Alternative social environment policy through educational values in *Kafi'a*’s customary speech to the kaledupa community of Wakatobi Island, Indonesia

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**Abstract.** The research aims to reveal various expressions that contain educational values in the expression *kafi’a* (marriage) in the Kaledupa community of Wakatobi Island. The method used is descriptive qualitative to factually describe data on educational values in the expression. The technique used is the recording technique and note and introspection. The data analysis technique uses steps according to the sociology approach of language. The results of the data analysis showed that in the process of *kafi’a* starting from the pre-marriage stage to the post-marriage stage researchers found 30 expressions containing 3 types of educational values, namely the value of moral education, the value of religious education, and the value of social education. The researcher is very optimistic that the three values of education are very appropriate to be used as an alternative formulation of policy solutions for social disturbances.

1. **Introduction**

The life of the nation and state in a climate of cultural diversity like ours, it is also truly a variety of problems that require serious and appropriate handling. In socio-cultural terms, of course, cultural diversity is not an underestimate. In logispun, we certainly understand that it is not easy to put together something that has a different background from the start. If this is examined carefully, all parties must have a strong tolerance spirit. All ethnicities must internally declare to each other the importance of accepting differences between ethnic groups that always exist and coexist in social life at all times [1].

The government has held a work program that is able to bring together a variety of ethnic cultural interests that have quite a lot of styles. The involvement of the community to participate in national development must pay attention to the concept of balance and justice that is realistic and logical. This is intended to produce a spirit of unity and unity in the life of the nation and state. Thus, each ethnic group can live side by side and can enjoy a peaceful and harmonious life [2].

The government’s efforts to create a harmonious atmosphere in the life of the nation are always challenged by social diseases which are prevalent in various media. Everywhere there is a conflict with the victims which is truly alarming [3]. Thus, there needs to be a comprehensive preventative
effort to overcome various social problems. One of the solutions is the actualization and socialization of the value of education in the traditional expression of kafi’a (marriage). This is very possible because each ethnic group has this culture with its own style. The existence of these educational values is an alternative in preparing social environmental policies in overcoming various social problems, both in the regions and nationally [2].

The existing culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. One of the cultural results which until now is still inherited by the people in the wedding ceremony. Culture is the entire human knowledge as social beings that it uses to understand and interpret the environment and its experience and become a framework for the realization of behavior [4].

2. Methods

The method used is descriptive qualitative. Data is described systematically, factually and objectively. The researcher uses words or sentences and not statistics. All of them are stated as they are or according to those found in the study [5]. This type of research is a type of field research because the collection of data and information is obtained directly by informants in the field in certain community environments [4].

The data in this study are utterances in the form of expressions that contain educational values in the Kafi’a custom of the Kaledupa community. The source of research data is informants with theoretical criteria [6]. The selection of informants is fully involved in the cultural atmosphere and has been fully cultured in its culture and knows its culture fully. In addition, the determination or selection of information based on criteria: (a) Panutur is native to the local language, (b) Rarely leaves the location in question, (c) Have normal articulation tools, (d) Community leaders, traditional leaders and religious leaders, (e) Aged around 40 years to 60 years, (f) Communicative so that it is easy to understand what is proposed by the researcher, (g) Be patient and have enough time to answer every question asked by the researcher to him [6].

Data collection techniques are recording techniques and note-taking techniques [7]. The researcher also used the introspection technique because researchers were native speakers of the local language. Steps to conduct research: (a) Attending the Kafi’a procession, (b) Make a list of questions, (c) Conduct interviews with traditional leaders, religious leaders, (d) Recording the results of the interview [8].

This research is classified as qualitative descriptive research, so the data processing is also carried out in a qualitative descriptive manner. The theory of analysis used as an approach in the use of the technique is the sociology of language approach [9]. The steps for data analysis are: (a) Register and classify data in the form of educational values in the Kafi’a traditional expressions obtained from interviews, (b) Writing direct translations and free translations for every educational value in the Kafi’a traditional expressions that have been registered, (c) describe the meaning or purpose of each educational value in the phrase by comparing and connecting various relevant information from several informants, as well as based on the experience of the researchers themselves as citizens of the Kaledupa community, (d) Presentation of all results of data analysis into reports on the results of research and discussion, (e) Presentation of conclusions and recommendations about educational values in the Kafi’a traditional expression as an alternative policy of the Wakatobi District Government in creating a dignified socio-cultural environment for the integrity of the nation [10].

3. Results and discussion

3.1. Process of an indigenous marriage of the kaledupa community
The process of marriage to the Kaledupa community was carried out according to the customs and religions adopted by the Kaledupa community. Before arriving at the kafi’a (marriage) event, of course, through the initial stages starting from the exploration activities up to the implementation of the final stages, namely, pick-up and delivery. The activity takes place in four stages, namely (1) the
recitation stage, (2) the signing of marriage documents, (3) the istigfar toba guidance stage, (4) the ijab qabul stage, (5) the stage of the marriage book submission, (6) the advice stage marriage, (7) prayer reading stage. The pre-marriage stage is divided into three stages, namely: (1) First, the parara stage (exploratory stage), (2) second stage of pasola (traditional strengthening stage), (3) the Third stage of heporae (binding stage/fiancee).

The post-marriage stage is divided into two stages, namely: (1) The first stage of kafi’a (marriage) is the stage consisting of seven (a) stages of recitation, (b) the stage of signing marriage certificates, (c) stage of guidance istigfar toba, (d) the ijab qabul stage, (e) the stage of submission of the marriage book, (f) the stage of marriage advice, (g) the prayer reading stage. (2) second stage (pickup and delivery), which is the last stage that we know ala’a (take or pick up) [11].

3.2. Discussion of research results

The value of education contained in the expression:

The phrase at the parara stage (exploration phase)

**Expressions in the Kaledupa Language**

**Male side:**

Ibbara na ana ha kofila-fila na ana. Ko hada unemannako te kamba di sarimbanamummi ana. Annemo sida na jumaga-jaga-e? Ara umbeaho, kalentu ha kohada mai kamatottida-e. Ibbara ha kohada mai marara.

**Neighbor:**

Ara ako te atuha, pakaho duka torodongo te paira-paira. Intaha la-aho to soba duka te emanne. La aho ko parara ako komiu.

**Male side:**

Garo te miano, afana umpa wa? No leama wa na miano?

**Neighbor:**

o...ara te yi ia iso, tomma eka. Leama sida na miano. Nopia-pia sida na miano.

**Male side:**

Yi ha amo na atu? Komaimo duka na ana. Pakaho yi rodongonnako-e na kamba ni paganda akotto atu?

**Neighbor:**

Kosobamo koparara akokkomiu dihia atu. Intaha kambea te kamba iso umbeaho nan rumato.

**Male side:**

O kambea. Alhamdulillah. Tarima kasi, la aho bo ua ko inte ko pasola.

**Expressions at the pasola stage (traditional strengthening stage)**

**Expressions in the Kaledupa Language**

**Male side:**

Assalamu alaikum wr.wb. Kumelu maafu kua saba angkita. Kumai ana, notumpu aku te la Anu...te ana la .....
kumai ana ku masola ako tey la Anu. Umbeaho sida na yidanangkeneno rumato kua sapo ana, afana yikami ana?

**Women’s side:**
Apppa ka ana umbeaho duka na rumato.

**Male side:**
Ka atu korodongo emo, kua umbeaho na rumato ako kamba di sapo ana. Intaha a jumari na katumpu bo ua te mansuana yilange-heua ana?

**Women’s side:**
Jari duka. Ko sobaho ko-ello-e. Ka ana, anne na rumato na ana wa sinta. Nohada umema.

**Male side:**
Wa sinta, Kumai ana, notumpu aku te la Anu...te ana la ...umbeaho sida na yidanangkenene u rumato kua sapo ana, afana yikami ana?

**The intended woman:**
Umbeaho, apppa ka ana.

**Pihak pria:**
Ajumari na kamay bo ua te rangkami?

**Women with the women to be addressed:**
Di fanu umpa numbongi bo ua na atu? Ako dia kohengkede duka te mansuana, ako te tumarimangkomiu.

**Male side:**
Ara dikomba 15 ha ta lulalesannako e?

**Male side:**
Tarima kasi, ara afana atu, ku mosanga ipikkitamo. Assalau alaikum wr.wb.

**Expressions at the heporae stage (binding stage/fiance)**

**Expressions in the Kaledupa Language**

**Male side (Envoy parents sent):**
Assalamu alaikum wr.wb. Kumelu maafu kua saba-angkita. Bismillahi rahmani rahim. Kumai ana, notumpu aku te la Anu...te ana la ...umbeaho sida na yidanangkenenena rumato kua sapo ana, afana yikami ana?

**Women’s side (Old man sitting):**
Bismillahi rahmani rahim. Te Kutarima te atadi mina di la Anu.....ako kerumangkami (cincin tunangan) te kamba di sapo ana te ngaano tey wa....

**The Meaning of Expressions**

**Male side (Envoy parents sent):**
Assalamu alaikum wr.wb. I apologize to all of us. Bismillahirrahmanirrahim. I came here, a mandate from La Anu, her son La Anu. I came here to bring the custom of La Anu to traditionally tie flowers in this house which is called Wa Anu.

**Women’s side (Old man sitting):**
Bismillahi rahmani rahim. I accept the custom from La Anu, his son La Anu to tie flowers in this house called Wa Anu.
Expressions at the stage of kafi'a (Marriage)
Expressions in the Kaledupa Language
Penguhulu to the bridegroom and bride

La Anu, ulalesannako-emo na kamakafikko ke Wa Anu ana? (oho).
Upakisas karama-u? (umbea)
Anne na pumakisakko? (umbea)
Uikhiasi kaliu Allahta-al? (ikhlas kaliu Allahta-

Customary stakeholders: Istigfar toba

Bismillahi rahmanir rahim.

Mahe ta tumoba, kumahetira-angko te sarati nutoba ayi anne ganna. Totolu kua Allahu ta-ala, sa-as a kua yikita manunusia, nongaanne kua te hakkunnas.

Totolu ke sa-as a ba-ayi,
Assa; tokoto-e, tema-anano kua malingu kamoneanga umbe rumaho atau tekamoneanga umbe abunnara tomandannako-e atafa baramo tosai-e.

Dodua; tohenoso. Tema-anano, tehenosonnako-e malingu mingkuto umbea rumaho atafa teumbea bunannara dinggafi kene dihua.

Totolu, tomelai-e atafa totorai-e malingu nianggka nu Allahu Ta-ala, kene tosai-e kene tonangka-e malingu parentano.
Tegannano, nongaanne kua te hakkunnas. Te ma-anano ma-eka-e na hakku numia. Upamano, ara umina mala tehakku munia afana fengka satobe, te soyilo satihi maka faliakonne kua moto hakku-e. Ara nomatemo namoto hakku-e, hu-uke kua ahli warisno, intaha ara paka yi-afa-e na ahli warisno, bafa-e kua imamu ako yijo-a ako-e akodiatemoto hakku-ni nosalammati di nunia appa ahherati.

Customary stakeholders: Marriage advice

Ka-atu u mia samiamo, hetiraanne na kewajibau.
Tabeamo kolumbea-nakau kene te-e.
Ka-atu u mia samiamo, hetira-e teana-u doduamo, teina-u doduamo, tesulu-u nokoruomo, tesantuha-u notambamo.
Ka-atu u mia samiamo, hetira-e tosalodimiaatu, tojaga baro toposian-sia tesantuha numia. Fadia noeleama, temosian-sia to patoroppu-e.
Ka-atu u mia samiamo, hetira-a te agama tabe toparaafanne, te adati tabe to pake-e ako te orungunto, te belanto, te ananto, tekeluargato, tepomisirahanto.
Ka-atu u mia samiamo, difakutu pakaho ukafi, Anu te ana La Anu.

The Meaning of Expressions
Penguhulu to the bridegroom and bride:

Brother La ... are you ready to marry a woman named Wa ...? (Ready).
Are you forced? (not forced)
Are you forced? (not forced) Are you sincere because of God? (sincere because of God)

Customary stakeholders: Istigfar toba:

Bismillahi rahmanir rahim.

Before repenting, I remind you of the toba conditions, that there are four. Three to Allah Ta'ala, one to humans (called hakkunnas).

Three and one earlier, are:
First; decide, meaning that all habits that are not good or that we don't rightly leave or don't do anymore.
Second; regret, that means we regret all our actions that are not right (not pleasing) or that are not true in the past.
Third; keep away, or leave the meaning, leave everything that is forbidden by Allah Ta'ala, carry out and follow His commands.
Fourth; called hakkunnas, meaning fear of the rights of others. For example, if you have taken the rights of another person, such as an adjoining betel nut, siri a piece, then return it to the rightful person. Will be right, if the person who has the right has died, go down to his heirs. If the heirs also do not exist, then go down to the priest. Ask the priest to pray for those who have the right to be given the salvation of the world and the hereafter.

Customary stakeholders: Marriage advice

As the head of the household; remember your obligation to provide.
As the head of the household; Remember your father is two, your mother is two, your brother is already a lot.
As the head of the household; remember that when we enter into the family of a person (wife's family) do not do what causes family breakdown. What is commendable is that if we are able to gather families that were originally cracked or scattered.
As the head of the household; remember that religion must take precedence, adat must be
teorungu-u amo dua fengke. Intaha yi kafimo ana, te-orungunto ana nojirimo hato fengka.
Kaliu tebelanto atu ba-ai anne namansuanano.
Ka atu u mia samiamo, paka raga teyikomiu dodua nan kumai, intaha dua fengka-e na keluarga ana nokafimo.
Ka atu u mia samiamo, kua yikafi ana secara Islam. Jari bara raga tengaa. Pake-e na Agama Islam afana mondomo. Jaga-e nasambahea, sai-e malingu parentano, bara yisai-e nani angka nu Agama.

6) As the head of the household; remember that just before marriage your body is only two hemispheres. However, after this marriage, your body has become four hemispheres. Because your wife also has parents.

7) As the head of the household; remember that not only you two are married, but both families also get married.

a) Penguhulu to the bridegroom and groom: Brother La Anu, are you ready to marry a woman named Wa Anu? (Ready). Are you forced? (not forced) Are you forced? (not forced) Are you sincere because of God? (sincere because of Allah)

The quotation above is a series of questions to ensure the legitimacy and seriousness of the two brides before being married. Everyone who wants to enter the sacred process known as ijab qabul, first states readiness and independence as well as commitment before the elders and witnesses and marriage guardians. All of these questions and statements are an attempt to show the moral quality of both parties in building a shared commitment to fostering a dreamed household. Such a commendable attitude is one of the values of moral education implied in the traditional expression of the marriage of the Kaledupa community.

b) Pemangku adat: Istigfar toba: Bismillahi ra\-\-hiirahim. Sebelum bertobat, saya ingatkan kembali tentang syarat toba, bahwa ada empat. Tiga kepada Allah Ta’ala, satu kepada manusia (disebut hakkunnas).

A religious attitude that is worthy of admiration is if someone first pronounces istifar taubat before saying the qabul. Istigfar repentance is an inward purification process in relation to the Creator. Thus, the person conducts purification before declaring the marriage contract. This is an example called the value of religious education that must be strengthened in the culture of the Kaledupa community.

c) Three and one earlier, are: First; decide, meaning that all habits that are not good or that we don't rightly leave or don't do anymore.

d) Second; regret, that means we regret all our actions that are not right (not pleasing) or that are not true in the past.

e) Third; keep away, or leave the meaning, leave everything that is forbidden by Allah Ta’ala, carry out and follow His commands.

The three quotes above are the values of Islamic religious teachings that must be done by someone who will enter the stage of qabul. These three questions are an introduction to the terms of repentance in the marriage process. These three questions are oral statements and statements of conscience to God. The essence of the statement is to carry out all of Allah's commands and keep away from all prohibitions. These three things are the values of religious education that should be preserved and socialized to generations on an ongoing basis.

f) Fourth; called hakkunnas, meaning fear of the rights of others. For example, if you have taken the rights of another person, such as an adjoining betel nut, siri a piece, then return it to the rightful person. Will be right, if the person who has the right has died, go down to his heirs. If the heirs also do not exist, then go down to the priest. Ask the priest to pray for those who have the right to be given the salvation of the world and the hereafter.
The quotation above is the fourth introduction to the guidelines for repentance to the groom. The essence of the phrase is to remind the bridegroom of the rights of others. That is, in the life of our happiness, do not take the rights of others. It is mandatory for anyone to distance themselves from the rights of others. If you are currently taking the rights of others, please return them to the person concerned, even if they are not found, submit them to the heirs. If we also do not find his heirs, then we are obliged to bring them to the priest for prayer so that those who have the right to be given salvation in the world and the hereafter. This is the value of moral education to all of us. This role model is very urgent for us in our daily lives today, even in the future. Thus we will avoid all kinds of acts of corruption.

**g) Customary stakeholders: Marriage advice:** As the head of the household; remember your obligation to provide. As head of the household; Remember your father is two, your mother is two, your brother is already a lot.

The quotation above reminds the bridegroom of his duty as head of the household. The obligation in question is the obligation to provide an outward income for the wife. In addition, the bridegroom is also reminded that at this time you have a family. By itself, your father and mother are already two, your brother is not only as much as your siblings, because the wife you marry also has a father and mother and siblings. Morally it must be a serious concern if you want to be successful in a family that you will develop. This is classified as an example that strengthens the family of the groom with the family of the bride. Thus, this is the value of moral education that becomes a role model for new couples who want to build a household ark sakinah, mawaddah, wa rahmah.

**h) As head of the household; remember that when we enter into the family of a person (wife's family) do not do what causes family breakdown. What is commendable is that if we are able to gather families that were originally cracked or scattered.**

The quote above is a guide to the bridegroom in order to build an accurate and intact family. This is an early warning for a new father of the importance of combining the differences between his own family and his wife's family. The integration and consolidation meant is meant as an effort to eliminate all forms of differences between the families of both parties. This includes moral example in the family especially for new family partners. This moral education seems to apply to every ethnic or tribe in this archipelago.

**i) As head of the household; remember that religion must take precedence, adat must be used by ourselves, our wives, and children, and our families.**

Warnings of the importance of religion to be carried out are listed in the phrase quoted above. This is very appropriate to be an early warning for a household head. Many household heads are too busy looking for a living so they forget religion, especially prayer services. In the quote above, it is more emphasized that religion must be carried out, both for oneself, for the wife even for the children later, and for the whole family. This advice is a guide for these two people in fostering their family. The above statement is so short but implied the value of religious education is very important as a provision or reference for new families and old families.

**j) As head of the household; remember that just before marriage your body is only two hemispheres. However, after this marriage, your body has become four hemispheres. Because your wife also has parents.**

As a reinforcement to a new father that after serving as a husband, of course even though there was a deep awareness that this self was in four parties. This is because each bride has a father and mother. This was conveyed as a form of warning to the new father of tolerance, mutual respect and mutual understanding among the family components both internally and externally. This warning is intended to realize harmonization between the families of both parties. This is the importance of the value of moral education in married life or social life in general.

**k) As head of the household; remember that not only you two are married, but both families also get married. As head of the household; remember that you are married to Islam as anyone else before you. Keep your prayers, carry out all His commands, do not do all His prohibitions.**
In the above quotation, it is implied that the new father is reinforced in order to avoid things that will interfere with the accuracy and harmony of the families of both parties. In addition, also reminded that you two are in an Islamic marriage relationship. Thus, it must also use Islamic civilization. This kind of warning is a moral example in cultivating a harmonious family. However, the expression above also contains exemplary in carrying out the Islamic religious law. Thus, this expression is truly loaded with the value of social education and the value of religious education.

4. Conclusion
Based on the description of the results of the research and discussion above, researchers can conclude as follows ased on the results of interviews with informants, the researchers found data of 30 pieces of expressions on the kafi’a (marriage) custom in the Kaledupa community. After the researchers analyzed the data from interviews, researchers found various kinds of educational values that can be grouped into three, namely the value of religious education, the value of moral education, and the value of cultural education. The researcher is very optimistic that the three values of education are an alternative reference in formulating social environmental policies. This is intended to create harmonious social conditions for the Kaledupa community.

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