

Analysis of Religious Andsocial Cultural Education Values in Traditions Katoba as Socialsciences - Elementary School Learning Materials Development (Ethnographic Study of Ethnic Communities Muna Prov. Southeast Sulawesi)

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Abstack

This article aims to explore and identify the values of social, cultural and religious education contained in *katoba* cultural traditions as the development of social studies learning resource materials in elementary school (SD). Methodologically this study using ethnographic methods (Spradley) with a qualitative approach. The stages of the study is to conduct a domain analysis, taxonomic analysis, komponensial analysis, analysis of cultural themes and content analysis. The subjects were religious leaders, traditional leaders Muna, community leaders, cultural, academic, school leaders, teachers, students and parents. At the stage of data collection techniques done by: a literature review, participant observation, in-depth study documentation and interviews.

Values of social, cultural and religious education contained in *katoba* cultural traditions can be integrated into social studies lesson in elementary school with hopes of becoming a personality for every generation of young ethnic Muna, so it can stem and filter out negative influences and negative effects of Western culture.

Keywords: Social EducationValues, Culture, Religion, Katoba Traditional

I. Background

The phenomenon of educational practices in Indonesia are carried out so far are too oriented to the West and tend to forget the benefits of local values, such as values education through a socio-cultural and religious traditions of the society Muna *katoba* culture. Therefore, this study becomes very important to be done in order to introduce and raise local knowledge (*local Widom*) or etnopedagogi *katoba* cultural tradition as the concept of socio-cultural and religious education long dormant ethnic society in cultural Muna Southeast Sulawesi (Insawan and Kimi Batoa , 2011, p. 5-6).

1.1 Identification late FormulationProblems

Based on the above, this research is focused on identifying the values of social, cultural and religious education contained *katoba* role in cultural *traditions*. Society Muna *katoba* reflect cultural traditions in everyday life. Answer shape research questions are formulated as follows: What are the socio-cultural values and religious traditions contained in *katoba* culture and how the process of inheritance and continuity of functions and meanings of the values of the socio-cultural and religious dynamics of the domain knowledge , attitudes, and skills of the younger generation of ethnic communities Muna?

1.2 PurposeResearch

In general, the purpose of this study examines the values of social, cultural and religious education contained in *katoba* cultural *traditions*. Socio-cultural values and religious who have been identified will be selected which are then developed as a source of material and learning materials IPS Elementary School (SD). In addition, the purpose of this research study and analyze the dynamics of domain knowledge, attitudes, and skills of students in the know, know, appreciate, and understand the values of social, cultural and religious education contained in *katoba* cultural *traditions*. Tracing and describe the process of inheritance and continuity functions and meaning of values education in the socio-cultural and religious traditions and cultures *katoba* position on learning social studies in the elementary school.

1.3 Significance ofResearch

The results of this research can be an alternative material or materials that are beneficial to the development of social studies, in particular the development of social studies learning materials by integrating the values of social, cultural and religious education contained in *katoba* cultural traditions as the basis of moral and character formation or generation of personality young, especially the ethnic community and the general public Muna Indonesian nation.

II. Study of Theory

2.1 ConceptEducation

Education is etymologically derived from the Greek "*Paedogogike*", consisting of the word "*Pais*" which means Son "and the word" *Ago* "which means" I lead ". *Paedogogike* means I'm guiding. Purwanto (1995, p. 45-47) states, that means educational endeavors adults in interaction with the children to lead the physical and spiritual development toward maturity. The essence of education is aimed at mature students, it is an adult educator must

be someone who may not be as mature students if educators themselves immature.

2.2 Concept of Cultural Values Education

Cultural values of the past is an invaluable legacy for generations beikutnya. The values that are directly or indirectly can be found on the local cultures, such as expressions, folklore, legends, traditional games, and folk songs. Local culture refers to the culture of indigenous people who had been seen as a cultural heritage that has been passed down through generations.

Cultural values are the soul of the culture and the system became the basis of all the actions and behavior of society. Culture is manifested in the form of actions and behaviors that society as a collective expression of the concretization of abstract cultural values. It is also a picture that what is the nature of their existence as a community. Civilized society tend to display things that become beliefs and their conventions as a community. In this case, there is a guideline values and norms are the basis for behaving. Liliweri (2009, p. 108) argues that each culture certainly has a content value for the benefit of society supporters. In cultural values are abstract concepts that are owned by each individual about what is considered good or bad, right or wrong, proper or improper. If the value of talk about something moral decision then talk about standard norms of behavior so that when we call a cultural value, then the value was determined by a culture.

2.3 Concept of Culture

In the fundamental conception, Kluckhohn (1981, p. 13-14) argues that:

"Culture can be characterized as a huge system of connotative meanings that Cohere into an associative" macro-code "that Allows members of the culture to Interact purposefully and to represent and think about the world in specific ways".

Opinions mentioned above, means that the culture can be characterized as a large system, which is integrated into a connotative meaning "macro code" which allows associative cultural elements to interact with intentionally and to represent and think about the world in a certain way. Accordingly, Tilaar (2002, 37-38) claimed that culture is the core of every human being. In other words, culture is a typical human in the sense of a civilized and cultured man. Furthermore, in Tilaar Tylor (2002, p. 39) states that culture is a complex whole of knowledge, belief, art, morals, law, custom, as well as capabilities and habits acquired other human beings as members of society.

2.4 Concept of Socio-Cultural Education and Religion

The concept of educational uplift of mankind as a culture, which is being given the ability to create and give birth to their cultural values and cultural functions. That is, education is an activity pass on cultural values from generation to generasi. Nasution (2010, p. 54) suggests that the socio-cultural education is "Education community dedicated to someone who educate someone, good life, health, and culture".

There are two main points in discussions regarding the social and cultural position of education in social studies education perspective. *Firstly* is the study of the theory of value and social value and the *second* is the study of cultural theory. *Both* the theoretical discussion will further strengthen the position of the social value of cultural education in social studies education. It first needs to be studied about the meaning of values, social values, and cultural and educational perspective that last about IPS. Social values including one study in the world of values and social sciences. Born from the concept of social value and social value. Experts both psychologists, sociologists, and anthropologists have much to give a definition of social values, and one of them is Knicker. He suggested social value as one of the standards or rules in a society that is abstract. This value serves as a means of achieving this harmonis. Hal public life as told Knicker that:

"Social values as the standard or rule of society. This definition is abroad enough to encompass both the abstract (justice, honesty) and the specific (law and virtues, such as punctuality). Advocates of this definition would see human being as a rule following WHO basically wish to animal life in harmony with fellow human being "(Knicker, 197, p. 30).

That is, the value itself is basic beliefs about what is right and wrong which is reflected in the attitude orientation (Feisbein, 1967, p. 6), whereas the social fabric of an individual or group to form a unity based on rules, values, and norms adopted together (Parson, 1992, p. 43). Thus, the social values of society is a set of basic beliefs that are believed to serve as a standard of truth and to behave. Social value serves as a reference and guidance in the mix and behave so as to create a life full of love, responsibility and harmony. Social value is always oriented to improving the quality of human life.

Social values have a very close relationship with the human identity that social value is upheld by many people and communities. If the social value has been agreed by consensus the lot, then the value is regarded as a matter of common welfare. Value was then attached to the ethics and morals of society so what the needs or aspirations that are considered good by the public guidance in living in the community. Social value according to Woods (2008, p. 1-2) is a general guide that has lasted longer that directs human behavior and satisfaction in daily life.

2.5 The concept of Value Education Religious and Moral in Tradition Culture Katoba

Religion is a realization that deeply implicated in human hearts as human *nature*. Religious life menyangkut segi not only outwardly but also, regarding the overall total human self in its integration with the oneness of God.

Religious values that aims to educate men better according to his religious beliefs and always remember to God (Rosyadi, 1995, p. 90).

Intrinsic religion or religious values actually this value is the value of the basic truth that has the most powerful compared to previous values. This value is derived from the ultimate truth that comes from God. The highest value to be achieved is unity (*unity*). Unitary means harmonization of all elements of life, the human will to the will of God, between words with actions, between i'tikad with deeds. Storey (2007, p. 89) to see that the value of this is the unity of the philosophy of life can be achieved. Among the groups of people who have a strong orientation towards this value is the prophet, priest, or pious people, while the essence of religion is a consciousness that is deeply implicated in the human heart as *human nature*. Religion is not only about the outward aspects of life but also about the overall total human self in relation to their integration in the oneness of God (Rosyadi, 1995, p. 76). Religious values that aims to educate men better according to his religious beliefs and always remember God.

Religious values embodied in art and culture lovers of the work is intended to get the inner musings of life rooted in religious values. Religious values in art is individual and personal. In addition, Spring (1993, hlm.21) also add that we do not understand the results kebudayaanya, unless we understand the religious beliefs that inspired it. Religion is at the heart, conscience, moral and personal character or the man himself.

Based on some of these opinions, it can be concluded that religious values are absolute values and the highest spiritual and rooted in trust or confidence manusia. Moral the meaning contained in works of art through stories disaratkan. Morals can be seen as a theme in the form of a simple, but not all themes merupakan moral (in Nurgiyantoro Kenny, 2005, p. 320). Hasbullah (2010, p. 123) states, that morality is a person's ability to distinguish between good and bad. Moral values embodied in works of art aims to educate people to recognize ethical values is the value of a good bad deeds, what to avoid, and what to do, so as to create an order of human relationships in society are considered good, harmonious, and beneficial to the people, society, environment, and natural surroundings. Uzey (2009, p.2) argues that moral values are a part of the value, ie the value of the deal is good or bad behavior of humans.

Based on the opinion or view of the foregoing, it is concluded that the value of religion which is the highest spiritual values and absolute and sourced from human belief or faith in God Almighty. While the value of moral education shows rules of behavior and customs of an individual from a group that includes behaviors. Where the value of moral education shows rules of behavior and customs of individuals and groups that include behavior that upholds manners, manners value, and the value of decency.

III. Methodology

3.1 Location Research

The location of this research is the capital of Muna Raha. Muna is one of the districts in Southeast Sulawesi located on the island of Muna and Buton Island majority. Muna government territory is only about 7.58% of the total area of Southeast Sulawesi provincial government power with an area 289 041 ha. Muna Island area has several small islands consisting of the island of Muna, Toba Big Island, Small Toba Island, Island Wataitonga, Koholifano Island, Island Bakealu, Tiworo archipelago of island Maginti, Balu Island, Island Katela, Mandike Island, Island Maloang, Island Gala, Kajuangin Island, and Island Tobuan. Muna position is located in the Southeast Sulawesi includes Muna northern and small islands scattered around the area Muna Island neighborhood.

3.2 Subject Research

The subject of this research is Muna community as one of the ethnic that inhabit Muna Island Southeast Sulawesi. Basic considerations researchers chose Muna ethnic communities as having a distinctive cultural traditions *katoba* and until now still exist and be maintained and passed on to the younger generation. This is a unique cultural karakteristik not shared by other communities.

3.3 Data and Data Sources

In general there are two sources of data in this study, is as follows.

1. The primary data sources, researchers performed a search activity and to identify socio-cultural values and religious *katoba* contained in the oral *tradition*, through in-depth interviews (*in-depth interviews*), observation of participation (*participant observation*) with religious leaders, traditional leaders Muna, figures education, teachers and parents.
2. Secondary data, researchers examined various documents Muna local wisdom particularly with respect to cultural traditions *katoba* that lasted for generations and still passed on to the younger generation Muna until now.

3.3.1 Data Collection Techniques

Data collection techniques used in this study, namely by means of triangulation or a combination of observation, interviews, and field notes. Observation technique used is the technique of participant observation. The type of interview that is used in-depth interviews. Field notes used during observation and interviews to record the

important things that are likely to be missed in observations and interviews. Triangulation is expected to generate information and data accurate, so the interpretation is taken would be more appropriate.

3.3.2 Technical Studies Library / Documentation

This study begins with a literature study to obtain optimum information about the research topic. Literature study conducted in Indonesian Education University central library, UPI SPS library, library Southeast Sulawesi, University central library Halu Oleo (UHO), and the library of the University of Halu Oleo FISIP Kendari. The next phase, researchers conducted field research.

3.3.3 Purposive sampling technique

Sampling technique is purposive. This technique is selected based on specific objectives and considerations. Because participants will be interviewed and observed in this study were selected in which they are the people involved and to understand and appreciate the values of cultural traditions *katoba* studied.

Along with James Coleman (1970, p. 242) propose some suggestions, namely: *First*, the weakness of questionnaires and interviews can be overcome by arranging cascading questions rationally. *Secondly*, by asking questions to individuals about their own social unit. This method is the last way to get information of social facts. *Thirdly*, by using a sampling technique called coleman: "*Snowball Sampling*". Asked the members of the sample means that anyone who becomes a friend terdekatnya. Also, it can also be used sampling technique called "*saturation sampling*", ie, by asking questions arise sosiometrik in significant amounts. In addition, researchers can also perform stratified sampling (*multi-stage sampling*).

IV. Finding and Discussion

4.1 Value - Value of Social

a. *Notiparasa*(Responsible)

Humans are doomed as caliph or leader on earth. Humans are responsible for tasks that belongs to him, either to itself responsibility, responsibility towards others, as well as responsibility towards Allah's creatures. In the tradition of *katoba* one is taught to be responsible:

1. Running and fulfill the commands of Allah. and to refrain from His prohibitions. Such as praying, pu hope, charity, and other devotions. Allah ban., Such as not praying, stealing, lying, and others.
2. Fear and respect both parents and the parents are considered.
3. Fear and respect are considered brother and sister.
4. Fear and respect are considered brother and sister.
5. Keep and maintain the image and reputation of the family.
6. Responsible for the preservation of nature and the environment, like not throwing garbage in any place, not cutting the forest, wearing a suit that the needs of water, do not damage the sea's.

b. *Pomo-moologhoo*(Concern)

Concern for others is an attitude that is very important. In terms of language Muna, awareness can be defined by *pomo-moologhoo*. *Pomo-moologhoo*, *maanano: metaano man, man man moologhoo bhaino. Nogharo dowaane nofumaa, noaha dowaane noforoghu, nosaki doagoe, nosabha randanodotulumie*. (Mutual sympathize, meaning: a good man is a man who sympathize others. Persons hungry fed, the thirsty are given drink, the sick treated, people in difficult circumstances given assistance). Another fact that can support *wambano Toba* above are facts: (1) community Muna has *pokadulu* the cultural traditions of mutual help and give in a particular job. *Potorai* share something that is cultural goods such as food and beverages to others, (2) if the Muna asked where the house where he lived always answered "NEAR". Answer it contained hope if there are friends or family who want to come to his house are encouraged to come, and (3) in the family environment Munapasti save even an egg and a liter of rice. It was intended as a preparation at any time if there are other people (family or relatives) who came suddenly.

c. *No mondolalo*(Consistent)

In the cultural traditions of a child implanted *katoba* mindset, attitudes, and behavior to be consistent and avoid evil act is not a sin, namely: sin to God, the father, and the mother as well as to others. Advice to consistently avoid sin regarded as something important because after passing *katoba tradition*, kids will again hang out in a community environment. A child who has baligh puberty and adult must consistently keep his mind, because the mind can become words. Children must consistently keep his words because words can be actions and deeds. Children must consistently keep his actions because his actions can become habits.

d. *No pandelalo*(Democratic)

Democratic (adjective) means 'nature of democracy', as the country prefers equality of rights, obligations, and fair treatment for all citizens. Society as citizens should be aware of their rights and obligations. That is, before demanding rights, we must first fulfill the obligation. In particular democratic intended here is an ethical value system that is owned and carried by a person or group of people in society activities. For example: "*Ane o*

daerabu Karia, then dorompwane deki then dobotukie." That is, if you want to carry out a program of activities, then the first dimusywarakan first and then make a decision together.

e. Nokosabhangka (Friendly / communicative)

Interwoven will run lasting friendships with each other if holding the principles of etiquette. Etiquette is key in turning and talking in order to avoid conflicts and misunderstandings. Polite manners spoke in accordance with Muna culture are:

1. Talking with parents, teachers, peers must be slowly and politely.
2. Not allowed to cut the talk parents, teachers, and peers.
3. Talking with parents, teachers, peers after talking allowed.
4. Using the language of greeting when we talk with parents and teachers, such as father, mother, aunt, aunt, brother, sister (in Muna using *intaidi*).
5. Not allowed to speak in loud tones.

Referring to the view (Fariki, 2010) in a friendly layout krama. Tata need knowledge about manners, namely: ethics in doing, act, and speak with manners. In accordance with good manners Muna according to tradition, it is the talk should: (1) no talking, laughing "*Miina naembali dopobisara nopoangkafi be fotaa*", (2) must speak clearly, do not beat around the bush "*Tabea dopobisara nentalea patudhumo*", (3) do not speak too fast and in a hurry "*Miina dopobisara naembali dombadei-dei*", (4) do not talk to anyone while walking "*noodles bhai ne dopobisara Miina naembali waktuno dekala-time*". In Muna cultural traditions that speak to the parents, the teachers, the fellow must hold fast to the ethical "*ane dopobhisara bhe kamokula, bhe teacher, anahi bhai bhe tabeano dokoadhati*". That is; talk to anyone there must be ethical. Ethics is derived from the provision of cultural Muna, also from the social norms prevailing normative namely: (1) speaking politely, (2) does not speak in loud tones, (3) does not interrupt the parent or other person, (4) are not mutually scrambling in speaking, tetapisaling provide opportunities, (5) does not precede each other in speech, (6) do not dominate the conversation.

f. Do poangka-angkatau (Tolerance)

Tolerance and mutual respect is a character in the spirit of kinship and togetherness frame. Tolerance is very strong in society Muna. this can be seen in *wambano Toba*, namely (a) *pomoa-moasighoo*, (b) *poangka-angkatau*, (c) *popia-foster*, (d) *pomoni-moninighoo*, (e) *pomo-moologhoo*, (f) *pobhini-bhini porters*. means that (a) love each other, (b) mutual respect / honor, (c) each maintain, (d) love each other, (e) sympathize with each other, (f) each pinch the skin 'feel each other'.

Pomoa-moasighoo, maanano: This man intaidi doasighoo poaiha, doasighoo poisaha, doasighoo kamokula, doasighoo nekokamokulaghoo, human daisighoo bhainto, doasighoo kafembula, doasighoo kadadi, doasighoo Liwu, doasighoo religion. (Mutual love, meaning: we humans love a brother or sister is considered, which is considered to be fond brother or sister, loving parent or parents who are considered as human beings and love others, love the plants, love animals, love my hometown, and love religion).

Poangka-angkatau, maanano: O anahi metaano nofetingke pogauno kamokula, nofetingke pogauno teacher, nofetingke pogauno poisaha, nofetingke pogauno poaiha, nofetingke pogauno bhaino noodles. O man metaano nofetingke human pogauno bhaino. (Mutual respect, meaning: good boy listened to parents, teachers words, words that are considered sister or brother, sister or words that are considered sister, other people's words. Good Man is man who listened to the words of others).

Popia-foster, maanano: intaidiimu human, human pongkeno dopiara bhainto. Koise dowamba bhainto Modai human ne. Dopiara Limanto bhainto human ne. Koise dodiu ngkaala-style. Dopiara ponamisi human ne bhainto, maanano, koise Sabhara hula o human rumabue bhaimu. Dhaganie two ponamisino. (Mutual maintains, meaning: we are human beings, nurture hearing others. Do not say rude to others. Maintain hand kita. Jangan like to hit. Maintaining the feelings of others, meaning do not do to any other person. We must keep their feelings).

Pomoni-moninighoo, maanano: Beane metaano human human human moninighoono bhaino. Koise mbano dohala-halaane WAMBA / pogau. Koise mbano dohalaane five. (Mutual love, meaning: a good man is a man who loves another man. Never brutalized by the words, hit, slapped, pinched, etc..).

Pomo-moologhoo, maanano: metaano man, man man moologhoo bhaino. Nogharo dowaaane nofumaa, noaha dowaaane noforoghu, nosaki doagoe, nosabha randanodotulumie. (Mutual sympathize, meaning: a good man is a man who sympathize others. Persons hungry fed, the thirsty are given drink, the sick treated, people in difficult circumstances given assistance).

Pobhini-bhini porters, maanano: metaano human, human mandehaono human kaleano bhaino. Ane o o epesie bhini kulimu nolea, then pedamo two aitu kaleano human dobhini bhainto. Dadihanomo, human dorabu bhainto, nopototo dorabu this wutonto. (Mutual pinch the skin 'feel each other', meaning: a good man is a man who felt the difficulties of others. If you pinch your skin feels pain, the pain of pinched anyway such other person. So, do to others is to do to ourselves .

g. Notinda be nentalealalo (To be honest / integrity)

Honest nature is a very important value for the Muna. Sungguh the importance of good honest people

behave themselves and in society to maintain its integrity as a human being, as well as social beings. Advice about morals and noble character is emphasized in the cultural traditions *katoba*. Required children to hear and should strive to implement the advice in his behavior. The value of honesty is contained in the teachings of the *Toba wambano Ane owora kokarawuna ghofano koe koe meuta Selia neither ne nor the kobhakeno palolano kogholeno labuno findahie koe*. This means that if you see the pile of potato taro other people do you dig. Do you pluck eggplant others. Do not step on other people's shoots pumpkins (Interview with Kimi Batoa).

According to the teachings of the ancestors Muna that even though we are poor possessions, but let us poor souls. The most valuable treasure for Muna is the integrity and trust of others upon us. If other people do not believe us, then it is no longer us to live in this world.

4.2 Cultural Values

a. *Nokoadhati*(Courtesy)

Manners is the key for a person to be accepted in the society. Word of Allah SWT. In a letter Lukman (Qur'an, S.31: 18-19), which means, "And do not turn away from humans as arrogant and do not walk in insolence through the earth. Indeed, Allah loves not the arrogant and boast. Furthermore, "Simplify you in walking and lunakkanlah voice. Truly an evil voice is the sound of a donkey ". In the tradition of *katoba* also contained advice on how manners or good manners in the elderly in particular and society in general.

In addition, the road manners are also present in *katoba* tradition taught to children. "*Ane oposumpugho poisaha pingkagho Wawo approximately nasetanga Rofa be hintu. Ane pototohamu dadi podawuemu kangkaha. Iane o Robine kaposumpuhamu we kangkaha, then waagho kangkaha be pingka ane we kaghuluhano kawea be okumundo ne kaghuluhano kawea.*" That is, if you meet a man older than us, you must first provide a path roughly half fathoms with you. If the same age with you, you guys for two streets. If you meet a woman, you give way and turn to place into the wind, and you're back to the wind direction. Good manners on the road in a community context Wanjiru is a manifestation of cultural values ingrained. In addition, there are also good manners to say '*Tabea*' 'excuse me' when passing others. Greeting '*Assalamu*'. Salam is the salvation prayer greeting when meeting someone, parted, about to enter the house, either their own home or someone else's home. In Muna cultural traditions, greetings termed *feabha* or greet someone. In accordance with the view (Malik, 1997). Greetings obligatory for every Muslim spoken. Under the terms of the teachings of Islam and the teachings of Muna custom greeting that can be done at the time: go home, leaving home, meeting or parting with others, initiate speech (speaking in front of a crowd), and ended the speech *Seatu*.

Menyahuti courtesy call is also present in the culture Muna. Menyahuti call is mandatory for every person who called. Things that are not allowed in menyahuti call as follows.

1. Retorted.
2. Replied by saying " *ohae* "or" does ".
3. Replied by saying " *sohaenoku* "or" for what for me ".
4. Rejecting a call with the greeting " *ah, ih, wah* ".
5. Menyahuti slowly after hearing the call of the call.

As for the things that are required in menyahuti call is as follows.

1. Answering a call by saying politely " *umbe* "or" yes ".
2. Answered my call immediately after hearing the call.
3. Soon came closer and parent / teacher when've heard the call.
4. Reject call / invitation politely while doing the job " *umbe* , *akumaradha deki aini* "or" yes, I do that this first ".

b. *Dopomoa-moasigho* (Love love)

Pomoa-moasigho, maananoa: This man intaidi doasighoo poaiha, doasighoo poisaha, doasighoo kamokula, doasighoo nekokamokulagho, human daisighoo bhainto, doasighoo kafembula, doasighoo kadadi, doasighoo Liwu, doasighoo religion . (Mutual love, meaning: we humans love a brother or sister is considered, which is considered to be fond brother or sister, or a loving parent who is regarded as a parent, loving human / other people, love the plants, love animals, love my hometown, and loving religion). Thus, the principle *pomamasigho* (love each other), *pomonimoninigho* (mutual affection), *pomomoologho* (caring) until now still exist in the life of ethnic communities Muna.

4.3 Religious Values

a. *Nokoagama* (Religious)

Value-oriented religious values of faith as the basis of all thought and action related to the awareness of the power of the Supreme religious Esa. Nilai can increase devotion to God Almighty. Kimi Batoa (1991, p. 35) holds that religious values are values that can raise awareness of the existence of God in nature as creator and God's other attributes. In line with (Taalami, 2010) states that the human consciousness of the power of God is going to show up when faced with all the regularity of natural phenomena, the balance of nature, causality of

events that occur in nature, the material life cycle, energy flow, and a variety of unique natural diversity in a marvelous, both at the microscopic level and at the level makroskopik.

Application reality of religious values in the major cultural traditions *katoba* is utter two sentences creed. Child utter two sentences creed is something that is very sacred because it relates to one's faith and Islam. Two Shahadah is the testament and recognition (pledge) is true, swore with oral and justified by heart that there is no god worthy of worship but Allah, and the Prophet Muhammad. is the messenger of God. Thus, the expression above is about the ideology and belief in the One aimed at creating individuals who are always cautious servant of God and serve Him.

b. *Katumpuno lalo ne Kakawasa (Gratitude)*

Thankfulness is gratitude to God. which in Muna " *lalo Katumpuno Kakawasa ne* ". Why do we give thanks to God ?. God Almighty. Because Allah SWT. Making a perfect human beings compared to His creatures the other, created the heavens and the earth and all its contents. Moreover, Allah SWT. Giving favors to men in the form of faith, fortune, health, and much enjoyment he has given to mankind. How do I create a sense of gratitude to Allah SWT. In an effort to create a sense of gratitude to Allah SWT., Endowed human minds and hearts nuraniuntuk contemplate kedewasaanya occurrence and development process. In an effort to create a sense of gratitude, in the tradition *katoba* child advised to:

1. Praising Allah. by reciting Asmaul Husna (*dofosibhala Kakawasa*) to pronounce and the name of Allah, either in a state of prayer (*dosambahea*) and on each saw Allah's creation. (*dow u ra kafonandoono or karabuno Kakawasa*).
2. Maintaining the creation of Allah SWT. (*dopiara kafonandoono Kakawasa*). The whole universe and its contents are the creation of Allah SWT .. living creature, such as plants, animals, inanimate objects, and humans are the creation of Allah SWT .. We as humans must recognize Allah. His power and maintain it. We are obliged to recognize and maintain self despicable deeds. Eyes (*Omata*), ear (*opongke*), feet (*oghaghe*), nose (*onee*), skin (*oculi*), hands (*olima*) is as organs of the human body to be maintained. Humans are required to maintain all of Allah's creation., As on the body. What if there are no eyes, ears, feet, nose, skin, or hand? We as humans must be clever grateful for God's creation. given to humans, including sensory delights.
3. God loves creation. (*doasigho kafonandoono Kakawasa*). Not interfere with God's creatures., For example, does not hurt the tree, do not torture animals, do not disturb / harm fellow human beings.
4. Nourish yourself (*dopiara wuto*). All of the gifts listed in yourself to be kept and maintained so as not disabled. Maintaining intentions, thoughts, spoken or words, and deeds. As for how to maintain the favor of Allah SWT. that exist in human beings is: maintain good health senses, utilizing the five senses to things good and true, say *Basmalah* each initiating or starting a job, say the sentence *Alhamdulillah* each finished doing the job, say the sentence *Astaghfirullahil adzim* each of our aware of has done nothing wrong.
5. Believe in God destiny. (*doparasae Kato ne Kakawasa*). Humans have a destiny different from each other. Some are destined to be rich, leaders, officials, as the poor, and so on. Therefore, man should not regret any that happened to him, would be but he should be grateful.

c. *Notorodiu (Compliance / Loyalty)*

In the tradition of *katoba*, child advised to comply with and obey the commands of Allah in the running, and away from His prohibitions. The advice is:

" *O hohae pata poangkafino bhe religion, aitu dofekakodohoe. O hae pata poangkafino bhe religion? (A) Desombaki soano Kakawasa, bicycles desombaki pughuno sau balano / o bake, desombaki dhini, desombaki koburu, (b) modaino Wednesday, bicycles dekatau bhainto noodles, noodles dorasu bhainto, dofepu-fepuhi bhainto noodles, (c) podiu / Feili noodles modaino, kabaru-new bicycles diu, diu-wida kawida, kawanga-Wanga diu, diu-edhe kaedhe, ngkaruta diu, diu liatu, (d) fekiri modaino, bicycles fetua ne bhainto noodles, noodles fitananaa bhainto, (e) felaloi modaino, impositions lalo mbughadhu, lalo kaensekuti "*

That is:

What is contrary to religion, it should be shunned. What is contrary to religion? (A) not to worship Allah., (Shirk) as: worshiping huge trees, banyan trees, worshiped the jinn, grave worship, (b) bad deeds, as bewitching others, poison other people, which is not preferred menyengajai other charcoal, (c) behavior and bad behavior, such as naughty, naughty frivolous, arrogant, careless, ricu, behave like animals, (d) bad thoughts, such as prejudice against others, slander others, (e) take / feeling bad, like not fixed establishment / inconsistent, irritable / easily discouraged.

d. *Ka wasano Ompu Mefowanuno Alamu (Oneness of God the Creator of the Universe)*

The entire universe and all its contents are the creation of God, the good of living beings, or inanimate objects, including the creation of man is as a human being must be recognized Tuhan.Kita God who created us, because his power so that we are on this earth. We are also obliged to recognize the creatures of His creation, because we recognize God's creation will recognize the concept of God.

e. *Pomosiraha / pobasitie (Connecting)*

In popular culture Muna silaturahmi understood not only with each visit between people, but also other people sympathize with each other and it is difficult to help those who are also part of the relationship silaturahmi. Bukhari said that "Anyone who wants to dilapangkan sustenance and facilitated his business, then he should connect silaturahmi". Never forget the friends, family, brothers and sisters no matter how busy they are. If away, instead we are ready to mendekat. Jika they need, instead we are ready to assist with all your heart. Silaturahmi concepts contained in *Toba wambano* namely; " *pomo-moologhoo, maanano: metaano man, man man moologhoono bhaino. Nogharo dowaane nofumaa, noaha dowaane noforoghu, nosaki doagoe, nosabha randano dotulumie* ". It means "sympathize with each other, meaning: a good man is a man who sympathize others. Hungry people fed, the thirsty are given drink, the sick treated, people in difficult circumstances given help. "

V. Conclusion

Based on the analysis of data and the above discussion, it can generally be concluded that cultural traditions *katoba* contains the values of social, cultural and religious education until now because it has still inherited the noble values and meanings are adopted from the values of and counsel of Islam and indigenous teachings that serve as guidelines behave, act, and behave in society ethnic Muna.

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