

ISLAMIC TRACE OF THE BUTON COMMUNITY IN THE QOBURU KABANTI ORAL TRADITION

Nadir La Djamudi¹, Susiati², Asrul Nazar³, Muslim⁴, Asrad⁵

^{1,3,4,5}Universitas Muhammadiyah Buton, Bubau, Indonesia

²Universitas Ikra Buru, Buru, Indonesia

Corresponding email: nadirladjamudi@gmail.com

Received: November,30, 2023 Revised: Desember,04, 2023 Accepted: December,15, 2023

Abstract The aim of the research is to describe the Islamic traces of the Buton Island people contained in the Kabanti Qoburu oral traditions. Literature research uses qualitative descriptive methods. The research data is written data in the form of Kabanti Qoburu lines or couplets which show traces of Islam in the Buton Island people in Kabanti Qoburu. The data source for this research is the Kabanti Qoburu text copied by La Mbalangi, translated by Safiudin, S.Pd., M.Pd. and L.M Sidik, S.Pd. Data collection techniques are documentation techniques, reading techniques, and note-taking techniques. Data analysis techniques include data reduction, data presentation techniques, verification and drawing conclusions. The results of the research and discussion concluded that twenty-eight pieces of data were found that showed traces of Islam in the people of Buton Island contained in the Kabanti Qoburu oral tradition, in the form of: (a) strengthening beliefs about the grave, (b) strengthening beliefs about what we will face when we come to the grave. the grave, (c) a warning about the consequences or consequences of breaking His commands, (d) a warning about the consequences or consequences of life in hell for breaking His commands. (e) warning about the consequences or consequences of life in hell for breaking His commandments. (f) a warning about the greatness of God's power and His creation. (g) exemplary in ending the conversation.

Keywords: Islamic traces; Buton; Kabanti Qoburu

INTRODUCTION

The Buton community resides in the region of Buton Island as the former territory of the Buton Sultanate. The population on Buton Island consists of various ethnicities or tribes, each of which still maintains its ethnic identity to this day. For example, the Wakatobi ethnic group continues to preserve its language, literature, and distinctive culture. The same applies to other tribes, such as the Laporo, Ciacia, Moronene, and so on.

Literary works, including Buton Literature, are the result of an individual's or the Buton community's thoughts, imagination, and creativity, referred to as the author. These ideas are expressed in writing using various regional languages on Buton Island as a medium. Through the utilization of these regional languages, authors pour out all their feelings and life experiences into their literary works.

Local wisdom is the concept of knowledge from a community used from generation to generation to survive in a collective environment (Gunawan R, 2023). Kabanti, which is the subject of this study, may contain aspects of local wisdom, as Kabanti is a literary work of the Buton community in the form of poetry.

Authors not only write factual stories, but they also infuse their imagination, categorizing the literature as fiction. Fictional works present various shades of imaginative life poured into various forms of life problems, allowing readers to feel and experience what is highlighted.

Fictional literary works emerge from the concoction or interaction of the author's imagination with the social reality of their community. As a member of society, the author

undoubtedly feels and experiences various realistic events. Therefore, the ideas expressed in their work cannot be separated from the situations and realities of their life. The author, as a living and socially interacting human being, with a sensitive soul, can grasp life's phenomena. Through this perceptiveness, the author captures events in their surroundings, processes and digests them, and expresses them in a creative process, resulting in the creation of literary works.

Studying literary works indirectly means learning about society's life, complete with all human behaviors reflected in the attitudes and actions of the characters. The stories revealed by writers in literature are conflicts that occur within individuals, between individuals, and between humans and God. Through these conflicts, basic human characteristics emerge in responding to every problem faced. In the issues presented by the author along with their resolutions, values arise that can be beneficial for community life.

Oral literature, as a cultural asset, needs to be examined and researched to reveal its various contents. Through literary studies, readers can enjoy and benefit from the inherent values. Furthermore, the uniqueness or distinctiveness contained in literary works also needs to be revealed to society. The benefits that can be obtained from literary studies include using the values within as a life guide for readers in navigating the life they aspire to. One of the types of literary works referred to here is poetry.

Syair is one of the ancient poetic forms used to depict lengthy subjects such as stories, religion, love, advice, and more. Syair is an old poetry form where each stanza consists of four lines ending with the same sound. Syair can also be interpreted as a poem or verse. (Depdiknas, 2005) The type of syair examined in this research is known as Kabanti Qoburu. Kabanti Qoburu is one of the syair types written in the Wolio script found on Buton Island, precisely in the city of Baubau. The Wolio script is used in the Wolio language spoken by the community residing in the Wolio Fortress Palace and its surroundings. Wolio language is one of the languages still preserved to this day by its owners, namely the Wolio community in the city of Baubau.

According to (Mulyana, 2004), the term "value" (in English) or "valaere" (in Latin) means: useful, capable, powerful, applicable, and strong. Value is the quality of something that makes it liked, desired, useful, appreciated, and can be an object of interest. Value is an objective aspect forming a kind of value world that becomes the highest measure of human behavior. (Suyitno, 1986).

Value is something precious, of high quality, showing worth, and useful for humans. Something valuable means that it is valuable or useful for human life. The position of values in every culture is crucial; therefore, understanding the cultural value system and cultural value orientation is essential in the context of understanding the behavior of a society and the education system used to convey the behavior system and cultural products inspired by the value system of the relevant society. (Elly M. Setiadi, 2017).

The culture of a society or community within a nation can be reflected in the ideas, values, and norms of its regulations, which constitute a series of abstract concepts regarding what is considered important in life, such as patterns of living, activities, thoughts, feelings, and attitudes towards life. (Koentjaraningrat, 1974). The imprint of Islam through religious values is further emphasized by (Baroroh, Baried Siti, 1985), stating that by studying a literary work, one not only learns about the historical relationship with the civilization of the nation that owns the literature but can also be considered as entering a new life within the community of the literature owner. People will understand the cultural conditions of a society, the development of the psyche, feelings, thoughts, and ideas of the community through the expressions of the author.

As explained by (Sahlan, 2019), these noble values are often reflected in regional literary works scattered throughout the archipelago, including regional poetry forms like Kabanti in the Buton community. Specifically, in the Kabanti poetry of the Buton community, it has been used as guidance and a guide for the community's activities, both for the interests of worldly life and for the interests of life in the hereafter.

According to (Daradjat, 1995), in Islam, the most important form of religiosity is when an individual can feel and experience, internally, God, the Day of Judgment, and other components of the

religion. Thus, religiosity is a concept to explain the inseparable conditions of religiosity and spirituality.

The word 'religi' comes from the foreign language, namely 'religion,' which means a belief in the existence of a natural force above humans. Being religious is an attitude and behavior of being obedient in practicing the teachings of the religion one adheres to, being tolerant of the religious practices of others, and always fostering harmony among followers of other religions. (Ramli T, 2003).

The presence of religious elements in literature is an inherent aspect of literature itself (Burhanudin, 2005). (Atar Semi, 2001) stated that religion is the key to history; we need to understand the soul of a society by understanding its religion. Being religious is described as an attitude of obedience in worship according to one's religion, tolerance towards followers of other religions, and the ability to live in harmony.

It is also explained by (Ali Rosdin, 2014) that in the Kabanti texts, there is an Islamic characteristic at the beginning of the text before entering the verses, namely the words 'Bismillahirrahmânirrahim' (In the name of Allah, the Most Gracious, the Most Merciful). This indicates the author's adherence to the teachings of Islam, which recommend starting any task by mentioning the name of Allah for blessings.

The poetry possessed by the Buton community has similarities with various forms of poetry in different regions (Susanto Zuhdi, 2010). More specifically explained by (Sahlan, 2019), in terms of form, the Kabanti type can be grouped into two parts, namely pantun (quatrains) and syair (poetry). Kabanti classified as a pantun generally has a short form, sometimes consisting of a sampiran (introductory lines) and isi (main lines), and sometimes only consisting of the main lines. Syair has a longer form, resulting from free processing of prose literature. Added by (Anceaux, 1987) that one type of literary work in Buton is Kabanti, which means poetry or song.

The Kabanti Qoburu manuscript has been translated into Malay script so that it can be understood by the general population on Buton Island and even in Indonesia. Therefore, all ethnic groups living on Buton Island can get to know Kabanti Qoburu. Kabanti Qoburu serves as an oral literature in Buton Island that uses the Wolio language as one of the oral traditions long known and utilized by the multi-ethnic community on Buton Island.

Considering the importance of Islamic traces in the oral tradition of the Kabanti Qoburu manuscript, the researcher is optimistic that Kabanti Qoburu is important to be studied. The researcher uses a value analysis approach to trace Islamic values in examining the Kabanti Qoburu manuscript. Therefore, the focus of this research is how the traces of Islamic religious values of the Buton Island community are reflected in the oral tradition of Kabanti Qoburu.

The research findings consist of language units such as words, phrases, clauses, and even sentences that indicate traces of Islamic values in the oral tradition of Kabanti Qoburu. These findings are expected to serve as a guide for life for the community on Buton Island, especially the Wolio community, wherever they are. Additionally, it is hoped to contribute to the reference of oral literature studies for future researchers."

METHOD

This research employs a qualitative descriptive method. Qualitative descriptive methods are always qualitative, meaning that the data analyzed and the results of the analysis are in descriptive form regarding phenomena that are not numerical. The data collected are in the form of words, not numbers. This study falls under literature review research.

The research data consists of written data in the form of lines or verses that indicate traces of Islamic values in the Kabanti Qoburu text. The primary data source for this research is the Kabanti Qoburu text written in the Wolio script, transcribed into the Malay script and copied by La Mbalangi. Meanwhile, secondary data sources include the Kabanti Qoburu manuscript translated into Indonesian by Safiudin, S.Pd., M.Pd. and L.M Sidik, S.Pd. Data collection is carried out using reading

techniques, note-taking techniques, and elicitation techniques. Data analysis is conducted through stages: data reduction, data presentation, data verification, and drawing conclusions.

RESULTS AND DISCUSSION

The research findings based on the data sources in the form of the transliteration manuscript of Kabanti Qoburo into the Wolio language and its translation into Indonesian can be summarized as follows:

Table 1
Results of Analysis of Islamic Traces in Kabanti Qoburu

Nu.	Islamic Traces	Couple t	Data	Translation
1	Religious Values	02	Mbooresana atopene kagimpina Amalalanda alabi kapoposana Inda saangu kanturu motilaaku Momembalina betao kainawaku	A place that is so oppressive It's really very dark There is no light that illuminates me To be a shining light
		12	Sampogauku naile baa-baana Sabutunamo munkiru wa nangkaru Abaaka opuku te nabiiku Te agamaku te kitabi ibacaku	Friends talk tomorrow first It's just evil and naughty Asking God and my Prophet Religion and the books I read
		19	Sadaa-daa indaa untoakako Mbulimo duka karomu baa-baana Indaaka amabotu namisimu Ahisabuko indaa untoakako	Then it never ends You will be returned to normal So that the misery you feel will never end You are being tortured endlessly
		20	Sakiayya narakaa mokakala Te'e kasoko ilaena borokomu Atapua ruambalia limamu Apasumpuko uwe mokarende-rende	Then it's hell you live in And a hot chain around your neck Your two hands are tied Boiling water was announced to you
		21	Apakandeko bakena kau korui Te'e sakia ulo bisa motungguko Tesaopea supikala mokandeko Saanginamo waa idunia siy	You were fed with thorny fruit And poisonous snakes are always watching you And also scorpions will eat you Even though there is fire in this world.
		22	Indamo utara adingkuko sabantara Mentarinamo waa i akhirati Adingku kabumbu ahancuru abinasa Saanginamo kabumbu ahancurumo	You can't stand it even if you touch it for a moment What's more, the fire of the afterlife If it touches the mountain it will be completely destroyed While the mountain has been destroyed
		29	Wasallallahu 'ala saidina muhammadin Wa'ala alihi wasahbihi wasallam Walhamdulillahi Rabbil 'alamin	Wasallallahu 'alaa saiydina Muhammadin Wa'alalalui wasahbihoi wasallam Walhamdulillahi Rabbil 'alamin

In this section, the researcher will present the results of the analysis of Kabanti Qoburo data. This is intended to facilitate readers in understanding the traces of Islam in the society of Buton Island through the content of Islamic religious values presented by the researcher. Therefore, the researcher will elaborate it sequentially based on the traces of Islam through the content of Islamic religious values in the analyzed text. To comprehend the results of this research, they are presented sequentially below.

1. Data Analysis 02

*A place that is so oppressive
It's really very dark
There is no light that illuminates me
To be a shining light*

Data for the 2nd stanza out of 29 stanzas in the Kabanti Qoburo manuscript. The data above indicates traces of Islam through the content of religious values that can be used as guidance in implementing Islamic law. The trace of Islam through Islamic religious values in question is in the form of strengthening belief in the realm of the grave.

In the above stanza, the grave is a place that we will occupy in the future. Its size is so narrow and extremely dark. When we are in the realm of the grave, there is no light illuminating us.

In the 2nd stanza, this poem is more of a reinforcement and deepening of understanding about the stages of life we go through. Through this stanza, we are reminded that amid our struggles with the necessities of life, we must also remember one stage of the journey after death, namely when in the stage of life in the grave.

Traces of Islam through the content of Islamic religious values are very important in today's life, so that we all continuously prepare ourselves for the next life, namely the life after we die. The traces of Islam through the content of Islamic religious values need to be preserved and socialized to the current society and transmitted to future generations in a generational manner.

2. Data Analysis 12

*Friends talk tomorrow first
It's just evil and naughty
Asking God and my Prophet
Religion and the books I read*

The data above is from the 12th stanza out of 29 stanzas in the Kabanti Qoburo manuscript. This data contains traces of Islam through the content of Islamic religious values that can be used as guidance and guidance in implementing Islamic law. The traces of Islam through the content of Islamic religious values in question involve strengthening the belief in what we will face in the grave.

It is explained that when we are in the grave, the Angels Munkar and Nakir will come. These two angels will ask four questions: who is your Lord, who is your prophet, what is your religion, and what is your scripture.

In the 12th stanza of Kabanti Qoburo, there is more reinforcement and deepening of how the life we live in the grave is. The content of the traces of Islam through Islamic religious values in this stanza reminds us that amid the allure of such a harsh life, we must also prepare ourselves for death from an early age. Specifically, in the stanza above, it contains religious values regarding our preparation to face the questions of the Angels in the grave.

The traces of Islam through the content of Islamic religious values in this stanza can be interpreted as an effort to remind or awaken us to the importance of understanding the teachings of Islam that we adhere to. The content of the traces of Islam through Islamic religious values is not only important for the current generation but also necessary for future generations. Thus, Kabanti Qoburo as our ancestral heritage is important to be preserved so as not to disappear due to the globalization phenomenon that contradicts the cultural norms of Pancasila in our country.

3. Data Analysis 19

*Then it never ends
You will be returned to normal
So that the misery you feel will never end
You are being tortured endlessly*

The data above is from the 19th stanza out of 29 stanzas in the Kabanti Qoburo manuscript. This data contains traces of Islam through the content of Islamic religious values that can serve as a reminder in understanding and practicing Islamic law. The traces of Islam through the content of Islamic religious values in question involve a warning about the consequences when violating His commands.

It is explained in the stanza that when we are in the hereafter, for those who, as believers, violate His commands or commit sins, they will face endless punishment. They will be returned to their origin to receive continuous or perpetual punishment.

In the 19th stanza of Kabanti Qoburo, there is more of a warning to all of His people. This is intended so that in living this transient life, we should not be deceived by the prevalence of a worldly and materialistic life. Always remember His commandments and prohibitions. Through the content of religious values in this stanza, we are reminded that amid the allure of such a harsh life, we must always remember Him.

The traces of Islam through the content of Islamic religious values are not only important for the current generation but also necessary for future generations. Thus, Kabanti Qoburo as our ancestral heritage is important to be preserved so as not to disappear due to the globalization phenomenon that contradicts the cultural norms of Pancasila in our country.

4. Data Analysis 20

*Then it's hell you live in
And a hot chain around your neck
Your two hands are tied
Boiling water was announced to you*

The data above is a quote from the 20th stanza out of 29 stanzas in the Kabanti Qoburo manuscript. This data represents traces of Islam through the content of Islamic religious values as a serious warning in understanding and practicing Islamic law. The traces of Islam through the content of Islamic religious values in question involve a warning about the consequences or life's consequences that one must be prepared to accept in hell for violating His commands.

The stanza explains that when we are in the hereafter, for anyone, as believers, who violates His commands or sins, they will face endless punishment. Their physical form will be returned to its origin to receive endless punishment.

The 20th stanza of Kabanti Qoburo is more of a warning to all His people. In living this transient life, do not be deceived by the prevalence of a worldly life. Always remember His commandments and prohibitions. Traces of Islam through the content of Islamic religious values in this stanza remind us that if throughout our worldly life we accumulate sins, in the hereafter, we will face endless punishment. In hell, we will be adorned with hot chains around the neck, and even given boiling water to drink. This narrative is truly terrifying, prompting anyone to be steadfast and determined to stay away from sinful deeds.

Traces of Islam through the content of Islamic religious values in this stanza serve as a true warning to us, His people, about the severity of the punishment in hell. Thus, we hope that in the hereafter, one will not regret and suffer.

5. Data Analysis 21

*You were fed thorny fruit
And poisonous snakes are always watching you
And also scorpions will eat you
Even though there is fire in this world*

The data above is a quote from the 21st stanza out of 29 stanzas in the Kabanti Qoburo manuscript. This data represents traces of Islam through the content of Islamic religious values as a serious warning in understanding and practicing Islamic law. The traces of Islam through the content of Islamic religious values in question involve a warning about the consequences or life's consequences in hell for violating His commands.

The poetic stanza above narrates about life in the hereafter. For anyone, as believers, who violates His commands or sins, they will face a severe punishment. The form of punishment mentioned in the stanza is that in hell, we will be given fruits with thorns to eat, while being watched by venomous snakes. In addition, scorpions will consume us with the heat of fire that cannot be compared to the heat of fire in this world.

The 21st stanza of Kabanti Qoburo is more of a warning to us, His people. In living this transient life, do not be deceived by the prevalence of a worldly life. Always remember what Allah has commanded and what He has forbidden.

Traces of Islam through the content of Islamic religious values in this stanza essentially emphasize following His commands and staying away from all that is forbidden. Thus, we will be spared from Allah's punishment in hell.

6. Data Analysis 22

*You can't stand it even if you touch it for a moment
What's more, the fire of the afterlife
If it touches the mountain it will be completely destroyed
While the mountain has been destroyed*

The 22nd stanza out of 29 stanzas is found in the Kabanti Qoburo manuscript. The data above contains traces of Islam through the content of Islamic religious values, serving as a serious warning to understand and follow Islamic law. The traces of Islam through the content of Islamic religious values in question involve a warning about the greatness of Allah's power and His creations.

Explained in the poetic stanza is the life in the hereafter. The heat of the hellfire is described to be so intense that we cannot endure even a moment of its touch. That's how extraordinary the fire of the hereafter is; when it touches a mountain, it will crumble to dust in an instant.

The 22nd stanza of Kabanti Qoburo serves as a warning to all His people. In living this transient life, do not be deceived by the prevalence of a worldly life. Always remember what Allah has commanded and what He has forbidden.

Traces of Islam through the content of Islamic religious values in this stanza can be understood as emphasizing the essence of following His commands and staying away from all forms of His prohibitions. Thus, we will be spared from all forms of punishment in hell from Allah in the hereafter.

7. Data Analysis 29

*Wasallallahu 'alaa saiydina Muhammadin
Wa'ala alihi wasahbihoi wasallam
Walhamdulillahi Rabbil 'alamin*

"The data above is the last stanza or the 29th stanza out of 29 stanzas in the Kabanti Qoburo manuscript. The data contains traces of Islam through the content of Islamic religious values that can serve as a guide in leading an Islamic life. The traces of Islam through the content of Islamic religious values in question involve setting an example in concluding a discourse.

It is explained that, in this poetic stanza, it depicts the closure or the way to conclude a poem with blessings to our Prophet Muhammad, followed by expressions of gratitude, specifically the phrase alhamdulillah. Such religious exemplary behavior needs to be a guide in both life and an Islamic way of living.

The 29th stanza of Kabanti Qoburo is more about providing an example for us, the followers of Prophet Muhammad and as His servants. The exemplariness referred to here is a civilization that is indeed recommended by the teachings of Islam that we all adhere to."

CONCLUSION

Based on the discussion above, the researcher concludes that the traces of Islam through the content of Islamic religious values in the oral tradition of Kabanti Qoburo are as follows: (a) strengthening belief in the grave, (b) strengthening belief in what we will face in the grave, (c) warning about the consequences of violating His commands, (d) warning about the consequences of life in hell for violating His commands, (e) warning about the consequences of life in hell for violating His commands, (f) warning about the greatness of Allah's power and His creation, and (g) exemplary behavior in concluding discourse.

Based on the data analysis in the discussion above, the researcher suggests that:

1. The content of Islamic traces through religious values in Kabanti Qoburo is crucial to be preserved and applied in the current life of the community in Buton Island.
2. There should be efforts from competent parties to conduct research on old poems, considering the importance of their Islamic religious values, to be incorporated into character education at all levels of education, especially on Buton Island."

REFERENCES

- Ali Rosdin. (2014). Aspek Kultural "Bismillahirrahmânirrahim" Dalam Keislaman Orang Buton: Kajian Terhadap Kabanti Ajonga Inda Malusa. *Harakah*, 16(1).
- Anceaux, J. C. (1987). *Wolio Dictionary (Wolio-English-Indonesian)*. Foris Publication Holland.
- Atar Semi. (2001). *Rancangan Pengajaran Bahasa dan Sastra Indonesia*. Angkasa.
- Baroroh, Baried Siti, dkk. (1985). *Pengantar Teori Filologi*. BPPF Seksi Filologi Fakultas Sastra Universitas Gadjah Mada.
- Burhanudin, N. (2005). *Teori Pengkajian Fiksi*. UGM Press.
- Daradjat, Z. (1995). *Ilmu Jiwa Agama*. Bulan Bintang.
- Depdiknas. (2005). *Kamus Besar Bahasa Indonesia* (5th ed.). Balai Pustaka.
- Elly M. Setiadi, dkk. (2017). *Ilmu Sosial dan Budaya Dasar* (13th ed.). Kencana.
https://books.google.co.id/books/about/Ilmu_Sosial_Budaya_Dasar.html?id=RcNoDwAAQBAJ&redir_esc=y
- Gunawan R. (2023). *Kearifan Lokal dalam Tradisi Lisan*. Pusat Bahasa.
- Koentjaraningrat. (1974). *Kebudayaan, Mentalitas, dan Pembangunan*. Gramedia.
- Muliyana. (2004). *Mengartikulasikan Pendidikan Nilai*. Alfabeta.
- Ramli T. (2003). *Pendidikan Karakter*. Aksara.
- Sahlan. (2012). Kearifan Lokal Pada Kabanti Masyarakat Buton dan Relevansinya dengan Pendidikan Karakter. *Harakah*, 14(2). <https://doi.org/doi.org/10.21009/parameter.292.07>
- Sahlan. (2019). KEARIFAN LOKAL KABANTI UNTUK MASYARAKAT BUTON (PENELITIAN ANALISIS KONTEN). *Parameter*, 2(2), 8. <https://doi.org/doi.org/10.21009/parameter.292.07>
- Susanto Zuhdi. (2010). *Sejarah Buton Yang Terabaikan : Labu Rope Labu Wana* (1st ed.). Rajawali Pers.
- Suyitno. (1986). *Sastra tata nilai dan eksegesis* (1st ed.). Hanindita. file:///C:/Users/Nadir La Djamudi/Downloads/detail.htm