

ETHNOGRAPHY OF THE SYARAHWANDAN TRADITION (Study of the Values of Islamic Education)

Samad Umarella*, Irvan Lasaiba

IAIN Ambon

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To achieve the educational objectives, then various approaches are used. One of the approaches is cultural approach. Such as Syarahwanda culture in Wanda society (Banda ely). This culture contains many Islamic educational values, then to express the values of Islamic education contained in it, the researcher uses the theory of ethnography with qualitative descriptive method to reveal how the implementation of syarahwanda and the values of Islamic education contained in it. In this study, the researcher found that syarahwanda culture contains aqidah educational values, syari'ah educational values and akhlaq (moral) educational values, so then Syarahwanda culture can be used as a media of modern education for the wanda society (Banda Ely)

Correspondence

Address:

smadumarella@iainam

bon.ac.id

Abstrak

Untuk mencapai tujuan pendidikan maka berbagai pendekatan digunakan, salah satu pendekatan adalah dengan pendekatan budaya. Seperti Budaya Syarahwanda dalam masyarakat Wanda (Banda Ely). Budaya ini syarat dengan nilai-nilai pendidikan Islam, maka untuk mengungkapkan nilai-nilai pendidikan Islam yang terkandung didalamnya, penulis menggunakan teori Etnografi dengan metode kualitatif deskriptif untuk mengungkapkan bagaimana bentuk pelaksanaan syarahwanda dan bagaimana nilai-nilai pendidikan Islam yang terkandung dalam syarahwanda. Dari penelitian ini ditemukan bahwa Budaya Syarahwanda mengandung NilaiNilai Pendidikan Aqidah, NilaiNilai Pendidikan Syari'ah dan NilaiNilai Pendidikan Akhlaq. Sehingga syarahwanda ini dapat dijadikan sebagai media pendidikan modern bagi masyarakat (Wanda) Banda Ely.

INTRODUCTION

Bismillahi start to hear e, hear the name of Allah, Ya Rabbi Insha Allah, Alhamdulillah Lailaaha Illallah, eso mara eso, eso subhanallah (Ratakeli: 2017). the name of Allah, "Bismillah" start motan e, (start to hear), hear the name of Allah, that Allah is God who has created nature and everything in it including humans, Praise be to Allah, He is the Lord who has no god but Allah, day after

day, month after month, let us worship only Allah SWT, the poem is called Onotan.

Onotan is poetry that contains religious values, history or folklore, which has been passed down from generation to generation to the community, whether it be matters of faith, sharia, even stories, whether they are stories within the family or clan or history in generally, namely the history of the arrival of Islam in Banda, the history of Jan Pieter Zoon Coen's imperialism in Banda Neira which caused the Wandan Community to migrate to various regions in the archipelago, as well as the story of how the Prophet Abu's friend Bakar bathed the Kafir community, malaun wandan sine became a Muslim on Nusuraji beach on Banda Neira Island. This Onotan is believed by the Banda Ely community to be a truth memorized by the clans of the Wandan community.

Onotan is an oral tradition in the form of narrative found in the people of Banda Ely, Southeast Maluku. As a society that previously did not have or know script until the arrival of foreign nations, the Maluku people developed oral traditions as a means of conveying and preserving history and culture in the form of oral literature such as myths, legends, fairy tales, tales, spells and poetry, traditional songs and rhymes. According to Jan Harold Brunvand in Isa Odar and Jacquelin Pattiasina, folk singing is: "a genre or form of folklore consisting of words and songs that circulate orally among members of certain collectives, are traditional in form, and have many variants." One form of traditional singing found in the Kei Islands, especially in Ohoi Banda Ely and Banda Elat is Onotan Sarawandan (Dirjen Kebudayaan Indonesia: 2015).

Furthermore, Onotan Sarahwandan according to Timo Kaartinen (Timon Kaartinen: 2012) 's research in Indonesian Anthropology (2012) is; "Traditional songs of the Banda people which narrate their ancestors who traveled to distant places in order to meet long-lost siblings." The wandering songs of the ancestors describe the history of the origins of the Banda Ely people until they settled on the Kei Islands. Banda Ely is one of the villages on the Kei Islands, especially on Kei Besar Island, where the people use a different language from the language used by the majority of the Kei people, known as veveu evav, namely the Banda Ely

language which is called turwandan. Language also plays a role in describing the cultural elements of the people who use it. In accordance with one of the functions of oral tradition as stated by Adriyetti Amir, namely as a historical source (Adriyetti Amir. 2013). Onotan Sarahwandan is a narrative of the journey of the ancestors of the Banda Ely people.

As a minority language in the Kei Islands, Onotan is used as a learning resource/media where the message is conveyed through Sarahwandan onotan and the recipients of the message are the fukorndan (Wandan) community. In this context, there has been an instillation of local cultural values which occurred in the onotan interaction, in the form of learning/education. Education is an active action carried out by every individual or community in the context of continuous self-development using any learning source. What is important is that there is a learning process and improvisation in the goal of a cultured human being. The relationship between education and culture are two things that complement each other and influence people's behavior and thinking patterns (Tilar: 2003).

Islamic education that is rooted in culture is Islamic education that does not abandon historical roots, both the history of humanity in general and the cultural history of a nation, ethnic group or a particular society. Therefore, with an Islamic education model that is rooted in culture, it is hoped that it can form people who have personality, self-esteem, self-confidence and build a civilization based on their own culture which will become a monumental legacy from their ancestors and not the culture of other nations. However, in this case it does not mean that we become people who are anti-modernity, change, reform and simply reject the flow of cultural transformation from outside without making strong selections and reasons.

Islamic education based on local cultural values has the potential to shape the character of national identity in strengthening nationhood and nationalism. Remembering that local culture has a value system, expression system and production system that is rooted in the original wisdom of its own culture which is reflected in national culture. Likewise, the Banda Ely region, Southeast Maluku, has given birth to local wisdom regarding values and norms which are manifested

in behavior and interactions between humans and also with the natural environment based on the values of Islamic education. This local wisdom is a reflection of the way of life of the Banda Ely people, known as onotan syarahwanda.

The main points that Islamic education must pay attention to include: the process of getting used to values and the process of value reconstruction and the process of adjusting to values. More than that, the function of Islamic education is to inherit and develop Islamic values as well as fulfill the aspirations of society and the need for energy at all levels and fields for the realization of social welfare. The value of Islamic education needs to be instilled in children from a young age so that they know the values of religion in their lives. There are two categories of values in Islam, the first is normative values such as values in Islam which relate to good and bad, right and wrong, approved and cursed by Allah.

These five standards can apply to normal situations and conditions. However, when people are in an emergency (forced to do so) then this implementation can change. For example, when someone is carrying out the obligatory fasting during the month of Ramadan, unexpectedly the person becomes ill and has to cancel their fast. Then the person is allowed to break his fast and must make up for the broken fast on another day. In the educational process, idealists want education not only to be a matter of developing or growing, but must be moved towards a goal, namely a goal where values have been realized in an eternal and limited form.

So it can be understood that the values of Islamic education are standards or measures of behavior, beauty, justice, truth and efficiency in accordance with Islamic teachings which should be carried out and maintained both in personal life and community life. In the Islamic education process, there are various Islamic values that support the implementation of education and even become a series or system within it. These values are the basis for developing children's souls so that they can provide output for education that meets the expectations of the wider community. The values that the author means are faith, worship, morality, and social aspects of society.

METHOD

This research uses descriptive qualitative methods. According to Sugiono, qualitative research is research where the researcher is placed as the key instrument, data collection techniques are carried out by combining and data analysis is inductive. ⁷ According to Kirk and Miller (in Moleong) define qualitative research as a way to make direct observations on individuals and relate to people. to obtain the data it excavates (Moleong Lexy: 2002).

This ethnographic research on Syarahwandan is ethnopedagogical research, namely ethnographic research on non-formal educational practices based on local wisdom which makes Syarahwandan a source of innovation and creation as learning material for the community. This research aims to explore cultural values and character education based on local wisdom contained in syarahwandan. Therefore, in this chapter the author will explain research methods, types of research, and data collection techniques, as well as data analysis techniques.

The idea of this research method refers to Spradley and Strauss who stated that to reveal the local wisdom values of a tradition, it is necessary to use a qualitative ethnographic method with the characteristics of a natural data source and the researcher functions as a human instrument (James: 1979).

The same research on sharahwandan culture, this research is limited to oral and material discussions, so that it can reach its function in supporting cultural practices. In this regard, this research involves three methods of analysis, namely structural narrative, structural semiotics and structural hermeneutics. Structural narrative is used to reveal the structure of the text. Structural semiotics is used to reveal text elements. And structural hermeneutics is used to reveal context conditions. Whatever field of knowledge and theory is used in syarahwandan, it must be explored holistically both in terms of form and content.

The phenomenological paradigm in syarahwandan research means that what appears in the form (surface structure and context) is a symptom or phenomenon that occurs because there are things hidden in it, what is hidden is the content

(values and norms) as the content of syarahwandan (Burhan Bungin:2006). In harmony With this statement, this syarahwandan research uses the phenomenological paradigm as an expression of local wisdom. The results of the analysis of the forms of Syarahwandan will reveal the values contained therein.

The techniques used in collecting data for this research were (1) primary observation, namely direct observation of syarahwandan carried out in Banda Ely Village, Kei Besar Utara Timur District, Southeast Maluku Regency, (2) exploratory interviews related to Syarahwandan carried out by the Banda Ely community . In qualitative research data collection techniques, researchers are needed as instruments. This was done through a data collection process by means of observation, the instrument used was field notes. In the data collection process through interviews, the instruments used were a list of questions and transcribed data. In the process of collecting data through documents, the instrument used is data recording.

Determining informants uses a snowball system, which means informants start with a small number (one person) then based on that person's recommendation the information grows to a large number up to a certain number until the data is saturated. The factors considered in determining the informants for this research are (a) the person concerned has personal experience of the problem under study, (b) is mature, (c) is physically and mentally healthy, (d) is neutral, has no personal interests , and (e) knowledgeable (Endraswara: 2006).

RESULT AND DISCUSSION

Meaning of the word Wandan (Banda Ely)

The word Banda actually comes from the word Bandar which means a stopover terminal for commercial shipping or a place where ships dock, such as Bandar Aceh, Bandar Lampung, Bandar Gresik and Bandar Neira, which later changed the word Bandar to become Banda which is used today. In the book Kertagama written by Empu Prapanca (1365) the word Wandan is mentioned, which means Banda (Slamet Mulyana:1975). At the beginning of the first century AD, China knew Banda as Wen-Tan, which is a Chinese dialect for the word

Banda. For the Kei people, the word Banda (Wandan) with the name Wadan adapted to the Kei dialect. Meanwhile, the people of Banda Ely call the word Banda the word Wandan, which in fact the word wandan comes from the word fukorndan which has undergone a change in synonyms.

Reasons for the Migration of the Wadan Community (Banda Ely)

The Banda Islands have long been famous in the world of trade, both in the archipelago, Asia and Europe. Because Banda is the only producer of nutmeg and mace. Banda is a busy transit port on shipping routes from Java, Banda, Hitu, Ternate, China and so on, and the people of Banda always enjoy an atmosphere of freedom in their trade and life. The struggle between European traders to control the Banda Islands began in 1069 (O.J.A. Pattika Hatu dkk:1983). Admiral Pieterszoon Verhoeven arrived in Banda Naira on April 8, 1609 with thirteen expedition ships ordered by de Heeren XVII (read Heeren Zeventien, namely the VOC directors in Amsterdam) to win the island - Clove and nutmeg producing islands for the VOC both through negotiations as well as violence. Actually there were fourteen ships that left the Netherlands. However, one of the ships was lost at sea on its way to Maluku.

When Verhoeven arrived in Banda, the British under the leadership of Captain William Keeling had already been there, trading with the Bandanese people as well as Dutch traders in Banda Naira. Verhoeven was not happy about this. Knowing Verhoeven's displeasure, Captain Keeling then withdrew to Run Island and Ai Island. There he offered protection to Dutch traders on the two islands. Verhoeven was furious about the British presence in the Banda Islands. His anger increased with the attitude of the Banda people who avoided negotiating with him. On April 25, 1608 Verhoeven descended on Naira Island along with around 300 soldiers to build Fort Nassau. The fort was founded at the location where the Portuguese had built a sturdy stone fort about a hundred years earlier. The Portuguese ruled the Banda Islands from 1512 – 1580.

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Nutmeg is a spice commodity that only exists in the Banda Islands. At that time the people of Banda signed an agreement to sell nutmeg to the VOC and also the British. To control nutmeg on the island, Coen used hard and brutal methods. The background to the extermination of the Bandanese ethnic group was due to the inability of the Dutch to sell nutmeg cheaper than the British and even to local residents it was still more expensive, even though the Dutch had controlled Maluku for 20 years. Finally, VOC officials tried to create a program to monopolize the nutmeg trade on Banda Island. JP Coen then took on this task and thought that only by expelling and eliminating the native population of the Banda Islands could a nutmeg monopoly be established.

First of all, Coen and his soldiers forced the people of Banda (at gunpoint) to sign a nutmeg trade contract only with the VOC, not with the British. Not all Banda residents wanted to comply with the agreement, they also secretly sold nutmeg to the British in exchange for weapons, to combat VOC arbitrariness. They made a base in the mountains so that Coen would not know when he came to Banda. The boycott carried out by the Bandanese was finally discovered, and caused Coen to become furious.

On March 10, 1621, with a force of 2000 troops (some of whom were mercenaries from Japan), Coen personally led the attack on Lontor Island. As a result of the attack, Coen captured 800 people and sent them to Batavia as slaves.

A report published a year later by Verhael Van Eenighe Oorlogen In Indië (1622) (Critici van Jan Pieterszoon Coen; Ewald Vanvugt; 1996) an eyewitness describes on May 8, 1621 in front of Fort Nassau, as many as 44 charges were brought against tribal leaders Banda, then after the indictment was read out, the eight leaders of the Banda tribe were then beheaded by six mercenaries from Japan. Then the body was cut into four parts and thrown in four directions.

According to one of the VOC soldiers who took part, Vertoogh. About 2500 Bandanese residents were left to starve to death, and many were beheaded so that if we could fly we would definitely be able to see the entire island covered in corpses. A more cruel massacre occurred in the second week of April 1621, in just one week 1200 – 1300 residents of Banda were massacred, and Coen proudly reported to Heren XVII "All the people aborigines from Banda had died due to war, hunger and shortages. Only a few were able to escape and took refuge elsewhere" (Ewald Vanvugt; 1996).

This massacre was carried out very brutally, Willard A. Hanna in his book *Indonesian Banda Colonialism and its aftermath in the nutmeg island*, explains

that before the massacre on May 8 1621, the population of Banda was 14,000 people, after the massacre only around 1000 people remained, and even then they survived because fled to another island. Then after the Banda Islands were empty of native inhabitants, Coen brought in people from various nations to work on this island. The majority of the new residents living on Banda Island came from Makasar, Bugis, Malay, Javanese, Chinese, some Portuguese, Maluku and Buton.²² On March 11, 1621, Coen was able to land again in Lonthor (Banda Besar) and spread to all corners of the villages. The people of Banda continued to fight tirelessly. Casualties began to fall on both sides as well as screams and screams of fighting spirit on the Banda islands, but it was very unfortunate because there were Bandanese themselves who betrayed their collaboration with the invaders. ²³ The betrayal of several Bandanese people had very fatal consequences for their brothers and sisters who remained. and wanted to defend every inch of their homeland from the colonialists so that on the same day the Dutch succeeded in conquering the entire Banda Islands even though it had to be paid for by the killing of many Dutch soldiers by Bandanese warriors. The events of March 11, 1621 did leave a bad impression on the Indonesian people in general and the people of Banda in particular.

After establishing Fort Holland on March 11, 1621 and supported by a number of soldiers, Coen burned down the people's villages and killed everyone who tried to resist. Those who surrendered were immediately registered, transported and taken to Batavia. The number of those transported to Batavia reached 287 men, 356 women and 240 small children, but 176 people died on the journey. Coen's cruelty at that time resulted in the population of Banda decreasing drastically, from around 15,000 people to just 1000 people, after this cruel action. This number also includes people who migrated and some were rescued to Makassar thanks to the help of Sultan Hasanuddin, even 44 rulers from various villages in Banda such as Samandara Orosio from Lonthor, Idris from Rosonggin, Kapitan Mayasan Embelu from Ndener, Imam Magalup from Salamun and all others their heads were beheaded alive in the Nasau Fortress. ²⁴ Apart from that, there were various groups who managed to escape to various areas outside the Banda Islands such as Seram, Gorong, Hatuhaha, Latuhualoy (one of the Islamic kingdoms in West Seram at that time) and several This group also managed to penetrate to the island of Kei Besar, Southeast Maluku (J.A. Pattikaihatu dkk).

The murder of 44 rulers of the Banda Islands is known as the "Banda Mord" incident. Or for the indigenous people of Banda (Banda Ely) it is called "fukar Wandan Munjangiri" or "Funuo Wandan Munjangiri" which means the destruction of the Banda islands or the Banda country. For the people of Banda, the massacre of these 44 figures meant that there was no alternative but to leave the area. This is the only alternative for the sake of personal security for the continuation of future generations, and to maintain the religion adhered to by the Bandanese people (Maryam Lestaluhu). The preparations for this departure are told in the onotan syarahwandan, which tells the story of the reasons or reasons

for the migration of the Bandanese people from Fukorndan, the land of their homeland. What they love is:

Fisa jurati gogao, koresi o koresi farosonon mondoron fa funuo wandan io, turi feken, nake liliar feken wai jumba kami limo turi limo, kami siwo turi siwo, kito sio tamalawang ndoro cool o aisa erere no imao, kito sio wai fence polomandang lea munjangiri , kito sio fa rusurato ormana roraut, refi mbene nabararang kemi self.

Meaning: The defense fence of the Banda people has been destroyed, the five and nine leaders are negotiating so that we emigrate to defend our beloved religion and nation, willing to make sacrifices to leave our beloved country as long as our religion is not stepped on (Wakun Masa Rery: 2017).

Apart from the religious factor which is the primary cause of the encouragement for the Bandanese people to emigrate, there are also other indicators related to economic and religious issues, namely the uncertain economic life and the emphasis on Islam which is the religion adhered to by the Bandanese people. Mosques as places of worship for Muslims have been used as resting places or army barracks for soldiers. This is the main cause of the migration of the Bandanese people, because their religion was suppressed and they became infidels and then returned.

Topographic Conditions

Banda Ely is one of the villages/ohoi in Southeast Maluku Regency, which is included in the Kei island group. The Kei Islands are a group islands formed from limestone and limestone. The main characteristic of the physical condition of the land is that 85.84% of the land is less fertile. Another characteristic of this region is the potential for heterogeneous marine resources, because it is flanked by the Arafura Sea, Banda Sea and the regions of Papua and Australia, which are rich in marine resources.

The Kei Islands are divided into 2 government areas, namely Southeast Maluku Regency and Tual City (Jos F Rettobjaan,). The natural conditions of the Kei Islands, which consist of small islands, have different characteristics from the large islands, where the land conditions are less fertile because the majority of them are islands. What is meant is a coral island, so the mainstay potential is in the sea, while the land potential is only managed for supply purposes The endemic natural conditions of the sea with the character of small islands with various marine natural resources, both in the field of fisheries and the development of marine tourism, are the mainstay of Southeast Maluku Regency and Tual City. The history of the civilization of the Kei people proves that the majority of Kei people are the result of migration from Javanese and Balinese people in ancient times. This can be seen from the similarities in culture and the performance of traditional rituals which are similar to the culture and traditional rituals of the Balinese people (Jos F Rettobjaan).

The people of the Kei Islands also still hold it in high esteem customary law called the Larwul Ngabal Customary Law. This customary law regulates the prohibition of killing, morality and the protection of people's property rights. The combination of ancient Javanese and Balinese culture with local culture and the culture of Tidore and Ternate provides its own uniqueness to the culture and way of life of the Kei people.

The majority of Kei people are migrating Javanese and Balinese people in ancient times. This has an influence on the art and dance culture that has been developed to date, although its development does not follow the development of art and dance of the Javanese and Balinese people after migration, the various dance arts that exist have their own uniqueness, because they are a combination of ancient Javanese and Balinese dance arts, local, as well as the culture of Tidore and Ternate. The unique culture of art and dance is still being preserved, so it has a special attraction for lovers of traditional art and dance.

Meanwhile, Banda Ely is one of the villages in the Kei Besar Utara Timur sub-district and is within the Maurohoiwut alliance, which stretches from the west to the east with a height of 10 meters from the sea. Located between the high and lowlands, and at the foot of Mount Bo, with the following boundaries

To the north it borders Watlar Village. To the East it borders Ad Village. To the South it borders the Renfan Sea, To the west it borders the Arafura Sea.

Meanwhile, the area of Banda Ely Village is 586 Km², and if you add Banda Ely Tribe 30, Banda Efruan and Tuburlae, the total area of Banda Ely is 17.81 Km². (BPS Southeast Maluku Regency/East North Kei Besar District in Figures 2016). Meanwhile, the natural conditions and climate in Banda Ely Village are generally the same as Kei Besar as a whole, namely hilly from north to south and from east to west, it is difficult to find large areas of land. The sea conditions are choppy from May to October and between January to March, while from October to December the sea conditions are calm, so that other villages in the Kei Besar area are easy to reach using speed boats, outboard engines or internal motorbikes.

The total population of Banda Ely is 476 residents, but if you add them up as a whole, namely Banda Ely Tribe 30 Village, Banda Ely Efruan, and Tuburlae, then the total population of Banda Ely is 2,046 residents. (BPS Southeast Maluku Regency/East North Kei Besar District in Figures 2016).

History of the Development of Syarahwanda

The residents of Banda Ely Village come from Banda Neira Island. These residents began to live there since 1621 during the war against the Dutch at that time led by J.P Coen which was called the Banda Mord incident or in Wanda language "Fukorwanda Munjangiri". With this incident, religious leaders and traditional leaders agreed to emigrate, resulting in the migration of the Wanda people from Banda Neira to several areas including Tanah El (Banda Ely) in Kei Besar, Southeast Maluku Regency, bringing with them their language and

customs. The original language and traditions of the local people are still used today, such as tambola dance, wannar dance, talang dance, onotan and other artistic traditions.

According to Jan Harold Brunvand in Danandjaja (1986), folk singing is: "a genre or form of folklore which consists of words and songs that circulate orally among members of a particular collective, has a traditional form, and has many variants." One form of traditional singing found in the Kei Islands, especially in Ohoi Banda Ely and Banda Elat is Onotan Syarahwandan. Syarahwandan Onotan according to Timo Kaartinen in Indonesian Anthropology (2012) is; "Traditional songs from the Banda people narrated about ancestors who traveled to distant places in order to meet long-lost siblings." The songs about the adventures of the ancestors describe the history of the origins of the Banda Ely people until they settled on the Kei Islands.

Banda Ely is one of the villages on the Kei islands, especially on the island of Kei Besar, where the people use a language that is different from the language used by the majority of the Kei people, known as veveu evav, namely the Banda Ely language which is called turwandan. Turwandan plays a role in describing the cultural elements of the user community. As a minority language in the Kei Islands, it is very interesting to see the resilience of this language amidst the majority of speakers of veveu evav or Kei language as well as the resilience of its culture, especially oral traditions in relation to the language of the speaking community. In current developments, the inheritance of oral traditions faces challenges among its speakers, therefore research on Onotan in Syarahwandan as a form of cultural resilience of the Banda Ely community needs to be carried out. This Onotan is thought to have existed since the advent of Islam in Banda Neira, because at that time the people of Banda did not yet know Tur Malay (Malay/Indonesian language) let alone Tur Arab (Arabic language), so the preacher tried to learn Tur Wandan, and conversely the local residents themselves tried to to understand the language of the messenger, then transfer Islamic teachings to the community, because the language used by the immigrant population is not the same as the language used by the native population. As we know, Syarahwandan is a tradition that developed in fukorndan society. According to Boki Wandan Rery, the person who first gave rise to this syarahwandan culture was Samandar Kacil,³¹ but this was still within a very small scope, namely the Rery family or clan, then the one who popularized this culture among the people of Banda Ely in general was Mbulaisin. According to the story, in her life Mbulaisin never carried out her responsibilities as a Muslim woman, namely praying five times a day and fasting in the month of Ramadan, but instead to communicate with Khalik, Mbulaisin always chanted Onotan, especially those related to dhikr, this was because Mbulaisin believed that that in onotan there are very high religious values, which can connect it with Allah SWT. Therefore, Mbulaisin believes that the onotan he chants is a form of worship that connects him with Khlaik. Because Mbulaisin did not carry out or carry out the

obligations of worship like a Muslim woman, then, one day on Friday, when Mbulaisin was wearing a red kebaya, she was reprimanded by her two cousins Adam and Manasi, "refisa rufuatka syarah kei" replied Mbulaisin "ngembe rufuat aku syarah kei" then Adam and Manase said "na mboli te nyombiyon" answered Mbulaisin, "kem mboli mukan ngu syarahwanda i loko" means "you are fasting the same as the syarahwanda that he chants juga" lanjut Mbulaisin, "ngu syarahwanda i, lima waktu, 7 lapis langit na pahala, langit na pahala, nun dai nun, nun ada rasulullah, bukan bara bukan, bukan ada Rasulullah, segala bunga warna, bunga warna" (Boki Wanda Rery: 2016).

This means that people's knowledge at that time was quite extensive, especially knowledge about religion, and especially Mbulaisin. Because the onotan that is sung has a very deep meaning. From what Mbulaisin practiced, it was not considered something good for the people of Banda Ely, but it became a concern for the community, giving rise to a desire to study sharahwan and even make it a culture, namely when Mbulaisin died, he returned to the presence of Allah SWT, at that time his two twin sons the little one kept crying because there was no one to breastfeed him, for days until the ninth day of Mbulaisin's death, suddenly the cries of the two children could no longer be heard, the family at the funeral home and the people around them felt grateful, because the two children were no longer crying, according to them maybe someone had breastfed them, but when they saw that the two children were no longer in their beds, this caused panic among the people, everyone flocked to look for their two children, when they were looking for them, a person named Machan³³ gave information that when he was fishing, he heard the sound of people chanting Onotan along with the sound of children crying towards the tabia (the burial place of people who were considered to have karomah). What Machan said was true, it turned out that Mbulaisin came to take his two children Lulmasa and Laumasa after the ninth day of his burial to the grave by chanting Onotan Onai Arafana as follows:

"Oinai arafana olewanandi mambal kasturi asal fa fandita kai ote, nako totonok naro tangan faraiya, na katambo rindu note, sakurnala resurabi wai nia sak jumat farayat, tena Malaikat futu at sine, tena bidadari futu at sine, rumo kemi kunoning, arafana wanandiku, wa mbokot jabal arafat imau, ole ote keturuman oinai arafana ole wana,sa e tena sao, ruo rukun ruo, telu tena tellu, at o ruku at, limo rukun limo, nemu rukun nemu, ittu tena ittu, walu naro rukun walu, siwa tena siwa, futu o rukun futu, futu ndutun o Tania".

Lillahi Subahanallah, sa nyian-nyian mbeno, sa nyian nika bumi Allah, tempat raronu ilau, ruo nyian nika mbeno, ruo nyian nika dua parakara, tellu nyian nika mbeno, tellu nyian nika tiga parakara, at nya nyian mbeno, at nyian nika empat parakara, limo nian mbeno, limo nyian nika waktu limo laya-laya, waktu imo la munjia refi nala, artinya sembahyang-sembahyang, nemu nyian wa mbeno, nemu nyian nika rumbe-rumbe, jadi akan mutiara, ittu nyian nika mbeno, ittu nyian nika tujuh lapis bumi tena tuju lapis langit, walu nyian nika mbeno, walu

nyian nika rumbe-rumbe akan jadi mutiara, siwa nyian nika mbeno, siwa nyian nika mbende kondo siwa sine, tena mbosolukat kondo siwa sino, futu nyian nika mbeno, futu nyian nika ole wata-wata tellu ole wata kambusei, badan kairun kairan, serasa nyawa o ma tubuh (Boki Wandan).

Forms of Implementation of the Syarahwanda Tradition

Before explaining how the Syarahwanda tradition is implemented, the author first explains the language and understanding of Syarahwanda so that it can make things easier for us to understand what syarahwanda is. Syarahwanda comes from two syllables, namely "syarah" and "wanda", "Syarah" itself comes - from Arabic (syarh), *حَرْشٌ حَرْشٌ يَ حَرْشٌ* which means to explain, open and expand (Khamdan: 2012). Meanwhile, Wanda is the name of the area where the formation of syarahwanda. According to Wakun Masa Rery, syarahwanda is a speech conveying the values of Islamic teachings using the Banda language (Wanda) (Wakun Masa Rery: 2017). Meanwhile, Hi. Hajid Salamun (Imam of the Baiturrahman Mosque in Banda Ely) said that Syarahwanda is a means or medium for conveying religious messages from generation to generation by the people of Banda Ely (Hi. Hajid Salamun). From these definitions it can be concluded that Syarahwanda is a culture that is used as a media or means of education for Banda. Before explaining how the Syarahwanda tradition is implemented, the author first explains the language and understanding of Syarahwanda so that it can make things easier for delivery of explaining, telling, recording or explaining the rules set by God to the community using Banda language (Wanda).

Syarahwanda is generally carried out by women, especially mothers and grandmothers, when they want to carry out Islamic ceremonial activities, such as carrying out the Hajj pilgrimage to the Temple, holding a wedding, circumcision and so on. At first the women formed an assembly and then chanted the onotan, but in implementing this culture they had to go through stages of implementation, including:

1. Rungo Titako Rafanon Tukomun (preparing offerings to awaken the spirits). Prepare a Talan or Tray to be able to place a set of prayer equipment for both men and women, such as sombolo (sarong), rafit (clothes), alfia (Songkok/peci), and tor rosombiyon (prayer mat) for men while women are provided with ngodung/torum (Mukena/talkum), rafit kalangsusu (women's traditional clothing) enaur rano and euk (siri leaves and areca nut). This is provided as a welcome for the ancestral spirits who are awakened during prayer to begin the implementation of Syarahwanda.
2. Rarkatuk Rarasio (praying for forgiveness from Allah for the spirits of the ancestors)

In this stage, incense containing burning coals and kamanian is provided, then one of the religious figures such as the imam, khatib and other religious figures who are deemed capable of holding the traditional ceremony gives

prayers to the Prophet Muhammad SAW, and prays to Allah SWT in the hope that the sins of the The ancestors are forgiven for their sins and get their rightful place in the sight of Allah SWT and protect the perpetrators and society after the implementation of Syarahwandan.

3. Rellik Onotan (chanting or conveying religious messages)

This third stage is the most important or core stage of the implementation of Syarahwandan, because at this stage the mothers or grandmothers who form the assembly begin to chant onotan, or convey moral messages to the people present at the assembly. but before chanting onotan, a mother or grandmother first chants Onai Arafana. Onai Arafana is an onotan that explains the constitution of the human self or human events, because without Onai Arafana they think that their body is not yet perfect, and that means they are not ready to receive knowledge, let alone teach or chant it. And after chanting Onai Arafana, they take turns singing or conveying onotans related to educational values accompanied by tifa

4. Rusui Arafana (Cleaning Equipment

Rusui arafana is the final stage of the implementation of syarahwandan which is marked by turning over the equipment (tifa) used in the implementation of syarahwandan, this stage is also This is called the prayer request stage so that the number of people present at the syarahwandan assembly must match the previous number. This stage is usually carried out at 05.00 before morning prayers. According to their belief, if at this stage someone comes out to relieve themselves and so on, then that person must give authority to one of their colleagues in the sharahwandan assembly, so that the person given the authority can give a finger signal by placing two fingers on the tifa. , meaning identifying himself with the person who gave the power. With the intention that Allah will forgive their sins and they will be given a long life. The onotans that are chanted in this final stage are: "Sangra omanon, rusumburu koti-koti, fisa mbongosa ita kami mbelatu, uno kemi pronunciation of uno kami wai kito feken kafunuo, njaka njeriko, tabara imanien, nara age sate age by ata-wata ruo, ole wata-wata telu, ole wata kambusei, nala age sate age, ruo lao ko God."

Meaning: "Don't forbid us, let us praise the greatness of the Divine Rabbi, let us fill our faith so that we will be given grace and a long life by Allah SWT. Allah is neither two nor three, but Allahu is one."

This onotan explains to us that Allah is one, there is no God but Allah, we should not prevent someone from praising the greatness of Allah, because that is part of the worship they perform, because by making dhikr or getting closer to Allah SWT, it will increase their faith and belief. to Allah SWT. And with our approach to remembrance and faith, Allah will give us sustenance and grace and give us a long life.

5. Islamic Education Values in the Syarahwandan tradition

Apart from being a culture, Syarahwanda is also a learning medium for the people of Banda Ely, it is a manifestation of the work of the people of Banda Ely, as an idea, or ideas that give birth to values or norms which are expressions of the human spirit and culture that contain and reveal beauty, it is born from the deepest side of humans which is driven by the artist's tendency towards the beautiful, whatever type of beauty it is, this urge is a human instinct or nature that is bestowed by Allah on His servants. 39 This instinct is what makes humans have artistic abilities that differentiate it from other creatures.

Syarahwanda as an educational medium can be used in various scientific disciplines, of course the choice of onotan used must be appropriate to the material to be presented. so that the messages contained in syarahwanda can help teachers as a medium so that students better understand what is conveyed by the teacher or speaker. In this case, syarahwanda is used as a tool that can represent the provision of information.

Clear and interesting from the messenger (onotan actor) to the message recipient (student) so that learning communication objectives can be achieved optimally. Syarahwanda functions as a tool that can stimulate an individual's thoughts, feelings, attention and willingness to be involved in the learning process. 40 Apart from being useful as a tool or way of conveying information more easily, apart from being an educational medium, syarahwanda also has a role in preserving existing local culture. . This is felt to be necessary at this time because many of the nation's young generation have forgotten much of the culture which is the legacy of their ancestors and their proud identity, especially the young Wanda generation.

Thus, Islam definitely supports art as long as its appearance is born and supports the sacred human nature and because of that, Islam meets art in the human soul. 41 The educational values contained in syarahwanda contain several elements, namely the first is the issue of aqidah, the second is a matter of sharia and the third is a matter of morals. The educational values contained in syarahwanda are:

1. Aqidah Values in Syarahwanda Lyrics

Many of the onotans that are sung explain issues of aqeedah or belief in Allah SWT. These notes include:

Bismillah start hearing e, hear the name of Allah Ya Robbi God willing, Alhamdulillah lailahaa illallah, eso mara eso subahanallah.

Meaning: In the name of Allah, Lord of all the worlds, God willing, all praise be to Him, He is One, there is no god but Allah, day by day, month after month, let us purify Allah with His truth.

The onotan above begins by saying the name of Allah, Bismillahi begins motane, or begins by glorifying the name of Allah, the God of all nature. Onotan in this syarahwanda teaches us that every activity we do begins

by reciting "bismillah" or by saying the name of Allah. all praise be to Him, there is no partner for Him, Laailaha Illallah, there is no god but Allah, and there is none worthy of worship except Allah, Laa Ma'bud illallah, therefore as humans always recite the remembrance of Him glorifying the greatness of His name, and thinking about all His creation, God willing, we will be among the lucky ones.

In another Onotan explains that, Allah is one, there is no God worthy of worship except Allah, He does not have children nor is he begotten, life and death are the will of Allah, Allah SWT is the Creator, He has created nature and everything in it, including humans. , Allah is All-Willing, He is the ruler of all creatures, nothing happens in the world of Mulk and Malakut, Little or many, small or large, good or bad, harmful or beneficial, obey or commit immorality, believer or not disbelievers, knowledgeable or stupid, decrease or increase except with the Qadha and Qadar of Allah and with His wisdom and will. Just by saying Kun Fayakun, it will become something that Allah wants. Matter Qulhuwallahu Ahad, Allahus shamad, lam yalida walam yulad, walam yakun lahu kufuwan ahad. Ahad rukun faya kune faya kune, kun so o all adam's body.

Qulhuwallahu Ahad, Allahu Shamad, lam yalid walam yulad, walam yakunlahu kufuwan ahad, Ahad (Allah is one), He is the Almighty, if He says so then it will be, and everything in Adam will be.

Meanwhile, another Onotan explains that Allah is the God who created nature and everything in it, and the beginning of religion is knowing Allah SWT, the onotan is as follows:

Insa Allah wa starting motane, motan nalan Allah inqadim starting the world, the world dinna Awaluddin ma'rifatullah.

Meaning: May Allah bless you, when you hear the name of Allah, Allah has created this mortal world, and the beginning of religion is knowing Allah SWT.

This Onotan still begins with Mentioning the Name of Allah, by leaving all decisions to Allah, this illustrates that the people of Banda Ely are a society that Qulhuwallahu Ahad, Allahus shamad, lam yalida walam yulad, walam yakun lahu kufuwan ahad. Ahad rukun faya kune faya kune, kun so o all adam's body.

Qulhuwallahu Ahad, Allahu Shamad, lam yalid walam yulad, walam yakunlahu kufuwan ahad, Ahad (Allah is one), He is the Almighty, if He says so then it will be, and everything in Adam will be.

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Meaning: May Allah bless you, when you hear the name of Allah, Allah has created this mortal world, and the beginning of religion is knowing Allah SWT.

2. Sharia Values in Onotan Syarahwandan

Sharia regulates human life as servants of Allah who must obey, submit and obey Allah SWT. Obedience, submission and submission to Allah are proven in the form of performing worship, the procedures for which are regulated in such a way by Islamic Sharia. The essence of worship is total self-servation to Allah as a recognition of human weakness and limitations before the omnipotence of Allah SWT. Thus, one part of sharia is worship. In general, worship means including behavior in all aspects of life in accordance with the provisions of Allah SWT. Worship in this sense is what is meant by the task of human life. As in the Word of Allah in the Qur'an, Surah Adz-Dzariyah verse 56 which reads:

Translation: And I did not create jinn and humans except so that they would serve Me.

In particular, worship means human behavior carried out at the command of Allah SWT and which has been exemplified by Rasulullah SAW, such as prayer, dhikr, fasting, etc. The basic foundation for implementing sharia is aqidah (faith). With strong aqidah, sharia can be implemented well in accordance with the provisions of Allah SWT. In line with the issues of worship that have been explained above, Syarahwandan also explains the issues of worship in life and life, including:

I ka tambo e mondoro ma co makkah rarono, junub fa jinabat sine, wainala ka nandoro kamondoro five daily prayers limo sine, limo fuano na three things, tasbih, praise, O Allah faro poolo fa yo God, Oman life life is gone sitanie , rukun dai o Meaning: you don't go to study, let's go, go according to the way of istinja, which makes we are clean when we pray five times a day, five times which bear three things (Subahanallah, Alhamdulillah, and Allahu Akbar) tasbeh, praise, and praising the greatness of Allah, so that we are lost in praising the greatness of Allah SWT.

In this onotan it explains the importance of knowledge, especially religious knowledge, so in this onotan it tells us to seek knowledge, ma co makkah rarono, which means let us go to Mecca, which means that we seek religious knowledge, especially about Junub Jinabat or istinja because istinja is a problem. important in ourselves, because we are commanded to always maintain cleanliness in every activity, especially in performing prayers, this is very important in religion, because people who want to get closer to Allah SWT by performing prayers, must be clean himself from both large and small hadats. So that the implementation of the worship can produce good results from the remembrance (Suhanallah, Alhamdulillah and Allahu Akbar).

3. Moral Values in Onotan

Syarahwanda also commands us to do good, to obtain happiness in this world and happiness in the afterlife. As in the notes below:

La ilaaha illallah e, ya rabbi „indallah o, o substance of Allah e, bikhairiddunia o the beginning of the hereafter e, the beginning of the afterlife e, the nature of Allah o, the body of Allah e, the bikhairid world o, the beginning of the end of the house e,

There is no god but Allah, the most noble in the sight of Allah is the most pious person among you, namely carrying out the attributes and substance of Allah on the surface of this earth, to obtain happiness in this world and happiness in the afterlife, and with each happiness it brings us to every kindness, kindness at the beginning of life or at the end of our life or death.⁶⁰

The onotan above invites us to do good to God, to fellow humans and fellow creatures of God, because by doing good we will get results when we die, namely in a state of khusnul khotimah.

In another onotan also explains,

Laailaaha illallah e, imam beato ni kalima e, how much does the birth o iyo enter from the inner e wa in the heart o, open the spirit of Allah o, enter in ihsan e, lailaaha illallah e Entering ihsan e, then we answer the harmony of essence o barahimpun eight letters o (Allah Muhammad), open the door to the afterlife o, hear the name Allah e., Allahu Allah.⁶¹

Laailaha Illallah, priest of dhikr, how much for life to enter the inner self through the heart, open the Spirit of Allah (faith), enter into Ihsan, then answer the pillars of essence which consist of eight letters (alif, lam, lam, ha) and (mim, ha, mim, dal) hear the name of Allah, Allahu Allah.

The essence of the onotan above is that by reciting dhikr to Allah SWT, we can draw ourselves closer to Allah and can apply Allah's qualities in our daily lives, namely having akhlakul karimah like the Prophet Muhammad. Those are the educational values contained in onotan syarahwanda. The onotan is sung by several women or grandmothers while hitting the tipa, then the women or grandmothers with full calm and seriousness convey the onotan in turn, which contains religious content, or orders to the servants of wa Muhammad (Muslim community). to pray to Allah SWT. In delivering this onotan, sometimes one or several speakers shed tears, because they remember themselves as a humble servant, living only for a moment on the surface of this world.

CONCLUSION

From this research it was found that Syarahwanda Culture contains Aqidah Education Values, Sharia Education Values and Moral Education Values. So this syarahwanda can be used as a modern educational medium for the people (Wanda) of Banda Ely.

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