

***Kantisele* Ritual: A Strategy for Treating *Tisele* Disease in the Muna Tribe of Southeast Sulawesi**

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Abstrak

Tulisan ini bertujuan untuk mengetahui keberlanjutan dan klasifikasi ritual *Kantisele* pada masyarakat Etnik Muna di Kecamatan Tongkuno Selatan Kabupaten Muna. Jenis penelitian ini adalah penelitian deskriptif kualitatif. Penentuan informan ditentukan secara *purposive sampling* yaitu suatu teknik penentuan informan secara sengaja. Dengan jumlah informan sebanyak 9 orang penelitian ini diperoleh melalui observasi partisipasi, wawancara mendalam, studi pustaka, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa proses pengobatan tradisional *kantisele* terdapat tujuh tahapan, tahapan pertama yaitu pencarian urat nadi/*dumada*, kedua dibacakan air dengan melafalkan mantra *kantisele/bhatata*, ketiga air diusapka air di ubun-ubun, keempat air diusapkan di telinga kanan dan kiri, kelima air diusapkan di ketiak kanan dan kiri, keenam air diusapkan jari jempol tangan didampingkan kanan dan kiri, dan ketujuh air diusapkan jari jempol kaki didampingkan kanan kiri. Keberlanjutan ritual *Kantisele* pada Masyarakat etnis Muna di Kecamatan Tongkuno Selatan Kabupaten Muna dari zaman nenek moyang sampai sekarang masih dilakukan oleh masyarakat Muna khususnya di Desa Lianos kecamatan Tongkuno Selatan. Bahkan kebanyakan masyarakat sudah mengetahui ritual *Kantisele* karena orang tua mereka selalu mewariskan kepada anak-anaknya, mengingat tuturan *Kantisele* ini sangat berarti buat mereka di hari yang akan datang. Klasifikasi ritual *Kantisele* pada Masyarakat Muna Kecamatan Tongkuno Selatan Kabupaten Muna yaitu: *Kantisele Katelebuta*, *Kantisele Koghendu*, *Kantisele*, *Kahalano Lalo*, *Kantisele Kakalano Lalo*, dan *Kantisele Kasantuno Lalo*.

Kata kunci: Etnis Muna, Pengobatan Tradisional, *Kantisele*

Abstract

This paper aims to determine the desires and classification of Kantisele rituals in the Muna Ethnic community in Tongkuno Selatan District, Muna Regency. This type of research is qualitative descriptive research. The determination of informants was determined by purposive sampling, which is a technique for determining informants intentionally. With a total of 9 informants, this study was obtained through participant observation, in-depth interviews, literature studies, and documentation studies. The results of the study indicate that the traditional kantisele treatment process has seven stages, the first stage is search mantra, the third is rubbing water on the crown of the head, the fourth is rubbing water on the right and left ears, the fifth is rubbing water on the right and left arms, the sixth is rubbing water with the thumbs of the hands side by side on the right and left, and the seventh is rubbing water with the thumbs of the right and left sides. The continuity of the Kantisele ritual in the Muna Ethnic Community in South Tongkuno District, Muna Regency from the time of their ancestors until now is still carried out by the Muna community, especially in Lianos Village, South Tongkuno District. In fact, most people already know the Kantisele ritual because their parents always pass it on to their children, considering that this Kantisele speech means a lot to them in the future. The classification of the Kantisele ritual in the Muna Community, South Tongkuno District, Muna Regency, namely: Kantisele Katelebuta, Kantisele Koghendu, Kantisele, Kahalano Lalo, Kantisele Kakalano Lalo, and Kantisele Kasantuno Lalo.ing for veins/dumada, the second is reading water by reciting the kantisele/bhatata

Key words: Muna Ethnicity, Traditional Medicine, Kantisele

A. Introduction

Without humans, culture would never exist (Sumarto, 2019). Humans and culture are an inseparable unity, while the supporters of culture are human beings themselves (Normina, 2017). According to Koentjaraningrat (in Abdul Wahab Syakhrani, 2022) He defines culture as the entire system of ideas, feelings, actions, and works produced by humans in social life, which are made their own through learning. Culture is a very valuable asset because it is not only a characteristic of a region but also a symbol of the personality of a nation or region. The Muna tribe is one of the regions in Southeast Sulawesi with stunning beauty and rich natural resources. Furthermore, it has a rich culture and historical events. Muna Regency is a region with many stories, traditions, and socio-cultural realities, but is not widely known by the general public. Tradition is the sum of material objects and ideas that originate from the past but still exist today, not destroyed, damaged, discarded or forgotten (Elsera et al., 2023). Traditions are influenced by the tendency to do and repeat something, becoming a habit. These habits are considered sacred by the community that supports them. Traditions play a crucial role in shaping culture, where human culture within a society is reflected in the arts (Cristie Agustina br Angkat et al., 2024). The Muna people have traditions not found in other regions of Indonesia. One of these is the Kantisele ritual, a traditional healing ritual practiced by Muna people. The Kantisele ritual is a series of rituals carried out in an orderly and systematic manner, in accordance with the provisions of the treatment carried out by healers (Pandean). The Muna people view the Kantisele ritual as a form of traditional healing ritual that always brings health to those experiencing health problems such as tisele or shock.

The Kantisele ritual has a high meaning for the lives of its supporters, because it is considered a cultural value that can bring health to the community. The Kantisele ritual has a cultural value related to the wishes in various lives of its supporters. Tisele or shock (Kantisele) is a mental illness experienced by someone caused by seeing something undesirable such as seeing something supernatural, for example seeing a ghost (Kahalano Lalo), hurt by others, usually by their parents who once made a promise to their child but broke it (Kasantuno Lalo), and events that make someone traumatized such as almost getting hit by a car, trauma caused by someone's threat to him and always makes him imagine and afraid (Koghendu). The characteristics of this disease are: 1) When sleeping, the person is always startled (nohihida walokalodono), 2) When touched, the ears feel soft (nomaluso pongke), 3) Loss of appetite, and 4) The pulse that should be felt in the palm of the hand will move or rise up the arm, even to the elbow and armpit, interview with Wa Medi (65).

The Kantisele Mantra is a spirit-returning ritual commonly practiced by the Muna people through spells delivered orally by a shaman (sando). An example of the mantra is: "Maimo keda, Alako nekawea, Alako negholeo, Maimo tai nekantarumamu, Afotaiko nekatimbuluku."

Initially, the Kantisele ritual was highly respected by the Muna people, especially those living in rural areas. Although not documented in written form, this mantra has been passed down through generations, passed down by word of mouth. However, some Indonesians, particularly the Muna people, no longer believe in the Kantisele Ritual due to the influence of modern and scientific developments, such as the advent of medical treatment and the introduction of Islamic teachings, which are considered contradictory to traditional Kantisele medicine. The goal of this treatment is to ensure a speedy recovery for those suffering from an illness. Therefore, given these facts, the author is interested in researching the Kantisele Traditional Healing ritual, specifically among the Muna people of South Tongkuno District, Muna Regency.

B. Method

The method used in this research is qualitative research. In qualitative research, data collection is conducted in natural settings (natural conditions), using primary data sources, and data collection techniques primarily involve participant observation, in-depth interviews, and documentation (Sugiyono, 2013). The data of this research is the traditional Kantisele healing ritual and the speech related to the traditional Kantisele healing ritual used by the Muna Community in South Tongkuno District, Muna Regency. The purpose of this research is to find out the procession of the Kantisele Traditional Medicine ritual in the Muna Ethnic Group in South Tongkuno District, Muna Regency and how the sustainability of Kantisele traditional medicine in the Muna community. The research was conducted in Lianos Village, South Tongkuno District, Muna Regency, Southeast Sulawesi. By directly selecting and interviewing key informants, especially informants who are skilled in treating the kantisele disease, the second is interviewing informants who have experienced Tisele disease. The purpose of selecting key informants directly is to obtain complete and in-depth data in accordance with the desired expectations.

C. Results And Discussion

The Kantisele Ritual in the Muna Community. Buton Island is a small island in Southeast Sulawesi Province. Administratively, the island is divided into two districts: Muna Regency (covering Muna Island and the northern part of Buton Island) and Buton Regency (covering the southern part of Buton Island) (Florentina Indah Windadri et al., 2006). Traditional medicine in Indonesia has been used for generations to treat various diseases (Sunandar Ihsan et al., 2018). For example, on the island of Sumatra, the Minangkabau region has a traditional healing ritual using battra. This traditional treatment is still believed in by the Minangkabau people of Nagari Maek, Bukit Barisan District, 50 Kota Regency, West Sumatra Province. To this day, the community still relies on battra for healing (Syahrizal & Mitra, 2024). Likewise, in the Muna Regency community, there is a traditional medicine called Bhis Kantisele which cures diseases that cannot be cured by medical treatment (Aswatin Aswatin et al., 2017). In Muna Regency, Southeast Sulawesi Province, the kantisele ritual still exists today. This healing ritual serves as an alternative treatment for the local people, as it is inexpensive. The following explains the causes of Tisele and the steps taken by those treating patients:

1. Causes of Tisele Disease in the Muna Tribe

There are several causes of tisele in the Muna people, particularly in Lianos village:

- a. Tisele, or shock, occurs when someone sees a frightening animal (snake, dog, cow, etc.).
- b. Tisele, or shock, occurs when someone nearly has an accident. According to our interviews, some victims experienced tisele due to near-accidents.
- c. Tisele, or shock, occurs when someone loses both parents, in this case, their parents die. This person experiences tisele due to the shock and inability to accept the reality of life.
- d. Tisele, or shock, occurs when someone is promised something by their parents but the parents fail to fulfill it. This causes the child to feel neglected by their parents, which is usually the result of tisele.

The symptoms of tisele, or shock, are:

- a. In the afternoon, a person with tisele will experience a high fever that lasts for about three hours. In the morning, they will appear healthy.

- b. A person with tisele will usually experience a high fever, flu-like symptoms, body aches, headaches, and stomach pain.
- c. A person with tisele will experience cold and withered earlobes when touched.
- d. A person with tisele will vomit when eating and will not feel like eating at all, even if they take appetite suppressant medication.
- e. A person with tisele will appear thin and pale because they are unable to consume any nutrients, as everything they eat is vomited.
- f. A person with tisele will have a significantly reduced sense of life, and even when invited anywhere, they will not feel happy.

2. Stages of Using the Kantisele Ritual

First stage: Conducting a search for the pulse or "dumada". Humans rely heavily on their surroundings to meet their daily needs (Mustakim, 2020). Without the environment, humans would struggle to meet their needs, including medical care. It would be difficult for anyone to survive in this world without the help of others (Mursin et al., 2025). Humans need each other, one of which is in traditional medicine. In the Muna tribe, traditional medicine is still maintained until now. In this treatment procedure, the first thing done is to search for the pulse. Someone who knows the first kantisele ritual is to look for the pulse or dumada to someone who is experiencing kantisele disease (shock) starting from the palm, arm, elbow, to the armpit, if the pulse or dumada is still found in the palm of the hand then the person experiencing the disease still feels normal, even the sick person still looks healthy, and if the pulse or dumada has reached the arm and elbow, not yet reached the armpit, it indicates that the disease he is suffering from (tisele) is not too severe, and if the pulse of someone experiencing tisele disease is found in the armpit and almost enters the body of the person experiencing Kantisele disease then it will be dangerous and even difficult to cure.

Second Stage: Implementation of Kantisele Ritual Treatment. Traditional medicine is now part of healthcare in Indonesia, encompassing alternative and complementary therapies in addition to conventional medical care (Andini et al., 2025). Many traditional treatments are still practiced in various regions of Indonesia. Traditional medicine always uses tools as a healing medium (Suci Ramadhani et al., 2023). For example, water, potions, and so on. One such ritual is the kantisele ritual for curing tisele in the Muna tribe in Southeast Sulawesi. This tisele disease cannot be cured with medical treatment or hospital medications (Mia Hariani Dagani et al., 2017). This type of treatment has a unique process. The process begins with the search for the pulse. After the pulse has been found, someone who knows the kantisele ritual or Pande will recite the kantisele ritual over a glass of water, and the water is drunk in three sips and must not be finished. The remaining water is drunk in three sips, then rubbed on the crown of the head three times, on the right and left ears three times, the right and left armpits three times, the thumbs of the right and left hands are placed side by side and then rubbed with water three times starting from the bottom up, and finally, the big toes of the right and left feet are placed side by side and rubbed with water three times from the bottom up.

1) Rub it on the crown of the head.

Water that has been prayed over or that has been recited with Bhatata will be rubbed on the crown of the head three times, and must be wiped from the bottom up. This is meaningful because the human crown is both a person's soul and their brain. According to the Muna people, the process of kantisele must begin at the crown of the head. Kantisele is a result of being startled by hearing thunder, suddenly experiencing a motor accident, or stepping on a snake without realizing it. Kantisele disease all originates from the human mind or brain itself, therefore it is treated from the crown of the head.

2) Rubbed on the ear.

After the crown is finished, then continue with the ears, and almost the same as the first process, namely the crown, the difference is that the ears must be both right and left. With the meaning because the human ear is a hearing tool, therefore the ear in the cantisele treatment process is the part that must be rubbed with water, because the nature of the cantisele is that we are definitely surprised by sudden circumstances, where we are surprised by sudden circumstances there must be a hearing tool so that we feel what we are surprised by all of that comes from the ear. Therefore, the ear in the cantisele process is the part that must be rubbed with water already has bhatata or intention.

3) Rubbed on the armpits

After the crown and ears are finished, then continued with the armpits, and the same as the second process, namely in the ears, namely the right and left. With the meaning because the

heart is identical to fear, the heart is also included in the ritual in the cantisele treatment, where fear is the heart will definitely beat fast and even if someone has a weak heart, if he can not stand seeing something undesirable such as seeing spirits, he will definitely faint and become unconscious. Therefore, the armpit in the cantisele process is the part that must be wiped with water already has bhatata or intention.

4) Rubbed on the thumb.

After the crown, ears, and armpits are finished, then continue with the thumb, and the same as the first process, namely in the crown. With meaning because the hand or fingers are tools for holding. According to the Muna community in the treatment of Kantisele, the hand is the part that must be rubbed with water that has been read bhatata or intention in kantisele, because most children play and do not realize they hold something they do not like and make them surprised like being surprised because of holding a snake suddenly, then that is where the disease of kantisele will land. Because kantisele is identical to shock and fear. Therefore, the hand or finger in the kantisele process is the part that must be rubbed with water that already has bhatata or intention.

5) Rub it on your feet or toes.

After the crown, ears, armpits and hands or fingers are finished, then continue with the last one, namely the feet or toes, and the same as the first process, namely in the crown. With its own meaning, namely because the feet or toes are tools for stepping. According to the Muna community in the Kantisele treatment, the feet are the part that must be rubbed with water that has been read bhatata or intention in kantisele, because we are not aware when we walk and suddenly we step on a snake or slip when going down the stairs, and there we will be shocked and even we will not be conscious then that is where the human pulse is lost, or commonly called by the Muna community nokala tonuanano, then there will be kantisele disease. Therefore, the feet or toes in the kantisele process are the part that must be rubbed with water that already has Bhatata or intention.

D. Conclusions And Suggestions

Kantisele is a disease experienced by someone caused by shock or surprise in carrying out daily life activities, such as seeing supernatural beings (demons), shock or surprise when almost having an accident, shock because of being disturbed by friends. The traditional Kantisele treatment process in the Muna community in Lianosa Village, Muna Regency is carried out in 5 stages, namely: The remaining water is drunk three sips, then rubbed (1) on the crown three times, (2) on the right and left ears three times, (3) right and left armpits three times, (4) the thumbs are placed side by side on the right and left and then rubbed with water three times starting from the bottom up, and (5) finally the big toes on the right and left feet are placed side by side and then rubbed with water three times from the bottom up.

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