

## THE ANALYSIS OF TEHUNUNA TRADITION IN LUHU, WEST SERAM REGENCY

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### Abstarct

The purpose of this study was to determine the meaning, symbols and processes of the Tehununa tradition in the West Seram Regency, precisely in Luhu Village. The research method used is a qualitative method using descriptive analysis. The data analysis technique used in this research is observation, interviews and documentation. The results of this study indicate that tehununa is one of the many traditions that are still being guarded and preserved until now. The Tehununa tradition has two types, namely the Khusu Tehununa and the general Tehununa. The symbols found in the Tehununa tradition are (1) Trees (Tehununa Makatita), (2) food and fruits, and (3) ketupat. The process for the special Tehununa and the General Tehununa has a slight difference in which the Special Tehununa process starts with the intention to carry it out and ends with the process of taking or grabs, while in the General Tehununa it starts from the process of searching for the appropriate tree and ends with the retrieval process.

**Keywords:** Tradition, Society and Culture, Tehununa

### Abstrak

*Tujuan dari penelitian ini adalah untuk mengetahui makna, simbol dan proses dari tradisi Tehununa yang berada di Kabupaten Seram Bagian Barat tepatnya di Desa Luhu. Metode penelitian yang digunakan adalah metode kualitatif dengan menggunakan analisis deskriptif. Teknik analisis data yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Hasil dari penelitian ini menunjukkan bahwa tradisi tehununa adalah salah satu dari banyaknya tradisi yang masi di jaga dan dilestarikan sampai sekarang. Tradisi Tehununa memiliki dua jenis yaitu Tehununa Khusus dan Tehununa umum. Simbol yang ditemukan pada tradisi Tehununa yaitu (1) Pohon (Tehununa Makatita), (2) makanan dan buah-buahan, dan (3) ketupat. Proses pada Tehununa khusus dan tehununa Umum memiliki sedikit perbedaan yang mana pada proses Tehununa Khusus di mulai dari niat untuk melangsungkannya dan diakhiri dengan proses pengambilan atau perebutan sedangkan pada Tehununa Umum di mulai dari proses pencarian pohon dan diakhiri dengan proses pengambilan.*

**Kata Kunci:** Tradisi, Masyarakat dan Budaya, Tehununa

## **INTRODUCTION**

Indonesia is one of the largest archipelagic countries in the world, this causes Indonesia to have a customary and cultural order with various ethnicities, races and different religions. The vastness of the territory with the number of different tribes, races, and languages makes this country adopt many cultures from each region which are bound by elements of the habits adopted by each tribe or race that inhabits a certain area (Syarifuddin, S. 2017). Community culture in general was born from events that occurred in the past. The culture of one region with another area certainly has differences in both forms and characteristics, these differences are caused by environmental factors, natural factors, and human factors themselves as well as various other factors that cause cultural diversity. In simple terms, the word culture can be interpreted as a way of life, which includes ways of thinking, planning, acting, in addition to all real works that are considered useful, correct, and can be fulfilled by community members in shared opportunities (Elly Rosana, 2017). This is in accordance with the opinion of William H. Harviland who said that culture is a set of rules and norms that have been shared by members of society. If implemented by its members, it will give birth to behavior that is considered appropriate and acceptable by all people.

According to Rijal, S., Syamsidar, Badollahi, Zainuddin, M. (2020), culture can be defined as the whole system of ideas, actions and human works in the context of community life which is made human property by learning (Koentjaningrat 1990). Prof. Edward Burnett Tylor, the famous 19th century British Anthropologist, gave one of the first clear definitions of culture in his book "Primitive Culture" he defined culture as the complex collection of knowledge, beliefs, arts, laws, morals, customs, and other capabilities and habits acquired by man as a member of society. (Tylor, 1871; Muhajir, 2018). From the above understanding, it can be understood that culture is everything related to the life of a community, whether related to religion, politics, customs, language, tools, clothing, buildings, works of art, and others. Culture is passed down by the inventors (ancestors) to the next generation, both through mass media and art media, such as songs, poetry, tools, rituals in traditional ceremonies, and so on. Society is a social system that produces culture (Soerjono Soekanto, 1983). According to Koentjaraningrat in his book entitled Introduction to Anthropology (Eighth Printing, 2002), Koentjaraningrat said, the definition of society is a group of people who "get along", or in scientific terms, "interact". Meanwhile, in the book Introduction to Anthropology: An Overview of Knowing Anthropology (2019) by Gungu Nurmansyah dkk, it is explained that the definition of society is a number of people who become a unified group that is permanently related and has the same interests. In addition, society can be interpreted as one of the social units in the social system, or the unity of human life. Humans and culture cannot be separated because humans so that culture exists and develops. In addition, culture also affects the level of knowledge and ideas in the human mind.

Tradition in the anthropological dictionary is the same as customs, namely the magical and religious habits of an indigenous population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that is related to each other already established and includes all conceptions of the cultural system of a culture to regulate social action. Tradition is the spirit of a culture, if a tradition is removed, there is hope that a culture will end right away. Everything that has become a tradition has usually been tested for its effectiveness and efficiency level. Its effectiveness and efficiency always follow the development of cultural elements. Various forms of attitudes and actions in solving problems if

the level of effectiveness and efficiency is low will soon be abandoned by the perpetrators and will never turn into a tradition, of course a tradition will be more appropriate and suitable according to the situation and condition of the inheriting community (Hasyim, I., Syarifuddin, S., 2021). In Indonesian culture, there is a unique tradition in West Seram Regency, precisely in Luhu Village called the Tehununa Tradition. Tehununa is a tradition that is usually held at the end of the month of Ramadan or before the celebration of Eid al-Fitr. Usually, Tehununa is attached to the people of Luhu Village who are in their hometown and those who are outside the area. This tradition is one of the traditions introduced by the ancestors and is still maintained today. The writer interested to know more about Tehununa Tradition in Luhu village so the objective of this study are as follows:

1. To know the meaning and symbol of Tehununa tradition in Luhu, West Seram Regency
2. To know the processes of Tehununa tradition in Luhu, West Seram Regency

## **METHOD**

This research was conducted using qualitative methods with descriptive analysis techniques. Bodgan and Tylor (1975) define qualitative research methods as research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. This approach is directed at the background and individuals holistically (whole), not isolating individuals into variables or hypotheses, but viewing them as part of the whole. The purpose of this study was to describe the meaning, symbols, and processes of the Tehununa tradition in Luhu Village, West Seram Regency. In this study, researchers used two types of instruments, namely cameras and recording devices used by researchers to complete the data. The researcher used the camera to take some pictures related to the research problems that the researchers found in the field, while the recording device was used to record conversations when the researchers conducted interviews with several informants who knew well about the Tehununa tradition in Luhu village. Researchers have analyzed, described and summarized various conditions and situations from various data collected from observations, interviews and documentation of problems in the field. This research was conducted in West Seram Regency, precisely in Luhu Village in May 2022. This research lasted for approximately two weeks.

## **FINDINGS AND DISCUSSION**

### **Meaning and Symbol in Tehununa Tradition in Luhu, West Seram Regency**

Tahununa is one of the traditions that are still preserved by the people of Luhu village to this day. Tahununa is one of the ordinances of giving alms by the ancestors in ancient times to the orphans, migrants who do not have families, and also people who are less able to entertain them which also contains the value of worship. Apart from being an ordinance for giving alms, Tahununa is also a form of respect for the holy month of Ramadan by hanging whatever is considered good by the Luhu village community. There are various kinds of food that are hung, namely traditional foods such as growing sagu tumbuh (made from sagu and walnuts), Noga (made from peanuts and brown sugar), Banana Chips (made from bananas), claws (made from sweet potatoes), cucur (made from rice flour), Kasbi crackers (made from potato), Ketupat (made from rice), and also smoked fish and salt fish. In addition to these foods, there are also hanging fruits, namely mango, walnut, langsung, chocolate, durian, watermelon, coconut, mangosteen,

orange, and others. The food and fruits that are hung are natural products of the Luhu village itself. The trees used in this tradition are banana trees, areca nut, langsung, alang-alang (in luhu language) and so on which can be used as containers to hang the food and fruits. Along with today's developments, people are starting to hang other than these materials, namely snakes, balloons, and paper kites to decorate the tehununa tree to make it look more beautiful and attractive.

Tehununa basically consists of two types, namely the Special Tehununa known as the Tehununa Makatita/Ai huhuna makatita and the General Tehununa. Tehununa makatita/Ai huhuna is a tehununa that is only carried out by the Makatita clan in Luhu village and is held in front of the old house of Makatita residents, while the General Tehununa is Tehununa which is held at every resident's house in Luhu village. Tehununa Makatita is a Tehununa that has sacred values or is binding in the sense that this Tehununa/ai huhuna binds all descendants of the Makatita clan to continue to carry out or preserve this tradition from generation to generation. That's because in this tradition there is an oath that has been uttered or agreed upon by the ancestors of the Makatita clan in ancient times so that this tehununa binds all descendants of the Makatita clan to maintain and preserve this tradition. When this tradition is not carried out for reasons that are not clear, one of the descendants of the Makatita clan will experience physical and mental disabilities. Such as deaf, dumb, crazy, cracked feet, and others. Because it is sacred, the wood trees used for this tradition cannot be wood arbitrarily. The only wood that can be used is the alang-alang tree (Luhu Language) or known in Indonesian as Mirana wood. Alang-alang wood only grows in the area of Mount Malintang, which is right behind Luhu village, and grows in arid and barren areas. This mirana tree can be replaced by another tree if the mirana tree population has decreased and it is also agreed by the entire Makatita clan to be replaced.

It is different from the general tehununa which does not bind every citizen in the village of Luhu to hold or hold it. Whether it is held or not, nothing will happen and most of these events are only held by families who can afford it economically, physically (not sick), and mentally (not crazy). Because it is not sacred, the wooden trees used can also be adjusted according to the wishes of the people who will hold this tehununa tradition, for example, areca nut, banana, langsung, and others. Meanwhile, the time for the Tehununa tradition was held to welcome the 27th month of Ramadan or commonly known as 27 likur. This tradition is carried out in the afternoon (after the Azhar prayer) starting from the afternoon until before sunset. The timing of the Tehununa tradition is related to the holy month of Ramadan because the people of Luhu Country are the majority adherents of Islam, this is done as a way to spread Islam so that the right day is chosen in the month of Ramadan as a month full of wisdom that contains many blessings, so the date is chosen. 27 Likur or the 27th fast which they believe that 27 Likur or 27 Ramadan is the night where Lailatul Qadar comes.

Symbols in the Tehununa tradition are held as a means to show the intent and purpose of this tradition carried out by the people in Luhu Village. In the symbol, there is also a noble mission that can be used to maintain cultural values by preserving them. Besides the Tehununa tradition in Luhu Village, if we look at the symbols contained in the tradition, they have meanings that are rarely understood by some people. The sublime meaning is contained in the symbols that are manifested in the form of existing objects, food, and fruits. The Tehununa tradition is made of a large tree which is then accompanied by its branches and decorated with various kinds of food and money that are hung at the top (end) position of the Tehununa

Makatita. The symbols contained in the Tehununa tradition include:

1. Tree

The tree symbol in the Tehununa tradition only applies to the type of Tehununa Makatita. This is because the Makatita Tehununa has a sacred value that binds the entire Makatita clan to maintain and preserve it. In Tehununa Makatita, the wood used cannot be arbitrary because this tehununa is sacred. The only wood tree that can be used is the alang-alang wood tree or commonly known as the Mirana wood tree.

- a. The tree trunk on tehununa tradition symbolizes one family (the Makatita family) which is a tree that only has one large tree trunk. This means that all Makatita clans come from one house (family), namely Makatita's old house. That is also the reason why in the ai hununa Makatita tradition it cannot be placed or directly placed in any place. This Ai Hununa can only be held in front of Makatita's old house. In addition to the trunk, the tree also has a branch which in the Tehuna tradition.
- b. Branches on Tehununa tradition are the same as or means a child. A tree must have many branches in the Tehununa tradition the branches symbolize the children of the Makatita clan that they come from the same tree trunk.
- c. While the twigs on Tehununa makatita mean grandchildren of the Makatita Family. So the people who bring food or fruit to hang on this tehununa are the only people who have a lineage from the Makatita clan.

The value contained in the symbol of the Tehununa tree is that they maintain family relations among the Makatita clan in particular and the entire Luhu village community in general.

2. Food (other than ketupat) and Fruits

Hanging food and fruit are crops obtained during the harvest season. The ingredients that are hung on these Tehununa are food ingredients and fruits that are ripe because when the picking process takes place they will be able to eat them immediately. The meaning of foods (other than ketupat) and fruits means the basic foundation (life support) meaning that without food and fruits from the garden, they will have difficulties in living life.

3. Ketupat

The Tehununa tradition is held on the 27th day of Ramadan, which means it is approaching Eid al-Fitr which is a holiday for forgiving each other between people who have made mistakes. Ketupat is very synonymous with Eid al-Fitr and it is a blend of culture and religion. Ketupat means purity of heart where after the ketupat is opened, white rice will be seen and this reflects the cleanliness and purity of the heart after apologizing for all mistakes made to fellow people. In addition, ketupat also reflects a variety of human mistakes. This can be seen from the complexity of the ketupat package.

### **The processes of the Tehununa tradition in Luhu, West Seram Regency**

Tehununa Makatita/ai huhuna Makatita is a type of Tehununa that contains elements of sacred values which are then binding to account for in the implementation processes. This Tehununa Makattita tradition originated from the intention to make or hold it. If the Makatiita clan has consulted or discussed not to do it, then later they did not do it or postponed it for a logical and clear reason, then there is nothing wrong with that in the sense that they will not get any misfortune or curse. But if they have intended to do it but do not do it then they will get a

disaster. The disaster is a physical or mental disability that will be suffered by one of the descendants of the Makatita clan. Before the tradition of the Tehununa celebration was held, the Makatita clan took the first step, namely by searching for and marking wooden trees that would be used as containers to hang food and fruit that had been provided. This process was carried out on the 26th day of fasting which involved several people from the Makatita clan who were entrusted with finding suitable wood trees for the tehununa tradition. After the search process is complete and the tree has been found, a discussion or deliberation is held among the advice (elders) of the Makatita clan descendants for the next day (27th fast) the process of taking the tree will be carried out. The tree can only be harvested by the Makatita clan and the tree is taken around 2 or 3 in the afternoon because, from a beauty perspective, the leaves from the tree have not withered and still look fresh.

The process of taking wood trees is carried out in a place that is indeed overgrown by this tehununa wood, that place for the people of Luhu Village is known as "Malintang Mountain", the name of this wooden tree the people of Luhu is known as "kusu-kusu wood". This wood only grows in the "mountain malintang" area and is known to the general public by the name meranti wood. This wooden tree grows only in the Malintang mountain area which is located behind the Luhu village. This tree does not grow in forest areas or other hamlets located in Luhu Village. After the process of taking the wood trees, the event was carried out by planting the trees in front of Makatita's old house. In the process of planting the trees, the Makatita clan (males) attended in the afternoon (around 3-4 pm). After the process of planting wood trees, it is carried out by the process of hanging various foods and fruits that have been provided by all the descendants of the Makatita clan who fallow in Luhu village. The food that is hung in the form of traditional food as well as modern food such as cakes and snakes, traditional food in the form of diamonds, cucur (made from rice flour), claws (made from cassava), banana chips (made from bananas) and so on. While the fruits are langsung, corn, mango, pineapple, and others. Various Fruits are hung when it coincides with the harvest season in Luhu village which is part of the crops produced by the residents of Luhu Country. After that then proceed with the process of seizing or taking various foods and fruits after completing the grave pilgrimage (after the Azhar prayer). Before the fight was held, the advice or elder of the Makatita clan (the oldest person in the Makatita clan) gave a kind of signal as a signal to start the process of grabbing or taking various foods in the Tehununa tradition. The struggle was carried out by the citizens of the Luhu country, both parents, youth, and children. With the end of the fighting process, the Tehununa Makatita Tradition ends.

The implementation process for the General Tehununa is slightly different from that of the special Tehununa. In general, the initial process begins with taking any trees that are considered suitable for hanging various foods and fruits. Usually, in the general tehununa they prefer wooden trees that have many branches to make it easy to hang the various foods and fruits. People also often use banana and areca nut trees, because these trees are easy to get. The process of taking the general tehununa is usually done on the 24th day of Ramadan. After the process of taking the tree, a cleaning process is carried out on the tree, namely by taking the parts that are only needed and directly with the process of planting the tree in the house. The next day on the 25th-26th day of Ramadan, start hanging various types of food and fruits that have been provided. After that, on the 27th day of Ramadan, precisely after the grave pilgrimage (after Asrhar prayer) there will be relatives or neighbors who will visit and that's where the process of

taking this general tehununa will begin to be consumed together.

## CONCLUSION

The Tehununa tradition is one of the traditions that is still being guarded and maintained by the people in Luhu Village until now. Tehununa is one of the procedures for giving alms to orphans, migrants who do not have families, and also for people who are not able to (the poor) to restrain them which contains the value of worship in it. There are two types of Tehununa, namely Special Tehununa and General Tehununa. Tehununa Special is a type of tehununa that has a sacred value in it where this Tehununa binds every Makatita clan that feels in Luhu Village to maintain and preserve it. They believe that if this tradition is carried on for reasons that are not clear then there will be a disaster that will befall one of his descendants (the Makatita clan). While the general Tehununa is a type of Tehununa that does not bind anyone or every citizen to carry it out. Do it or not, it doesn't matter, besides that this type of tehununa is also held or held if the community or residents have the ability to hold it. The symbols contained in this tradition are tree trunks, branches, twigs, food and fruits, and diamonds. The special Tehununa celebration process begins with the intention and ends with the process of taking or grabbing while in the General Tehununa, it begins with the taking of trees and ends with the taking process. This tradition is carried out on the 27th day of Ramadan or before Eid al-Fitr.

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