

The Values of Islamic Education on the Marriage of Wabula-Buton Society East Sulawesi

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Abstract: The tradition of marriage according to the customs of Wabula Buton society has the values of Islamic education. The values are defined in the norms that will lead the community members of Wabula Buton to think which in turn will determine the behavior of the society. Similarly, the values of the Islamic education will determine the attitudes of the society members toward their environment which will also lead to certain patterns of behavior. The women of Wabula society always keep and maintain their chastity, except to their husband. They are not very brave (closed) to determine their future husband (kabeka-beka), except for the presence of both parents or people who are considered elder in the family. The people of Wabula highly appreciate courtesy so that they are well-known by their humility, both in spoken word and in behavior (tauano pulu/bawaano ringgi). The husband and wife candidates always feel responsible to protect their family. The husband and wife respect their parents, both their biological parents and their parents in law (pokembaa). The people of Wabula today are Muslims, embracing the Islamic religion. Marriage is one of the important events in the life cycle and is a very significant transition in forming a new family for progressing descent. For the men of Wabula, marriage is also a process to enter a new environment, namely the family of his wife.

Key words: Marriage, wabula buton, progressing descent, Wabula, wife

INTRODUCTION

Background: In connection with the process of Islam entering and developing in Indonesia, scholars and researchers agree that Islamisation has been running peacefully, although there was also the use of force by the authorities of Indonesian Muslims to islamize the people or the community (Lihat, 2006). The spreading of Islam in Indonesia in general occurred through two processes. Firstly, the indigenous people got in touch with Islam and then they embrace Islam. Secondly, foreigners of Asia such as; Arab, India and China, who have been Muslims and residing permanently in the territory of Indonesia, performed mixed marriages and follow the local cultural life. Both of the above processes are possibly running simultaneously (Lihat, 1991).

In the period of the history of Buton, two important phases were recorded, namely the reign of the kingdom, when people still believed in the Hindu-Buddhist teachings and the second phase is the reign of the empire, since Islam entered the kingdom of Buton. Buton society consists of various ethnics. The maker of the power system or the customs system in Buton also came from various ethnic and religious groups. Various indigenous groups and tribes are recognized in Buton. The variety of the cultures is incorporated into their culture. The groups originating from China are recognized in their customs. The groups from Java are also recognized by the

community of Buton. They can take the values which the people think are good to be formulated into a new custom performed in the royal government of Buton.

The relics of Buton civilizations are really fascinating and diverse. It is not a surprise that many people want to know Buton closer, both literally, science, government, politics and so forth, until the inner needs of the person who wish to explore and learn the science of monotheism (Tauhid), namely such as through the tradition of marriage which contains the values of Islamic education. The tradition of marriage according to the customs of the society of Wabula Buton contains the values of Islamic education. The values are defined in the norms that will lead the community members of Wabula Buton in thinking which in turn will determine the behavior of the community members. Similarly, the value of Islamic education will be able to determine the attitudes of the members of Wabula society toward the environment which also leads to certain patterns of behavior. The personalities of the community members of Wabula Buton will be conveyed through marriage, starting from a desire to settle down as a family which is delivered by a close family to the wedding ceremony, so that it will produce community members with relatively similar personalities, that is Islamic personality. Unlike the other creatures, Marriage for human society is not just an intercourse between the sexes but the aim of marriage is to form a happy and eternal family.

Related to the level of the value of marriage, including its process, the society implements it differently. Islam puts more emphases on its purpose, namely to increase the honor of man through marriage in terms of the social aspects and its implementation are in accordance with the teachings of Islam, the degree of marriage lies on the way to assess and make it happen. Islam gives special characteristics to the institution of marriage, not solely as a function of channeling sexual needs and of producing offspring (Lihat, 1966). The objective of education is essentially a manifestation of the ideal values that are formed in human. The ideal values affect and color the patterns of human education, so that they are manifested in human behavior (Arifin, 1994). More specifically, Muhaimin argues, that, the value is practical and effective in the soul and the human action and it is institutionalized objectively in the society. The value is a legitimate reality as a true aspiration and is opposed to the fake or fictional aspirations.

After for several centuries, Sayyid Abdul Wahid first instilled moral values of Islam to the people of Wabula on Buton island, most of the Wabula society has changed a lot on the cultural side of marriage which contains the value of the teachings of Islam. Custom wedding ceremonies already started to disappear. Marriage, as an important event for humans is necessary to be sacred and remembered so it needs the customary ceremony. Instead of maintaining their identity, some residents of Wabula chose to get married like the western culture. In fact the wisdom values are very much embodied in custom marriages. Custom or customary law is still very strong influencing the lives of the people of Wabula Buton. Even many communities in the cities still carry the habits and implement the customs of their hometown or village. Up in the town or the migration areas, the kinship ties in the culture are still preserved. The implication is that there are a lot of things of people's lives with these characteristics and they should create positive and conducive supports to achieve the level of welfare.

MATERIALS AND METHODS

This is a qualitative research (Lelly, 2000) which is rooted from an interpretative paradigm which explains the meaning of the symbols in the tradition of marriage according to the customs of the society of Wabula Buton starting from the marriage proposal to the wedding event which contains the values of Islamic education and will have implications in real life in the household, including the future of the descendants. In this research, the researcher used the syar'i and psychology approach as well as "three approaches included in the interpretative

paradigm, namely the phenomenological approach, symbolic interaction approach and ethnomethodology approach.

The data collection method used: observation that is the researcher conducted a direct observation about the tradition of marriage according to the customs of the society of Wabula Buton carried out in several places as well as its implications for the society or the family, especially for the husband and wife who then live in one family bonding (Lihat, 2003). In-depth interviews, the meeting repeatedly between the researcher and informants regarding with the the informant's experience of life and living in housekeeping or a social situation as expressed in the informants' own language. In-depth interview is a two-way conversation in an atmosphere of equality, intimate and informal (Lihat, 2005). Free interview seemed to be like a regular conversation, although it was directed to research topics, so that the informant did not realize he was being interviewed (Lihat and Rahim, 1995). The documentation used by the researcher in this research was personal documents of written articles about the actions, thoughts and beliefs particularly related to the tradition of marriage according to the customs of the society of Wabula Buton.

RESULTS AND DISCUSSION

Implementation of the customs of the community of wabula buton: The word "Wabula" is a nickname given to a woman who had a white skin. He was one of the followers of Dungkuncangia who was stranded on a boat in the mainland of Wabula Buton (Maidu, 2014). Until now, the remains of the boat are maintained and treated as historical evidence for Wabula communities. Related to the statement above, Zuhdi stated that "Dungkuncangia and his followers were stranded on the east coast of Buton island. On the field study, in the beginning of August 1995, the researcher was able to see the remains of the boat that are believed by the villagers of Wabula, as the boat used by Dungkuncangia when he was stranded. They maintain and take care for the remains of the boat. Most people in the village had white skin. The name "Wabula" is often associated with the reality of women (wa) having white skin (bula). Among the groups of Dungkuncangia, there was a Chinese girl. She was assumed to pass it down to the people of Wabula.

Regarding to the boat stranded on the history of the islands of Southeast Asian in the story of mitosjung, for example, it was a boat carrying abundant valuable items stranded on a beach. The patterned fabric also colored the classical Malay literature. In the chronicle boast in East Java, it was told that a prince went to war wearing songket

jung sarat. The first king in Wabula Buton named Wa Ka-Ka. The name was not his real name but taken from his inheritance or his family that is the war forces of Kublai Khan and one of the warlords of the force named Dungkuncangia. So, Wa Ka-Ka stands for Wa (a nickname for every woman), Ka (the elder person as a brother) and Ka = Khan (descendants surnamed Khan). However because the language of Buton Wabula does not have the vocal consonant, then Khan is simply pronounced "Ka" (Muntjia, 2014).

Relating to the statement of La Muntjia above, Zuhdi argued that "In local tradition Dungkuncangia believed to be one of the warlord troops of Kublai Khan, who were separated from the main forces after they were repulsed by Raden Wijaya (Suyanto and Sutinah, 2007)". Because when the troops of "Kublai Khan" were enjoying the victory after defeating King Jayakatwang Kediri-Daha, they did not suspect that there would be a counter attack by Raden Wijaya to burn their large vessels boarded by troops of Kublai Khan so that they fell apart, only a few people who were assumed to survive, either they could go back to Mongolia or not. The community of Wabula Buton while they are in the other area outside Wabula Buton, they are always under supervision by appointing one person to become the head of the family or tribe leaders (Yubi, 2014). In determining the head of the family, there is no trouble but it will manifest itself. This means that the community of wabula have been familiar with manners. For those who are in the community of Wabula hometown is also similar (Makky, 2014). And interestingly, when the head of indigenous community and the Imam (priests) decide an issue, they constantly consult it with the other heads of the communities staying outside Wabula Buton (the other region), including in deciding when to hold customary ceremony of pidoaano kuri, for later to be discussed with some chiefs/head of the communities inside the Wabula communities in Buton.

In the process of marriage, it is not justified that only one party determines the dowry as what usually occurs in today's society. But, it should be decided by both parties in accordance with the regulations in the kingdom and empire. This is in effect for general communities, both those located in the area of Wabula Buton and the Wabula communities who are staying in other areas (Engki, 2014). All of the activities of Wabula Buton communities who stay on the other area are always under the supervision of Parabola and Imam. Both have superiorities (magic power) inherited from Syeh Abdul Wahid as the first Islamic carrier in Wabula which was then passed on to Haji Ipada, one of four astrologers (ahli nujum) in Buton which in the indigenous language of

Buton is called Bisa. If a Bisa person passes away, he cannot be replaced by anyone but their descendants will be appointed by themselves.

After the entire community of Wabula declared themselves to enter a Muslim, one Kumaha oath to the whole communities of Wabula is "that for the entire community of Wabula wherever located, who get married must be based on Islamic teachings. Married couples who are cheating either directly or indirectly will get a disaster or bad luck. This customary oath cannot be avoided but it will always be proven (Pihu, 2014a, b). This is not just a tale but it is a fact of history that has been integrated within the community of Wabula that should be known by all married couples. This has become common knowledge. The kinds of disaster or bad luck can be determined the causes. Thus, for the community of Wabula Buton, whatever the situation and condition the first thing to be observed is the condition of their family that is how good their family is. It will be answered after they have children that is from the child is still in the womb (fetus) and then it is born, grow into adult and even when the child gets married.

The reality that the researcher found in the field was that there were some noble children of Keraton Wolio who were given the title La Ode when he or she married with Buton communities outside the palace or as common community, they did not pay dowry. And conversely, if there is a man of ordinary communities who deliberately forces himself to marry a girl of noble descendent of palace Buton, he has to pay a quite big fine and some even cancel the marriage. However, what happens in the community of Wabula is not similar like that. If such thing happens, the two parties would not determine the amount of the dowry but they would have a discussion. Interestingly, after the two people become husband and wife and will settle in the village of Wabula, the title of La Ode will be removed. If not, they are not allowed to live in Wabula as community members, so that they should return to their parent's home at Keraton Wolio. This was proven by the community of Wabula coming from the descent of Keraton Wolio, namely La Ode Saharu becomes La Saharu and others (Maidu, 2014). The community of Wabula in maintaining their existence with the other community of Buton, especially the community who admit as the descendants of Keraton Buton-Wolio in the migration areas in terms of marriage, misunderstanding often occurs, even though it runs peacefully (Pihu, 2014a, b).

The explanation above increasingly provides an understanding that the community of Wabula and the other Buton communities, especially in the area of Buton

land has the same ancestor. However, it was caused by the positions which have close relations with pride, so that the community of Wabuala and the community of Walio to this day often have misconceptions which is not Islamic, both the community residing in Buton and those residing outside the island of Buton. But for the community of Wabula Buton who knows the historical background of the region, there will be no misunderstanding that often leads to the dropping of mutual dignity. In fact, it should not happen because they have mutual ancestors binding a promise to always live together peacefully. In this case is certainly for the communities who do not understand the meaning of the symbols in the marriage procession associated with the moral values of Islam or the values of Islamic education.

These values of islamic education in the marriage of indigenous communities of wabula buton: The custom at the level of cultural values is very abstract. It is the ideas conceptualizing the most valuable things in the life of a community. For example, the value of marriage in Wabula Buton community. Custom at the level of norms is cultural values that have been associated in a particular role. The role as a leader, as a mother and as a teacher, for example, brought a number of norms that guide their behaviors in terms of playing their roles in various positions. Furthermore, custom at the level of law consists of customary law and written law. While custom at the specific level is the rules that regulate specific activities clearly and limited in scope, for example, manners.

The diversity of indigenous communities in Indonesia which is rich with cultures and customs is considered to have the potential to strengthen the country. Therefore, various elements that are destructive should be reduced and the elements that strengthen the love toward the indigenous communities must be improved. But unfortunately, the values that exist in the indigenous communities seem to be underestimated and no longer have any value in the general community nowadays. Such conditions are considered worrisome, because without the indigenous communities, there would not be the modern community today. The decline in the value toward the indigenous communities is reflected in some cases such as having to choose one of several religions determined by the government. But for generations, the indigenous community is not necessarily choose or accept one of the five religions as an option. This condition is then regarded as one of the elements that must be reduced, if we do not want the identity of Indonesia which lies in the indigenous communities to vanish. However, for the communities of Wabula who are entirely Muslims, the customs should develop in accordance with the teachings of Islam.

The most worrying problem is especially on the negative stigma that is often attached to the indigenous communities. The negative stigma is associated with backwardness, primitive and diversity of thought. As in the case of primitive themed television shows which are often aired on television, it is considered to be very painful and frightening for some indigenous communities. Because of that incident, the media today is regarded as one of the main causes of such stigma. Another worrying stigma is a way of naming and symbols that are often associated with indigenous communities. Such as in the naming of an area as backward and primitive, it obviously makes the psychology of the indigenous communities to be disrupted, because they are regarded as the obstacle of the progress of Indonesia. In fact, the indigenous community is constantly moving, changing and adapting to the times without forgetting the ancestral values.

Marriage is not just identity, because that God encourages people to be married is for a noble cause to uplift men and women's self-esteem, so that it can be a container of emotions and lust. Thus, it can be controlled, useful and give ways and motivation to improve the welfare of the people. A good marriage must be based on religion, not just based on the record of the government bureaucracy, because in the religious wedding ceremony, there is a form of touch of love and affection as well as the sacred promise of commitment on behalf of God. When a man and a woman have been bound in a legal marriage on the basis of religion or belief it should be realized that they have decided and committed to unite in front of God. They should build and compliment each other. Happiness and sadness are the responsibility and pride of both parties. If the man and woman do not have such awareness, it means that the couple have been wrong to take the decision to get married in the first place.

A decision to get married should be thought and considered thoroughly and extensively and must have the will to make lifelong partner to death. It should always be realized that a marriage will take the responsibility to God, oneself, others, family and descendants. Nowadays, people easily say and decide "Divorce", arguing that "they don't match", what a very simple argument, an excuse to escape from the promises and commitments that have been declared at the first place and they think that such reasons imply that they are rationalists and think properly but the fact is even worse. It is a form of imposition of self-esteem to oneself and family, they are confused by the modernization pattern of thought. The married couple should attempt to erase the words "we don't match" and replaced with the words "how to make us match" as a form of commitment to making a decision to marry.

People who understand the value of marriage will not be playing with their marriage. They will try to keep the value not to fade away and it remains strong. To establish the value of marriage, it should be discussed with the partner because the value of marriage cannot be created by one side only. If someone wants to enter the gate of marriage and he does not have the same value with his partner, he would create his own value to justify his actions in marriage. It means that raising a family requires two boats. One boat is mine and the other boat is yours. Thus, if that so, it can be predicted where the boat will go. The boat not only stays still in place but also the boat may sink along with the passengers that is ending in divorce, either dead divorce or live divorce. Parents whose children are getting married are expected to teach the value of marriage to children, so that they do not play around with marriage. Also, our friends who are getting married are expected to have a strong marriage values, so that the marriage does not run based on our own judgment. This is why the Wabula Buton community highly appreciates the customs handed down by the ancestors who had been Muslim.

Everything that becomes a tradition usually has been proven its effectiveness and efficiency level. The effectiveness and efficiency is always up to date following the development of the cultural aspects. Any forms of attitudes and actions, if the effectiveness and efficiency level is low, will be abandoned by the community and will never transform into a tradition. The tradition will of course be appropriate to the circumstances of the communities. Furthermore, the concept of tradition will create traditional terms. Traditional is a mental attitude in responding to the various problems in the community. It contains a methodology or a way of thinking and acting that will always be guided by the values and norms in the community. Every action in solving problems is based on tradition.

The process of education is as the process of socialization. The children learn to drink ASI (milk from breast feeding), children learn group behavior with neighbors and at school. Children adapt to the norms and values in the community and so on. Every child should learn from the experience in their social environment, to master a number of skills that are useful to respond o their live needs. Thus, children can learn a lot of habits and patterns of behavior from a community such as language, science, art and culture. This also means that the content of education cannot be separated from tradition. The process of internalization within each member of the community is certainly based on traditions which include mental attitudes, ways of thinking and acting in solving

the problems of life. "The citizens of a particular culture make a classification according to the categories within their culture that is used to provide an explanation of the world and to decide how to act" (Rivers, 1967).

Marriage is the most useful and most afdhal (the best) in order to realize and maintain the honor or chastity, because with marriage, men and women can keep themselves from what Allah has forbidden. That is why the Prophet Muhammad (SAW) encourages people to speed up the marriage, to smooth the way for it and eradicate the constraints. Prophet Muhammad (SAW) mentioned that:

حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ
حَدَّثَنِي إِبرَاهِيمُ عَنْ عَقْمَةَ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ
عُمَانُ بْنُ بَيْسَى فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ لِي إِلَيْكَ حَاجَةً.
فَخَلَا فَقَالَ عُمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ لَزَوْجَكَ
بِكْرًا ، تُذَكِّرُكَ مَا كُنْتُ تَعْهَدُ ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنَّهُ لَيْسَ
لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَى فَقَالَ يَا عَقْمَةُ ، فَانْتَهَيْتَ إِلَيْهِ
وَهُوَ يَقُولُ أَمَا لَنْ قُلْتَ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَعْتَرِ النَّبَابَ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ.

This means: narrated by ‘Abdullah bin Mas’ud Radhiyallahu ‘anhu.. He said: “We, with the Prophet sallallahu ‘alaihi wa sallam were a young man who did not have anything and then he said to us: “O youth, whoever of you are able to get married, then get married. Because being married can keep our view and control our sexual urges. And whoever is not able get married, let him fast, because fasting can suppress Syahwat (sexual urges) (Baqi, 2011).

Marriage is the way of nature which could complete the biological upheavals in human beings, to raise the lofty ideals of persilangan syar’i then the husband and wife can produce offspring. And because of its roles, the earth becomes more and more lively. Marriage is a human nature and therefore Islam advocates for marriage, because marriage is gharizah insaniyah (human instinct). When this gharizah is not filled with valid or the right path, that is marriage, men will seek the path of syetan (evil), many of which have put human into the black valley. Allah says in the Qur’an, al-Rum/30:30:

This means: look with a straight face to religion (God); (look above) the nature of God has created man in that nature. There is no change in the nature of God

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا
تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(That's) the straight religion but most people do not know (Departemen Agama, 1996). Islam is a religion of fithrah (pure, sacred, nature) and humans are created by Allah swt (God). Appropriate with the nature/fitrah of this, because it is Allah swt asks man to exposes himself to religion of fithrah to prevent fraud and irregularities, so that people walk on their fithrah (nature). The interaction of Islam with the local tradition have begun since Islam spread to Indonesia from the samudra Pasai then Islam spread through the archipelago covering Java, Kalimantan, Sulawesi, Maluku. The issue of when and where Islam comes from in the archipelago has led to at least three theories. First islam first came to the archipelago on the the seventh century of Hijriah or thirteenth century AD through Gujarat, West India. Second islam came directly from Arabic in the first century of the Hijriah or seventh century AD. Third islam came directly from Persia.

According to Ahmad Sewang islam came to Indonesia for the first time through trading and marriage which in its acceptance showed two different patterns, the bottom up, namely Islam was accepted first by the lower layers of society then developed and accepted by society elites and top down where Islam was accepted by the ruling elite of the kingdom, then promoted and progressed to the lower society. The origins of marriage customs in Buton stems from "Mia Patamiana". They were immigrants from Malaka consisting of four groups that their arrivals were not at the same time. At first they were nomadic. And then, after they met, their four group leaders agreed to create a permanent settlement. They chose a place on the hill. Their residence or settlement later became the center of the kingdom. The four leaders of these four groups were; Sipanjonga, Simalui, Sitamanajo, Sijawangkati. Sipanjonga married the sister of Simalui named Sibana. From this marriage was born Betoambari. Then Betoambari married the daughter of a king from Kamaru. From this marriage was born a son named Sangariarana (Lihat and Rahim, 1995).

The Islamic custom or culture in Buton is an accumulation of local cultural heritage, that is, the genuine culture of the society of Keraton of Buton and Islamic cultural heritage. One of the most important facts that characterizes and colors the Buton community to this day is the values of Islam. Islam as an inevitable reality in the history and life of Buton people. Islam has changed many dimensions of their lives over the centuries and caused a transformation in society which influences the views and behaviors of the people in this region. Transformation of Islamic values in the tradition of Buton society is

closely related to the establishment of Islam as the official religion during the reign of Lakilaponto kingdom in 1450 AD.

CONCLUSION

The women of Wabula society always keep and maintain their honor or chastity , except to the men who legally becomes her husband. They are not very brave (closed) to determine their future husband by themselves (kabeka-beka), except for the presence of both parents or people who are considered elders in the family. Wabula community highly appreciates manners, so that they are well-known by their humility, both in spoken word and in behavior (tauano pulu/bawaano ringgi).

Wealth, position and lineage is not a primary goal in the consideration of marriage if the determination is not based on the faith and piety based on the teachings of Islam in Al-Quran and Al-Hadith (langgoa). The candidates of husband and wife inwardly and outwardly always feel a responsibility to protect their family. The husband and the wife respect their parents, both biological parents and parents in law (pokembaa).

Wabula society today embrace the Islamic religion. Marriage is one of the important events in the life cycle and it is a very significant transition in forming a new family for progressing the descent. For the men of Wabula, marriage is also a process to enter a new environment, namely the family of his wife.

SUGGESTIONS

Buton community as a whole wherever they are and in any situation should be truthful and honest in revealing the historical facts of Buton, both associated with the early arrival of Islam in the Southeast of Sulawesi, the process of leadership in the government of the kingdom until becoming the first king, then becoming the first sultan, in order that it does not cause confusion of the later generation in addressing any problems arising in society at anytime.

The generation of Buton community that recognizes themselves as a child descent of Buton should not overdo themselves as a child of nobility because many who violated the customs rules and the teachings of Islam, thus undermining the dignity and self-esteem of children of nobility which also affects the society of Buton as a whole, especially those who are in the migration areas; though they do not necessarily know that they are a child of nobility who understands the origins of the existence.

The people of Wabula must learn the knowledge based on Al-Quran and Al-Hadith, mainly related to the procedures for marriage according to the tradition as a whole in order to avoid mistakes in building a harmonious family, Sa'adah and mawaddatan warahmah. And not vice versa, only able to boast about being born as the nobility of Wabula but do not understand the teachings of Islam. What is meant by the child of nobility of Wabula is those who understand the traditional values and Islamic values in customs, especially the marriage customs.

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