

# Didactic and Humanistic Philosophical Value in Literature Kabanti Buton

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**Abstract.** This study aims to explain the philosophical values that include didactic values and humanist values contained in the kabanti poem entitled Bula Malino by Sultan Muhammad Idrus Kaimuddin. The qualitative descriptive design has the pretty functional approach to Butonese art and literature. The primary and secondary sources collected in this study the primary data is in the form of translated texts and a variety of literature while the secondary source is the Kaanti poetry titled Bula Malino y Sultan Muhammad Idrus Kaimuddin. The data collection method used is library observation. This method is done by reducing the data, presenting the data, and drawing conclusions. The results showed that the didactic values contained in Bula Malino's kabanti poetry include always remembering death, avoiding hellre, obligation to study, believing in the Day of Judgment, always being patient, forbidden to drink alcohol, and must continue to learn to guard the heart. While the human values contained in the Bula Malino kabanti include not lying and joking beyond boundaries, not demeaning each other, not gossiping, imprisoned, hard work, keeping promises, loving peace and tolerance, paying attention to the interests of others rather than their interests, and always be kind to each other.

**Keywords:** didactic, humanistic, and kabanti bula malino

## 1 Introduction

Geographically, the Buton archipelago is an area located in the southeastern part of the island of Sulawesi. Buton Island with Baubau as the capital city governs the former territory of the Buton Sultanate which underwent regional expansion which was divided into six districts, namely (1) Buton Regency; (2) Wakatobi Regency; (3) Bombana Regency; (4) South Buton Regency; (5) Central Regency and (6) Baubau City. The

entire territory of the Sultanate of Buton has oral and written traditions in the form of songs or poems called 'kabanti'. Pekabanti is a term for people who chant the Kabanti script with songs. Along with the changes, it can still be maintained, but unfortunately, now it has entered the brink of extinction caused by the younger generation who do not know and study this culture. Kabanti is currently only sung by older adults who are getting less and less, but are still maintained and introduced in different ways but have the same purpose in delivering it. Oral literature will get the status and value of novelty based on the results of the combination of aspects of traditional culture with other cultures. Analyzing literary works attempts to capture and give meaning to literary texts [4]. Literature is a meaningful sign system in which language is an intermediary [1]. Poetry is a language activity that is different from the use of language in general. Furthermore, according to Riffaterre, poetry has a meaning that expresses something indirectly, by hiding it in a sign [14]. The richness of culture and great traditions will be reflected in a literary work that is not only maintained and preserved and preserved in our daily lives. Like other communities, the Butonese community has long known oral literature, including folk songs, poetry, and poetry as well as folklore which contains many cultural values whose substance refers to the values of goodness and noble values. One of the literary works in Buton is kabanti, which means poetry, poetry, or singing [3].

This kabanti tradition was born since the entry of Islamic belief to the island of Buton for a long time which brought a written culture as a result of which the kabanti script developed [10]. Kabanti is one of the local wisdom that refers to the multiple cultural treasures that grow and develop in a society, are known, trusted, and recognized as crucial elements that can strengthen social cohesion between communities [13]. Kabanti is a way of life and science and multiple life strategies in the form of activities carried out by the local community to answer multiple problems in meeting their needs. Kabanti belongs to a socio-cultural cultural position in Buton. The interpretation of Kabanti, an imaginary art., Kabanti is pro-cultural and has its roots in the lives of the Butonese people, especially in the field of literature. This poem was born and developed based on the author's motivation, creation, and ideas in applying future religious values. The enlightened Kabanti sentences use words, words, actions, or norms that apply in Indonesia. Study the kabanti poetry of the Buton kabanti poetry. buton kabanti community.

### **Value of Philosophy**

Science is a philosophy, so the philosophical system will affect the understanding and definition of science itself [11]. Along with the development of science, it can be understood that the ancient Greek philosophers have pioneered the meaning of what is the philosophy of science and how should science be positioned? Science manifests itself as a society, as a process, and as a product, where the principles of science as stated by Robert Merton are universalism, communalism, disinterest, and directed skepticism.

### **Didactic Values**

Values are always used as a benchmark for someone who is behaving, a measurement of the goodness or badness of a person is behaving. The scope of culture has ties to history that make the human mindset in such a way, that is the potential in the thinking of each individual. According to Schwartz explaining that value is (1) a belief, (2) related to a particular way of behaving or a certain end goal, (3) transcending specific situations, (4) directing the selection or evaluation of behavior, individuals, and events, and (5) arranged according to the degree of importance [15]. Didactic values have educational properties and are good in behavior, which can be interpreted as moralistic values such as the value of courage, the value of responsibility, love, respect, trust in God, surrender [12]. Alwi states that didactic values are values that are always associated with changes in attitudes and behavior for the better, nurturing, providing training, regarding morals and intelligence of the

mind [2]. Didactic value is also a value in the form of an essential trait in educating and guiding actions in thinking.

### **Humanist Values**

Humanism is a thought that always prioritizes one's norms and identity and makes it a view or benchmark for one's behavior. Humanism has become a kind of ethical doctrine whose scope is expanded to reach all human ethnicities [7]. Then the source from the Big Indonesian Dictionary stated that humanism is a school that tries to revive a sense of humanity and aspires to a better life association [3]. Humanist education has at least some principles in its learning process by always prioritizing maximizing the talents, interests, and abilities of its students [5]. According to Mas'ud, six main views need to be developed in Islamic education, namely reason or reason, individualism towards independence, knowledge, pluralism education, contextualism which is more concerned with function than symbols, and a balance between rewards and punishments [8]. There are five kinds of human values, namely (1) Right behavior; (2) Peace; (3) Truth; (4) Love, and (5) Non-violence [16].

It must be admitted that local-based poetry is difficult to obtain authentically. Therefore, this study tries to analyze the didactic and humanistic philosophical values contained in Bula Malino's kabanti poetry. Kabanti poetry taken is exciting and different because it contains very strong moral values. Besides being able to be studied in the form of humanist values and didactic values, so this research is entitled philosophical values in Buton kabanti literature as cultural literacy education materials.

### **Kabanti Poems as Educational Materials**

Based on the above thoughts, to preserve regional literature in the form of kabanti poetry, it is necessary to research the Analysis of Philosophical Values in the Kabanti Bula Malino poem by Sultan Idrus Kaimuddin. This kabanti poem can also be used as educational material for Buton cultural literacy so that the Bula Malino kabanti poetry can be used. In contrast to the research conducted by La Niampe, it only studied the Bula Malino kabanti containing the advice of the predecessors of the Buton sultanate. Meanwhile Malamba study kabanti by interpreting pieces of kabanti stanzas associated with culture. Then Asrif explained Butonese literature, a religious oral tradition during the Buton sultanate [5]. Of the three studies, there is the no more specific study of the Buton kabanti poetry, especially the Bula Malino poem based on a philosophical analysis that includes didactic, humanistic, and spiritual values, so this article tries to reveal these values then the results of this study can be used as educational material. Cultural literacy in the community, especially for schools.

This study focuses more on the Kabanti poetry about the life guidelines of the Buton people. The guidelines for living in society seem to be the truth of society's life is expressed in oral and written literature. Kabanti is conditional on the noble values of Butonese culture in their daily life. A life that involves self-management and an attitude of responsibility in an environment is formed in the thoughts possessed by humans. The picture displayed is a diversity of values that can develop character in the younger generation to become better individuals.

## **2 Research Methods**

This research uses descriptive qualitative rules and studies. Qualitative studies are studies that use exploration and understanding of meaning so that it can be described using words following the concept of science [9].

This research is classified as a descriptive qualitative study. The data in this study are philosophical values which include moralistic, humanitarian, and spiritual values contained in Bula Malino's kabanti poetry. The source material in the study is divided into two, namely primary and secondary source material. Primary source material from several subjects includes cultural observers/artists (who are usually kabanti). The secondary source material is source material based on literature such as literary texts containing works of art about the kabanti of the Butonese community. This data will complement the primary data obtained previously. There are two data collection techniques used, namely deepening and literature review. The main instrument in this study is the reviewer himself. The steps of data analysis are data reduction, data presentation, and making conclusions.

### 3 Results and Discussion

The results of this study discuss the philosophical values contained in the kabanti text entitled Bula Malino which include: (1) didactic values; and (2) humanist values. The discussion is as follows:

#### The Didactic Value of Kabanti Bula Malino's Poetry

Didactic values are explained as a conceptual review of the reality of human life, consciously or not. Awareness of the concept shows that humans are cultural creatures whose cultural tasks are seen in the educational process. The didactic values in kabanti poetry contain teachings that educate and guide humans to conform to the norms of politeness that apply in the association of fellow human beings, and our attitude towards God is advice that the Butonese ethnic community must understand. Kabanti as an artistic literary work can conceptually be used as a basis for attitudes, both for personal and collective purposes to realize the positive character of the Butonese community. The messages contained include so that we always remember death, to avoid the fire of hell, the obligation to study, believe in the Day of Judgment, to always be patient, forbidden to drink alcohol, and must continue to learn to take care of the heart.

Data (01) Remembering death

Yinda samia batua bomolagina  
Sakabumbua pada posamatemo  
Somo Opu apagi samange-ngeya [6]

The kabanti poem quote above has the meaning that death is something real. Every living human will face death, but it is not recommended to hope for death. The string of verses above describes faith as well. The author asks for strong faith.

Matomo yitu pada aumbatikomo  
hari kiyama pada alahirimo  
Yi weyitumo huru-hara momaoge  
Kasukarana bari-barua batua  
Kasukarana bari-barua amala  
Yi mizani kaloesa mobanara  
Ee karoku ombu pada aumbamo  
Bea buke navile duniya si [10]

Every human being will taste death because death will always approach until the Day of Judgment later, that's when the shocking event of all deeds will be accounted for with the correct scale mizan. Signs of the apocalypse include this world filled with smoke.

Ee karoku mate pada aumbamo  
Ngalu hela padaaka atumpumo  
Pamondomea kasangkana sawikamu  
Pentaaka wakutuuna helamu [10]

The above quotes remind poets and also us to always remember death because death will surely come with the expression that the sailing wind has to blow, so we must prepare the equipment to face it until our age limit arrives. Death is analogous to the limit of sailing.

Data (02) To avoid hellfire

Agoyaku yi`azabu Naraka  
Te huru-hara naliye muri-murina [10]

The kabanti poem quote above explains that the poet hopes to avoid the fire of hell and from a very painful punishment on the Day of Resurrection. This teaches us all to keep trying to pray to always avoid hellfire so that we are more careful in living life.

Data (03) To avoid Satan's temptations

Ee karoku togasaka mpu-mpu  
yokadakitna fitanana duniya  
ee karoku tawakala mpu-mpu  
pengkenisi ajanji mina yi Nabi  
Zikrillahi menturu yakea mpu  
Yincamu yitu pekaekayiya mpu [10]

The quote above teaches us to always be careful of the temptations of Satan and the ugliness of the world's slander by being devoted to God in earnest, holding on to God's promises by always doing dhikr to strengthen the heart.

Data (04) Obligation to study

Potangisimo paiaka isilamu  
Atangi mpu aoge-oge yincana  
Audanimo janji mina yi Nabi  
Hari kiyama pada aka aumbamo  
Salana manga poma-mafuaka [10]

The quote above includes the human obligation to seek knowledge starting from the moment humans are born until they die, so that seeking knowledge can be obtained from anywhere, even from the mouths of animals. seek knowledge because with science humans can be saved.

Data (05) Warning of the Day of Judgment

Potangisimo paiaka Isilamu  
Atangi mpu aoge-oge yincana  
Audanimo janji mina yi Nabi  
Hari kiyama pada aka aumbamo  
Salana manga poma-mafuaka [10]

The quote above reminds us to always remember the Prophet's promise that the Day of Judgment will come so that we must forgive each other. Humans must be sad to cry loudly in remembrance of the Day of Judgment and always pray to be saved.

Data (06) To always be obedient and obedient to Allah and His Messenger

Ee karoku fikira mpuu-mpuu  
Okaasina tee manga umatina  
Opea bara inda ituruakamu  
Beu osea i apai kasameana  
Kasameana nabiita molabina  
Tapatotapu kaekata  
I oputa tee tasabara  
I apaika bala  
Tee tarela tee malingu kadalaana  
Tee tasikuru  
I oputa momalangana [10]

In the quote above the poet advises oneself to think properly about the prophet's love for his people so that there is no reason for us to disobey him because the prophet teaches us to always fear God by always being patient when we get a disaster, sincerely accepting it, and always be grateful to Allah SWT.

Data (07) Warning do not like to drink alcohol

Ee karoku bega-bega umalango  
Yinda ufikiri kampoona umurumu  
Matemo yitu tomo yipogaka [10]

The message that can be taken from the kabanti poem above is not to drink alcohol which can be intoxicating. We must realize that our life in this world will not be long and short. Humans will be separated by death to go to the eternal realm, namely the realm of retribution for the deeds that have been done.

Data (08) To always take care of your heart

Ee karoku yada-dari karoku  
Nafusumu bega-bega uwoseya  
Tabeyanamo nafusu radhiya  
Nafuru sarongi marudhiya  
Mo saerwu guru mowadariko  
Yinda molawana yada-dari karomu [10]

Poetry quotes have the meaning that we must always learn to guard our hearts and not follow our passions except for Radhiyah's lust and Mardiyah's lust which demands goodness. This quote includes spiritual value because it contains a belief that teaches goodness to those who believe in it.

Data (09) So that we are always humble

Kokombuna ala akea haufu  
Kokombuna bakea-kea rijaa  
Tawadu betao kapabelona  
Mosaahida betao para bosena  
Ria dalati kamondona rabutana  
Kinaati kasangkana kabokena  
Ulina yitu mopatotona ica mangkilo  
Opadomana mosusuakana dala  
Okuruaani tee hadisina nabii [10]

The quote above reminds us to always put tawadhu as the leading sail and the rower must be a mujahid, complete the rigging with Riyadh, complete the fastener with kina'at and straighten a clean heart as a guide/compass for direction based on the Qur'an and the hadith of the prophet. Truly the meaning of this poem is so that noble because it is full of good teachings so that humans are safe in the future, not getting lost in carrying out a good life, hablumminallah, and hablumminannas.

Data (10) To always carry out the pillars of Islam

Ee karoku, menturu sambahea  
Te puwasa yi nuncana ramadani  
Fitaramu boli yumalingayeya  
Palimbayiya ahirina poyasa  
Zikirillahi menturuyakeya mpu  
Te salawa salamu yi Nabimu [10]

In this poem, the poet reminds us to always pray five times a day, fast in the month of Ramadan, carry out zakat fitrah, always dhikr, and pray to the prophet Muhammad SAW, these are some of the pillars of Islam that must be carried out by every servant in life. Thanks to this action, humans can be closer to their Lord and will always be given guidance in all things. This belief must continue to be instilled by every human being so that humans can follow all his orders and stay away from all his prohibitions, that is what is called faith in the creator, namely Allah SWT.

### **Humanist Values in Kabanti Bula Malino's Poetry**

Human values in the kabanti poetry of the Buton people are closely related to human life socially. Humanistic values are held by humans regarding what is considered good and what is considered bad. Kabanti's poetry as a literary work rooted in the socio-culture of the Buton people provides noble teachings about human values. Kabanti is the interpretation and representation of the author's thoughts. The problems contained in the kabanti poem are a processed picture of reality in life experienced by the author and the Butonese community in general. The humanistic values obtained from the analysis of kabanti poetry are Do not lie and joke to others, do not demean others/fellow, do not like to swear, zuhud, work hard, guard your words, love peace and tolerance, prioritize the interests of others than self-interest, and always do good to others. In the following, some kabanti text data are presented along with the results of their analysis using humanistic theory.

Data (01) Do not like to exceed the limit in joking with others

Ee karoku boli yupake pewuli  
Abasako saro yinda motindana  
Barangkala yupakemo yinciya yitu  
Amadakimo yi lipu rua anguna  
Neu kabonga boli upolalo sara  
Tontoma kea laengana morangoa  
Neu kabonga podo sabu-sabutuna  
Yupekalape yincana mia rangamu  
Tabeyanamo te yantona banuamu  
Yinda pokia nea tolabe saide  
Upatotapu rouna pomananea  
Upekatangka sarona pamusiraha  
Ijtihadi umbore yi duniya  
Nunua mpu saro yimalapeaka [10]

The quote above contains advice about not lying when we say, don't joke beyond the limit, pay attention, not to those who hear when we joke, so it's just as necessary. We must please our friends and family. Strengthen love by always establishing family relationships by always doing good in exploring the world.

Data (02) Don't like to swear

Ee karoku, boli yumangabuya-buya  
Temo duka boli yumangahumbu-humbu  
Kadakina tabuya-buya rangata  
Hari kiyama nayile beyu marimbia  
Okadakina tahumbu miya rangamu  
Okadakina yuala meya yingko [10]

The message conveyed in the poem contains about not bragging, not cursing, because on the Day of Judgment all our actions in the world will be prosecuted because if we curse others, we will take the bad as well.



Data (03) Don't put other people down

Hari kiyama dela beya totumpu  
Ee karoku yincamu pekangkiloa  
Ngangarandamu boli yumanga pipisi  
Temo duka boli yumanga pisaki  
Fikiriya katambena karomu [10]

This quote teaches us that on the Day of Judgment our tongues will be burned, so we must purify ourselves, do not demean others, do not underestimate others, and always be humble because we are so that despicable before Allah SWT.

Data (04) Always act zuhud

Obanderana sulaakea zuhudu  
Tombi-tombina zikir tee tasubehe  
Juru batuna sarai laahari  
Juru mudina ilmu batiini  
Mopolumena madadi mina I guru  
Onakodana hidayatina  
Opu Asangkaaka kamondona hela yitu  
Tawakalamo poaromu  
I Opumu Adikaaka ngali ihelaakamu  
Patotomea poropena Bangka yitu  
Batukimea lipu mbooresa  
Masirahamu tee antona banuamu  
Pepuu mea kambotu motopenena [10]

The quote above reminds us to always be as zuhud, dhikr, glorify, accompanied by syar'i equipped with inner knowledge. This message is very deep, that the grip of life in carrying out activities must be based on religion. In seeking knowledge, it is hoped that in dealing with it always trust and continue to ask for guidance from Allah SWT, aim for the straight until the ideals are achieved. Get to know yourself, your family, and the environment until you make a solid decision.

Data (05) Hard work in achieving goals

Zikirillahu laa ilaaha illallahu  
Neakawako garurana seetani  
Tangasaana daangiiapo uhela  
Patotomea poropena Bangka yitu  
Pangaawana boli ataurakea  
Osiitumo uso imapasaaka  
Neatosala poropena Bangka yitu  
Amapasaaka Bangka incia siitu [10]

The verse above tells us about our preparation in sailing or navigating life, we must still set the course/goal because it will be full of temptations, obstacles like a hurricane that can break the ship, so that we must face the temptation of the devil by always remembering La Ilaaha Illallah so that we always happy afterlife.

Data (06) To always keep words, love peace, and tolerance

Neukooni sabutuna hajati  
Upekalape yincana mia rangamu  
Teupakawa maksuduna yincamu  
Kamengkooni dala yimarimbiaka [10]

The kabanti poetry quote above teaches us to always keep our words, speak as needed, take care of other people's feelings, and continue to maintain good relations with each other, then we will be among those who love peace and tolerance between fellow humans. However, if we do not keep our words in the sense that we always say dirty words then evil will accompany us, we will not get along with each other which can lead to enmity.

Data (07) Must be more concerned with the interests of others

Somana boli yubotuki wajibu  
Te malingu faralu yi karomu  
Ee karoku paihilasari yincamu  
Patotapua poaromu yi Opumu  
Pengkenisi agamana nabimu  
Te yuosea kadarina gurumu  
Mira rangamu masiyakea mpu [10]

The quote also reminds and teaches us that we always carry out the obligatory things that God has commanded us so that we don't leave them and we must always forget our interests compared to the interests of others, may we always be sincere in carrying out them and strengthen our stance on God by always ask for His help and follow the Sunnah of the Prophet.

Data (08) Must do good to others

Boli pangonta beu rango kadari  
Bara salana betao bahagiamu  
Osea mpu saor yi malakpeaka [10]

The quote above is so that we always try to listen to religious teachings that are beneficial for human happiness and continue to do good to others in any way. Humans are social creatures so humans cannot live alone, thus humans must always be in harmony with each other in multiple aspects of life.

## 4 Conclusion

Kabanti poetry is an artistic literary work that can be used as a basis for acting, both as individual claimants and other people in influencing life. Kabanti is a philosophy of life for the Butonese community which contains religious advice. The philosophical study in the Kabanti poem entitled Bula Malino by Sultan Muhammad Idrus Kaimuddin is very thick with its values, namely didactic values and humanist values. The didactic values contained in Bula Malino's kabanti poetry include so that we always remember death, to avoid hellfire, the obligation to study, believe in the Day of Judgment, to always be patient, forbidden to drink alcohol, and must continue to learn to guard the heart. While the humanist values in Bula Malino's kabanti poetry are closely related to human life or the term *hablumminannas* social relations. This value includes a variety of goods that must be carried out by fellow human beings. This kabanti poem is based on the socio-cultural basis of the Butonese community which reflects the noble values of humanity. This poem also describes the representation of religious, realistic thoughts experienced by the author and the Buton community as a whole. The humanistic values contained in the Bula Malino kabanti include don't lie and joke to others, don't demean others/fellow, don't like to swear, *zuhud*, work hard, guard your words, love peace and tolerance, prioritize the interests of others from in their interests, and always do good to others. From this didactic and humanist value, it will produce spiritual values that are closely related between humans and God and each other. So science whole, the Bula Malino kabanti poem contains Islamic advice that must be carried out to balance life, both spiritually and physically.

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