tujuan penilitian ini adalah untuk mengetahui eksistensi atau keberadaan tradisi Nosemparaka Manu di Desa Wombo. Penelitian ini menggunakan metode survei dengan analisis data secara kualitatif. Populasi dalam penelitian ini yaitu seluruh masyarakat (suku Kaili) Desa Wombo dan sampel yang digunakan atau diambil yaitu sepuluh orang dengan menggunakan teknik purposive sampling (Secara sengaja). Teknik pengumpulan data yang digunakan yaitu dengan metode obervasi, wawancara, studi kepustakaan, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa eksistensi atau keberadaan tradisi Nosemparaka Manu di Desa Wombo semakin maju zaman mengalami pelurutan atau kemunduran dan bahkan bisa hilang dalam jangka sepuluh atau lima tahun lagi. Hal ini disebabkan oleh masyarakat lebih percaya medis (hal-hal rasional), kalangan remaja banyak yang tidak tahu dan acuh, sando atau dukun sudah tua dan hanya ada satu orang, dan tidak ada orang yang mau meneruskan mandat atau ilmu.
Kata kunci: Banjir Kesiapsiagaan Bencana Mitigasi Komunitas sekolah	ABSTRACT Nosemparaka Manu is a tradition practiced by pregnant Women whose womb has reached seven months and this tradition is carried out by people from Kaili tribe. The existence of the Nosemparaka Manu tradition in these increasingly advanced times is a manifestation of the community's exception (the Kaili tribe) in maintaining ancestral beliefs or traditions. This research was conducted in Wombo Village, Tanantovea District, Donggala Regency. The purpose of this research is to find out the existence or existence of the Nosemparaka Manu tradition in Wombo Village. This study uses a survey method with qualitative data analysis. The population in this study is the entire community (Kaili tribe) of Wombo Village and the samples used or taken are ten people using purposive sampling technique (intentionally). Data collection techniques used are the method of observation, interviews, literature studies, and documentation. The results of this study indicate that the existence or existence of the Nosemparaka Manu tradition in the village of Wombo is progressing at a time of decline or decline and may even disappear in the next ten or five years. This is caused by the community's more medical trust (rational matters), many teenagers who do not know and are ignorant, sando or shamans are old and there is only one person, and no one wants to continue the mandate or knowledge.
Keywords: Flood Preparedness Disaster Mitigation School community	

Introduction

Indonesian society is a pluralistic society, one of the results of this plurality is a wide variety of religious ceremonies carried out and preserved by each ethnic group. As a nation that has a

cultural heritage that arises and develops from hundreds of ethnic groups, therefore, it is a must for Indonesian people to preserve the ancestral

tradition and culture as a part of our national heritage.

Culture is a whole system that had been developed by our ancestors since centuries ago. Understanding the culture means understanding the local wisdom that can be used as a reference in designing a life framework for the nation and state. One of the culture that develops in a society is in the form of a traditional ceremony. A traditional ceremony is a local manifestation that shows the importance of thing to differentiate a region to another. Traditional expressions are unique and varied from each community. The traditional ceremony represent the cultural difference as a characteristic of indigenous community.

Central Sulawesi as one of the provinces in Indonesia has an abundant diversity. This is due to the heterogeneity of ethnicity, religion, race, and between groups, which are spread over several districts and cities. Donggla district is one of the districts that still carries out life cycle ceremonies, one of them is a pregnancy ceremony.

Traditional ceremonies which is related to natural phenomenon and beliefs in Wombo traditional village are still widely preserved. The ceremony is a cooperative ceremony for the Kaili ethnic group which is perceived to take care of community's security. As a human being, the community is accustomed to save or free themselves from all threats that come from the surrounding environment. This makes humans individually or in groups make relationships with other humans or with supernatural powers outside of themselves through ritual ceremonies, one of them is the life cycle ceremony during pregnancy.

The essence of the pregnancy ceremony is a transitional ceremony which purposed to eliminate potential bad luck or disaster. So this kind of thing shows that the ceremony is an appreciation of the elements of old beliefs. In general, pregnancy ceremonies are organized when the pregnancy reach the the first month to

nine months. With the hope that during the pregnancy the woman will always be safe and everything will be easent.

When we investigate further, the community in Wombo Village is far from the hustle and bustle of the city. This makes the whole class of community still thick with their respective customs and cultures. As they still believe in with ritual ceremonies, they still implement it in their everyday life. This characteristic is an inheritance from the ancestors. It is difficult to change or eliminate it because it is rooted in their everyday life. One of the ceremonies in Wombo village that is still maintained by the community is the Nosemparaka Manu rituals.

Etymologically, Nosemparaka means chopping while Manu means Chicken, it can be translated that Nosemparaka Manu is separating parts of the chicken meat used for offerings in ritual ceremonies for the safety of prospective mothers and babies in the womb (Sulfiani, 2017).

The process of the Nosemparaka Manu ceremony on Kaili ethnic group in Wombo Village, Tanantovea District, Donggala District consist of several steps. First, before the ceremony was carried out, initially an offering was prepared which had been equipped with materials and utensils, for example a traditional plate that had been prepared by the families of both parties. Generally, what should be prepared in this ceremony are one hen and one rooster. According to Sulfiani (2017), the implementation of Nosemparaka Manu ceremony on the Kaili ethnic group consist of providing several kinds of materials and it must be completely provided, there should not be left anyone (Sulfiani, 2017).

The Kaili ethnic in Wombo Village should be able to adapt to current developments. Considering the rapid development of information and technology, usually the culture of the ancestors will fade away. This cultural fading can be felt when people no longer want to take part in it. However, maintaining today's traditions is indeed very difficult.

Based on the problems arise, the researcher is interested in conducting research on Nosemparaka Manu on the Kaili ethnic group in Wombo Village, Tanantovea District, Donggala Regency. The purpose of this study was to obtain

Method

The method used in this research is descriptive survey, which the qualitative source is used. This descriptive method aims to describe the findings in the research process based on the research objectives. The data were collected from interview of various parties, therefore in this study a complete picture of the existence of the Nosemparaka Manu ceremony is well-presented or provides an objective and real description of a situation (Maleong, 2002: 3).

The population in this study were Kaili communities, there are 1349 people of 400 families in Wombo Village (Wombo Village Office,

information about the existence of the Nosemparaka Manu tradition in the Kaili ethnic group in Wombo Village, Tanantovea District, Donggala Regency.

2020). Given the large number of population, the withdrawal of informants was carried out by purposive sampling, which described as deliberately selecting certain people who were considered to be able to provide explanations according to the problem and the object of the study. Therefore, the sample of this research were 10 people as the informants.

To obtain data and information in accordance with the problems studied, the data collection techniques used were literature study, observation and interviews. Then the data obtained in the field will be analyzed descriptively qualitatively.

Results and Discussion

Astronomically, Tanantovea District is located between $0^{\circ} 35' 32''$ - $0^{\circ} 50' 46''$ South Latitude and $119^{\circ} 49' 53''$ - $120^{\circ} 02' 40''$ East Longitude. Meanwhile, geographically, this sub-district is bordered by: Labuan sub-district at the north, Parigi Moutong sub-district at the east, Palu City at the south, and Palu Bay at the west.

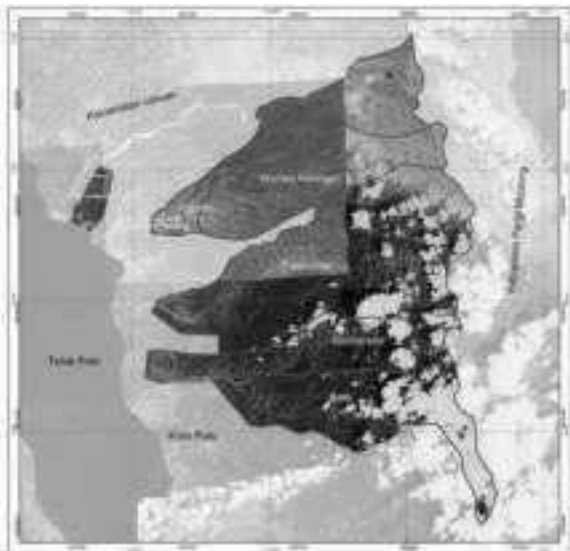


Figure 1. The Administration Map of Tanantovea District

Along with the other regions in Indonesia, Tanantovea District also has two seasons, dry season and rainy season. The dry season occurs between April-September, while the rainy season occurs in October-March. Highest rainfall in 2018 occurred in February was 135 mm and in November while the lowest rainfall was 27 mm. Tanantovea District covered area of 302.64 km² and consist of 10 villages. Therefore, it is further divided into 36 hamlets and 72 neighbourhoods.

In addition, based on the economic stages, 9 villages are self-reliant while the rest of the village is set as self-help. One of the villages in Tanantova District is Wombo Village.

Wombo Village is on self-reliant stage of the village. This village has an area of 41.55 km² and it is divided into 3 hamlets. In 2018, the total population recorded was 1,226 people, with a ratio of men and women are 619 : 607. In addition, the number of births in Wombo Village was 23, based on it's gender consist of 14 male and 9 female (BPS Donggala, 2019).

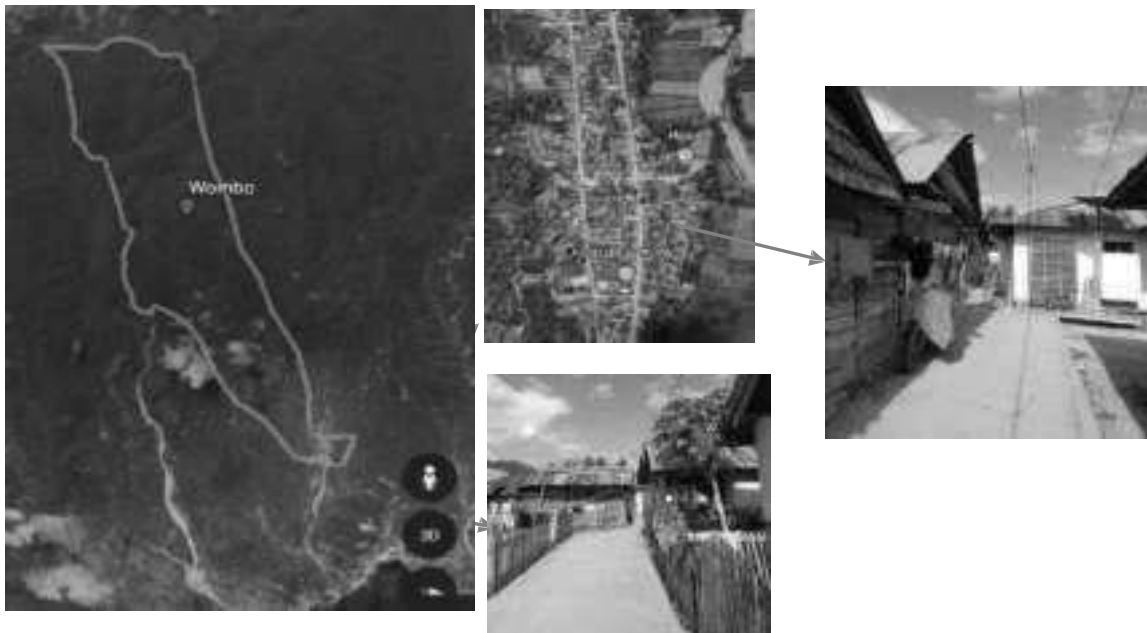


Figure 2. The research location (Wombo Village)

The majority ethnic of community in Wombo Village is Kaili ethnic. The Kaili ethnic is an endemic ethnic that inhabits the Central Sulawesi Province. The Kaili ethnic also has sub-ethnics, namely Kaili Ledo, Rai, etc. Every ethnics wherever it is, have a tradition or custom. This tradition or custom is the creation of their ancestors.

One of the traditions of Kaili's community in Wombo Induk village is Nosemparaka Manu. Nosemparaka Manu is a tradition of ceremonies or rituals performed on pregnant women with a gestation period of seven months. The pregnancy is should not more than seven months are specified, i.e. the womb has entered in the eighth or ninth month.

Nosemparaka Manu consists of two syllables in Kaili Language (Kaili Rai). Nosemparaka which means to separate or behead and Manu which means Chicken. The definition of Nosemparaka Manu is to separate or chop off the body of a chicken. This ceremony or ritual is intended for the safety of the mother-to-be during pregnancy, childbirth and postpartum and the baby while still in the womb and after get birth to the world.

Before the Nosemparaka Manu ritual is carried out, all the equipment and materials used have to be prepared and must be complete. If there is some missing element or incomplete, the ritual cannot be carried out. While for time and date of the ritual can be performed any time, but exceptions on the feast day (holidays) and Wednesday the end of the month.

The equipment and materials used to process the Nosemparaka Manu rituals are: knife, cloth, tray, plate, coconut shell, coconut leaf, banana stem, banana leaf, banana fruit (raw), chicken. White Glutinous Rice, Chicken Eggs, Areca Flowers, Ketupat, Cucur Cake, and cash money.

Before the Nosempara Manu is proceed, there are several ingredients that must be cooked first and some that must be woven. In addition, the tools and materials used have a different number needed : Knives (2 pieces), cloth (1 sheet), Tray (3 pieces), Plates (depends on the needs), Coconut Shell (2 pieces), Banana Stems (2 pieces), Banana Leaves (2 pieces), Banana fruit (1 raw midrib and 7 pieces boiled), Chicken (1 male and female), sticky rice (at the right amout), white sticky rice (at the right amount), chicken eggs (2

boiled), areca flowers (1 stalk / midrib), ketupat (7 pieces) , Cucur Cake (7 pieces), cash money (as demanded by shaman).

Besides of the equipment that have been explained, the woven material (young coconut leaves) is made or formed into Tangkarate and Ojonurate. Tangkarate is a woven which was intended to represent a house. Whereas

Ojonurate is the result of woven in such a way and is seen as stairs inside the house. Both Tangkarate and Ojonurate, each of them should be 3 pieces. As a complement, Tangkarate is decorated with leaves and flowers. In addition, the Suempela tool is needed, which is a tool used to store and hang offerings.



Figure 3. Suempela (a), Ojonurate (b), and Tangkarate (c)

The Nosemparaka Manu procession begins with the process of slaughtering a chicken. Before the chicken is slaughtered, the leader of community read the prayer. Then, the chicken is brought by the baby's father to the river to clean its fur. After cleaning the chicken feathers, the chicken is brought back to the house. Arriving at home, the chicken was grilled or grilled (not until cooked) and placed on the tray (for more details, see figure 4).



Figure 4. A Pair of Chickens (Male and Female)

When all the equipment and materials were neatly arranged (complete), Sando (the leader of community) started reciting prayers or mantras. Sando recited mantras together as well as scattering white rice and shaking coconut and

Lana leaves. The rice was scattered on all the equipment and ingredients for the offering. He was shaking of coconut leaves and Lana as well. Mother who was carrying a baby must be close to the offerings. (see figure 5).



Figure 5. Offerings

After reciting the mantra, Sando took the Areca flower which was used to confirm the mother and child to be safe. The color of the areca nut was used to predict the child's gender when he or she got born. Then, Ketupat, Cucur cake, and boiled banana were taken and stored in a container. Sando took a plate, chicken, coconut shell and knife to perform Nosemparaka Manu or separating parts of the chicken body.

Chopping the parts of chicken's body was not done arbitrarily. There are provisions that applied, namely if the right thigh of a rooster is separated, then the hen's left thigh hens should be separated and vice versa. The chicken breasts are separated and placed in a tray. In addition, only the intestines were taken, then stored in coconut shells. After that, the boiled banana skin was wrapped by banana leaves. For more details, see Figure 6.



Figure 6. The process of Nosemparaka Manu (Chopping the Chicken's Body)

The ingredients for the offerings are divided or separated into two trays. Some are stored in small trays and some are in the large one. A small tray contains: a small plate of sticky rice, one chicken breast (can be male or female), one fried banana, cucur cake, and a glass of water filled



Figure 7. The process of rubbing the Holywater

with leaves and flowers. While the large tray contains: Ojonurate, Tangkarate, chicken guts, chicken blood, areca nut, and a bunch of Lana leaves and coconut. Finally, the offerings were brought to the location of Suempela.

A small tray was placed on top and the large one was placed beneath the Suempela. There were several materials to be hanged, there are Ojonurate, Tangkarate, and Areca Flower. Next, the shaman or called as Sando began reciting his prayer or incantation. A bunch of coconut and lana leaves were shaken or beaten to the offering several times. Along with this process, the white rice was thrown or scattered on the offerings, see **Figure 3**, section (a).

After the process of reciting some incantation, the materials for the offerings would be brought to their house, except those were hanged. Some ingredients such as unripe banana, seven Ketupat, two chicken thighs and two chicken breasts hung on the side of the door (outside). Then, the water, leaves and flowers in the glass were rubbed on to the mother. The water rubbing process started from the head, then on the right and left shoulders, then continued on the thighs (right first then left). This process was done three times and it was done in the same way, (see **Figure 7**).

The next step was the recitation of some incantation for prospective mothers and children. Before this process was carried out, the mother must first bite the tip of the knife that was wrapped with some clothes. This process required the ingredients, there were seven banana skins with the sticky rice on top of it, sliced and one undamaged boiled egg. First of all, the mother was lying and her legs were bent. Then the seven ingredients were placed on the top of the head (1), the right and left sides (2), and the legs (1), and on the stomach (1 with the whole egg). When it was in place, Sando started reciting prayers and again simultaneously the white rice was scattered, a bunch of coconut leaves and lana were shaken all over the part of mother's body along this

process. When this process was over, the Nosemparaka Manu ceremony was ended.



(a)



(b)

Figure 8. The Process of Reciting Prayers to the Mother (a) and the Equipment and Ingredients Used for Offerings (b)

There was an additional procession but this process actually was just optional to be carried out. The process was praying to the almighty God for the safety and wealth of the mother and child, which was performed to show their gratitude. However, this procession was no longer conducted or performed by a Sando, but it was performed by a community leader instead. At the end of Nosemparaka Manu, the family and fellow guest dined together was the final activity of the procession. The guests were congratulating the family and especially for prospective mother.

Existence is an "essence" that whether has an influence or not toward the surrounding environment, it exists in everything, whether in the form of living or non-living things (Hakim, 2014). Initially there was only one Wombo Village. In 2007, Wombo Village was developed into three villages; Wombo, Wombo Mpanau and Wombo Kalonggo (Donggala PEMKAB, 2007)

The Nosemparaka Manu tradition as the existing traditions in Wombo Village is the same tradition which performed in other villages such as Wombo Mpanau and Wombo Kalonggo Villages. The existence of the Nosemparaka Manu ritual tradition has greatly influenced the beliefs of the community, especially the Kaili ethic. The people

of the Kaili believe that if they don't practice this tradition, the child who is born could be disabled, prone to get sick, and may experience mental or psychic disorders.

As time goes by, the advancement of technology lead to the change of many aspects in our daily life not to mention traditional beliefs. The Nosemparaka Manu tradition has deteriorated or declined. The beginning was since with the introduction of religion and education in the Kaili ethnic community. This religion and education changed the mindset of the Kaili people, which were originally animism and dynamism. However, some of them still uphold the beliefs of their ancestors and perform Nosemparaka Manu ceremony.

The Nosemparaka Manu tradition is only performed by the Kaili community who still believe in it. While the belief of the Kaili people has decreased day by day. It is indicated by the number of Sando in Wombo Village was remain the only one exist. The Sando was also demanded to perform Nosemparaka Manu for the surrounding villages such as Wombo Mpanau and Wombo Kalonggo Villages. On the other words, to perform this ceremony the one and only way was rely on Sando in Wombo Village.

A Sando in Wombo Village is "Indo Tiga" she is the only Sando left. On the other hand, "Indo Tiga" is no longer young, her age is 80 years at that time. She gained Nosemparaka Manu mastery from his own uncle and she was is mandated to sustain this ceremony as a Sando. Initially, she refused to be his uncle successor but his uncle pushed her until she finally was willing to do it.

For more than 6 years she has occupied his profession as a Sando or Shaman in the Nosemparaka Manu ritual. During the 6 years of her experience, approximately 100 people have been handled by her in the Nosemparaka Manu ritual. She has been looking for someone to be her successor, unfortunately no one is interested to learn knowledge about the Nosemparaka Manu. In addition, his children and grandchildren were not ready and did not even want to continue. Therefore, until now, apparently, there was no successor.

Conclusion

Nosemparaka Manu is a tradition or ritual ceremony performed on a pregnant woman with a period of seven months for the first child in Wombo Village. The Kaili ethnic group is the only tribe that practices the Nosemparaka Manu tradition. Nosemparaka Manu in Kaili language is defined as chopping or separating parts of a chicken's body. Wombo Village is one of the villages located in Tanantovea District, Donggala Regency. This village is located in an urban fringe area and the Kaili tribe as the majority of ethnic live there. The existence of the Nosemparaka Manu tradition in Wombo Village has been experienced deterioration or declining. This is indicated by the fact that some people (the Kaili tribe) no longer perform this tradition. In addition, most teenagers do not know of the existence of

Acknowledgements

I would like to express my gratitude to all my colleagues in the Geocentric study group, the

The community in Wombo Village are less interested or willing to perform the Nosemparaka Manu tradition. As people recently believe more in rational things. For example, to minimize risks and maintain the safety of prospective mothers and children, the community prefers to check-ups to doctors or hospitals rather than performing Nosemparaka Manu rituals.

There is a potency of Nosemparaka Manu rituals to be forgotten. Some people in Wombo Village itself don't even know the existence of Nosemparaka Manu. Based on the interviews with several informants, especially teenagers, many of them did not know about the Nosemparaka Manu ritual. Even though the Nosemparaka Manu ritual is usually done in their neighbourhood. This finding illustrate that most of those who come or visit to see the Nosemparaka Manu procession are only parents and those who are married. This is what makes future generations will potentially forget about the Nosemparaka Manu ritual.

Nosemparaka Manu tradition even though it has been done in their neighborhood.

In addition, there is only one Sando or shaman who can perform the rituals and she is already in her 80s. The people of the Kaili tribe in the villages around (Wombo Mpanau and Wombo Kalonggo Villages), only rely on the shaman or Sando from Wombo Village to perform Nosemparaka Manu. The changing of Kaili's mindset also affects the existence of the Nosemparaka Manu tradition, because people believe and choose to check-up at the hospital or go to the doctor instead of practicing this tradition. So that the author predicts that within ten or even five years the Nosemparaka Manu tradition in Wombo Village will no longer exist.

Geocentric Education Study Program, University of Tadulako for all their help, especially the

Geocentric study group supervisor, Mrs. Amalia Novarita, S.Pd., M.Pd. Next, I would like to thank the Wombo Village Government apparatus and "Indo Tiga" as a Sando who provided a lot of information about the Nosemparaka Manu

Tradition and also to other friends of mine who had accompanied me in field surveys and observations, and introducing some residents to be interviewed. Thank you for all your help, so that this article can be completed on time.

References

- BPS. 2019. Keamatan Tanantovea Dalam Angka 2019. Donggala: Badan Pusat Statistik Donggala
- Hakim, Uminah. 2014. Eksistensi Akutansi Forensik dalam Penyidikan dan Pembuktian Pidana Korupsi. *Jurnal Unnes Law*. 3 (1), 55-61
- Maleong, L. J. 2002. *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosda Karya
- PEMKAB Donggala. 2007. Peraturan Pemerintah Kabupaten Donggala No. 27 Tahun 2007 Tentang Pembentukan Desa Wombo Kalonggo Kecamatan Tanantovea
- Sulfiani. 2017. Nosemparaka Manu pada Etnis Kaili di Desa Wombo Kalonggo Kecamatan Tanantovea Kabupaten Donggala. *Jurnal Ilmu Sosial dan Humaniora*. 2 (3), 114-127