

THE PERSPECTIVE OF THE DESAWASAMBA COMMUNITY, LASALIMU DISTRICT ON THE SYMBOLIC MEANING IN THE TUTURA KALAWATI CULTURAL TRADITION

Kiflin^{1*}, Ansar Suherman², Wa Nur Fida³

^{1,2,3}Universitas Muhammadiyah Buton

***Corresponding author, E-mail:** kiflin48@gmail.com

Abstract

This study aims to determine the perspective of the Wasamba Village community, Lasalimu District, on the symbolic meaning in the Tutura Kalawati cultural tradition. The method used is descriptive qualitative with data collection techniques through interviews and observations. The results of the study indicate that the Wasamba Village community has a deep understanding of the symbolism in the Tutura Kalawati tradition, which is considered as respect for ancestors and nature and as a means to convey moral and spiritual messages. The community sees this tradition as a cultural identity that strengthens the relationship between generations and between humans, nature, and the Creator. This tradition is not only seen as a traditional ritual, but also a symbol of togetherness, unity, and social awareness. Despite facing challenges from modernization, the young generation of Wasamba Village remains committed to preserving this tradition. Analysis of the symbolic meaning of Tutura Kalawati emphasizes its important role in maintaining social and environmental balance, as well as a bulwark against the influence of external cultures.

Keywords: *Tutura Kalawati, Symbolic Meaning, Society Perspective, Cultural Tradition, Wasamba Village.*

INTRODUCTION

Indonesia is a unitary state full of diversity and richness. Indonesia consists of various tribes, cultures, races, regions, religious beliefs and others. However, Indonesia can unite these diversities in accordance with the motto of the Indonesian state, namely "Bhineka Tunggal Ika" which means different but still one. Cultural diversity is an inevitability that the Indonesian nation has. In Indonesia, cultural diversity is something that cannot be denied anymore (Risna Herianti, 2020).

Each ethnic group has its own uniqueness in expressing cultural values through various aspects of life. One of the interesting oral traditions to study is Tutura Kalawati which developed among the local community of Lasalimu District, Southeast Sulawesi. In the diversity of Indonesian culture, there are various traditions and traditional ceremonies that are still preserved to this day.

One of them is the Tutura Kalawati Ceremony in Wasamba Village, Lasalimu District. This ceremony is a unique and interesting cultural heritage to study in more depth, especially from the perspective of the symbolic meaning contained therein.

Tutura Kalawati is an oral tradition that tell about the life, struggles, and noble values embraced by the local community. This tradition is passed down from generation to generation and has become an inseparable part of the life of the Lasalimu community. This tradition also plays a role in preserving local wisdom, maintaining cultural identity, and becoming a medium of education for the younger generation.

The Tutura Kalawati Ceremony is also a tradition that has been passed down from generation to generation among the people of Wasamba Village. This ceremony has strong historical roots and is closely related to local beliefs and cultural values. In its

implementation, this ceremony involves a series of interesting rituals and processions, from preparation to the implementation of the core of the ceremony itself.

Each stage in the Tutura Kalawati Ceremony is full of symbols that imply deep meaning. Starting from the selection of ceremonial materials, the preparation of offerings, to the ritual movements carried out, all have their own philosophy that reflects the views of life and beliefs of the local community. These symbols are not just decorations or empty rituals, but represent the noble values that are held firmly by the people of Wasamba Village.

In addition, the Tutura Kalawati Ceremony is also related to the social and cultural aspects of the local community. This ceremony is a means to strengthen social ties, foster a sense of solidarity, and preserve the cultural heritage of ancestors. By studying the symbolic meaning contained in this ceremony, we can gain a deeper understanding of the perspectives, values, and local wisdom of the Wasamba Village community.

Mount Siontapina, located in Lasalimu District, is a very important place for the local community. This mountain is believed to have high spiritual and cultural value, and is a sacred place for carrying out various rituals and traditional ceremonies. Therefore, the Tutura Kalawati tradition is also closely related to Mount Siontapina and is part of the cultural heritage of the Lasalimu community that needs to be preserved. Mount Siontapina is known as the highest peak on Buton Island and is considered sacred in Lasalimu District, Buton, Southeast Sulawesi.

The peak of Mount Siontapina a hundred years ago was indeed a residential area. The story begins with the escape of Oputa Yi Koo, La Karambau or Sultan Himayatuddin Muhammad Saidi from the Dutch colonial pursuit. He, who at that time became the 20th Sultan, was a fugitive in the Buton Sultanate

Palace because he opposed the dictates of the colonizers. Siontapina Hill is also very high. The surrounding steep ravines confirm that the place is a natural fortress. There are only three routes if you want to climb to the top of this hill, namely Lawana Kamaru, Lawana Lawele, and Lawana Labuandiri. The distance is also quite long.

From the current settlement, up to tens of kilometers. The closest route is 15 kilometers from Lasembangi Village. The route is also extreme, starting from going up and down mountains, along slopes, to passing through tributaries. Even so, the air is fairly cool. The forest in that place is still preserved. Local residents prohibit renovation activities around Siontapina hill. Both in the 4-hectare fort area, and outside the 114.5-hectare fort area.

Following the beliefs of the local community, every year residents will climb the mountain to carry out the Tutura Ritual, which is a tradition of giving offerings to the forest. Local people believe that the ritual will protect the forest so that it continues to support human life. The Tutura ceremony itself is carried out for three days. For this reason, residents who climb there will stay for four days. The first day there is a samburea ritual, aka cleaning the peak area. The second day is the sangka ritual, which is a tradition of watching girls dance on rocks. The third day is the Matano Ritual, which is a traditional ceremony of turning the umbrella of the Buton Sultanate.

Research on the symbolic meaning in the Tutura Kalawati Ceremony is important to appreciate and preserve the richness of Indonesian culture. By exploring and understanding the meaning contained in each symbol and ritual, we can appreciate cultural heritage more meaningfully. In addition, this research can also contribute to the development of anthropology, sociology, and cultural studies in general. By studying the symbolic meaning in the Tutura Kalawati Ceremony, we not only enrich our knowledge of local wisdom, but also

foster a sense of pride and appreciation for the diversity of Indonesian culture. This research can be a bridge to preserve cultural heritage and strengthen national identity amidst the increasingly rapid flow of globalization.

Although there are several previous studies that examine cultural values in oral traditions in various regions in Indonesia, research that specifically examines cultural values in Tutura Kalawati in Mount Siontapina, Wasamba Village, Lasalimu District has never been conducted. Tutura Kalawati is a unique and distinctive oral tradition of the people in the region, so that the cultural values contained in it can be different from oral traditions in other regions. In addition, this study is also an effort to document and preserve Tutura Kalawati as a cultural heritage of the Mount Siontapina community. With the increasing flow of modernization and globalization, oral traditions such as Tutura Kalawati are feared to shift or even disappear. Therefore, this study is important to be carried out in order to maintain the sustainability of Tutura Kalawati and the cultural values contained in it.

This research is also expected to provide new contributions to the development of science, especially in the field of culture and traditions of local communities. By studying in depth the cultural values in Tutura kalawati, this research can enrich the treasury of knowledge about the diverse cultural wealth of Indonesia. In addition, the results of this study can also be a source of information for local governments in efforts to preserve and develop regional culture. By understanding the cultural values contained in Tutura kalawati, local governments can take strategic steps to preserve and promote this cultural heritage to the wider community.

LITERATURE REVIEW

Research by Ika Fatmawati (2018) entitled Symbolic Meaning of Traditional Seren Taun

Ceremony in Sinar Resmi Village, Sukadana District, North Kayong Regency. The purpose of this study was to reveal and describe the symbolic meaning contained in the traditional Seren Taun ceremony held by the Sinar Resmi Village community. This study aims to understand the perspective of the village community regarding the symbols used in the ceremony and the meaning they give to these symbols. The method used in this study is a qualitative method with an ethnographic approach. Researchers conducted direct observations and in-depth interviews with traditional figures, community leaders, and participants in the Seren Taun ceremony in Sinar Resmi Village. Observations were made during the traditional ceremony to observe each procession and symbol used. This study reveals that the traditional Seren Taun ceremony carried out by the Sinar Resmi Village community has a very strong symbolic meaning and is rooted in the beliefs and traditions of the local community.

Research conducted by Septa Andriyan (2017) with the title Research Symbolic Meaning of the Traditional Tradition of the Dayak Bakati Marriage Ceremony in Riam Durian Village, Sungai Raya District, Kubu Raya Regency. The purpose of this study is to analyze and describe the symbolic meaning contained in every procession of the traditional ceremony of the Dayak Bakati marriage in Riam Durian Village. This research intends to understand the perspective of the village community regarding the symbols used in their marriage traditions and the meaning they give to these symbols. The method used in this study is a qualitative method with an ethnographic approach. Researchers made a direct observation of the procession of the traditional ceremony of the Dayak Bakati marriage held in Riam Durian Village. This research reveals that the traditional tradition of the Dayak Bakati marriage ceremony in Riam Durian Village is full of symbolic meaning that reflects the values

and philosophy of life of the local community. Every procession and equipment used in wedding ceremonies has its own symbolic meaning. For example, the use of betel leaves and lime in the welcoming ceremony symbolizes respect and friendliness, while the installation of beads in the bride symbolizes purity and purity.

Research conducted by Agustina Maulina (2018) Symbolic Meaning of Traditional Rice Planting Ceremony in Dayak Bakati Community in Sungai Kunyit Village, Sungai Raya District, Kubu Raya Regency. The purpose of this study was to explore and describe the symbolic meaning contained in the traditional rice planting ceremony carried out by the Dayak Bakati community in Sungai Kunyit Village. This study aims to understand the perspective of the village community regarding the symbols used in the ceremony and the meaning they give to the symbols. This study reveals that the traditional rice planting ceremony carried out by the Dayak Bakati community in Sungai Kunyit Village has a very strong symbolic meaning and is rooted in the beliefs and traditions of the local community. This ceremony is a form of respect for the Creator of nature and as a means to ask for success in growing rice. Each procession and equipment used in the ceremony has a certain symbolic meaning that reflects the values and philosophy of life of the Dayak Bakati community.

METHODOLOGY

This study uses a qualitative descriptive approach with data collection techniques in the form of interviews and observations. Data collection will be carried out by going directly to the field and seeing the research object. Researchers will see how the cultural values of Tutura Kalawati are on Mount Siontapina, Wasamba Village, Lasalimu District. In addition, researchers will also conduct

observations regarding the process of implementing the Tutura Kalawati ritual, and researchers will also dig up information through interviews with informants consisting of the community and traditional leaders who carry out the Tutura Kalawati ritual.

RESULTS

Wasamba Village is located in Lasalimu District, Buton Regency, Southeast Sulawesi. This village is known as one of the areas that still maintains local wisdom and cultural traditions. Geographically, Wasamba Village is located in a coastal area, which has a major influence on the lifestyle of its people. Most of the population works as farmers and fishermen, with a social system that is still thick with customs and values of mutual cooperation.

Demographically, the Wasamba Village community consists of several local ethnic groups united in strong customary ties. The customary leadership structure still plays an important role in the daily lives of the community, especially in carrying out traditional ceremonies such as Tutura Kalawati. The daily lives of the community are colored by traditional economic activities and religious activities, which also influence the implementation of cultural traditions.

Wasamba Village is also known as a center of local culture, where various traditions and customary rites are still well maintained. Oral culture, such as folklore and myths, is also an important part of community life, enriching understanding of the symbolic meaning of the preserved traditions, including Tutura Kalawati. This tradition is not only considered a form of respect for ancestors, but also an effort to maintain the cultural identity that has been passed down from generation to generation.

Socio-Cultural Conditions of the Wasamba Village Community

The Wasamba Village community is known for its close and interdependent social life. The social system in this village is strongly influenced by customary and cultural norms that have been passed down from generation to generation. Community life in Wasamba Village is characterized by strong mutual cooperation values, where every activity or traditional ceremony always involves the active participation of all members of the community. This tradition strengthens social ties and a sense of solidarity among villagers.

In terms of culture, the Wasamba community highly values traditions related to social and spiritual life. They believe that traditional traditions, such as Tutura Kalawati, have an important meaning as a link between humans, nature, and ancestors. This traditional ceremony is not only a form of cultural expression, but also a medium for maintaining harmonious relations between humans and the environment and as a means of maintaining social balance.

The existence of traditional figures, such as village elders or parabela (traditional leaders), plays an important role in society. These traditional figures function as guardians of cultural values, mediators in social conflicts, and leaders in various traditional ceremonies. Strong customary structures create a society that respects the rules set by their ancestors and continues to be maintained until now. In their daily lives, the people of Wasamba Village also integrate religious values with their customary traditions. Although the majority of the community is Muslim, they still maintain local traditions such as Tutura Kalawati which reflects a blend of religious values and customs.

This shows that the people of Wasamba Village have a unique way of maintaining their cultural identity while still adapting to the times. Overall, the socio-cultural conditions of the Wasamba Village community are greatly influenced by customs, family values, and beliefs in ancestral heritage.

History of Tutura Kalawati

The Tutura Kalawati tradition is one of the cultural heritages that is still preserved by the people of Wasamba Village, Lasalimu District. Historically, this tradition has existed since the Buton kingdom and is an integral part of the community's traditional life. This tradition is rooted in the community's belief in a strong relationship between humans and nature, as well as respect for ancestors.

The origins of Tutura Kalawati cannot be separated from the role of traditional figures and ancestors who instill social and spiritual values through traditional rituals. Over time, Tutura Kalawati has not only functioned as a means of communication, but also as a symbol of the cultural identity of the Wasamba Village community.

The development of this tradition is influenced by social change and contact with outside cultures, but the essence of Tutura Kalawati remains intact. Although modernization has begun to penetrate people's lives, the Tutura Kalawati ceremony is still maintained as a form of respect for customs and ancestors. Efforts to preserve this tradition are carried out by traditional elders and the local government who are committed to preserving the richness of local culture.



Picture 1. Picture Tutura Kalawati Ritual

Today, Tutura Kalawati is not only seen as a traditional ritual, but also as an important symbol in preserving Buton culture. The community sees it as a form of pride in local identity and a medium to teach local wisdom values to the younger generation. This tradition continues to be passed down from generation to generation, although there are some adaptations to keep it relevant to modern society. Overall, the history of Tutura Kalawati reflects the strength of local culture in maintaining identity amidst the dynamics of social change. This tradition is not only an important element in the spiritual life of the community, but also functions as a means to maintain social unity and cultural pride in Wasamba Village.

The Perspective of the Wasuemba Village Community, Lasalimu District, on the Symbolic Meaning of the Tutura Kalawati Cultural Tradition

The results of the study show that the people of Wasamba Village have a deep understanding of the symbolic meaning of the Tutura Kalawati tradition. This tradition is considered a form of respect for ancestors and nature, as well as a medium for conveying moral and spiritual messages. The local community views Tutura Kalawati as a form of cultural identity that strengthens the relationship between the older

generation and the younger generation, as well as between humans and nature and the Creator.

From the perspective of the community, Tutura Kalawati not only functions as a traditional ritual involving formal processions, but also as a symbol of values such as togetherness, unity, and social awareness. This tradition is considered important for maintaining social balance in society, especially in the context of mutual cooperation and harmony between villagers. Traditional elders and village leaders play an important role in conveying advice or tutura, which contains advice and moral guidance that is relevant to the daily lives of the community.

Many Wasamba villagers believe that the symbolism in the Kalawati Tutura reflects a harmonious relationship between humans and nature, with each element in the ritual procession having a deep symbolic meaning. For example, the traditional clothing used in the ceremony reflects an individual's social status and role in the community, while the way the ritual is organized is believed to bring prosperity and peace to the entire village.

For the older community, the Kalawati Tutura tradition is seen as a protective bulwark against outside cultural influences that can erode local values. They consider that preserving this tradition is a responsibility that must be passed on to the next generation.

Therefore, the implementation of Tutura Kalawati is also a means of informal education for the younger generation, where they are taught about traditional values, social norms, and how to respect their ancestors and the environment.

The younger generation in Wasamba Village has a slightly different view. They generally respect the tradition, but some acknowledge the challenge of maintaining the symbolic meaning of the Kalawati Tutura amidst modernization and the influence of globalization. Nonetheless, many remain committed to learning and preserving this tradition as part of their cultural identity.

Overall, the Wasamba Village community's perspective on the Kalawati Tutura shows that this tradition is not only seen as a cultural heritage, but also as a source of social strength that strengthens a sense of togetherness and unity in the midst of changing times. The symbolic meaning contained in this tradition continues to be maintained as an effort to maintain balance in the relationship between humans, nature and ancestors, and to ensure the continuity of local cultural values in the future.

Process of the Kalawati Tutura Tradition

Tutura Kalawati is an oral tradition that tells the story of life, struggle, and noble values embraced by the people of Wasamba village. This tradition is passed down from generation to generation and has become an integral part of the life of the people of Wasamba village, Lasalimu sub-district.

Accompanying the beliefs of the local community, every year residents will climb Mount Siontapina to carry out the Tutura Ritual, which is a tradition of giving offerings to the forest, the local community believes the ritual will protect the forest so that it continues to support human life.

The Tutura Traditional Procession at the top of Mount Siotapina:

First Day Samburea The procession of

cleaning several sites such as Pekangkiloana Batubanawa, Waode Kulisusu Bath, and Quba Oputa Yikoo. All participants must wear green-colored clothes.

The following is an interview from a traditional leader, Mr. La Mangudu, about the first day of the Kalawati Tutura ceremony:

"The Samburea procession is an important ritual for us. On the first day, we started by cleaning some historical sites, such as Pekangkiloana Batubanawa, Waode Kulisusu Bath, and Quba Oputa Yikoo. All participants were required to wear green because green symbolizes a chicken egg, which Samburea is like a protective shell or skin. This symbolizes new life and the balance of nature that we maintain in every procession."

Based on an interview with Mr. La Mangudu, the Samburea procession is a traditional ritual that begins with the cleaning of several important sites, such as Pekangkiloana Batubanawa, Permandaian Waode Kulisusu, and Quba Oputa Yikoo. The green clothes worn by the participants have a deep symbolic meaning. According to Mr. La Mangudu, the green color in this procession is likened to a chicken egg, where Samburea is the shell or outer shell that symbolizes protection and new life. This reflects the balance of nature and the importance of maintaining harmony in people's lives, which is realized through traditional processions.

Day Two Sangka: The procession of erecting the sangka pole by 16 members of Syara Matanaeo-Sukanaeo. There are ngibi performances, Moose dances on banawa stones by young women, as well as Linda, Mangaru, Pomunsei, and Manca dances.

The following is an interview from a traditional leader, Mr. La Hami, about the first day of the Kalawati Tutura ceremony on the second day:

"On the second day, we carry out the procession of the Sangka pole which is carried out by 16 members of Syara Matanaeo-

Sukanaeo, this is a symbol of strength and unity. The Sangka pole is the center of the day's ritual. In addition, there are various traditional performances, including Ngibi, a Moose dance performed on a Banawa rock by young women, as well as other traditional dances such as Linda, Mangaru, Pomunsei and Manca. These performances are our way of preserving our cultural heritage and displaying our pride of identity as a community."

Based on an interview with Mr. La Hami, the Sangka procession on the second day is an important moment in the series of traditional rituals. The erection of the Sangka pole is carried out by 16 members of Syara Matanaeo-Sukanaeo, which symbolizes strength and unity in the community. The Sangka pole is the central symbol of the second day of the ceremony. In addition to the procession, there are a number of traditional performances, including the Ngibi dance, performed by young women on a Banawa rock, as well as other typical dances such as Linda, Mangaru, Pomunsei, and Manca. These performances serve not only as entertainment, but also as a means to preserve local culture and strengthen customary identity within the community.

Day Three Matano: The culmination of the Tutura procession, which is the playing of umbrellas as a symbol of the safety of Butuuni Country. Indigenous people gather at the lembono wite to listen to the advice of Kapitalau Lawele and shake hands with Buton ancestors.

The following is an interview from a traditional leader, Mr. Abdul Gafar, about the first day of the Kalawati Tutura ceremony on day three:

"The third day is the culmination of the Tutura procession, called Matano. At this time, umbrellas are rotated as a symbol of safety and protection for the Land of Butuuni. Afterwards, the indigenous people gather at Lembono Wite to listen to advice from Kapitalau Lawele. This

is an important moment where we all symbolically shake hands with Buton's ancestors, reaffirming the bond with our heritage and ensuring the safety of the land going forward."

Based on an interview with Mr. Abdul Gafar, the Matano procession on the third day is the peak of the Tutura ritual series. This procession is marked by the rotation of an umbrella as a symbol of protection and safety for Negeri Butuuni. After the procession, the indigenous people gather in Lembono Wite to listen to advice from Kapitalau Lawele. At this moment, the entire community symbolically shakes hands with the ancestors of Buton, as a form of respect and to strengthen ties with ancestral traditions, in order to ensure the safety of the country in the future.

Based on the series of processions above, it can be seen that Tutura Kalawati has a very deep symbolic meaning at every stage of its implementation. Every day the procession not only involves physical activities, but also contains cultural values that are rich in symbolism, such as the color of the clothes worn and the rituals performed.

On the first day, the Samburea procession with green clothes symbolizes purity and a new beginning, likened to an egg shell that protects the core of life. This shows that Tutura Kalawati is not only a ritual event, but also the beginning of the process of spiritual self-cleansing and community cleansing.

On the second day, the Sangka procession marks the community's joint commitment through the erection of poles, which symbolize strength and unity. Traditional dance performances also serve as an expression of gratitude and respect for ancestors and the richness of local culture. The white color worn on the second day symbolizes purity and sincerity in carrying out this tradition. On the third day, as the peak of the procession with the rotation of umbrellas in the Matano ritual, symbolizes safety and protection

for Negeri Buton and its people. The meeting of indigenous people with their ancestors through the symbolic handshake with traditional elders also contains an important message about the connection between the past, present, and future.

Public Perception of the Importance of the Tutura Kalawati Tradition

The Tutura Kalawati tradition plays an important role in the social and cultural life of the Wasamba Village community, Lasalimu District. The public's perception of this tradition is generally very positive, because they see Tutura Kalawati as an ancestral heritage that is not only a cultural identity, but also functions as a moral and social guideline that binds the community. This tradition is considered a way to maintain balance between humans, nature, and ancestors, as well as a means to strengthen the values of togetherness and solidarity in society.

Guardian of Cultural Identity

For the people of Wasamba Village, Tutura Kalawati is a symbol of their unique cultural identity and distinguishes them from other communities. This tradition is passed down from generation to generation, and its sustainability is considered very important in maintaining ancestral heritage. The community believes that without this tradition, their identity as a community rich in customs and local wisdom will fade. Therefore, Tutura Kalawati is seen as one of the pillars that connects the community with their historical roots. The following is the result of an interview with Mr.

Harumu, a member of the Wasamba Village community, regarding the Tutura Kalawati ceremony as a guardian of cultural identity:

"Tutura Kalawati for us is a very valuable heritage from our ancestors. This tradition is not just a ritual, but a symbol of who

we are as Wasamba people. Every time we perform Tutura Kalawati, we feel connected to our ancestors and all the values they left behind. This is what makes us different and unique compared to other villages. Without Tutura Kalawati, we seem to have lost our historical roots and identity. Therefore, maintaining this tradition means maintaining our identity as a society rich in customs and culture."

Based on the interview above, it can be understood that Tutura Kalawati is considered the main foundation in maintaining the cultural identity of the Wasamba Village community. Mr. Harumu emphasized the importance of this tradition as a symbol that connects the community with their ancestors and becomes a marker of community identity. According to him, without Tutura Kalawati, the community will lose their cultural roots, which are an important element in distinguishing them from other communities. In addition, Mr. Harumu also highlighted the importance of the role of the younger generation in preserving this tradition so that it remains alive amidst the flow of modernization.

Means of Moral Education

The community also considers the Tutura Kalawati tradition as a means of moral education for the younger generation. In each of its implementations, this tradition conveys moral messages that are very relevant to everyday life, such as the importance of cooperation, respect for parents and ancestors, and responsibility towards the community. These values are instilled through traditional speeches (tutura), which are delivered by traditional elders and community leaders. The messages in Tutura Kalawati are believed to help shape the character of the younger generation so that they become individuals who are devoted and responsible in society.

The following is an interview with Mr. La Sahari as a member of the Wasamba village

community, Lasalimu District, regarding Tutura Kalawati as a means of moral education:

"Tutura Kalawati is not only a tradition, but also a life lesson. In every Tutura or traditional speech delivered by the elders, there are very deep moral values. Young people are taught to respect their parents, respect others, and maintain togetherness. All of these are important things for everyday life. Tutura Kalawati also reminds us of our responsibilities as members of society. The messages conveyed through this tradition help us understand moral boundaries, how to behave in everyday life, and how we should support each other."

Based on the interview above, Tutura Kalawati is seen by La Sahari as an effective means of moral education for the community, especially the younger generation. In every traditional speech delivered by the elders, there are moral messages that teach important values such as respect, togetherness, and social responsibility. These values become guidelines for the daily lives of the community, shaping their behavior in the family and community. Sarman also emphasized the importance of this tradition in shaping the character of the younger generation so that they have a strong moral foundation and are able to live well in society.

Building Solidarity and Togetherness

In addition to being a guardian of identity and a means of moral education, Tutura Kalawati is also considered important because it is able to build solidarity and togetherness among villagers. All levels of society, from children to the elderly, participate in carrying out this ritual. Collective participation in the tradition strengthens social ties between individuals, reduces internal conflict, and encourages better cooperation in everyday life. The community believes that through Tutura Kalawati, a sense of unity and mutual cooperation can be maintained well.

An interview with one of the Wasamba village residents named Mr. La Sanusi. said

that:

"Tutura Kalawati is a moment where the entire community gathers and participates, from the old to the young. This tradition unites us all, because in every implementation, we work together to prepare everything, from the ceremony to the ritual procession. This togetherness is what makes us more solid as a community. In moments like this, we can support each other, share tasks, and strengthen our sense of belonging. Here, through Tutura Kalawati, we learn to respect and help each other. No one feels superior or inferior, everyone has their own role, and that is what makes our relationship closer."

Based on the interview above, La Sanusi explained that Tutura Kalawati plays an important role in building solidarity and togetherness in Wasamba Village. This tradition is a collective moment where the entire community, regardless of age or status, works together to prepare and carry out the ceremony. In this process, the community supports each other and shares tasks, which strengthens the sense of unity and solidarity. La Sanusi emphasized that through Tutura Kalawati, the values of togetherness and family are strengthened, and relations between residents become more harmonious. This tradition not only preserves customs, but also maintains intimacy among the community.

Relationship with Nature and Ancestors

The community's perception of Tutura Kalawati is also related to their spiritual relationship with nature and ancestors. For the people of Wasamba Village, this tradition is a way to maintain the balance of nature and maintain a harmonious relationship with their ancestors. Through the Tutura Kalawati ritual, the community believes that they can ask for blessings from their ancestors and God for a peaceful and prosperous life. This ritual is also an important moment to express gratitude for the harvest, sustenance, and safety that they

enjoy.

The following is an interview with Mr. Alwi as a member of the Wasamba Village community, Lasalimu District:

"Tutura Kalawati is not just a tradition, but also our way of maintaining a relationship with nature and ancestors. Through each stage of the procession, we are reminded that nature is not only a place to live, but also part of our spiritual life. We respect trees, water, and land as gifts from our ancestors that must be maintained. In this tradition, there is a deep sense of gratitude to the ancestors for their protection and guidance. Every prayer and ritual performed in Tutura Kalawati is our way of asking for blessings, so that our village will always be protected and blessed."

Based on the interview above, Mr. Alwi emphasized that Tutura Kalawati is not only a cultural ritual, but also a form of deep respect for nature and ancestors. This tradition shows how the people of Wasamba Village maintain a balance between human life and the surrounding nature. Nature is seen as a gift from ancestors that must be protected and preserved. Every procession in Tutura Kalawati contains prayers and gratitude to ancestors, as well as asking for protection and blessings for the village. This relationship strengthens the community's belief that protecting nature is part of preserving the sacred heritage of their ancestors.

DISCUSSION

The Perspective of the Wasuemba Village Community, Lasalimu District, on the Symbolic Meaning of the Tutura Kalawati Cultural Tradition

Based on the research results above, it can be understood that the Wasamba Village community has a strong collective view of the symbolic meaning of Tutura Kalawati. According to Roland Barthes' Semiotic theory, symbolic meaning in a tradition can be divided

into two levels, namely denotation (literal meaning) and connotation (cultural and symbolic meaning). In the context of Tutura Kalawati, denotative meaning includes formal traditional rituals that involve certain processions, such as the use of traditional clothing and the delivery of Tutura by traditional elders.

In this study, the community's perspective on Tutura Kalawati is in accordance with Barthes' concept of myth, which is a form of communication that conveys ideological messages through symbols. In the midst of changing times, this tradition is still maintained by the Wasamba Village community as a representation of the struggle against the influence of outside culture, which can be seen as a form of symbolic resistance to modernization. This tradition has become a myth for the local community that strengthens local values and cultural identity.

The connotative meaning of Tutura Kalawati which is maintained by the older generation as a cultural fortress underlines the importance of preserving traditional values amidst the flow of globalization. Although the younger generation is faced with the challenges of modernization, they still have the responsibility to understand and preserve the symbolic meaning of this tradition as part of their identity.

Thus, the Tutura Kalawati tradition plays an important role in maintaining social and cultural balance in Wasamba Village. In line with Barthes' theory, the symbolic meaning of this tradition helps the local community maintain their collective identity amidst changing times.

The Process of Implementing the Tutura Kalawati Tradition

The Tutura Kalawati tradition in Wasamba Village is not just an ordinary traditional ritual, but a complex symbol full of cultural, spiritual, and social meaning. In this tradition, each

element involved has a symbolic value that functions as a means of intergenerational communication and as a link between humans, nature, and ancestors. By using Roland Barthes' Semiotic theory, we can examine the symbolic meaning contained in each stage of the Tutura Kalawati procession through the concepts of denotation and connotation.

Symbolic Meaning of the First Day Procession: Samburea

On the first day, the Samburea procession involving the cleaning of historical sites such as Pekangkiloana Batubanawa and Quba Oputa Yikoo, followed by the use of green clothing, can be viewed from two layers of meaning. Denotatively (direct meaning), green clothing symbolizes nature or fertility, while the cleaning ritual symbolizes physical efforts to clean the environment. However, from a connotative perspective (deeper meaning), the color green and the cleansing procession symbolize rebirth or a new life that is purified, as expressed by Mr. La Mangudu in an interview. Green is likened to an egg shell, which symbolizes protection and the potential of life, which is in accordance with Barthes' view that symbols can carry deeper cultural meanings.

Symbolic Meaning of the Second Day's Procession: Sangka

On the second day, the procession of erecting the Sangka pole by 16 members of Syara Matanaeo-Sukanaeo has a strong symbolic meaning. Denotatively, the Sangka pole is just a pole, but connotatively, the pole becomes a symbol of strength, unity, and the center of the community's identity. This pole symbolizes the social structure and collective strength that binds the Wasamba community. Traditional performances that accompany the procession, such as the Ngibi dance on the Banawa stone, symbolize pride in ancestral heritage and as a means of strengthening the relationship

between the younger generation and tradition. According to Barthes, cultural elements like this are not only symbols for local communities, but also tools that strengthen their identity in facing the influence of modernization.

Symbolic Meaning of the Third Day Procession: Matano

The third day, the peak of the Tutura Kalawati tradition, with the Matano procession involving the spinning of an umbrella, contains a deeper meaning. Denotatively, the spinning of the umbrella is only a physical ritual, but connotatively, the umbrella symbolizes protection and safety for Negeri Butuuni and its people. According to Barthes' Semiotic theory, this ritual can be seen as a (myth) in society that contains messages of safety and sustainability through traditional symbols. The handshake with ancestors carried out symbolically through traditional elders emphasizes the close connection between the past and the present, and shows the continuity of traditional values as a support for social identity.

Roland Barthes explains that every symbol in society not only has a denotative meaning, but also carries a deeper connotative meaning, which is related to the cultural values and ideology of the community. In the context of Tutura Kalawati, symbols such as green clothes, Sangka poles, traditional dances, to the spinning of umbrellas, all have meanings that go far beyond their physical or ritual functions. These symbols create a "myth" that strengthens social, spiritual, and cultural bonds in Wasamba Village.

Tutura Kalawati becomes a kind of "language" in society, where every action and symbol used in this ritual conveys moral, spiritual, and social messages. These messages serve to maintain the balance of human relations with nature, ancestors, and community, as stated by Barthes in his semiotic view that myths are a tool to maintain social order and connect society with a larger

ideology.

The process of implementing Tutura Kalawati in Wasamba Village shows how rich and complex the symbols used in this tradition are. Through Roland Barthes' Semiotic theory, we can understand that these symbols not only represent physical actions, but also convey deep messages related to the social, spiritual, and cultural values of the Wasamba community. This tradition is an important tool in maintaining the cultural identity of the community, as well as ensuring the continuity of the relationship between humans, nature, and ancestors amidst the challenges of modernization and globalization.

Public Perception of the Importance of the Tutura Kalawati Tradition

The Tutura Kalawati tradition plays a very important role in the social and cultural life of the Wasamba Village community, Lasalimu District. The community generally has a positive perception of this tradition. They view Tutura Kalawati as a very valuable ancestral heritage, which not only functions as a symbol of cultural identity, but also as a moral and social guideline in everyday life.

For the local community, Tutura Kalawati has a deep meaning in maintaining the balance of the relationship between humans, nature, and ancestors. This tradition is seen as a form of respect for nature and ancestors, who are believed to play a role in maintaining the welfare of the village and ensuring harmonious survival. The community believes that by preserving this tradition, they are helping to maintain the sustainability of nature and support the lives of those who depend on natural resources around the village.

In addition, Tutura Kalawati is also considered a means to strengthen the values of togetherness and solidarity in society. Each stage in this tradition involves all levels of society, from preparation to implementation of the procession. Through this ritual, strong

bonds are created among residents, strengthening social relations and encouraging cooperation. Therefore, this tradition not only has spiritual value, but also social, where the community unites to achieve a common goal, namely maintaining cultural sustainability and ensuring the sustainability of life in harmony with nature. Thus, the community's perception of Tutura Kalawati is that this tradition is not only important for maintaining the cultural heritage of their ancestors, but also as a source of inspiration to maintain harmony and balance in their lives. This tradition continues to be considered relevant and meaningful, because it is able to teach the values of togetherness, respect for ancestors, and responsibility in preserving nature.

Guardian of Cultural Identity

Based on the results of the research conducted, the Tutura Kalawati tradition has a central role in maintaining and preserving the cultural identity of the Wasamba Village community. This tradition is not only seen as a traditional ritual, but also as a symbol of the identity and uniqueness of the community's culture that is passed down from generation to generation. For the Wasamba Village community, Tutura Kalawati is not just a ceremonial event, but is an important link between the present and their ancestral heritage.

Mr. Harumu also said that the younger generation must be actively involved in the implementation of Tutura Kalawati. This is considered important because the younger generation is the successor to the culture that will continue this tradition in the future. Thus, their involvement is not only as passive participants, but as guardians of tradition who must understand the meaning behind each ritual that is carried out.

The Tutura Kalawati tradition is a medium of cultural communication that is very rich in symbols. Each element in the ritual contains a message that wants to be conveyed

to the younger generation and the general public that their cultural identity is something that must be maintained and respected. Barthes stated that the meanings in the sign system are often layered, and in this case, Tutura Kalawati has a dual meaning as a traditional ritual as well as a symbol of the existence and continuity of the identity of the Wasamba Village community.

The results of this study are in line with research conducted by Halim (2022), which states that local traditions have an important role in maintaining cultural identity amidst the onslaught of modernization. Halim emphasized that traditional practices such as Tutura Kalawati are a mechanism for local communities to maintain their relationship with their ancestors and ensure that cultural values are maintained.

From the results of this study, it can be concluded that Tutura Kalawati not only plays a role as a traditional ceremony, but also as a strong symbol in maintaining the cultural identity of the Wasamba Village community. This tradition ensures that the noble values of the ancestors remain alive and respected amidst the flow of change. The involvement of the younger generation in carrying out the ritual is also key to keeping this tradition relevant and sustainable in the future.

Means of Moral Education

In this study, Tutura Kalawati was also identified as a very valuable means of moral education for the people of Wasamba Village, especially for the younger generation. This tradition not only functions as a traditional ceremony, but also as a medium to convey moral messages and values of everyday life. These messages are conveyed through Tutura or traditional speeches delivered by traditional elders and community leaders during the Tutura Kalawati procession.

Tutura Kalawati contains moral values such as the importance of cooperation, respect

for parents and ancestors, and social responsibility towards the community. These values are internalized by the community, especially the younger generation, through various stages of the rituals that are carried out. In the context of moral education, Tutura Kalawati becomes a means of informal learning where the younger generation is taught to respect applicable norms, respect others, and maintain balance in their social relationships.

This study shows that through this ritual, the community collectively strengthens the character of the younger generation so that they become responsible individuals who are devoted to the community. The traditional elders play an important role as conveyors of moral messages, ensuring that every lesson contained in Tutura Kalawati is understood by the ritual participants, especially the younger generation.

In an interview with Mr. La Sahari, one of the community leaders of Wasamba Village, it was revealed that Tutura Kalawati is not only seen as a tradition but also as a form of moral education for the community. La Sahari explained that every Tutura or traditional speech delivered by the traditional elders contains deep moral lessons. Young people are educated to respect their parents, respect others, and maintain togetherness.

According to La Sahari, the messages in Tutura Kalawati emphasize the importance of social responsibility, which includes behavior in everyday life, relationships with family, and roles as members of society. These values serve as guidelines for the younger generation in living their lives, ensuring that they have a strong moral foundation. La Sahari emphasized that through Tutura Kalawati, the younger generation not only learns how to behave in everyday life but also how they should support each other in society.

In the analysis using Roland Barthes' Semiotic Theory, Tutura Kalawati can be understood as a sign system that functions to

communicate moral values to society. The signifier in this case is the traditional speech and rituals carried out during Tutura Kalawati. Meanwhile, the signified is moral values such as respect, cooperation, and responsibility that are taught to the younger generation.

Barthes stated that every sign contains a denotative meaning (literal meaning) and a connotative meaning (additional or symbolic meaning). In the context of Tutura Kalawati, the denotation is the implementation of traditional rituals, but the connotation is a means of moral education that teaches the younger generation about the values of life. Each element in the traditional speech contains an implied message that directs participants to a deeper understanding of social responsibility and relationships with others.

This study is in line with the findings presented by Azis (2021), who stated that traditional traditions in various regions of Indonesia often act as a medium for moral education for the younger generation. Azis highlighted that through traditional rituals, the younger generation is introduced to values upheld by the community, such as togetherness and respect for ancestors.

Based on the results of this study, Tutura Kalawati not only functions as a traditional ceremony, but also as an effective means of moral education for the people of Wasamba Village, especially for the younger generation. Through traditional speeches and rituals that are carried out, moral values such as respect, togetherness, and social responsibility are taught and passed down from one generation to the next. This tradition ensures that the younger generation has a deep understanding of the prevailing social norms and how they should behave as responsible members of society.

Building Solidarity and Togetherness

In addition to functioning as a guardian of cultural identity and a means of moral

education, Tutura Kalawati has a very important role in building solidarity and togetherness among the people of Wasamba Village. This tradition creates a moment where all levels of society, from young to old, actively participate in the process of preparing and carrying out the ritual. This collective participation creates stronger social relationships and strengthens bonds between individuals in the community, thereby reducing the potential for conflict and fostering cooperation in everyday life.

Tutura Kalawati becomes a platform where values such as mutual cooperation, togetherness, and mutual respect can be internalized and applied by the community. By being directly involved in every stage of the ritual, the community strengthens the sense of unity and togetherness that has been their characteristic. The implementation of this tradition is not only an event to preserve customs, but also a means to strengthen social relations between residents.

In an interview with Mr. La Sanusi, one of the residents of Wasamba Village, it was explained that Tutura Kalawati is a moment that unites the entire village community. Mr. La Sanusi emphasized that in every implementation of Tutura Kalawati, all villagers work together from the preparation stage to the implementation of the ritual. Everyone, regardless of social status or age, is involved in the process, dividing tasks and responsibilities fairly.

According to Mr. La Sanusi, through this collective involvement, the values of togetherness and mutual cooperation become stronger. Everyone supports each other and plays a role according to their respective capacities, without feeling superior or inferior to others. This process strengthens social ties between residents, creates harmony and strengthens a sense of belonging within the community. Tutura Kalawati is an opportunity for the community to share roles, learn from

each other, and respect each other, so that the sense of solidarity among residents is increasingly maintained.

Using Roland Barthes' Semiotic Theory, Tutura Kalawati can be seen as a sign that represents solidarity and togetherness. The signifier in this context is a form of collective participation in the ritual, in which the entire community plays an active role. The signified of the process is the values of togetherness, mutual cooperation, and mutual respect that are created through joint involvement in this tradition.

For Barthes, every sign has a denotative and connotative meaning. The denotation is the preparation and implementation of Tutura Kalawati, but the connotative meaning is the strengthening of social ties and the creation of solidarity among villagers. The collaborative process in this ritual not only shows physical cooperation, but also symbolically, where every action reflects the spirit of mutual cooperation and unity that is the core of the life of the Wasamba Village community.

This study is consistent with the findings of Rahman (2022), who stated that customary traditions in various communities are often a tool to strengthen social relations and solidarity. Rahman highlighted that participation in traditional ceremonies creates space for people to interact, work together, and share tasks, which ultimately strengthens social cohesion.

Tutura Kalawati not only acts as a guardian of cultural identity and a means of moral education, but also as a very effective mechanism in building solidarity and togetherness among the Wasamba Village community. This tradition involves all levels of society collectively in every stage of the ritual, creating space for cooperation, sharing tasks, and strengthening social ties. Participation in Tutura Kalawati ensures that values such as mutual cooperation, mutual respect, and a sense

of unity are maintained within the community, so that relations between residents become more harmonious and closer.

Relationship with Nature and Ancestors

Tutura Kalawati not only has cultural and social meaning, but also has a deep spiritual dimension, especially in the relationship between the Wasamba Village community and nature and their ancestors. This tradition is not only a traditional ritual, but also an important means to maintain the balance of nature and strengthen spiritual relationships with ancestors. The community believes that through the Tutura Kalawati ritual, they can ask for blessings from their ancestors and God for a peaceful and prosperous life.

This ritual is also an important moment to express gratitude for the harvest, sustenance, and safety that has been enjoyed. For the Wasamba Village community, every procession in Tutura Kalawati contains deep spiritual and symbolic meaning, showing how close their relationship is with nature as part of their ancestral heritage.

In an interview with Mr. Alwi, one of the residents of Wasamba Village, he stated that Tutura Kalawati is not just a ritual, but a way to maintain a harmonious relationship with nature and ancestors. Through this ritual, the community feels connected to the ancestors who have given nature as a legacy that must be preserved. According to Mr. Alwi, respect for nature is part of gratitude to ancestors for the protection and guidance they provide. Every prayer and ritual in Tutura Kalawati is interpreted as a request for blessings so that the village remains blessed and protected.

To analyze Tutura Kalawati through Roland Barthes' Semiotic Theory, we must understand how this tradition is full of signs that contain denotative and connotative meanings.

The denotative meaning of Tutura Kalawati can be seen from the ritual procession that involves prayers and respect for ancestors

and nature. Literally, this ritual appears as a series of traditional activities carried out to ask for blessings and protection.

However, the connotative meaning of Tutura Kalawati is deeper and involves the spiritual relationship of the community with ancestors and nature. For example, every traditional speech (tutura) is not only interpreted as ordinary words, but as a symbol of respect and a request for blessings to ancestors. Ritual processions that involve nature, such as respect for trees, water, and land, have a connotative meaning as respect for ancestors who provide nature as an inheritance. It contains a spiritual value that preserving nature means preserving the relationship with ancestors, who are believed to provide protection to the community.

In this tradition, nature becomes a "sign" that carries a connotative meaning as part of the ancestral heritage. Respecting nature means respecting ancestors, and balance with nature becomes a symbol of a harmonious relationship with the spiritual world.

According to Roland Barthes, connotative meaning is closely related to the ideology and cultural values that exist in a society. In this context, Tutura Kalawati not only functions as a traditional ritual, but also as a sign that reflects the beliefs and values of the Wasamba Village community. Through Barthes' theory, Tutura Kalawati can be seen as a sign system that reflects the spiritual values of the community, such as gratitude, respect for ancestors, and harmony with nature.

This tradition uses nature as a symbol that connects the community with its ancestors. Each element in the ritual procession, such as respect for trees and land, is not only a physical act, but also carries a deeper spiritual meaning. Thus, Tutura Kalawati becomes more than just a ritual; it becomes a symbolic representation of the community's relationship with ancestors and nature.

This study is in line with the findings of

Hidayat (2023) which shows that traditional rituals often contain deeper connotative meanings, related to the spiritual and social values of the community. Hidayat emphasized that in many indigenous communities, rituals such as Tutura Kalawati are a means of expressing beliefs in the importance of maintaining balance between humans and nature as ancestral heritage.

Based on the results of the study, Tutura Kalawati has an important role in maintaining spiritual relations between the people of Wasamba Village and nature and their ancestors. Through this tradition, people express their gratitude and ask for blessings for the welfare of the village. This ritual also contains a deep symbolic meaning, where nature is considered a legacy of ancestors that must be maintained and preserved.

CONCLUSION

This study focuses on the analysis of symbolic meaning in the Tutura Kalawati ritual in Wasamba Village, Lasalimu District, Buton Regency. Based on the results of the study, it can be concluded that Tutura Kalawati has a deep meaning in maintaining and preserving the cultural identity of the local community. This tradition is a reflection of local cultural values inherited from ancestors, as well as a means for the community to strengthen a sense of togetherness and solidarity. Each element in this ritual is not only meaningful as a traditional procession, but also contains moral messages that are very relevant to everyday life. In addition to being a guardian of identity, Tutura Kalawati also functions as a means of moral education, especially for the younger generation, values such as respect for ancestors, responsibility, and mutual cooperation are deeply instilled. This makes the ritual an important medium in the inheritance of positive values between generations. The collective participation of the entire community in its

implementation strengthens social relations between residents, creating close solidarity and togetherness.

Furthermore, Tutura Kalawati also has a strong spiritual dimension, where the people of Wasamba Village see this tradition as a way to maintain harmonious relations with nature and ancestors. This ritual is considered a form of respect for ancestors and nature as an integral part of their lives. The relationship established through this tradition helps the community maintain balance between life and the environment. In the analysis using Roland Barthes' Semiotic Theory, Tutura Kalawati can be understood as a sign system that contains denotative and connotative meanings. At the denotative level, this ritual is only seen as a series of traditional processions involving certain speeches and ceremonies. However, at the connotative level, this tradition implies a deeper meaning, namely the spiritual relationship of the community with ancestors and nature, as well as strengthening their identity and social solidarity. The symbolic meanings contained in this ritual show that Tutura Kalawati is part of a larger cultural structure, where customs, morality, and relationships with ancestors and nature are intertwined to create balance in the lives of the people of Wasamba Village, Lasalimu District.

REFERENCES

- Adiyanto, Y., & Supriatna, Y. (2019). Analisis Strategi Promosi Dalam Pengembangan Pariwisata Di Kabupaten Lebak Banten. *Sains Manajemen*, 4(2), 83–93.
- Bambang, M. (2017). Semiotics In Research Method of Communication. *Jurnal Penelitian Komunikasi, Informatika Dan Media Massa*, 16(1), 73–82.
- Dibya, I. (2018). Analisis Semiotika Logo Partai Nasdem dalam Tayangan Iklan Layanan Masyarakat di MNC TV. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, XII(4), 320–337.
- Hagata, N. R. (2020). *PENGELOLAAN MEDIA SOSIAL UNTUK MENINGKATKAN RELASI SOSIAL DI SD PENUAI MEDAN*.
- Isman, R. N., & Badriyah, S. (2022). Hasil Produk Semiotika. *Sanggitarupa*, 2(2),
- Liza Novita Sari. (2017). Jom FISIP Volume 4 NO. 2 Oktober 2107 Page 1. *JOM Fisip Universitas Riau*, 4(2), 1–15.
- Luthfie, M., Viyala, A., Hubeis, S., Saleh, A., & Ginting, B. (2017). Muhammad Luthfie, dkk, Interaksi Simbolik Organisasi Masyarakat dalam Pembangunan Desa. *Kajian Ilmu Komunikasi*, 1, 19–34.
- Nofia, V. S. S., & Bustam, M. R. (2022). Analisis Semiotika Roland Barthes Pada Sampul Buku Five Little Pigs Karya Agatha Christie. *MAHADAYA: Jurnal Bahasa, Sastra, Dan Budaya*, 2(2), 143–156.
- Risna Herianti. (2020). *Nilai Budaya Dalam Tradisi Manjalang Di Desa Lhok Pauh Kecamatan Alafan Simeulue*.
- Yunus, P. P., & Muhaemin, M. (2022). Semiotika dalam Metode Analisis Karya Seni Rupa Semiotics in Fine Art Work Analysis Methods. *Sasak ; Desain Visual Dan Komunikasi*, 04(1), 29–36.