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***Kangkilo* Oral Tradition: Reflection of Sufism and
Political Powers in Buton Community**

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Abstract—*Kangkilo* oral tradition is a form of holiness ritual. The values can realize Islamic ritual and social pieties. However, the pursuit of technology results to facilitate the achievement of material according to human needs has made this tradition endangered. This study aimed to analyze the discourse structure, reflection of Sufism and political powers in function and meaning, and also inheritance strategies of *kangkilo* in Buton community. Data were collected by using an ethnographic approach and analyzed by using qualitative methods.

The results showed that the discourse structure, function, and meaning of *kangkilo* is unique, different from other oral traditions ever observed. The values contained some Sufism understandings and political policies of powers. From the aspect of the formula, for example, although *kangkilo* is qualified as a form of oral tradition, but actors of *kangkilo* still expected to follow the text which has been taught, can not to change the text appropriate to the circumstances that exist around *kangkilo* actors are, as a formula in oral tradition suggested by experts such as Albert B. Lord. This is related to the presence of *kangkilo* as a religious ritual. *Kangkilo* oral tradition is a ritual holiness in Buton influenced by Sufism understanding in MartabatTujuh. By the influence of Sufism in *kangkilo*, have made this holiness ritual different with the other ritual of purity which is known in the Islamic world. *Kangkilo* is used also as a marker for people who live in Buton as Butonese. The values in *kangkilo* are used as values standard for social and cultural development in Buton community. From the aspect of meaning, chastity teachings both theocentric and anthropocentric in *kangkilo* oral tradition values led the creation of a harmonious



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of life, both in man's relationship with God, between one people and other people, as well as between the rulers and the people, and between people and nature universe. Given the importance of these rituals for human life, especially the Buton, *kangkilo* the oral tradition is expected to continue to be studied and implemented. Therefore, in order to revive *kangkilo* oral tradition, inheritance need to adopt a system of formal education learning and use the modern media.

Keyword—Oral tradition, *kangkilo*, Butoncommunity

1. Introduction

One of the tribes that have a diversity of traditions in the archipelago is Buton tribe. Among Buton distinctive culture is *kangkilo* oral tradition. This tradition is a ritual to cleanse ourselves. The contents is inspired by Sufism of Ibn al-Arabi that came from Arabic-Parsi. In the archipelago, it is more known as *martabattujuh*. Sufism is one of the schools that are able to explain the discontent of the intellectuals against dogma and religious ceremonies are considered too dry with the meaning, reminding man of the secret of eternal life that hidden behind all the dogma and ritual teaching, as well as provide an opportunity for humans to live familiarity in God mystique (Braginsky, 1993: xi-xiv).

The specificity of *kangkilo* oral tradition in Buton community is characterized by a number of Sufism understanding. There is a collective memory of Buton community who have committed to implement *kangkilo* perfectly will always be in a state of holy like a newborn baby, not debauched destructive. He will be holy as it the early events. The concept of early events are the concept of the sanctity of the creatures described in the seven dignity (*MartabatTujuh*), namely the sanctity of human beings as still in nature, his heart has not been tarnished by the influence of lust and temptation of Satan.

Hopes for such a sacred events that initial a concept (newborns) as described above requires an effort to always cleanse the words and actions in the life, including purify beliefs



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about the oneness of Allah, God Almighty. The Buton community want to purify their actions, both in devotion (worship/ritual) to Allah and in service of mankind and nature or everything (pure taste and good manners). The devotion is performed in human capacity as the caliph and the servant of God. Religious ritual purity and sanctity of flavor and character is the essence of the sanctity teaching that exists in *kangkilo* oral tradition.

Indicators of religious purity as a servant of God, especially in Buton community consists of four levels of purification, namely: *first*, clearing parts of the body from all impurity and unclean to reach the perfection of worship. *Second*, clean up the seven parts of the body, such as eyes, ears, tongue, stomach, vagina (genital), hands and feet from any outward immorality and various shades of sin and guilt that will produce some wickedness and hypocrisy. *Third*, purify the temperament despicable of heart, such as: nature prowess proud of ourselves, worship with the intention to be praised, feeling unhappy to see other people succeed, arrogant, treacherous, and other matters are referred to as a heart disease. *Fourth*, purifies the inner secrets as to purify the soul, the secret is in a kind of trajectory and delusion that cause confusion, and brings hesitated to anything other than Allah. This is consistent with the opinion of Imam Al-Ghazali (1995: 24) who said that there are four levels of sanctity, namely: (1) clean the body of impurity; (2) clean the body from evil and sin effects; (3) cleanse the heart from immorality actions; and (4) purify the mind from other than Allah.

Recognizing the importance of values in *kangkilo* oral tradition as described above, then the sultanate of Buton took measures to preserve and pass on the *kangkilo* oral tradition to all people in the region of the sultanate of Buton. *Kangkilo* basically teaches the Islamic sanctity, but



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these traditions affected by Sufism that developed in the sultanate of Buton. On the other hand, the existence of Sufism in the sultanate of Buton has been used as part of a strategy to strengthen the power of sultanate. Yunus (1995) in his book "*Posisi Tasawuf dalam Sistem Kekuasaan di Kesultanan Buton pada Abad ke-19*" said that Sufism in the sultanate of Buton cannot be released with the system of power. It means that Sufism taught in Buton is a part of the political strategy of the empire in their policy to lead society. In that context, Sultan noticed that the values contained in the *kangkilo* oral tradition can create good character of the people and devout religious rituals socially. Internalizing that knowledge and understanding into action and speech in Buton community will create a harmony of life in Buton community, and it is expected to deliver citizens survivors in the world and hereafter.

Political policies of Sultan as a leader and a Sufi to lead society is controlled by his religious knowledge. Sultan should be an example to his community in various aspects of life. He realized that as a leader, he must: (a) responsible for the society convenience, (b) implement an intelligent spiritual and compassionate to the people, (c) prioritize the interests of his communities than his self-interest and group, (d) uphold justice, (e) maintain the honor of the country and the people, (f) enforce the law without selective, (g) wise in taking the decision, (h) place the religious law as the supreme law in leading his people, and (i) be an example in speech and action for the people. Therefore, it is important for the Sultan to take a political policy that *kangkilo* oral traditions taught to all citizens of Buton.

Reality in Buton community, religious ritual purity and sanctity of taste and morals as described above have become a memento of the nobility of past civilizations. The sanctity of



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taste and morality in society of Buton is rarely found, especially in younger generation. Buton community almost did not recognize *kangkilo* well. Signs and cultural code behind the texts of *kangkilo* are no longer legible. The same problem also occurs in the sanctity of a religious ritual. Many people do not understand the implementation of religious ritual purity as taught in the *kangkilo* oral tradition. The younger generation no longer know the majority of civilized and ordinances as well as the discourse structure of the text of *kangkilo* oral tradition and its function in society. The results of the author's observation showed that since the New Order era to the present, sanctity of taste and morals have been eroded or is not visible slowly, even many things showed the opposite phenomenon.

The blurring of the value systems in most of Buton youth and lack of understanding to the meaning of *kangkilo* oral tradition are followed by the less mannered in words and behavior of the people, whereas the values contained in the *kangkilo* oral tradition teach the sanctity of religious rituals, taste, and behavior. Values in *kangkilo* oral tradition directed the principal to control his speech and behavior to keep his sanctity, both religious ritual purity and sanctity of taste and morality based on the law of the taste, like *pobinci-bincikikuli*.

This study aims to analyze: (1) discourse structure of *kangkilo* oral tradition in Buton community; (2) the reflection of Sufism and political power in the function of the *kangkilo* oral tradition in Buton citizen; (3) the reflection of Sufism and political power in the *kangkilo* oral tradition meaning for the people of Buton; and (4) identify an effective and an efficient inheritance strategies of the *kangkilo* oral tradition in order to preserve it in Buton community.



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2. Literature Review, Concept, Theoretical Framework and Research Model

In this study the results of the study conducted by previous researchers are used as reference relating to the *kangkilo* and culture of Buton community. Researchers who discussed material related to *kangkilo* material from language and literature aspects are: La Ode Sahidin (2006) and La Niampe (2007). Another article discussing *kangkilo* that are related to cultural and religious are: La Aso (2015), Imam Al-Ghazali (1995), Ahmad Sarwak (2010), Muh. Alifuddin (2007), and Rahim Yunus (1995). The difference of this study with previous studies, is described as follows.

Sahidin research did not provide sufficient cultural meaning. Such as the meaning of a "timber" or "stone" for the people of Buton when he did *kangkilo*. There was a number of socio-cultural codes in the text of KKP (*Kitab Kangkilo Pataanguna*) that are not explained. In addition, Sahidin research (2006) has not revealed a number of issues related to the presence of *kangkilo*. Things that have not seen or have not been explained by Sahidin in relation to the existence of this study are as follows.

- 1) Sahidin research lies more emphasis on text editing and review of the contents. However, the review of the content was only based on researcher interpretation. This is proved by the absence of quotation interviews conducted by researchers in conducting the research. This is probably caused by the researcher who just focused on philology analysis, which only comes from a script. The research did not reveal what people collectively understand about *kangkilo* at this time. Vansina (1985: 160) said that the collective memory is an active memory. Vansina confirmed that the active memory will be remembered for long time.



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- 2) In the explanation of the meaning of KKP text, researcher merely transliterates or paraphrases the *kangkilo* text in the script. The assessment of the meaning of the symbolic codes was not done well, for example: "thumb clean the navel, forefinger cleans the right groin part, and pinkie cleans groin left side" were not explained well (Sahidin, 2006: 69). He did not explain what the cultural meaning of the thumb, forefinger in Buton culture. In the *kangkilo* oral tradition, the thumb has a special cultural meaning, as well as the fingers of the other hand, all have cultural significance, particularly in relation to *kangkilo* oral tradition. Thus, the study of the meaning of *kangkilo* needs to be improved to the analysis to second level of meaning.
- 3) In addition, Sahidin research has not raised the question of how knowledge and understanding in the text of the *kangkilo* oral tradition filled with symbols of Sufism.

Other studies have ever discussed the issue of *kangkilo* is La Aso's dissertation 2015 entitled "*Ritus Peralihan pada Etnik Muna, di Kabupaten Muna Provinsi Sulawesi Tenggara: Keberlanjutan dan Perubahan*". In His research did not unravel more explanation about three subject matter of the advice contained in *kangkilo*. It looks that the study only described the rite of the *kangkilo*. The analysis and meaning of messages that appear in the symbolic rite are not yet visible. Books that discussed the contents of the *kangkilo* oral tradition are: *first*, book written by Imam Al Ghazali into title: *Ihya Mukhtasar Ulumuddin*, translated by Hussein Al Zaid Hamid titled Summary of Ihya' Ulumuddin (1995). This book has not elaborated how to purify ourselves at the second, third, and fourth levels of purification. *Second*, the book written by Ahmad Sarwaka titled: *Fiqh Taharah*, 2010. This book did not discuss the degree of purification as Imam Al Ghazali mentioned above.



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Another article related to the content of the *kangkilo* oral tradition is found in posts and comments on the internet, especially in blogs. They are: (1) *hukumthaharah*, the post explained that *thaharah* was divided into two parts, the inner and outer *thaharah*. This post has not revealed how processes and procedures to clean our heart and it did not mention about how to clean waste in cleansing ritual impurity and filth on the purification of the body. (2) *Jenisthaharah*, this post did not discuss about the purification at the second, third, and fourth level as described by Imam Al Ghazali, and (3) *Thaharah*, this post discussed the types of purification. But this post did not discuss about the purification at the second, third, and fourth level of sainthood. That's what distinguishes the posts or any comments with this study.

Other studies have ever discussed about Islam - Sufism or Sufism in Buton are: (1) La Niampe (2007) in the form of a dissertation entitled *SaranaWolio: Unsur-UnsurTasawufDalamNaskahUndang-Undang Buton Serta EdisiTeks*, (2) Alifuddin (2007), dissertation with the title *Islam Buton:Interaksi Islam danBudayaLokal*. Both of these writings have not yet discussed the correlation between *kangkilo* oral tradition with Sufism in Buton. Furthermore Rahim Yunus (1995) never discussed Sufism in Buton in his book *PosisiTasawufdalamSistemKekuasaan di Kesultanan Buton pada Abad ke-19*. In addition, there are also some other studies that only addressed the issue of Islam - Sufism in general in Buton and in relation to the specifications of their research goals. Understanding of Islam - Sufism described in the above article is not associated specifically with the object of this study.

2.1 Concepts



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Concepts that required explanation earlier in this study include: (a) reflection is defined as a reflection or an overview of the understanding of Sufism and political of power committed by the authorities in the Sultanate of Buton, (b) Sufism understanding in this research is a stream or view that contains the doctrine (ways and so on) to get to know and draw closer to God, the process to actualize the potential character of God in ourselves and make it to be our character, and knowledge on how to make mysticism leads to the Countenance of Allah, (c) political of power in this research is all matters and actions (policies, tactics, and so on) exercised by sultanate of Buton to develop country according to his authority to control the behavior of his people, (d) ³ *kangkilo* oral tradition is tradition to purify ourselves that present in the form of ritual, which includes ritual of: *sahadha*, *koobusa*, *uwesambahea*, and ritual *pebahojunubi*, and (e) Buton community in this research is referred to as the people who inhabit in the nine regencies, namely (1) Baubau, (2) Buton, (3) Muna, (4) Wakatobi, (5) Bombana , (6) North Buton, (7) Central of Buton, (8) South of Buton, and (9) people in Western of Muna regency.

2.2 Theoretical Framework

Theory is a tool, an instrument or mechanism to overcome the world of logic descriptions, definitions, prediction, and controlling tools. Construction of the theory is discursive self-conscious effort (self-reflexive) to interpret and intervene the world. Construction of the theory involves the study of concepts and arguments, redefinition, and criticized the previous work to find new tools that are used to understand the world. The theory can be understood as a narrative to differentiate and communicate common traits that define, describe, and explain the events that occur more than once (Barker, 2005: 525).

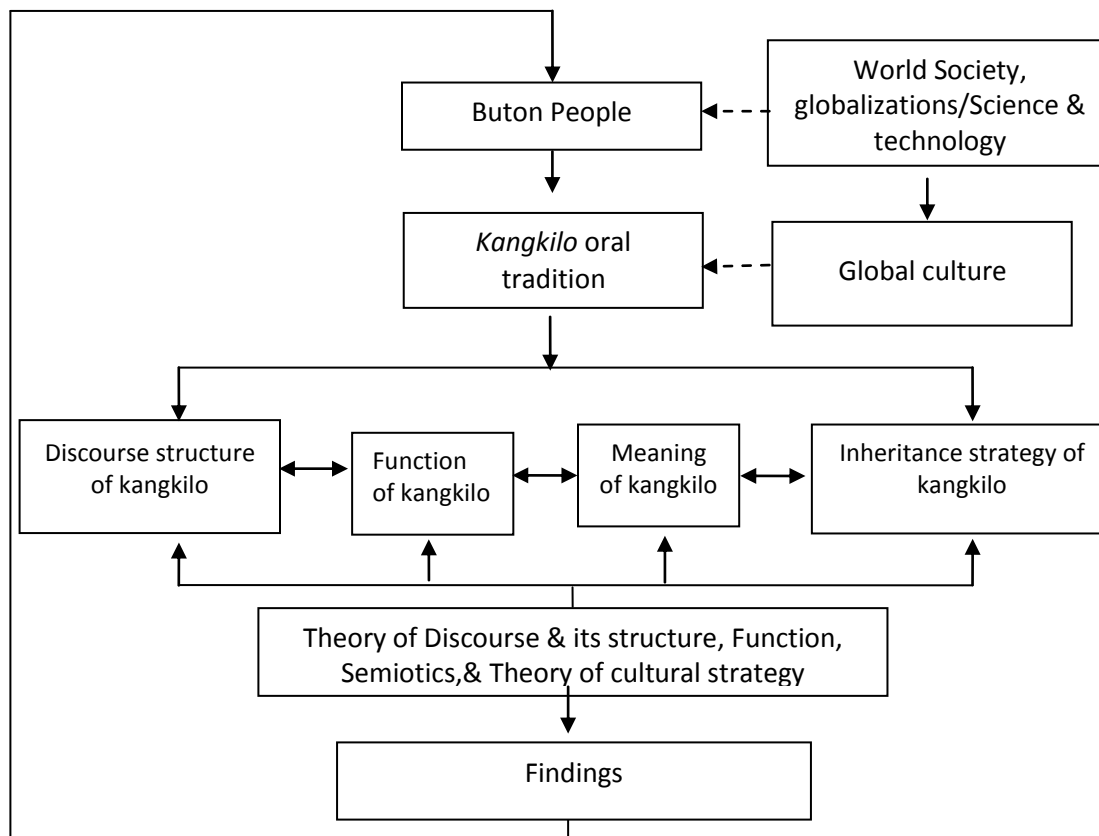


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Theory² used in this research is the theory of discourse and discourse structure, theory of function, theory of semiotics and cultural strategy theory⁶. Discourse and discourse structure theories are used to understand and explain the discourse structure of *kangkilo* oral tradition. Functional theory is used to understand and explain the function of the *kangkilo* oral tradition. Semiotic theory is used to dissect the meaning contained in the *kangkilo* oral tradition, and theory of cultural strategy is used to guide the discovery of new inheritance strategy that can be used for *kangkilo* oral tradition in the midst of rapid development of science and technology.

2.4 Research Model

The model of research used to recite the *kangkilo* oral tradition in Buton community is described as follows.



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Description:

- ↔ The line that shows the attachment between one another
- The line that gives the relationship or influence unilaterally
- - - - - → The lines that give indirect influence unilaterally

3. Research Methods

This research is qualitative research which refers to the approach of formalism and phenomenology. The location of this research is in the City of Baubau. The source of data are words and actions taken when implementing *kangkilo* oral tradition. Data were obtained through interviews with community's leaders in Baubau and from written documents research related to the object of the research, both in the form of books or personal documents.

Data were analyzed qualitatively using mixed methods, namely in induction and deduction methods. It means that, the analysis of data moved from data to abstraction and concepts, but sometimes, analysis of data moved from abstraction and concept to data. Merging of this two methods give a distinctiveness on the research results. The results of the data analysis negotiated and discussed with the informant to obtain compliance with the conceptualization of *kangkilo* discourse that is understood by the Buton community. Beside as a form of triangulation of the data and data sources, negotiations and discussions are related to the implementation of dialogue and analogical ethnographic approaches. Dialogical ethnographic approach tends to give description from emic perspective, namely the interpretation of the meaning of *kangkilo* based on Buton community perspective, while the analogical ethnographic approach tends to give description from ethic perspective (cf. Spradley, 2007).

4. Results



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4.1 Discourse Structure of *Kangkilo* Oral Tradition

The formal structure of discourse in *kangkilo* oral tradition (WK) showed the uniqueness. *Kangkilo* discourse formal structure in this research is analyzed from the aspect of the language use. From that aspect, at the level of sentences, the *kangkilo* showed that some sentences are not in accordance with the rules of syntax of the Woliolanguage. Inaccuracies in part of sentence construction are markers that *kangkilo* oral tradition is handed down and carried out orally. At the level of discourse, speech in *kangkilo* oral tradition showed that the totality of the messages is not revealed properly if it is not linked to the cultural context of *kangkilo* oral tradition. This is due to the presence of a number of symbolic messages that are not well understood when it is not linked to the cultural context, in particular to Sufism developed in the community of Buton.

In the aspect of formula, the formula system that exists in *kangkilo* oral tradition does not follow the formula as formula theory of Albert B. Lord, but follow the Teeuw's orality theory. Lord's formula theory allows to change the text of oral tradition accordance to the audience situation. However, *kangkilo* oral tradition did not require any changes as Lord examined the oral tradition. This is caused by the text of *kangkilo* oral tradition consists of mantra and beliefs used for religious rituals. It is relied on the power of memorization or actor's memory in the implementation of *kangkilo* is hoped. Thus, the formula in the implementation of *kangkilo* in accordance to the Teeuw's orality theory that rely on rote learning and memory powers. The language style used in the *kangkilo* oral tradition is a figure of speech affirmation, opposition and comparison figure of speeches. The use of the language style is meant to get strong and deep messages.



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WK narrative structure consists of the basic scheme discourse, namely: (a) introduction, (b) content, (c) closing, and (d) mood. Introduction, content and closing in *kangkilo* oral tradition organically become a framework of meaning interlinked in a single unit to uncover conceptualization of sanctity understanding on religious practice in Buton community. *Kangkilo* implements any perpetrators in the mood seriously and earnestly.

4.2 Function of the ¹*kangkilo* Oral Tradition

The *kangkilo* oral tradition in the study is analyzed from two main functions including textual and contextual functions. In both of these functions, the function of *kangkilo* oral tradition reflects Sufism understanding and political powers. *Kangkilo* oral tradition in the textual function includes: (1) emotive function, (2) conative function, (3) referential function, and (4) the poetic function. Emotive function is associated with psychological language of *kangkilo* actors to: (1) obtain forgiveness from God; (2) a recognition of Allah as the only God; (3) a recognition of the existence of prophet Muhammad as a messenger of God; (4) expectation that he would like to be sacred; (5) expectation that he would like to be purified; (6) hopes to not pollute the world and hereafter; (7) attitude to immerse ourselves in nature and divinity asthma; (8) wants to worship vertically received; and (9) hope to live in an atmosphere of Islamic values. Conative function of language in the *kangkilo* oral tradition appears twice, namely a request of speaker to be consecrated God. Referential function of language in the *kangkilo* oral tradition is seen in the use of pronouns: "I, you, him, us and them". The function of poetic language is emphasized on the use of language style of inferential, metaphorical, and affirmation.



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Contextual function in *kangkilo* oral tradition includes: (1) function as a religious medium, which deals with the conceptualization of ritual purification physically and mentally in Buton society; (2) function as cultural control and attestation medium. This function is associated with a number of cultural values in the *kangkilo* oral tradition used as reference values and culture that flourished on the ratification of Buton society; (3) function as education medium. Order values in *kangkilo* ritual, both theocentric and anthropocentric are a medium of education for the community to realize a religious and social pieties; (4) function as cleaning and purification medium. For the people of Buton, *kangkilo* oral tradition is a ritual to cleanse / purify themselves through speech *shahada*, *istinja*, *junub*, and *wudu*, which is dominated by Sufism understanding; (5) function as an environmental preservation medium. This function is related to knowledge and understanding in *kangkilo* oral tradition that what on earth is the existence (*tajalli*) of Allah that encourage everyone to not create damage, interfere with or contaminate nature and all ecosystems; and (6) function as human respect medium. Theocentric and anthropocentric Sufism understanding in the *kangkilo* oral tradition show appreciation and respect for human being. Politically, Sultan of Buton expects all citizens to understand and carry out *kangkilo* oral tradition well, so his responsibility as a leader to show and deliver people survived in the world and save in hereafter can be realized.

4.3 The Meaning of the ⁴*kangkilo* Oral Tradition

Reflection of Sufism understanding and political power of the sultanate are seen from the analysis of the meaning of the *kangkilo* oral tradition. Meaning of *kangkilo* oral tradition for Buton community includes: (1) the religious meaning. It is revealed from the conception of



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sahadha, *koobusa*, *junubi*, and *uwesambahea* rituals. It is a part of the process of the Muslims worship to God; (2) social and cultural meanings. It showed from the existence of *kangkilo* as a marker of Buton community with all of social and cultural values; (3) purification meaning. It is revealed from the inner and outer purification process through *sahadha*, *koobusa*, *junubi*, and *uwesambahearituals*; (4) didactic meaning. This meaning is revealed from the values and norms that guide the process of worship and behavior of people who learned *kangkilo*; (5) preservation of the value system meaning. If the *kangkilo* oral tradition is maintained, thus indirectly supports the community to preserve the value system in *kangkilo*. Thus, the policy of Sultan Buton to teach *kangkilo* oral tradition to all people will create people live in harmony, mutual respect, mutual love, mutual trust, foster unity and integrity, or his people survival. This political policy showed the depths and breadth of insight of Sultan as a leader and as a Sufi (religious scholars).

4.4 ¹Inheritance Strategy of *Kangkilo* Oral Tradition

Inheritance strategy of *kangkilo* oral tradition forward can follow these steps: *first*, inheritance of the *kangkilo* oral tradition need to involve various parties, such as: (a) local authorities, (b) sultan of Buton rules, (c) university, (d) public (traditional leaders and NGOs), and (e) family. *Second*, teachers of *kangkilo* are persons who have ¹been certified as a teacher of *kangkilo* oral tradition. *Third*, teachers of *kangkilo* involve grandparents / parents of the students. *Fourth*, the *kangkilo* oral tradition is taught from an early age (5-7 years) using doctrinal method, but in a relaxed atmosphere. *Fifth*, ¹*kangkilo* oral tradition material is delivered in the mother tongue of the students. *Sixth*, before the material is delivered, teacher of *kangkilo* cultivate the



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curiosity of the students to learn *kangkilo* oral tradition. *Seventh*, use technology as a learning medium inheritance. *Eighth*, delivery of the objectives and benefits of *kangkilo* oral tradition in the life. *Nine*, delivery of some steps the students have to follow in leaning *kangkilo* oral tradition. *Tenth*, inheritance *kangkilo* is done in a special atmosphere to get concentration of the students. *Eleventh*, inheritance is followed by an explanation of the meaning and function of *kangkilo* oral tradition in the life. *Twelfth*, responsibility to teach *kangkilo* oral tradition is handled by the sultanate of Buton and still involves parents, communities, government, university, and / or institutions cultural observer, open to anyone who wishes to learn *kangkilo*, as well as utilize the results technologies for disseminating knowledge of *kangkilo*; and the *Thirteenth*, parents are given the obligation to ensure their children carry out *kangkilo* in the life and enrich the understanding of mysticism associated with *kangkilo* oral tradition.

5 Closing

5.1 Conclusion

Discourse structure of *kangkilo* oral tradition (WK) in this study analyzed from formal structure and narrative structure of discourse. WK formal structure shows that: (a) there are some sentences not in accordance with the rules of syntax and the totality of the messages in the discourse is not unfold properly if it is not linked to the cultural context of *kangkilo* oral tradition. Discrepancies of sentences in *kangkilo* oral tradition with the rules of syntax marked the *kangkilo* as an oral tradition; (B) the formula system that exists in *kangkilo* oral tradition does not follow the formula as formula theory of Albert B. Lord, but follows Teeuw's orality theory,



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because the *kangkilo* oral tradition relies on rote learning or memory strength of *kangkilo* actors; and (c) language style used in *kangkilo* oral tradition is inferential, metaphorical figure of speech affirmation, opposition and comparison figure of speech. Furthermore, the narrative structure of WK consists of: (a) introducing, (b) content, and (c) closing, and also (d) the perpetrator *kangkilo* mood. Introducing, content and closing are a framework of meaning organically interlinked as a single entity to disclose sanctity conceptualization understanding on Buton community culture. *Kangkilo* mood actors showed their sincerity and seriousness.

The function of *kangkilo* oral tradition for Buton community in this study is seen from textual and contextual functions. In both of these functions, *kangkilo* oral tradition reflects Sufism understanding and political power of the empire. *Kangkilo* oral tradition textual function includes: (1) emotive function, (2) conative function, (3) referential function, and (4) the poetic function. The contextual functions as: (a) a medium of the establishment and improvement of religious knowledge; (b) medium of cultural attestation and control; (c) medium of education; (d) medium of cleansing and purification; (e) medium to protect the environment; and (f) medium to create human respect to others.

Sufism understanding and political power are seen in the results of the study of meaning in *kangkilo* oral tradition. The meaning of *kangkilo* oral tradition, both politically and religiously (Sufism) for Buton consist of: (a) a religious meaning; (b) social and cultural meaning; (c) self-purification meaning; (d) meaning for improvements of human character; and (e) preservation of the value system meaning, which includes hedonic, artistic, cultural, ethical, and practical values.

While ¹ inheritance strategy of *kangkilo* oral tradition for the future must be: (1) adopt inheritance



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1 strategy of *kangkilo* oral tradition conducted in the Sultanate of Buton period, with improvement
1 in planning, inheritance methods, and evaluation; (2) adopt modern learning system of formal
education; (3) use inheritance media as a result of modern technology; and (4) inheritance
kangkilo uses vertical and horizontal approaches.

5.2 Findings

Referring to the results of research that has been described previously, some of the research findings display finding and dialectic relationship. The study's findings are reviewed from the theoretical aspect (theoretical findings), methodological aspects (methodological findings), and empirical (empirical findings). The research findings are as follows.

5.2.1 Theoretical Finding

The finding of this study theoretically showed that the existence of *thaharah* present in *kangkilo* oral tradition reinforced the opinion of Imam Al-Ghazali on four levels *thaharah* in the Islamic world, namely: (1) clean the body from filth and impurity, (2) clean of the body from crime and sin, (3) clean the heart from bad morals, and (4) purify the inner recognition towards God, Allah. Thus, this study criticized opinion of some experts of *thaharah* Shariat that only recognize two types of *thaharah*, namely *haqiqi* and *hukmithaharah*. *Haqiqithaharah* is self-purification from all forms of unclean, and *hukmithaharah* is purification from all forms of ritual impurity.



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5.2.2 Methodological Finding

Dimension of novelty in methodological aspect of this research is characterized, in particular the use of phenomenological-hermeneutic paradigms in giving the meaning and interpretation of the symbolic message displayed in tradition. Hermeneutic paradigm emphasizes the meaning and interpretation of the text while the phenomenological paradigm emphasizes giving meaning and interpretation of the phenomenon on non-textual symbols ethically. Results of meaning and interpretation are negotiated to Buton community, particularly the informant, so that the research had emic perspective to enrich the analysis. The use of this method showed the totality of the message of an endangered tradition. The combination of these two methodological paradigms, researchers call as a phenomenological-hermeneutic methodological paradigm.

5.2.3 Empirical Finding

The finding of this study is empirically evident from the discovery of a number of symbolic messages typical of the *kangkilo* oral tradition, both present in the form of the text (speech) and movement as a cultural product of Buton community. In *kangkilo* oral tradition the knowledge and Sufism understanding of Buton community are found. Order values are in the *kangkilo* oral tradition, both theocentric and anthropocentric in the sultanate of Buton are used to create harmony of life in the Buton community. In addition, it's also to realize the human relationship with God as a servant in the form of worship as well as the relationship between man and others, and man with the universe. Therefore, aware of the importance of the presence of



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these values in words and deeds of Buton community, the Sultan of Buton took the policy to teach *kangkilo* oral tradition to the entire community of Buton. Political policy has emerged for the political consciousness of the Sultan as a leader, he has to: (a) be responsible for the safety society, (b) teach spiritual intelligent and compassionate to his society, (c) prioritize the public interests than the self-interest and his group, (d) have justice, (e) maintain the honor and good name of the country and the people, (f) enforce the law without selective, (g) be wise in taking decision, (h) place the religious law as the supreme law in leading his people, and (i) be exemplary in words and actions to the people.

5.3 Suggestion

Based on the importance of the *kangkilo* oral tradition role in creating harmony in Buton community, both in human relationships as a servant to the God in the form of worship as well as in the relationship between man and the others, and man with the universe, some suggestions are proposed. The suggestions are as below.

- 1) To academicians and researchers of oral tradition from literature scientific background, it is suggested that the integration of the literary theories and anthropological theories or oral traditions more leverage in exposing the totality of the message contained in the oral tradition.
- 2) The method used to find the inheritance strategy of oral tradition that has been endangered, can use the method of comparison. This method compare inheritance traditions that never



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existed in a society with modern formal learning system as well as the use of new technologies in the inheritance of the oral tradition.

- 3) The method used in this study can be replicated for research and / or develop other traditions in the country. In addition, a number of the wisdom in traditions can be used to formulate scientific development and indigenous people's behavior. Value or wisdom in tradition that can be used to form a positive character through training activities to build social and cultural values of society.
- 4) The parties concerned with the development of tradition, especially in Buton traditions, this study is expected to be used as reference for the development of the tradition.
- 5) People, especially Buton community who want to: (a) enhance the knowledge and purification understanding about Islam; (b) realize the purity ritual and sanctity humanist monotheism (social piety); and / or (c) explore and interpret the tradition as a cultural heritage of the past, it is advisable to make the results of this study as a reference.



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