



Considering the Position of Men and Women in Kabanti Ajonga Indaa Malusa: The Concept of Preparing Ideal Family in Buton

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Abstract. Buton society has verses of kabanti Ajonga Indaa Malusa containing the positioning of men and women in the family. The bhis delivers verses to the bride and the groom through *the jagani* tradition, a tradition of accourting household steadiness to the bride and the groom. The writing deliberates the positioning of men and women in kabanti Ajonga Inda Malusa for examining the ideal role of men and women in the household using feminism. The data source in writing is *Kabanti Oni Wolio Jilid II*'s book. The data is words, phrases, sentences, and discourses of men and women in kabanti Ajonga Indaa Malusa by Abdul Ganiyu. The result denotes that women are articulated more frequently than men. The ideal family concept in kabanti Ajonga Inda Malusa is a family appertaining five concepts called clothes that never fade: Shame, fear, affection, nurturing, forbearance, and conversion. The concepts are attached to the women in the household. Despite the men being less mentioned in kabanti, there is an implication of greater responsibility for them as the heads of a family; hence they are entirely in charge of their wives.

Keywords: kabanti Ajonga Inda Malusa · jagani tradition · men and women positioning

1 Introduction

Buton is a geocultural region with all the treasures of tradition, culture, and knowledge surrounding it. Oral and written traditions are intertwined into a cultural expression containing Buton knowledge. In the past, as a sultanate, Buton became Islamic teachings as the guide for the Sultanate and the people. The knowledge of the Sultanate and policy for the people were written. Formerly, the tradition was transmitted orally, then transformed into a written tradition in the Sultanate. One of Buton's expressions and artistic works is kabanti. Kabanti is Buton's literary work, expressed much through song verses.

In progress, Buton society utilizes kabanti in various ways, such as entertainment, conveying religious pieces of advice, character education, collective memory, and others.

Kabanti, in written tradition, becomes the effective medium in the Buton sultanate for delivering messages from the government to the public. One famous kabanti is *Ajongga Indaa Malusa* (AIM), a meaningful kabanti by Abdul Ganiyu that implies advice, divinity, Sufi order, sharia, gnosis, social ethic, and husband and wife ethics. Kabanti becomes interesting because it is composed of literary work containing beauty.

AIM has its position in Buton society, either in the past or present, because its moral teaching includes marriage to form a family. The other reason for AIM is marriage advice delivered by *bhisa*, traditional parents who accompany the bride and groom after reciting their promises to live together. *Bhisa* prepares them and teaches them. The AIM speech by *bhisa* is done in *jagani*, a tradition of accourting household steadiness to the bride and the groom. This tradition has great significance, not only to foster a household so that it remains lasting but also so that the family, as the first and foremost center of education, can play its role early and maximally.

Jagani is among the various traditions of the Buton ethnicity in the corridor of nurturing generations. The tradition begins with the seclusion tradition 'posuo,' the 'pobalang kasia' marriage tradition, the 'perekua' or 'asipoa' pregnancy tradition, and the first pregnancy salvation at eight months of pregnancy. After delivering the baby, there is the tradition for children under two years old (baduta) 'pisaba'a,' bringing the baby into the swing, the tradition before the baby turns ten days old and will leave the house for the first time 'pikalinga-linga,' the tradition when the baby is 40 days old 'kapiri-piri sungki,' the tradition for the first time the baby walks 'pendayano vuta,' and tradition for children under the age of two which is believed to be 'dole-dole' traditional immunization (Muis, et al., 2020; Rafiadin L., 2020; Asrinah et al., 2018).

Jagani is guarding and waiting phases, filled with the provision of guidance and teaching related to knowledge in doing household. Besides, the *jagani* phase also becomes a medium for waiting demands from parties disadvantaged in the marriage (Halking, 2014). Thus, *jagani* becomes a traditional instrument in delivering specific messages so that girls are more prepared physically and mentally to welcome marriage. For this reason, *kabanti*, as Buton's poetic verses song on various occasions, becomes an attractive cultural alternative to intervene in message delivery for the future wives and husbands to have ideal families.

Hilda & Barlian (2020) put forward the nature of *jagani* through research they did. The proposed concept gives essential information on *jagani* in Buton society. A cultural process is a moment where the bride and the groom cannot sleep in the same room for four days. The couple is separated by a curtain guarded by *bhisa*.

The perspective indicates the *jagani* sacredness as a ritual before the couples sleep together or spend their whole life together. The moment becomes precious for equipping the women with Buton knowledge to be still aware of their cultural roots and duties to manage the households. Kabanti is significant to use as a source of knowledge to educate the bride and the groom.

Tahara (2014) states that Buton society acknowledges literature and develops it in daily life. There have even been several writers who have created written works such as rhymes and poems containing philosophy, history, religious advice, household advice, and other knowledge. Buton society calls this poem *kabanti*, which is always recited with singing, sometimes accompanied by gambus. In connection with that, Husba (2018) said

that kabanti is lyrical prose with a free poem and mainly expresses religion, containing Islamic messages and guidelines for life songs, and performed in the palace area.

Thus, AIM is a literary work with its message and ideology explicitly and implicitly accentuated in its lines. As a literary work, AIM often mentions 'husband,' 'wife,' 'man,' and 'woman' concerning the message of marriage. Therefore, facts about gender and feminism are embedded in the text coherently. Feminist literary criticism becomes relevant to dismantle the AIM text to depict the positioning of men and women, to see gender-based power relations in Buton society, and the concept of the ideal family manifested in elements of the work. AIM was written during the peak of the Buton sultanate. It becomes interesting to examine feminism's conversion to unravel the relationship between men and women in its text as the ideological incarnation of Buton as a geocultural area.

Citing Culler, Sugihastuti dan Suharto (2005) said that feminist literary criticism is reading a woman's consciousness to find out the fundamental differences in gender concerning literary meaning. Still closely related to the opinion, borrowing Yoder, Sugihastuti dan Suharto (2005) explains that feminist literary criticism is a criticism of viewing literature in the conversion that there is a gender related to culture, literature, and daily life.

Still related to gender, Sugihastuti & Itsna Hadi Saptiawan (2010) give their opinion that gender is not born directly. It is not a person's biological condition to become a human being with certain types of conditions. Gender is also not personal property. Gender is social conditioning built into the social order system. Fakhri (2013) expresses his opinion on the gender concept as a trait attached to men and women that is socially and culturally constructed. Thus, understanding gender and feminism does not mean only one sex becomes the focus of discussion. Prabasmoro (2006) says that a basic understanding of feminism is essential to see more clearly that feminism is not solely about women. It relates to all sexes.

As a literary text, AIM has been studied by previous researchers. One of them is Rahmawati (2018). This study uncovers several cultural values contained in AIM, including faith, gratitude for favors, patience, mutual respect, respect for each other, leadership, deliberation, justice, shame, fear, and simplicity. These values have become a way of life that remains relevant today.

The subsequent research is Sahlan (2012) examining three kabanti, Ajonga Inda Malusa, Kalipopo Mainawa, and Payasa Mainawa, as research data sources. Kabanti contains a message of local wisdom reflected in four parts. First, the religious aspect of the Butonese strengthens their Islamic teachings. Second, the normative aspects of the Buton are discipline in the rules, fairness in implementing the law, and vigilance; third, the social aspects of Buton people have noble values, love and affection, care, respect, respect for differences, and respect for others. Fourth, the value of local wisdom in the kabanti of the Butonese is related to the main points of character education.

The following research in terms of Ajonga Inda Malusa is done by Sukri (2016). The result depicts women in the community and family. The socio-feminist approach is used to identify models of a depiction of women in the text, then form ideologies that emphasize the position of women by using hermeneutic theory and intertext theory. Further, Nurfatmawati (2018) also conducts research using a hermeneutic approach.

Research reveals that the existence of AIM kabanti in Buton society implies the values of Islamic education and the relevance of Islamic education. The values in Islamic education contained in the AIM text voice aspects of Islamic tenets, worship aspects, and moral aspects accentuated through the traits humans must absorb, namely shame, shyness, fear, conviction, compassion, and a sense of nurturing. (take care of each other).

In a subsequent study, Ikbal (2019) writes about the educational character values of AIM in the Buton society, especially in Baubau City, Southeast Sulawesi. The text is the writing of kabanti Ajonga Inda Malusa text through the Arabic-Malay script modified by Folio. He explains that kabanti Ajonga Inda Malusa contains characters that can be realized in daily life. The values are the value of religiosity, discipline, hard work, responsibility, love for the land and water, national passion, creativity, independence, democracy, peace-loving, communication, and being socially sensitive.

There are two questions posed in this research. First, how are men and women positioned in kabanti AIM? Second, what is the ideal family of the Buton community based on the kabanti AIM text? The study aims to look at aspects of the positioning of men and women in kabanti AIM and the concept of the ideal family in Buton, embodied in kabanti AIM.

2 Research Method

In this research, a descriptive method using feminist literary critics is applied. The paper discusses the positioning of men and women in kabanti Ajonga Inda Malusa kabanti to find the ideal roles of men and women in marriage using feminist literary critics. The data source is *Kabanti Oni Wolio Volume II* book by Haji Abdul Ganiyu, edited by La Niampe, published by the Center for Language Development and Development, Ministry of National Education, Jakarta, in 2000. The research data are words, phrases, sentences, and discourses about women and men in Abdul Ganiyu's kabanti Ajonga Indaa Malusa. Data analysis was carried out by reading the entire text of *Kabanti Oni Wolio Volume II* as a complete literary work.

Furthermore, data classification was carried out on kabanti to classify the positioning of men and women. The next step is to carry out repeated readings to gain a complete understanding of gender issues about the concept of the ideal family in AIM kabanti. The data is analyzed by relating each data. The analysis is supported by literature references such as journals, books, articles, theses, and dissertations.

3 Result and Discussion

AIM is a literary work from Buton that a lot of academic studies have been done because it was created in the royal system and has become a role model for its people. The messages in AIM contain strong Sufism and philosophy, which are built from profound Islamic conversion. This matter cannot be separated from the religious ideology adopted by Buton Sultanate, which is based on Islamic teachings. The text guides the relationship between men and women, husband and wife, who has significant roles in building the human character of Buton society. Therefore, their positions are discussed in detail below.

3.1 The Positioning of Men and Women in Kabanti AIM

Kabanti AIM contains the positioning of men and women. Their positions reflect their roles. The text mentions women more frequently than implies that they have discrete positions. Also, the woman in traditional Indonesian society always relates to the wife position in the AIM text. The roles of woman discourse are not discrete; she is a woman and a future wife. The description of their roles is depicted in the following explanations.

*[1] Defeated for candidacy
 Defeated the rude words
 And then the one who is not ashamed
 In this world, people are insulted
 In the afterlife, he will be tortured
 Substitute words and actions
 O you guys, my women
 Shame as much as you can
 The name of a girl who is not ashamed
 It is like food that isn't
 salty
 Tasteless who see it
 Only not good to eat*

The text [1] shows that shame is a critical character in the world or the afterlife. Anyone shall own it because whoever is not ashamed will be insulted or tortured. Therefore, it is a must to have it. However, the women are highlighted in the text. They have another demand to have the shame. They should achieve shame as much as they can. The simile of whoever is not ashamed is food. It is tasteless, making people not interested in it, whereas the food is to eat. When ignored, it becomes trashed since it has expired dates. It indicates a specific effort for women to prioritize their character.

In terms of Shame, Hamid, A. (2009) states that there are indeed three kinds of culture that are common patterns in society, namely 1) a culture of guilt, 2) a culture of shame, and 3) a culture of fear of the end. Based on the kabanti AIM text, the culture of guilt is imposed much on women since they have a specific message. Besides, the imagery of shame that women have to possess as food implies that the feeling of shame must run in the blood. It becomes the primary consideration before conducting or deciding something.

*[2] Because women are shy
 Reluctant to do and say
 Not bland, not rushed
 Chosen once that is reasonable
 Do not do what she does
 If you have not heard it before
 Her husband's consent
 That favorite wish she made
 Even if it comes to what is used, what is eaten
 Do not dare to take it unless it is heard*

The ears were ordered to be taken

This text [2] shows that the position of women is considered important as a trusted party who maintains the family's shame to avoid violating the teachings of religion and customs. Women are considered the party that instills religious and customary values in their families, which automatically relates to the role of husbands as family leaders. Women in other AIM texts are the doorstops to cover the family's disgrace. It means that the position of women is a position that is both vulnerable and noble because it determines the family's good name.

The issue of speaking with women has also become an essential part of AIM's attention. She is proscribed as "reluctant to do and say" and "not bland and not in a hurry" in speaking, including decision-making matters. The text shows the gender relation between men and women, which positions men as those who must give blessing and permission to women (read: wives) who precede an action. As mentioned in the previous paragraph, the quote above describes the simile of women and food. Even though there is an expired date, it does not mean the women could act recklessly and carelessly. They should think it over before doing and saying something. It also indicates that women are not only dominated by feelings but also controlled by logical reasons.

The statement of the husband's consent is a reinforcement and projection of the wife's obedience to her husband. This obedience is built based on Islamic religiosity and the Buton tradition. The reason "because women are ashamed" becomes the strong message in this passage. Society causes it considers that when women violate religion and customs, the physical impact will immediately be seen by the eyes of the community. For example, if she has intercourse outside of marriage, the woman bears shame because she is the one who has to become pregnant biologically. The biological aspect is undeniable fate. Only women have a womb that could be hidden when they break ethics and morals. Furthermore, the position of men as husbands is the leader that must permit any woman to travel outside the home, for any purpose, even for illness.

*[3] And again, if you go
Her husband goes to a far place
Or go to a nearby place
Even if it is down at the edge of the house
If it is not with her husband
Her husband is shy
Heard her voice outside
With her face seen by people*

Women must get permission from their husbands if they leave the house, even if it is on its edge. Women are labeled as embarrassed if their voices are heard outside, and people see even their faces. This section feels intertextual, with a postulate about women's voices as private parts. Women are perceived and constructed to circulate only in the domestic area, namely where they live, until some things meet the requirements to go out, to the public sphere, as part of this quote.

*[4] Only in her residence
Fixed unless there
With a desire, according to the sharia*

*What you have to do, then come out
 Even if you listen to your parents
 It hurts too much
 Do not go to be visited even if you die
 Do not see the carcass
 Unless you have heard it first
 Allowed his husband to go
 To their parents, if they are sick*

However, it can also be perceived as a message that a wife must be obedient and loyal to her husband. Permission to the husband, even to visit sick parents, is a proverb about the existence of one-sided bonds in building a household. It shows that women are in a “receiving” position, while men, as husbands, have a strong position as the giver. However, it indicates that they cooperate in deciding something, even for a little thing, such as permission to leave the house. Besides, the incidents after the decision become the husband’s responsibility because he is the family’s leader. He is the master that leads where the ark will sail. Therefore, whatever happens, his wife and children are his responsibility.

The heavy burden of a husband is commensurate with the wives’ responsibilities at home. It means they take and give. In treating their husband, the wives should give convenient service, focusing on the banquet at the dining table. The following quote exposes the role.

*[5] While still on his way
 Hear the news coming
 Her husband then she is ready
 Prepare all his favorites
 His habits are what he eats
 Her husband came
 At her house, she hurries up
 Picked up with a sweet face*

The quote [5] conveys that there is an implication that men are in public and women are in private. There is no detailed explanation of the husband going outside the house. However, the statement that the wives should honor them with the loveliest welcome at the dinner table, not only with delicious food but mixed with a sweet smile, indicates that they do an important job outside the home. In return, the wives play an essential role in creating a comfy home for their families. They are like a home that contains all things. If they can manage it well, the place becomes the best place to return.

*[6] And faced him with a clean heart
 All tastes
 Do not want him to be abused by her servant
 All her husband’s clothes
 She did it herself*

The quotation [6] highlights the vital part of a wife controlling the house’s emotions. The wife has to show her “clean heart” in front of her husband, who has just returned

home and gets tired of his job and earning a living. They cooperate in building peace family. The husband carries out his duties to secure food availability, and the wife acts as an excellent mother to guarantee that the domestic problem is solved. There is a work division in Buton society for men and women based on the kabanti AIM text, and it has its burden either for men or women. Moreover, the burden for a woman is not only obliged to run domestic affairs well but also obliged to have an open heart and mind for accepting other women in her family, as stated below.

*[7] If she hears the news that his husband is married
in his absence
Not dizzy, her heart is not disappointed
Only God willing, she thinks about the bad*

Instead of the wife criticizing her husband's polygamy, she looks within herself. She questions herself and considers her lack and superiority. She accepts her lack and superiority and lets her husband do what rights or wrongs for him. She admits they have the freedom to do whatever it takes to make them happy, including remarrying. She does not want to find the reason that makes her husband leave or find another woman. Accepting that her husband needs another woman has advantages for her, as quoted below.

*[8] And thankfully she is lucky too
There is someone who helps with all her work
Everything slow is fast
It is easy, everything that is difficult
No words speak
And she no grumbles*

Only a strong woman can accept and even thank her husband remarries. The strong woman finds a solution for every problem she faces. She sees the best part of letting her husband remarries. She should thank her for having a partner to share her burden in managing the house. Everything must be done one by one at first, could be done by two people, whereas the chores never end. She realizes that it makes it challenging to have time and enjoy life. With another woman at her house, it is not only her burden. Her roles decrease, but her husband's responsibility increases since a family member are added.

*[9] If someone comes to persuade her.
Did not answer just looked away.
Because it is too very shy.
Heard by others.
All kinds of secrets.
And all the contents of the heart that it hides.
And very afraid to talk about her husband's bad.
Her husband is married.*

Also, in domestic life, a woman is believed to keep many keys, both literal and figurative. Women, as the rulers of the domestic space of their household, are responsible

for the contents of all closed containers. Her husband's treatment of her which is considered disgraceful, such as remarrying another woman, is kept as secret as possible, so it remains a private area of her family. Only the possessor of a strong soul consciously accepts responsibility in the name of this destiny. However, doesn't this show the actual strength of a woman? Because when all the sinister secrets in her family get out, the reputation and authority of man are destroyed. The behavior of having more than one wife, even up to four wives, is already written in sharia, religious rules, as something that can be done. Kabanti AIM records it in the following verse [10].

*[10] It is obligatory-permissible according to the sharia
Have four wives
Beyond those four
Until too many concubines
If the man is free
If a slave is only two*

The text [10] shows that it is permissible for a husband to have up to four wives based on religious rule, in this case, Islam. The kabanti stanza also states that it is permissible for a man to carry out polygamy. Then, what is the position of a woman in responding to this kabanti? The importance of women with knowledge of the teachings of Islam regulating the lives of its followers must be considered. Of course, the significance is to control and balance her family. As partners, husband and wife should take care of, help, and complete each other in running their household. If a husband and wife agree to make sharia values the fundamental guidelines for building their family, all laws and regulations must be implemented. Women should also be aware of their rights and responsibilities in facing polygamous husbands to make them objects and subjects.

Women or wives need to equip themselves with religious knowledge to understand how the conditions that make a man allowed to be polygamous and what are the demands for a husband when living a polygamous life. For example, a man with more than one wife is legally obligated to be morally and materially fair to his wife. If this value of justice is violated, God's punishment threatens him. The text (Muis et al. 2020) contains the words "free" and "slave," referring to the context (a woman who can live together without marriage) when slavery was still legal. Currently, there is no longer slavery, and the context of concubines is irrelevant. Knowledge of Islamic teachings guides a woman to have the capability of control function when her husband has acted outside the provisions allowed by religious rules.

*[11] O woman with her husband's other wife
Be patient, do not be angry
To see the step height
And her words are all your husband's other wife
Who are the obedient women?
To her husband, that is a woman
The first to enter
In Heaven in her days (last day)*

Text [11] explicitly indicates the possibility of anger in the woman whose husband remarries. In the relationship between the first wife and the second wife, some dynamics

will occur in the household. For this reason, the text [11] is called to remain calm and patient in attitude. The women whose husbands remarry should have high self-confidence by understanding that every woman brings the same gift to her life. There is no need to feel inferior in the presence of her husband's new wife. Their patience shows their resilience to face the more difficult times in the future. When they cannot help themselves and utter hurtful words, they let others control their life. They will also hurt. Therefore, the best way is to keep patience when they choose to survive in that condition and to get the paradise promised in the Islamic teachings as a good wife, but they do not have to sacrifice their feelings for the presence of their husband's other wife.

*[12] And do not bow down
Because a woman
not right to teach her husband
On the other hand, the husband is obliged
Teaching his wife if she is making wrong
Because a man
His wife is the one who carries it*

Culturally, female characters are generally labeled to be more chatty than men. The text [12] warns women not to raise their voices or dominate conversations when talking to their husbands. As partners in the household, the teachings of AIM's kabanti, notably [12], position women in caring for their husbands. The husband is fully responsible for the wife. All mistakes made by the wife are the husband's business because the husband is responsible for being the leader. The term leader implies the husband's obligation to be a role model for the family.

In addition, the husband is also obliged to love and treat her well and gently to avoid hurting her heart to meet the external needs of the wife. If there is a problem between husband and wife, it must be adequately resolved without violence. Women need to be frank because they are the holders of secrets and cover for their husband's disgrace, including family. The description appears that women are positioned as parties who must get protection from their husbands.

3.2 Concept of Ideal Family in Kabanti AIM

The concept of the ideal family in kabanti AIM applies six concepts, like clothes that never fade. They are shame, forbearance, fear, love, nurture, and conversion. The first concept is a shame. In the AIM text, shame becomes an important marker of the difference between humans and animals. Animals distinguish humans because they have shame. Compared with animals, humans must think before doing something either good or wrong, constructive or destructive. Shame is first mentioned as one of six concepts in the text because it becomes the basis. Shame becomes the control of human beings in every act they conduct.

The second concept is fear. Also, fear is not only for women but also for men. Fear becomes an essential basis for managing a family. The following quote, "and very afraid to talk about her husband's badness, her husband has a wife because it is obligatory to follow the *syarai*," exemplifies the necessary fear in the family. The wife is a cloth for her husband. Therefore, she shall fear revealing her husband's disgrace because it will

also expose the family's disgrace. When her husband is not at home, the wife is obliged to take care of the family, which can be seen from the following quote, "and fear in her departure, if there is something she does, her husband is not fair to hear, and what is not fair to see." If a family has no fear of ugliness and disgrace, it is the address of the collapse of a family.

The third concept is forbearance. In the AIM text, "the lust of anger is mute, he is despised, and he swings us, and also says bad things to his fellow men, also carried away with sweet-faced words" as a proverb for human behavior who likes to talk bad about other people. In addition, lust is assumed to be a human trait "he is too greedy in wealth, stingy is too much more than not laughing, he cannot speak too loudly, he does not want to give a big talk. Everyone who lives is impoverished". Through this concept of forbearance, the family will be saved from greed. In other words, he makes the family live a simple life but still has quality. Lust must be manageable. According to Haji Abdul Ganiyu, "*all lusts, all wishes are resisted; that is the prison for the believers.*" lust is the human instinct.

The fourth concept is compassion and love. This concept directly sparks the heart of the family because it is seen as an essential instrument in getting married life, which is love and affection binding it. The clear message of this text is life's harmony and peace desired, love, and affection as the return of inner home. It is called *happy, loving, and supportive* in religion. Various family problems and complaints will be transformed into happiness. With compassion, the conversion of husband and wife as complementary clothes for each other, as needs of each other, as cover for a deficiency will prevent them from being arrogant and willing to win. Both verbal and non-verbal domestic violence results from a feeling that one is superior to others. Therefore, they can do whatever they want. The occurrence of domestic violence is a sign of the death of love and affection, which causes discomfort to lead to household failure.

The fifth concept is nurturing. The concept of nurture becomes an essential pillar in the household as forbearance of temptations and the heart's keeper to stay away from worldly life temptations. If a husband or wife is lulled by worldly praise, it is a sign of self-forgetfulness that can position him or her at the edge. By applying the concept of nurture, a household will be vital. Nurture is like the central pillar of a house that determines the strength of the house building, where the family organizes all matters of their household. Why does nurture become an essential pillar of an ideal family? The urgency of nurture as a household concept in AIM is stated that nurture relates to good people. The value of peace is attached because it prioritizes a sense of tolerance or mutual understanding.

A Husband and wife can agree with the standard of meeting the family needs, both material and non-material, under existing conditions. Further, as times progress, there are dynamics and changes in society. The positioning of women in the domestic sphere and men in the public sphere cannot apply now. Another meaning of confinement is the commitment always to prioritize the family related to maintaining communication to ensure that married life goes well. Besides, an ideal family must be able to maintain the family's honor by always maintaining their words, attitudes, and behavior to whoever and wherever they are.

The sixth concept is conversion. In AIM, the word *convert* often appears together with the word *nurture*, implying that the values containing two words are inherent as concepts forming the ideal household. Conversion is an effort to internalize oneself for the family, especially the wife, to always be introspective in attitude and action. A husband or wife who is not converted is likely to act rashly. Decisions are made without thinking about the consequences that might arise in the future. Taking action relies on courage but does not have the nature of conversion so that it can backfire, for example, in the form of a rift in the relationship between husband and wife.

In AIM text, the word *convert* is often paired with a bad word, both of which have a cause-and-effect relationship. The essential mandate of the family is to act and behave proportionally to avoid the harmful consequences that may arise. Although written across the Buton generation, AIM is always contextual with contemporary life. Only people who are aware and converted do not get bad treatment from others. If family members apply it, rewards will be achieved and make the household last and happy.

The ideal family concept in the Ajonga Indaa Malusa kabanti is a family that applies six concepts called clothes that never fade: shame, forbearance, fear, affection-love, care, and conversion. Among these six concepts, the most significant and most basic portion is a shame. Kabanti AIM takes the main points of Islamic teachings adopted from the hadith, the Prophet Muhammad narrated by Sunan Ibn Majah, "Indeed every religion has morals, and Islamic morality is a shame." The emphasis on shame is textually found to be more aimed at women. Women consider a consequence of their actions, even though that is all that is applied to men. Indeed, in Islam, there is also a hadith that states that shame is good, and it would be better if it existed in women because the best jewelry for women is a shame that can guard against disgraceful acts.

Even though men are less mentioned in AIM, there is greater responsibility as a family because men are fully responsible to their wives. From this textual fact, the frequency of women appearing more than men in the AIM kabanti does not indicate that women are the most subject to demands/obligations. Substantially, AIM teaches subtly to husband and wife couples. Both are proportionally equal as partners in living household life. However, the burden of responsibility for the direction and goals of the family remains on men's shoulders as leaders.

4 Closing

Jagani is a process of debriefing and strengthening the character and knowledge capacity of the bride and groom in preparing them to carry out the household. In *Jagani*, *bhisa* provides provisions for the bride and groom, one of which comes from the kabanti poem Ajonga Indaa Malusa (AIM), containing the positioning of men and women in the household. The results of the analysis show that women are mentioned more than men. It shows the position of women as men (husbands) congregation. Women handle private areas while men work outside to fulfill family needs. The ideal family concept in the AIM kabanti is a family that applies six concepts called clothes that never fade: shame, fear, affection/love each other, nurture, forbearance, and conversion. The concept is attached to the role of women in the household. Although men are mentioned less in the kabanti, there is an implication of greater responsibility as the head of the family because the man is fully responsible to his wife.

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