

**HEGEMONY OF MASS MEDIA UPON THE ORDER OF THE CULTURAL
VALUES OF LOCAL COMMUNITIES BUTON IN BAU-BAU**

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I. Abstract

The issue of a fading cultural identity, in indigenous community, that gradually changing into a more popular cultural identity has occurred in almost every culture in the world. People lost control over their basic values that they have once embraced. Generation after generation was born with identity that moves further away from their origin. The fading of local knowledge, diminishing local language proficiency, the loss of unique perspective of world's view that represent characteristic values of a culture, or smaller extents of kinship that are the core of a society, are the simple indicators of a fading cultural identity that could be easily acknowledged.

Buton community in their daily lives is used to firmly hold the values and norms that have traditionally been handed down from their ancestors. The main value of their tradition is 'Po binci-binciki kuli' which is literally defined as two people pinch themselves, that when they feel pain while pinching themselves, they will realize that it would be the same pain they will inflicted if they pinch another person. This value is the social control in their communicative interactions in their community. Philosophy 'Po binci-binciki kuli', at a glance may be seem simple and naive but for the community, is considered has a deep and universal value. They believe if everyone live-up to this philosophy then there would be no dispute between members in the community. Philosophy 'Po binci-binciki kuli' was later developed into a more concrete four guiding behavior: po mae-maeka (mutual respect and apprehension among fellow members of the community), po m masiaka (mutual affection among fellow members of the community), po pia piara (mutual care among fellow members of the community) and po angka-angkataka (mutual uplifting). These are values that regulate social interaction in the community, that occurs between the leader and the people. It can not be denied that today, these great values only have a small role in the social life of Buton community. These values have only a sub-ordinal position under more dominant cultural values which is a form of hegemony brought by the mass media. A qualitative study was conducted in the city of Bau-Bau, Buton involving respondents that consist of Sultan of Buton, journalists from local media, and leaders and youth from Buton community.

Key words: Mass Media Hegemony, Order of Indigenous Cultural Value

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I. Background

Culture that spread evenly in the society at any given time can be interpreted as the result or manifestation of hegemony, the embodiment of "consensual" acceptance of subordinate ideas, values and leadership by the dominant group of that society. According to Gramsci, the dominant group seems able to maintain its dominance not merely because of its power, the reason could be because the people themselves allow this dominance to be materialized. In this case, the mass media is an instrument to propagate and reinforce the dominant hegemony. The role of media is to build public support through influencing and shaping their minds by creating a formation of domination through the creation of a dominant ideology. According to hegemony paradigm, the mass media is the ruler tool to create reproductions of compliances. The mass media just like any other social institutions i.e. schools and hospitals, is seen as a powerful tool to reproduce and maintain public compliances.

In short, hegemony can be perceived as a tool to reproduce compliances and to create common ground in a moderate way. Thus, hegemony is made through the mass media. Media slowly introduced, established and embedded a particular view to the audience. It is not only presents in the political and economic affairs, but also presents in issues like culture, art, and even the trivial things such as lifestyle.

Speaking about culture, we have known Buton since a long time ago, the name of Buton was even mentioned in the oath of Gajah Mada in Kakawin Nagarakartagama, written by Prapanca as one of the are controlled by the Majapahit (Yunus, 1995:11, dan Zuhdi, 1996:5). This indicates that that area had been inhabited and had been interacted with the other communities at the time. The origin of the Buton, as being told by the local people, that in the end of the 13th century, four Malay nobles known as "mia patamiana" or "the four people", namely: Sipajonga, Sijawanghati, Simalui and Sitamanajo, had landed in Buton. Their arrivals were not done in one time but gradually over time. The first group Sipajonga and Simalui landed in Sulaa coast located on the south coast of the island of Buton. They carried Longa-longa flag (full of colors) that would later become the royal flag which is called "Tombi morning". The area where the flag was put up is called Sulaa which means put flags.

The second group Sitamanajo and Sijawanghati who landed in the east coast a little to the North that is Welalogusi or around the area of district Kapontori today, had continued to move to the south which finally arrived in the area known as the city of Bau-Bau today. Both groups that were only separated by a river is finally united in Kalampa. Their presence in Kalampa did not last long due to the disruption from the pirates that requires them to move to the hills called Wolio derived

from the word "welia" which means to cut the grass when they opened the land for settlement (Zuhdi 1996:12), this place later become the center of the kingdom of Buton.

Buton kingdom was originally formed from the union of four villages called Pata Limbona (pata means four, limbo means village, na means its). The villages are Baluwu, Peropa, Gundugundu and Barangkatopa.

The discussion between the four chiefs of those villages (Bonto) had resulted the arising the kingdom of Buton. They then agreed to appoint a princess called Wakaakaa as the first king, legend said that she came from China. Further development of the kingdom - a small kingdom around the island of Buton then join the kingdom, thus, practically the entire kingdoms in the island of Buton and Muna are merged into the kingdom of Buton.

Every nation that wants to stand firm and have a clear direction to where its objectives could be achieved, is in need of a clear perspective of life. Through this clear perspective of life then the people will have a standpoint to face many issues in their life and could determine a good direction as well as the way to solve those problems. Without a clear perspective of life, a nation will be stirred uncontrollably when facing many problems that inevitably arise, whether problems in their own community and/or the problems in dealings with other nations. With a clear perspective of life, a nation will have a guidance and anchor in solving problems of political, economic, social and culture that emerge in the movement of more advanced societies. Guided by the clear perspective of life, the nation will build itself.

In this perspective of life, embodied the basic concepts about life, aspired to by a nation that contains the deepest thoughts and ideas of a nation about the manifestation of the good life. At the end, the perspective of life of a nation is a crystallization of the values held by the nation itself, that it is believed to be the truth and lead the nation's determination to make it happen.

II. Problem Formulation

The mass media has the potential to spread a dominant ideology. A dominant ideology is usually spread by the ruling order in order to perpetuate his power. In the midst of civilization that has been transformed into The Age of Media Society, no one doubted the power of media. The media not only become an icon of the times, but also a marker of every livelihood that take place in this century. Thus, the author intends to investigate the order of the cultural values of local communities Buton in Bau-Bau and what are the factors that influencing mass media hegemony the order of the cultural values of local communities Buton in Bau-Bau.

III. Methodology

The method used in this study is descriptive qualitative method of analysis, that gather facts through field interviews, academic literature review and a wide variety of relevant media review. The author then give analytical description of the problems and solution in accordance with the relevancy of these issues (Bungin, 2010).

Furthermore, the focus of this study are the factors that influence the hegemony of mass media on the order of the cultural values of local communities Buton in Bau-Bau, while the locus of research is in the area of the former Sultanate of Buton particularly in Bau-Bau area.

The respondents of this study consist of Sultan of Buton, journalists from local media, leaders and youth from Buton community. To obtain information from the key respondents, in-depth interviews were conducted, data that was obtained during the interview were analyzed based on objectives research.

IV. Results and Discussion

Based on the data obtained in the field, the results of this study will be presented in the following sub-sections: the profiles of former region of Sultanate of Buton, the order of local cultural values in Buton society in Bau-Bau and factors affecting mass media hegemony against the order of local cultural values in Buton society in Bau-Bau.

a. The profiles of former region of Sultanate of Buton

Geographically, Bau-Bau city is located in the Southern part of Southeast Sulawesi province and it was the center of power of Sultanate of Buton. The region of Bau-Bau is bordered to the North by Muna, to the South by the Flores Sea, to the East by the Banda Sea and to the West the Gulf of Bone. This area astronomically is located in the southern part of the equator line and stretches from West to East. The region's topography is wavy and hilly, covered with karst rocks and layers of thin topsoil, thus the land in this area is generally less fertile.

The geographical conditions of Bau-Bau that consists of islands and vast ocean make its climate and community's activities strongly influenced by the sea life. The highest temperature in Bau-bau is 33.3 degree Celsius while the lowest is 26.4 degrees Celsius. Surrounded by the vast ocean makes this region suitable for the cultivation of seaweed and pearl. In facts, this area is also known with the many producers that produce a large quantity of seaweed and pearl. Other than producers of seaweed and pearl, the livelihood of Buton society is mostly in other maritime sector

such as fishermen, sailors and traders. The Buton society is also known as one of the most expansive populations in the Eastern part of Indonesia.

b. The Order of Cultural Values of Local Communities Buton in Bau-Bau

In order to rule the increasing population and more expansive region, the leaders of the Sultanate of Buton negotiated and tried to establish a legal basis that can be used to govern their daily lives interactions. After much thought and reflection, they finally found the solutions that they are looking for. The solution that they are looking for is present in every heart of human being, this means that it exists in every heart of Buton community's member. They argue that, because the people themselves who will have to comply with the rules, thus the rules has to be come from the people themselves.

Based on that ideas, they have created a philosophical concept of Buton community. It is known by the term: "Pobinci-binciki kuli" that literally means that two people who are pinched themselves, could feel the pain that they themselves have inflicted, those they would realize that the same feeling would be felt by the people who get pinched. This means that all humans have the same feelings, the same dignity and the same human rights. Further development of "Pobinci-binciki kuli" philosophy are detailed in four basic patterns of behavior that should be developed by Buton society:

1. Pomae-maeka (mutual respect among members of the community)

This means that all members of society should respect each other. The young respect the older and the older cherish and protect the young. Then, the same treatment applied between rich and poor, smart and less smart or between men and women and even between government and its people, they respect each other. The sense of mutual respect shows that everyone should respects the human rights, dignity, honor, possessions, family, and other valuable things of others. They must be maintained, take cared and protected in order to create a safe and peaceful life. For that every member of the community shall be afraid to do harmful things to others. When the fear is gone and replaced with anarchy, it will cause harm to the other members of the community. This condition will trigger the changing of feeling of the victims' side, from fear to courage in order to defend their rights and dignity. When this happens, it can be predicted that chaos will occur in that community because there is no mutual respect among them.

2. Poma-maasiaka (mutual affection among fellow members of the community).

This means that among members in the community should love each (affection) other. Parents should care for the young and the young should also love the older, the same

condition applies between the rich and the poor, the powerful and the weak, and so on. Thus, it will build a pattern of a good behavior such as mutual support and mutual benefit in their lives. When this feeling of love is lost, then the feeling of hatred, envy and jealousy will rise among the members of community. This will disrupt the harmony and peace that have been existed in the communities since a long time ago.

3. Popia-piara (mutual care among fellow members of the community).

This means that among the members of society is obliged to look after each other, protect each other both morally and materially, including one's position in society. When it is done appropriately, the Buton community will be prevented from destructive behavior such as destroying and incriminating each other down, or other behaviors that create instability in the community.

4. Poangka-angkataka (mutual uplifting among fellow members of the community).

This means that every member of the community who have given their devotion of good will to the community, such as the participation in battle against the enemy, contributed their knowledge and skills that are useful for the community or make a substantial donation of their wealth for the common good, have to be awarded in accordance with their devotion. Thus, the dignity and position in the eyes of society will increase. The rewards would be in the form of a piece of land that can be owned hereditary, or a rank and position in the kingdom. All of these rewards are rewarded in the objective of inspiring the sense of willingness to sacrifice for the common good among the people in the community.

At the time of the sixth King, Lakilaponto, governed around year of 1538 (Zaenu.1985: 35). Islam was brought in Buton by an Arab Muslim named Sheikh Abdul Wahid who had arrived in Buton around the year 1540. Due to the influence of Islam, then the term "the Kingdom" was changed into "the Sultanate" and called for "the King" into "the Sultan". Lakilaponto who was then serving as the king of Buton later changed his name into Sultan Muhammad Kaimuddin or Sultan Murhum.

Meanwhile, the vast territory of the sultanate resulting from the unification of regions such as Muna, Tiworo, Kolencusu, Tukang Besi Islands (Wanci, Kaledupa, Tomia, Binongko), Kabaena and others. This unification brings new problem to the community, there were growing number of security threats, these treats make the whole community in Buton realized that they need to reorganize their life philosophy further to complement the first philosophy of Buton, Pobinci-binciki kuli.

The second philosophy of Buton shows the order of importance that must be maintained and surrendered in accordance with the development of that situation. The order is defined as follows: Arataa (treasures), Karo (personal self), Lipu (State), Sara (the Government) and the religion (Islam).

Under that order, this philosophy were presented in a language that can inspire the soul and encourage the Buton people to fight and sacrifice for virtuousness as follows:

1. Bolimo arataa somanamo Karo, means put the welfare of being above welfare of property.

Any individual, group or the State properties must be maintained, however, such properties must be sacrificed in order to protect the more important thing, which is Karo or human beings, as individuals and groups, for example: during the construction of the fort palace, the people were asked to sacrifice their properties for the purpose of constructing of the fort.

2. Bolimo Karo somanamo Lipu, means that everyone has to be ready to sacrifice himself in order to defend the country. This statement also means that the state's interest way above the personal interests. Each person must put the interests of the country above his personal interests. For example, each person must be ready to fight when the enemy threatening their country.

3. Bolimo Lipu somanamo Sara, means that if the enemy is too strong and the army has to be retreated and the Buton territories were taken over, the most important is to protect the existence of the government, because as long as the government still exist, it means that the possibility to acquire power and hit the opponent back to obtain victory still there.

4. Bolimo Sara somanamo Religion, means that if the government could no longer be protected and maintained, their belief and faith in the religion of Islam shall be protected to the end.

In Buton, especially in Bau-Bau, there are many arts that being created and performed, mainly in the form of traditional dance, almost every region has a traditional dance that different from the other regions. There dances are performed to celebrate events for boys, teenage girls who had just finished seclusion, or the elderly. Among various traditional dances that exist, some well known dances are as follow: Lariangi dance, Sajo moane dance originally came from islands tukang besi (wakatobi) and Mangaru dance. Lariangi dance is a very old royal dance, and has the same customs as the dance in old days. Sajo moane dance is a dance performed by children at age 6 to 12. This dance tells the merriment of children playing martial arts and war game. Mangaru dance is a dance that is widely perform in various regions on the island of Buton, this is a dance depicting skillfulness of the warriors in handling their weapons

such as machete, dagger, spear and shield, it was originally performed at traditional events such as harvest party, but it is now also performed as a dance to welcome guests.

Others well-known dances are Galangi dance, Kenta-kenta dance and Lumense dance. Galangi dance was a dance that until now only performed in the palace of Sultanate by the family and staffs of the Sultan, now this dance has been performed to welcome guests who come to the city of Bau Bau. Kenta-kenta dance was originated from Tukang besi islands, this dance is performed by children, depicts a group of fishermen who have to conquered waves to catch fishes. Kabena island famous of its Lumense dance that depicts the knights who always defended their territory from any enemy attacks. This dance was actually a healing dance for the king's daughter who was ill.

All of the dance mentioned in the above paragraphs are traditional dances, the modern dances have not been created, the traditional dances still dominate any events in Sultanete Buton.

In Bau-Bau region, there are many local languages and dialects, but in general they are all can be divided into five categories:

1. Wolio Langaug

It is the official language that mostly used in the center region of the Sultanate. This language is mostly used by people who are living in the district of Wolio, Bungi and Betoambari. However, this language was also served as common language that have been used during official meeting of the community leaders that come from different languages background.

2. Pancana Langaug

This language is mostly used in Buton and Muna such as Lakudo, Gu, Mawasangka and Siompu districts

3. Cia-cia Langaug

The users of this language inhabit Sampolawa, Sorawolio, Pasarwajo and parts of Lasalimu districts. The users of this language are quite large in numbers.

4. Wakatobi Langaug

This language users inhabited Tukang Besi islands that consists of Wanci, Kaledupa, Tomia, and Binongko island. Nevertheless, each of the four language users groups has different dialects.

5. Moronene Langaug

This language is used by Moronene tribe who inhabit the Poleang, Rumbia, Kasipute and Kabena region.

c. Factor-Factors Affecting Hegemony Mass Media Upon The Order Of The Cultural Values Of Local Communities Buton In Bau-Bau.

It cannot be denied, in today's world, noble values and cultural richness are just taking a bit role in social life. They are belong in a sub-ordinal position under other, more dominant cultures. This noble values and cultural richness are located under others ideology and collective consciousness that are more comfortable to be discussed, transacted within and across generations. Antonio Gramsci (1891-1937), Italian philosopher used the term "hegemony" to describe this phenomenon.

In general, hegemony can be defined as the influence, power, or domination of one social group against another. Gramsci idea of hegemony was based on Marx's idea regarding false consciousness, which is a condition in which individuals become unaware of the dominance that occurs in their lives (West and Turner, 2008). With its ability to produce large-scale messaging system and its presence that very close to our daily life, the mass media have become a tool for creating false consciousness.

This study found that the media who supposed to serve as a watchdog, forum, and teacher for the community has been "hijacked" by the normative role of their owners and managers of media industry. These influences brought by the mass media industry to the ways of thinking, attitude and behavior of the community (society) were extremely great, to the extent that the term media industry is also often referred to as the "culture industry".

Why people are not aware of this and opted to turn in to the false consciousness that have been injected by the media? John Fiske (1842-1901), expert on media study, examined that phenomena was due to media's messages offering two economic value, the financial economic value, that offer exchange value that can be harness from mass media, and cultural economic value, that are more focused on the aspect that gives meaning, pleasure, social identity, or the persona that people longing to achieve during and after they have consumed media messages.

Fiske's opinion suggested that hegemony implies a "sincere approval" from communities that their cultural value has been dominated by mass media. Gramsci had also recognized that this approval is a major component of hegemony. We could found the evidence of this phenomenon from the behavior of the housewives who are into watching soap operas, children who enjoy singing songs that they have been listening in radio or television and imitate their lyrics. Soccer ball fans that wake up in the early morning just to watch their favorite team playing on television. People who buy and read newspapers, magazines, or website in the internet to get what they are looking for. Everything happens

voluntarily. People have becoming affected by mass media hegemony because of their own consent, not by force.

Nevertheless, the audience do not always passively accept and believe what is given by the mass media. Sometimes the audience can also use the similar strategies to free themselves from that hegemony. This is what Gramsci called as a counter hegemony (West & Turner, 2008). Wolio's community whose culture has been cornered by mass media hegemony can use a counter strategy to overthrow the other ideological hegemony.

There is no one-stop solution for running a counter hegemony. Mass media hegemony runs in large scale of media system and networks. Thus, the counter hegemony must also be designed in similar way. First, there must be media workers who are committed to stand-up against ideology from mass media hegemony. Secondly, there should be a message that is designed to raise community awareness against false consciousness. Third, there must be a channel (perhaps through another media) that can be used to broadcast messages from the counter hegemony.

Counter media workers' efforts must be supported by the local communities, including their elite, in launching and running their counter hegemony. Then, this counter hegemony needs the messages, which contains the values of local culture wisdom. The values of local culture wisdom have to be replicated in the hegemonic messages. The messages that contain values of local culture wisdom should also have two economic values, namely financial economic value and cultural economic value, thus, this counter hegemony can be a worthy opponent against mass media hegemony that have interfere the order of the cultural values of local communities in Buton, Bau-bau.

V. Conclusion

Various things that have been found in this study ultimately emphasize that the philosophy of Buton's tradition is a system preference value that should be embraced by the society at the Bau-Bau and conducted in daily activities that receive influence from outside cultures. However, this perspective could not be comprehended by most of the Buton people especially the younger generation that are strongly influenced by modern values. The young generation today takes a new form of culture that more dynamic and attractive although with a fragile perspective of life due to a shallow source of information that come from the media hegemony.

Therefore, it is necessary for Buton community to present counter hegemony against mass media hegemony that have large media systems and networks. The counter hegemony must be designed in such a way to reverse the dominant culture that has been embraced by parts of Buton

community, including its young generation. This counter-hegemony have to be able to force the mass media capitalists to submit to the local culture that based on critical awareness, self consolidation, and network building with other agencies, through the use of local power culture such as local media, local people and local messages that have philosophical value in the society.

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