

Religious Study of *Katoba* Tradition and Its Function in Character Building of Muna Society

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Abstract: This research aims at studying the function of *Katoba* tradition to the character-building of the society of Muna ethnics. The research was conducted in Kecamatan Lawa, West Muna District. This research includes descriptive-qualitative research. Data collection techniques used are observation, interview, record, and documentation. The object of this study is the speech or advice in the *katoba* tradition related to character education. From the research results found that the ethnic Muna community has a tradition of *katoba* in shaping the character of society. The value of the character in question is the formation of respectful values of honour, the value of character and ethical values in the person of the child who has been tried. It expected that this article will be able to inspire and guide people to have a good personality, to behave and to behave wisely to their family and social environment.

1. Introduction

The society of Muna ethnics has the tradition of *Katoba* that is regarded to be sacred by the community as its supporters [1]. The tradition of *Katoba* is one of the oral traditions of the society of Muna ethnics that is conducted at the time of Islamization process of a child at the age of 6-10 years [2]. This culture is considered to be sacred by the society of Muna ethnics because it is made as the medium of Islam values installation towards the child who has been grown up to actuate his life well in the future [3]. Hadirman states that *katoba* is one of the oral traditions of Muna tribe in Muna Regency and West Muna Regency in Southeast Sulawesi Province [4]. The implementation of this ritual has adat and cultural expressions spoken verbally by a speaker (village faith) to the child being staged (*di-katoba*). The series of ceremonies and the delivery of moral and ethical information to the Catholic child are the things that must be created in this tradition.

The tradition of *katoba* has very useful and beneficial lessons for the young generation specifically the children who will do *katoba*. The lessons that are found in tradition of *katoba* are: (1) the lessons about the things that may be done and may not be done; (2) the lessons about the rules of making ourselves holy; (3) the lessons of actuating Islamic law; (4) the lessons around the customs; (5) the lesson of appreciating parents, the elder persons, elder brothers/sisters, and of loving younger brothers and sisters and children



[5]. According to La Niampe, *katoba* tradition is part of the Islamic procession for young (adult and adult) children (7-10 years old) [6]. Circumcision stage precedes the *Katoba* Tradition. After going through this procession then declared legitimately undergo the process of studying the Islamic religion, especially learning to read the holy book of the Qur'an and learn to perform obligatory prayers and customary learning, especially beginning with listening to the advice or teachings of both parents.

There are four main elements in the process of *katoba*, namely; Religious leaders, adat leaders or *katoba* advisers), children who tried (the object of speech), the closest relatives who held the child at the time in *katoba*, and the closest families who acted as witnesses to the implementation of the *katoba* procession. Speech delivered by the adat stakeholders to the children in *katoba* is a media in the character formation of the child to become a person of noble moral character, independent, and responsible. For example, not to steal, not to gamble, not to drink alcohol, not to commit adultery, and so forth. Another thing that is taught to children is to always care about the environment, for example, should not damage the plants/trees, get rid of stones in the road, and so forth. Then emphasised also that if it has been in *katoba* (Islamised), then the child can no longer show his nakedness.

2. Method

The research was conducted in Lawa, West Muna District. This research includes descriptive-qualitative research. Data collection techniques used are observation, interview and documentation. The observations made by researchers down directly to observe the location of the study. Interviews were used to obtain valid data on the process of *katoba* traditions conducted and experienced by informants. Document study was conducted to find information relating to the object of research through books, research results, journals, and online media (internet). The technique of data analysis of this study is done by descriptive-qualitative.

3. Findings and Discussion

3.1. The value of Religiosity in the *Katoba* Tradition

The implementation of the *katoba* tradition is a good tool for introducing moral and religious teachings to children from an early age. In the *katoba* tradition, a child must perform a process of repentance by reciting istighfar three times. This istighfar reading is done to ask forgiveness of Allah SWT, parents, and fellow human beings for the sins that have been done so that the child undergoing the *katoba* is expected to be clean or holy from the sin that has been committed during his life. Hardin says that the *katoba* tradition is the starting point for a child to learn the teachings of Islam in general [7]. *Katoba* tradition has religious values associated with Islamic teachings as beliefs held by the Muna ethnic community. Spiritual value states the existence of a close relationship between humans as being with Allah SWT as the khalik. It can be seen in the following verbal discourses.

- 1 *Dosahadha be Debasa Dhoa*
"Uttering two sentences of shahadah and reciting a prayer".

Saying two sentences shahadat in ceremony *katoba* done in Arabic lafadz and Muna language. Lafadz in Arabic as follows. *Asyhadu an lailaha ilallah wa asyhadu anna Muhammad rasulullah 3x*

- 2 *Aini dasumakusiimo. Miina bhe ompu nisomba sokati Allah Taala. Maka dasumakusiimo tora. Anabi Muhammadhi itu katuduno Allah Taala.*
"I testify that no god is worshipped besides Allah Taala. And I testify also that the Prophet Muhammad is the messenger of Allah Taala".

Saying two sentences creed means that we as ordinary people should worship Allah SWT, not associated with the creatures, must carry out all his orders and stay away from all the restrictions. We must also admit that the Prophet Muhammad is the messenger of Allah who is the last prophet.

The oral speech of *katoba* traditions conveyed by the most dominant speakers is instruction or command. The command is addressed to children who will try to do according to the norms that have been shown by both their parents. Speakers or religious leaders firmly inform the children who will try that in social life should always pay attention to the norms of religion and customs norms. Through the *katoba*, children are advised to know what actions are liked and disliked by Allah SWT, Prophet Muhammad, parents, brother, fellow age, and under our age. Good deeds must be exercised. Evil deeds must be abandoned, the elderly respected, the fellow appreciated, and the younger ones cherished and nurtured. The religious function conveyed through the *katoba* is to guide and simultaneously alert the children who are being tried, to always be honest with oneself. They are reminded not to take the goods of others who are not hers. They should always try to restore the goods to their owners or their families. Children who are being tested are always reminded to keep oral or speech from all dirty words or words that are not useful, both to the teacher, both parents, older siblings and to his sister. They are reminded that all actions in the world after will be accounted for the creator.

3.2 Function of *Katoba* Tradition in Character-Building

Wisudariani said that character education becomes a system of installation of character value for the citizens of school (students) including societal citizens in general that comprises the components of knowledge, awareness and willingness, and action for carrying out the values mentioned above [8]. Character education has the same essence and meaning as moral and behavioural education, that aim at forming children's personality, becoming good humans, good societal citizen, and good country citizen that are influenced a lot the culture of its nation and country. The society of Muna ethnics also has a tradition of *katoba* that contains a critical value in building society's character to be a good human having noble character. This tradition owns an essential function in building human's civilisation to be an independent human having good character. The purpose of character that is found in the tradition of *katoba* is morals as seen in the oral text below.

- 3 *Amando dotehie felo kabolosino Allah Taala*
 “The real father feared, regarded as a substitute for Allah SWT”

The oral speech (3) contains the moral values that are expected to be executed by the child in the life of the world, especially in the family environment, can know his biological father well. Knowing the birth father in the sense of fear of all that is forbidden and obedient to everything he commanded, that is the picture of a child who is afraid of Allah's prohibition and obedient and obedient to all the commandments of Allah SWT with all his greatness.

- 4 *Sano fomasighoo itu kamokula moghane nofomasighoomo dua Allah Taala. Sano fomoraku itu kamokula moghane nofomorakumo dua Allah Taala.*
 “When loved by our male parents have been also cherished by Allah SWT To be hated by a male parent means that Go has hated us.”

The oral speech (4) implies that God's wrath will be inflicted upon the child if the child does anger or rebellion against the male parent. Therefore, through the process of *katoba* tradition, the child is expected to understand every content of *katoba* delivered by Imam or religious leaders. Because the consequences of God's wrath on the child depend on obedience, obedience in carrying out every command of both his parents and away from any restrictions.

- 5 *Inando dotehie felo kabolosino* Prophet Muhammad
 "The real mother feared, regarded as the successor of Prophet Muhammad"

The oral speech (5) implies that how much the mother's service to the child. Since the start of the fetus he has taken care of us, then when will be born into the world how suffering he endures pain. He risked lives between life and death for our salvation. After birth, he cares for us with great affection. Through the *katoba* a child is reminded to always obey and obey his mother's command because God's wrath depends on *muriya* mother's mother. How sad we as a child after adulthood show disobedience to the birth mother.

- 6 *Isando dotehie felo kabolosino* Malaekati
 'Dreaded sister, think substitute Angel'

The oral speech (6) implies that as a child who is obedient to God must always appreciate his brother. As a good sister must always carry out every command that leads to the right things and away from all that banned which leads to our mental or moral damage. In the *katoba* tradition, it is emphasised that an elder brother is always required to provide examples that can be modelled by his siblings, as well as the contents of the *katoba* that consider the older brother to be the successor of the angel who always teaches goodness and prevents the man from bad deeds.

- 7 *Aindo doasiane, dopiarae felo kabholosino Muumini*
 'Younger siblings are cherished, nurtured, assume the substitute of the believers'

The text (7) implies a sister expected to always love, nourish her younger siblings. Through this *katoba* also expected between an older brother and a younger brother can love each other, mutual respect, mutual obedience, and mutual respect. To appreciate the sister is to have affection and nourish the self-esteem of fellow believers.

4. Conclusion

Based on the result of research, it is found that tradition of *katoba* is a system of religion that functions as the process of Islamisation admittance towards the children in the society of Muna ethnics. This tradition has been inherited from generation to generation and still survives up to now. The tradition of *katoba* possesses a valuable function in it. The content of value that is found in culture of *katoba* functions as the builder of character for the society of Muna ethnics since the period of our ancestor until now. It is expected to the religious figure, customary figure, and the society of Muna ethnics, on the whole to keep maintaining the survival of *katoba* tradition to be made as a medium of the continual character-building for the next young generations.

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