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Islamic Education Values in Tinasuka's Customary on Wawonii Tribe of Konawe Islands

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Abstract: This study aims to know and understand the values of Islamic religious education in *Tinasuka* custom of Wawonii community in Konawe Islands District. This research uses qualitative descriptive research. Data was obtained in the form of opinions, views or another expression of thoughts through interviews, then analyzed by compiling data. To determine the validity of data obtained, this study used triangulation of sources and data. The results show that: "*Tinasuka* in Wawonii Tribe of Konawe Islands Regency has a close relationship with the values of Islamic education". *Tinasuka* comes from wawonii language. It means dowry which way of fulfilment and its kind is different from another area, the dowry type is coconut tree, and the fulfilment depends on social strata of the woman. Historically, according to the Wawonii community, the philosophy of *Tinasuka* customary originated from the meaning of wawonii island and the facts about the source of the wawonii tribe's life dominated by coconut trees compared to other types of agriculture. So the value of Islamic education in *Tinasuka* custom is to prioritize tolerance and humanism in the fulfilment of dowries, are required to work hard especially in planting coconut trees, and cooperation. After the end of the dominant system, the *Tinasuka* custom continues to grow and undergo some adjustments coupled with the reduced land to grow coconut trees, so that the *Tinasuka* in the form of coconut trees can be converted in money.

1. Introduction

The primary function of culture is to make the community still have unity in equally and have its identity [1]. Thus, it can be said that members of society to be an active component in building integration, must have cultural awareness and historical awareness. History is a past that serves as a guide to know the culture or traditions that exist in a each region, especially Konawe Island Regency or often called Wawonii. Wawonii society's culture is a reflection of life [2] concerning the history in this *Tinasuka*/ dowry in the form of coconut trees.

In the history of the kingdom described by the late Wahinda (grandson of king mbeoga) that the customs in the Wawonii society have been born since the reign of King Mbeoga based in the village of Tangkombuno around the 16th century. The custom is still valid until now for example Kalapaeya. This custom is only intended for the mokole/king of Wawonii or the royal family with varying degrees in its use. But in its development, Kalapaeya has become a tradition for all including ordinary people. *Tinasuka*, this custom is also common place called the dowry given the groom to the bride in



the form of a coconut tree. One of the joints of life associated with it is *Tinasuka* custom or marriage custom of wawonii tribe. Wawonii tribe is located in Konawe Regency of Southeast Sulawesi Province. Wawonii itself is an acronym of "WAWO" which means above and "NII" means coconut [3]. Hence, *Tinasuka* became one of the requirements in marriage because the wawonii tribe is based on coconut plants. *Tinasuka* has a sum of thirty coconut trees which are generally benefited while forty coconut trees are benefited to the king, and ordinary people/ benefited fifteen or ten coconut trees depending on the social strata of the bride. It means that the higher the degree of a woman, the more coconut tree is mentioned as a marriage dowry. After the end of the royal system, some people decided to balance the value of the marriage dowry on the grounds of humanity. Nevertheless, most people, especially the custom leaders, still adhere to the predetermined dowry values. This is due to the philosophy of the birth of *Tinasuka* custom which is derived from the meaning of Wawonii island and the facts about the source of Wawonii's life dominated by coconut trees compared with other types of agriculture.

According to the Batumea village community, *Tinasuka* comes from the wawonii language which means dowry. *Tinasuka* word cannot be separated. If it is separated into two words; Tina and Suka then will make a different meaning. That is Tina (female) while Suka (like) so that word *Tinasuka* cannot be separated into two words. *Tinasuka* is also only in the allotment of women who come from wawonii tribe because this is a tradition of the local population (wawonii). As for those outside the wawonii tribe who are domiciled in wawonii then they will adapt to the *Tinasuka* custom itself, it is pointed out that the native wawonii people and people outside the wawonii tribe uphold the value of ethics and mutual respect.

Tinasuka was born as an agreement in the past initiated by the king of Mbeoga in determining the dowry of a groom against the bride. According to Bunggulawa in his article on the history of the discovery of Wawonii island, the philosophy of the birth of *Tinasuka* custom which uses coconut trees is at that time the largest plantation commodity on Wawonii island is coconut tree, so this is the possible alternative to be made as dowry. The customs of *Tinasuka* contain many elements of education based on the teachings of Islam, which still require further study to create a complete understanding that the customary marriage of the Wawonii tribe contains elements of Islamic education both studied from historical aspects and other approaches.

2. Method

This research uses qualitative research. The data was obtained in the form of opinions, views or another expression of thoughts through interviews [4], then analyzed by arranging data. To determine the validity of data obtained, this study using triangulation of sources and data [5]. To analyze data, the writers utilized content analysis.

3. Finding and Discussion

3.1 *Tinasuka* (dowry) and its function

Based on the observation and interview, the position of *Tinasuka* is very sacred in the marriage because it is not in a marriage proceed without the dowry. *Tinasuka* has also been determined by tradition where *Tinasuka* or dowry, in general, is thirty coconut trees. There are several divisions of Dowry according to Wawonii tribe culture. (1) Raja is 40 coconut trees, (2) Descendants of the king is 30, (3) Ata or ordinary people is 10-15 coconut trees. Asnug *Tinasuka* is a language taken from the tribe Wawonii which means dowry, where setiapa men are obliged to pay the dowry on the side of women to be able to establish a sakinah mawaddah and wa Rahma relationship appropriate atuaran belaku. Ihwan says that *Tinasuka* is one of the most urgent parts of the Wawonii tribal marriage. *Tinasuka* is also translated as giving a dowry to marriage, especially adat Wawonii. *Tinasuka* comes from wawonii which means dowry. Dowry is not in the form of money but the coconut tree. So, it is not a surprised news when the dowry in wawonii tribe marriage is in the form of coconut trees, because the birth of *Tinasuka* originated from the name of Wawonii island. After the end of the royal system, some people decided to balance the value of the marriage dowry on the grounds of humanity.

Nevertheless, most people, especially custom leaders, still adhere to the predetermined the dowry. Because they think culture or customs are very closely related to society. Everything contained in society is determined by the culture owned by the community itself. Life and civilization at the modern level are not able to eliminate habits in society. Only those bound in the process of advancement of the customary age can adapt to the circumstances of the times.

Cultural change in a society occurs due to the mixing of different cultural elements [6] that are united by the assimilation process of the culture brought by each of different regions [7]. The change is influenced by its importance regarding the positive benefits to be changed. *Tinasuka* in indigenous marriage of Wawonii in Wawonii district, Batumea village is conducted after the whole process of marriage to the implementation phase of *ijab qabul* in which mentioned the value and form of its *Tinasuka*. Based on the current price of a coconut, a tree is equal to one hundred thousand, and in 1982 the price of one coconut tree is thirty thousand to fifty thousand. If it is included with the land, it depends on the agreement. But if *Tinasuka*/Dowry around thirty coconut trees are included with the land, so the price of *Tamaruka*/dowry for the bride is replaced with the money equals to three Million, but that's all not including the giving of money on the cost of marriage. For example *Tinasuka*/Dowry is thirty coconut trees, it is patented. That is the cost in the aisle.

According to H. Kalamuddin, *Tinasuka*/dowry's function is to legalize marital relationship, because the marriage is not executed without any dowry. *Tinasuka* also shows the responsibility of the husband in the marriage life by providing for a living. Therefore, men are the top leaders of women in their household life, and to get the right, it is natural that the husband should remove his property so he should be more responsible and not arbitrary against his wife.

3.2 Processing Process of *Tinasuka* Tradition in Batumea Village, Middle Wawonii District

The process of execution of *Tinasuka* tradition in Batumea village community in subdistrict of middle Wawonii become habit from generation to generation because *Tinasuka* tradition has been existed since ancient time. *Tinasuka* in Batumea village is basically coconut tree but can also be converted with real money. This is addressing attitude of tolerance, because this tradition was born with the agreement between the bride and groom's representative. The implementation of *Tinasuka* tradition in Batumea village community has a nuance in the acculturation system through local culture. The name of identity is maintained so that the substance of value still pays attention to the similarity with other areas in southeast Sulawesi. *Tinasuka*/Dowry in the Wawonii tradition of Batumea village is a series of wedding processions with the commencement of the stage of *Melamasi* or apply up to the *pompepanga*/proposal event.

(a) *Melamasi* is the language of Wawonii which means applying, which means that before carrying out the marriage proces, a representative of the groom went to the household to ask women *metukana* the willingness of the women. The *metukana*/ask process is as follows. (1) In *Metukana*/ask, male parent or representative is called *pu'utobu*/ the speaker goes to the women's place to ask the child's willingness, the example of question in *melamasi*. (2) Male parent: *dadi ai kaku leu dahamiu metukana kida anatalu miu kida mokea us umowu*. It means (so this I came to ask if there is a girl if we want to marry her). The woman's parent: *ai mana dah dahomo miano mia umowuo dadi rigid tukanao pirou anangku balipo kidamo answeranno anangku dakusi kumuwai komiu*. This means (this may already have a person who has so I will ask my daughter later if there is an answer from my daughter later in the news). With the completion of the process of applying which begins *metukana* process, then the men return and wait for the answer because in the process of *metukana*, if there is positive answer from the women after there is news that the men accepted then they will conduct the process of *peminangan*.

(b). Application. The proposal is a continuation series after the completion of the event procession. The appointment is also the process of determining *Tamaruka*/dowry, besides the course of the Proposal is very important because at this time, it is used to be negotiated and decided everything related to the wedding ceremony, such as *Mopatantu kinta kawia* or Determination of marriage. In the process of offering, the men bring my *kolungku*/custom contents. This *kolungku* is round and wrapped

in putty cloth, and inside contains lime, areca nut, leaf series, and cigarettes. The contents of kolungku/adat contents have different meanings. (1) *chalk / ngapi meaningful*: mobulano ngapi / lime mobulaopo laro mami tumarima komiu, meaning seputi-pitih kapur / ngapi more puti contents in our heart to receive you. (2) *Pinang / wua meaningful*: bobotono wua / pinang bobotopo pelaro mami mokea mepoko asade dahamiu, meaning round areca / wua more rounded content in our heart to unite with you. (3) Leaf Siri / lewe sea meaningful: omboleno lewe sea / leaf Siri pepoko ombolento petutuwai, meaning width-width leaves Siri / lewe sea marihlah we widen this family. (4) Cigarette / Tabako meaning: pomone ahuno dadi kundo dadi ki'ti dadi usa, meaning the rise of cigarette smoke so cloud, kalu down so the rain so that feeling to be peaceful. The condition of my collung or adat content is only a symbol of life or describes the variations of life that must be taken by the bride in their life.

In the process of *Tinasuka* proposal, they already mentioned how the *Tinasuka* will be and what kind of type it will be, whether coconut or money. And *Tinasuka* will be given during the wedding process. In the marriage process, *Tinasuka* dowry is mentioned at the time of marriage ceremony, then given to the family or who represent the family in the presence of custom leader, religion figure and society who attend the place. And the process of marriage kolungku or custom contents still brought because in the process of marriage, kolungku play an important role because kolungku / contents of customs are an important point in the delivery *Tinasuka*/ dowry. The delivery kolungku or custom contents should be together with *Tinasuka*/ dowry.

3.3 The Process of Giving a Marriage

The giving of *Tinasuka* tradition in Batumea society has nuance in acculturation system through local culture, but its characteristic and its identity is maintained as an example of the process of giving *Tinasuka* in *Ijab Qabul* Wawonii. (prince: Mr rahmin, I hereby to marry you with Evi Yanti binti Majid, with thirty coconut trees as dowry are paid in cash because of Allah. Rahmin Replied: I received the marriage of Evi Yanti binti Majid with thirty coconut trees as dowry paid in cash because of Allah). The coconut tree will be awarded by the marriage contract, from the male family and women's families and traditional figure, Religion figure, village heads and other communities will be witnesses when they go to the country to appeal to the mentioned of *Tinasuka*/dowries. But otherwise, if real money becomes the *Tinasuka*, then it will be given when the process of marriage. In the administration of *Tinasuka* in the marriage process, there are some indivisible customs that have a value of equality with *Tinasuka* as disclosed by Gasari that, in the process of granting dowry, there are some customs that cannot be left behind because this is one of the important conditions in giving dowry, such as; (1) 1). *Tinasuka*/thirty coconut trees, if replaced with money then the extension of the granting of *Tinasuka* still based on the reference of *ijab qabul*. (2) Pu'uu / Gamis, this robe adjusts to the giving of *Tinasuka*, if *Tinasuka* mentioned at the time of qabul *ijab* equals to thirty coconut trees then the three pieces of robe/gamis which are given to the bride, all depends on *Tinasuka* of how it is has been mentioned in Qabul process. (3) Rane-rane pa'aa / one sheet Sarong, the sarong given to the bride, does not depend on the value of *Tinasuka*/ dowry because the sarong will be given to the bride is only one sheet. (4) Pompepanga / Ring, This Ring as a bond in a marriage because building a family begins with a holy intention for Allah SWT, to continue the generation and as a means of worship him; then the ring is a proof in marriage when the process of *ijab qabul*.

According to Arif, giving *Tinasuka* in Batumea Village there should be clarity in pronunciation of *qabul*, because the pronunciation of *ijab qabul* which he witnessed is wrong, in the pronunciation of *Kabul*. He witnessed that it is not included with coconut as dowry but money .. Example "I marry you with her with the dowry of thirty coconut trees is paid in cash in the name of God ", Meanwhile, it should like this 'I marry you with her with dowry thirty coconut trees with the value of money three million rupiahs paid cash in the name of God. If the price of coconut one hundred thousand for one tree. And according to traditional figure, community, Religion's figure and village head's deal, the price for one coconut tree is one hundred thousand. And he argues that in the pronunciation of *kabul*, it is wrong. Coconut value should be mentioned in the value of the money. With the review of Islamic

law, the provision of *Tinasuka* custom is still wrong and must be added to the sentence by traditional granting that *Tinasuka* is correct. Because in the law of marriage, the value of the dowry must be mentioned at the time of qabul ijab, if it is unclear then according to Mohammad Arif is not a valid marriage.

3.4 The Values of Islamic Education in *Tinasuka* or Dowry Customary

The Values of Islamic Education in *Tinasuka* or Dowry Customary are tolerance, hard work, responsibility, the honor to the women, and cooperation. The following is the explanation of the values.

3.4.1 Tolerance

Tolerance According to the Indonesian dictionary, tolerance comes from the word "tolerant" itself which means to be tolerant (respect, let, allow), opinions (opinions, views of customary beliefs and so on) that are different or contrary to their stance [8]. Tolerance in Arabic (tasamuh) means is "equally good, gentle and forgiving each other" [9]. In the sense of the general term, tasamuh is a morally appropriate attitude in the association, where there is mutual respect between fellow human beings within the boundaries outlined by the teachings of Islam. So that Islamic education has special characteristics that distinguish the formal education system in schools and nonformal in the community. Although both are elements integrated into the national education system. Therefore, the study of theoretical conception in this research is more oriented to the education of Islam in *Tinasuka* custom. In the view of Islam, *Tinasuka* is a sincere tribute to women and it is obligatory for men to pay dowry/Appeals to women as a sign of their altitude and as a prelude to a loving base that gives the bridegroom to the beloved bride by their respective family agreements. The giving Dowry is justifying the marital relationship. So the commitments agreed upon since the beginning that there is no force in determining *Tinasuka* and tolerance upheld by Batumea villagers.

The meaning of tolerance is also to let other people think differently, do things that do not agree with us, without us disturbing or intimidating them. In terms in a social, cultural and religious context, it means attitudes and actions that prohibit discrimination against different groups. In determining *Tinasuka*, tolerance takes precedence because it does not rule out that in giving *Tinasuka* there is an element of coercion or has been determined by the bride even though customary law of *Tinasuka* has been determined to be thirty coconut trees and can be converted into money with a value of three million. But the problem is the cost of weddings. In the granting of dowries, of course, consensus is held so in having a party, men do not feel burdened in determining the dowry and the cost of marriage.

3.4.2 Hard Work

Hard work is to work with teeth and earnestly. The success of bias obtained by someone with sincerity while failure in general due to laziness. Working in the view of Islam is free, any work is allowed that is important does not violate Islamic law and have halal results. In Islam, a good worker is a hard worker. It is said that the mass employment of all the people of wawonii is demanded hard to plant coconut trees as a source of livelihood because the income of wawonii tribe is in the coconut tree. In the old days of Batumea's village view of the lifestyle of society, there are important values to emulate such as help, mutual respect and mutual help, and that is still taught by our parents, what else when the event marriage of parents is working together in the event. The aims are solely aimed so that they will know how to live the best life. Because of every parental guidance can be realized that this is an education or provision that must be applied in life and has positive value. Thus hard work is to do something seriously, and in every way, especially to seek fortune.

In hard-working based on Islamic teachings, it is obliged by all his people, because Islam encourages his people to achieve the desired goals. Hard work has also been performed by the Prophet Muhammad and his companions, Rasulullah Saw work hard by trade to help the economy of Abu Talib, the wawonii community planting coconut trees as a source of livelihood and as well as dowry.

3.4.3 Responsibility

Human life whether personal, family, or society and nation must have some needs that must be fulfilled, whether the needs of clothing, food, boards, means of living up to self-development. And these needs can be fulfilled when the availability of sufficient funds. Therefore, each person should be able to meet the needs of his economy and better yet, until it can help meet the economic needs of others. Because meeting the needs of the economy is a must for every person and in the context of the family, the primary responsibility lies with the husband or wife so that in the giving of the responsibility of a groom is fully responsible for being able to support the bride. Behind the simplicity of the symbol of thirty coconut trees converted into money, it turns out its meaning gives ease to the requirements of paying off the dowry. But there is a big responsibility behind it. That is the form of a husband who is ready to give a living to the wife and guide his wife in terms of religion. In addition, ensuring that the family is always on a straight path.

3.4.4 The Honor of Women

In the process of marriage, there are one thing obligations that must be submitted by the men to the prospective wife. In the language of Wawonii known as *Tinasuka* (Dowry), this is done with a sign of love as well as *Tinasuka* is also one of the symbols of respect and the glorification of women required by Allah as a gift of men to the bride proposed when the groom want her to become life companion as well as the respect and his honor. The above description shows that the dowry is one of shari'a in Islam. However, in its development (one of them is because the majority of the population of Indonesia is Muslim), this *shari'at* eventually became customary in marriage in almost all regions in Indonesia [10]. This dowry becomes the wife's right completely, so the form and value of this dowry are determined by the will of the wife. Islamic Shari'ah does not specify minimum or maximum limits for dowry weddings. And it could be a dowry in the form of money, goods or services.

3.4.5 Cooperation

A joint effort is between individuals or groups to achieve common goals. Cooperation is the most important interaction because man cannot live alone without others so that he always needs others. Cooperation can take place when the individuals concerned have the same interests and have the awareness to work together to achieve their interests. To determine a family, in a state of harmony and prosperity, the cooperation between family members is one of the main factors that must be implemented. Because it will affect the personal formation of each member of the family in living their daily lives. So in determining *Tinasuka*, cooperation in the family is very needed and according to the results of the observation that the Batumea village according to the family system. When there is a wedding party, of course from the bridegroom's family come to contribute to thinking, giving solutions and financial assistance to provide *Tinasuka* to the bride as a wedding dowry. In terms of the value of Islamic education, cooperation in specifying the work specify the dowry, of course, the cooperation between the family, the group is needed because Allah Almighty in the Quran says "*And please-help you in doing good and piety, and do not help-in helping to sin and transgression.*" (Al-Maidah 5:2) There is no doubt that in every society, there are the poor and the needy, the unemployed and insufficient incomes to meet their needs. Noting that according to the Islamic viewpoint, all human beings are Allah's creatures and all wealth is His, we must meet the needs of these individuals within acceptable and acceptable limits. This issue proves how important it is to work together with each other in the family.

In custom, there are human relationships that always built harmoniously and complete each other to create a happy life. As Mohammad said wisely that humans want the happiness of the world and afterlife in a marriage, Man living on earth is not alone, but with other creatures, namely plants and animals. Other living beings are not just living friends who live together neutrally or passively towards humans, but human life is closely related to them. Without them, man cannot live, as this is the picture of life in marriage. Based on the above explanation it is clear that human life cannot be separated from

each other, it means to complete each other. This has been done by villagers of Batumea Village of Middle Wawonii in Konawe islands, in a marriage

4. Conclusion

Based on the above description, researchers can take the following conclusions. (1) *Tinasuka* comes from the language of Wawonii which means dowry. The dowry is not an object but a plant that is thirty coconut trees, but the granting of this dowry can be converted into money which equals to three million because the coconut tree planted in Batumea village worth one hundred thousand requests according to the custom's figure, religion, community and village head. Granting *Tinasuka*/dowry is at the time of a qabul ijab process. When the bride's dowry is thirty coconut trees then finished the marriage process by the traditional's figure, Religion, and the people who witnessed will plant the garden to show its *Tinasuka*/dowry. But if the *Tinasuka* is replaced with money, it will be given at the time of the consent process. (2) The value of Islamic education contained in *Tinasuka* is tolerance, hard work, responsibility, the honor to the women, and cooperation.

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