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Research Article

Katoba in Muna Society

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Abstract: *Katoba is one traditions of the Muna Community. It still preserved and practiced. Especially in Muna society, it has been adapted into of Islam pratice. This study is Aimed to know how katoba are believed and practiced then become one of religious creed which, originally is not purely derived from Islamic teaching. This study used case study. Islam has Universalism concept that is able to converge and fuse to various civilizations and culture, this makes Islam accepted in many nations and civilizations. Muna people believe that katoba is one of the rituals associated with religious belief. Because it is consist of several religious values the which must be executed, such as 2 (two) aspects as follow: firstly; the Actor of katoba should have a good understanding of the religion. Secondly, the moment to do katoba is when the children become approaching puberty (6-12 age). Katoba is considered to be closely related to Islam and, so it becomes a public belief.*

Keyword: Culture; Katoba; Muna Society

Introduction

Katoba is one tradition of the Muna Community and a part the tradition in muna society. That is conducted at the time of Islamization process of a child at the age of 6-10 years.¹ it has been adapted into Islam practice. That is considered to be sacred by the Muna society because it is made as to the medium of Islam value towards the child who has been

¹ Hadi H., "Tradisi Katoba Sebagai Media Komunikasi Tradisional Dalam Masyarakat Muna (Perspektif Komunikasi Ritual)," *Jurnal Penelitian Komunikasi dan Opini Publik* (2016): 1.

grown up to actuate his life well in the future. Hardin says that *katoba* is one of the oral traditions of the Muna tribe in Muna regency and west Muna regency in Southeast Sulawesi.² 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 the 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.

According to La Niampe, *katoba* tradition is part of the Islamic procession for young (adult and adult) children (7-10 years old).³ Hadirman said that people using traditional *katoba* in Muna Community as their traditions communication media. This tradition has fulfilled a basic element in communication as well as in practice is a reflection of ritual communication. The functions *katoba* tradition in the Muna community, namely the information carrier function, the function of education, and social or culture transmission function.⁴

The circumcision stage precedes the *Katoba* Tradition. After going through this procession then declared legitimately undergo the process of studying the Islamic religion, 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 emphasized also that if it has been in *katoba* (Islamised), then the child can no longer show his nakedness.

There are three fundamental things as the reason for the implementation of this study. The first reason is the tradition of the procession *katoba* is very important for the community because this is where the provision of education Muna child wrapped in a tradition. The second reason is the era of globalization, the flow of modernity increasingly rampant tradition *katoba* still awake neat and reliable, given many moral messages

² Hardi and Siti Herma, "Religious Study of *Katoba* Traditions and Its Function in Character Building of Muna Society," 2018, 1.

³ Niampe La, "Tuturan Tentang *Katoba* Dalam Tradisi Lisan Muna" (Presented at the International Seminar, Wakatobi, Southeast Sulawesi, December 1, 2008).

⁴ Hadirman, "Katoba Tradition as Traditional Medoa Communications In the Community Muna," *Jurnal Penelitian Komunikasi dan Opini Publik* 20, 1 (August 2016): 11.

contained in the oral tradition. The third reason is essentially through culture reflected educational values that can be learned and can prove the greatness of the culture of the disclosure of the meaning of the symbols used in the katoba ritual. The reasons for performing searches spur academic writers with scientific methods, supported by strengthening the theoretical basis.⁵

Methods

The type of this research is a case study and using a qualitative approach is naturalistic. The research was carried out for approximately 1 month from February to March 2020. The location of the research is in Southeast Sulawesi. The location is chosen with consideration. The Subjects of this study consisted of key informant base is Muna society. Determining the subject of research conducted with a purposive and snowball sample. This means that the informant from growing up on information obtained satisfactorily or can no longer grow or saturated (redundancy). Research procedure performed by four steps 1) data collection, 2) reduction of data through the data collection, data encoding, and reflection of data, 3) data display, and 4) conclusion/verification. The collecting data or research instrument is the researcher's own (human instrument). Researchers plunge themselves into the field actively making direct observation and interviews. The data obtained through participant observation, researchers conducted a systematic observation and recording of symptoms studied, and interviews were conducted independently controlled. Documents related to this study is documentation of artifacts, manuscripts related to the spiritual authority. Inductive models used in the data analysis.

Discussion

a. Islamic Universalism and Local Culter Acculturation in Islam

Islam is a religion for all humanity, it does not only for one ethnic but it's to all humanity. The Qur'an was revealed for a guide for all humanity. Muhammad SAW is a prophet for all mankind, he brought the message to all of humanity. Its guidance for all mankind, this like the word of God in QS. Furqan: 1, which means " And we have not sent you (Muhammad) except as a mercy to all nature", " Say (Muhammad) so that he becomes a reminder for all the exciting nature. The message of Islam is aimed at all people all races and nations as well as for all societies. It is not a treatise for a certain nation that thinks that he was the chosen nation and therefore all humans must submit to him this is what meant by Islamic universalism. Islam as a religion indeed provides many norms of rules about life compared to other religions and accepts cultural accommodation. Two things need to be known if Islam is associated with culture. The great traditions are the original doctrines of Islam that are permanent or at least are interpretation that strictly to basic teachings. This

⁵ Aida, Hayani, and Daud Al-Kahar Aris Armeth, "Problematic of Katoba Tradition: Study of Islamic Ritual in Muna Communities," *Journal of Islamic Studies and Humanities* 5, 1 (2020): 82.

doctrine is covered in the conceptions of the faith and sharia of Islamic law which inspired Muslim thought patterns and action. Traditions are the realm of influence areas or great traditions. This local tradition includes the elements contained in the understanding culture which includes concepts or norms human activities and actions or works produced by the community. Islam acculturation with the local culture can find in Acehnese, Kalimantan, South Sulawesi, and the other province. we can see that Islam is very accommodating in accept local culture so it can be found in Islam and discussed as follows:⁶



The teachings of Islam spread throughout the world that have a diverse culture. Islam becomes a part of the existing local culture through the process of Islamization acculturation. This process results in a new culture which is Islamic culture, which can be accepted and it does not against religious teachings. The implementation of religious practice in many Indonesian local-communities presents that religion could not be strictly separated from the practice of local customs or traditions. The abundance researches on Muslim communities confirm this phenomenon (1969); Nakamura (1984); Koentjaraningrat (1985); Muhaimin, (2002); Beatty, (2001); Pranowo, (2009); Haliadi (2001).⁷

b. The Philosophy of Katoba

Historically, the existence of this tradition was related to the earlier penetration of Islam in Muna at 1629-1665 AD, during the ruling period of La Ode Abdul Rahman (titled Sangia La Tugho). Since the ruling period of Sangia La Tungo until today, the katoba tradition has been growing stronger as it has been institutionalized in the Muna culture system.⁸ Jaya said that katoba is from the Arabic language, its means repentance.⁹ The ritual *katoba* is a form of the character of the child's environment that includes the opening (*dofetapa*), the priest introduced the terms *katoba* in children, leads a child to give *istigfar* followed by uttering a two-sentence screeed, and finally gave an explanation of the meaning katoba and do prayer led by priests. The context of the implementation of *katoba* ritual taught to children is a form of affirmation of a child as a mark of Muslims and the Islamic status of a child. Teachings given by the priest to children in katoba ritual is a set of ideas, ideas, or values that are very deep inherited by the ancestor and became very comprehensive local knowledge get to shape the character of a child in interacting with Allah, humans, and the environment.¹⁰ Katoba just an ordinary customary routine activity even believed should do. Most people do not understand the context or meaning of the

⁶ Marzuki, "Tradisi Peusijuek Dalam Masyarakat Aceh," *Journal El-Harakah* 2, 1 (June 2014).

⁷ Asliah Zainal, "Menjadi Muslim Muna; Katoba, Proses Reproduksi Identitas Dalam Masyarakat Muna" (Gadjah Mada University, 2015).

⁸ Hadirman, "Sejarah Dan Bahasa Figuratif Dalam Tradisi Katoba Pada Masyarakat Muna," *Jurnal AQLAM-Journal of Islam and Plurality* 2, 1 (June 2017): 43.

⁹ Jaya, "Tradisi Dan Ritual Dalam Masyarakat Muna," *Http://Www.Munaraya.Com*.

katoba procession. Katoba procession is usually done by people who are old or are deemed to have advantages in society, such as (*Imamu*). Only people do it usually understand the purpose and prayers recited at katoba. Anyone doesn't care about people who do this katoba and increasingly difficult to find people who know exactly how katoba and knowing the symbolic meanings of katoba. The movements at the time of the katoba procession were very unique, these movements almost resembled the movements at the time of worship in Hinduism. However, this movement occurs only following the direction of splashing water from left to right and from right to left and occasionally crossed. Many *Imamu* argues that the similarity of the katoba ritual is the practice of worship in Hinduism does not mean that it is a Hindu religious ritual. Because the ritual itself is very different both in terms of the purpose, method, and contents of the katoba.

Wisudariani said that character education becomes a system of installation of character value for the citizens of the school including social citizens in general that comprises the components of knowledge, awareness, and willingness and action for carrying out the values mentioned above.¹¹ Character education has the same essence and meaning as moral and behavioral education, that aim at forming children's personality, becoming good humans, good societal citizens, and good country citizens 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 a noble character. This tradition owns an essential function in building human civilization 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: *Amando dotehie felo kabolosino Allah Taala* "(The real father feared, regarded as a substitute for Allah SWT). The oral speech 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. *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 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. *Inando dotehie felo kabolosino Prophet Muhammad* "(The real mother feared, regarded as the successor of

¹⁰ Jumarddin La Fua, "Etnopedagogi Katoba Sebagai Bentuk Pendidikan Karakter Dan Pendidikan Lingkungan Hidup Pada Etnis Muna," *Zawiyah Jurnal Pemikiran Islam* 1, 1 (December 2015): 97.

¹¹ Karmini, ed., *Mengurai Tradisi Lisan Merajut Pendidikan Karakter* (Denpasar: Cakra Press, 2013), 23.

Prophet Muhammad)” The oral speech above 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. *Isando dotehie felo kabolosino Malaekati* (Dreaded sister, think substitute Angel). The oral speech above implies that as a child who is obedient to God must always appreciate his brother. 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 emphasized that an elder brother is always required to provide examples that can be modeled 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. *Aindo doasiane, dopiarae felo kabholosino Muumini* (Younger siblings are cherished, nurtured, assume the substitute of the believers). The text 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

c. The Value of Religiosity in 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.¹² 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: *First, Dosahadha is 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 a lailaha ilallah wa asyhadu anna Muhammad Rasulullah 3x, Second, Aini dasumakusiimo. Miina bhe ompu nisomba sokati Allah Taala. Maka dasumakusiimo tora. Anabi Muhammadhi itu katuduno Allah*

¹² Hardin, “Ritual Katoba Sebagai Produk Dan Praktek Budaya Islam Yang Mencerminkan Seperangkat Norma Dan Nilai Sosial - Budaya Bagi Masyarakat Etnik Muna” (Presented at the The National Student Writing Competition, Makassar, March 2008), 29–30.

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 creat.

Conclusion

Based on the result of research, it is found that the 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 the culture of katoba functions as the builder of character for the society of Muna ethnics since the period of our ancestors 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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