

Katoba Tradition on the Muna Ethnic Community at Muna Barat Regency, Southeast Celebes, Indonesia

Bahtiar, I Ketut Suardika, Aslim, La Yani Konisi, Tambunan

Halu Oleo University, Southeast Celebes, Indonesia

La Tamburu

SMA Negeri 1 Lawa, Southeast Celebes, Indonesia

La Diysi

SMP Negeri 3 Kendari, Southeast Celebes, Indonesia

La Aso

Halu Oleo University, Southeast Celebes, Indonesia

This study aims to describe the procession of *katoba* tradition performance on the Muna ethnic community at Muna Barat Regency, Southeast Celebes, Indonesia. This research is qualitative. This research was conducted at Guali village, Kusambi Sub-district of Muna Barat Regency, Southeast Celebes, Indonesia. Data sources of this research consist of primary and secondary data. In this study, the informants were determined purposively. To dig up information, both in the form of primary and secondary data, two techniques were used, namely observation and in-depth interviews. In this study, data analysis was done descriptively, qualitatively, and interpretively. The results of this research show that *katoba* tradition on the Muna ethnic community is carried out in four stages, namely: (i) performing ablution, (ii) performing *kangkilo* (circumcision), (iii) giving *katoba* advice, and (iv) reciting *katoba* pledge and *haroa rasul* prayer. The character educational value contained in *katoba* tradition on the Muna ethnic community is reflected in *katoba* advice guideline that must be taught to the *katoba* participant. The *katoba* advice guidelines are as follows: (a) *dososo* (regretting), (b) *dofekakodoho dhosa* (avoiding sins), (c) *dotehi kamokula moghane* (obeying father), (d) *dotehi kamokula robhine* (obeying mother), (e) *dotehi poisaha* (obeying older brothers/sisters), (f) *doasiagho poaiha* (loving younger brothers/sisters), and (g) *miina daeala haku naasi* (not taking the other people's rights).

Bahtiar, Dr., Department of Sociology, Faculty of Social Science and Political Science, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

I Ketut Suardika, Prof. Dr., Department of Primary Teacher Education, Teacher and Education Science Faculty, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

Aslim, Dr., Department of Historical Science, Cultural Studies Faculty, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

La Yani Konisi, Dr., Department of Indonesian Language and Regional Literature Education, Faculty of Teacher Training and Education, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

Tambunan, Dr., Department of English Education, Faculty of Teacher Training and Education, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

La Tamburu, M.Pd., SMA Negeri 1 Lawa, Southeast Celebes, Indonesia.

La Diysi, M.Sos., SMP Negeri 3 Kendari, Southeast Celebes, Indonesia.

Corresponding author: La Aso, Ph.D., assistant professor, research field: cultural studies; Department of Language and Literature, Faculty of Cultural Sciences, Kampus Hijau Bumi Tridharma, Halu Oleo University, Southeast Celebes, Indonesia.

Keywords: *katoba*, tradition, Muna ethnic community

Introduction

Katoba tradition on the Muna ethnic community is performed when a child is around 7 to 9 years old. *Katoba* tradition is performed after the child is circumcised. The term “circumcision” on the Muna ethnic community is called *kangkilo*. In *Kamus Budaya Sulawesi Tenggara*, *kangkilo* is defined as a circumcision ceremony for the children (Hanan, 2007, p. 44). According to Sholikhin (2010, p. 167), *khitan* (circumcision) is cutting the skin covering the tip of the penis or male genitalia or removing the clitoris or small lumps of tissue at the end of the vulvar opening at the top of the female genitalia. So, *katoba* and *kangkilo* traditions on the Muna ethnic community are two ceremonial traditions that can not be separated. They are performed in one event. *Kangkilo* can be done in the hospital (circumcised by a doctor) but it can also be done at home by a doctor or circumcised by a *lebe*. A female child must be circumcised by a female *lebe*, and a male child must be circumcised by a male *lebe* too.

Katoba tradition on the Muna ethnic community is a local culture that aims to improve the attitudes and behavior of children so as not to take actions in the form of prohibitions that are contrary to Islamic religious laws and regulations. Sumaryo (2011, p. 7) argued that through *katoba* advice, a child will get guidelines for living according to Islamic religious regulations in the process of his/her daily life, and all forms of violations that he/she has been committed must be regretted, stopped, treated, and promises to him/herself not to repeat it again. In addition, after following the *katoba* advice, the *katoba* participant is expected to have good morals and have good character and be directly applied in his/her daily life.

Related to the description above, Syafri (2012, p.7) revealed that seeing several cases of moral violations that occurred in students, it was clear that they were not properly embedded which morals should be used as characters and which morals were forbidden. Whereas a person will be said to have the right faith according to Islamic law if he has good moral character, good character is a sign of the perfection of faith.

Research Method

This research is qualitative. According to VanderStoep and Johnston (2009, p. 188), qualitative research taps into people’s interpretations of their experiences. In Kirk and Miller (1986, p. 9), examining certain traditions in social science is fundamentally dependent on observations of humans in their own area. This research was conducted at Guali village, Kusambi Sub-district of Muna Barat Regency, Southeast Celebes, Indonesia.

According to Mulyana (cited by Aso, 2015, p. 43), in qualitative research, “researchers and informants have the same position”. In this research, the informants were determined purposively. The determination of informants was carried out based on several considerations, as stated by Sudikan (in Aso, 2015, p. 43), namely (1) the informant has personal experience in accordance with the problems studied; (2) the informant is an adult person; (3) the informant is healthy physically and mentally; (4) the informant is neutral, and does not have a personal interest to vilify people; (5) the informant is a public figure; and (6) the informant has extensive knowledge of the problem studied.

Patton (cited by Raco, 2010, pp. 110-111) presented three kinds of data in the qualitative research, they are (1) data obtained from an interview (in-depth) by using open-ended questions. The gained data in this interview

are perception, opinion, feeling, and knowledge; (2) data obtained from observation. The gained data in observation are a description in the field such as attitude, action, talking, interaction, etc.; and (3) documentation. The documentation is in the shape of documented written material or the shape of memorabilia, correspondence, or audiovisual document.

To dig up information, both in the form of primary and secondary data, two techniques were used, namely observation and in-depth interviews. According to Bachtiar (1977, p. 151), observation technique is used in a study because usually the problems that are the target of research in studying relationships and activities between humans must be observed where they are found. In addition, researchers cannot hide when observing the people concerned. Observations were made several times by the way researchers were directly involved in the ongoing performance of the *katoba* tradition on the Muna ethnic community.

The in-depth interview technique is a major aid to the observation technique in a qualitative research. In this study, in-depth interviews were used to obtain detailed information or explanations regarding the performance of the *katoba* tradition on the Muna ethnic community. In this study, data analysis was done descriptively, qualitatively, and interpretively. In qualitative data analysis, basically the data are described in the form of words or sentences. The data analysis procedure was done continuously during the research through three activity lines, namely (1) data reduction, (2) data presentation, and (3) data interpretation and drawing conclusions (Miles & Huberman, 1992, p. 89). According to Wuisman (2013, p. 32), interpretative analysis is essentially a redrawing of the meaning system that has been developed by the members of the human group concerned together and applied among them.

Finding and Discussion

Processing of *Katoba* Tradition on the Muna Ethnic Community

As stated in the background, before the processing of *katoba* tradition, the *katoba* participant must be circumcised. The procession of the *katoba* performance on the tradition of the Muna ethnic community consists of four stages, namely: (1) performing ablution, (2) performing *kangkilo* (circumcision), (3) giving *katoba* advice, and (4) reciting *katoba* pledge and *haroa rasul* prayer.

Performing Ablution

Before being circumcised, the *katoba* participant is asked to perform ablution like ablution when he/she wants to pray five times a day. During ablution, the *katoba* participant is guided by a *lebe* so that the way of performing ablution is correct. The way of performing ablution according to Islamic way is begun with: (1) intending in the heart with the *lafadz* of “*Nawaitu wudu’a lii rafil hadatsil akbaar lillaahi ta’ala*” (I deliberately performed ablution to remove major *hadas* because of Allah Ta’ala); (2) washing the hands three times; (3) washing the face three times; (4) gargling three times; (5) washing hands up to the elbows three times; (6) washing the ears three times; (7) washing the crown three times; and (8) washing the feet up to the ankles three times. After that, reciting the prayer after ablution, “*Asyhadu anlaa ilaaha illa Allah, wa ashhadu anna muhammadar Rasulullah*” (I declare that there is no god that must be worshiped, except Allah and I also declare that the Prophet Muhammad is the messenger of Allah”.

Performancing *Kangkilo* (Circumcision)

After performing ablution, the male *katoba* participant wears a sarong and black skullcap without wearing panties and shirts, while female *katoba* participant only wears a sarong without panties and shirts,

either. After the *kangkilo* participant is ready to be circumcised, then a *lebe* asks the *katoba* participant to enter the room that has been prepared. The *katoba* participant sits on a dry coconut that still has a husk. A female *katoba* participant is circumcised by female *lebe* and male *katoba* participant is circumcised by male *lebe*. After the *katoba* participant sits on the dry coconut that still has a husk, then the *lebe* begins to circumcise him/her. After being slightly injured with a razor blade or kitchen knife until it bleeds on the skin of the head of a female *katoba* participant's genitalia or slightly injuring the right side of the *kabumbu* (a male *katoba* participant's genitalia, especially the swollen upper part) until it bleeds, the *lebe* stores the blood that comes out with a white plate that contains kitchen ashes. After that, the *lebe* smears the water of lime on the circumcised scar.

After being circumcised, the *katoba* participant is asked to take a rest for a while, then the male *lebe* recites the water in a kettle with a prayer to ward off reinforcements. At the time of reciting the water in the kettle with a prayer to ward off these reinforcements, the *lebe* faces to the West. The water in the kettle that has been recited with a prayer to ward off reinforcements is called *oe modaino*. After reciting the water in the kettle with a prayer to ward off evil, the *lebe* recites again for another teapot filled with clean water with a prayer that brought blessings. When reciting water in a kettle with a prayer of blessing, he faces to the East. The water in the kettle that has been recited by the *lebe* with a prayer of blessing is called *oe metaano*.

After the *lebe* recites *oe modaino* and *oe metaano* in a kettle, the *katoba* participant is asked to sit with his/her backs to the West. Furthermore, the *lebe* douses the *katoba* participant with the water that had been recited. When the first time *oe modaino* dripped by the *lebe* to the *katoba* participant, he/she has to be slapped/hit forward three times. The *lebe* douses the *katoba* participant until the water in the teapot is run out. After finishing the *oe modaino* in the kettle, the participant of the *katoba* is welcome to face to the East, still in a sitting position. Then he/she is doused again by the *lebe* with *oe metaano* in the kettle. When the *katoba* participant is doused with *oe metaano*, he/she does not need to slap the water forward three times because *oe metaano* is categorized as the holy water or blessing water.

After being doused with *oe modaino* and *oe metaano*, the *katoba* participant is asked to perform ablution again. After ablution, he/she wears Muslim clothes, then sits in a room that had been prepared to listen and follow the *katoba* advice delivered by a *lebe*. The *katoba* participant sits in front of the *lebe* who will advise him/her to understand the contents of the *katoba* advice and is witnessed by the invited family and attendees.

The *katoba* participant has been provided with his/her *pitara*, that is, one liter of white rice put in a plate, and a raw egg put on the white rice. The *pitara* is put in front of the *katoba* participant. *Pitara* is an offering during ceremonies such as shaving hair (*kampua*), circumcision ceremony (*kangkilo*), in the form of rice, raw eggs, and betel fruit (for men) and areca nut (if women); then the *pitara* will be taken by *foghawino* (a man or a woman who holds a *katoba* participant). While sitting cross-legged, the *katoba* participant is spread a white cloth. When being advised with *katoba* advice, the *katoba* participant must hold the end of the white cloth that is spread in front of him/her and the *lebe* who advises and gives guidance on the contents of the *katoba* advice also holds one end of the white cloth.

Giving *Katoba* Advice

Katoba advice is delivered by a *lebe*. The content of *katoba* advice on the Muna ethnic community tradition is in principle a form of a person's actions or behavior that must be harmonized with values, norms, habits, and customs in everyday life, which aims to make the child who is circumcised have good character and

morality. Character and morals mean that the *kangkilo* participant always has noble traits, character, and behavior that must be applied and practiced in everyday life.

The guideline of the content of *katoba* advice on the Muna ethnic community tradition consists of seven items; they are: (1) *dososo* (regretting); (2) *dofekakodoho dhosa* (avoiding sins); (3) *dotihi kamokula moghane* (obeying father); (4) *dotihi kamokula robhine* (obeying mother); (5) *dotihi poisaha* (obeying older brothers/sisters); (6) *doasigho poaiha* (loving younger brothers/sisters); and (7) *miina daeala haku naasi* (not taking other people's rights).

Dososo (regretting). *Dososo* (regretting) in *katoba* advice has the meaning that when a child is aware that he/she has violated or committed an act that is contrary to Islam or has done something heinous, it means that he/she has sinned against Allah. Therefore, he/she must regret his/her actions and repent to Allah and promise not to do it again.

Dofekakodoho dhosa (avoiding sins). The meaning of the word *dofekakodoho dhosa* (avoiding sins) in *katoba* advice is if it is known that there is a sin due to committing a heinous act (immorality), then all these vile actions (immorality) must be avoided/shunned. For example, he/she should not be influenced by other people's temptations or the temptations of the devil when he/she faces an act that is not commendable because usually the influence or persuasion has a negative impact. Therefore, he/she must have a firm stand in faith so that he/she is not influenced by the seduction or persuasion of others and does not follow his/her desires.

Dotihi kamokula moghane (obeying father). The word *dotihi* (Muna language) means "obeying", while the word *kamokula moghane* means "father". The things that are obeyed from his/her father are commandments, directions, and counsels that aim for goodness. Father meant in *katoba*'s advice is not only his biological father, but also all male men who are the same age or older than his biological father. In addition to being obeyed by the *katoba* participant are both of his/her biological father and other men who are older than his/her biological father must be respected, and helped if they need help.

Dotihi kamokula robhine (obeying mother). The word *dotihi* (Muna language) means "obeying", while the word *kamokula robhine* means "mother". The things that must be obeyed by the *katoba* participant in *katoba* advice are commands, directions, and advices that are aimed for goodness. Mother that must be obeyed by the *katoba* participant in *katoba* advice are both of his/her biological mother and other women who are older than his/her biological mother. Mother or other women must be respected and obeyed by the *katoba* participant as long as the advice is good.

Dotihi poisaha (obeying older brothers/sisters). The word *dotihi* (Muna language) means "obeying", while the word *poisaha* means "brother/sister". The things that must be obeyed by the *katoba* participant from his/her older brothers/sisters are the commandments, directions, and counsels that aim for goodness. The brothers/sisters meant in *katoba* advice are not only his/her own brothers/sisters, but everyone who is older than him/her. In addition to being obeyed, older siblings must be respected, and assisted when they need help.

Doasigho poaiha (loving younger brothers/sisters). The word *doasigho* (Muna language) means "loving" while the meaning of the word *poaiha* means "younger brother/sister". In *katoba* advice, the beloved brothers/sisters are not only the biological brothers/sisters, but everyone who is younger than him/her. Mutual love is a commandment in religious teachings that must be applied in everyday life. For example in Islam, mutual love for fellow Muslims is expressed in a hadith of the Muhammad SAW Prophet which means "there is no faith among you until he/she loves his/her brothers/sisters as he/she loves him himself/her herself".

Miina daeala haku naasi (not taking other people's rights). The word *haku naasi* (Muna language) means the "rights of others". The word *haku naasi* in *katoba* advice is interpreted as illegal goods. Therefore, in *katoba* advice, the *lebe* must explain to the *katoba* participant about the rights of others (illegal goods) that should not be taken. For example, if he/she finds other people's goods on the side of the road or things that have been forgotten by the owner somewhere, they must be returned and found by the owner. If the owner is not found, then the goods must be given to the family of the owner of the goods. If not found also his family, then it must be kept in the mosque. Taking other people's goods, both small and large are all the same and are called *haku naasi* (illegal goods). The last point of *katoba* advice above is to advise *katoba* participant to be always careful not to take other people's goods (illegal goods) in the hope that he/she can practice honesty in his/her daily life.

Reciting *Katoba* Pledge and *Haroa Rasul* Prayer

After being given the *katoba* advice to the *katoba* participant, then the *lebe* recites the *katoba* pledge and followed by the *katoba* participant. The *katoba* pledge is the essence of repentance to Allah and the promise not to repeat any sinful or heinous act as was done before the repentance. Therefore, *katoba* participants are required to repeat the *katoba* pledge (speech) in every sentence uttered by the *lebe*. The *katoba* pledge in Arabic version is as follows:

"Bismillahir rohmaanir rohim. Astaghfirullahal adzim. Astaghfirullahal adzim. Astaghfirullahal adzim. Alladzi laa ilaaha illa huwal hayyul qayyum waatuubu ilaihi. Minkulli zanbin aznabtuha aamadan aukhathan siyyran, aualla niatan syaghiratan aukabiratan Innaka anta allamul ghuyyubi fattahul quluubi qasyaaful quluubi sattaruquluubi waatuubu ilaika minna dzunuubil latih laa 'alamu birahmatika ya arhamar rohimin. Walaahaula wala quwwata illa billahil aliyul adziim. Wassalaullaahu 'alaa syaidina Muhammad waala aalihi wasahbihi wassalam. Subhanna robbika robbil idzaati amma yassifuuna wassalamun alal mursalin walhamdulillahir robbil aalamiin. Asyhadu anlaa ilaaha illallah wa asyhadu anna muhammadar rasulullah".

After reciting the *katoba* pledge, the *lebe* continues to recite the *haroa rasul* prayer for the *katoba* participant and his/her family. In the middle of the *katoba* participant and his/her family, the *lebe*, and invitee, there is a *haroa rasul* (offerings) that contained traditional food, such as: (a) a comb of plantains that are ripe and still intact; (b) a large plate of rice topped with a fried egg omelet; (c) five *lapalapas* (traditional food); (d) five *susuru* cookies (traditional cookies); (e) five *wadhe* cookies (traditional cookies); (f) one cup of *sirikaea* cookies (traditional cookies); (g) five *sanggaras* (traditionally fried bananas); (h) five *ghunteli katoofi* (boiled eggs); (i) five *ghunteli kasinganga* (traditionally cooked eggs); (j) five pieces of *manu kasinganga* (traditionally cooked chicken); (k) five pieces of *manu kakele* (traditionally cooked chicken); and (l) five pieces of *manu kaowei* (traditionally cooked chicken). The twelve kinds of traditional food served as offerings are put in a big gutter and covered with a white clothes. After reciting *haroa rasul*, the *lebe* shakes hands with the *katoba* participant and his/her family and also with the invitee. After shaking hands, the *katoba* participant's family please the *lebe*, the invitee, and the *katoba* participant to eat together. This is the last activity in *katoba* tradition on the Muna ethnic community at Muna Barat Regency, Southeast Celebes, Indonesia.

Conclusions

Based on the findings and discussion of the research, it can be concluded that the *katoba* tradition is a local wisdom for the Muna ethnic community at Muna Barat Regency, Southeast Celebes, Indonesia in which it can be used as a character education medium because *katoba* advice that must be told to the participant contains

regretting (not to repeat the actions that he/she has done before in which are not permitted by Islam religion); avoiding sins; obeying his/her parents; obeying his/her older brothers/sisters; loving his/her younger brothers/sisters; and not taking other people's right. The implementation of the *katoba* tradition on the Muna ethnic community at Muna Barat Regency, Southeast Celebes, Indonesia is the obligation of both parents to do their roles as a family to participate and be responsible for developing the potential of children as citizens.

References

- Aso. L. (2015). Ritus Peralihan pada Etnik Muna, di Kabupaten Muna, Provinsi Sulawesi Tenggara: Kebertahanan dan Perubahan. Disertasi. Program Pascasarjana Universitas Udayana, Denpasar. Unpublished.
- Aso. L. (2017). Nilai-Nilai Pendidikan Karakter yang Terkandung dalam Nasehat Ritual *Katoba* pada Masyarakat Etnik Muna, di Kabupaten Muna. *ETNOREFLIKA: Jurnal Sosial dan Budaya*, 6(2), 130-138.
- Bachtiar, H. W. (1977). *Pengamatan Sebagai Suatu Metode*. Jakarta: Gramedia.
- Hanan, S. S. (2007). *Kamus Budaya Sulawesi Tenggara*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa. Departemen Pendidikan dan Kebudayaan.
- Kirk, J., & Miller, M. L. (1986). *Reliability and validity in qualitative research* (Vol. 1). Beverly Hills: SAGE Publication.
- Miles, M. B., & A. M. Huberman. (1992). *Analisis Data Kualitatif* (Terjemahan: Tjetjep Rohendi Rohidi). Jakarta: UI Press.
- Raco, J. R. (2010). *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya*. Jakarta: Grasindo.
- Sholikhin, M. (2010). *Ritual dan Tradisi Islam Jawa. Ritual-Ritual dan Tradisi-Tradisi tentang Kehamilan, Kelahiran, Pernikahan, dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa*. Jakarta: Narasi (Anggota IKAPI).
- Sumaryo. (2011). *Sikap dan Perilaku Warga Masyarakat Muna Sesuai Makna Bimbingan Katoba*. Kendari: FKIP Universitas Halu Oleo.
- Syafri, U. A. (2012). *Pendidikan Karakter Berbasis Islam*. Jakarta: PT RajaGrafindo Persada.
- VanderStoep, S. W., & Johnston, D. D. (2009). *Research methods for everyday life: Blending qualitative and quantitative approaches*. San Francisco, CA: Jossey-Bass.
- Wuisman, Jan J. J. M. (2013). *Teori & Praktek: Memperoleh Kembali Kenyataan Supaya Memperoleh Masa Depan*. Jakarta: Yayasan Pustaka Obor Indonesia.