

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province, Indonesia



Faisal Mada¹, La Taena², I Ketut Suardika³, La Aso⁴, Ali Basri⁵, Murniati⁶

¹Student of Cultural Studies Magister Study Program, Postgraduate Program, University Halu Oleo, Kendari

^{2,6}Lecturer in the Department of Cooperative Economic Education, Faculty of Teacher Training and Science Education, University of Halu Oleo, Kendari

³Lecturer in Elementary School Teacher Education Department, Faculty of Teacher Training and Science Education, University of Halu Oleo, Kendari

⁴Lecturer in the Department of Language and Literature, Faculty of Cultural Sciences, Halu Oleo University, Kendari

⁵Lecturer in the Department of History, Faculty of Cultural Sciences, Halu Oleo University, Kendari

ABSTRACT: This study aims to describe and analyze the philosophical values contained in katoba ritual on the Muna tribe society in Muna Barat Regency, Southeast Sulawesi Province. This research is a qualitative research. There are two types of data used, namely primary data and secondary data. In collecting data, researchers used observation techniques, in-depth interviews, and documentation study. The results of this study showed that the philosophical values contained in katoba ritual on the Muna tribe society in Muna Barat Regency, Southeast Sulawesi Province consist of 3 values, namely: (1) Divine values, (2) Sanctity values, and (3) Obedience values. Divine value is the belief that there is no God who has the right to be worshiped except Allah Subhanahu Wataala, and believing that the Prophet Muhammad is the messenger of Allah Subhanahu Wataala. The divine value in katoba ritual is emphasized in the "Dua Kalimat Shahadat" which must be uttered/believed by every Muslim, including when participating in katoba ritual. The value of sanctity which is commonly referred to as Thaharah is also much alluded to in Islamic Fiqh. While the value of obedience in katoba ritual consists of 4 parts, namely (a) regretting the disgraceful actions that have been committed by katoba participants, (b) not taking the rights of others, (c) distancing oneself from disgraceful actions, and (d) expecting for God's forgiveness Exalted.

KEYWORDS: Philosophical values, ritual, katoba, Muna people

INTRODUCTION

The Republic of Indonesia is a unitary state consisting of several groups of islands with various customs, ethnicities and religions. This diversity is formed into a characteristic of the local wisdom of the Indonesian nation, which animates the pattern of social behavior in the environment and social life of each region. This diversity indirectly influences people's behavior patterns in absorbing new cultures in a social environment.

Indonesian people have different traditions from one another, even though the basis and characteristics are one, namely their Indonesianness. Therefore, the traditions (customs) of the Indonesian nation are said to be a Bhinneka (differing regions and ethnic groups) but Diversity (still one), namely the basis and nature of its Indonesianness. In terms of culture, Indonesia consists of various cultures and traditions that differ from one to another. Several areas are inhabited by various ethnicities and cultures that are still strong with these beliefs, one of which is the ethnic or Muna tribe society in Southeast Sulawesi Province.

The Muna ethnic still adhere to and maintain the customs that have been carried out by their ancestors and have been passed down from generation to generation to continue to be cultivated and carried out today. One of the customs that is still maintained today in the Muna Society is Katoba. Katoba is a legacy of the belief of the Muna tribe society which has been passed down from generation to generation and is still being carried out today. Katoba is one of the sequences after a child has performed circumcision.

The Muna ethnic group has a tradition that a child who has been circumcised must first go to Katoba to purify himself to return to maturity. The Katoba tradition is a culture that cannot be abandoned by the Muna people because by carrying out Katoba a child's personality can be formed the way they want. According to preliminary observations made in the Muna community in Sidamangura Village, it shows that the Katoba tradition is carried out by parents to their children through a series of Katoba traditional processions,

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province, Indonesia

can have an impact on the formation of adolescent behavior as a *Katoba* object so that in later life adolescents behave in accordance with the essence of *Katoba*'s philosophical values.

RESEARCH METHODS

Types of research

This research is a qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from observable people or behavior. Descriptive research is a research method that describes all data or conditions of the subject or object of research and then analyzes and compares it based on the current reality and then tries to provide a solution to the problem and can provide up-to-date information so that it is useful for the development of science and more can be applied to a variety of problems. In general, descriptive research is a research activity that wants to describe or try to describe an event or symptom in a systematic, factual way with an accurate arrangement.

Data source

Sources of data in this study are divided into two, namely primary data and secondary data. Primary data is the main data obtained directly by researchers at the research location. This is as stated by Sugiyono (2012, p.139) that primary data is the source of data given directly to data collectors.

Secondary data is supporting the main data obtained through libraries, journals, and internet sources. Secondary data is data that is already in written form presented in various types, be it journals, archives, research, the internet, and data from sources related to this research. Sugiyono (2021, p.141) explains that secondary data is a source of data obtained by reading, studying, and understanding through other media sourced from literature, books, and previous research.

Data collection technique

The data collection technique used in this study was a field work technique using direct observation and in-depth interviews as well as qualitative analysis in order to gain an understanding of the people being studied. Spradley (1997) says that one of the characteristics of ethnographic field work is in-depth description and qualitative analysis.

Data analysis technique

Data analysis in this study took place simultaneously with the data collection process which included three stages, namely: (1) data reduction, (2) data presentation, and (3) data verification. Qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, determining what is important and what is learned, and deciding what can be told to others. . Analysis means studying the data obtained from the field by organizing the data into categories, describing it into units, choosing which ones are important and will be studied, and making conclusions so that they are easily understood by oneself and others. The procedures for developing qualitative data are:

1. Data collecting, namely the process of collecting data.
2. Data editing, namely the process of cleaning the data, meaning checking the answers again whether the way to answer them is correct.
3. Data reducing, namely data that is simplified, reduced, tidied up, arranged and discarded that is wrong.
4. Data display, namely the presentation of data in the form of descriptive verballity.
5. Data verification, namely re-examination of data repetition.
6. Conclusion data, namely the formulation of the conclusions of the research results presented, both general and specific formulations.

FINDINGS AND DISCUSSION

Before being described the philosophical values in *katoba* ritual in the Muna tribe society, first of all, the researchers will describe in a glance about the term of *katoba*.

Katoba ritual 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 (Bahtiar, at.al. 2021, p. 2). Furthermore, 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 *katoba* advice, *katoba* participant is expected to have good morals and have good character and be directly applied in his/her daily life. Related to the two opinions 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.

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province. Indonesia

Taena, L. at.al. (2018, p. 5 to 6) described that the practice of *katoba* in the Muna ethnic consists of three main rituals, namely the practice of repentance (*dotoba*), the pledge of repentance and the Testimony of Faith, and advice of *katoba*. The advice includes the obedience to parents and respect to others (*lansaringino*), the way of cleansing (*ka'alano oe*), and protection of human belonging (*hakkunaasi*).

Furthermore, Bahtiar, at.al (2021, p. 3) said that 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. To understand deeply about the procession of *katoba* ritual in the Muna ethnic community, see Bahtiar at.al. 2021 page 3 to 6 in *Sociology Study International Journal*, July-Aug. 2021, Vol. 11, No. 4, 138-144.

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society

Based on the data and the results of data analysis of this study, the philosophical values contained in *katoba* ritual in the Muna tribe society in Muna Barat Regency, Southeast Sulawesi Province are as follows:

1. Divine value

The speech in *katoba* ritual that is first delivered by the priest (religious figure) is giving advice. The contents of the advice in *katoba* ritual for the Muna tribe society are in the form of divine values. This speech can be seen in the statement uttered by *modhino* Sidamangura village (informant) La Iyo, S.Pd. as follows:

“*Katoba* is a rite of passage from childhood to maturity. Maturity is characterized by a change in mindset followed by a change in behavior. In childhood there is always an adjectival pronouncement because childhood has not been able to distinguish between good and bad attitudes and actions that are done. As a child there is no moral burden that must be accounted for the attitude that is carried out. On that basis, the Muna people through *katoba* rite instill divine values. The divine value in *katoba*'s speech can be seen in the following quotation:

“*Asyhadu Anlaa Ilaha Illallah Wa Asyhadu Anna Muhammadan Abduhu Wa Rasulullah*” (I declare that no God has the right to be worshiped other than Allah and Muhammad is Allah's Messenger) The expression *Laa Ilaha Illallah* is the main thing and becomes the foundation of religion. *Dua Kalimat Syahadat* is the first pillar of the five pillars of Islam. *Rasulullah Sallallahu, Alaihi Wasallam* said as narrated by Buhori which means: Islam is built on five things: (1) the Creed that there is no God who has the right to be worshiped properly other than Allah and that Muhammad is the messenger of Allah; (2) Establishing five times Prayer; (3) Paying *zakat*; (4) Fasting in Ramadan; and (5) Hajj to Baitullah for able people” (Abdullah Bin Abdurrahman, 2001, p.35). Related to Islam, the expression *Laa Ilaha Illallah* is always followed by the expression *Muhammadar Rasulullah*. It is illegal for a person's faith to acknowledge Allah by simply saying the words *Laa Ilaha Illallah* without acknowledging the existence of Muhammad as a messenger. (Interview result on 23 May 2022/translated by the researchers)

Another informant *modhi* La Ode Ndae said that:

"In another hadith, *Rasulullah Sallallahu Alaihi Wasallam* said as narrated by Buhari from Ibn Abbas *Radhiallahu Anhu* "Surely you will face the People of the Book, so invite them to confess that there is no God who has the right to be worshiped except Allah and that I (Muhammad) am the Messenger of Allah. If they obey you in that regard, tell them later that Allah has made it obligatory for them to pray five times a day and night. If they also comply with that, also teach them that Allah requires them to pay *zakat* which is withdrawn from their rich people and then handed over to the poor from among them” (Imam Abu Abdillah Muhammad 1417 H.)

This hadith reminds us to invite someone even an *Ahl al-Kitab* invites him to acknowledge Allah as the *Rab* (Lord) of the Worlds and Muhammad as Allah's Messenger.” (Interview result on 23 May 2022/translated by the researchers)

The *Dua Kalimat Syahadat* can not be separated from one another. There is no faith if you only acknowledge Allah as God without acknowledging Muhammad as a Messenger of Allah. The Word of Allah Q.S Az-Zukhruf: 86, “And those who call to other than Allah does not get intercession (help in the hereafter); except those who recognize the right (tawhid) and they believe. *Abdullah Bin Abdurrahman Bin Jibrin* (2001) said that the creed (testimony) has no true worship other than Allah. This monotheistic creed contains two pillars, namely *An-Nafsyu* and *Al-Itsbat*. *An-Nafsyu* means the sentence of annihilation. The meaning of the sentence of negation is that there is no true god. Meanwhile, *Al-Itsbat* is a stipulation that only Allah is worshiped.

From the results of the interview above, it can be concluded that in *Katoba*'s utterance it does not explain things that can invalidate the creed. The *katoba* ritual is only used as customary legitimacy that the children of *katoba* participants can learn and be responsible for cleanliness or self-purification which is the main thing that must be considered, especially when worshipping Allah Ta'ala.

2. The Value of Chastity

Clasity in Islam is called *Thaharah*. According to Islamic Shari'a, *Thaharah* is holy from *hadas* and unclean. *Hadas* and uncleanness are in the form of dirt that sticks to the body and can be removed by bathing, ablution or *tayammum* (Rifa'i 1976: 13). *Al-Qarodhawi*

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province, Indonesia

(2004: 49) says that purification is the guidance of the Shari'a, because purification is loved by Allah Ta'ala. Furthermore, *modhi* La Ode Ndae as an informant in this study revealed that:

"The speech in *Katoba* ritual, purification is meant to purify before carrying out worship, especially prayer services. It is more specific to mention the prayer service because the next part of the speech conveys the pillars of prayer. Purify in the *Katoba* ritual using only water. In Islamic teachings, the tool used for purification, apart from water, can also use stones, dust. Water that can be used for purification can be seen in the following quote. "*Oe sumaha nipake so kejheneha peda oeno ghuse, oeno laa, oeno tea.*" Water that is legal to use for ablution is rain water, river water, and sea water. (Interview result on 23 May 2022/translated by the researchers)

Information from the informants above can be concluded that in *Katoba's* speech there are several values contained in it. One of them is purification. The meaning of purification here is that before carrying out worship, especially prayer services, one should purify first.

In the *Katoba* story it is explained that the legal water to use for ablution is rainwater, river water, and sea water. Abdullah bin Abdurrahman (2001) divides water into four types, namely absolute water, *mustamal* water mixed with holy objects, and water that is unclean.

- 1) Absolute Water, namely water that is holy and purifying, in other words that water is pure for oneself and can purify others.
- 2) *Mustamal* water, namely water that is separated from the members of the person who performs ablution and bathes. It is based on the origin of holy water. Rasulullah Sallahu Alaihi Wasallam once rubbed his head with the remaining water from the ablution water that was in his hands (History of Imam Ahmad and Abu Daud).
- 3) Water that is mixed with holy objects is legally holy and purifies, such as soap, or other items that are usually separated from water.
- 4) Water that is unclean. This type of water has two conditions. First, if water is exposed to water and changes its taste, color or smell, the scholars agree that this water cannot be reached for purification. Second, if the water remains in an absolute state. Water that is unclean does not change like its first nature, so the law is holy and purifies. This is based on the hadith of the Prophet *Salallahu Alaihi Wasalam* narrated by Ahmad and Abu Daud, which means "water is holy and purifies, nothing impures it.

3. The Value of Obedience

In Islam obedience to Allah Taala is marked by following what Allah has commanded and staying away from everything that has been forbidden. The command in the *katoba* ritual story is to decide on despicable actions. The form of obedience is obeying orders and avoiding the prohibitions of Allah and His Messenger.

a. Obedience to carry out the commands of Allah, and His Messenger

A child does not yet know what is good and bad. Through the advice in the *Katoba* ritual, the children of the *Katoba* participants will be told what they can and cannot do. For this reason, in the *Katoba* ritual there are also orders and prohibitions. One of Allah's orders is to establish prayer. Prayer is one of the orders that must be enforced. Someone who feels he is a Muslim (Muslim), then it is his duty to carry out the prayer. Many verses of the Al-Quran regarding the command to pray.

One of them is in *Surah An-Nisa'*: 103 "So establish Prayer (as usual) actually Prayer is an obligation that is determined by the time for believers". Prayer is the second pillar of Islam after the *shahada*. Hadith of the Prophet *Shalallahu Alaihi Wasalam* "Islam is built based on five pillars, namely testifying that there is no true god other than Allah and the Prophet Muhammad is His messenger, establishing prayer, paying zakat, carrying out the pilgrimage to the *baitullah*, and fasting in the month of Ramadan" (*mutafaqun alaih*) (Abdullah, 2001:81-82).

La Sitere as Khatib in Sidamangur Village as well as an informant stated that:

"In *Katoba's* story, there is no clear command to pray. But before *Katoba's* story reaches the pillars of prayer, there is an order in *Katoba's* story to remind God of things that are sins. As previously explained, the *Katoba* ritual serves as customary legitimacy for instilling Islamic values and as a door for carrying out and being responsible for deviant behavior, as well as limits for releasing deviant behavior. Unlike other sayings in *Katoba*, for example the command to leave what God hates, such as the *bhotuki* (decide) sentence which God doesn't like and both parents don't like."

Prayer is God's command to His servants to carry out. If a servant does not carry out His commands, then the servant will get sin. From the beginning of the ritual, the leader of the ritual conveys that *nimotehi totolu nehuman seise ne Allah Taala* (three people must be afraid of each other and one to Allah Taala). The fear of Allah Taala is a command and a prohibition. Prayer is one of Allah's commandments and humans who claim to believe in Allah are obliged to carry out this order. The prayer has pillars that must be carried out.

In *Katoba's* speech, the pillars of prayer are as follows: There are 13 pillars of prayer, namely:

- (1) Intention,
- (2) Stand up

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province. Indonesia

- (3) Takbiratul Ihram,
- (4) Reading Al Fatiha,
- (5) Bowing,
- (6) *I'tidal*,
- (7) Prostration,
- (8) Sitting between prostrations
- (9) Early *tasyahud*,
- (10) Last *tasyahud*,
- (11) *Salawat* to Muhammad Prophet
- (12) Greetings,
- (13) Order.

Prayer for humans is so important to implement. Prayer is the pillar of religion. Prayer is a tool for human self-control to commit acts that violate religion. This can be seen in the words of the Quran Surah Al-Ankabut verse 45.

“Read the Book (Al-Quran) that has been revealed to you (Muhammad) and carry out the Prayer. Indeed, prayer prevents from (deeds) abominable and unjust. And (know) the remembrance of Allah (Prayer) is greater (its priority than other acts of worship). Allah is aware of what you do.”

“Read the Book (Al-Quran) that has been revealed to you (Muhammad) and carry out the Prayer. Indeed, prayer prevents from (deeds) abominable and unjust. And (know) the remembrance of Allah (Prayer) is greater (its priority than other acts of worship). Allah is aware of what you do.” (Interview result on 23 May 2022/translated by the researchers).

As stated by the informant La Iyo S.Pdi as follows:

“Even if humans have committed acts that are contrary to religion and culture, they must decide or leave these actions. This is conveyed in the following *katoba* story: ”*Tobhotuki, tobhotukiemo is rabunto modalino ne Allah Taala, nekamokula moghane, nekomokula robine. Tobotukiemo itua.*” (Speech) 'Decide, decide on despicable acts to Allah SWT, to fathers, to mothers. Break it up' (Interview result on 23 May 2022/translated by the researchers).

As in the previous discussion, *katoba* ritual is a ritual of transition from childhood to adulthood. During childhood, of course, there were habits that were carried out and it was very difficult to just leave them. A person who has given up old habits takes time to leave them. Therefore, *Katoba's* speech conveys to the *katoba* participants to leave despicable actions. The word *tobhotuki* is repeated three times in one sentence sequentially, in the first and second words and then closes with the word *bhotu* (break), *Tobhotuki, tobhotukiemo Tobotukiemo*. These three words have the same meaning, namely decide.

In addition to obeying the orders and prohibitions of Allah and His Messenger, in the *katoba* ritual advice it is also advised to obey both parents. According to Bahtiar, at.al (2020, p.5) that the two parents who must be obeyed are not only biological parents, but all parents must be obeyed and respected. After the two parents who must be obeyed, the older person (brother) must also be obeyed, and the younger person (younger brother) must also be loved. Furthermore Taena, L. at.al (2018, p.8) also revealed that the two parents who must be obeyed are not only their biological parents, but all parents must be obeyed and respected as long as they command goodness.

(b) Regretting the Disgraceful Actions that Have Been Committed

The nature of regret in humans must exist in every soul. When a disgraceful act is committed intentionally or unintentionally and even done because of human negligence due to ignorance, then under certain conditions a human will self-accused and then consciously regret everything he has done. No human being is free from mistakes because humans are weak. For this reason, *katoba* ritual, which is a ritual of transition from childhood to adulthood, is used as a place to infuse oneself with behaviors or attitudes that have been practiced.

"This is the moment when a child has made a mistake, be it in the form of a sin against Allah *Ta'ala* or a sin against both parents so that he regrets the disgraceful actions he has committed, even though at the age of the child there is no accountability for his actions, the attitude of regret is so important to do. as a form of self-education in the future. The following is the form of *Katoba's* speech which expresses an attitude of regret: *Tososo, tososoemo is rabunto medaino ne Allah Taala, nekamokula moghane, nekomokula robine. Tososoemo itua* 'Regret, regret the bad deeds to Allah SWT, to the father, to the mother. Regret it' (La Ode Haliki) (Interview result on 23 May 2022/translated by the researchers)

Katoba's speech gives the values of obedience to God and to both parents. Obedience to Allah is accompanied by doing good to both parents. Obedience to Allah is not enough if it is not followed by an attitude of doing good to both parents. Likewise, the wrath of parents can also be a trigger for God's wrath. This is based on the hadith of the Prophet *Salallahu Alaihi Wasallam* from Abdullah bin Amr bin Ash, the pleasure of Allah depends on the pleasure of parents and the displeasure of Allah depends on the anger of parents (Bukhari).

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province, Indonesia

c. Abstain from Disgraceful Acts

Human nature is influenced by three things, namely family, friends and the environment. Aspects of friends and environment are very difficult to avoid. Within a person has made a promise in his heart, but because the environment pushes him back to do despicable things. Because of this awareness, *katoba* ritual utterance conveys the following:

(*Dofekakodoho, dofekakodohoemo* that is *rabunto medaino newine nefua ne Allah Taala, nekamokula moghane, nekomokula robine. Dofekakodohoe itua* 'Stay away, stay away from actions that are disgraceful "tomorrow or the day after tomorrow" to Allah SWT, to father, to mother. Stay away from that, the story of someone's *katoba* ritual who has committed a sinful act (despicable) besides regretting there is also a strong intention in the soul to leave the despicable act. This is conveyed in *katoba* ritual utterance: *Tofokomiina, tofokomiinaemo* that *rabunto medaino newine nefua ne Allah Taala, nekamokula moghane, nekomokula robine. Tofokomiinaemo* That's no, No disgraceful acts "tomorrow or the day after tomorrow" to Allah *Taala*, to father, to mother. (La Ode Ndae).

In that speech, it is conveyed that a disgraceful deed to God and to both parents, must regret the act and must eliminate it in himself. Because the wrath of Allah *Taala* is very great, if a servant who commits a sin does not regret (repent) for his actions. These qualities are the same as the devil's nature as in the word of Allah Surah Al-A'RAF verse 16 "The devil replied, because you have punished me astray, I will really (obstruct) them from your straight path" (QS. Al-A'RAF: 16).

d. Hoping for Allah's Forgiveness

When humans realize their purpose in life, the way to do it is obedience to Allah. It is true that humans are weak creatures who are not free from sins and mistakes. However, awareness of this weakness is followed by obedience by acknowledging, regretting, and abstaining from sinful acts, so the hope is only to ask Allah *Taala's* forgiveness. For this reason, in *Katoba's* story, after delivering the advice, it is continued with the reading of *Istigfar*.

CONCLUSION

Based on the data and the results of this research data analysis, the conclusion that can be drawn is that "The philosophical values contained in *katoba* ritual of Muna people consist of three values, namely: (1) Divine values; (2) The value of chastity, and (3) The value of obedience. The divine value is manifested in the obligation of every Muslim to express "*Dua Kalimat Shahadat*". The two creeds of the creed are: I declare that there is no God who must be worshiped except Allah; and I declare that the Prophet Muhammad is the Messenger of Allah." This sentence is the first piece of advice that a *lebe* (religious figure) must deliver in the *katoba* ritual. The value of chastity is further advice that must be explained in as much detail as possible to the *katoba* participants, so that after being in *katoba* the child must understand about holiness, especially when worshiping Allah *Subhanahu Wataala*. The value of obedience in *katoba* ritual consists of four parts, namely (a) Obedience in carrying out orders and avoiding the prohibitions of Allah and His Messenger. In addition to obeying Allah and His Messenger, *katoba* participants are also advised to obey their parents, older people (brothers) and love younger people (younger siblings). c) Do not take other people's rights, (d) Abstain from disgraceful acts, and (d) Hoping for Allah's forgiveness.

REFERENCES

- 1) Amin, H. 2018. *Tradisi Katoba : Model Penanaman Nilai-Nilai Islam Pada Anak Masyarakat Muna*. Al-MUNZIR, 11(2), 263-282.
- 2) 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), 98-106.
- 3) Bahtiar, I Ketut Suardika, Aslim, Yani, L. Konisi, Tambunan, Tamburu, L. Diysi, L., and Aso, L. 2021. *Katoba Tradition on the Muna Ethnic Community at Muna Barat Regency, Southeast Celebes, Indonesia*. Journal of Sociology Study, July-Aug. 2021, Vol. 11, No. 4, 138-144. David Published Company
- 4) Hadi, H. 2016. *Tradisi Katoba Sebagai Media Komunikasi Tradisional Dalam Masyarakat Muna (Perspektif Komunikasi Ritual)*. Jurnal Penelitian Komunikasi dan Opini Publik, 20(1).
- 5) Handayani, R., & Idrus, S. H. (2017). *Tradisi Katoba : Kearifan Lokal Masyarakat Muna Sebagai Upaya Pencegahan Kekerasan Seksual Terhadap Anak Di Kota Kendari*. ETNOREFLIKA : Jurnal Sosial dan Budaya, 6(3), 201-209.
- 6) Magara, Irma. 2010. *Nilai-Nilai Pendidikan dalam Tuturan Katoba pada Masyarakat Mawasangka*. Skripsi. Kendari : FKIP Universitas Haluoleo.
- 7) Moleong, L.J. 2001. *Metodologi Penelitian Kualitatif*. Bandung : RemajaRosydakarya.
- 8) Spradley, James. P. 1997. *Metode Etnografi. (Terjemahan Misbah dengan Pengantar Amri Marzali)* Yogyakarta : PT Tiarawacana.
- 9) Sugiyono, S. 2012. *Memahami Penelitian Kualitatif*. Bandung : Alfabeta.

Philosophical Values Contained in *Katoba* Ritual on the Muna Tribe Society in Muna Barat Regency, Southeast Sulawesi Province. Indonesia

- 10) Sugiyono, S. 2021. Pengaruh Profitabilitas, Likuiditas, dan Kebijakan Dividen Terhadap Harga Saham pada Perusahaan Farmasi. *Jurnal Ilmu dan Riset Manajemen (JIRM)*, 10(1).
- 11) Sugiyono. 2012. *Metode Penelitian Bisnis*. Bandung : Alfabeta.
- 12) Sulistijowati, M. 1991. *Tipologi Arsitektur Pada Rumah Kolonial Surabaya (Dengan Kasus Perumahan Plampitan dan Sekitarnya)*. Surabaya a: Pusat Penelitian Institut Teknologi Sepuluh November.
- 13) Sumaryo. 2011. *Sikap dan Perilaku Warga Masyarakat Muna Sesuai Makna Bimbingan Katoba*. Kendari. Penerbit. FKIP Universitas Haluoleo.
- 14) Syafri, Ulil Amri;. 2012. *Pendidikan Karakter Berbasis Al-Qur`an*. Jakarta : Rajawali Pers.
- 15) Taena, L. at.al. 2018. Katoba: A Rite of Passage in Muna Society, Indonesia. *Eastern Anthropologist Journal*. Jilid 71. Hal. 71-81. India.



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.