

AUTOTU NIMOE: FUNERAL TRADITION OF THE DECEASED OF THE NUAULU TRIBE IN SERAM ISLAND, CENTRAL MALUKU

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ABSTRACT

Death is a phase that everyone must go through in the process of life, when death comes that's where life ends. Various community cultures are related to the death process because it is something sacred so a special ceremony is needed to honor the dead. This research discusses the Autotu Nimoe Tradition of the Nuaulu tribe in the funeral process of the dead which has been maintained from generation to generation until now. This research uses a qualitative method with a descriptive approach. Data collection through in-depth interviews with informants and observation to see the Autotu Nimoe ritual process of the Nuaulu tribe. The results of the study that the Nuaulu tribe's Autotu Nimoe ritual process is different between men and women, not based on social strata. For the Nuaulu people, death is the time to return to Upuku Kua Nahatane (God Almighty). The way the Nuaulu people funeral, the body is not buried or cremated, but taken to a special place far from the village, the body is placed on "bamboo para-para" and fenced with bamboo trees so that it is protected from wild animals. The process of taking the body to the forest is not attended by everyone, only 4-6 people to take the body to Nimoa Noniane (the village of the dead). The delivery group must pioneer their own road (not the village road) and when returning pioneer a new road again, because of the belief of the Nuaulu people so that the spirits of the dead do not return to their village.

Keywords: *Autotu Nimoe, Deceased People, Nuaulu Tribe*

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INTRODUCTION

Cultural heritage is an important part in fostering and building identity, where culture also makes a major contribution in shaping the character of the nation which has been eroded by outside influences. From this point of view, the Indonesian nation actually has a potential resource or competitive advantage because it is blessed with cultural diversity. This condition is further enriched by the existence of a number of communities within the ethnic group, one of which is known as the indigenous community (Matitaputty, 2020).

An indigenous community is a local unit that occupies a certain area and interacts continuously according to a certain system of customs. From this definition, we can see that an indigenous community is a group of people with social institutions that stand alone in accordance with their values. Indigenous communities prefer to live in the ways of their ancestors rather than being hegemonic by the majority culture. It is this difference that makes indigenous communities a minority that is considered "different" from the rest of society that acts as the majority. It is therefore no exaggeration to say that indigenous communities are the guardians of cultural heritage (Ellen, 2013).

Talking about customs in the Maluku region, especially on Seram Island, of course, cannot be separated from the various customary institutions that constitute social practices in the community or region. Seram Island is usually referred to as the Mother Island, because the Maluku people think that their ancestors came from this area (Manuputty & Nahuway, 2021). The region is inhabited by various tribes, even though they are allied. One very interesting

indigenous community or tribe is the "Nuaulu" tribe. It can be seen that they are quite capable of maintaining and preserving their culture, despite the fact that some of their customs have changed. The view of the people of Ambon Island and the surrounding communities is skewed/negative towards the Nuaulu tribe, when talking about the Nuaulu tribe what comes to mind is something scary. This is because in the past, when the Nuaulu tribe performed traditional rituals, they usually carried out human head hunting. The uniqueness of the Nuaulu tribe and not found in other areas is that every adult male wears a *berang* cloth (red color) on the head, which is a symbol or symbol of maturity for a Nuaulu man, besides that their teeth are as flat as being exposed (flattened) and it turns out that behind all that there are ritual trajectories that they must do/walk (Fahham et al., 2016).

For rural communities (Nuau tribe), life is a process or circle of life that starts from birth and ends at the point of death. From birth to death there are trajectories that must be passed. The trajectory in question is referred to as the life cycle (containing the meaning of the cycle in the circle of human life's journey in a rotation/process (Ellen, 2013).

The cycle of life is related to the ritual ceremonies of human life that are related to religion and become cultural traditions. The norms related to life trajectories are already something sacred, because of this sacredness, denial of them can cause disasters. This pattern of thought is very evident in the life of the Nuaulu tribe and these life trajectories must absolutely be ritualized. According to (Sather, 2021), communities organize ceremonies to mark transitions in individual lives, such as birth, marriage and death. He describes three general stages in each rite of passage: the pre-liminal stage (separation from the previous condition), the liminal stage (transition), and the postliminal stage (readmission into society with a new status).

The Nuaulu people in their social life have experienced various changes in community life, although the changes they have experienced are very slow. in socio-cultural life there are still various ritual traditions that are still practiced in the life cycle such as welcoming the birth of a baby, childhood, adulthood, marriage, even to old age and death. The ceremony performed to welcome the birth of a baby is known as the *Suu Anaku* ceremony, the ceremony during childhood is called *Tihti Kuau* (hair shaving ceremony) this ceremony is carried out for all Nuaulu children, both boys and girls. The adult ceremony for girls is called "*Pinamou*" while for boys it is called "*Pataheri*". Marriage for the Nuaulu people is known in two ways, namely *kawin masuk minta* and *kawin lari*. In a *minta* marriage, it is usually accompanied by an exchange of property between the male and female parties. Whereas elopement occurs if one of the parents does not agree, then the prospective bride and groom run away from home and hide in a place that is considered safe, and will come out to apologize to the female parents. When the situation allows, the marriage ceremony is held. The same ceremony is also carried out at the time of death (*Autotu Nimoe* tradition), where if the deceased is a man, it will be buried in his house and then wrapped in a mat (woven from mat leaves for sleeping) along with machetes, spears, bows, arrows or according to the person's expertise during his life, if the deceased is a woman, it will be wrapped in a mat along with knives and woven materials that the person used to do during life (A. Muchaddam Fahham, 2016).

The social structure of a society is very important in building community beliefs in the form of myths and rituals in the various lives of indigenous people. Such as death rituals that help resolve the ambiguity between life and death, and strengthen social order by defining moral roles and responsibilities in society (Rahmawati, 2018).

Socio-cultural institutions that regulate community life with a collection of values and norms in customary institutions based on ancestral origins that live and develop to this day remain passed down from generation to generation until now.

According to (Soekanto, 2007), in some ethnic groups in Indonesia that are closed or isolated and have little contact with the outside world, it is also rather difficult to establish a social interaction. This is partly due to the existence of a prejudice against members of other ethnic groups, and also against influences coming from outside, which are feared to be able to damage traditional norms. Based on this prejudice, it is difficult to establish social interaction, because communication cannot work well.

The Nuaulu community lives in the petuanan Negeri Sepa, Amahai District, Central Maluku Regency in the old village hamlet or Latane, in 1942 from the groups that existed in the Nuaulu community who used to live in one hamlet in the petuanan Negeri Sepa was divided into 5 hamlets or community areas of the Nuaulu community. The five communities of the Nuaulu tribe distribution include: The Nuaulu tribe who live in Bonara hamlet, the Nuaulu tribe who live in Hahualan/Latane hamlet, the Nuaulu tribe who live in Rohua hamlet, the Nuaulu tribe who live in Simalow hamlet (kilometer 9) and the Nuaulu tribe who live in the administrative land of Nuanea (Ellen, 2016).

Nuaulu for the people of Negeri Sepa are called the Noahatan people. This means that they originally lived on the banks of the Nua river. The clans in the Nuaulu / Noahatan community include: Peirissa clan, Sopalan clan, Matoke clan, Kamama clan, Hury clan, Pia clan, Sounawe clan, Nahatue clan, Leipary clan, Soumory clan, and Rumalait clan. The Nuaulu people who have lived from the past until now still maintain their belief in what is considered the highest moral source and it becomes their role model in life. They cannot be separated from the cultural values of their ancestors, their belief in the supernatural, metaphysical, supernatural, myths and so on which shape the way of thinking and cultural values of the Nuaulu people in giving birth to rites, values and beliefs in something that is considered sacred so that the circle of life from the birth phase to the death phase is something very sacred (Ellen, 2012).

The Autotu Nimoe tradition is the funeral process of the Nualu dead, a funeral tradition that reflects the importance of honoring the dead and the strong connection between community members and the spirit world. Autotu Nimoe celebrations are a beautiful tribute to the lives that have passed, while funerals and aftercare ceremonies assist families and communities in the process of grieving and coming to terms with the loss of a deceased family member. In this celebration of the departed before the funeral process begins, the community comes together to remember and celebrate the life of the departed. They usually pay their respects by giving the deceased various paraphernalia, cooking traditional food and singing as part of this ceremony, until they take them to the cemetery in the dead person's kampong. This research the author will examine and analyze in several subject matters that are the focus of this research, namely:

1. How is the Autotu Nimoe tradition for Nuaulu men?
2. How is the Autotu Nimoe tradition for Nuaulu women?
3. How is the tradition of Autotu Nimoe for Nuaulu women who die due to childbirth?
4. How is the tradition of Autotu Nimoe for men and women of Soa Pia?

METHOD

This research uses a qualitative method with a descriptive approach to provide a precise description of the situation, symptoms, or certain groups, or to determine the frequency or distribution of a symptom or the frequency of a certain relationship between a symptom and other symptoms in society (Bogdan & Biklen, 1997; Weyant, 2022)

Research Focus The Nuaulu community in Bonara hamlet, Sepa village, Amahai sub-district, Central Maluku Regency. The research informants were the Nuaulu tribe community consisting of the king's father, the head of the hamlet, the head of the soa, and the people who carried out the Autotu Nimoe tradition.

Data analysis using qualitative data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials, so that it is easy to understand, and the findings can be informed to others (Sugiyono, 2015) Data processing and data analysis activities are carried out in three stages, namely: Data Reduction, Data Presentation and Conclusion Drawing.

RESULTS AND DISCUSSION

The Autotu Nimoe (Funeral Process for the Dead) tradition of the Nualu Tribe is a ritual of respect for the dead, where all the people in the village will gather with the family, sympathize with the bereaved family, provide assistance in the form of food, cook together and eat together in the Autotu Nimoe ritual process.

Death is a phase that every living being must go through, when death comes, that's where life ends. For some people, the thought of death is a frightening one. The body goes into the grave which is just a narrow and dark space, the flesh decomposes due to the decomposition process, leaving only bones. In many cultures around the world, death is so sacred that special ceremonies are required to honor the dead, burials and cremations are common rituals.

For the Nuaulu people, death is a time to return to Upuku Kua Nahatana. (God Almighty.) Interestingly, the way the Nuaulu people are buried is unique. The bodies of the dead are not buried in the ground or cremated, but placed on "para-para" made of bamboo. they have a belief, if during his lifetime someone committed many sins, then the corpse will emit rotten smell. If there are no sins, the corpse does not stink. The forest where the dead are placed is called "Nimoa Noniane" or "Dead Man's Village". This area is pamali and should not be visited, except to deliver the body. Nuaulu people are prohibited from gardening near the village of the dead because it will bring bad luck.

The funeral rituals of the Nuaulu tribe are similar to the traditional funeral rituals of the Toraja people in South Sulawesi, or the funeral of the Trunyan community in Bali. However, the bodies of the dead are not buried in the ground, but cremated. The funeral rituals of the Nuaulu people are different from those of the Toraja and Trunyan. The Nuaulu people do not see social strata, everyone is considered equal before Upuku Kua Nahatana. Torajans still see the social strata prevailing in the community, which affects funeral rituals. The Torajans generally keep the bodies in caves, mountain cliffs or make pa'tane (houses). While the Nuaulu people only place the body in the forest. Torajan funerals can be visited by people outside the Toraja community, but for the Nuaulu people it is pamali, including for the Nuaulu people themselves. While the funeral rituals of the Trunyan people in Bali, although both do not bury the body, are still different. Trunyan people's bodies are placed under a large tree called "Taru

Menyan". The body is wrapped in cloth with the head and face facing upwards, the body does not smell during the decomposition process because the pohan taru menyan is believed to absorb the foul odor.

The Nuaulu people do the same, except that the corpse is wrapped in cloth, then wrapped again in a mat. Although the kampung orang mati is only surrounded by bamboo clumps that grow wild, the corpses placed there generally do not have a strong foul odor.

There are four villages of the dead. The village of the dead for the Nuaulu people who inhabit hahualan, latan, and bonara, is combined in one location called, runo hatu akune. The village of the dead in rohua is called upa watane, in nuanea it is called sohata ukuna, while in simalouw the location is called waipo hunae. The names of the four villages of the dead are taken from the name of the hamlet or forest, where it is located.

In Nuaulu tradition, only people who die in childbirth are buried. Neither mothers nor children who die in childbirth, are allowed to be taken to the kampong orang mati because they are considered to have died in an unclean state. The bodies of people who die from childbirth before being buried, are wrapped first with "salawaku" pohan skin, which the Nuaulu people call "Ninsoae". The funeral process is called Autotu Nimoe and consists of several processes or divisions based on gender and the status of certain clans or soa which are still carried out from generation to generation (Wenno et al., 2021).

Autotu Nimoe Tradition for Nuaulu Men

The Autotu Nimoe tradition or funeral of the dead for Nuaulu men, whether they die from illness, accidents or being abused by people or due to age, whether boys, teenage boys, adults, or parents, is where the person who died will be buried first in the funeral home while waiting for family members, neighbors and other communities to come. The process of burial at the funeral home does not take long, only a few hours, namely 1-2 hours, if many people have come, then the body can be taken to the traditional house of the deceased soa to be buried overnight. For example, the Peirissa clan who died will be buried in the traditional house of Soa Peririssa.

The results of the author's interview with the head of Bonara hamlet, namely Mr. F.N, he said that: Katong samua will die one day, whether katong die due to illness, accidents, being abused by people or the age factor. Katong Nuaulu people's funeral process is not like the general public being buried but katong pung adat from dolo until now is not buried but placed on para-para (a long table made of bamboo and wood) which is placed in the burial place of the Nuaulu people or the village of the dead. The distance is approximately 5 km from the settlement.

The same opinion was also conveyed by several Soa heads whose statements were mostly the same, so the author summarized them in one statement, namely Soa Rumlait Mr. H.R, Soa Peirissa Mr. Y.P, and Soa Leipari Mr. R.L, namely they stated that: Katong from dolo until now, katong pung adat Autotu Nimoe subagitu, so usually before the body is taken down to the burial place in the village of the dead, previously the body was placed in the traditional house (of the deceased soa) for one day, then the body was placed on two mats that had never been used, and given traditional clothing consisting of bark (Aiunte) which is worn instead of pants, two pieces of red cloth placed on the head and waist of the corpse, the red cloth placed on the waist of the corpse functions to cover the bark that replaces the pants. The corpse is

given a rante-rente made of beads, and the corpse is sheathed again with five pieces of new cloth and five new clothes and beta as Kapana rati (customary leader) puts two rings over the eyes of the corpse. After all the equipment is complete the corpse bearers measure the length of the corpse to go get Enete (horns) which must be taken in the forest near the settlement, and the corpse bearers are also really people who have participated in the pataheri and maku-maku rituals because people who carry the corpse must be people who have participated in the two rituals or nuaulu residents who have embraced other religions. Then the wives of the two Kapana Rati (traditional leaders) go to get Mosone leaves (a type of fence flower) and its function is to repel flies that are on the body of the corpse. After the corpse bearers arrive with the Enete (horn), one of the relatives of the corpse raises two rings that are placed over the eyes of the corpse, the corpse is then wrapped in two mats that have never been used, the corpse is then lifted and placed on the Enete (horn), and the corpse is tied with a special rope that is similar to rattan but the rattan is blue and not thorny. After the corpse is tied the Kapana Rati (traditional leader) says a prayer, and the wife of the Kapana Rati (traditional leader) breaks the plates and glasses provided specifically for the corpse. After all the equipment is complete the corpse bearers carry the corpse to Nimoa Niane (village of the dead) which is five kilometers from the settlement, and arrive at Nimoa Niane (village of the dead) the corpse bearers make Hanakane (para-para) from bamboo sticks 150 to 170 centimeters high, and make a fence around the corpse. After finishing the body bearers go home and do not go directly to their respective homes but must gather at the Numah Onate (traditional house) of the dead person's clan, the body bearers are given one plate each provided by the dead person's family as a sign of thanks and the body bearers can go home to their respective homes. (Interview with 4 Soa chiefs,).

The informant's opinion above can be concluded that the Nuaulu tribe's Autotu Nimoe customary process, whether those who die due to illness, accidents, being abused by people or age or age factors, from the past (their ancestors) until today is still being carried out from generation to generation, when a Nuaulu resident dies, his family will gather and notify other residents. The body is given new clothes. The traditional leader places two rings over the body's eyes. The body is then draped in a new cloth, and wrapped again in a mat that has never been used. The kapana rati or traditional leader in the clan offers prayers. After all the equipment and prayers are complete, the body is then carried using an enete or stretcher to the village of the dead.

The person carrying the body must meet local customary requirements, namely that he must be an adult male who has participated in the patahari ritual or has participated in the maku-maku ritual, the victory dance of the nuaulu people, during the construction of the baileo or numa onate the carriers are not like other funerals in the general public. Women or small children are not allowed to participate, even if they are the mother or siblings of the deceased. The body carrier is simply the person who carries the coffin of the corpse to the village of the dead. Once in the village of the dead the body bearers make para-para from bamboo sticks, 150 - 170 cm high to place the body. The Nuaulu people believe that if the person who died committed many sins during life, the corpse will emit a foul odor. Conversely, if the person did a lot of good during life, then the corpse does not smell bad.

In the language of the Nuaulu people, it is called "he sia matai, nanie eu autotui, hau i nia, reimo nerossau panesi mai tunai", meaning; whoever dies and when the body is brought to the

cemetery, the corpse already emits a foul odor means that the person left a lot of sins in the world.

According to (Wuthnow, 2020), people of various cultures view death as a process rather than an event. Rituals of death that are performed are often directed at assisting the soul of the deceased in its journey to the other world or the next state.

Autotu Nimoe Tradition for Nuaulu Women

The Autotu Nimoe tradition or funeral of the dead for Nuaulu women, whether they die from illness, accidents or being abused by people or due to age, whether girls, women, teenagers, adults, or parents. Basically, the Autotu Nimoe tradition is not much different from the Autotu Nimoe tradition for men, only the Autotu Nimoe tradition for women is not dressed in traditional clothes, but clothes in the form of new shirts and sarongs.

The results of the author's interview with one of the community members, namely Mr. N.S, whose sister died last year, where he said that:

The family of a woman who dies due to illness or accident, or the age factor, katong samu gather at the funeral home, for about 1 hour katong immediately take it to the customary house (soa house of the clan of the deceased) and lay it over for 1 night and the next day new clothes are replaced (shirt and sarong), then the customary leader (Kapana Rati) puts two rings over the eyes of the corpse. Some young men (must be pataheri and maku-maku) cut Enete (horns) to be used later to carry the body to Nimoa Niane (the village of the dead).

Furthermore, the author continued the interview with the Head of Bonara Hamlet, Mr. F.N, he also said the same statement as stated by Mr. N.S, namely that: The process of burying women is the same as the process of burying men, only they differ at the time of dressing, if men have to be dressed in traditional clothes, while women are not dressed in traditional clothes but new clothes in the form of shirts and sarongs, and the process in the traditional house until the process of bringing to the village of the dead is the same as the funeral process for Nuaulu men.

The same thing was also stated by several traditional leaders, namely from the head of Soa Huri, the head of Soa Sounawe, namely Mr. N.H and Mr. M.S. Where the statements of each head of this soa have almost the same opinion, so that the author concludes in one statement as follows: The Autotu Nimoe tradition for women is in principle the same as Autotu Nimoe for men, the difference is only in the clothes worn in the traditional house, where men are dressed in traditional clothes, while women are dressed in shirts and sarongs that are all new. The process for the female corpse is the same as for the male corpse: the corpse is placed on two mats that have never been used, sheathed with five new pieces of cloth, and five new clothes. The Kapana Rati (traditional leader) places two rings over the eyes of the corpse. After all the equipment is complete, the length of the corpse is measured for making Enete (horns), and the people who carry the corpse have followed the pataheri and maku-maku rituals or Nuaulu people who have embraced other religions. Furthermore, the wives of the two Kapana Rati (traditional leaders) take Mosone (bungah which is a type of fence flower) whose function is to repel flies that temporarily land on the body of the corpse. Before the body is placed on the Enete (horn), one of the relatives of the corpse raises two rings that are placed over the eyes of the corpse, then the corpse is wrapped in two new mats and placed on the Enete (horn), and tied with blue and thornless rattan. After the corpse is tied the Kapana Rati (traditional leader)

says a prayer, and the wife of the Kapana Rati (traditional leader) breaks the plates and glasses provided specifically for the corpse. After all the equipment is complete the corpse bearers carry the body to Nimoa Niane (the village of the dead) which is five kilometers from the settlement, and arrive at Nimoa Niane (the village of the dead) the corpse bearers make Hanakane (para-para) from bamboo sticks 150 to 170 centimeters high, and make a fence around the corpse. After finishing the body bearers go home and do not immediately go to their respective homes but must gather at the Numah Onate (traditional house) of the dead person's clan, the body bearers are given one plate each provided by the dead person's family as a sign of thanks and the body bearers can go home to their respective homes. (Interview with 2 Soa chiefs).

Based on the opinions conveyed by the informants above, it can be concluded that the Autotu Nimoe tradition or funeral of the dead for Nuaulu women is those who die due to illness, accidents or being abused or due to age / age factors, be it children, adolescents, adults, or parents. Where the Autotu Nimoe process for women is the same as the Autotu Nimoe process for men, the difference is only in the clothes worn in the traditional house, if women are dressed in shirts and sarongs that are all new, while men must be dressed in traditional clothes in the form of cidaku and beads. After that, the corpse is placed on two mats that have never been used, then five sarongs and five new shirts are placed for later under the funeral, then Kapana Rati places two rings over the eyes of the corpse.

After all the equipment is complete, the next process is to make Enete (horns) whose materials are taken in the forest near the settlement, and the requirements for men who will carry the corpse to Nimoa Niane are those who have pataheri and maku-maku rituals or those who have embraced other religions. Mosone leaves (a flower similar to a hedge flower) are used to repel flies that land on the body. Before carrying the corpse to Nimoa Niane, one of the family members takes a ring that is placed on the corpse's eye and handed back to Kapana Rati. The body is then wrapped in two mats, tied with a thornless, blue-colored rattan rope and placed on the Enete (horn). After it is tied, the Kapana Rati (customary leader) offers prayers, and the wife of the Kapana Rati breaks plates and glasses in front of the traditional house (on the ground of the stairs up to the traditional house). Then the corpse is ready to be taken to Nimoa Niane which is approximately 5 km from the settlement, and when they arrive at Nimoa Niane they make a Hanakane (para-para) from bamboo stalks as high as 150 - 170 cm, and make a fence around the corpse. After placing the corpse on the Hanakane they immediately return home to gather at the Numah Onate (traditional house) of the corpse's clan, and the family of the corpse gives each of them one plate as a sign of thanks and then they return to their respective homes.

According to (Bustamante et al., 2017) that the death of a person and the grieving family is known by the five stages of grieving model (denial, anger, bargaining, depression, acceptance), Kübler-Ross recognizes that the ritual of a person's death can help individuals and families in the grieving process by providing structure and emotional support.

Autotu Nimoe Tradition for Nuaulu Women who Die from Childbirth

The Autotu Nimoe process for Nuaulu women who die from childbirth is different from Autotu Nimoe for men and Autotu Nimoe for women who die from illness, accidents, witchcraft and age, because Autotu Nimoe women who died due to childbirth were not placed on Hanakane (para-para) but were buried in a place separate from the burial place of male

Autotu Nimoe and female Autotu Nimoe in Nimoa Niane (village of the dead) but in a separate place, namely in Nihane (a special burial place for women who died due to childbirth).

The results of the author's interview with the head of Bonara hamlet, namely Mr. F.N, he said that: The funeral process for women who die due to childbirth, where they are not processed in traditional houses such as male Autotu Nimoe and female Autotu Nimoe, they are also not interred in the funeral home but in the posune house (posune for mothers giving birth) for one night. The body is then wrapped in Ninsoae (sengon tree) bark along with eight Punitotue leaves (a type of taro leaf), and is not dressed. After wrapping the pallbearers do not wear Enete (horns) and the pallbearers carry hoes, crowbars and so on, the pallbearers are not only women but together with several men to be taken to Nihane (a special burial place for women who died in childbirth) after digging and burying the body, The process of covering the grave hole is not face to face with the grave hole but with their backs to the grave hole until it is full, and when they go home also not together but individually and do not follow the right or same path when they come to deliver the body, because according to the beliefs of the Nuaulu people if they go home together or through the right path then the body will follow them to the village.

Furthermore, the same statement was also conveyed by one of the housewives, who had also delivered a mother giving birth to Nihane, namely Mrs. W.H, where she said that: When katong took the body of the mother who gave birth, it was no longer buried in the traditional house of the soa or clan, but was only buried in the posune house for one night and the next day katong took the body to Nihene, but before that it was wrapped in Ninsoae (sengon tree) bark along with eight Punitotue leaves (leaves similar to taro leaves), and was not dressed. And the katong themselves can go with her and a few men. The process of burial is to dig the kolang and put the body in but closing the grave hole, the katong must turn around, and when returning, the katong must not go together but individually by going the wrong way or not going the same way when coming to Nihane. The goal is so that the spirit does not follow katong when returning to the village or often katong say eliminate traces.

Other opinions were also conveyed by several soa heads whose statements or information were mostly the same, so that the author summarized the opinions of these soa heads in one statement, namely from the Head of Soa Sopalan Mr. S.S, Soa Nahatue Mr. P.N, and Soa Soumory Mr. N.S, where they each said that:

The Autotu Nimoe tradition for mothers who die from childbirth for the katong of the Nuaulu tribe is a separate funeral process from the Autotu Nimoe tradition for men and the Autotu Nimoe tradition for women, because they are buried in their own place, namely in Nihane. Initially the body is laid to rest in the posune's house for a few hours and two men take Ninsoae (sengon tree) bark to wrap the body along with eight Punitotue leaves (a leaf similar to taro leaves), the body is not dressed. When the body is finished, the Enete (horn) is not used to take the body to Nihane but is carried by two to three men, sometimes women also help carry the body. When they arrive at Nihane (a special burial place for women who have died), several men dig the grave and put the body in the hole, but the process of closing the grave hole is not face to face with the hole but back to the grave hole. And when the caregivers return home together but return individually and do not follow the right path because in the belief of the Nuaulu people if the caregivers return together or return home following the right path, the spirit of the corpse will follow the caregivers to the village.

Thus it can be concluded that the Autotu Nimoe process for Nuaulu women who die from childbirth is different from male Autotu Nimoe and female Autotu Nimoe, where they (mothers who die from childbirth) are not placed on Hanakane (para-para) but buried in a special burial place for people who die from childbirth, namely in Nihane which is approximately 800 meters from residential areas.

The Nuaulu tradition for mothers who will give birth, they will be placed in the posune house (a special house for mothers giving birth, approximately 3 - 4 meters from their homes), if it turns out that the mother dies then the person concerned is no longer taken to her house, but remains in the posune house, usually no more than one day (for example if she dies in the morning at 10.00, then in the afternoon she is buried, but if she dies at night it means that the next morning she is buried). At the time of childbirth if the child also dies then the child is wrapped in Punitotue (a leaf similar to taro leaves), and is not dressed after being wrapped three or four female residents carry the baby's body and bury it in a place determined by the family. Usually the baby is buried in the forest around the settlement or also the forest around the beach.

Mothers who die giving birth are not dressed as in the Autotu Nimoe tradition where women who die not giving birth but not wearing clothes (naked), where they are dressed in Ninsoae bark (sengon tree) to wrap the body along with eight Punitotue leaves (leaves similar to taro leaves), and then will be carried to Nihane by 2 - 3 men or women as well as families or communities who want to take the body to the cemetery. When the body is buried and when covering the grave hole with soil, the process must turn its back to the hole, and the caregivers will return home not simultaneously but individually and not follow the right path or the same path when they came. The aim is to eliminate the traces of the spirit of the dead from following the caregivers to the village or settlement.

Autotu Nimoe Tradition for Soa Pia Men and Women

The tradition of Autotu Nimoe or the funeral of the dead for Soa Pia men and women, whether they die from illness, accidents or being abused or due to age, whether they are children, adolescents, adults, or parents, the process is different from the Autotu Nimoe tradition for men and women who are not Soa Pia, Soa Pia are not placed in Hanakane (para-para) in Nimoa Niane (the village of the dead), but they (Soa Pia) are buried in a separate place, namely in the west of Bonara Hamlet which is approximately 400 meters from the settlement. But the funeral process is the same as the Soa or clan of the Nuaulu tribe in Bonara hamlet, whether male or female who died due to illness, accident, diguna-guna or age factors, namely men are buried in traditional houses, dressed in traditional clothes (cidaku and beads), while women are not dressed in traditional clothes, but are dressed in new shirts and sarongs.

The results of the author's interview with the head of Soa Pia, namely Mr. S.P. he said that: Katong clan or Soa Pia, katong pung Autotu Nimoe tradition is not much different from other clans or Soa in the Nuaulu tribe in Bonara, the same is only the process of burying the bodies of both men and women in traditional houses, men are dressed in traditional clothes (cidaku and beads) while women are dressed in new shirts and sarongs. While the different Soa Pia bodies are wrapped in mats and put into Katira (chests made from gaba-gaba) and taken to the cemetery to be buried, after the burial those who carry the bodies gather again at the Numah

Onate (traditional house) of the clan of the deceased to be given one plate each as a sign of gratitude, and the corpse bearers may return to their respective homes. Furthermore, on the fortieth day of the corpse, the family prepares a lot of food and invites other residents to eat together at the Numah Onate (traditional house) of the deceased's clan. The plates used are not store-bought plates but plates made from Koae Totue (mat leaves). After finishing eating together, the traditional ceremony of the corpse was completed.

Furthermore, the author continued the interview with one of the heads of the family from Soa Pia, namely Mr. P.P, where he said that: The Autotu Nimoe process for the male katong of Soa Pia is indeed different from the other Soa of the Nuaulu tribe in Bonar hamlet, and only a small part is the same. The difference is that the katong is buried in the ground using Katira (a chest made of gaba-gaba), in a separate place for the Soa Pia katong, there is an event 40 days after the body is buried, namely feeding the crowd in the customary house of the deceased using a plate made of mat leaves (Koae Totue) While the same is only the process in the traditional house for men wearing traditional clothes and women wearing shirts and sarongs that are all new.

A similar statement was also conveyed by one of the housewives from Soa Pia, namely Mrs. K.P., who explained the Autotu Nimoe process of women whether they died due to illness, accidents, age factors or died giving birth, where she said that: The funeral process for women who died due to illness, accidents, witchcraft or age is the same as for men, only they do not wear traditional clothes, but wear new clothes and sarongs, wrapped in new mats, and made Katira (a coffin made of gaba-gaba). As for women who die from childbirth, the process is the same as women who die from childbirth from other Soa in the Nuaulu tribe, namely not wearing clothes (naked), wrapped in Ninsoae bark (sengon tree) to wrap the body along with eight Punitotue leaves (leaves similar to taro leaves) and carried by 2-3 men to Nihane for burial, and the process of closing the grave hole must turn back, as well as the time to go home must be different from the time to come, namely making a new road to go home by walking alone. The aim is to prevent the spirits from following them to the neighborhood.

The opinions of several informants as stated above, it can be concluded that the process of people dying from Soa Pia, whether male or female, has differences and similarities with other Soa from the Nuaulu tribe in Bonara Hamlet, both those who die from illness, accidents, witchcraft or age factors, as well as women who die from childbirth. The different factor is that Soa Pia residents who died were buried using a chest of gaba-gaba (katira), and buried in a separate place which is the Soa Pia cemetery located to the west of the settlement, a distance of approximately 400 meters, and at 40 days the age of the body is made a traditional event in the form of thanksgiving by feeding the crowd, and the place to eat must be made of Koae Totue (leaf mat). Meanwhile, the same factor is wearing traditional clothes for men (cidaku and beads). Women are only dressed in a new shirt and sarong and wrapped in two mats.

CONCLUSION

The traditional process of Autotu Nimoe for Nuaulu men who die due to illness, accidents, being abused by people or age or age factors, both children, adolescents, adults and parents, the body will be brought down to be buried in the traditional house for a day and the process of traditional activities to be dressed in traditional clothing in the form of cidaku and manik-mani, after Kapana rati places two rings over the eyes of the corpse. The body is then covered

with 5 sarongs and 5 shirts, and wrapped again with a mat that has never been used. The kapana rati or traditional leader in the clan offers prayers. After all the equipment and prayers are complete, the body is then carried using an enete or stretcher to the village of the dead (Nimoa Niane).

The traditional process of Autotu Nimoe for Nuaulu women who die due to illness, accidents, being abused by people or age or age factors, both children, adolescents, adults and parents, the body will be brought down to be buried in the traditional house for a day and the process of traditional activities to be dressed in new clothes in the form of shirts and sarongs and covered the corpse with 5 sarongs and 5 shirts, after Kapana rati placed two rings over the eyes of the corpse. Then the body is wrapped again with two mats that have never been used. The Kapana rati or customary leader in the clan offers prayers. After all the equipment and prayers are complete, the body is then carried using an enete or stretcher to the village of the dead (Nimoa Niane). The people who carry the body are adult men who have participated in the patahari ritual and maku-maku ritual or those who have converted to other religions (Islam or Christianity).

The Autotu Nimoe process for Nuaulu women who die from childbirth the bodies are not placed on the para-para but they are buried in a separate place, namely in Nihane (a special burial place for women who die from childbirth), the body is not dressed (naked) and only wrapped in Ninsoae bark (sengon tree) along with eight Punitotue leaves (leaves similar to taro leaves) the process of burying the body must also turn its back when closing the grave hole with soil, and the process of returning to the settlement must also make a new road, not allowed to use the same road when delivering the body. The purpose is so that the spirit of the dead mother does not follow the caregivers when they return home. At the time of childbirth, if the child also dies, the child is wrapped in Punitotue (a leaf similar to taro leaves), and unclothed after being wrapped three or four female residents carry the baby's body and bury it in a place determined by the family. Usually, the baby is buried in the forest around the settlement or also the forest around the beach.

When people die from Soa Pia, whether male or female, due to illness, accident, witchcraft or age, they are buried using a chest made of gaba-gaba (katira), and buried in a separate place which is the Soa Pia cemetery located to the west of the settlement, approximately 400 meters away from the settlement. At the age of 40 days there is a traditional event to feed the crowd, and the place to eat must be made of Koa Totue (mat leaves). A similar factor is the wearing of traditional clothing for men (cidaku and beads). Women are only dressed in a new shirt and sarong and wrapped in two mats.

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