

Developing Islamic Education Values through Kokaria Tradition

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Abstract: This research was a descriptive qualitative study aiming to describe the values of Islamic education within the tradition of Kokaria community in Wadaga District, located in Muna, a regency of Southeast Sulawesi. The result suggests that Kokaria tradition is one of the indigenous customs that has unique characteristics to educate the teachings of Islam to young Muslims, namely by confinement for four days and four nights or more. In confinement, the participants of Kokaria are educated and taught moral values and ethics to be able to adapt later to the society where they live. The steps of Kokaria ceremonial procession includes Kaghombo (to hide in a closed room), Katoba (to listen to advises) and Linda (to dance). Linda is the last procession performed by the Kokaria participants after going through the process of Kaghombo and Katoba, as a proof of successful completion of Kokaria traditional ceremony. The values of Islamic education in Kokaria tradition comprised the value of faith, honesty, and patience. The Islamic Education in Kokaria tradition is elaborated through examples and advice.

Keywords: Kokaria, Tradition Wadaga

1. Introduction

Wadaga sub-district is one of the districts located in Muna, 30 km from Raha, the capital city of the district. According to La Ode Muria, village leaders of Lindo, Wadaga community has embraced Hinduism and Animism from long ago. Those beliefs have been passed down from generation to generation, and in the past, every attempt done by Muslims as an effort to eliminate the effects of these beliefs was always unsuccessful. Due to perseverance and determination of propagators of Islam, people eventually turned to Islam. Now the entire population of Wadaga District is Muslim with 14 mosques built. Wadaga sub-district which is one of the districts in Muna regency in Southeast Sulawesi province. The people can be classified as a traditional society because they still adopt and maintain customs and ways of life inherited from their ancestors. One of the customs maintained by the community of Wadaga District in Muna is Kokaria Tradition. They believe that Kokaria tradition does not conflict with the values of Islam. They tend to preserve the customs Kokaria and make it as a hallmark of regions and ethnic groups.

The purpose of Islamic education is to teach values of spirituality, religion and *tauhid* as the main agenda as the framework of education. Nasr in his book *Traditional Islam in the Modern World*, says that education is not only to train the mind, but also to train the whole potency as human beings. Thus, it is not only to teach or propagandise knowledge (*ta'lim*), but also to train the entire personality of the students (*tarbiyah*). As a local community (before arrival of Islam), there have been many life habits practised by the community at the time, and some may still be maintained from generations to generations till today. Some local traditions in the community still exist due to several factors, as follows. First, the values of Islam are accommodated through the teaching of Islam combined with local traditions. The philosophy is to "accept the good of something new, and maintain the good of something old". With such views, when Islam came, it did not immediately remove all (good) traditions in the community. Islam came by utilizing (good) traditions to simplify the process of



dakwa, as carried out by the *Wali Songo* who used puppet tradition as a method of preaching the religion in Java. Second, Islam was accepted by the people of Indonesia in the form of adhesion according to Nock who explains that the process of acceptance of Islam as a religion has been without leaving the beliefs and practices of the old culture. Third, Islam came by slowly influencing the way of people's lives for the better (more Islamic), as the prophetic meaning of Islam which requires adherence and commitment as the only way of salvation. Despite the fact, Islam came not by just giving orders and prohibition, but based on the understanding and awareness of the better (a gradual process).

Islamic values as the source of character education had become a hot issue when it is raised and discussed in an international journal, *The Journal of Moral Education*, volume 36 in 2007. It shows that the teaching of religion, especially Islam, is inseparable from character education. Moral values and spiritual in religion is the corner stone of the concept and implementation of character education. In addition to the above terms, there are three other pillar concepts of "character education" in Islam, namely: morals, manners, and modelling [6]. The term morality refers to the duties and responsibilities in addition to Shariah and Islam in general; *adab* relates to the attitudes associated with good behaviour, and to the exemplary quality of the character shown by a Muslim who followed the example of the Prophet Muhammad. Traditions of cultural significance are a simultaneous history and contemporary, and continuing the significance is critical although it has been unused for a period of time. Bulletin 38 defines the meaning of "traditions" as beliefs, customs, and practices from a living community that have been passed down through generations, usually orally or through practices. The traditional cultural significance is historically derived from rooted beliefs, customs and practices. The concept of tradition refers to aspects of culture values, beliefs, customs, and practices that have been passed down from previous generations, and thus are grounded in ancient (historical) patterns of thought and behaviour of the community. These traditions also occur in current behaviour patterns of a living community indicating continuity between earlier and contemporary beliefs, customs, and practices.

Anthropologists call the quality of cultural systems as "cultural continuity." Tradition encompasses both the past and the present: cultural patterns of thought and behaviour, inherited from earlier generations and transmitted largely informally ("orally and through practice") to current generations. It continues to shape the contemporary community's lifeways, values, and beliefs and it has importance in the ongoing cultural identity of the community. *Kokaria*, as interpreted into the Indonesian language by Berg, is a feast of seclusion, seclusion or being seclusion. In Muna language, it means commotion or crowd. It symbolises literacy implying participants (i.e. girl) attending *Kariya* (another name of *Kokaria*) will have had a full understanding of the materials, submitted by the traditional authorities or religious figures, regarding the ins and outs of marriage life. During the procession, the girls of *Kariya* (*kalambe*) are placed in an enclosed area (*sangi* or *sua*) for four days and nights. To relieve the stress of the girls (*kalambe*), other traditional entertainment events are also held namely *Rambiwuna*, *Rambipadangga* (*Rambi bajo*) and *mangaro*. Muna people believe that the ritual of *Kariya* is mandatory for every parent who has a daughter, because the self-cleaning process through the ritual of *Kariya* becomes the responsibility of parents. Concerning the religious conception, *Kariya* is an on going process which begins from *kangkilo* (circumcision), *katoba* (Islamization), then reach the ceremony called *Kariya*.

2. Method

The design of the research was descriptive qualitative research. The approach was naturalistic where the researchers play a role as a human instrument, adapts to the situation naturally under a natural setting. The Researchers used phenomenology, social interaction, and ethno methodology approaches as the data obtained from the field are more based on respondents' utterances and behaviour.

3. Findings and Discussion

3.1 Kokaria Tradition Process in Wadaga District

Muna tribe who inhabits Muna island has its tradition to educate girls before engaging a new domestic life. People of Muna named the tradition as Kokaria. The traditions are "translation process" of Islam into the socio-cultural political, and intellectual system as the society has unique circumstances of a particular religious practice due to the local culture influenced and due to the grounding of the normative teachings of Islam into reality. The integration of Islam and local cultures adds the cultural richness.

Inside the tradition, there are a few traditional processions, which must be followed and passed step by step for those who participated. The procession, namely: First. Kaghombo. The term *kaghombo* if translated into Indonesian meaning to hide in a closed room. The room to hide is called *suo* specifically for princesses and *songi* for the general community group. Before entering the room, participants are recommended to do ablution and are forbidden to do anything while in captivity. This stage is analogical that human nature is in the pitch dark spirits that place only God can know. The participants are locked up for four days and four nights or more depending on the agreement. During their stay in the room, participants are bound by some rules that have been assigned a patent by the Muna traditional leaders in the old days. And in that room participants are accompanied by a person designated by *pomantoto* (Karia coordinator) called with *foburakinowalokaghombo* (a helper of Karia coordinator who helps the participants while in captivity). People who are in charge of assisting the coordinator Karia is not just any man, but they ought to be an alumni Karia who receive a good judgment from Karia coordinator. Karia aide with other terms is the viable option to assist participants during the confinement. Karia aide tasks are besides to powder the participants also to watchdog participants' worship, behaviour, and speech. Information from Wa Djonga, one of the traditional leaders of the Katobu village, revealed that focus of Karia aide supervision for participants during confinement, namely (1) Worship, maintaining the relationship with God. They should keep praying for those who do not menstruate, chanting and remembrance as much as possible. (2) Behavior, participants should not behave like when she's outside the cage during the seclusion, as the cage has rules to obey. Any disobey behaviour will reduce the quality of their seclusion. (3) Verbal words, participants should not discuss matters relating to disgrace someone and say words that are not eligible to be heard by others. Viewed from the existing process for the *kaghombo*, the authors argue that the kokaria participants were introduced about patience. If previously they were able to act freely outside, then during the process of *kaghombo*, they must follow the rules. Then during the process of *kaghombo*, the education process is controlled by the kokaria maid coordinator.

The second procession is Katoba. Based on the information from La Ruhi, one of the traditional leaders of the Lindo village, *Katoba* is less like receiving advice. This advice contains valuable education points and will be referenced for participants in being and doing in their social life later on. Teaching was delivered using Muna language and subtle rhetoric. In the implementation of *katoba*, all the participants gathered in one place, and then one by one to be advised by entrusted religious leaders. The teaching includes procedures for dealing with God, human beings, animals and plants. According to the authors, this is the peak of the kokaria event because cultivation and moral values affect to students. The advice is consistent with the spirit of Islam about reminding each other in goodness. Examples of advice in katoba: *Sabaraghaneangkafikatudughoonokawasanoompua* (Be patient in serving God's order).

The third is Linda. Etymologically, Linda in Muna language means dancing around, like birds that fly, drive around with outstretched wings beautifully. This dance is a folk dance in Muna area that has long flourished in the midst of society along with the growth of indigenous traditions in the area. Linda dance was created in the midst of society Muna around the 16th century, namely in the reign of *Laposasu (kobangkuduno)*. The dance was created as an embodiment of the traditions for the seclusion of children before entering into maturity. The musical instruments for the dance are known as

matatou. Linda dance performed by teenage girl serves as a traditional dance at the end of Karia ceremony. Linda dance was held after all seclusion procession finished and as an expression of gratitude for seclusion activity that goes well.

Karia dances are unique because it portrays certain things. Wa Ode Marjai, one of the traditional leaders of Lindo village says that there are some things that should be possessed by dancers in Karia, namely (1) Knowing the ins and outs and meet customary seclusion of Muna version. (2) Having a good personality and gentle human beings. (3) Knowing and understanding poems of Muna and having the ability to evoke the spirit to improve other people into a better direction. From the explanation about Linda, it is suggested that Linda is different from any entertainment dance. Linda is called by *lindasetangkekulubea* which means just spinning and moving around a place with special meanings. (1) Linda is a dance symbolic of rebirth, and (2) Linda as a victory dance due to the completion of Karia.

3.2 Islamic Education Form in Kokaria Tradition at Wadaga District

Kokaria tradition is one of the Tongkuno subdistrict communities' tradition. It is a unique way to introduce the teachings of Islam to young Muslims through confinement for four days and nights or more. In confinement participants learn from Karia coordinator about moral and ethics. There are two ways of education from Kokaria traditional procession: First, Modeling Shape. Modeling is an excellent method to educate ideas to others. Therefore, teachers should be imitated because humans need a figure to emulate. Coordinator of Karia has a duty as a role model to gradually change participants' bad habits. The coordinator provides examples in the form of manners in manners, worship, morality, and muamalah. Also there Karia coordinator called waloFoburakinokaghombo (auxiliary coordinator Karia) who is appointed directly by the coordinator to accompany the participants during their stay in the captivity. Second, Advice Forms. Karia Coordinator advises participants of Karia. The advice is in simple words of Muna language containing values to touch participants' heart to encourage them doing a self evaluation. One example of advice is about how to establish brotherhood among the participants and engage in social life as the participants have turned to adolescence and needed to preserve norms and etiquette.

3.3. Islamic Educational Values in Kokaria Tradition

The term character is similar to the term of *akhlak* in Islam. Abu Hamid al-Ghazali, for example, says that *akhlak* (from the word *al-khuluq*) is embedded like the soul, which arise the actions without preceded by thinking and reflection. The nature of the soul is embedded in nature or character. Nature and character is esoteric level, while the behaviour and actions that arise from nature are external and visible. The behaviour and actions emerged rise automatically, instantly, without thought and contemplation. If the behaviour/action is good, it mirrors a good nature/character of people, and vice versa deeds/bad behaviour that seems, in fact, it is a reflection of the bad character. Behaviors/actions that appear is sometimes called as moral. Since the action/ behaviour is an instance or a result of the character in the soul, characters should be educated. This is the origin of the term "character education" which in Islam is known as "*akhlak* education".

Karia is conducted before marriage where participants are taught about faith, morality, patience and honesty. Kokaria values are in line with Islamic teachings as it embodies the values of Islam. First, Kokaria tradition introduces the value of faith by recalling the importance of creed value according to Islamic teachings as Karia coordinator explains the meaning of syahadatain. The explanation is presented in simple Muna language. Examples of advice from the creed: *Feompukikawasano Ompukome feompukiasi gahoonoa. Angkafi Nabi Muhammad jirampahano Anoaakatughoono Ompu Region* (Worship to none but God and follow the Prophet Muhammad, the messenger of Allah). Second, regards to honesty value which is the key to inner calm to deal with life dynamic and in addition to faith in God. Participants are expected to be honest in their behaviour. The teaching of honesty is introduced through interesting stories about honest people. Examples of advice

for honesty: *aneomindalomembalimanuisiametaano, bai the noodles dofomoasighokoe-sobaamesoba-gaumegaubaiamua noodles* (to be a good and noble human being, do not try to deceive others). Third, Patience Value is taught by confinement of Karia in which participants only eat and drink in a very small portion. It is to train participants about simplicity and patience. It is said: *Sabaraghaneangkafikatudughoonokawasanoompua* (Be patient to do God's order). Fourth is the teaching of Moral Value as the essence of the teachings of Islam. Muslim's faith is not perfect without Islamic morality, as well as emptying of misconduct. Behavior with moral is also the foundation for the formation of an Islamic society. The moral value has a same essence and meaning of moral education or Islamic ethics education. The objective is to form children's personalities, to become good human beings and good citizens. It is in line with the essence of character education for Indonesia youth which is derived from religious teachings and Indonesia's own national culture as Character education is expected to produce a noble Indonesian personality.

According to the policy guidelines of Ministry of Education and Culture of Indonesia, character education includes 18 points, namely (1) religious, attitudes and behaviors encouraged through the teachings of religions, tolerancy, and living in harmony with other religions; (2) honesty in behavior, word, act, and work; (3) tolerance, attitudes and actions to respect differences in religion, race, ethnicity, opinions, attitudes, and actions; (4) discipline by following orders and complying various rules and regulations; (5) hard working by being hard work and determined to achieve something in accordance with the rules and regulations; (6) creative by creating new things; (7) independent by not depending on others for completing tasks; (8) democratic, the way of thinking regarding equal rights and obligations; (9) curiosity, to find more from something learned, seen, and heard; (10) the spirit of nationality, to put national interests above selfinterest and group; (11) love to motherland, how to think, act, and sound that puts the interests of the nation above self-interest and group; (12) rewarding achievement, to produce something useful for society, and recognize and respect the success of others; (13) friendly/ communicative, to produce something useful for society, and recognize and respect the success of others; (14) love the peace, to produce something useful for society, and recognize and respect the success of others; (15) joy of reading, habits take time to read the various readings; (16) environmental care, to prevent damage to natural environment; (17) social concern, to help other people and communities in need; and (18) responsibility, to perform the duties and obligations of own self, community, environment (natural, social and cultural), country and god almighty.

4. Conclusion

Based on the research, the authors conclude Kokaria that it covers (1) *Kaghombo* which means to hide in a closed room. (2) *Katoba* which means to receive advice after *kaghombo* or being in seclusion. (3) Linda is a dance performed by the Karia participants after going through *kaghombo* and *katoba*, as proof of the successful completion of Kokaria ceremonies. The forms of Islamic Education in Kokaria customs are transferred through examples and advice. The values of Islamic Educational in Kokaria include theology, morals, honesty and the value of patience.

5. References

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