

The Role of Falia Expression in Forming the Character of a Child in Ethnic Muna in Muna District, Southeast Sulawesi



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Article history:

Received: 2 October 2016
Revised: 20 October 2016
Approved: 22 October 2016
Published: 1 November 2016

Keywords:

Ethnic Muna;
Child Character;
Falia Expression;
Character Building;
Southeast Sulawesi;

Abstract

This paper is the result of a study entitled: The Role of Falia Expression in Forming the Character of a Child in Ethnic Muna, in Muna District, Southeast Sulawesi. The objective of this study is to uncover and analyze the role of falia 'taboo' expressions informing child's character. The method used is descriptive qualitative by an elicitation, interview, recording, and noting techniques. The results of the analysis found that falia expression was instrumental in character building of children in ethnic Muna. Falia expression is awaken the character's child from undisciplined being disciplined, from lazy be diligent, of not respect other people be respectful to others, be honest from the dishonest, unfair from being fair.

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1. Introduction

Ethnic Muna (EM) is one of the inhabited islands of Muna. In the socio-cultural, EM is one of the tribes that have a diverse culture. One of the products of a culture that has very high role is language. The language that is used as a communication tool was *wamba wuna* 'Muna Language (ML)'. Muna language used in various purposes, including ML used in vast communications, ML is used in the context of customs, in religious ceremonies, and rituals. BM used in the world of family education. Muna language used in the form of family education: *katangari* 'advice', *katudu* 'command', *kafoguru* 'teaching', *kaforato* 'delivery', *kafenaghu* 'advice', *o falia* 'taboo' (Mafarad, 2015: 1). From all aspects shown above, in this study have been selected one to be revealed and analyzed in greater depth, i.e. *falia* expression in relation with the formation of children's character. Related with the formulation of the problem, study objective to be achieved is to uncover and analyze the role of *falia* expression in forming the character of children.

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Falia expression is very difficult/hard in his time to be broken by its community. *Falia* expression is an expression of the power of magical valuable so that people are afraid to break them. This fear arises because of an existing empirical impact.

As illustration:

O falia derunsa ghoti, maka dokala; dobalaane.

'Taboos left food and choose to go, be damned/sin.'

What is the empirical impact?

The person will be a danger of accident or death. That is why the *falia* 'taboo' is feared to be broken.

From the analysis, that the real in this life, whatever you are looking for is food and eating. Well, when again faced with food, especially while enjoying it, then suddenly abandoned, certainly as a religious person, that person would be damned sinners. As a punishment, God gave him misfortune. In ML, people were eating its name *nando dofeopumu* were address respectfully themselves into His presence'. Therefore, if you eat, our behavior should not be carelessly; sitting neatly arranged, orderly, sitting cross-legged, fold the legs right at the top or left side accordance with its provisions. When chewing food, meeting lip must not produce sound. At the time of grasping food or take vegetable, or pinch the fish, should not intersect the fingers in *kasopa* 'plates of fruit skin', *kaghua* 'plates of shell', plate or *bhalobu* 'bowl'. Everything was packed in *falia* expression. *Falia* expression on his day can educate a child or family character. With *falia* can behave in a polite and courteous.

La Taena (2014) said that *falia* 'taboo' for Muna community is a social prohibition or restrictions in social life that should not break, both in action and speech. Is *falia* expression is still applicable to the next generation of local wisdom that can foster a child character in the present?

Next, Lathief (2008:233) said that nowadays, many young generations in the area and the local community felt embarrassed and left behind because they were considered not advancing. Then, they tried to extricate himself from the local community and then fled to the city, mainly to the big cities. They do not respect what has already been done by the older generation, and more trust in what comes from outside because it feels better and modern compared to what exists in the area or local community.

Related to character building, especially of character building in Indonesia today, Samani and Hariyanto in his book (2014:105) stated that the concept of character building in Indonesia at this time in accordance with the results of the National Workshop of Education and Culture and National Character (January 14, 2010 in Jakarta) as following:

- 1) Education of culture and character of the nation is an integral part and parcel of national education as a whole.
- 2) Education of culture and national character must be developed comprehensively as a process of acculturation. Therefore, education and culture need to be contained institutionally intact.
- 3) Education of culture and character of the nation is a shared responsibility between government, communities, schools, and parents. Therefore, the implementation of the nation's culture and character building must involve the four elements.
- 4) In an effort to revitalize the nation's culture and character building needed a national movement to inspire the spirit of togetherness in the implementation in the field.

The concepts above hinted that character building is not implemented only one-sided, for example, the parents only or government only, or just community or school. The success of character building in his day, in the 50s – 60s started from the family, community, schools, and the government. Teaching at home followed up at school and be implemented in the community. Different from this global age, in the family environment of character building, has carried them out and there is also a carelessly. Families are busy with works, profession, a business, surely no longer given a maximum of character building of children. At home, who have a role is a housekeeper whose education is uncertain, the moral and the character are not known with certainty.

Families with character building are by no means spared from problems. The issue is the application of ethics in society can be seen on its own, a character in the circle of the people's representatives is also diverse. Sometimes on television became the spectacle that appeals to a wider audience including children.

It is true that at the school as the most powerful where the child character forming, but the results of character building at school are not enough, it must be supported by the community. It is a community where education in the application of that character.

Character building of nation cannot be done by certain parties. Therefore, in character building need strengthen school-community partnerships. Lickona (Translation of Wamaungo: 2013:323) posited that all

elements of the government, such as police, businessmen, and ordinary people will get the result when the school did a good job in teaching honesty, respect, hard work, and other virtues.

How the role of the family in character building is nearly all agreed that the family environment is a strong foundation to lay the foundations of good character. It was there that the children are educated by parents as the moral responsibility of the nation. Then, the foundation was developed through character building at school is a structured and systematic way. Furthermore, the place of character's implementation is in the community. Character building in the family environment is clearly an informal education, in the case are free to choose which topics have become a matter of education. For instance, folklore can become a foundation footing of building character because in it a lot of figures described mighty, brave, responsible, and many difficult problems can be solved through folklore. Advice, teachings, religious advice from parents, grandparents, great-grandparents, all that things are the foundation stone in building character.

A place of building character can be found in folklore. Many folklore containing sincerity, heartiness, honesty, and fairness. Telling stories or storytelling is a method of building character. Building character through fairy tale can be improved at school. Teachers can take the initiative to demonstrate that story livelier so students more interested and able to take the benefits to be applied in their everyday lives. Samani (2014:148) said that teachers can more freely tell stories or storytelling, for example by changing expression, gestures, the tone of voice change, such as the state was going to do and so on.

The use of a good language is a way to educate the child from undisciplined become discipline. For instance, there is a child who liked to throw the trash in any place in the house. When asked to clean up the trash by using an ordinary language, he refused, disobey. However, when asked in a good language, he will do immediately what was ordered.

2. Research Methods

The method used was a descriptive method with data collection: elicitation, interview, record, and noting. This method is used because the field data is described as such. After that, the data is classified, interpreted, analyzed, formulated, and concluded.

3. Results and Analysis

Falia expression 'taboos' is closely related to the behavior. According to the content/contents, *falia* expression in Muna Language relating to building character or behavior of the following.

1. *Falia* Expression Relating to Discipline

- a) *O falia doforoghu ne polangku, nomateane inando bhe Amando.*
'Taboo drinking on the stairs, your parents will die.'

The *falia* expression contains two statements.

- 1) Taboo (*O falia doforoghu ne polangku*) ==> 'Taboo drinking on the stairs'
- 2) Impact or consequence when done (*nomateane inando bhe amando*) ==> 'Your parents will die'

Analysis:

This *falia* expression means that children should not drink in any place. At the end of the stairs are very prone to danger. We know that children are generally still completely reckless act. If drinking at the end of the stairs is feared they felt. So the point is *falia* expression so that the child does not repeat his actions. However, if the ban was in the form of a regular expression is not necessarily followed and heeded. Therefore, the parents gave an ultimate expression, namely 'Your father and mother will died.' Psychologically, it can be said that there are no children, even adults, who sincerely want to their parents died. That is why, the child promised myself would not repeat his actions have a drink at the end of stairs. Further impact of the expression, the child will tell his friends and the lowered it to anyone, especially to their generation. This is reinforced again when parents give *falia* 'taboo' while showing the empirical evidence exist. That's where the child believes that indeed if drinking at the end of the stairs is bad or fatal, the parents will die. The question that arises, can the *falia* expression be able to have another impact, e.g. his grandfather or grandmother, brother, and sister who died? Just imagine if the impact of taboo expression is grandparents or brother and sister who died. Psychologically, the child would not to heed and obey taboo expression it.

Example: *O falia doforoghu ne fotuno polangku bhahi nomate awamu.*

‘Taboo drinking at the end of the stairs, your grandparents will die.’

At most, he said that sorry for grandfather/grandmother was dead. Then why the child did not want or not sincere if his mother died. The analysis is a mother for the child as a center of love and affection, mother as a source of love affection, mother always buy snacks, toy, new clothes, shoes, and trouser for him. Well, if his mother died, then who would be expected to love, whom to buy a toy, clothes, and all the things. Then, it will cease hopes of children.

How a figure of a father for the child? The father of the child is everything. The father is the protector, the main patron. If there are other children who interfere, as soon as he reported it to his father because the child assumed that his father could protect him despite his father in disabling conditions, for example. Now, if the father dies, who else is protecting it? Therefore, the child is not willing/not sincerely father died. Because of this strong psychological element, the child obeyed a *falia* expression with heartfelt, sincere, and honest. Heartfelt meant that child received with sincere intentions without hesitation. Sincere meant that the child leaves his actions drinking on the stairs without any element of compulsion. Honest meant that though no one had seen it he would not do the act. He better follow what is disclosed to the parents. He had to drink in a sitting position. Here are indirectly taught to discipline a child when he was drinking. The child does not want to be an orphan, and then be polite.

b) *O falia anahi robhine dekanngalahi kabusando moghane, nobhalaane tanghindo*

‘Taboo a girl overstepping the former male pee, you will get pregnant.’

The *falia* expression contains two statements.

- 1) Taboo (*O falia anahi robhine dekanngalahi kabusando moghane*) ==> ‘Taboo a girl overstepping the former male pee.’
- 2) Impact or consequence when done (*nobhalaane tanghindo*) ==> ‘You will get pregnant’

Analysis:

This *falia* expression is frightening even terrible for the girl. By this, the girl when they walked, they were very carefully. Do not let them step the former male pee. They were careful because they never know the characteristic a former male pee. Therefore, the teenage girl did not wander carelessly in everywhere because of afraid of what is contained in *falia*.

Further analysis:

Why is it taboo with a pregnancy? In fact, the core of this taboo is parents forbid their daughter walked aimlessly, wandering to and fro without a destination. Then, they looked for taboo of the most feared for the teenage girls, namely pregnancy. Pregnancy outside of marriage is a deplorable act in the sight of God and in society more so to both parents. The face of both parents will streak shame and become a great disgrace for a big family. To prevent it, the teenage girls are not given the freedom to associate with the man carelessly. For that purpose, the forefather created the very hard of *falia* expression. What is that?

Namely, just overstep a male pee; the teenage girl will get pregnant. Moreover associate freely. So the girls in the village, formerly they were very limited themselves to meet the youth or men. Can be imagined, just overstep a male pee; the teenage girl will get pregnant. With the taboo, girls limited themselves to communicate to the man. That is why were not infrequently youth get married without dating first. Enough parents agreed. The bride will meet in the altar; no familiar faces before. That is a fact of human history and events get married like that until now there are still men who were never married without dating. The man is aged about 78 years.

Conclusions drawn from these taboos are parents want to get their children; especially daughters should follow the advice of parents, following the religious orders, stay disciplined, obedient and honest.

c) *O falia dofumaa kapengke-pengke, nosibudoane langkendo*

‘Taboo eats with a squat position, then your intestines down.’

The *falia* expression contains two statements.

- 1) Taboo (*O falia dofumaa kapengke-pengke*) ==> 'Taboo eats with a squat position.'
- 2) Impact or consequence when done (*nosibudoane langkendo*) ==> 'Your intestines down.'

Analysis:

Down the intestine or hemorrhoids is one type of disease that is feared the child. This disease, in the environment, has many children who experience it. With the experience of others that is, the child becomes afraid. That is why, the child no longer willing to do that, squatted. If the children want to eat, should be sitting cross-legged sitting position. So, *falia* expression is actually more emphasis on child discipline while eating. *Falia* expression similar to it is as follows.

- [a] *O falia dofumaa ngkakala-kala, dotolaane*
'Taboo eat while walking, throwing up later'
- [b] *O falia doforoghu ngkawule-wule dokotumbaane*
'Taboo drink in a tired, stomach ache later'

2) *Falia* Expression Relating to Respect for Others

Taboo related to respect for others, such as the following.

- a) *O falia dengkawowo korondoha, nofomaihiane dhini*

'Taboo whistling at night, jinn is coming later.'

The *falia* expression contains two statements.

- 1) Taboo (*O falia dengkawowo korondoha*) ==> 'Taboo whistling at night.'
- 2) Impact or consequence when done (*nofomaihiane dhini*) ==> 'Jinn is coming later'

Analysis:

An expression of this relates to the behavior of *falia* respect others. Whistling at night certainly annoyed the person while eating, the person who already asleep. Then, why are jinn who came, not others? The Jinn is a creature that is feared by anyone, especially children. Jinn in a fantasy world of children is a kind of a terrifying even creepy, big body, his eyes bulging. Thus, it is very powerful *falia* to dampen unethical behavior.

A similar taboo is as follows.

- b) *O falia dobisara ngkaere-ere bhe kamokula, dobalaane*
'Taboo spoke with the parents in a standing position, get sin later.'

The *falia* expression contains two statements.

- 1) Taboo (*O falia dobisara ngkaere-ere bhe kamokula*) ==> 'Taboo spoke with the parents in a standing position.'
- 2) Impact or consequence when done (*dobalaane*) ==> 'Get sin later.'

Analysis:

Taboo is related to the behavior of children towards to neither their parents either parents themselves nor other parents. With this *falia* the children can understand, know, obey and apply in their daily lives. Implementation of that disrespectful behavior as a result or a negative impact contained in the taboos. In *Falia* was contained the ban to behave badly because it would be sinful. While in the child's life, sin is one of the psychological burdens. So, to avoid that, the behavior must follow ethical manners and morals that have been taught by parents.

- c) *O falia delali pogaundo kamokula dokantobheghoane*
'Taboo interrupt or cut the parent talks, You will have a short age'

The *falia* expression contains two statements.

- 1) Taboo (*O falia delali pogaundo kamokula*) ==> 'Taboo interrupt or cut the parent talks'
- 2) Impact or consequence when done (*dokantobheghoane*) ==> 'You will have a short age'.

Analysis:

If we heed the ban or the impact of this *falia* seems that when the child is impolite, then the consequences are fatal. Why is said to be fatal? Because when *falia* is broken, the child will get an impact, e.g. short age, or died.

By this *falia*, the child who usually impolite, will understand, heed, and do regularly in their daily life. The substance, this *falia* for children is short-lived, while death is not desired by the child or by anyone. That is why, the child immediately change its behavior, from negative behaviors into positive behaviors.

3) Falia Expression Relating to Working Spirit

Taboo related to working spirit, such as the following.

a) *O falia detangku-tangku ghase nomate ane inando bhe amando*

‘Taboo sitting with chin in hand, your father and mother will die.’

The *falia* expression contains two statements.

- 1) Taboo (*O falia detangku-tangku ghase*) ==> ‘Taboo sitting with chin in hand.’
- 2) Impact or consequence when done (*nomate ane inando bhe Amando*) ==> ‘Your father and mother will die’

Analysis:

This expression related to working spirit. People who sit with chin in hand indicates that a lazy person to work. In order for the child spirited, such attitudes gave taboo with the form above. Sitting position like that, according to parents, as if there was a child’s desire to his parents soon died. Of course, the death of parents to children is very undesirable. So his parents did not immediately die, then sitting position as it was avoided and abandoned. However, it is actually the main purpose of parents is to make passion in doing the work. Why the child did not want if the parents died? It was already discussed in previous of *falia* expression.

b) *O falia dolodo samintaeno, mina dakoradhakiiane*

‘Taboo sleeping in the early morning, you losing your sustenance.’

The *falia* expression contains two statements.

- 1) Taboo (*O falia dolodo samintaeno*) ==> ‘Taboo sleeping in the early morning.’
- 2) Impact or consequence when done (*mina dakoradhakiiane*) ==> ‘You losing your sustenance’

Analysis:

This *falia* expression is also related to working spirit. The morning is a good time to earn a livelihood on this earth. Jobs that bring sustenance to villagers is farming, cultivate gardens. The safest time is to cultivate the garden in the morning. At that morning the farmers can be protected from the sun or rain. Their physical endurance in work is usually in the morning.

Then, why do not get sustenance, *falia* become a tool of taboo? According to the villager, sustenance is still synonymous with garden produce. Well, do not get sustenance means that their gardens do not provide sufficient results. If his crop is not enough, then the future will suffer from hunger. That is why; *falia* expression is very powerful. There are no more children and even teenagers, adults, even if no sleeping in the morning.

c) *O falia dofumaa densoro-nsoro, newantahiane titindo.*

‘Taboo when the head and face is covered at home, your parents will die later’

Falia expression contains two statements.

- 1) The statement of forbidden (*o falia dofumaa densoro-nsoro*) ==> ‘Taboo when the head and face is covered at home’
- 2) The statement of impact or consequence when done (*newantahiane titindo*) ==> ‘Your parents will die later’

Analysis:

Falia expression is actually delivered to the child to sit with a slick, sitting cross-legged. Sitting cross-legged must also follow the standard procedure, namely the right leg folded on top. When the legs sticking,

many dangers would come, like passersby will stumble and fall, it can be fatal if the head stumbles on a mortar or wall board. Then, why is the expression implies to a long breast? Yes, we know that women are synonymous with beauty. Beauty is their dreams. If I may say, nobody wants to be called an ugly woman. The length of her breasts certainly can affect the overall symmetry of the body of the woman. It is not preferred. That is why; the girl will obey it without question or comment. In conclusion, sat in a state of legs sticking is the disrespectful attitude. That attitude has improved with *falia* expression.

d) *O falia dewotutu welo lambu, bhahi nomate inamu bhee amamu*

‘Taboo when the head and face is covered at home, your parents will die later’

Falia expression contains two statements.

- 1) The statement of forbidden (*o falia dewotutu welo lambu*) \implies ‘Taboo when the head and face is covered at home’
- 2) The statement of impact or consequence when done (*nomateane inando bhe amando*) ‘Your parents will die later’

Analysis:

The child who closes the head and face, of course, could not see much less if had done while walking. The consequence of the act that he could fall and be hit with a pestle or other hard objects on his head. To run an orderly manner, the child should not walk in the position of the head and face is covered. To be orderly and did not repeat his actions, parents give a taboo with *falia* expression as described above. In the expression, the spoken words *nomate bhahi inamu bhe amamu* ‘Your father and mother will die’. Why the child does not want to/does not accept willingly when parents died? Parents usually show a proof of poor conditions of orphans. So that bad condition that is feared by a child when his parents died. According to him, surely the condition would happen to him if his parents had died earlier. That is why; the act covering the head is not done.

4. Conclusion

Based on the description above, it can be concluded that *falia* expression has an important role in the context of children building character. Slowly but surely, *falia* expression can form the character or personality of the child. By *falia* expression, characters of children grow into polite, decent, heartfelt, sincere, honest, and fair. *Falia* expression can change a child’s behavior, from lazy, become hardworking, impolite become polite, insincerely become sincere, dishonest become honest, unfair become fair, undisciplined become a discipline, and disrespectful to others be respect. The *falia* expression is one of the local wisdom of ethnic Muna. Therefore, this *falia* expression should be well preserved, maintained, protected, developed, and implemented in daily life.

Acknowledgments

Writing can be solved with the help of various parties. It is only fitting authors say the rector Halu Oleo University Mr. Prof. Dr. Ir. Usman Rianse, M.S., Head of Research Institutions and Community Service, to my family, especially Nirmala Sari who have helped in the completion of this paper.

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