

THE ISLAMIC EDUCATIONAL VALUES IN THE SERAT KABANTI "BULA MALINO" COMPOSED BY THE 29TH SULTAN OF BUTON

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Abstract

The arrival of Islam in Buton gave birth to a form of integration between Islamic teachings and local wisdom, reflected in the religious literary tradition. One important representation of this process is Kabanti Bula Malino by Sultan Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni (1824–1851), a sultan and cleric who played a role in the formation of Islamic culture in Buton. This article aims to examine the Islamic educational values contained in Kabanti Bula Malino and explain the position of kabanti as a medium of education based on local culture. This study uses a qualitative approach with library research. The primary data source is the text of Kabanti Bula Malino, while secondary data sources include books, journal articles, and relevant previous research. Data analysis is carried out using a semiotic and hermeneutic approach to interpret the symbols, language, and meaning of Islamic educational values contained in the text. The research results show that Kabanti Bula Malino contains Islamic educational values, including awareness of death, purification of the soul (*tazkiyatun nafs*), asceticism toward the world, and ethical leadership. These values are conveyed through the local Wolio language with Pegon Arabic script, so that Islamic teachings can be understood contextually by the Butonese people. Thus, Kabanti Bula Malino functions not only as a religious literary work, but also as a medium for Islamic education that plays a role in character formation, preserving local wisdom, and strengthening the Islamic identity of the Butonese people.

Keywords: *Islamic educational values; Kabanti Bula Malino; Sultan Muhammad Idrus Kaimuddin; local wisdom-based education*

Abstrak

Masuknya Islam ke Buton melahirkan bentuk integrasi antara ajaran Islam dan kearifan lokal yang tercermin dalam tradisi sastra religius. Salah satu representasi penting dari proses tersebut adalah Kabanti Bula Malino karya Sultan Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni (1824–1851), seorang sultan sekaligus ulama yang berperan dalam pembentukan budaya Islam di Buton. Artikel ini bertujuan untuk mengkaji nilai-nilai pendidikan Islam yang terkandung dalam Kabanti Bula Malino serta menjelaskan kedudukan kabanti sebagai media pendidikan berbasis budaya lokal. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*). Sumber data primer berupa teks Kabanti Bula Malino, sedangkan sumber data sekunder meliputi buku, artikel jurnal, dan penelitian terdahulu yang relevan. Analisis data dilakukan melalui pendekatan semiotika dan hermeneutika untuk menafsirkan simbol, bahasa, serta makna nilai-nilai pendidikan Islam yang terkandung dalam teks. Hasil penelitian menunjukkan bahwa Kabanti Bula Malino memuat nilai-nilai pendidikan Islam yang

meliputi kesadaran akan kematian, penyucian jiwa (*tazkiyatun nafs*), sikap zuhud terhadap dunia, serta etika kepemimpinan. Nilai-nilai tersebut disampaikan melalui bahasa lokal Wolio dengan aksara Arab Pegon, sehingga ajaran Islam dapat dipahami secara kontekstual oleh masyarakat Buton. Dengan demikian, *Kabanti Bula Malino* tidak hanya berfungsi sebagai karya sastra religius, tetapi juga sebagai media pendidikan Islam yang berperan dalam pembentukan karakter, pelestarian kearifan lokal, dan penguatan identitas keislaman masyarakat Buton.

Kata Kunci: *Nilai-nilai pendidikan Islam; Kabanti Bula Malino; Sultan Muhammad Idrus Kaimuddin; pendidikan berbasis kearifan lokal*

INTRODUCTION

The arrival of Islam in the Indonesian archipelago had a significant impact on the social, religious and educational systems of the local community, not only in the aspect of religious rituals but also in the formation of ethics, culture and intellectual traditions (Hidayatulloh, 2020). The process of Islamization in each region took place with varying characteristics, depending on social conditions and entrenched traditional forces. One region that experienced a gradual and complex process of Islamization was the Sultanate of Buton, a maritime region with a strong system of customs (*sara*) and local intellectual traditions (Sahlan, 2013).

Several historical studies indicate that Islamization in Buton did not occur in a confrontational manner, but rather through a long process of cultural negotiation between Islamic teachings and established customary systems (Zuhdi, 2014; La Niampe, 2012). Buton's customs and social structures were not simply abandoned, but were Islamized through the instillation of Islamic moral and spiritual values. In this context, Islam was present not to eliminate local customs, but rather to instill ethical and religious principles aligned with local values. This process made literature, language, and cultural symbols strategic media for the spread of Islamic teachings.

Within the dynamics of this culturally driven Islamization, prominent religious figures and scholars emerged who played a significant role in developing Islamic education through intellectual and literary channels. One of the central figures in the history of the Buton Sultanate was Sultan Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni, known as the 29th Sultan of Buton. He served not only as a political leader but also as an Islamic scholar and thinker with a strong focus on the moral and spiritual development of the community (Rosdin, 2014). The thoughts and teachings of Sultan Muhammad Idrus Kaimuddin are reflected in the classic literary work *Kabanti Bula Malino*, a Wolio language work written using the Arabic Pegon script (Bakry et al., nd). This work serves not only as a literary expression, but also as an effective means of preaching and moral education for the Buton people. Through this *kabanti*, the Sultan conveys Islamic teachings in the form of reflective advice that resonates with the people's lived experiences.

In *Kabanti Bula Malino*, Islamic teachings are combined with the local wisdom of the Butonese people, such as the *sara* (customary) system, social etiquette, principles of moral leadership, and the concept of balance between power and

responsibility. These values are conveyed through symbols, language, and literary styles familiar to the local community, allowing messages of faith, ethics, etiquette, and social responsibility to be more deeply internalized. This reflects the holistic concept of Islamic education, namely education that emphasizes the balance between reason, heart, and behavior (Nurhayati, 2021).

Research on Kabanti Bula Malino is important because this work is not only a literary heritage, but also a historical and spiritual document that records the process of transforming Islamic teachings into the lives of local communities (Kosilah & Andarias, 2019). To date, studies on Kabanti have tended to be descriptive-historical and have not explored it as a medium for Islamic education through an in-depth textual analysis approach. Therefore, this study aims to explore and interpret the Islamic educational values in Kabanti Bula Malino using semiotic and hermeneutic approaches.

Conceptually, this research is relevant to current conditions, amidst the challenges of moral crisis, the degradation of public ethics, and leadership issues. The Islamic educational values instilled through Kabanti Bula Malino such as spiritual awareness, purification of the soul, self-control over the world, and ethical leadership offer a reflective and contextual model of education based on local wisdom. Therefore, this research is expected to provide academic contributions to the development of Islamic education studies based on local culture and enrich understanding of the role of traditional literature in shaping character and morals in society.

METHOD

This study uses a qualitative approach with a library research method that focuses on the study of the thoughts of figures through the analysis of religious literary texts. The qualitative approach was chosen because this study aims to understand the meaning, values, and messages of Islamic education contained in the text, not to measure the phenomenon quantitatively (Creswell, 2014; Moleong, 2017). The object of study in this research is Kabanti Bula Malino, a religious literary work written by Sultan Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni, which is analyzed to reveal the Islamic educational values contained therein.

The research data sources consist of primary and secondary sources. The primary source is the Kabanti Bula Malino manuscript documented in the archives of the Endangered Archives Programme (EAP), British Library, with archive code EAP212/2/31, which can be accessed online through the official British Library website. This manuscript is the result of the digitization of the Buton Sultanate manuscript stored for the purpose of preserving endangered intellectual and cultural heritage. The selection of this manuscript is based on the authority of the archive storage institution, the traceability of the source, and its validity as an authentic historical and religious document (British Library, n.d.; Endangered

Archives Programme, n.d.). In addition, this study also uses a copy of the Kabanti Bula Malino manuscript in Latin script compiled by Zakiyah M. Husba as an aid to reading and understanding the text, considering the limited access to the original physical manuscript and the complexity of the Pegon Arabic script and classical Wolio language. The use of this copy of the manuscript is carried out critically while still referring to the digital archive manuscript as the main reference.

Secondary research sources include scientific books, nationally and internationally indexed journal articles, and previous research relevant to the themes of Islamic education, Indonesian Islamic literature, local wisdom, and semiotic and hermeneutic studies. The selection of secondary sources was based on their relevance to the theme, academic credibility, and contribution to strengthening the theoretical framework and contextual analysis of the research (Prof. Dr. A. Muri Yusuf, 2016). Data collection was conducted through documentation techniques, namely by reading, recording, and in-depth studying the Kabanti Bula Malino text and supporting literature related to the historical context of the Buton Sultanate and the thoughts of Sultan Muhammad Idrus Kaimuddin. This technique is commonly used in library research to explore textual data that is historical, normative, and symbolic (Zed, 2014).

Data analysis was conducted by integrating semiotic and hermeneutic approaches. The semiotic approach was used to identify and interpret signs, symbols, metaphors, and language structures in Kabanti Bula Malino as representations of Islamic educational values conveyed through local cultural media. In this context, literary language and symbols are understood as a sign system containing ideological, religious, and pedagogical meanings (Barthes, 1977; Chandler, 2017). Meanwhile, the hermeneutic approach was used to understand the meaning of the text in depth by considering the historical, social, and cultural context of the Buton community as well as the author's background as a sultan and cleric. Hermeneutics allows the text to be understood not only literally, but also as an expression of religious awareness and the practice of Islamic education in the local context (Gadamer, 2004; Ricoeur, 1981).

Technically, data analysis was conducted through several stages, namely: (1) repeated reading of the Kabanti Bula Malino text; (2) identification of main themes related to Islamic educational values; (3) grouping data based on value categories such as religiosity, morality, ethics, and social responsibility; (4) interpretation of the meaning of the text using a semiotic and hermeneutic approach; and (5) drawing conclusions inductively. Through this methodological approach, the research is expected to be able to provide a comprehensive understanding of Kabanti Bula Malino as a local wisdom-based Islamic educational medium that is relevant both historically and contextually.

FINDINGS AND DISCUSSION

The 29th Sultan of Buton: Muhammad Idrus Kaimuddin(1824–1851)

Sultan Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni was an important scholar, Sufi, and intellectual of the Buton Sultanate who ruled as the 29th sultan in the period 1824–1851. His scholarly background was formed from a young age through intensive religious education under the guidance of his grandfather, Sultan La Jampi (Sultan Qa'im al-Din Tua), the founder of the Zawiyah religious education institution in Buton, which emphasized the teachings of Sufism and a comprehensive understanding of Islam. (Melamba & Siti Hafsah, 2014). In addition to gaining knowledge in the local environment, Sultan Idrus Kaimuddin also studied with Sheikh Muhammad bin Syais Sumbul al-Makki and received the teachings of the Khalwatiah Sammaniyah order. (Kosilah & Andarias, 2019). The influence of Sufism shaped his reflective and Sufi religious thinking, which was then strongly manifested in his works, especially *Kabanti Bula Malino* (Rosdin, 2014a). The work is not only a personal spiritual expression, but is also designed as a medium for moral and social education for the Buton community.

His strong religious background encouraged him to organize a state system based on Islamic values. (Rabani, 2019) He implemented new regulations that emphasized the moral responsibilities of the nobility and the people, and made it mandatory to use Arabic within the palace environment as a form of respect for the language of the Quran (Kosilah & Andarias, 2019) This policy demonstrates that, for Sultan Kaimuddin, Islam is not merely a religious identity, but also the foundation of political and social ethics.

In *Kabanti Bula Malino*, Sultan Idrus Kaimuddin conveys Islamic educational values encompassing the dimensions of faith, worship, morals, and social ethics, such as politeness, honesty, social responsibility, and eschatological awareness. Therefore, this work can be positioned not merely as a work of religious literature, but as a text of ethical life reflecting the integration of Islamic teachings and local Butonese wisdom (La Ode Muhammad Syahartijan, 2016).

Kabanti Buton

Etymologically, the term *Kabant* comes from the Wolio language, which is the native language of the Buton people. This word is composed of two morphemes, namely the bound morpheme *ka-* and free morpheme *shelp*. Morpheme *ka-* functions to form nouns, whereas *shelp* has the basic meaning of "poetry" or "song". Thus, *Kabant* can be interpreted as "poetry" or "sung poetry". In the context of Buton culture, *Kabant* is not only understood as a literary work of an aesthetic nature, but also as a medium for expressing moral, spiritual and social values that are passed down from generation to generation.

Conceptually, poetry is a form of literary work that uses language in a dense, rhythmic, and meaningful way Waluyo (2015) explains that poetry is a form of

literature that relies on the repetition of sounds, rhythm, and rhyme as its aesthetic characteristics (Hidayatulloh, 2020). The musical element in poetry is a means to arouse feelings and strengthen the message the poet wants to convey. In the context of Buton culture, this principle is clearly visible in *Kabanti*, where the sound structure, rhythm, and word choice not only function aesthetically, but also have educational and spiritual dimensions. *Kabanti* is one of the oldest forms of literary works of the Buton people which has been known since the founding of the Buton Sultanate (Wuryani, 2017). This work developed rapidly after the arrival of Islam in the region. The process of Islamization not only transformed the community's perspective on life but also infused new colors into local literary traditions. Islamic values were absorbed and processed into cultural expressions, one of which is through *Kabanti*. Through this medium, the Butonese people transform moral teachings and life philosophies into beautiful, memorable, and meaningful poetry.

Function *Kabanti* In Buton society, literature transcends its aesthetic role. It serves as a means of character and spiritual education for the community. Moral messages, life advice, and religious teachings are often conveyed through verses. *Kabanti* which is sung or recited on various occasions, such as religious studies, wedding celebrations (*walimatul 'ursy*), circumcisions, and other traditional events. In fact, in Buton family traditions, *Kabanti* is often sung by parents to put their children to sleep (Hidayatulloh, 2020). This shows that from an early age, the young generation of Buton has been introduced to ethical and spiritual values through simple yet profound literary forms.

The Concept of Islamic Values and Education

Values in the perspective of Islamic education refer to a set of normative principles that originate from Islamic teachings and function as guidelines in forming human personality as a whole, both in spiritual, moral, intellectual and social aspects (Muchtar et al., 2022). Islamic education emphasizes not only the transfer of religious knowledge but also the process of internalizing values that shape students' ethical and spiritual awareness in their daily lives. Thus, Islamic education is holistic because it integrates faith, knowledge, and good deeds as an inseparable whole (Hidayati, 2016; Dr. H. Subaidi et al., 2023).

In the context of local culture, Islamic educational values are not always transmitted through formal educational institutions, but also through cultural media such as oral traditions, literature, and the intellectual works of the community (Zainuddin & Ersi, 2023). This shows that Islamic education is contextual and adaptive, capable of dialogue with local social and cultural realities without losing the substance of its teachings (Nasri et al., 2024). Therefore, religious literary works can be understood as an effective medium for Islamic education in instilling values of faith, ethics, and spirituality in a reflective manner.

In this study, Islamic educational values are understood as normative values that include several main dimensions, namely spiritual-eschatological, moral-ethical, social-ethical, as well as awareness of leadership and social responsibility.

(Arlina et al., 2024) The spiritual-eschatological dimension is reflected in the teachings on awareness of death and orientation to the afterlife; the moral-ethical dimension is manifested in the teachings on purification of the soul (tazkiyatun nafs) and ego control; the social-ethical dimension is seen in the attitude of asceticism and criticism of excessive love of the world; while the dimension of Islamic leadership is reflected in the rejection of arrogance of power and nobility (Okastina, 2024) These four dimensions of value are the conceptual framework for analyzing Kabanti Bula Malino as a medium for Islamic education based on local wisdom (Tohari, 2023).

Literature as a Medium of Education and Internalization of Values

Literature plays a strategic role in the educational process because it can convey moral and spiritual values symbolically, persuasively, and reflectively. In the Nusantara Islamic tradition, literary works are often used as a means of preaching and education to reach the wider community through language and symbols close to their lived experiences (Kosilah & Andarias, 2019). Through literature, Islamic teachings are not conveyed dogmatically, but rather internalized through advice, metaphors, and cultural symbols. (Islamic, 2022) Kabanti is a form of traditional literature of the Buton people that has didactic and educational functions. Kabanti serves not only as an aesthetic expression but also as a medium for transmitting moral and religious values. In the context of the Buton Sultanate, kabanti served as a means of spiritual development and social ethics for the community. Therefore, Kabanti Bula Malino can be positioned as a pedagogical text that integrates Islamic teachings with local wisdom, while also serving as an instrument for character education for the Buton people (Saefudin et al., 2021).

The Concept of Local Wisdom

IstitutoAh, local wisdom consists of two words: wisdom, meaning wisdom, and local, meaning a place. In general, local wisdom can be defined as a local idea that is wise, full of wisdom, has good value, and is maintained by the local community (Islamic, 2022). If examined linguistically, the word wisdom is formed from the root word 'arif' which means 'wise', 'clever'. So, the term wisdom means, (1) wisdom or (2) intelligence, so that the word wisdom relates to two things, namely (a) character or personality, and (b) intelligence or cognition. This limitation is the framework of reference for discussing local community wisdom (Saefudin et al., 2021).

Some experts are of the opinion to combine local wisdom with the concept of local culture (local genius), namely the intelligence possessed by a group of people to be used for intelligence purposes as well (Prasojo, 2023) Smeanwhile, local wisdom is the result of adaptation from a community that comes from one generation to the next (Fatmawati, 2021) This is in line with the opinion which emphasizes that local wisdom is seen as an adaptation of the life experiences of a

community which has been applied from generation to generation so that it becomes a tradition of the community concerned (Nasrullah, 2014).

Semiotic and Hermeneutic Approaches in the Analysis of Religious Literary Texts

Semiotics is an approach used to understand the meaning of signs, symbols, and representational systems in texts. In literary studies, semiotics serves to uncover meanings that are not always explicitly present, but are hidden in the choice of language, metaphors, and symbolic structures of texts (Barthes, 1977; Chandler, 2017). This approach is particularly relevant in analyzing religious literary works that are rich in spiritual symbols and moral messages. In Kabanti Bula Malino, the use of Wolio language, reflective expressions such as "Ee karoku" (O my self), and symbols about death, the sanctity of the soul, and the transience of the world are cultural signs that represent Islamic educational values. Therefore, a semiotic approach is used in this study to interpret the symbols, metaphors, and language structures of Kabanti as representations of spiritual, moral, and ethical values that exist in Buton culture.

Hermeneutics is an approach to text interpretation that emphasizes understanding meaning contextually by considering the historical, social, and cultural background of the text. Gadamer (2004) emphasized that understanding a text is the result of a dialogue between the text, the author, and the reader. Therefore, classical literary texts need to be understood not only from a linguistic perspective, but also from the social and historical contexts that surround them. The hermeneutic approach is used to understand Kabanti Bula Malino as an intellectual product of Sultan Muhammad Idrus Kaimuddin who lived in the context of the 19th-century Buton Sultanate. His position as both sultan and cleric influenced the way he conveyed Islamic teachings through literary works. Through hermeneutics, the values of Islamic education in Kabanti are interpreted by considering the cultural, political, and religious contexts of Buton society, so that the meaning of the text can be understood holistically and relevantly in both historical and contemporary contexts.

Islamic Educational Values in Kabanti

1. Advice on Death as an Education of Spiritual Awareness

At the beginning of Kabanti Bula Malino, Sultan Muhammad Idrus Kaimuddin opens his verses with a profound reflection on death as an inevitability of human life. The choice to open the text with the theme of death demonstrates that this kabanti is not merely a work of religious literature, but also a medium for spiritual education that places eschatological awareness as the foundation for moral formation. In the context of the Buton Sultanate, this advice holds significant socio-political significance, given the Sultan's role as both leader and moral guide for the community.

Therefore, the Sultan reminded himself and his followers to always prepare themselves with strong faith, so that when death comes, their tongues and hearts will remain strong enough to recite the two sentences of the shahada with full conviction. I as stated below:

<i>Bismillahi kasi ekaroku si Alhamdu</i>	<i>In the name of God, I feel sorry for</i>
<i>padaka kumatemo Kajiannamo</i>	<i>myself</i>
<i>yoputa momakana Yapekamate</i>	<i>Praise be to you, one day you will</i>
<i>ßari-ßariya ßatuya Yinda samia</i>	<i>die. It is the destiny of God who</i>
<i>ßatuya ßomolagina Sakubumbuya</i>	<i>has the power to kill all servants</i>
<i>on posamatemo</i>	<i>Not a single servant is eternal</i>
	<i>Everyone will die</i>

Source: (Laniampe, 2012)

The reflective phrase "Ee karoku" (O my self) serves as a symbol of Sufi self-reflection, a servant's inner dialogue with himself. This personal structure of advice actually broadens the kabanti's educational power, as the reader or listener is invited to engage in similar introspection. The Sultan emphasizes that death is a divine decree that no one can avoid, and is also the gateway to true life with God. Therefore, readiness of faith especially steadfastness in declaring the shahada is a key message that is continually internalized. This message is reflected in the following verse:

"Ee wayopu dawuyaku iymani
Wakutuna kußoli baDaku si"
"O my Lord, give me faith when leaving this body"

Theologically, this advice aligns with the word of Allah SWT in QS. Ali 'Imran [3]: 185, which emphasizes that every soul will surely taste death. However, Sultan Muhammad Idrus Kaimuddin did not stop at conveying normative doctrine. He transformed this teaching into spiritual education that shaped the moral awareness of the Buton people so that they would always prepare themselves through faith, good deeds, and remembrance of Allah.

Apart from that, Rasulullah SAW said in the hadith narrated by Tirmidhi which means:

"Remember often the destroyer of pleasure, namely death." (Narrated by Tirmidhi, No. 2307)

This hadith reinforces the meaning conveyed by Sultan Kaimuddin, that Remembering death is not just a fear of the end of life, but as a moral education so that humans do not neglect the purpose of their creation (Murtiningsih, 2013) By remembering death, a person will be more cautious in their actions, increase good deeds, and avoid sin. Within this framework,

death is not interpreted as a threat, but rather as a pedagogical tool to foster caution, ethical responsibility, and an orientation toward the afterlife. Thus, Kabanti Bula Malino serves as an instrument for internalizing the values of piety that are contextualized to the social realities of Butonese society at that time (Arqi, 2018). Thus, this advice not only functions as a personal reflection of the Sultan, but also as an educational medium for the people of Butone to instill the values of piety, patience and trust in living mortal life.

2. Purification of the Self and the Prohibition of Pride: Education in the Ethics of Humility

The next prominent Islamic educational value in Kabanti Bula Malino is the teaching of tazkiyatun nafs (purification of the soul), which is juxtaposed with the prohibition of arrogance. Sultan Muhammad Idrus Kaimuddin conveys this advice through personal reflection on himself, which also serves as a moral critique of the human tendency to feel superior to others. In the hierarchical social context of the Buton Sultanate, this message is crucial for maintaining a balance between social and spiritual ethics.

Semiotically, the phrase "Ee karoku" is again used as a sign of inner reflection. This choice of language emphasizes that the process of purifying the soul must begin with self-awareness, not judgment of others. The prohibition against belittling others and the invitation to consider one's own humility are presented through the symbol of the origin of human creation from a drop of water. This symbol serves as a reminder of the ontological equality of all humans, as well as a means of deconstructing ego and arrogance.(Aslami, 2016). The message is clearly visible in the following verse:

<i>Ee karoku yincamu pekangkilo</i>	<i>Oh my Self, purify yourself. Your</i>
<i>Nganga randamu boli yumanga</i>	<i>intention is not to look down on people.</i>
<i>pipisi Temo duka Boli yumanga</i>	<i>And also don't take things lightly. Think</i>
<i>pisaki Fikiriya katambena karomu</i>	<i>about your humility</i>
<i>Yuwe satiri Banamo minamu</i>	<i>The first drop of water that happened to</i>
<i>Simbayu duka kadidi yanamako</i>	<i>you</i>
<i>yitu Yi nuncana tana nayile</i>	<i>Like other creatures</i>
<i>yuhancurumo</i>	<i>In the ground you will be destroyed</i>
<i>Yuposalomo te tana koburumu</i>	<i>Mixed with the soil of your grave</i>

Source: (Laniampe, 2012)

Hermeneutically, these verses convey the meaning that arrogance is a form of human unconsciousness regarding their true nature. The depiction of humans as originating from water and ending up on land is not merely a biological description, but a symbol of mortality and existential limitations. Using simple language that is close to the cultural experiences of the Butonese people, Sultan presents a moral education that is easy to understand yet possesses spiritual depth (Manik, 2012) The teachings of tazkiyatun nafs

(purification of the self) in this kabanti emphasize not only self-purification from external sins, but also from diseases of the heart such as arrogance, envy, and feeling superior to others. In the context of Islamic education, this value is the foundation for moral formation, as purity of soul is a prerequisite for the emergence of just and harmonious social behavior. Awareness of the origins of human creation serves as a moral check to prevent individuals from falling into social arrogance.

This value has coherence with the word of Allah SWT in QS. Asy-Syams: 9-10, which means:

"Indeed, fortunate is the one who purifies the soul, and truly the loss is the one who pollutes it."

This verse emphasizes luck for those who purify their souls and loss for those who pollute them. In Kabanti Bula Malino, this teaching is conveyed through a cultural and reflective approach, so that the value of Islamic education does not appear as a normative doctrine, but rather as an ethical awareness that grows from a process of self-reflection. Thus, Kabanti functions as a medium for character education that instills a humble, introspective and morally responsible attitude in social life (Sayfudin, 2018).

3. The Prohibition of Being Lulled by the Pleasures of the World as an Education for Zuhud Attitude

The next Islamic educational value expressed in Kabanti Bula Malino is the prohibition against being carried away by worldly pleasures. Sultan Muhammad Idrus Kaimuddin conveys this advice through personal reflection directed at himself, but implicitly also addressed to the royal family and the wider Buton community. In the context of the sultanate's life, which was filled with luxury and power, this message has a strong educational meaning as an effort to control oneself and maintain spiritual awareness. Semiotically, the use of the phrase "Ee karoku" again functions as a sign of inner introspection. The prohibition against "ßega-ßega yumalango" (being drunk or carried away) by the world serves as a symbolic warning against a state of consciousness clouded by material pleasures. The word "drunk" in this verse is not interpreted literally, but rather as a metaphor for the loss of spiritual control due to the dominance of lust and excessive love of the world. This metaphor demonstrates the depth of the kabanti language as a symbolic medium for moral education. The message is revealed in the following verse:

<i>Ee, karoku ßega-ßega yumalango</i>	<i>Oh my Self, do not get drunk</i>
<i>Yinda yufikiri kampodona umurumu</i>	<i>Don't you think about the rest of</i>
<i>Matemo yitu tayomo papogako</i>	<i>your life? Death will divorce you</i>
<i>Te malingu saßara manganamu</i>	<i>With all your children</i>

Hermeneutically, this verse contains an existential critique of human life orientation that is too tied to the world. Sultan reminds us that social relationships, wealth, and the pleasures of life will ultimately be severed by death. By emphasizing the separation of humans from children and family, Sultan appeals to the reader's emotional side, emphasizing that the world, however beloved, is transient and cannot be the primary support of life. The Islamic educational value contained in this advice is asceticism, the ability to place the world in a proper place—not as an end in itself, but as a means to good deeds. In Kabanti Bula Malino, asceticism is not understood as a rejection of the world, but rather as controlling one's attachment to material pleasures. This attitude is crucial in character education, especially for elites and those in power who are vulnerable to worldly temptations.(Dewi, 2021).

This teaching aligns with QS. Al-Hadid [57]: 20, which describes worldly life as a game and temporary adornment. However, in this kabanti, the message is conveyed through cultural and reflective language that is close to the reality of Buton society. Thus, Islamic education does not appear as an abstract normative discourse, but rather as an ethical awareness that grows from contemplation of the limitations of human life. Through this advice, Kabanti Bula Malino functions as a medium of spiritual education that forms a simple attitude, moral responsibility, and an orientation towards the afterlife in everyday life.

4. Nobility Prohibition of Prioritizing Power and Nobility as Ethical Leadership Education

The final and most important Islamic educational value in Kabanti Bula Malino is the prohibition against prioritizing power and nobility as a source of glory. Sultan Muhammad Idrus Kaimuddin conveys this advice through critical self-reflection, despite being at the apex of the power structure. In the context of the Buton Sultanate, this message has strong social and political significance, as it serves as a moral check on the practices of power and symbols of nobility that have the potential to give rise to arrogance and injustice.

Semiotically, power and nobility in the Kabanti verse are positioned as temporary signs of worldly greatness. The words emphasizing that power "only exists in this world" and nobility "only exists here" demonstrate a process of demythologizing social status. This language serves to undermine the notion that human nobility is determined by position, lineage, or external symbols of honor. Conversely, the Sultan positions a "pure conscience" as a symbol of eternal, inner values. This is stated in the following verse:

*Ee karoku, fiki-riya mpu-
mpuKakawasa tangkanamo yi
duniyaYokalaki tangkanamo yi
weyiTe malingubayarokana duniya
Yakawaka nayile muri-
murinaTangkanamo totona yinca
mangkilobemolagina nayile muri-
murina*

*"Oh my self, think seriously
Power only exists in the world
Nobility only exists here All
greatness is only worldly
decoration Until the day of
judgement it all disappears Only
a pure conscience is eternal"*

Source: (Laniampe, 2012)

This verse demonstrates the spiritual awareness of a leader who understands the limitations of worldly power. This advice is not merely a critique of others, but rather a form of ethical reflection on the Sultan's own position as ruler. By emphasizing the ephemerality of power and nobility, the Sultan draws attention to the inner dimension as the measure of true nobility. This meaning is highly relevant to the Islamic leadership tradition, which emphasizes trustworthiness, justice, and moral responsibility.

The Islamic educational values contained in this advice are sincerity and humility as the foundation of leadership. The awareness that power is merely a gift encourages a leader to avoid arbitrary behavior and to prioritize serving the community. This teaching is consistent with QS. Al-Hujurat [49]: 13, which emphasizes that a person's nobility in the sight of Allah is measured by their piety, not by their social status or descent (Hasballah et al., 2018) However, in Kabanti Bula Malino, this message is conveyed through cultural and reflective language, so that the value of Islamic education is presented as an ethical awareness that grows from self-reflection, not as a rigid normative doctrine.

In a modern context, this value remains relevant as a critique of the cult of power and social elitism that often give rise to inequality and leadership crises. Through Kabanti Bula Malino, Sultan Muhammad Idrus Kaimuddin presents a model of Islamic education that not only shapes pious individuals but also ethical, humble, and justice-oriented leaders. Thus, this literary work serves as a medium for Islamic character and leadership education that transcends the boundaries of time and space.

Based on the discussion of these four values, it can be understood that Kabanti Bula Malino is a religious literary text that contains Islamic educational values in a structured and contextual manner. Through a semiotic and hermeneutic approach, this kabanti shows how Islamic teachings are presented in the form of symbols, reflective language, and Sufi advice that are close to the lived experiences of the Buton people. The use of reflective expressions such as "Ee karoku" shows that the kabanti does not simply convey normative teachings, but encourages the process of self-reflection and the formation of moral

awareness from within. The values of awareness of death, purification of the soul, attitudes toward the world, and ethical leadership are interwoven as a unified spiritual education that shapes individual and social character.

Application of Kabanti Values in Islamic Education Practice

Conceptually, the value of awareness of death functions as a foundation for spiritual education that fosters students' transcendental orientation (Muchtar et al., 2022) In Islamic educational practice, this value can be applied through learning that emphasizes self-reflection (muhasabah), strengthening faith, and fostering a sense of moral responsibility for every action. Education is not only directed at academic achievement, but also at spiritual readiness and ethical life (Okastina, 2024) The values of tazkiyatun nafs and the prohibition of arrogance have direct implications for character education. (Nasri et al., 2024) In the context of learning, this value can be internalized by cultivating humility, self-control, and respect for others. Thus, the Islamic educational process not only transmits knowledge but also shapes a personality free from moral vices such as arrogance and egoism.

Meanwhile, the value of asceticism taught by Sultan Muhammad Idrus Kaimuddin is relevant for fostering a critical attitude toward materialism and hedonism in modern education. Islamic education can utilize this value to instill the awareness that knowledge and achievement are not means for self-aggrandizement, but rather a trust that must be used for the common good (Tohari, 2023) This attitude is crucial in developing a learning ethos that balances worldly achievement and spiritual responsibility. Furthermore, ethical leadership values that reject the cult of power and nobility make a significant contribution to leadership education in Islam. In an educational context, these values can be implemented through learning that emphasizes justice, trustworthiness, and social service. Islamic education aims not only to produce pious individuals, but also leaders with integrity and a focus on social justice (Zainuddin & Ersi, 2023).

The Relevance of Kabanti Values to the Current Context

In the current context, the values contained in Kabanti Bula Malino have become increasingly relevant amidst the reality of moral, spiritual, and leadership crises that frequently arise in social life and the educational world. The phenomenon of individualism, declining social sensitivity, and leadership practices lacking ethical foundations demonstrate that a purely normative and textual approach to education is insufficiently effective in shaping students' character (Zainuddin & Ersi, 2023).

In this context, Kabanti Bula Malino offers a reflective and contextual model of Islamic education, conveying Islamic values through the language of culture and the lived experiences of the community. Advice on awareness of death, purification of the soul, asceticism, and ethical leadership are presented not as abstract doctrines but as inner reflections that are closely connected to social reality (Arlina et al., 2024) This approach enables students to understand Islamic values not only as

normative obligations, but also as ethical guidelines relevant to the problems of modern life, such as the crisis of integrity, consumerism, and the abuse of power. Thus, Kabanti Bula Malino serves as a bridge between universal Islamic teachings and the social realities of contemporary society. Through its local wisdom, Kabanti is able to present an Islamic education that is more down-to-earth, humanistic, and adaptive to changing times, without losing the substance of the spiritual and moral values that are at the core of Islamic teachings.

Kabanti's Position as an Islamic Education Media

Kabanti Bula Malino holds a strategic position as a medium for Islamic education based on local culture. As a work of oral and written literature, kabanti functions not only as an aesthetic medium but also as a medium for transmitting Islamic values, norms, and ethics within Buton society (Islamic, 2022) The symbolic language and reflective style used in kabanti enable Islamic educational values to be conveyed persuasively and easily accepted by people across generations.

From an Islamic educational perspective, Kabanti can be understood as a form of cultural pedagogy, namely education that integrates Islamic teachings with the local social and cultural context. This position makes Kabanti Bula Malino relevant not only as an object of literary study, but also as a source of contextual, humanistic, and sustainable learning of Islamic values (Hidayati, 2016; Dr. H. Subaidi et al., 2023) Thus, Kabanti acts as a bridge between Islamic scholarly traditions and local wisdom in building character-based education.

CONCLUSION

A study of Sultan Muhammad Idrus Kaimuddin's Kabanti Bula Malino shows that the text contains Islamic educational values conveyed through literary expression and cultural symbols of the Butonese people. Using a semiotic and hermeneutic approach, this study found that the Islamic messages in the kabanti are not declarative or dogmatic, but rather present in the form of inner reflection, Sufi advice, and moral symbols that encourage a deep internalization of values.

The values of awareness of death, purification of the soul, self-control over worldly pleasures, and ethical leadership are positioned as the foundation for the formation of individual morals and social order. Through reflective expressions such as self-dialogue, the kabanti serves as a medium for self-reflection, instilling spiritual awareness and moral responsibility in community life.

Thus, Kabanti Bula Malino can be understood as a form of Islamic education based on literary tradition that plays a role in shaping the religious character of the community culturally. The existence of this kabanti emphasizes that Islamic education takes place not only within formal institutional spaces but also through living and inherited cultural texts. Therefore, this work has ongoing relevance in

developing a model of Islamic education that is contextual, reflective, and rooted in local wisdom.

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