



# Actualization of Social Values in The Implementation of The Momboa Tumpe Ceremony in The Batui Indigenous Communities, Banggai District

Falimu<sup>(✉)</sup> and Karmila P. Lamadang

Universitas Muhammadiyah Luwuk, Banggai, Indonesia  
falimuimu77@gmail.com

**Abstract.** Actualization of social values as a standard in which there is a set of behaviors and functions as a guide for human life in society through the implementation of the momboa tumpe ceremony. the purpose of this study was to find out the actualization of social values in the implementation of the momboa tumpe ceremony in the Batui indigenous people, Banggai Regency. This research was conducted in Batui District, Banggai Regency, using a qualitative descriptive research method. The collection of data used in this research are observation, in-depth interviews and document studies. Based on the results of the study it was found that the implementation of the momboa tumpe ceremony carried out by the Batui indigenous people has social values in the form of behavior, life guidelines and interaction processes.

**Keywords:** Actualization, Social Value, Momboa Tumpe Ceremony.

## 1 Introduction

Actualization is a form of activity to realize the understanding of values and norms with the actions and actions carried out in everyday life. Social values are the actualization of people's will regarding everything that is considered right and good. Actualization [1] interpreted as implementing a pre-existing concept. Actualization can be defined as a form of activity that embodies values and norms that are understood in the form of actions and actions that are actually carried out in life.

Values serve as guidelines for behavior in society. Such as cooperation, brotherhood, a sense of kinship, obedience, discipline, and others. Value is an awareness accompanied by relatively long-lost emotion towards an object, idea, or person [2]. Once the importance of values for society, values are actualized in the form of social norms equipped with sanctions for violators.

After the values and norms have been agreed upon and accepted, these values and norms are disseminated to members of the community from generation to generation. According to Rozakl [3], Value is something that is valuable, important, useful and enjoyable in human life which is influenced by the knowledge and attitudes that exist

© The Author(s) 2024

Z. B. Pambuko et al. (eds.), *Proceedings of the 4th Borobudur International Symposium on Humanities and Social Science 2022 (BIS-HSS 2022)*, Advances in Social Science, Education and Humanities Research 778, [https://doi.org/10.2991/978-2-38476-118-0\\_19](https://doi.org/10.2991/978-2-38476-118-0_19)

in oneself or in one's conscience. The goal is for members of the public to adapt their behavior to these values and norms, so as to create social order.

Darji in Gifari [4] Values are those that are useful for human life physically and spiritually. Kroeber & Kluckhohn [5] states that what is meant by value is not desire, but what is desired. This means that value is not only expected, but strived for as something that is appropriate and true for oneself and others.

Values can be interpreted as traits or things that are important and useful for human life. According to Steeman in Adisusilo [6] value is something that gives meaning to life, which provides a reference, starting point and purpose of life. Meanwhile, according to Linda and Richard Eyre [7], in Adisusilo [6] what is meant by values are the standards of conduct and attitudes that determine who we are, how we live and how we treat others. Within the values there is a standardization of something that is considered good and bad and regulation of behavior [8].

In addition, values can be interpreted as norms that are considered good by each individual, this is what will guide each individual in carrying out their duties such as the value of honesty, the value of simplicity and so on. Besides that, character values can be said as an idea or concept that is used as a guideline or benchmark in behaving for someone [9].

From the definition above, it can be said that value is a belief that determines choices that determine a person's life for the better. By applying the rules as a reference for a better life. According to D Hendropuspito [10] that social values are all forms of rules that are valued by society because they have utility in the form of functional for the development of human life.

Social values are measurements, standards, assumptions, beliefs that live and develop in society and are shared by many people in society regarding what is right, appropriate, noble and good to do. Anthony Giddens [11] said that social value is a form of ideas that a person or group has about what is desired, what is appropriate to apply, and what is good and bad.

According to Darmodihardjo [12] Social value is anything that is useful for human life physically and spiritually so that it can encourage a person's behavior to be better. Social values are values held by a society, regarding what is considered good and what is considered bad by society. Meanwhile, according to Bertrand [2] in S. Aisah [13] states that value is an awareness of each individual in social life which is relatively long gone for an object, idea, or person.

Social value according to Williams [14] is a matter that concerns the common welfare through an effective consensus among them, so that social values are upheld by many people. Young [15] also revealed that social values are abstract and often unconscious assumptions about what is right and what is important. In his book 'Culture and Behavior', [16] explains that social values are general guidelines that have been going on for a long time, which direct behavior and satisfaction in everyday life. Koentjaraningrat argues that a system of cultural values usually functions as the highest guideline for human behavior.

According to Horton as well as Hunt [17] Social value is an idea that explains an action in society, where the action can be said to be important or not important. There-

fore, social values often become a guideline for life by the wider community in determining attitudes in everyday life, as well as the values of human life in interacting with other humans.

Actualization of social values is actualization, an embodiment as the formation of a process of activities that is carried out in a structured and gradual manner to produce human beings who have commitment, and have personalities based on social values [18].

Social relations are reciprocal relations in society which are based on awareness to help each other in various fields of life. A pattern of social relations is basically a pattern of interaction between an individual or a group with other individuals or groups in a society [19].

Momboa tumpe is a thanksgiving ceremony for the harvest of Maleo bird eggs (*Macrocephalon maleo*. Sal. Muller) [20]. The tradition has been carried out by the Banggai people and the Batui people for generations since the time of the Banggai kingdom led by King Mandapar [21]. The procession for the momboa tumpe ceremony begins with collecting maleo bird eggs by traditional officials starting from Binsilo Balantang, Dakanyo Tolando, Binsilo Katudunan, Dakanyo Kolam and Dakonyo Ende. and dhikr to God Almighty [22].

The momboa tumpe ritual is an annual tradition carried out by the Batui indigenous people. This ritual is one of the events for sending the first maleo bird eggs in the Batui District, Banggai Regency, to Banggai Laut Regency [23]. The maleo bird eggs were collected in a total of approximately one hundred eggs and then brought to Peling Island, to the location of the Banggai Kingdom as a sign of gratitude and a mandate that was ordered by the ancestors to the people in the Batui District Region [24].

Along with advances in technology and the times, the tradition of the momboa tumpe ceremony which is synonymous with the aroma of animism or dynamism has undergone adjustments, but even so, momboa tumpe still maintains the content of local traditions that are spiritually patterned and contain social and economic dimensions, so that the momboa tumpe tradition must be maintained because it is a rich tradition of the indigenous people of Batui and Banggai Regency who still uphold local culture.

Based on the observations made by the researchers, the momboa tumpe tradition is carried out once a year, namely in December because the collection of maleo bird eggs is carried out in October and November. Every implementation is always attended by many people who come to witness the process of delivering (momboa) maleo bird eggs to the kingdom of Banggai in Banggai Laut Regency. During the implementation of the momboa tumpe ceremony, many people were possessed and participated in the dance during the process of delivering the maleo bird eggs to the tumpe port in Batui.

The momboa tumpe tradition has been carried out for a long time, approximately around 422 years. Over time, there have been changes in the implementation of the Momboa Tumpe Tradition, including social values in the form of behavior, life guidelines and interaction processes. From the description above, the purpose of the research is to: How actualization of social values in the implementation of the momboa tumpe ceremony for the Batui indigenous people, Banggai Regency.

The results of this study aim to make social values of behavior, life guidelines and interaction processes as material for study and education for the Batui indigenous people. It is hoped that this research can also be useful as a reference to assist readers in conducting research activities related to social values of behavior as a way of life and the process of interaction in the people of Banggai Regency.

## **2 Research Methods**

This research is a qualitative research which is generally defined as research that produces descriptive data in the form of observable words, symbols, and behavior [25] Qualitative descriptive research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual, a group or an event [26]. According to Arikunto [27] Descriptive research is research that is intended to investigate the circumstances, conditions or other things that have been mentioned, the results of which are presented in the form of a research report.

According to Bungin [28] Quantitative descriptive research is a method used to describe, explain, or summarize various conditions, situations, phenomena, or various research variables according to events as they exist which can be photographed, interviewed, observed, and which can be expressed through documentary materials.

The data collection techniques used in this study were observation, in-depth interviews and document studies. According to Bungin [28] states that interviews are often referred to as interviews, which means obtaining information for research purposes by conducting question and answer face-to-face between the interviewer and the respondent.

This research was conducted in Batui District to explore local wisdom and people's views on life which are very relevant to the actualization of social values in the momboa tumpe ceremony. The data analysis technique used is based on various sources using data collection techniques through observation, interviews and documentation. Bodgan [29] Data analysis is a search for data and systematically compiling data obtained from interviews, field notes and other materials so that it is easy for readers to understand.

## **3 Results and Discussion**

### **3.1 Results**

Momboa tumpe one of the cultures that exist in the indigenous Batui community is used to control people's social behavior.

Interview conducted with community leader Mr. Djam'an on December 2, 2022 in Batui District say that when the momboa tumpe culture is carried out it is hoped that the behavior of the people will not come out of the customs that have been formed. This is a guideline for the Batui indigenous people in carrying out direct social interactions. Consciously this interaction is carried out by each individual.

The momboa tumpe ceremony has become a mutual agreement, even though it is not recorded in writing, but continues to be hereditary. One way to preserve it from generation to generation. Momboa tumpe is the basis of humans in living life and carrying out a king's mandate to their descendants in the Banggai Regency area. Where currently many modern societies have begun to leave the momboa tumpe culture, although not completely. It is known that momboa tumpe has social values in regulating social relations or interactions with the community.

An interview conducted with Mrs. Siti Fatimah on 2 December 2022 in Batui District said that social values are an important factor that must be understood and practiced by the indigenous people of Batui. This social value is manifested through an interactive process in carrying out the momboa tumpe ceremony which is very solidarity with the indigenous people of Batui starting from the process to the delivery of the maleo bird eggs to the kingdom of Banggai in Banggai Laut Regency.

Social values are standards that include a set of behaviors that guide individuals in the social life of the Batui indigenous people in carrying out the momboa tumpe ceremony.

### 3.2 Discussion

**Actualization of social behavior values through life guidelines.** The Batui people are known as people who always uphold the mandate which is carried out through the momboa tumpe traditional ceremony. This is due to the kinship system between the Batui people in Banggai Regency and the Banggai kingdom in Banggai Laut Regency through the community's behavior al guidelines. There is a relationship between culture and social values, where traditional ceremonies actualize social values. Actualization of social values through behavior aimed at carrying out the mandate.

Momboa tumpe contains social values, this is understood from the reality of the community in the social environment and with the community they form associations for living together, they help each other in goodness and remind that human happiness is also related to their relationships with each other. Social values in the Batui indigenous people through symbols of humanity and religion, and societal behavior. The attitude and behavior of momboa tumpe as a manifestation of the culture of the Batui indigenous people. The indigenous people of Batui have always respected each other with customary rules, social strata and social status that must be respected more.

Momboa tumpe as a reference when someone acts, either for personal or community interests. This will concern important matters in society. Momboa tumpe is a reference for values and morals in society.

The momboa tumpe ritual ceremony is carried out to help someone know what things must be done in this annual tradition and the habits that are carried out before carrying out a form of social action. This shows that the momboa tumpe traditional ceremony helps the community in living a good daily life. This continues to happen continuously so that the existing values can still be carried out today.

**Social values through the process of interaction.** Social values in the process of interaction regulate social relations or interactions. social value is the appreciation of the Batui indigenous people for what is considered good, noble, appropriate and useful for the community. The form of community appreciation through the momboa tumpe event is a form of community appreciation for the harvesting of maleo bird eggs and carrying out the mandate of the king of Banggai to distribute the first maleo bird eggs to the king.

In dealing with society, we must always show good values and norms. These values will later become guidelines for us to behave in society, such as when working together, maintaining order, a sense of kinship and solidarity, and so on.

Besides that, there is social value It will also help achieve the goals of a community group. For example, it aims to create harmony despite different ethnicities, religions, races, and so on. Soe very member of the community group needs to apply the values social.

## 4 Conclusion

The momboa tumpe ceremony is a ritual performed by the Batui indigenous people in carrying out the mandate of the king of Banggai. The implementation of the momboa tumpe ceremony has social values contained in it, namely the idea that explains an action in society including all actions carried out by members of the community. This action has good and bad judgments which simultaneously determine whether it is important to do or not.

## References

1. K. Kbbi, "Big Indonesian Dictionary (KBBI)," Ministry. Educator. And Culture, 2016.
2. AL Bertrand, "School attendance and attainment: Function and dysfunction of school and family social systems," Soc. forces, vol. 40, no. 3, pp. 228–233, 1962.
3. A. Rozak, D. Budimansyah, E. Sumantri, and US Winataputra, "Political thoughts and socio-cultural nationalism ideologies of nurcholish madjid on strengthening democracy, civil societies and civic virtues in Indonesia," Asian Soc. sci., vol. 11, no. 27, p. 142, 2015.
4. A. Gifari, R. Rispawati, and Y. Yuliatin, "Implementation of Pancasila values in fostering nationalism in Islamic schools (studies at Mts Al-Falah Pancor Dao Central Lombok)," J. Educator. Sauce. diversity, vol. 6, no. 2, 2019.
5. AL Kroeber and C. Kluckhohn, "Culture: A critical review of concepts and definitions.," pap Peabody Museum Archaeol. Ethnol. Harvard Univ., 1952.
6. S. Adisusilo, Construction Character Value Learning and VCT as an Innovation Approach to Affective Learning. Jakarta: PT Rajagrafindo Persada, 2013.
7. Linda and Richard Eyre, Teaching Values to Children, Translator Ales Tri Kartjono. Jakarta: General Pustaka Gramedia, 1997.
8. Aqib Zainal, Character Education in Schools.(Surabaya: Yarama Widya, 2012) h. 12., 2012.
9. HA Aziz, "Professional teacher character," Jakarta: Al-Mawardi Prima, 2012.
10. OC D Hendropuspito, Sociology of religion. Canisius, 1983.

11. Anthony Giddens, *Constitution of Society: The Outline of the Theory of Structuring*. Cambridge: Polity Press, 1984.
12. D. Darmodiharjo, *Fundamentals of legal philosophy: what and how Indonesian legal philosophy*. Gramedia Pustaka Utama, 1995.
13. S. Aisah, "Social Values Contained in the Folklore 'Ence Sulaiman' in Tomia Society," *J. Chem. inf. Model.*, vol. 53, no. 9, pp. 1689–1699, 2013, doi: <https://doi.org/10.1017/CBO9781107415324.004>.
14. R. Williams, "Compressed foresight and narrative bias: Pitfalls in assessing high technology futures," *sci. cult. (London)*, vol. 15, no. 4, pp. 327–348, 2006.
15. Nababan Hospital, "Mural Works as a Medium for Criticizing the Development of the Age (Case Study of Mural Art by Young Surakarta)," *int. Conf. Art, Dec. Eduvation, Cult. Studs.*, vol. 2019, 2019.
16. T. Edition, "Pearson education," New Jersey, vol. 7458, pp. 77–89, 2005.
17. IN Nurfadilla, "Social control of families and local village elites on children with deviant behavior in Sungaiselan village over Central Bangka district." *Bangka Belitung University*, 2021.
18. QY Zaqiah and A. Rusdiana, "Values Education: Theory and Practice Studies in Schools." Faithful Library, 2014.
19. HS Ahimsa-Putra, "Models of Social Relations in a Plural Society in Indonesia in the Context of National Development," *J. Resistance Nas.*, vol. 7, no. 2, pp. 39–52.
20. IGNP Widnyanya, "Study of morphology and morphometry of maleo bird eggs (Macrocephalon maleo SAL. Muller 1846)," *Agropet*, vol. 14, no. 1, pp. 31–37, 2020.
21. Z. Jasrub and WO Alamu, "DYNAMICS OF THE SYMBOLICAL MEANING OF MALIGE TRADITIONAL HOUSE ORNAMENTS IN THE BUTON PALACE, MURHUM DISTRICT, BAUBAU CITY," *ETNOREFLIKA J. Sos. and Culture*, vol. 7, no. 1, pp. 20–28, 2018.
22. Falimu, "Intercultural Communication on the Implementation of the Momboa Tumpe Ceremony in the Process of Sending Maleo Bird Eggs," *MUKASI J. Communal Sciences.*, vol. 1, no. 2, pp. 184–195, 2022, doi: 10.54259/mukasi.v1i2.880.
23. M. Supandi and S. Gymnastics, "Developing critical thinking skills with the tumpe ritual game," *J. Inov. Educator. IPA*, vol. 5, no. 2, pp. 139–146, 2019.
24. KP Lamadang and M. Supriatna, "Value of Education in Malabot Tumpe in Batui Indigenous People of Banggai Regency," in *1st World Conference on Social and Humanities Research (W-SHARE 2021)*, 2022, pp. 10–13.
25. LJ Moleong, *Revised Edition of Qualitative Research Methodology*. Bandung: PT. Rosdakarya Youth., 2016.
26. Sugiyono, *Quantitative Research Methods, Qualitative and R&D*. Bandung: Alfabeta, 2016.
27. S. Arikunto, *Research procedure*. Jakarta: Rineka Cipta, 2019.
28. B. dude, *Qualitative Research Methodology*. Jakarta : Rajawali Press, 2015.
29. SK Bogdan, RC, & Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*. 2007.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

