

The Existence of *Katanomi* (Rain-Warding Ritual) in Muna Society

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Abstrak

Penelitian ini mengkaji eksistensi ritual *katanomi* sebagai tradisi penangkal hujan pada masyarakat Muna, khususnya di Desa Nihl, Kecamatan Sawerigadi, Kabupaten Muna Barat. Permasalahan penelitian berfokus pada bagaimana proses pelaksanaan ritual *katanomi* dan makna simbolik yang terkandung didalam ritual *katanomi* bagi masyarakat suku Muna. Penelitian ini bertujuan untuk mendeskripsikan tahapan ritual *katanomi* dan menganalisis makna simbolik media ritual sebagai bentuk kearifan lokal. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan struktural melalui studi pustaka, observasi, wawancara, dan studi dokumen. Hasil penelitian menunjukkan bahwa ritual *katanomi* tidak sekadar berfungsi sebagai praktik menangkal hujan, tetapi merepresentasikan sistem pengetahuan lokal yang mengatur relasi harmonis antara manusia, alam, dan Tuhan. Media ritual seperti uang koin, cabai, kain putih, dan jahe mengandung makna simbolik sebagai sarana negosiasi simbolik terhadap alam. Ritual *katanomi* juga berperan dalam memperkuat kohesi sosial, menjaga identitas budaya, serta menjadi sarana pewarisan nilai budaya lintas generasi. Keberlanjutan ritual ini menunjukkan kemampuan masyarakat Muna mempertahankan kearifan lokal di tengah perubahan sosial dan modernisasi. Dalam pembelajaran sejarah, temuan ini mendukung pembelajaran berbasis kearifan lokal dalam Kurikulum Merdeka, memperkaya sejarah lokal, dan menunjukkan ketahanan tradisi budaya masyarakat Muna di tengah modernisasi.

Kata kunci: *katanomi*, masyarakat muna, kearifan lokal.

Abstract

This study examines the existence of the katanomi ritual as a rain-prevention tradition among the Muna community, particularly in Nihl Village, Sawerigadi District, West Muna Regency. The research problem focuses on the process of performing the katanomi ritual and the symbolic meanings embedded within the ritual for the Muna ethnic community. This study aims to describe the stages of the katanomi ritual and to analyze the symbolic meanings of the ritual media as a form of local wisdom. The research employs a qualitative method with a structural approach through literature review, observation, interviews, and document analysis. The findings indicate that the katanomi ritual does not merely function as a rain-prevention practice but represents a local knowledge system that regulates harmonious relationships between humans, nature, and God. Ritual media such as coins, chili peppers, white cloth, and ginger contain symbolic meanings as forms of symbolic negotiation with nature. The katanomi ritual also plays a role in strengthening social cohesion, maintaining cultural identity, and serving as a medium for the intergenerational transmission of cultural values. The continuity of this ritual demonstrates the ability of the Muna community to preserve local wisdom amid social change and modernization. In history education, this finding supports local wisdom based learning in the Merdeka Curriculum, enriches local history, and highlights the resilience of Muna cultural traditions amid modernization.

Keywords: *katanomi*, muna community, local wisdom.

INTRODUCTION

Indonesia is renowned for its diverse culture. This diversity encompasses languages, customs, and arts, which

contribute to the distinctive characteristics of each region. Rituals convey cultural, spiritual, social, and cultural values, as well as environmental

awareness within the community (Hazlan et al., 2023).

According to Widaty (2021) rituals are carried out based on a religion or can also be based on the traditions of a particular community. Rituals in the Muna community serve as a medium for transmitting cultural values that reflect a collective outlook on life. The Muna community performs rituals to express the symbolic relationship between humans, ancestors, and nature as a mutually influencing entity. Cross-generational participation in rituals is evidence that rituals strengthen social cohesion and community identity while simultaneously transmitting cultural meaning in a sustainable manner (Tuti & Safitri, 2024).

Ritual practices are also a means of preserving local wisdom and cultural values of the community (Ga'a et al., 2024). Rituals are not only understood as ceremonial traditions, but also as part of a local knowledge system that plays a role in maintaining social and ecological balance. This understanding provides an important basis for examining the various rituals practiced by the Muna people in various phases of life and social events (Aso et al., 2021).

Rituals that are often practiced by the Muna community include: (1) *kasambu* (Umar, 2016), (2) *kampua* (Devianti et al., 2025), (3) *kangkilo* (Rahmawati et al., 2019), (4) *katoba* (Gonibala et al., 2018; Hayani & Prasojjo, 2021; Hesti & Ahmad,

2021; Musafar et al., 2022), (5) *karya* (Devi et al., 2025). This ritual represents the entire cycle of human life, encompassing a series of ceremonies from birth to death. The Muna people perform rituals during ceremonies or to celebrate certain days (Aso et al., 2021; Basri et al., 2023). The wedding ceremony in the Muna community usually includes a ritual called *katanomi*. Ritual *katanomi* It is also usually performed during the prolonged dry season, or what is better known as the rain calling ceremony.

Katanomi is a ritual involving the transfer or diversion of rain. This traditional ritual is a tradition that has been carried out by the Muna people for generations. The Muna people believe that rain shamans possess special skills related to supernatural or supernatural powers. Rain shamans are generally used by people holding celebrations or outdoor activities to prevent rain that could potentially disrupt the event and reduce the number of guests attending (Kusumaningtyas, 2023).

The rain shaman ritual cannot be understood solely as a magical practice (Suroyo et al., 2025), but rather as a strengthening of social relations, community symbolism, and the embodiment of *local wisdom*. The rain shaman ritual is deeply rooted in the cultural structure of society and is still maintained despite criticism from the perspective of formal religion and modern

science (Kusumaningtyas, 2023). The existence of rituals *katanomi* shows how traditional societies interpreted the relationship between humans and nature before the dominance of modern meteorological knowledge. As a knowledge and belief, of course, ritual *katanomi* has a history in the lives of the Muna people, regarding the importance of carrying out rituals *katanomi* as a rain prevention ritual that is still maintained to this day.

METHODS

The research method used was qualitative research with a structural approach. The research was conducted in the Nihi Village community, Sawerigadi District, West Muna Regency. The steps used during the study were as follows: 1) Heuristics (data collection), namely researchers directly in the field both in Nihi Village and in the library.

Data collection techniques include: a) *Literature study*, namely searching for data through written sources (books, theses, research reports and papers);, (b) *Field research*, namely the researcher conducted direct research using the following research techniques: (1) Observation, namely conducting direct observation of the activities of the rain shaman at every celebration or wedding. (2) Interview, namely research that conducted direct question and answer sessions with informants including: Samsul

(Village Head), La Ode Aha (Traditional Leader), Laode Muhammad Sastrawan (Religious Leader), Laode Ndwio (Community Leader), Laode Ege (rain shaman), La Rudia (rain shaman), La Ode Sihani (rain shaman), Laode Lani (rain shaman), La Tengah (rain shaman), (c) *Document study*, namely a data collection technique by examining documents or archives that are related to the problem being researched in Nihi Village; 2) Criticism, namely to determine the authenticity (authenticity) and credibility (truth) of the sources that have been collected, the researcher carries out the following criticism: (a) *external criticism*, aims to examine the origins of a source. examination of the records or remains themselves to obtain all possible information and to find out whether at any time since its origin the source has been changed by certain people or not; (b) *internal criticism*, namely digging up sources about history related to rituals *katanomi* in Nihi Village, then the accuracy of the data was checked by looking for other supporting data such as oral data and authentic evidence.; 3) Interpretation, namely sources that have been obtained about rituals *katanomi* in Nihi Village, Sawerigadi District, West Muna Regency, which were criticized, are interconnected so that a historical source can be scientifically trusted; 4) Historiography, namely a synthesis produced by historians from all the results

of their research or their discoveries as a whole. Historiographic writing consists of: (a) *Explanation*, namely the researcher explains the ritual process *catfish* in Nihi Village, the tools and materials used and the meaning of the ritual *katanomi* in the West Muna community; (b) *Presentation*, namely presenting the results of existential research *katanomi* in the Nihi village community in written form (Sjamsudin, 2007).

RESULTS AND DISCUSSION

1) Ritual Process *Katanomi* (Rain Repellent)

Katanomi This is a tradition often carried out by the Muna people, especially in Nihi Village, Sawerigadi District, West Muna Regency, when holding a party. *Katanomi* always done at the time big days such as holding celebrations (Nirmala & Sukarman, 2022) wedding day, and death. Usually the rain shaman will perform a ritual *katanomi* one day before the D-day.

As for the ritual *katanomi* there are several stages before the handler carries out the activity *katanomi*, such as preparing the materials and tools needed in the ritual *katanomi*. The tools and materials prepared include: stones, cigarettes, matches, firewood, *ro'ono kalei* (old banana leaves), and water, while the materials used are: (1) Coins; (2) Chili peppers; (3) White cloth; (4) Ginger. If the ritual objects/objects are not complete, the community believes that the ritual will not be successful

(Christy, 2017). Each of these materials is believed to possess symbolic and spiritual meanings that support the effectiveness of the ritual and reflect the community's cosmological beliefs and cultural values.



Picture 1. process and materials of the *katanomi* ritual (source: Personal Documentation)

All media materials for the *Katanomi* ritual are prepared by the service user or owner of the event.. The ritual materials have been prepared and prepared, and the rain shaman then recites a prayer and asks God for help so that his work runs smoothly and rain does not fall during the event. The rain shaman begins the prayer and request for God's help by reciting the Basmalah (In the name of God). "*Bismillah*" and continued praying for God's help. This ritual is believed to be a prerequisite for the ritual to run smoothly and prevent rain. This is in line with research Humayrah, (2023) stated that the Jangka village community,

Ulu Rawas District, still believes in the tradition of rain shamans with verses from the Qur'an. Afifah (2024) In his research, he added that the tradition of moving rain is presented in the form of offerings of respect and performing certain actions to ancestral spirits and the creator, by reciting holy verses from the Quran, which are believed to help move rain from one place to another during an event. Meanwhile, Husna et al. (2023) In his research, he stated that the method of carrying it out is categorized as an act of shirk, namely asking for help from someone other than Allah. After the ritual *katanomi* Once done, the rain charmer lights a cigarette and faces the sky, blowing out the cigarette smoke towards the dark clouds in his vision.

Ritual *katanomi* is not merely understood as a series of ceremonial actions, but rather contains symbolic meanings that represent the Muna people's perspective on nature and transcendental powers. The use of media such as stones, water, old banana leaves, ginger, and chilies reflects the community's connection to natural elements believed to have certain symbolic powers in maintaining the balance of the cosmos. The prayer that begins with the basmalah demonstrates the integration between local beliefs and religious values held by the community, so that this ritual is not positioned as a mere magical practice, but

rather as a form of spiritual prayer to God.

Ritual *katanomi* represents local wisdom that functions as traditional community knowledge in responding to natural uncertainties, especially the phenomena of rain and dry seasons. *Katanomi* It is an important tool in understanding the harmonious relationship between humans, nature, and God. The Muna people affirm the belief that the balance of nature can be maintained through respect, prayer, and symbolic actions passed down through generations. This is in line with research (Basri et al., 2023) confirms that the ritual *tingka* in Muna society it contains a symbolic message of respect for nature and is a form of *ecological wisdom* society that is passed down from generation to generation to create a harmonious relationship between humans and the environment.

2) Meaning of Ritual *Katanomi* (Rain Repellent)

A ritual is a rule or norm that governs the life of a community. One of the rituals practiced by the Muna people is the ritual *katanomi*. This ritual is performed on important occasions like weddings to prevent rain and ensure a smooth event. According to Muna beliefs, when holding an event like a wedding, a rain shaman is always provided or hired.

Symbolic meaning in each ritual performance *katanomi*, that is:

(a) Coins

The Muna ethnic community in Nihi Village consistently includes coins in carrying out rituals. *katanomi* as an integral part of the ritual. Coins have symbolic meaning related to efforts to create clear weather conditions. Coins are interpreted as a symbolic medium that functions to "illuminate" the sky, thus hopefully preventing rain during the event.

This meaning shows how society expresses its collective hopes through material symbols that are easily recognizable in everyday life. The use of coins cannot be understood literally, but rather as a cultural representation of human relations with nature, which is realized through the symbolic language of rituals.

Ritual *katanomi* in the Muna community, rituals are a cultural practice that emphasizes the function of symbols in building relationships between humans and nature. The use of coins demonstrates that the Muna community interprets natural phenomena through material symbols that represent collective hopes for cosmic order. This aligns with the anthropological perspective that views rituals as systems of meaning, not merely instrumental actions (Geertz, 1973). Ritual *katanomi* reflects the way the Muna people maintain social and ecological

balance through symbolic language institutionalized in tradition.

(b) *Lombo* (Cabe)

Lombo has symbolic meaning as a medium that functions to move dark clouds so that the sky clears again and rain does not fall. *Lombo* It is not interpreted purely functionally, but rather as a symbol that represents the community's efforts to manage its relationship with natural phenomena. *Lombo* shows the Muna people's perspective on nature as an entity that can be communicated with through rituals. *Lombo* become an important part of the ritual symbolic system *katanomi* which is full of cultural and spiritual values.

Usage *lombo* the *katanomi* ritual reflects local knowledge passed down through generations within the Muna community. These objects are chosen for a reason, but rather based on collective meanings institutionalized in tradition. *Lombo* It functions as a medium between humans and nature, as well as a means of expressing hope that weather conditions will remain favorable. This practice demonstrates that society does not view nature as an object that can be directly controlled, but rather as a force that needs to be respected. *Lombo* emphasizes the character of the *katanomi* ritual as a form of local wisdom in responding to natural uncertainty.

(c) White Cloth

White cloth has symbolic meaning as a medium to brighten the sky, hopefully preventing rain during the event. White cloth is interpreted as a symbol of clarity, order, and balance in nature in the Muna community. The use of white represents the collective hope for clear and stable weather conditions. White cloth is an essential element in the ritual's symbolic system *katanomi*.

The meaning of white cloth in rituals *katanomi* cannot be separated from the cultural construction of the Muna people, who place symbols as a means of communication with nature. White is understood as a representation of purity and serenity, as opposed to symbols of darkness or cloudiness. The Muna people express their prayers and hopes that the forces of nature will be in a friendly state. This practice demonstrates that the Muna people interpret natural phenomena symbolically, not technically or mechanically.

(d) Ginger

Ginger has symbolic meaning related to efforts to brighten the sky to prevent rain. Based on knowledge passed down from ancestors, ginger is considered to have spicy and hot properties, capable of driving away or warding off dark clouds. This meaning demonstrates how the Muna people interpret the natural characteristics of a plant into ritual symbols. The use of ginger in rituals

katanomi not understood empirically, but rather as a cultural representation of people's hopes for the creation of sunny weather conditions.

The results of the study show that the ritual *katanomi* gave rise to a theory, namely the theory of symbolic negotiation between humans and nature. This theory views that rituals *katanomi* not as an attempt to control nature, but as a symbolic negotiation process between humans, nature, and transcendental forces. Through ritual symbols such as ginger, chilies, white cloth, and prayers, the Muna people express respect and ask for nature's benevolence. Rituals function as a medium of cultural communication that regulates both social and ecological relations. Local knowledge does not stand in opposition to modern rationality, but becomes a living system of meaning within the cultural context (Cholique, 2020). This theory asserts that traditional rituals are a form of adaptive knowledge of society in facing natural uncertainties.

The local wisdom of the Muna people is still preserved to this day, one of which is through ritual practices. *Katanomi* passed down from generation to generation. This ritual demonstrates that the Muna people maintain traditional values amidst social change and modernization. *Katanomi* serves as a means of maintaining harmonious relations between humans, nature, and God. This ritual strengthens social solidarity because

it involves collective participation and shared beliefs. The ritual symbols reflect local knowledge that is simple yet rich in cultural meaning. By continuing to practice it *katanomi* the Muna people demonstrate their ability to maintain their cultural identity while maintaining local wisdom as part of their daily lives.

3) Integration of Local Wisdom into History Learning Through the Merdeka Curriculum

The integration of local wisdom into the Independent Curriculum is a strategic tool for realizing the Pancasila Student Profile, particularly in the global diversity dimension. Through learning based on local traditions, students are guided to recognize and maintain their cultural identity amidst the currents of globalization. *Katanomi* in the Muna community, ritual is a form of local wisdom containing social, spiritual, and historical values relevant for integration into history learning. This tradition reflects how the Muna people build relationships with nature, each other, and ancestral values. In an educational context, rituals *katanomi* it is understood not only as a cultural practice but also as a source of character-building values. Students are trained to be selective about external cultural influences without losing their local identity. Through this process, students are expected to internalize the values of tolerance, respect for

differences, and cultural pride. Education rooted in local traditions has the potential to produce a civilized and globally-minded generation

The Independent Curriculum provides ample space for strengthening local wisdom through the Pancasila Student Profile Strengthening (P5) project, one of which focuses on regional culture and traditions. *Katanomi* can be used as a contextual learning object because it lives and develops in the social environment of students. This tradition contains local norms, ethics, and wisdom values that have been passed down through generations by the Muna community. Ritual integration *katanomi* History learning encourages students to understand history as a lived reality, not simply as a past event. A project-based approach allows students to directly explore the traditions around them. This strengthens cultural literacy through dialogic and reflective interactions between students and their environment. History learning becomes more meaningful and relevant to real life.

History learning that integrates rituals *katanomi* can be achieved through an interdisciplinary approach involving social, cultural, and spiritual aspects. Students' direct involvement in observing and interpreting local traditions helps build historical awareness and national identity. Cultural sites and ritual practices serve as effective learning media for

fostering critical historical thinking. Students' active participation in this learning contributes to a heightened sense of pride in their culture and nation. The integration of tradition-based local wisdom into the Independent Curriculum serves as an important foundation for shaping national character and personality.

CONCLUSION

The *katanomi* ritual in the Muna community is not simply a traditional practice to ward off rain, but rather a representation of local wisdom encompassing the knowledge system, symbolic values, and collective outlook of the Muna people. This ritual reflects how the Muna people build harmonious relationships between humans, nature, and God through symbolic actions imbued with cultural and spiritual meaning. The use of ritual media such as coins, chilies, white cloth, and ginger demonstrates that natural elements are interpreted as symbolic language to express hope for cosmic order. The continuity of the ritual *katanomi* to date, it has emphasized the strong function of ritual as a means of transmitting values across generations and strengthening the cultural identity of the community. *Katanomi* plays a role in maintaining social cohesion because it involves collective participation and shared beliefs in the life of the Muna community. Finally, *katanomi* can be

understood as a form of adaptive local wisdom that enables the Muna people to respond to natural uncertainties without relinquishing cultural values that are deeply rooted in the social structure.

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