

Kangkilo Oral Tradition: Basic Multicultural Local Wisdom from Butonese to Create the Peace of The Nation

Nur Arafah*, Hamiruddin Udu, Hidrawati

Halu Oleo University, Indonesia

*noer_arafah@yahoo.co.id

Abstract

Some traditions have values to glue the community live together in peace. However, many people especially young generations forgot it. This study aims to describe the basic multicultural local wisdom of the Buton people. The design of the research is a descriptive study by using qualitative descriptive method analysis. The results of the study showed that some local wisdoms in oral tradition of *kangkilo* were the basis for the creation of multicultural attitudes and understanding in Butonese. The values teach the community to protect themselves from chastity, both religious holiness and social holiness. Thus, people who understand this tradition will be obedient in following the teachings of their religion, and socially they will avoid attitudes and words that hurt other people's hearts, prevent heinous and unjust, treacherous, destructive acts, otherwise the values in tradition invite people to do good.

Keywords: *Kangkilo*; Local Wisdom; Multicultural; Oral Tradition; Peace.

Introduction

Each ethnic group has different traditions from one another. This tradition contains some values or local wisdom that binds its people to live side by side in peace and harmony. Wijaya (2008) states that local wisdom is the essence of the social system and the cultural system of society in which there is idea and feeling. Tradition with the values contained in it is the result of the thinking of the people, while feeling shows that the results of the thinking have been adapted to the harmony of living together and agreed upon by the people concerned. The existence of a tradition in society is not only intended to help uphold the harmony of living together at the time it was formed, but can be used as a tool for life into the future. Socio-cultural values that exist in a tradition can shape the character of the community that owns the culture. These values are internalized, both into individuals and the social system or social institutions of the community supporting the tradition (Udu, 2016).

One of the traditions that helps uphold the harmony of living together is the oral tradition of *kangkilo* in the Buton community. This tradition is actually a tradition to purify oneself. Its contents were inspired by the mysticism (*tasawuf*) school of Ibn al-Arabi from Arab-Parsi, which in the archipelago is known as Martabat Tujuh (Udu, 2016). Sufism is one of the streams that is able to explain the dissatisfaction of intellectuals with religious dogmas and ceremonies which are considered too dry with meaning while reminding humans of the secret of eternal life hidden behind all these dogmas and ritual ceremonies, as well as providing an opportunity for humans to live a mystical familiarity with God (Braginsky, 1993).

The results of an interview with La Ode Rumadi at the end of November 2022 said that "a person who has done *kangkilo* perfectly will always be in a pure condition like a newborn, not following destructive desires. He will be pure as foetus was in the womb." The concept of foetus in the womb is the concept of the sanctity of being described in the book *Martabat Tujuh*, namely the sanctity of humans as they are still in

the human realm, their hearts have not been tainted by the influence of lust and the temptations of Satan (Niampe, 2007). It is in the human realm or in the womb that God breathes the spirit into the fetus.

Described in the book *Kangkilo Patanguna* (Sahidin, 2006) that when the spirit is willing to be blown by God, there is a dialogue between the fetus and God about the acknowledgment of God's existence. If the fetus recognizes Allah as his Lord, then God will blow the spirit into foetus and foetus will be born into the world. The consequence of this recognition will be present in the form of dedication to carry out all commands and stay away from all God's prohibitions. In the womb, the fetus is always submissive and obedient to his covenant with God. He never acts based on his desires or other temptations that cause his spirit, conscience or the sanctity of his covenant to be tarnished. At times like this, in Islam is stated that a newborn child is considered a human condition that is still pure or fitrah. This conception of holiness requires humans, especially the Buton people to always purify their words and actions in their social life or social purity, and purify their belief in the oneness of God and carry out all His commands and prohibitions or the sanctity of religious rituals.

Scientifically, research on *kangkilo* has been discussed by several researchers. La Ode Sahidin (2006) discusses *kangkilo* from language and literature aspects. Other articles that discuss *kangkilo* material from cultural and religious aspects are La Aso (2015), Imam Al-Ghazali (1995), Ahmad Sarwak (2010), Muh. Alifuddin (2007), Rahim Yusus (1995), Hamiruddin Udu (2016). The differences between this research and previous studies are described as follows:

Sahidin's research (2006) with the title "The *Kangkilo Pataanguna* Book: Text Editing and Content Study is philological research. Sahidin's writing does not yet link the study of the contents of *kangkilo* with the concept of multiculturalism. Another article that has touched on the *kangkilo* issue is La Aso's 2015 dissertation entitled: Rites of Transition to the Muna Ethnic in Muna District, Southeast Sulawesi Province: Sustainability and Change. In his writings, La Aso discussed the advice in carrying out the *kangkilo* rite, the contents of which include: (1) an understanding of the *dua kalimat syahadat*, (2) the application and implementation of the pillars of faith, and (3) guidance on ethics or manners. La Aso's research has not yet described how morality or manners are implemented and related to cultural diversity.

Other books that discuss the contents of the *kangkilo* oral tradition are: (a) a book written by Imam Al Ghazali entitled *Mukhtashar Ihya' Ulumuddin* which was translated by Zaid Husein Al Hamid under the title *Summary of Ihya' Ulumuddin* (1995). The book only describes the first level of purification. He has not yet explained how to purify at the second, third and fourth levels as in the oral tradition of *kangkilo* and has not linked purification at the first level with the conception of multiculturalism.

Ahmad Sarwak once wrote a book entitled *Fiqh Thaharah* Year 2010. This book discusses *istinjah*, ablution, and obligatory bathing in detail from the aspect of the Shari 'a. The book has not explored it in depth, including sufism ideas in the three levels of purification. Other writings containing material of the *kangkilo* oral tradition were found in several posts on the internet, especially blogs. Among these posts are:

1. Ahmad Ali MD in the NU blog entitled *Sharia: A Guide to Understanding the Meaning of Thaharah*. Basically, the discussion of thaharah in this blog is part of the *kangkilo* oral tradition. Thaharah in this blog is only limited to ablution, while in the oral tradition, the *kangkilo* purification consists of four parts which will be discussed later. Therefore, the author has not comprehensively reviewed the contents of the *kangkilo* oral tradition;

2. Muhammad Abu Nadlir on the baladena.id blog. This article divides thaharah into two types, namely pure from *hadats* and pure from unclean. Thus, purification in this writing is only related to purification in the form of ablution and obligatory bathing. Several parts of the purification described in the *kangkilo* oral tradition have not been discussed. With regard to thaharah (purification), many have described it in a number of blogs, but these writings have not yet included all the types of purification contained in the *kangkilo* oral tradition.

Other studies that have discussed Islamic teachings - Sufism or Sufism in Buton, include: (1) Niampe (2007) in the form of a dissertation entitled *Sarana Wolio: Elements of Sufism in the Text of the Buton Law and Text Edition*. Niampe's dissertation is more focused on philological studies; (2) Alifuddin (2007) in the form of a dissertation entitled *Islam in Buton: Interaction of Islam and Local Culture*. One of the results of his research states that the overall beliefs held by the Butonese can be distinguished into two categories, namely: (a) beliefs originating from the Islamic religion which are contained and illustrated in the pillars of faith; and (b) natural belief or inherited belief, which is a form of belief system that was born and grew in the midst of the Buton people. The second point is distinguished by two things, namely: (1) beliefs which are pre-Islamic heritage; and (2) the belief that is manifested from the results of reflection on the understanding of natural symbols that are believed to have power (Alifuddin, 2007).

Another researcher who has discussed Sufism in Buton is Abdul Rahim Yunus (1995) in book form with the title "The Position of Sufism in the Power System in the Sultanate of Buton in the 19th Century". One of the results of his research states that the authority to teach Islam in Butonese society is the ruling class (Yunus, 1995). Besides that, he also said that the *tariqat* teaching that developed in Buton and had a strong influence was the *khalwatiyah sammaniyah tariqat*. Apart from divine concept, this *tariqat* also concerns the concepts of "seven dignity" and "perfect human" (Yunus, 1995). Furthermore, there are also several other studies which only discuss the issue of Islamic teachings - Sufism in general in Buton, and in relation to the specific objectives of their respective research. The teachings of Islam - Sufism that are explained have not been specifically linked to the *kangkilo* oral traditions that exist in Buton society.

Udu (2016) said that in general, the *kangkilo* oral tradition in Butonese society includes dua kalimat syahadat (two sentences of the creed) with all its Sufism knowledge; *istinjah* and its procedures as well as all Sufism knowledge about it, wudu and its procedures as well as things that cancel it and all Sufism knowledge about it, obligatory bathing procedures accompanied by prayers and Sufism beliefs about it. This tradition directs its users to maintain or purify their thoughts, feelings, hearts, souls and actions from various actions that are contrary to God's commands and prohibitions.

Socially, these two teachings of purity encourage mutual respect and mutual love for one another. Its purity manifested in the form of purity of feels and morals, as the people of Buton know it in the terms:

Method

This research is designed in qualitative descriptive. So that, it use a qualitative descriptive method. The qualitative method (Sugiono 1992; Muhadjir 1994; Mariyah, 2006; Ratna, 2004) is a research strategy that produces information or data that can describe social reality and events related to people's lives. In the context of this research, the social reality referred to is the behaviour of the Buton people in the form of the way the Butonese people understand and interpret the *kangkilo* oral tradition. This research location only focuses on the *kangkilo* oral tradition which is known and understood by the people living in Baubau City. The data in this research was collected through in-depth

interviews, observations and literature studies. This is in accordance with the opinion of Bungin (2010) who said that qualitative data collection is generally carried out using in-depth interviews and observations. In order to comprehensively understand the knowledge of the Butonese people, including symbolic knowledge in the *kangkilo* oral tradition, especially basic concepts or values related to the concept of multiculturalism. The data in this research was analysed qualitatively descriptively using mixed methods, namely induction and deduction methods. This means that data analysis sometimes moves from data to abstractions and concepts, but on the other hand, data analysis sometimes moves from abstractions and concepts to data. The combination of the two methods gives a uniqueness in the description of the research results.

Results and Discussion

The teachings and values contained in the *kangkilo* oral tradition, especially those of Sufism, encourage the birth of religious and social purity. Religious purity means that the perpetrator understands the presence of God in every action and word he says. He will feel constantly watched over by God so that he continues to try to carry out all God's commands and stay away from all His prohibitions, including in terms of enforcing *amar ma'ruf nahi mungkar*. The understanding of the existence of God's attributes in every person and/or in every creature such as the nature of *rahman-rahim*, the nature of *hayat*, the nature of *basar*, nature of *sama'*, and so on influences the actions and speech of the perpetrators to respect and respect each other.

On the other hand, by simplifying the implementation of the *kangkilo* oral tradition in carrying out the purity of feel and morals, the Buton people gave rise to the local wisdom of *pobinci-binciki kuli*, *poangka-angkataka*, *pomaa-maasiaka*, *popia-piara*, and *pomae-maeka*. These five local wisdoms teach basic values in implementing the concept of multiculturalism. The *pobinci-binciki kuli* philosophy demands the presence of a conception of justice for all God's creatures regardless of ethnicity, race, tribe and religion. The *poangka-angkataka* philosophy forms the nature of people's generous, forgiving, merciful, devoted and holy sacrifices.

The *pomaa-maasiaka* philosophy encourages the creation of love in society. The *popia-piara* philosophy advocates mutual devotion to manifest love (unity and oneness), goodness, peace and truth by fighting shirk, arrogance, envy, hypocrisy and stinginess, cruelty, evil and tyranny. Furthermore, the *pomae-maeka* philosophy requires the perpetrators to be afraid to commit violations, especially violations that can damage the purity of feelings and morals that hurt other people. It is hoped that these five philosophies of purity of feels and morals will be able to create harmony, peace and justice for all ethnic groups. This local wisdom is important to understand, especially the cultural support community in dealing with all the dynamics that can trigger horizontal conflict. This local wisdom encourages multicultural values in Indonesian society.

The oral tradition of *kangkilo* is a form of sacred ritual in Butonese society. The oral tradition includes four forms of chastity, namely: (1) chastity in *sahadha* (pronunciation of the two sentences of the creed), (2) chastity in *koobusa* (*istinja*), (3) purity in *uwe sambahea* (*wudu*), and purity in *pebaho junubi* (mandatory bathing). The four types of holiness are enriched by the people of Butonese by incorporating knowledge and understanding of Sufism. Knowledge and understanding of Sufism is what distinguishes the teachings and rituals of pronouncing the two sentences of the creed, *istinjah*, ablution and obligatory *ghusl* which are known in the Islamic world and are practiced in other regions.

Knowledge and understanding of Sufism in the *kangkilo* oral tradition gave rise to local wisdom which is the basis of multiculturalism in Butonese society. The command

to purify oneself in the oral tradition of kangkilo is a form of Islamic culture that has developed in Butonese society as well as a marker of Butonese identity. In Udu (2016) states that a number of evidences that distinguish the command to purify in Islamic teachings with the oral tradition of kangkilo are as follows.

“When saying the two sentences of the shahada. In the kangkilo oral tradition, people who are about to pronounce the two sentences of shahada (convert to Islam) must start with the intention and belief: "my spirit rohullah, my rude Mohammadi batua tee pedestal Allah Ta'ala opuna bari-baria alamu (my spirit is the spirit of Allah, my body is the Prophet Muhammad, messenger and messenger of Allah, the Lord who encompasses all the worlds)”, after that intention, then uttered two sentences of creed according to the teachings of Islam which are written in a number of Islamic guide books. When istinja', the Buton people recognize that there are five functions of the fingers of the left hand in the istinja process, namely: (1) the thumb of the left hand is used to clean the navel, (2) the index finger is used to clean the right groin, (3) the finger The little finger is used to clean the groin on the left, (4) the middle finger is used to clean the genitals, and (5) the ring finger is used to clean the anus. The division of the functions of the fingers of the left hand is not known in Islamic religious teachings. The teachings of Islam do not share in detail the functions of the fingers of the left hand, they are only ordered to use the left hand when carrying out istinja'. In addition, the oral tradition of kangkilo teaches prayers, intentions and beliefs when performing istinja'. When performing ablution, the oral tradition of kangkilo teaches that there are intentions and beliefs that are recited when taking water to be used for ablution. At that time, intentions and beliefs were also taught when performing wudu, for example the intention for wudu for people of the second level of understanding, namely: (1) when washing the palms of the hands, the intention and belief is to clean the flesh; (2) when washing the mouth the intention and belief is to clean the heart; (3) when washing the nose, the intention and belief is to cleanse lust; (4) when washing the face, the intention and belief is to clean the heart; (5) when washing the hands up to the elbows, the intention and belief is to clean the blood; (6) when washing the forelock, the intention and belief is to clean the brain or mind; (7) when washing the ears, the intention and belief is to clean the bile; (8) when washing the neck, the intention and belief is to clean the lungs; and (9) when washing the feet up to the ankles, the intention and belief is to clean the eyes of the angels Gabriel, Mikail, Israfil, and the angels Ijrail. When bathing is mandatory, the kangkilo oral tradition teaches us to be careful about the water we use. These intentions and beliefs are not found in books that guide people about taking mandatory baths. Apart from that, there are other intentions and beliefs that are not found in the mandatory bathing manuals taught in Islam. The difference between the kangkilo oral tradition and the two sentences of the creed, istinjah, wudu and obligatory bathing which are known in the Islamic world make the kangkilo oral tradition a characteristic of the Butonese people.

The Butonese believe that the sanctity taught in the kangkilo oral tradition occupies an important position in creating harmonious living conditions. In the conception of multiculturalism, it is said that a multicultural society is a society that mutually accepts the reality of the diversity of gender, race, ethnicity, religion or ethnicity, religion and culture on an equal and equal level. Lawrence Blum (2023) says that multiculturalism is a belief in the form of ideology to be able to accept differences in religion, politics, ethnicity, and other differences, whether carried out individually or carried out within certain social groups. The conception of a multicultural society as described above is part of the local wisdom values of the Butonese people which are taught in the kangkilo oral tradition. These local wisdom values are thought to have existed even before the concepts of multiculturalism were widely known by the world

community. These values existed at the same time as the oral tradition of kangkilo in Buton society, namely since the arrival of Islam to the Buton Kingdom around the 5th century AD (see Niampe, 2007). The conception of multiculturalism can be seen in the understanding of the people of Butonese towards religious sanctity and social sanctity or the sanctity of feels and morals.

Understanding of religious sanctity and moral purity and feels (social sanctity) as taught in the kangkilo oral tradition encourages people to maintain their purity from various temptations from the devil, cursed devil, lust that is not good, not to damage, disturb, or pollute nature and the entire ecosystem. what's inside. One of these things can be seen in the following quote from the istinjah prayer in the Kangkilo oral tradition.

“yapaiaka giuna ibilisi saetani laknatullah, hawa nawusuu momadaki, obisa, opanyaki medaangiana yi karona te momaina yi karona la..../wa....siy aosemo najisi te narakaa molimba siro, boli atumpu yi tana, boli atumpu yi waa. boli atumpu yi uwe, boli atumpu yi ngalu, boli atumpu yi you, boli atumpu yipai- yipaipo, atumpu yisambalinadunia te akherayi (asfala safiliyn).” (All forms of devils, curses on God, lust that destroys, poisons, diseases that are in him.../wa... out follow the unclean that comes out, don't pollute the ground, don't pollute the fire, don't pollute the water, don't pollute the air, don't touch wood or trees, don't pollute anything in nature, but it goes outside the realm of this world and the hereafter, namely asfala safilin.

The quote above divides purity into two categories, namely: (1) external purification as in the words "natural world" and (2) inner purification as seen in the phrase "destructive desires", and so on. Birth purification includes the command not to pollute the earth, fire, water, air, not to touch wood or trees, and not to pollute what is in nature, which has a deep meaning. According to the Butonese people, the four elements of earth, fire, water and air as also mentioned in the mantra or intention for self- purification above are the elements that make up the human self. Niampe, (2007) said that in Butonese Sufism, there is a belief that humans consist of four factors, namely: earth, fire, water and wind. Thus, the prohibition on damaging or polluting earth, water, fire and wind mentioned in the koobusa text is also intended not to pollute or hurt the feelings or hearts of other humans, whose elements consist of earth, fire, wind and water.

Buton people must maintain the sanctity of their interactions as individuals in society or national life. Purity in this context is related to five philosophies of purity of feels and morals which in practice are known as: (1) pobinci-binciki kuli (pinch each other's skin), (2) poangka-angkataka (putting each other first), (3) pomaa-maasiaka (love each other), (4) popia-piara (serving each other), and (5) pomae-maeka (scaring each other) (Putra, 2000).

The purity of feels and morals in the expression of the wisdom of pobinci-binciki kuli (pinching one another's skin) is a sanctity based on the law of feels. According to this law, all living creatures, especially humans, see that it is in the expanse of the law of feeling that humans read the true value of truth and justice. There is not a single animate creature that can lie to the face and language of their sense of self. It is on the face and body of the feeling that legal laws are read which are true, absolute, eternal, and universal in nature.

The purity of feelings and morals in the philosophy of poangka-angkataka (mutual prioritization) is the law of purity of feelings and morals which is based on a belief in prioritizing the interests of many people whose laws are true in accordance with humanitarian law above the interests of individuals or their groups. This holiness, then forms the nature of generosity, forgiveness, compassion, dedication, and holy sacrifice.

The purity of feels and morals in the philosophy of pomaa-maasiaka (mutual love) is purity based on the law of the sanctity of love. For example, if a person loves his new

car, if someone scratches the shiny paint, it will also scratch his face and body, the feeling of his heart in his chest. This conception in the Islamic world is known as "no one among you will believe until he loves his brother as he loves himself." (Hadith narrated by Al-Bukhari and Muslim). Purity of feelings and morals based on the pomaa-maasiaka philosophy will form individuals who have a strong desire to maintain unity and unity.

The purity of feels and morals in the philosophy of popia-piara (mutual service) is purity based on efforts to realize the purity of feels and morals. In this context, popia-piara is directed to bring up a spirit of sacrifice, both for worldly and spiritual interests. In the world, this conception is used to realize justice, love (unity and oneness), goodness, and truth by fighting shirk, arrogance, envy, hypocrisy and miserliness, cruelty, ungodliness, and tyranny.

The purity of feelings and morals in the philosophy of pomae-maeka (fearing each other) is purity based on a belief in being afraid of committing violations and all the prohibitions of Allah and His Messenger. In this context, the Butonese people are afraid of committing shirk, arrogance, envy, arrogance, cruelty and evil, stinginess, hypocrisy and tyranny (Cf. Putra, 2000).

The five basic philosophies of humanist purity, as mentioned above, are not only directed at humans, but are also directed at all creatures of Allah, Almighty God. The creatures of God in question include all plants and animals or animals, as well as the Jin people or supernatural beings. In this understanding it is believed that all living things (plants, animals, and the Jinn) have the law of feels. All who have feelings, if there is treatment that is not in accordance with the laws of feels, then the feeling of any creature will also feel pain/disappointment according to the treatment or action that affects it. Therefore, according to this understanding, humans must be able to create harmony between humans, nature and the various living creatures that exist above it.

The description of the values contained in the kangkilo oral tradition as mentioned above is a form of local wisdom of the Butonese people which is full of values in the concept of multiculturalism. Mulyadi (2017) said that "through multiculturalism society is invited to uphold tolerance, harmony and peace". Dewantara (2019) said that state multiculturalism should be able to break down narrow attitudes that consider one's group to be the best, and break down the domination of ethnicity, ethnicity, religion and other identities in order to build the integrity of the country. If the concept of multiculturalism, as mentioned above, is linked to the five philosophies of purity of feels and morals which are practiced through the local wisdom of the Butonese people in the form of: (1) pobinci-binciki kuli (pinching each other's skin), (2) poangka-angkataka (putting each other first), (3) pomaa-maasiaka (love each other), (4) popia-piara (serve each other), and (5) pomae-maeka (scare each other) constitute a unified view towards the recognition of the existence of a peaceful and harmonious life. The purity of feels and morals in the kangkilo oral tradition can be used as part of efforts to create peace in the life of the nation and state.

The people of Buton understand that the value of local wisdom in the pobinci-binciki kuli philosophy demands the presence of a conception of justice for all God's creatures regardless of ethnicity, race, tribe and religion by the community; the value of local wisdom in the poangka-angkataka philosophy forms the generous, forgiving, merciful, devoted and sacred sacrificial nature of the community; the value of local wisdom in the pomaa-maasiaka philosophy is based on the law of the sanctity of love; The value of local wisdom in the popia-piara philosophy is based on the law of mutual dedication to realizing justice, love (unity and oneness), goodness and truth by fighting shirk, arrogance, malice, hypocrisy and stinginess, cruelty, evil and tyranny; as well as the value of local wisdom in the pomae-maeka philosophy encouraging perpetrators to be

afraid of committing violations so that people are afraid of committing shirk, committing arrogance, envy, arrogance, cruelty and evil, miserliness, hypocrisy and tyranny. These local values or wisdom are the basic values that are owned and developed in the Butonese community. The local values and wisdom in question can be used as a basis in realizing peace in the life of the nation and state. Local wisdom is the basic value of the concept of multiculturalism in order to create a harmonious, peaceful and just life for all parties.

Conclusion

The oral tradition of *kangkilo* is a basic conception that teaches the sanctity of the Buton people, both religious holiness as well as feels and moral purity or social holiness. Religious purity will encourage the perpetrator to see the presence of God in every action and word he says. He will feel constantly watched over so that he will try to continue to carry out all God's commands and stay away from all His prohibitions, including enforcing *amar ma'ruf nahi mungkar*. The understanding of the existence of God's attributes in every person and/or in every creature created by Him such as the nature of mercy, the nature of life, the nature of nature, the same nature', and so on influences the actions and speech of the perpetrators to respect and respect each other. On the other hand, the simplification of the implementation of the *kangkilo* oral tradition in carrying out the purity of feels and morals through the local wisdom of *pobinci-binciki kuli*, *poangka-angkataka*, *pomaa-maasiaka*, *popia-piara*, and *pomae-maeka* teaches basic values in implementing the concept of multiculturalism. The *pobinci-binciki kuli* philosophy demands the presence of a conception of justice for all God's creatures regardless of ethnicity, race, tribe and religion. The *poangka-angkataka* philosophy forms the nature of people's generous, forgiving, merciful, devoted and holy sacrifices. The *pomaa-maasiaka* philosophy encourages the creation of love in society. The *popia-piara* philosophy advocates mutual devotion to manifest love (unity and oneness), goodness and truth by fighting shirk, arrogance, envy, hypocrisy and stinginess, cruelty, evil and tyranny. Furthermore, the *pomae-maeka* philosophy requires the perpetrators to be afraid to commit violations, especially violations that can damage the purity of feelings and morals that hurt other people. It is hoped that these five philosophies of purity of feels and morals will be able to create harmony, peace and justice for all ethnic groups. This local wisdom is important to understand, especially the cultural support community in dealing with all the dynamics that can trigger horizontal conflict.

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