



Inheritance Strategy for Endangered Oral Tradition in the Archipelago (Case Study in Inheritance of Kangkilo Oral Tradition)



Hamiruddin Udu^a
I Nyoman Weda Kusuma^b
Muhamad Alifuddin^c

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Abstract

One of the impacts of technology is the emergence of life crisis that neglects the human values. Other sides, oral traditions such as kangkilo that maintain social and religious piety tends to be abandoned and endangered. This study is done to outline the inheritance strategies of kangkilo oral tradition. The study used comparative method. The results showed one of the best inheritance strategies for oral tradition like kangkilo in the future is: (1) based on kangkilo oral tradition inheritance strategy undertaken in the Sultanate of Buton; (2) adopt a formal education learning system in which there are concepts of planning, implementation, and measured evaluation; (3) inheritance can use some medias as a result of advances in the development of science and technology; and (4) improve individualized epistemology inheritance that only to certain derivatives to be open, and used vertically or horizontally approaches inheritance.

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Author correspondence:

Hamiruddin Udu,
Doctorate Program, Linguistics Program Studies, The University of Udayana
Email address: hamirudin78@gmail.com

1. Introduction

The development of science and technology and its' results have to be a powerful force. Besides that, the influence of science and technology development is not only used as a tool to facilitate human life easier but slowly the achievement of the results has been the goal of human technology. It does not only affect the growth process of socio-cultural but even creating a culture of technology (Marcuse, 1964: 81). Dominance and human

^a Doctorate Program, Linguistics Studies Program, Udayana University

^b Professor in Linguistics Program Studies, Udayana University

^c Doctor in Islamic Institute Stated, Southeast Sulawesi

dependence on the results of technology have led to a crisis of life, as well as indications already begun to appear today as neglect of human values for the sake of the pursuit of material success in the world.

The emergence of the crises of life, [Habermas \(1975: 1-31\)](#) said that the crisis happened if the structure of social life no longer able to give a breakdown as expected to ensure the preservation of a system of life itself. The inability of social structures in providing security against social systems encourage the presence of persistent and increasingly harsh demands of the structural system. Its condition ultimately leads to the disappearance of the more legitimacy to the social structure. The loss of legitimacy of the social structure will affect the pattern of interaction and cultural systems. The changes become more difficult to avoid in the development of technologies that offer convenience for human effort in fulfilling lives. In that context, human began to systematically depend on the outcome of his creations. Pressure nature of human life has been changed by the power of the technology that created humanity (cf. [Moltmann, 1974: 22](#)). Human no longer *select* (subject independent), but suffered demoralization, even dehumanization (cf. [Kierkegaard, 1940](#); [Berdyayev, 1935](#)).

Dehumanization process as mentioned above continues accordance on the deification of man towards science and technology that are not accompanied by devotion to God Almighty. Apotheosis attitude caused inequality of life. Aspects of spirituality ended up not getting enough attention. The phenomenon at this point has led to their balancing act performed live in groups in several places. Among of the efforts is to start doing the assessment about the wisdom and divinity by the clerk's office to fill a spiritual drought as well as encourage the harmonization process of life balanced between the pursuits of material life in the world with piety as the provision of social life in the hereafter.

Another form of an effort to encourage the process of harmonization balanced of life between living in the world and the hereafter is to revive the tradition, especially the tradition that teaches the concept of balance of living in this world and hereafter. It will encourage the process of harmonization of life, capable of creating human characters to have a religious ritual piety and social piety, such as mutual respect, respect, justice in action, courtesy in speaking, courteous in behavior, and do not do mischief on the earth. One of the oral traditions in the country that teaches the concept of a balanced life is the *kangkilo* oral tradition in Buton. [Udu \(2012: 13\)](#) said that the ritual purity and sanctity of taste and morals taught in *kangkilo* oral tradition can create the harmony of man, nature, and various forms of life on it, as well as increasing piety towards God Almighty.

Kangkilo oral tradition as one of the core ritual is expected to improve or enhance the quality of Islamic morality in a society of Buton. It had been a concerning topic implemented in the palace. However, because *kangkilo* included in the category of secret knowledge in Buton, then learning *kangkilo* to the community conducted by the sultanate regard to social religious knowledge. Related to the above, how learning strategies or inheritance of *kangkilo* oral tradition in multi-languages Buton society?

Some research said that people who live in the region of the sultanate of Buton have some mother tongues. In relation to the inheritance of *kangkilo* oral tradition, a protégé of the mother tongue may be the doctrine or the material in the *kangkilo* oral tradition are difficulted to understand if there is no strategy undertaken by the Sultan in inheritance or learning of the *kangkilo*. Results of research done by [Abas et al. \(1984: 3\)](#) showed that the mother tongue in the region of the sultanate of Buton was: (1) *Pancana* language. This language used in small islands in the northern part of the Buton island, including Muna island; (2) *Liwuto* language or Wakatobi language (see [Ansor, 2005](#)), used in Tukang Besi Islands (Wakatobi), such as on the island of Wangi-Wangi, Kaledupa, Tomia, Binongko, Kapota, and Runduma Islands; (3) *Laiwui* language. This language used in parts of mainland southeast Sulawesi island and on the mainland of North Buton Island; and (4) Wolio language. The language used in the Palace area of Buton and several surrounding districts such as Sub Betoambari, District Wolio, and District Sorawolio.

2. Research Method

This research is designed by using the qualitative descriptive method. Qualitative methods ([Sugiono 1992: 86](#); [Muhadjir 1994: 49](#); [Mariyah, 2006](#); [Ratna, 2004: 47](#)) is a research strategy that generates information or data that can describe social reality and the events associated with the life of the community. Data used in this study consists of primary and secondary data. Primary data is data regarding the results of field research about inheritance strategy of *kangkilo* oral tradition obtained through interviews with community leaders in Baubau, Buton. Secondary data is data from written documents relating to the object of research, both in the form of books and personal documents. Data collection method applied in this research is in-depth interviews, observations, and literature studies. This is accordance with the opinion of [Bungin \(2010: 77\)](#), who said that the collection of qualitative data is generally conducted in-depth interviews and observation. In order to obtain

complete information relating to the steps inheritance kangkilo oral tradition, researchers used an ethnographic approach. Data analysis by used a comparative method. A researcher compared: (1) data research from across the informants about inheritance strategies of kangkilo oral tradition; (2) data from documents study about inheritance strategy of kangkilo oral tradition who did by sultan; (3) data from literature study about effective and efficient learning system for students of lower grade elementary school. The comparison to other forms of inheritance and/or learning system which will serve as a reference for the inheritance of the kangkilo oral tradition kangkilo forward on Buton people.

3. Results and Analysis

3.1 Inheritance Strategy of *Kangkilo* Oral Tradition in Buton Sultanate Period

Seeing the importance of the role of *kangkilo* oral tradition to Buton people's lives, Sultan in the Sultanate of Buton performed a number of inheritance strategies in learning *kangkilo* oral tradition. Udu (2014: 9-17) said that an inheritance number strategy of *kangkilo* oral tradition undertaken is as follows.

- a) Teacher of *kangkilo* is the messenger of the Sultan who has trusted to be a teacher of *kangkilo*.
Sultan's strategy to conduct an assessment of Islamic books has implications for many people in the palace were knowledgeable both about Islam, including Sufism understanding of the *kangkilo*. People who study were selected by the officials assigned to the palace who will broadcast Islam to people in all regions of the Sultanate of Buton. A form of Sultan trust to those who have passed the selection to broadcast Islam including oral tradition *kangkilo* in an educational context is now known as the certificate as an educator. They are also at the time was given certification salary as an educator as well as the phenomenon of granting incentives for educators in the world of formal education in Indonesia at this time. Before they were relegated to areas to broadcast and teach *kangkilo*, the Sufi scholars are required to learn mother tongue language of the students.
- b) Teacher *kangkilo* involves grandparents or parents of the students.
Inheritance strategy of *kangkilo* oral tradition involving grandfather / grandmother parents of the students is intended to be: (1) child sees *kangkilo* as important to life; (2) child will feel under the protection of grandparents or parents who accompanied him during the learning process, so that child feels comfortable to learn; (3) grandparents or parents who accompany could verify the submitted materials; (4) process of assistance during learning *kangkilo* means strengthening knowledge and understanding of grandparents or parents, so that if at one time there is a question about *kangkilo*, grandparents or parents can provide additional explanations in accordance with its knowledge and understanding; (5) this strategy means developing social skills of the students (cf. Tim FKIP UT, 2008); and (6) the presence of the parents who accompany the child can control the attention of the child to stay focused on what is presented.
- c) *Kangkilo* is taught since an early age (5-7 years) and doctrinal method but in a relaxed atmosphere.
Inheritance strategy of *kangkilo* oral traditions began at an early age (5-7 years) and doctrinal method. The objective of this approach is: (1) do at that age for learning *kangkilo* because it is a series of events circumcision for Muslim children. At that time, the new boy first to say *syahadatain* or confession to God and the Prophet Muhammad; (2) the presence of grandparents or parents who accompany children during wound healing circumcision is expected to detect the presence of the problems associated with circumcision wounds; (3) the conditions as mentioned in point 2 may lead to the emergence of a sense of emotional closeness between children and people who accompany him, so that if there is a problem in the growth of children, then parents who accompanied him can be reminded in accordance with what has been taught; and (4) presence of close people to the child in learning is the strategy of teacher of *kangkilo*, so that if in one day the companion could be as his successor at the time did not have the opportunity to teach the children.
- d) The material of *kangkilo* delivered in the mother tongue of the students
One of the strategies undertaken by the sultanate (read palace) in the inheritance of *kangkilo* oral tradition is by using the mother tongue of the students (cf. Udu, 2014: 5). This concept of learning more closely to an integrated learning strategy that right now to be a trending topic in the education world. One of the characteristics of integrated learning strategy that same with learning system used in the Sultanate of Buton conducted by the Sultan was learning a method that focused on students (cf. Team Developer PGSD, 2001: 8; Andera Prime, 2014). The concept of learning in low-level class, the language of instruction learning refers to the language that known well by the students.

- e) Strategy to learn *kangkilo* by using local languages of the students is followed by the Sultan to establish a school of translation in the area in the Village Baadia Quba Mosque, one of the mosques that exist in the region of Buton palace. It shows that Sultan has been done the planning and systematic learning process. The translator schools according to Mark, an anthropologist (Dutch nationality) said that the first school of the translator in Indonesia established in Buton. The school is located in Baadia, the name of one of the places located in Buton palace. The school aims to translate all Islamic books in Buton into the local language or mother tongue.
- f) Teacher *kangkilo* conditioning the child's thinking in advance to foster a child's curiosity. Learning strategy which is preceded by bringing the child to grow up thinking atmosphere curiosity towards learning a lesson in the inheritance of *kangkilo*. The strategy is expected to foster a sense of happy children to learn the material so that the children can focus on material of *kangkilo*. This method is known as learning motivation in modern education. Motivation, as mentioned in *kangkilo* learning process, in formal schools, are now mostly done in early learning activities. This is as stated by Tim FKIP UT in the book "Pemantapan Kemampuan Mengajar " published in 2008, said that there are some skills when we open a lesson, namely: (1) attract the attention of students in various ways; (2) raises student motivation by (a) create warmth and enthusiasm, (b) generate curiosity, and so on. Thus, what is done by the Sultan of Buton in about the 17th century in inheritance or learning material of *kangkilo* is a brilliant idea that is now days used by educators in formal education.
- g) Submission the risk when the child did not use *kangkilo* in the life. This strategy relates to the use of doctrine methods. If seeing a pattern or delivery procedures, before delivering the risks to be faced by children when they did not use *kangkilo* in the life, teacher of *kangkilo* firstly taught the benefits of using *kangkilo*. The material of *kangkilo* that is conveyed by the teacher to the students become the material that often is repeated by parents, especially if the kid wants to go out of the house, such as go to school, to other regions, including when there is a guest at home.
- h) Learning *kangkilo* is done through the provision of understanding and practicing the movements directly. Inheritance or learning *kangkilo* in Buton people is not same as learning models in some formal schools that use the lecture method. In teaching strategy of the *kangkilo*, Sultan always told to practice followed by an explanation. By the time, the children asked to read the text of *kangkilo*, then at that moment, the children had to practice the movements in accordance with an instruction from the teacher. Learning strategy which combines the provision of understanding and practices the *kangkilo* at the age of 5-7 years old children are considered more effective. This method appears to be a form of learning by doing learning. In the low-level classroom learning, this method is widely used by the world of education, especially in the overseas.
- i) Learning *kangkilo* is done mostly after dinner or before sleep. Timing strategy to bequeath *kangkilo* after dinner is done with the consideration that the kids after dinner or before bedtime, concentration is not disturbed by the game that he had done during the day. There is also a *kangkilo* delivered in the form of advice. This pattern is considered more effective delivered in the form of stories and retold after dinner where the condition of the children after dinner usually happy. At the time the child can receive material in a happy and relaxed atmosphere. In addition, the material of *kangkilo* sometimes taught in the form of a bedtime story, at the time of the knowledge gained allows for conscious stored brought the child so hard to forget. This learning model, usually done only for the study adds to the understanding and insights the *kangkilo*.
- Another finding of this study in learning or inheritance oral tradition is an integral part of the local language preservation efforts. The strategy used the palace to facilitate students learning *kangkilo* oral tradition that used local language or mother tongue as the language of instruction is an effective medium for the retention of the mother tongue of the child. Similarly, the policy to translate *kangkilo* material into the mother tongue of the students implicated in the preservation of mother tongue.
- At the time of the study conducted, researcher saw that there is no one teacher of *kangkilo* in the community that sent by the Sultan. In other words, learning strategies as was done at the time of the empire has been stopped since the sultanate of Buton merged into the government system and its role Homeland lots taken over by the government. *Kangkilo* teacher's role was taken over by the child's parents. The parents themselves who perform *kangkilo* oral tradition inheritance to their children. Such policies have an impact on the weakening of the children's understanding about *kangkilo* (cf. Vansina, 1985). Moreover, the impact of the pattern of inheritance is done verbally and handled by the child's

parents make learning *kangkilo* less well planned and no longer systematically as that of the *kangkilo* teacher at the period of the sultanate of Buton.

As an impact of its method, from 12 postgraduate and doctoral students who study at Udayana University, who came from the territory of the sultanate of Buton didn't have a complete knowledge about *kangkilo* oral tradition. Other evidence obtained by researchers from 32 students of Muhammadiyah Buton University, 100% did not have a complete knowledge of *kangkilo* oral tradition. Other data are known from interviews with 27 people taken randomly on board traditional institutions in Wakatobi. Of the 27 people, all of them did not know well *kangkilo* oral tradition ever taught in the sultanate of Buton. Therefore, it is suggested that local governments in the region can absorb *kangkilo* learning strategy ever undertaken in the Sultanate that *kangkilo* oral tradition remains grounded on existing communities in the former sultanate of Buton.

3.2 Alternative Inheritance Strategy for *Kangkilo* Oral Tradition

The existence of oral tradition in the modern era is almost the same as the existence of oral literature began to recede from public memory, especially the younger generation. Rahmanto and B. Kaswanti Purwo (1999: 13) said that the oral literary ebbing among the younger generation, especially the educated. Reflux life of oral literature is not solely because of the views of modern society, but also because of the properties of oral literature. In addition, the decline in oral tradition among the younger generation is influenced by the nature of the oral tradition which is present only in the form of verbal messages reported from the past to the present generation (bdk.Vansina, 1985: 27; cf. Joseph, 1990: 54). The oral tradition allows changes in accordance with the times. The good change caused by its adherents as well as due to changes in the environment that require cultural change adaptation (cf. Ihroni, 2006: 28). Related to the statements, *kangkilo* oral tradition need an alternative strategy to be revived and more loved by the younger generation, or at least changes in tradition, especially the sacred traditions are not altered the substantive content and the sanctity of the tradition.

Efforts to preserve the oral tradition needs to be a serious effort from all parties, especially from the community and local government. Dasrul in his paper published in 2014 said that the existence of an oral tradition cannot be removed from the owner's effort to preserve the tradition. Efforts to preserve the tradition would be faced with various challenges. The challenge for the internal community, and comes as the influence of foreign cultures. Some researcher's oral tradition said that one of the strategies that can be done to preserve the oral tradition is to organize, preservation, development, empowerment, education and training, and documentation, (cf. Dasrul, 2014).

Referring to some of the above views and look at the inheritance strategy of *kangkilo* oral tradition in the past and the present, the following described some alternative strategies in an effort to revive *kangkilo* oral tradition in Buton. The parties are expected to engage *kangkilo* oral tradition inheritance consisting of local authorities, the sultanate of Buton or traditional institutions, community, NGOs, university, and family. The parties concerned can play a role according to the capacity of each in the preservation of culture, including art and tradition. Roles and responsibilities of the parties in *kangkilo* oral tradition inheritance are as follows.

- a) The local government together with the sultanate of Buton/traditional institutions, universities, communities, and family reconstructed *kangkilo* oral tradition to find *kangkilo* oral tradition purely.
- b) The results of the reconstruction documented to be studied by teachers of *kangkilo*.
- c) The local government facilitates the sultanate of Buton/traditional institutions, universities, communities and NGOs to form groups of *kangkilo* teachers to conduct regular assessments for the development of the tradition.
- d) The local government facilitates the sultanate of Buton/customary institutions to institute translator religious books into the local language and/or Indonesian.
- e) The Government shall provide space and support Sultan policies/traditional institutions, universities and nongovernmental efforts to develop traditions that exist in the territory of Buton.
- f) The local government facilitates the sultanate of Buton/traditional institutions, universities, and NGOs to establish and provide reinforcement to Kadie (villages) in their area as an extension of the empire in the regions.
- g) The local government facilitates the sultanate of Buton/traditional institutions, universities, and NGOs to formulate and collaborate it to the modern concept of integrated learning with the concept of teaching *kangkilo* that has been done in the sultanate of Buton.

- h) The local government encourages universities to conduct research and development of traditions that exist in society in order to unearth the wisdom values that exist in the tradition.
- i) The local government collaborates and/or encourage entrepreneurs founded the creative industries (creative economy) to take advantage of the traditional arts community for community economic development.
- j) The local government facilitates the community through the empire to hold cultural festivals on a regular basis every year to bring up the affection of the people especially the younger generation in supporting, preserving and developing the artistic traditions that exist in the region.

Referring to the roles and responsibilities of the parties as described above, then an alternative strategy for *kangkilo* inheritance in Buton forward are as follows.

- a) Teachers of *kangkilo* is a person who has been certified as a teacher of *kangkilo* oral tradition.
- b) Teachers of *kangkilo* involving grandparents/parents of the students.
- c) *Kangkilo* oral traditions taught from an early age (5-7 years) and of doctrinal but in a relaxed atmosphere.
- d) The material of *kangkilo* oral tradition delivered in the mother tongue of the students.
- e) Before the material submitted, teachers of *kangkilo* cultivate the curiosity of the students to *kangkilo* oral tradition.
- f) Utilize technology as a medium of learning or inheritance *kangkilo* oral tradition.
- g) Delivery of the objectives and benefits of *kangkilo* oral tradition in life.
- h) Outline the steps that must be passed by the students in the study *kangkilo* oral tradition.
- i) Inheritance *kangkilo* is done in a special atmosphere so that students have the concentration to listen and practice *kangkilo* that they learned.
- j) Inheritance followed by an explanation of the meaning and function of *kangkilo*.
- k) The responsibility of the *kangkilo* oral tradition inheritance left to people who have the competence that has received approval from the traditional institution as the sultanate of Buton representation in those areas and still involve parents and the community as an owner of the tradition. This approach allows the *kangkilo* inheritance can be done vertically and horizontally.
- l) Parents are given the obligation to ensure their children carry *kangkilo* in their life and enrich the understanding of mysticism associated with *kangkilo*.

4. Conclusion

Kangkilo oral tradition is an endangered tradition in this archipelago. Most of the young generation of Buton people didn't interest to study this tradition. In another hand, this tradition has many values that can create more harmonist people life and more tolerance. So that, this tradition must be shared to all of Buton people. To implement that hope, it needs an effective and efficient strategy. This research found an inheritance strategy for endangered tradition, especially for *kangkilo* oral tradition. Inheritance strategy for *kangkilo* oral tradition in the future must be: (1) adopt an inheritance strategy of *kangkilo* oral tradition conducted in the Sultanate of Buton period, with improvement in some aspects such as in planning, inheritance methods, and evaluation; (2) adopt modern learning system of formal education; (3) use media as results progress of science and modern technology in its inheritance; and (4) can be done through a vertically or horizontally approaches.

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Biography of Authors

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|  | <p>Hamiruddin Udu, S.Pd., M.Hum is a lecturer at Halu Oleo University, Kendari-Indonesia. He graduated from Halu Oleo University-Kendari with a bachelor degree in English Education Department, 2004. He got his Master degree in 2006 in Linguistics Department Gadjah Mada University. In 2011, he got Sandwich scholarship from Directorate General of Higher Education, Directorate General of Higher Education Indonesia and attended a short study in KTLV Leiden University, Leiden. He actively attends the national and international conference and presents his article, which generally discusses the language and tradition (culture). He also published his articles in the national and international journal, which focused on language and culture.</p> |
|  | <p>Prof. Dr. I Nyoman Weda Kusuma, MS is a lecturer in Udayana-Indonesia. He graduated from Udayana-Denpasar with a bachelor degree in Indonesia Literature Department, 1982. He got his Master degree in 1990 in Indonesia and Jawa Literature Department, Gadjah Mada University, and in 1998, he got Doctoral degree In Literature, Indonesia University. He actively attends the national and international conference and presents his article, which generally discusses literature and tradition (culture). He also published his articles in the national and international journal, which focused on literature and tradition.</p> |
|  | <p>Prof. Dr. I Nyoman Suarka, M. Hum is a lecturer in Udayana-Indonesia. He graduated from Udayana-Denpasar with a bachelor degree in Indonesia Literature Department. He got his Master and doctoral degree Literature Department, Gadjah Mada University. He actively attends the national and international conference and presents his article, which generally discusses literature and tradition (culture). He also published his articles in the national and international journal, which focused on literature and tradition. Some of his articles are: (1) Nilai-Nilai Luhur Budaya Bangsa dalam Kakawin Nitisastra sebagai Modal Budaya Melakukan Revolusi Mental, 2015; (2) Meniti Kehidupan Berguru dari Pengalaman & Riwayat Leluhur Pande di Bali, 2015; (3) Tari Legong dari Kajian Lontar ke Panggung Masa Kini, 2015; (4) Strategi Pengembangan Manajemen Pesta Kesenian Bali Berbasis Sinergisitas Kearifan Lokal, Budaya Nasional, dan Pengetahuan Global, 2015; and (5) Pendayagunaan Folklore sebagai Sumber Ekonomi Kreatif di Daerah Tujuan Wisata di Bali, 2014.</p> |