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PORTRAIT OF MUNA LANGUAGE WISDOM AND INHERITANCE OF VALUES IN KATOBA RITUALS IN OVERSEAS MUNA COMMUNITIES

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Abstract

The Muna community wherever they go will bring their traditions with them. One of the traditions they have is the katoba ritual. This ritual is the obligation of parents to carry it out, especially for their children who have entered the age of puberty (7-11) years. Its implementation outside the Muna area will result in the dynamics of language use, especially the katoba ritual language which was originally Muna language shifted into three languages in its delivery, namely Muna, Indonesian, and Arabic. This is because the katoba children who live overseas are no longer fluent in Muna. This research aims to describe the portray the wisdom of the Muna language and the inheritance of values contained in the katoba ritual in the overseas Muna community in Kendari City. This research uses qualitative and ethnographic approaches. The research findings show that the use of the Muna language in the katoba ritual is very vital because contains language wisdom and values are represented in the Muna language. Even though the katoba children in Kendari City no longer understand the Muna language, an imam took the initiative to use it in Muna/Arabic, and translate it into Indonesian. This is done so that the values contained in it can be inherited properly. The values contained in the katoba ritual in the overseas Muna community in Kendari City are: religious values, moral values, philosophical values, ethical values, and tolerance values.

Keywords: Katoba Ritual, Language Vitality, Values, the Muna community

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INTRODUCTION

Southeast still practices its original culture from Muna Regency. In fact, local culture is a form of their identity both in Muna Regency and abroad. Traditions, customs and cultural practices are very strongly associated with Islam, as coded into the philosophy of *hansuru-hansuruana mbadha sumanomo konohanusuru liwu, hansuru-hansuruana liwu sumanomo konohansuru adhati, hansuru-hansuruana adhati sumanomo konohansuru* religion 'destroy the body as long as it does not perish village (region), the village/region will be destroyed, as long as customs are not destroyed, customs will be destroyed, as long as religion is not destroyed', in the local language of the Muna people.

The katoba ritual practice seen in the Muna Overseas community in Kendari City is very rich in socio-cultural values, and there is even a process of acculturation of religious teachings and local traditions. One of them is the katoba ritual practice in the Muna Overseas community in Kendari City, which can be considered a religious practice (Halid and Novianti, 2017), namely a religious perspective that accommodates local culture which is in line with Islamic beliefs and values. The Muna Overseas Community in Kendari City regarding the katoba 'repentance/bai'at' ritual, namely the ceremony of repentance and initiation of a boy and girl to become a Muslim, taught about the shahada, and advice related to manners, morals and ethics (Hadirman, 2018).

As an illustration, the implementation of the katoba ritual in the overseas Muna community in Kendari City, namely *ane okamokula moghane, okamokula robhine tabea daharagaamie, ane opoisaha tabhe doangkafie*, or *opoaiha tabea doooloane doasiane* 'if you must respect your father and mother, you must follow your older siblings, and your younger siblings you must cherish and love (Gonibala *et al.*, 2019). This expression has the value of cohesiveness and moderation in family life. This expression has religious, cultural and social values, functioning as a medium for forming the personality/character of teenagers who are dedicated to becoming individuals who adhere to religious teachings, and act and behave moderately.

Based on the illustration above, it appears that the implementation of the katoba ritual in the overseas Muna community in Kendari City, if its sustainability is maintained and the values it contains are transmitted, can definitely be developed in the younger generation (children who are given katoba). However, there is the threat of its functional power as a life cycle ritual being lost in the supporting communities, due to the lack of

interest among the younger generation in studying it. If this continues, its extinction will be inevitable. Therefore, one way to preserve this local tradition is to introduce it from an early age and always carry it out in everyday life (Halid and Novianti, 2017).

The portrait of Muna language wisdom in the katoba ritual in the overseas Muna community in Kendari City needs to be studied because its existence in this tradition is a separate phenomenon in the socio-cultural life of the supporting community. In reality today, the implementation of the katoba ritual tradition tends to only be a traditional ceremonial activity. In this regard, research to identify linguistic wisdom and socio-cultural values contained in the implementation of the katoba ritual is considered very relevant. Apart from that, studying the language wisdom and socio-cultural values of this tradition can also increase the role of various elements of the overseas Muna community in efforts to preserve the katoba ritual.

The problem in this research is how to portray the wisdom of the Muna language and the values contained in the katoba ritual of the overseas Muna community in Kendari City. The aim of this research is to describe a portrait of Muna language wisdom and the values contained in the katoba ritual in the overseas Muna community in Kendari City.

Katoba tradition is a marker of Muna's Muslim identity (Zainal, 2018). In principle, there are no regulations regarding the age at which children must participate in the katoba ritual. Hafsah et al. says between the ages of 7-13 years (Hafsah, Baka and Aso, 2016), while (Zainal, 2018) says between 7-14 years. The principle is that katoba for children must be carried out before they enter puberty and they are able to distinguish between good and bad actions in children who have been katoba (Hafsah, Baka and Aso, 2016).

Value can be understood as something abstract, and closely related to meaning. This cultural value system becomes a guideline for society to interact socially. These values contain attitudes, behavior, morals and social ethics (Oktariza and Efendi, 2022). On cultural values can function as a basis for human behavior (Koentjaraningrat, 1994).

METHODS

This research uses qualitative methods with an ethnographic approach, namely a comprehensive analysis of the katoba tradition in the overseas Muna community in Kendari City. Cultural practices are intensively observed and involved in these cultural

events. All activities related to these cultural events were interpreted in depth and carried out in depth by key and additional informants in this research. This research examines the vitality of the Muna language and socio-cultural values in local culture which is limited to the case of the katoba tradition in the overseas Muna community in Kendari City.

The informants in this research are the village head (*moowano liwu*) in the Muna community, traditional leaders, religious leaders, the general public, and the younger generation who are considered capable and master and understand the focus of the research problem so that they can provide the information needed in accordance with research related to katoba tradition. The selection of informants was carried out by selecting people who were fully cultured and directly involved with the katoba tradition. Data is collected and analyzed according to appropriate methods and techniques. The data collected is descriptive of verbal and nonverbal symbols, as well as traditional katoba values in the overseas Muna community in Kendari City.

Data collection techniques in this research were carried out through observation, interviews and document study. Observation techniques were used to observe the behavior and socio-cultural activities of the overseas Muna community in Kendari City. Interviews are applied by asking in-depth questions based on a number of questions that have been prepared. Interpretation of the meaning was carried out through in-depth interviews with the ceremony leader (village priest), village head (*mowano liwu*), religious leaders, traditional leaders, a number of community members and youth leaders. Documentation Techniques. The documentation technique is an effort by researchers to collect written data, manuscripts, individual notes, photographs of personal acquaintances that can tell about cultural activities and behavior related to the katoba ritual in the overseas Muna community in Kendari City.

Cultural data analysis should go through clear and organized stages (Endraswara, 2006). After the data has been grouped and given a code according to the classification of the problem, meaning is carried out to obtain the value content in the Katoba tradition. It is hoped that qualitative analysis can explain the process of implementing the Katoba tradition as it is. Data analysis was more focused during the observation process on the overseas Muna community in Kendari City.

RESULTS

The research results are related to Muna language wisdom and values contained in the katoba ritual in the overseas muna community in Kendari City described in the following table.

Table 1. Muna Language Wisdom in the Katoba

No.	Informant	Statement
1	(La Pasinda, Community Member, interview, Sunday 27 March 2022).	For children in Katoba because here, the children no longer understand the Muna language. Therefore, the Katoba language taught to converted children uses two languages, namely Muna first and then translated into Indonesian again
2	(H. Kaharuddin L S.Ag, Imam of the Mosque, interview Saturday 19 March 2022).	For the Muna people's Katoba speech procession in Kendari City because most children here don't know the Muna language. So, the Katoba speech uses two languages, namely Muna, and then is re-translated into Indonesian so that it can be understood by the children being toba. This is to maintain the traditions and sacred values of the Katoba language because the Katoba language cannot be interpreted in Indonesian in a short time. This is done only to make it easier for the children who are being converted because the katoba language in Muna is full of meaning because it uses many metaphorical expressions which are rarely used in everyday katoba conversation.
3	(H. Kaharuddin L S . Ag, Imam of the Mosque, interview Saturday 19 March 2022).	Whatever is made in Muna regarding katoba, we still make it like the original in this region, only because we are overseas children; we are not the same as the children there. The children there still speak Muna natively. When we go overseas, we have to transfer it from Arabic to Munaese and then to Indonesia, so we hope they will understand. But the essence of the teachings for the messages in Katoba is the same as in Muna in that the basic framework is from Katoba

Table 2. Values Contained in the Katoba

1	(Haruddin, Young Generation, interview Thursday, March 24 2022).	Katoba means that all our previous actions were wrong; after we went to Katoba and listened to the advice, we resolved ourselves and promised not to repeat them. When you repent, you promise Allah and witness many people present at that time not to do anything wrong again, either in religion or in

		relationships in the environment where we are.
2	(Zakaria, Community Figure, interview Wednesday, March 23 2022).	Katoba teachings teach children about regretting bad deeds; for example, if children are still small, sometimes they don't have the right to urinate or defecate, like to lie, go against their parents, so after going to Katoba we begin to realize our mistakes or sins. Actions that contain bad behaviour include harming others; therefore, after being at Katoba, I have to promise that I am truly sorry and will not do that again.
3	(H. La Ora, M.Pd, community figure in Kendari City, interview, Sunday, March 20 2022).	Katoba means dotobagho sikadji (repenting of wrong behaviour), which is a mistake that originates from human actions; in the Muna language, dososo (regret) means regret for bad actions. After being exposed to the Toba language, he will regret it and promise not to do it again. Then the second is dofekakodohoe (shunned), meaning that wrong actions are given away and no longer repeated, for example, disobedience, lying, and so on, don't repeat them. Then the third, dobhotukie (to be decided), means that all bad actions that violate manners and ethics must be decided and not repeated. Then, to Allah, SWT is the issue of monotheism, namely belief in the two sentences of the creed that we swore when we were in Toba that must not be tarnished by other beliefs because everything in this world belongs to Allah SWT and recognizing the prophet Muhammad as the messenger of Allah. Teaches actions that are willed by Allah SWT.
4	(La Rai, Muna Overseas Community Resident in Kendari City, Interview Saturday, March 26 2022).	The child is given the understanding of regretting his actions from childhood until the time he was in Katoba so that his previous actions were wrong so that he would not repeat them because when he was in Toba, he was taught about reciting the Quran, praying, prayer, so what happens if he doesn't do it? It has become his responsibility because his parents have told him about the actions permitted and prohibited through the katoba procession.
5	(H. La Ora, M.Pd, community figure in Kendari City, interview, Sunday, March 20 2022).	There are two things contained in Katoba's advice, namely moral education in the Katoba language, omotehie amammu lansaringini allah ta'ala fear/obey your father as if you were a substitute for Allah SWT), omotehie inamu lansaringino anabi muhamadhi (fear/obey your mother as if you were a substitute for the Prophet Muhammad), motehie isamu lansaringini angeli (fear/obey your sister as if you were a substitute for *Malaikati*), oasiane aimu lansaringino *Mukmini* (love your sister as if you were a

		substitute for *Mukmini*) and Islamic religious education is about the creed and prayer. Therefore, children are told to learn to recite the Quran so that they can easily learn the prayers that were ordered by the Prophet to be read in all our daily activities.
6	(Dr. La Aso, M. Hum, Academician at Halu Oleo Kendari University, interview, Monday March 21 2022).	Kotaba's advice applies to him and must be shared with the public. This means that after being given katoba, the katoba advice must be implemented to other people so that the katoba advice they get when they are given katoba is put to good use because that is what is emphasized to children when they are given katoba
7	(Dr La Aso, M.Hum, Academician at Halu Oleo Kendari University, interview, Monday, March 21 2022).	In katoba, children are given views about good behaviour, for example, don't fight with your father, with your mother, with your brother, with your sister or with other people, and this must be remembered in their hearts properly so that it can then be socialized or implemented when living his life later.
8	(La Elo, Modin (star's employee), interview Friday, March 25 2022).	About morals and religion, katoba is very closely related to the problem of children's mental attitudes, where an understanding of karakul Karima is gained while in katoba.
9	(Zakaria, Community Figure, interview Wednesday, March 23, 2022).	Then, in Katoba's advice, we also teach about manners; please help respect because Katoba's advice includes advice about actions regarding what to fear and what not to fear. And fear here is not only of one's biological parents but anyone as old as them. Yes, the father or mother must be afraid not to do bad things towards their elders.
10	(La Aso, M.Hum, Academician at Halu Oleo Univ. Kendari, interview, Monday, March 21 2022).	Katoba is taught about politeness towards parents, those older than us, those of our age and even those younger than us. This is taught when a child who is being given Katoba is told to follow the speech of Katoba, which is guided by the priest who gives Katoba to him and witnessed by his parents and people who were invited to attend when the katoba procession takes place.
11	(H. La Ora, M.Pd, community figure in Kendari City, interview, Sunday, March 20 2022).	Katoba aims to teach children from not knowing to knowing about good character and Islamic education. Apart from that, katoba is also the first door for children to understand religion and a good social life when children enter the world of adulthood.
12	(H. La Ora, M.Pd, community figure in Kendari City,	Another example of good character is respecting parents; for example, if they make a wrong move and then some parents remind us, then we have to respect

	interview, Sunday, March 20 2022).	it because the meaning of respecting parents in the Toba language does not only apply to our respect for parents but also applies to Anyone who is the same age as our parents, even if their position at that time is not our parents, we are obliged to respect them too. For example, if he orders him to pray or recite the Quran, we must respect him.
13	(H. La Ora, M.Pd, community figure in Kendari City, interview, Sunday, March 20 2022).	To prove that a child understands katoba is when parents, both male and female, even though they are not parents, obey him and respect him like obeying his parents, meaning feel meta anahi aitu (the child has good character); that's how it is. Also, even though they are not their brothers and sisters, our brothers and sisters love them, meaning the children have good character.
14	(Prof. Dr La Taena, M.Pd, Academician at Halu Oleo Kendari University, interview, Monday, March 21 2022).	Muna's philosophies of life, both related to customs and their relationship to religion, are taught when children are in the katoba procession so that when they are adults, they have to practice and implement them in their daily lives.
15	(H. La Ora, M.Pd, community figure in Kendari City, interview, Sunday, March 20 2022).	If an older sibling loves us in the sense that not only our real older sibling but also someone else's older sibling, it means that angels also love us; likewise, if a younger sibling loves us, it means that believers also love us.
16	(Drs. Lahalimudin, a religious figure, was interviewed on March 17 2022).	In this case, it is related to the Katoba Shari'a. When we visit the house of family or friends, we must say greetings first. But when there is only a woman in the house, even if the woman invites us to come in, we are not allowed to enter. We must convey a message to the host regarding our desire to meet the host we are visiting. At what time or what day will it come again at that house.
17	(Drs. Lahalimudin, religious figure, interview March 17 2022, in her home).	In the teachings of the katoba Shari'a in Muna, if a man meets a woman on the street, he must turn his back to the road. He must not look at a woman we do not have the right to see because her fragrance arouses our passion.
18	(Drs. Lahalimudin, religious figure, interview March 17 2022, in her home).	In the teachings of the katoba Shari'a in Muna, if a man meets a woman on the street, he must turn his back to the road. He must not look at a woman we do not have the right to see because her fragrance arouses our passion.
19	(Dr La Aso, M.Hum, Univ	In the contents of the katoba sermon, we often say to the child being katoba that today I am proclaiming

	Academic . Halu Oleo Kendari, interview, Monday 21 March 2022).	you as a Muslim; the purpose of this statement is not in the aspect of the creed but to guide him to his human values, which are shaped like that. That Allah Ta'ala created humans, it is the same between you and me, between the king and you regarding human values, but what differentiates is behaviour regarding what is right and what is wrong.
20	(Dr. La Aso, M.Hum, Academician at Halu Oleo University, Kendari, interview, Monday 21 March 2022).	The main language of Katoba, which is related to relationships with fellow humans, is only a symbol. This means that the explanation applies to the family environment and all humans wherever they come from, even if they have different beliefs. We must respect him as a human being who has dignity and who wants to be respected and consider him as a fellow human being; there is no position greater than being a fellow human being.
21	La Elo, Modin (star's employee), interview Friday 25 March 2022).	If the Katoba language is understood, it can change people's awareness of the importance of carrying out religious teachings correctly and moderately. This happened when I carried out the katoba procession for a child whose mother and father had different beliefs. His mother was Muslim, his father was Christian, and he sat on the side listening to his son in katobha. After I gave birth to his son, his Christian father immediately asked him to convert to Islam right then and there.
22	(Prof. Dr. La Taena, M.Pd, Academician at Halu Oleo Kendari University, interview, Monday 21 March 2022).	The meaning of tolerance in katoba, for example, in the Toba language, is this: respect your younger brother lansaringino mukmini (likened to a Muslim brother). This means that it is not only your younger siblings that you respect but anyone younger than you that you must respect. This does not only apply to Muslims, wherever they come from, whether their ethnicity or religion is different from ours, as long as they are younger than us, we must respect them because they are also human beings who have dignity as human beings that must be respected

DISCUSSION

Muna Language Wisdom in the Katoba Ritual in the Overseas Muna Community in Kendai City

Rituals present many social and human values, including religious moderation. Katoba is a ritual work that is rich in life values. The implementation of the katoba ritual in

the overseas Muna community in Kendari City still exists, and the implementation process still follows the customs in the area of origin; for example, it is carried out for children who have entered puberty (aged 7-11 years), the implementation process uses Muna and Indonesian languages, as well as the essence The messages are by the implementation in Muna Regency as the origin of this ritual.

Implementing the katoba ritual in the overseas Muna community in Kendari City cannot be separated from its existence, which is supported by the strong belief of the Muna people in the katoba ritual. Every child aged 7-11 years must go through this ritual work (Musafar *et al.*, 2023). The parents in Muna are in exile, including in Kendari City, and make this ritual an obligation to their children that must be fulfilled. Apart from that, this existence is supported by the function of katoba as a local communication medium in instilling ideal values in children to become perfect humans from the perspective of the overseas Muna community in Kendari City. The perfect human being can be achieved through understanding the message conveyed by the communicator to the communicant in the katoba ritual. Therefore, the katana ritual is a communication medium that prioritizes locality.

In the overseas Muna community in Kendari City, the role of traditional and religious leaders/figures who are members of the Kendari City Muna Family Harmony (KKM) has strong legitimacy in interpreting the content of communication messages. Traditional and religious figures are leaders of the katoba tradition who do not always have formal authority but play a significant role in influencing the behaviour of children given katoba.

The overseas Muna community in Kendari City still practices the katoba ritual daily. This tradition takes the form of a ritual related to the cycle of life and is full of values that contain the seeds of identity implanted in a child's heart. So that later (after the child is an adult), these seeds grow into a form of identity that colours a child's patterns and behaviour in society. Of course, the fundamental problem is what forms of value-laden katoba cycle rituals are carried out or whether the katoba cycle ritual is just an event without any meaning for the family that carries it out, let alone the ritual object.

Implementing the katoba ritual in the overseas Muna community in Kendari City continues to run well, even though there has been a shift in language use. The katoba ritual originates in Muna Regency and is practised using the Muna language. Still, Kendari City

runs dynamically using the Muna language and Indonesian while retaining the essence of the content.

The process of carrying out the katoba ritual requires that you reach adulthood, approximately 7-11 years old. At this age, it is believed that a child who is given katoba already understands the expressions conveyed by the imam during the katoba ritual.

Based on expression above, it shows that carrying out the procession to categorize a child among the Muna people must also consider the factor of accuracy when a child can understand the katoba advice when a child is about to receive the katoba. In the Muna community, the measure to know when a child can easily understand Katoba's advice is that at least a child must be in the 6th grade of elementary school or the 1st grade of junior high school. During the katoba process, a child is ready to follow religious law properly according to the guidance of Islamic law.

Apart from considering the child's age in the process of carrying out the katoba ritual in the overseas Muna community in Kendari City, the child's language abilities, specifically the ability to understand the Muna language, are also taken into consideration. If you cannot speak Muna, your priest will use Indonesian without reducing the content/essence of the message in the katoba ritual expressions.

Based on expression (1) above, it shows that a translation into Indonesian was carried out to make it easier for children who no longer understand the Muna language used in katoba speech advice. This happens because for Munaese people who have settled in rural areas such as Kendari City, the use of Munaese both within their family environment and outside the family environment is no longer their daily language, so the translation of katoba advice into Indonesian has become a problem—an alternative so that children can understand Katoba's advice well.

The expression (2) above shows that guiding Katoba's speech to a child in Katoba in an overseas area involves using two languages: the Muna regional language and Indonesian. This is intended not only to maintain the sacredness of katoba speech in the Muna regional language during the katoba procession but also to translate the katoba language into Indonesian by the Imam who guides a child during katoba because the child no longer understands or even does not know Muna language at all as it is a lingua franca. Every day, they use Indonesian in the family environment and among friends.

Based on expression (3) above, it shows that the implementation of katoba in overseas areas is carried out like the implementation in the area of origin, namely in Muna; the difference is that the speech process undergoes translation into the language used by a child in daily communication. However, the aim and purpose of katoba advice still refer to the katoba sayings in the Muna area so that a child given katoba can understand katoba advice easily.

Values Contained in the Katoba Ritual in the Overseas Muna Community in Kendari City

This community ritual is closely related to Muna ethnic traditions both in and abroad, as well as the beliefs held by the majority community, namely Islam. The problem now is whether the Katoba ritual, which is used as a medium to teach social and human values to the children who are given the katoba and the transformation of these values, still functions in its entirety or is it just a meaningless ceremony, because there are no longer any binding and valid customary provisions—said to no longer play a normal role.

The cultivation of ethnic identity values depends on what form it takes. This is important because the form and quality of the ritual or media for the transformation of values determines its (human) product, in the sense that an instant or makeshift ritual will also produce an instant or makeshift form of identity. If this happens, then the unclear identity will also colour the character of Indonesian people in the future.

Therefore, it is necessary to question whether we all realize that the instruments that create identity products for Indonesian people through ethnic rituals have experienced very rapid degradation. We have yet to think about it, let alone do anything real to revitalize and document the instruments of local traditions. These instil values that are a sign of identity in Indonesian society.

Alisjahbana (Yuhasnil, 2019) said that six cultural values are universal, namely: (1) science or theoretical values, (2) economics, (3) solidarity, (5) religious (religious), and artistic values. The Katoba ceremony is not only considered a ceremony that is carried out periodically for children who are becoming adults but also contains life teachings that are full of the character-building values of the Muna tribe. The values contained in katoba have been practised by the Muna tribe since ancient times and transmitted from generation to generation.

The katoba ritual is deeply appreciated and highly entrenched in Muna society. Parents who have yet to carry out the Katoba ceremony for their children are considered to have not carried out the speech (ancestral messages), which is their full obligation as parents. Parents will always feel anxious lest their child suffers from nokaepeta. Nokaepeta means not hit or not perfect.

Socio-cultural values in the overseas Muna community in Kendari City are analyzed using a value theory approach. The results of the analysis of textual data and interviews found several values, namely (1) religious values, (2) moral values, (3) philosophical values, (4) ethical values, and (5) tolerance values. The interpretation of the five values is based on the views of the overseas Muna community in Kendari City regarding the essence of carrying out the katoba ritual. The values contained in the katoba ritual in the overseas Muna community will be described as follows.

1. Religious Values

In religious matters and social affairs related to the implementation of Islamic religious law, the people of Muna are aware of the existence of a religious Lakina (religious king) held by the Kaumu group (Zainal, 2018). The influence of Islamic teachings can be seen in the katoba language spoken by the leader of the katoba ceremony. Religious values are one of the values contained in the katoba ceremony. The Katoba ceremony contains advice about cultivating faith and a message to do good to one's parents. The leader of the katoba ceremony was the first foundation stone for religious development through the katoba language in the Muna ethnic community.

The presence of Islam in Muna, which is the religion of the majority of the overseas Muna community in Kendari City, has a huge influence on the lives of its people. All of them reflect the experience of Islamic teachings. However, in every crevice of life, various challenges always arise. The influence of traditional religious experiences that are not implemented optimally in life is often seen in society. The katoba ritual, with Islam and custom as its basis, is expected to change society's character and reduce or eliminate the influences of animism and dynamism beliefs.

In the overseas Muna community in Kendari City, the katoba ritual was born by providing true religious teachings that stood on a strong foundation of faith in Arabic and the Muna

language, namely recognizing 'one God'. God is one, as shown in the following Katoba language.

Katoba language in Arabic:

> '*Asyhadu anla illaha ilallah wa asyhadu anna Muhammad rasulullah' 3 x*

Meaning: "I bear witness that there is no god to be worshipped except Allah, and I also bear witness that the Prophet Muhammad is the messenger of Allah"

Katoba language in Muna:

> *Asumakusiimo, sokotu-kotughuno miina bhe ompu so nisomba sapaeno ompu Allah Taala. Maka asumakusiighoo tora, sakotu-kotughuno anabi Muhamadhi kantudu-ntuduno Allah Taala.*
>
> 'I testify truly; there is no god to be worshipped except Allah Taala. I testify the truth; there is no god to be worshipped except Allah' (Hadirman, 2022).

The phrase above is a pledge of creed made by the leader of the katoba ceremony, then followed by the child being given the katoba three times. The shahada is a child's confession that there is no god but Allah worthy of worship, and Muhammad is His messenger. After reciting this vow, the child who received the katoba officially becomes a Muslim. The katoba language above contains the teachings of aqidah in Islam, which are used to reduce people's understanding of the teachings of animism and dynamism—the beliefs of some Muna people still unfamiliar with education and religion. Many people still think that objects in the miniature world have power.

Even though the Muna people who have migrated to Kendari City have converted to Islam and Christianity, remnants of their original beliefs are sometimes still visible. Thus, certain teachings according to beliefs must or must not be carried out. For example, it is forbidden to say dirty words for the Muna ethnic group to curse at other people because, according to belief, this will result in a curse from supernatural beings or ancestral spirits.

The teachings of this belief influence the lives of community members. This means that because of these prohibitions, everyone tries to live and associate with good behaviour in society.

Thus, every member of society must live according to the norms or sharia of the religion they adhere to. These religious norms are taught through the family, recitations,

and sermons at the mosque or church. In this way, community members appreciate these norms and implement them daily. These religious teachings have a very large role and influence in the lives of the Muna people. Community members always try to live according to religious norms to obtain safety in this world and the hereafter.

Through the katoba ritual, the overseas Muna community in Kendari City believes that the sentence sahadha 'shahadah' can purify the human heart. Thus, humans will return to the right path. However, the most important thing is that this sentence is identical to whether a person is legally recognized as a Muslim. This means that a person is not yet a Muslim before saying that sentence with full confidence and awareness. The lesson that can be learned is that even if someone acknowledges the existence of Allah but still associates partners with Allah, he is not yet a Muslim (Hadirman, 2022).

When carrying out the katoba ritual, a child given the katoba pays close attention to what is being said by a priest. This is as stated by the following informant.

Based on the expression (1) above, it shows that abandoning or avoiding bad actions that we previously did is one of the purposes of implementing katoba on a child approaching the age of puberty because that is when a child makes a promise to Allah SWT, which is also witnessed. The family is present when the katana is carried out; thus, the vows he has made become his life guide when living his life in the future.

Based on the expression (2) above, it shows that showing feelings of regret for actions that have been wrongly done is one of the katoba advice that is taught to children who are in toba with the hope that after being katoba, the child will no longer repeat actions, that are contrary to religion or breaking the etiquette of parents and even other people. Thus, these actions will no longer be repeated after being in Toba.

Based on the expression (3) above shows that the purpose of implementing katoba on a child is to teach how to purify oneself from prohibited actions in terms of religion and the norms that apply in society. This is accompanied by regret, staying away from or deciding not to commit wrong actions after receiving the good advice he received during the katoba.

Religious values related to worship can be seen in the teachings of the katoba ritual, which recommends reciting the Quran, praying, and so on. This can be seen in the following informant's expression.

Based on the expression (4) above shows that at the Katoba procession, children in Toba will be given several pieces of advice to provide a moral foundation for children regarding good and bad behaviour. It is intended that after receiving this advice, his responsibility before Allah SWT relating to worship will become his responsibility.

Based on the expression (5) above, it shows that in the katoba advice that a child who is given katoba receives, there are two values that shape a child's personality, namely character education regarding matters of a child's obedience to his parents, older brothers and sisters as an implication of his understanding for the advice he got from Katoba. Furthermore, the value of Islamic education concerns the correct belief in the oneness of Allah SWT and belief in the apostleship of the Prophet Muhammad as the messenger of Allah on earth by practising the sunnah commanded by his people so that everything we do is always in the pleasure of Allah SWT.

2. Morals Values

Morals are related to the behaviour that a child must carry out in his life. Akhak in the katoba ritual is fundamental (Musafar *et al.*, 2023). Moral teachings to children in the katoba ritual are as follows.

The expression (6) above shows that actualizing katoba advice in life must be implemented because the aim of implementing katoba on a child is to shape his good behaviour. A situation like this must continue to be the determination of a child receiving cathode so that changes in behaviour towards the better of a child can increasingly be realized.

Based on the expression (7) above, the purpose of katoba for a child is to get advice about good actions to do and bad actions to abandon. Actions not to go against parents are explained in detail to children during katoba. This advice was given by Imamu so that a child's future life journey does not experience anything undesirable for him.

Based on the expression (8) above, it shows that through katoba advice, the character of a child who is given katoba will be formed so that he will experience changes in behaviour from childish traits to good adult thinking in the context of religion and customs.

Based on the expression (9) above shows that we must always be polite and respectful towards anyone who reminds us about goodness, so we must obey this, even if the advice does not come directly from our parents/siblings. This advice in katoba must be implemented in the life of a child who has been given katoba.

Based on the expression (10) above, it shows that behaving politely after a child has received katoba advice is one of the emphases of the teachings of katoba advice both when with parents or when together with those of the same age as us, even when together with younger ones we must always prioritize polite values because this is the actualization of his vow when he is led to say the katoba speech.

The expression above (11) shows that the family's hope for a child who has received katoba is to change the behaviour of a child who previously did not know the correct life guidelines for behaviour. Still, after being treated with katoba, the child's thinking pattern will change towards correct behaviour regarding his daily life behaviour days and education regarding how to live according to correct religious guidance.

The expression (12) above shows several things about a child's good character towards his parents. The fear and obedience to parents that a child gets when undergoing katoba is seen in obedience to biological parents but also applies to obedience to parents who are not biological parents who remind him of good things for him. An attitude of respect and obedience to parents, even though they are not biological parents, reflects that a child who has been in katoba has correctly understood the aims and objectives of the katoba that he has gone through.

Based on the expression (13) above, it shows that measuring the understanding of a child who has been converted is when he can implement it in the form of behaviour, such as his ability to place a sense of obedience, respect and affection towards his parents, towards people who are older than him and towards people who are younger than him. He respects, obeys and loves, like how he treats his parents or his own older siblings and younger siblings. This means that the child understands and can implement Katoba's advice well.

3. Philosophical Values

The philosophical value of the katoba ritual represents the way of life of the overseas Muna community in Kendari City. The statement regarding the philosophical value of the katoba ritual as a way of life for the overseas Muna community in Kendari City is related to the philosophy of life; the overseas Muna community in Kendari City has a distinctive philosophy of life as an ancestral heritage in Muna Regency which is rich in philosophical meaning as follows.

> Hansu-hansuruana bhadha sumanomo konohansuru liwu, hansu-hansuana liwu sumanomo konohansuru adhati, hansu-hansuruana adhati somanomo konohansuru agama.
>
> 'The body will be destroyed as long as the village is not destroyed, the village will be destroyed as long as the customs are not destroyed, the traditions will be destroyed as long as the religion is not destroyed'.(Aman, 2017).

The above expression is the philosophy of life of the overseas Muna community in Kendari City. Above, it is very clear that religion occupies a primary position. Religion is based on a belief system. The Islamic religion forms and makes an important contribution to the katoba ritual. The katoba ritual creates patterned behaviour for a child who will undergo katoba to form their nature and character regarding what is ordered and what is prohibited according to the religion and customs of the overseas Muna community in Kendari City.

The philosophy of life of the overseas Muna community in Kendari City is also clearly illustrated when implementing the katoba ritual. Based on the expression (14) above, it shows that katoba not only teaches children about obedience to Allah SWT or obedience to parents who have educated them until adulthood but also life philosophies related to life ethics and those related to muamalah are taught during the katoba procession. This is to provide knowledge to children so that when they grow up, they will be guided by the knowledge they have gained during their education.

Based on the expression (15) above, it shows that the philosophy of obeying an older sibling and loving a younger sibling in the Katoba speech is that an older sibling has a transformational role in the family, guiding his younger siblings in the right direction because a younger sibling at that time was still in a weak state in managing his thinking abilities, as was the younger sibling in Katoba language. Westernizing as believers, this is a

symbol that we are directed to always glorify all Muslims because, in Islam, Muslims are brothers.

4. Ethical Values

Ethical values are the values most often found in katoba rituals. The ethical values found in the katoba ritual include values related to life. These social and ethical values reflect abstract concepts full of wise and comprehensive messages in human communication.

Based on the expression (16) above, it shows that in the speech, katoba advice is conveyed to the child being katoba regarding the importance of maintaining manners and ethics when visiting someone's house. This is intended so that children who have received katoba advice are more mature in understanding the rules of life that are justified by religion and the behaviour that is justified, according to the etiquette that applies in society, so that they always maintain ethics in a safe environment. Different and with whomever you meet.

Based on the expression (17) above, it shows that respecting our parents, or those who are older than us, or even those who are younger than us in katoba advice does not only apply in the family environment but also applies to anyone we meet, even if that person has no ties. We have to treat our relatives like we treat our family at home.

A child in the Muna tribe is taught character education from an early age to become a true human being, especially honouring his parents through the katoba ceremony. A child in the Muna community must respect, honour and glorify his parents. The real manifestation of affection, love and nobleness is reflected in children's character in treating their parents in everyday life. Humans are social creatures who cannot live alone. Therefore, humans must get along with each other. Ethics and manners regulate the interaction between people. According to (Koentjaraningrat, 1994), good manners can mean: obeying parents, being friendly towards elders, friends, neighbours and relatives, working hard and obeying parents, and speak well and speak good language.

Based on the expression (18) above shows that implementing katoba ritual advice in life behaviour is the goal of implementing the katoba ritual for children. A man's actions when he meets a woman who is not his mahram show an attitude of respecting women and

maintaining views that can arouse a man's lust. In the Muna community, when a man meets a woman on the street, he is advised not to look directly at the woman, either when meeting her on the street or at her house. This situation is a rule of life that applies to the Muna people. Women are considered creatures that must be glorified. The attitude of not looking excessively at women is sacred in the Muna people's view to glorify women's dignity.

5. Tolerance Value

Establishment of values attached to various types of attributes and identifying states where tolerance as a property of the value system (Corneo and Jeanne, 2009). The value of tolerance related to the building of togetherness and social unity in the katoba ritual is visible in the language of the katoba ritual. As an ethnic minority, the overseas Muna community in Kendari City realizes the essence of the value of togetherness. To dissect the value of religious moderation implied in the katoba ritual, the informant's statement.

Based on the expression (19) above, it shows that prioritizing aspects of human values for anyone different from us is an implementation of the meaning of the expression of confirming a child to complete Islam by an imam who converts the child. This is based on the equal position of humans before Allah SWT and human relationships with each other.

The expression (20) above the language contained in the katoba advice comprises parable sentences that explain to the child what must be feared/obeyed in the family environment. Still, in implementing it, mutual respect and respect also applies to everyone, including fellow Muslims. Or other religions. This shows that when implementing the katoba ritual, teachings about religious moderation are included in the katoba advice. The concept of religious moderation refers to some dimensions of religiosity (Manshur and Husni, 2020; Arif, 2021; Afwadzi and Miski, 2021).

Based on the expression (21) above, it shows that if Katoba's advice is truly observed in the heart, it will give someone positive views about Islam itself. Even if people have different beliefs, if they listen and understand the contents of Katoba's advice, it can be a door to getting guidance from Allah SWT to accept Islam and have a moderate view of Islam.

Based on the expression (22) above, Katoba's advice also teaches us to be tolerant, respect each other, and respect every difference towards our fellow Muslims and brothers and sisters who do not share our beliefs. This attitude must always be ingrained in a child who has been converted to a form of mutual respect for fellow human beings. The religious mindset in the context of the katoba ritual will give birth to a religious understanding of overseas Muna children that accommodates culture as an instrument of a moderate Islamic view (Pajarianto, Pribad and Sari, 2022; Mutawali, 2016).

CONCLUSION

When carrying out the katoba ritual overseas (Kendari City), the languages used are Muna and Indonesian. This is done to anticipate children who are not fluent in Muna, so your priest uses Indonesian with the same content/essence regarding his advice. The values reflected in the katoba ritual in the overseas Muna community in Kendari City include religious, moral, philosophical, ethical, and tolerant values. These values are guidelines for the overseas Muna community in Kendari City, especially for children treated as katoba.

The suggestions in this research are (a) the Muna community in Kendari City needs to provide priests and continuous regeneration so that the leader of the katoba ritual in Kendari City remains from time to time, (b) the Muna community in Kendari City needs to use the katoba ritual as a medium main role in conveying a moderate understanding of Islam through advice on the katoba ritual, and (c) to increase the wider community's understanding of the values expressed in the katoba ceremony, cooperation between the government, religious institutions and traditional institutions is very necessary to socialize the values this widely through publication in the community on an ongoing basis.

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