

The Concept of Ethics and Moral Education Based on *Katoba* Local Culture in the Overseas Muna Community in Kendari City

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ABSTRACT

Katoba local culture is a tradition owned by the Muna ethnicity, both living in Muna and overseas. *Katoba* local culture is carried out by the overseas Muna community in Kendari City to strengthen children's Islam and provide ethical and moral education to children aged 7–11 years, both boys and girls. The purpose of this study is to describe the concept of ethics and moral education based on local *katoba* culture in the overseas Muna community in Kendari City. The method used in this study is a phenomenological approach. The analysis uses a cultural approach. The results showed that the local culture of *katoba* in the overseas Muna community in Kendari City carried out this tradition as a means of shaping the ethical and moral education of a child. Children are prepared to become individuals who have religious understanding, ethics, and good morals in the midst of society.

Keywords: education; ethics; morals; local culture; *Katoba*; overseas Muna community.

INTRODUCTION

Katoba local culture is one of the traditions of the human life cycle in Muna and overseas that is still practiced by its supporters. Koentjaraningrat (1985) stated that humans have a life cycle ceremony from birth to death that is always dynamic and functional in human life.

Katoba local culture is a ceremony about the coronation of a boy or girl who will enter adulthood and is a manifestation of the pattern of ethical and moral education of children that is packaged traditionally. *Katoba* local culture can also be said to be a very sacred procession. This procession is carried out to say the Islamic vow of a child who enters the transitional age between childhood that has passed and adulthood that has not yet arrived, which is preceded by a circumcision procession.

Katoba local culture is one of the traditions that must be carried out by both parents to obtain the validity of a child's Islam. *Katoba's* local culture is a manifestation of a child's behavior when he reaches adulthood. In the local culture of *katoba*, children who will be *katoba* begin to be introduced to religious teachings, ethics, customs, manners towards both parents, brothers and sisters, and how to behave towards others in the hope that children can live and practice good behavior and leave the bad.

The existence of local *katoba* culture in overseas Muna tribal communities is a crystallization of culture in social life that grows and develops along with the establishment of the community. The understanding of the Muna people, especially the younger generation, about the nature, substance, and value of local *katoba* culture, which is required by moral and ethical teachings, is not far from the mandate carried by the local culture of *katoba*.

Today's younger generation has been undermined by crises and moral decadence. Similarly, the understanding of religious values played by the local culture of *katoba* has experienced aridity among the younger generation as a result of the impact of modern culture, which is very dominant in its mindset and behavior. Meanwhile, the understanding of values in local culture as products and practices of local culture tends to be weakened, marginalized, and pushed by global culture. Therefore, the local culture of *katoba* needs to be preserved (Musafar et al., 2022).

The local culture of *katoba* must have its rightful place in the realm of science, unearthed in order to become a role model for today's society. *Katoba's* local culture in the past is one of the sources that can be used as a guide for today's people to step into the future. It is in this context that the local culture of *katoba* can play its role in ushering in a dignified direction. This is also in line with the hope conveyed by Piliang (1998), namely to return contemporary man to the world of spiritual depth, subtlety of conscience, and sharpness of heart.

Rahmawati (2008) said that the local culture of *katoba* is a local culture of circumcision for boys and girls who have reached the age of 8–10 years. *Katoba* comes from the word repentance (Hardin & Hermina, 2018). It means that the circumcised child is led to recite or take a pledge of repentance. The syarah official explained the conditions of repentance. After that, it was accompanied by the utterance of two sentences of the creed.

Thus, it can be concluded that the local culture of *katoba* is a local culture of "repentance" with nuances of Islamic culture. *Katoba*, in addition to showing the characteristics of tradition, also shows the characteristics of separation. *Katoba* local culture is a product of Muna ethnic culture as an acculturation of local values and Islamic educational values. *Katoba* local culture reveals important things related to character education in the family environment as well as religious education for children who are growing up to live life in the future.

Katoba local culture is still practiced and exists in the overseas Muna community in Kendari City. The tradition of *katoba* in the local culture has a very deep meaning in ethical and moral education. Gonibala et al., (2018), *katoba's* local culture is related to Islamic educational values. *Katoba* local culture is carried out to shape the morals of a child aged 7–11 years to become an ethical and noble generation in personal life, society, and nation.

The study of the concept of ethics and morals education based on local culture is important to identify models of the formation of ethics and morals in children in the overseas Muna community in Kendari City. The purpose of this study is to describe the concept of ethics and moral education based on local *katoba* culture in the overseas Muna community in Kendari City.

METHOD

The research was carried out with a phenomenological study approach. Rusidi (1991) said qualitative research intends to describe facts naturally and tangibly. Ratna (2007) states that this method is used to photograph social facts in socio-cultural life. This research was conducted in the overseas Muna community in Kendari City. Data collection is done through observations, interviews, and document studies. Observations are carried out contextually in relation to the lives of local communities, especially in the religious realm. Suwardi, (2006) said that interviews in cultural research aim to collect information about human life challenges in a society.

Koentjaraningrat (2006) said interviews are the only technique that can be used to obtain information about events that cannot be observed directly. In this study, interviews that were intimate and felt warmer and more serious were also conducted directly before and after the local culture of *katoba*. Document studies are carried out by collecting related writings from books, journals, papers, and research results that have not been published.

Suwardi, (2006) said that cultural data analysis should indeed go through clear and organized stages. Qualitative analysis is expected to explain the process of implementing local *katoba* culture as it is. The data were analyzed considering the characteristics of local culture (Geertz, 1973). The implementation of *katoba* and the values that exist in the local culture of *Katoba* are explored in depth and as thoroughly as possible. Value does not exist in isolation from the language that accommodates it. Data analysis uses a cultural approach and is presented in the form of narratives or words that are easy to understand.

RESULT AND DISCUSSION

Ethical Education Reflected in *Katoba* Culture

The local culture of *katoba* can be taught as a moral and ethical guide for children who are *katoba*. Usman Rianse (2011) states that ethics are all general norms or "rules" that are a source of reference for noble values and virtues. Ethical values are values that are found in the local culture of *katoba*. The values found in the local culture of *katoba* include values related to interactions in community life in the Muna tribe.

Ethical education is the most common value found in *katoba* culture. Ethical values found in *katoba* local culture include values related to life (Ardianto & Hadirman, 2018; Hadirman, 2009). All these social ethical values reflect abstract concepts that are loaded with wise and comprehensive messages in the scope of communication between people.

“In this case, again related to the *katoba* Sharia, when we visit the home of family, friends, or acquaintances, we must say greetings first. But when there was only a woman in the house, even though she let us in, we could not enter. Simply convey a message to the host at that time about our desire to meet the host father we visited. That at what time or day will it come again in the house (L, religious figure, interview, on March 17, 2022, at his home).”

Based on expression above, it shows that in the speech of *katoba*, advice is conveyed to children who are *katoba* about the importance of maintaining civility and ethics when visiting people's homes. This is so that children who have received *katoba* advice are more mature in understanding the rules of life that are justified by religion and life practices that are justified according to the manners that apply in society, so that they always maintain ethics when in a different environment and with whom they meet.

“When we leave the house, anyone we meet, whether it is parents or adults who are the same age as us or younger than us, is our parent, our brother or sister, whom we must respect as we value our own parents and siblings at home (La R, Overseas Muna Community Residents in Kendari City, interview Saturday, March 26, 2022).”

Based on expression above indicates that respecting, respecting parents, or elders, is younger than the child who is *katoba*. *Katoba* advice applies not only in the family environment, but it also applies to anyone who meets a child who is *katoba*, even if the person has no sibling ties, and should treat them like the family at home.

“Therefore, if a child who has been in *katoba* deviates from the content of the *Katoba* teaching, they are reprimanded with the phrase "you are not in *katoba* until you do this". That is the rebuke that troubles us the most as Munas. Because it can mean that we are degrading our human dignity when we get such a reprimand as a result of the actions, we do that are prohibited in the rules of community life (LT, Academician of Halu Oleo Kendari University, interview, Monday, March 21, 2022).”

Based on phrase above, it shows that the consequences of a child who has been *katoba*-ed, if in his association both when he is with his friends and when he is in the general community, his behavior is far from what he has obtained in the advice of the *katoba* that he has gone through, then sometimes from certain people who are not happy with his actions, reprimanding him with the insinuation "you have not been *katoba*". In Muna culture, this kind of reprimand is a rebuke that indicates that such a child has no self-respect value in society.

Education of ethical values that apply in the socio-cultural life of the community, including ethical values towards their parents. These values are important as a guide for him in acting, acting, and working. *Katoba*'s local culture as a source of ethical teaching values contains children's ethical values towards parents. These ethical values are reflected in the local culture of *katoba*. In the *katoba* language, the relationship that should be created between a child and both parents and an older brother and his sister is illustrated. A child has an obligation to be filial to both parents (Hadirman, 2009).

The *katoba* language also teaches how to foster relationships within the family. A feared older brother means that a younger brother should value the older brother more as an older brother. Similarly, an older brother must act wisely, be more affectionate, and be ready to guide his younger siblings. If this *katoba* language is applied by all parties, it will create peace in the family and community (Ardianto & Hadirman, 2018).

Parents should be glorified in the local culture of *katoba* by being taught grammar through education that does not discourage or hurt them. After all, the parents (father-mother) are the people who care for him, raise him, and the first place of the child's world, who make a mental and physical contribution in his life. Parents, as educators, are really the foundation of children's personalities. A child in the Muna tribe has been taught ethical education from an early age to become a real human being, especially in terms of glorifying his parents through the local culture of *katoba*.

A child in Muna society should cherish, respect, and glorify both parents. The tangible manifestation of affection, love, and glory is reflected in the way children treat their parents in everyday life. Human beings are social creatures who cannot live alone. In an effort to meet the needs of life, humans need the help of others. Therefore, human beings must get along with each other. Association between human beings is governed by ethics and manners. According to Koentjaraningrat (1985), courtesy can mean (1) obeying parents, (2) being friendly to elders, friends, neighbors, and relatives, (3) diligently working and obeying parents, and (4) speaking well.

The ethical values found in the local culture of *katoba* include values related to interaction in society. Ethical values are values that are found in the local culture of *katoba*. The ethical value of children towards their parents is very important to be taught in the local culture of *katoba* as a guide for him in speaking, behaving, and acting. The principle of children's ethical values towards their parents is reflected in the following quotation from the *katoba* language.

Ane natumolako amamu atawa inamu omobhalo, uumbee...

“If your father calls you or your mother, you say yes.”

Koe omobhaloghoo ooo,... atawa ohaeno...

“Don't you answer ooo... or what...”

Based on phrases (4) and (5) above, the local culture of *katoba* emphasizes that children should answer questions or orders from their parents with polite answers. In accordance with the culture and customs in Muna, when answering questions or calls from elders, including parents, the most polite answer is *uumbee*, 'yes'. In *katoba Uumbee* language, 'yes' is an expression that determines the level of politeness of a child when interacting with parents and others. In addition to the strategy of maintaining dynamic social relations, it is also in accordance with the meaning of the *katoba* language as a social institution and the maintenance of ethical relationships in the language.

The *katoba Uumbee* language 'yes' includes polite language packaging in social governance in the Muna tribe community. On the other hand, the tradition and culture of speech in Muna, especially when a child responds to calls or questions from parents who are poorly understood in *ooo* language and *Ohaeno* is impolite language, Parents who hear the answer *ooo* or *ohaeno...* will feel sick just because their child is considered not to appreciate it. While the child appreciates the parents, this is a must for a child. Of course, moral education in *katoba* advice like this is very educational for children from an early age. In principle, moral education like this can create children who are polite in speaking and communicating in general in wider community life. This is in accordance with the view of Ernest Cassirer in Ujan (2009), who says that a symbol is something that is able to express the deepest meaning of an intention.

Many people argue that the overseas Muna community in Kendari City generally lacks respect for women. This general opinion is based solely on cursory observation of a number of nonverbal behaviors, especially in terms of eating order. Women of the overseas Muna community in Kendari City generally choose to eat after men (not told to eat then men), this behavior, by some circles is considered as not respecting (the role of) women.

Muna culture highly values and positions women on an equal footing with men. The local culture of *katoba* proved to be able to position women on an equal footing with the cherished and respected prophet Muhammad. In the overseas Muna community in Kendari City, women are valued and respected, even glorified.

“In the teachings of sharia *katoba* in Muna, a man must, when he meets a woman on the street, turn his back to the road and not see women who are not entitled to see her because the smell of women arouses us (L, religious leader, interview March 17, 2022, at his home).”

Based on expression above, it shows that the implementation of *katoba* local cultural advice in life behavior is the goal of implementing *katoba* local culture in children. The action of a top man when meeting a woman who is not his mahram shows an attitude to glorify women as well as maintaining a view that can cause martyrdom to a man. In Muna society, a man who meets a woman on the street is advised not to look directly at her, either when facing the street or when meeting at his home. This situation is a rule of life that applies to the Muna community.

“In the past, in the *katoba* shari'a, if the woman, for example, was invited to an event, she had to be escorted by two men from her family, one in front and one behind her, so that if the woman was shouting, she might get a disturbance in the street. If the one in front did not hear or see, then the one behind would see and be able to ascertain possible things that would happen to the woman. This is one way to glorify women individually in the sharia tradition of *katoba* teachings in Muna (L, religious figure, interview March 17, 2022 at his home).”

Based on phrase above, the practice is expected after a child gets *katoba* advice on how to maintain the nobility and honor of his sister. When a female sister goes out to attend a celebration, she will get special care from her family to avoid unwanted things. This kind of treatment has long been a tradition when a girl leaves the house.

Moral Education Reflected in *Katoba* Culture

Morals relate to the behavior that a child must carry out in his life. Moral teachings to children in the local culture of *katoba* are as follows:

“Kotaba's advice not only applies to him but must also be socialized. This means that after being *katoba*, the advice of the *katoba* must be implemented

by others so that the *katoba* advice he gets when *katoba-ized* is really put to good use because this is what is emphasized to children when he is in *Katoba* (LA, Academician of Univ. Halu Oleo Kendari, interview, Monday, March 21, 2022).”

Based on phrase above, it shows that actualizing *katoba* advice in life must really be carried out because the purpose of implementing *katoba* in a child is to form good behavior. This situation must continue to be the determination of a child who is *katoba*-ed so that changes in behavior for the better in a child are increasingly realized.

“In *katoba*, the children are given views on good behavior such as do not fight with your father, with your mother, with your brother, with your sister, or with others, and they must be kept in mind well for later in society or implemented when living their lives later (LA, Academician of Univ. Halu Oleo Kendari, interview, Monday, March 21, 2022).”

Based on the above expression shows that the purpose of a child's *katoba*-ed is to get lectures about good things to do and bad things to be abandoned. The actions taken so as not to fight the parents are explained in detail to the child when *katoba*. This is so that his life journey does not experience something that is not desirable to him.

“The relationship with morals, religion, and *katoba* is very closely related to the problem of children's mental attitudes, where the understanding of good moral is obtained when *katoba-ized* (LE, Modin (syar'i employee), interview Friday, March 25, 2022).”

Based on the expression above, it shows that through *katoba* advice, the character of a child in Toba will be formed so that in him he will experience changes in behavior from nature to childhood to good adult thinking in the context of religion and customs.

The child is a *katoba* so that he understands the problems of this life because this *katoba* contains what is recommended in religion. The point is that children really understand life in relation to what is recommended by religion then about the rules or ethics that apply to the Muna community, especially in terms of association when with people older than us, who are the same age and younger than us are even taught also about civilization or ethics related to nature and the environment around us (H, Young Generation, interview Thursday March 24, 2022).

Based on the expression above, it shows that children who have been in *katoba* are expected to become humans who understand the rules of life when practicing religion. Then civility and ethics must also be a guidelines in ourselves when meeting and associating with people older and younger than us; even those related to the use of nature and the environment around us must be used according to rules that have been agreed upon together in community life.

“Then it is counseled to obey our parents, but the parents here are not only our biological parents but parents who are as old as our father or almost as old as our parents. We must obey if it reminds us of kindness or good advice. (Z, Public Leader, interview Wednesday, March 23, 2022).”

Based on phrase above, it shows that obeying the person advised in the *katoba* procession is not only limited to the family environment but also includes parents outside the family environment. Whoever is a parent who always reminds oneself of good things for oneself, the status of the parent's position referred to in the advice of the *katoba* is the same as that of the biological parents, who must be respected as they respect their own biological parents.

“Then in the advice of the *katoba* is also taught about manners; please help appreciate, because in the advice of the *katoba* there is advice about deeds concerning the fearful and the fearless and fearful here not only with their biological parents but anyone who is old like his father or mother must be afraid (Z, Public Leader, interview Wednesday, March 23, 2022).”

Based on the phrase above, we must always be polite and respectful of anyone who reminds us of kindness, even if the advice is not directly from the parents or siblings themselves. This is the advice in the *katoba* that must be implemented in the life of a child who has been *katoba*.

“*Katoba* is taught about courtesy towards parents who are older than us, who are the same age as us, or who are even younger than us. It is taught when the child in *katoba* is told to follow the *katoba* speech guided by the priest who *katoba* him and witnessed by his parents and those invited to be present during the *Katoba* procession (LA, Halu Oleo Kendari University academic interview, Monday, March 21, 2022).”

Based on the above expression it shows that behaving with courtesy after a child has received *katoba* advice is one of the focuses of the *katoba* advice teaching. Either when with parents, when together with someone the same age as him, or even when together with someone younger than himself, a child must always prioritize the values of courtesy. This is the actualization of his vow when he was led to say the *katoba* speech.

“The purpose of the *katoba* is to teach children from ignorance to knowledge about good ethics and Islamic education. In addition, *katoba* is also the first door for children to express an understanding of religion and a good social life when they enter the world of adulthood (H. LO, Community leader in Kendari City, interview, Sunday, March 20, 2022).”

Based on the phrase above, it shows that the family's expectation of the child who is *katoba*-ized is to change the behavior of a child who previously did not know the correct life guidance in behavior. However, after being *katoba*, the child's

mindset will change towards behaving correctly, both in terms of daily life practice and education on how to live according to the right religious guidance.

“Another example of ethics is respecting parents. If he missteps, if there are parents who remind us, we must appreciate them, because the meaning of respecting parents in *toba* language not only applies our appreciation to parents but also applies to anyone who is the same age as our parents, even if his position at that time was not our parents. We are then obliged to respect them as well. For example, if he told him to pray or recite, then we must respect and appreciate him. (H. LO, Community leader in Kendari City, interview, Sunday, March 20, 2022)”

Based on the phrase (16) above, there are several ways to know that a child has good ethics towards parents. The fear and obedience to parents that a child gets when he is adopted is not only 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. Respect and obedience to parents, even though they are not biological parents, reflect that a child who has been *katoba*-taught has correctly understood the purpose of the *katoba* that he has gone through.

“To prove that the child understands *katoba*, when the parents of both male and female, even though they are not real parents, he obeys, he respects, and obeying his own parents means *feeli meta-Anahi aitu* (the child has good ethics), so do our brothers and sisters, even though they are not his own brothers and sisters, he loves, which means the child has good ethics (H. LO, Community Leaders in Kendari City, interview, Sunday, March 20, 2022).”

Based on the above expression, it shows that to measure the understanding of a child who has been *katoba*-ed, he must be able to implement it in the form of behavior, such as his ability to place obedience, respect, and affection to parents, to people older than him, or to people younger than himself, such as when he has respect, obedience, and affection as he treats both parents, or like his behavior to brothers and sisters, which has its own content. Thus, it means that this child has understood and is able to implement the advice of the *katoba* well.

“The content of the *katoba*, when interpreted in general terms, teaches children about morals, ethics, and customs. When the child is young, he speaks to an older brother or a younger brother, but after listening to the *katoba* language, he has distinguished between what is good and what is not good (H. LO, community leader in Kendari City, interview, Sunday, March 20, 2022).”

Based on the phrase (18) above, it shows that *katoba* advice teaches a child the importance of maintaining good morals (ethics) in the midst of family life and in community life. Unlike children who have not been *katoba*, their behavioral awareness has not been able to distinguish between what is good and what is bad.

The obligation to follow the *katoba* procession in children before entering puberty allows a child's awareness of the importance of doing good to anyone in his daily association.

“A child before knowing the language of *katoba*, of all kinds, for example, if he is called his mother, the child sometimes answers in impolite language, for example, with very high language and voice, but if he has been *katoba* and understands the Toba language, he will answer his mother's call in polite language and he will humble himself before his parents (H. LO, Community leaders in Kendari City, interview Sunday, March 20, 2022).”

Based on the expression (19) above, it shows that in life in the world, especially in the family environment, a child is expected to obey parents. *Katoba* as a medium for a child to get good advice for himself to always behave obediently to his parents, so that in his family life he does not do actions that hurt his parents. The habits of fear and obedience to parents will reflect a child's good ethics in front of both parents.

“*Katoba* has the value of advice but also binds and makes aware of the child himself, meaning also that with the belief that if you live this, you are safe in the afterlife, with the meaning that in the world, you are free from criminal matters, and also in the hereafter, free from sin (H. LO, Community leader in Kendari City, interview, Sunday, March 20, 2022).”

Based on the phrase (20) above, it shows that *katoba* advice allows a child to realize himself after receiving *katoba* advice, so that in living his days, he will always walk on the truth desired by Allah and the norms that apply in society wherever he is. This situation will protect him from things that harm him both in this world and in the hereafter.

The concept of ethics and moral education based on local *katoba* culture in the overseas Muna community in Kendari City is present in the expressions and advice delivered by an imam. The concept of ethical and moral education can be a guideline for a child who is *katoba*-cathode in treading his life into adulthood.

CONCLUSION

The local culture of *katoba* is used as ethical and moral education for a child who is *katoba* in the overseas Muna community in Kendari City. The concept of ethical and moral education reflected in the local culture of *katoba* is related to the teaching of a child's behavior in interacting with parents, siblings, and younger siblings, both having kinship and non-kinship relationships. After the child is *katoba*, he is expected to have good ethics and morals in his personal life, family, community, nation, and country. By realizing the importance of *katoba* local culture for the cultivation of life values and determining the character of children who are *katoba*.

Katoba local culture still shows a complete implementation process in its implementation to the Muna tribe community. For this reason, the implementation of *katoba* local culture in accordance with the ideal order is an absolute prerequisite that must be mastered by ritual leaders and local cultural organizers so that material objects that support local culture remain so as not to lose the teachings of virtue and wisdom behind the material objects of local culture. The values revealed in the local culture of *katoba* need to be preserved and taught on an ongoing basis.

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