

Research article

Sara Kidina in Buton: The Perspective of History, Culture and Quality of Life

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Abstract.

This article aimed to explain the existence of ‘Sara Kidina’, a traditional institution that has survived to this day in Buton. Sara Kidina means a government or small institution that deals with legal and religious issues. This study used a descriptive qualitative model. Data were collected through a literature search and in-depth interviews with key informants. According to the results, the Sara Kidina institution has survived for approximately 423 years. Since its formation during the reign of the fourth Sultan of Buton, Dayanulksanuddin, Sara Kidina’s duties and functions have not significantly changed, even though the Buton sultanate system has ended. Sara Kidina functions to take care of the Butonese people, both now and in the hereafter. In carrying out these customary, legal and religious processions, Sara Kidina has an organizational structure with assigned duties. During the Sultanate of Buton, four Bhisas were included in the Sara Kidina structure because of their extensive knowledge of legal, religious and mysticism issues. At present, Sara Kidina is still functioning well in serving the needs of the community. This shows the strong influence of these institutions in the social and cultural life of the Butonese people. Therefore, government policy alignments are expected to support the existence of the Sara Kidina institution.

Keywords: institutional existence, Sara Kidina, History, Buton culture, quality of life

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1. Introduction

When exploring the Buton people’s views on why *Sara Kidina*’s indigenous institutions still survive in the social and cultural life of the Buton people, most of them think that the institution has made a positive contribution not only to the life and survival of the family and the people of Buton in general, but also to the development of the mentality of the nation. This view is quite reasonable, because for those who have visited the Great Mosque of Buton Sultanate, on Fridays or during the implementation of *tarwih* prayer throughout *Ramadan* holy month, Eid prayer, or on certain other days during *ratibu*

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procession, will feel a special experience. In those days we can witness firsthand the activities of 22 administrators of *Sara Kidina* institution in serving the community in the mosque. *Sara Kidina* is a social institution that exists in the system of government of the Buton Sultanate related to religious affairs [1].

Some of the people we questioned argued that visiting the Buton Palace Mosque on Friday had the privilege, glory, and blessing, because the procession of *ShalatJumat* 'Friday prayer' at the mosque was perceived to have special and sacred values that are different from other mosques they have visited. Similarly, at the *ratibu* traditional event held for 7 days, the administrator of *Sara Kidina* conducted a special prayer procession intended for the deceased spirit. In addition, *Sara Kidina* members also have other activities, such as engaging in ceremonies, both life cycle (birth to death) ceremonies organized by the community, as well as ceremonies commemorating religious holidays[2]. Therefore, it can be said that *Sara Kidina* serves and as a central service for the people of Buton, in matters of religion, law, and customs related to the rituals of birth and death.

Sara Kidina's institutionally important role can be seen from two aspects, both structurally and functionally in Buton people's lives. The aspect of structure refers to the composition of the managements of *SaraKidina* who have duties based on their respective positions in the traditional institution, consisting of: *Lakina Agama*'religious leader' (1 person), *Imamu* 'mosque imam' (1 person), *Khatibi*'preacher in mosque' (1 person), *Moji* (12 people), and *TunggunaGanda* (4 people). Meanwhile, the functional aspect refers to the main task of *Sara Kidina* institution is to serve the needs of the community. This is in line with Nasdian's view [3] which mentions that institutional as a cultural and structural aspect in a culture. Institutionally, the cultural aspects are concerned with norms and values, while the structural aspects with respect to the social role of such institutional structures in society. The two elements will be interconnected with each other in every culture in the world [4]

Studies of the *Sara Kidina* institution are still very limited. In the midst of the limitations of this study, there is a study conducted by Kudus, which explains that *sarakidina*, which was formed during the reign of Sultan Buton IV, Dayanulkhsanuddin, is very independent, with its own organizational structure, where the institution functions as a public service and complaint mechanism[5]. Apart from being a researcher, Kudus is a native Butonese person who has a father who has served as an administrator of *Sara Kidina* so that he can witness firsthand the daily practices of a member of *Sara Kidina*. Reflectively, through her experience as a local, he can understand well the activities of a member of *Sara Kidina* through her father's daily practices, both at home and

outside the home. Purwanto[6] argues that the new historicism has encouraged the emergence of a deconstructive awareness in which everyday life is also an integral part of the historical process. The study of history moves from a macro history that is closer to a traditional social science approach to a micro-history based on the experiences of everyday life of ordinary people.

This study intends to explain the existence of the *Sara Kidina* institution as a local religious institution in Buton, which has been able to survive for approximately 423 years, in a historical, cultural and social context. Unlike the previous studies, this study does not rely solely on a historical perspective. Therefore, this study will describe three things, namely: a) how to see the *Sara Kidina institution* from a historical perspective, b) what is the role of *Sara Kidina* in Buton culture, and c) how is the relevance of *Sara Kidina's* existence to the quality of life of the Buton people. From this discussion, it can be obtained an understanding of how the existence of *Sara Kidina* is seen from the historical, cultural, and quality of life context of Buton people.

2. Research Methods

This study uses a descriptive qualitative research method because the research data are qualitative [7],[8]. Data collection were carried out using in-depth interviews with informants [9], [10], [11], [12], [8], namely the *Sara Kidina* administrators. The researchers are directly involved in the process of implementing *Sara Kidina's* tasks which are carried out every Friday at the Buton Palace Mosque, as well as other tasks in the community. The ordinary interview technique by face-to face[11] was carried out with the children of *Sara Kidina* administrators former who were considered capable of explaining the roles and activities of their parents while serving as *Sara Kidina's* caretakers. This interview technique was chosen to deepen the exploration of data in life history which has not been fully disclosed by the active *Sara Kidina* management or *Sara Kidina* who has died, but still keeps written documents regarding his activities during his tenure. To strengthen the data in this study, the researcher met a key informant [9], [8] Al MujasiMulkuZahari who still owned and kept manuscripts and written documents about *Sara Kidina's* activities as well as documents during the Buton Sultanate. Likewise, data retrieval in the form of textbooks written by local Buton writers, research reports, *Sara Kidina* management diaries and regular interviews with community leaders, traditional leaders who have been previously selected based on *snowball techniques*[13],[8]. The data that have been obtained since collection in October 2019 - January 2020 are

further categorized [9], [8] based on the formulation of research problems, and then analyzed using the functionalism approach as the emphasis of this study.

3. Result and Discussion

3.1. Sara Kidina in Buton Historical Perspective

The years 1578-1615 were a milestone for the Buton society. In that era, the Sultanate of Buton was led by a fourth sultan, named Dayanulksanuddin, entitled *OputaMobolinaPauna*. Based on historical records, during his reign successfully made the law of the Buton Sultanate called *Undang-UndangMartabatTujuh* 'The constitutions of the Seven Dignity'[14]. In addition to making the Constitution of Seven Dignity, at that time also made the Law of *IstiadatulAzali*[14] as an explanation of the Seven Dignity Laws. The governing structure of the Sultanate or *Sara Ogena* (large institution) at that time consisted of: a. *Sultan* (LakinaWolio), b. *Sapati* (Prime Minister), c. *Kenepulu* (Religious Judge), d. *BontoOgena* (Great Minister), e. *Kapitalau* (commander), f. *Sabandara*, g. *Bonto*'minister', and *Bobato*. Furthermore, the structure of *SaraKidina* (small institution) consists of: a. *Lakina Agama*'religious leader' b. *Imamu*'prayer leader'c.*Khatibi*'preacher in mosque', and d. *Moji*'person who call to prayer'. In addition, it is also explained about *mukimu* 'congregational prayers' as many as 40 people to complete the legal implementation of *Friday Prayers*.

The naming of *Sara Kidina* (small institution) seems to contradict the *Sara Ogena* (big institution) which refers to the rule of the Buton Sultanate. *Sara kidina*, or also called *Sara Hukumu*, or *Sara Agama* refers to the position and function of the institution that deals with legal and religious issues. In the historical record of the Judicial Institution during the Sultanate of Buton[14], it is said that *Lakina Agama* serves to take care of Islamic issues such as issues of *inheritance*, *divorce*, *fasakh* 'dissolution of marriage', and *rujuk*'reconcile in marriage'. However, *Lakina Agama* does not supervise *Imam*, *Khatib* and *Moji*. If the position of religious leader is vacant, then the position can be filled by a former Sultan. The second order in *Sara Kidina* is the Imam of the Palace Mosque, also called *Imam Lahir* acting as Imam in prayer, but outside of duty in matters of *marriage*, *divorce*, *talaq*'granting of divorce by the husband', *fasakh*'dissolution of marriage', and *rujuk*'reconcile in marriage', and other religious issues. As for the duty of the preacher of the royal mosque to read the sermon, the sultan's preacher for the whole community.*Khatib*'preacher in mosque' can also serve as a successor to the Imam if obstacles are present. Meanwhile, *Moji* in palace mosque is in charge of looking after

the welfare of the mosque and acting to replace the *imam* and *khatibi*. Based on the division of duties of 10 people Moji is divided into: a) Two people as legal officers (*tungguna aba* 'a drummer'), b) Two people as *takwin* (calendar of the moon in the sky, year and hijriyah), c. Two people as a distributor of sustenance d. Four people as Sultan shamans (*bhisapatamia*). However, the Imam is also one of the Sultan's shamans. There is a historical record [14] that Moji in *Sara Kidina* during the 36th Sultan Buton increased from 10 to 12 people. If the Moji position is vacant then the one who can fill it is the former *BontoOgena* ('great minister') *orbhisa* who does not have a position.

In the historical and indigenous records of *FiyDarulButuni* (Buton I) published in 1977 and the writing on the Judiciary during the Sultanate of Buton did not use the concept of *Sara Kidina* functionally but wrote *Sara Agama*. The introduction of the concept of *Sara Kidina* so far is the religious institution of the Buton Sultanate which functionally carries out religious services to the people [5]. Kudus's view refers to the task of *Sara Kidina* during the reign of Sultan Dayanulksanuddin. Some studies related to *Sara Kidina* generally mention *Sara Agama* or as an officer of the Great Mosque of Buton Palace. Some mentions of *Sara Kidina* such as *Sara Agama*[15], *hukumu*, *Sara Kidina*, *Sara Agama*[14], *Sara Kidina*, *Sara Hukumu*[16], *Sara Kidi*[5]. Etymologically, Kudus explains that *sarakidina* comes from two syllables, namely *Sara* and *Kidi*. *Sara* means government and *kidi* means small. The unity of the two words means small government. The syllable-*nain* the word *kidina* means the little one. The word *Sara* has the meaning of polysemy [8]. Word "Sara" can mean the constitution in the form of Constitution or customs, *Sara* can also mean the structure or organization of government from top to bottom, both hierarchical and work relations. *Sara* can also be defined as a unit, one of which includes *Sara Kidina* called *Sara Hukumu* 'legal institution' [16], [8]. Here the word *Sara* can be interpreted as its substance. Thus *Sara Kidina* in the historical trajectory of Buton as a reality that is not only understood as a form of institution, but is a fact of the past that is still repeated, and survives as a result of the product of experience and understanding according to its context in terms of duties and functions in social-cultural life of Buton society.

Writing about *Sara Kidina* in the book *Sejarah dan Adat FiyDarulButuni* (Buton I) with the mention of *Syara Agama*, mentions its duties on religious questions such as marriage, *talaq* 'granting of divorce by the husband', and *rujuk* 'reconcile between husband and wife in Islamic marriage', to the authority and instructions from the sultanate government. Guidelines used in duty in the name of *makhafani* or also referred to as *kitab nikaha* which contains specific information on *marriage*, *divorce*, *talaq* 'granting of divorce by the husband', *rujuk* 'reconcile in marriage of Islam'. In completing the

arrangement of *Sara Kidina*, there are also astrologers or government shamans who carry out spiritual duties. Traditionally, they were called *Bhisa* which numbered 4 people so commonly called *BhisaPataMiana*, consisting of: a) MojinaSilea b) MojinaP-eropa c). MojinaKalau, d).MojinaWaberongongalu or Haji yiPada[15]. *Bhisa* as a part that completes the arrangement in the *Sara Kidina* institution during the time of Sultan Dayanulkhsanuddin for the first time was appointed *bilalin* the Keraton mosque. The privilege of the *bhisa* is its lifelong position, and will only be replaced if the *bhisa* dies or resigns, or is convicted of a mistake that cannot be tolerated. In contrast to the duties of other members of the *Sara Kidina*, *BhisaPatamiana* is obliged to maintain and supervise the kingdom as well as to prevent infectious diseases through the supernatural capability that they possessed. The division of roles in the institutional structure of *Sara Kidina* is a reflection of efforts to balance the function of *Sara Kidina*. Frost [17] emphasizes the importance of customary institutions in regulating the relationship between members of society to one another so that strategic interactions are created.

3.2. The role of Sara Kidina Institutions in Buton Culture

In the context of Buton culture and the institutional importance of *Sara Kidina*, Geertz [18] explains that without humans, culture does not exist and without human culture will not exist. The meaning of cultural position for Geertz is the landscape of human life where culture produces reflection of creativity, taste and intention. The Buton culture that has grown with the people has an important position. Historical records show that the *Sara Kidina* institution is closely related to the past, and the enculturation of ancestors. In addition, the functions and duties of the *Sara Kidina* institution that are still running until now are a sign of the still strong need of the community for the existence of this institution which is the result of the process of creation, feelings and repeated initiatives from the community. Through the historical context of Buton, there is a functional relationship between *Sara Kidina* as inner government and *Sara Ogena* (surface government). According to MudjurMuif[19], the *Sara Ogena* and *Sara Kidina* institutions support the administration of government based on authority and responsibility through the *Undang-UndangMartabatTujuh* 'Seven Dignity Constitutions'. The model of the government system based on the concept in the Sultanate of Buton can be seen in the chart below.

The *Sara Ogena* and *Sara Kidina* institutions are the names for the structure of the Buton Sultanate which have different meanings, duties and functions, and are the institutional models in the Buton Sultanate. In the literature, it is stated that the institutional structure of *Sara Kidina* is also referred to as *Sara Hukumu* 'legal institution' or *Sara Agama* 'religious institution' [14], [16]. With the existence of the *Sara Kidina* institution in the Buton Sultanate, all people and all government officials must comply with statutory regulations, both in customary law and Islamic law. The way of life is based on a customary foundation which contains the universal humanism concept of the Butonese people, namely *Bhinci-bhincikikuli*[20]. *Bhinci-bhincikikuli* is the philosophy of life of the Butonese people which contains a metaphorical meaning of "prohibiting humans from hurting each other" [21], [22], [23]. In addition, *Bhinci-bhincikikuli* is expressions of the wisdom of the Butonese people that contain values related to individual and community relationships [24], which are manifested in four customary laws, namely:

1. *Pomae-maeka*(remind each other not to break the law)
2. *Popiara-piara*(take care of each other)
3. *Pomaa-maasiaka* (love each other)
4. *Poangka-angkataka*(mutual respect between fellow human beings)

Zahari[14] argues that the four customary laws are also the basis of custom so that community life can run harmoniously. In addition, to maintain the implementation of custom by the community and sultanate officials, then formed four kinds of prohibitions that if violated would get sanctions of customary punishment or Islamic law. These prohibitions include:

1. *Sabaragau*: acts of deceiving or deceiving others, for example, someone controls rights that become joint ownership or cause harm to others.
2. *Lempangi*: the act of usurping the rights of others or the property of the public.
3. *Pulumosalatemingkumosala*: committing reprehensible acts, both through body movements that show self-conceit as well as other acts that are contrary to customary guidance.
4. *Pebula*: commits adultery or seeks profit from others by deception

The above customary prohibition must be agreed upon by all elements of society with unwavering and changeable consensus in order to run smoothly for the good of the people. First, the Sultan made a policy that never changed, in Buton culture

called *Basarapu*. After that, the sultan's policy must first be supported by the *Sapati* 'prime minister' so that the policy is ready to be implemented, called *Kasalambi*. The unification between *Basarapu* and *Kasalambi* produces *Dolango* as a strong and solid force that must be obeyed by all elements of society. Another thing that follows for the sake of the continuity of the law agreed between the Sultan and the people, then for peace and customary duty to give birth to *Bitaraw* with the aim of resolving or deciding a matter or dispute regardless of one's status, which is wrong and right is justified based on justice. Therefore, every administer of *SaranaWolio*, both *Sara Ogena* and *Sara Kidina* is required to have the properties of *Siddiq*'truthful', *Amanah*'trustworthy', and *Fatanah* 'smart'.

The view above is not just a historical experience that only occurred during the time of Sultan Dayanulkhsanudin but can still be found in the current reality of Buton culture. Parents or cultural figures of Buton, on various occasions, conveyed the above views to remain as a guide in overcoming regional problems with their characteristics. The Butonese still produce creativity, taste and initiative as a landscape of life through civilizing processes. Buton's current condition was built through a long history and still refers to the past. The current socio-cultural condition cannot be separated from the existence of the Buton Palace as the center of the sultanate and as the center of power. Referring to the creative process, as the cultural concept can be seen from the existence of a palace complex surrounded by a fortress, the process of feeling can be interpreted through the patterns and shapes of the houses around the palace settlements which contain sacred elements with local values such as stilt houses made of wood, the direction towards the doors and windows, the gate numbered 12 which is interpreted to represent the number of holes in humans. Awat[25] states that the gate of the palace fort is a cultural personification because the elements of building construction use the human body model which is quite thick in Buton people's beliefs. Cultural concepts that emphasize initiative can be observed through the various types of dances that are played during cultural festival activities as well as *Kabhant* script messages stored as documents at the Buton cultural center.

From the description above, we can find out the existence of the results of the living tradition in the form of art, life cycle traditional ceremonies and religious rituals that have important values and have implications for the cultural, aesthetic and public aspects [25]. Culture as a system with its elements will be integrated with one another. Since the establishment of the *Sara Kidina* institution during the era of Sultan Dayanulkhsanuddin until now, the existence of *Sara Kidina* apparently cannot be separated from the daily life of the Buton people. The importance of the institutional function of *Sara Kidina* can

be seen directly in the participation of the Buton people during religious activities at the Buton Great Mosque. On certain days, such as the implementation of the Friday prayers, 22 *Sara Kidina* administrators arrive early for *zikir* and *sunah* prayers. Meanwhile, the imam of the mosque occupies the halls in front of the door of the mosque while making *zikir* and praying. Before the Friday prayer, a *tunggunaganda* 'drumbeater' approached the imam to immediately enter the mosque to perform the *sunah* prayer. The needs of the mosque imam such as prayer mats (prayer mats) have been provided by *tunggunaganda*. Prior to the Friday prayer, the four people who served as *moji* performed the call to prayer together.

On Friday, the palace mosque is not only visited by the Butonese who will carry out Friday prayers, but a number of married women and approximately 20 teenage girls are also present in front of the mosque's courtyard or around *baruga* while waiting for the end of Friday prayers. They do not only come from inside the palace, but some also come from outside the palace and some even come from overseas outside Buton. Their presence is to meet *Sara Kidinato* to be prayed for. There are procedures for meeting *Sara Kidina*, namely first meeting to the *Tungguna Aba* 'drum beater' who served as the spokesperson in the *Sara Kidina* Institution, after *Tungguna Aba* recorded the needs and goals of each person who has a wish and then conveyed it to the Imam, *Khatib* and *Moji*. There are various purposes that are the desire of guests to meet the administrator of *Sara Kidina*, such as prayer requests for healing families who experience illness, ease of graduation sustenance for families who take the civil servant entrance examination process, peace and tranquility in the household, prayers for families who have passed alms for the poor. From the observation that the writer did, it was known that the time spent by the management of *Sara Kidina* on Friday to serve the needs of the community was around nine hours, starting from 09.00 AM to 17.00 PM. The people of Buton assessed Friday as a day that has a lot of blessings, glory and ease of fulfilling the intentions and goals of humans as God's creatures. In other observations, there are also service activities for the community that are the task of *Sara Kidina*, such as during the *Ratibu* procession, namely the *tahlilan* procession to pray spirits who have died. The *ratibu* procession is carried out for seven days starting from Saturday and ending on Saturday next week with a period of prayer and *tahlil* starting at 14.00 and ending at 17.00 pm.

Based on the analysis of the period of institutional service of *Sara Kidina* for the community, we can capture that functionally there is a system of relationships between one thing and another so that it becomes a complete and integrated system. In this case, Visser[26] views that culture has elements that cannot be seen apart from its

functioning relationship with the entire culture or society. Cultural elements can influence and network with each other.

3.3. The Quality of Life of the Butonese Society through Sara Kidina

Since the *Sara Kidina* institutions was formed in 1578 - 2020, the institutions still continues to function in the middle of the life of the Buton community. However, some tasks such as inheritance, *talaq*, divorce, *faskhand rujukare* no longer the main task of *Sara Kidina* (*Lakina agama* and Imams) as performed during the sultanate. The task have give to Religious Office Currently, *Sara Kidina* manages the issue of marriage, Islamization, birth, Islamic big day celebrations, zakat management, alms, entering a new house, determining the value of *boka* exchange and death matters such as bathing corpses, burying corpses and processions of thousands to pray for the deceased. Some *Sara Kidina* managers in a broader context in the midst of their role as ordinary people, are often asked to help provide a way out or find solutions to problems in everyday social environments, family or household spheres. *Sara Kidina* administrator activities located in the Great Mosque is not only singular in capacity in the *Sara Kidina* institution, but can play an actual role in certain situations. A former leader of *Sara Kidina* said,

”Buton culture has civilized and intrinsic values, the philosophy of life of the *Bhincibhincikikuli* and the message in *Kabanti Ajonga Yinda Malusa* are our basic knowledge of doing actions and actions. This life should not disappoint people, let alone show greatness, as a Butonese who holds customs our customs must always help if asked to solve problems, that is also an effort to implement Islamic teachings and customs in Buton ”(H. La Ode Muhammad Kariu).

The above statement is basically the view that becomes the main reference for the Butonese people, especially for groups of people who still adhere to Buton’s customs. There are characteristics that are displayed as guidelines in daily life behavior and interactions. and its function is to be able to calculate institutions in the midst of complex social, cultural, religious, political phenomena and events and advances in technological science. This is possible because of the specific existence of *Sara Kidina* as stated by Mahlus[27] which explains that the governance structure of the Sultanate of Buton in the past has succeeded in creating a conducive atmosphere for the safety and happiness of the entire community by translating policy programs through customs in its socialization. For Mahlus, *Sara Kidina* is indeed a small institution in the reality of inner, but it is bigger in essence. Quoting Mahlus’s statement regarding the great essence of *Sara Kidina* as an institution that manages legal matters, it is necessary to look back at one

of the positions contained in the institutional structure of *Sara Kidina* that appointed to complete the task, namely the existence of a Bhisia. If during the sultanate there was a *BhisiaPataMiana* 'four people' with the assigned area, the positions were not interchangeable, and came from the line of *bhisia*. It is good to reflect on the existence of *bhisia* in the sultanate era and today, that the existence of a *bhisia* cannot be separated from other positions in the *Sara Kidina* institutional structure.

Based on the observations and experiences of the researchers, it is known that the preservation of the *Sara Kidina* institution which is domiciled in the palace mosque is inseparable from the completeness of the position of a *bhisia* as described in the historical writing of the sultanate era. After the end of the sultanate system, the position of the *bhisia* that had complemented the *Sara Kidina* order ended as well. On the other hand, outside of the *Sara Kidina* institution, the position of *bhisabhawine* (women) still exists and serves in the arena of the Buton community's socio-cultural space. The perpetuity of *bhisabhawine* in the socio-cultural and customary life of the Buton people becomes a special reality. A *bhisabhawine* 'a female shaman' is tasked with leading the procession of the traditional *Posuoceremony* for teenage women in Buton. It is true that in the ritual of the *posuoprocession*, the expertise to lead the *posuo* ceremony has passed certain conditions, namely: a widow who was abandoned by her husband because she died, has a lineage from the *Kaomu* or *Walaka* group, comes from a customary holder in a sultanate government position, her descendants and their families are role models. in society, and have good ethics and morals in the environment [28]. Although the position of the *bhisapatamiana* in the *Sara Kidina* institution is different from that of the female *bhisawho* is outside the *Sara Kidina* institution, both have the same role to serve the needs of the community and build the quality of life of the community.

It must be realized that the sustainability of the *Sara Kidina* institution cannot be separated from the roles that the institution has played in serving the community. *Sara kidina* is institutionally able to serve the physical and spiritual needs of the community, is able to create a sense of security, give happiness and hope for the future, and maintain the customary order so that it continues to run well. Starting from this reality shows the existence of a quality of life that has been built by the Butonese through their customs and culture. Using the WHO definition of quality of life or Quality of Life as an individual perception of the community's position in the context of values and culture related to local customs related to wishes and expectations In fact, the Butonese people who have a historical reality through the existence of the *Sara Kidina* institution continue to live through its function in serving the needs of the community.

4. Conclusion

This study shows that the existence of *Sara Kidina* institutionally has an important function for the course of human history and culture of the Butonese people. In the historical trajectory, the *Sara Kidina* institution has succeeded in serving the worldly and afterlife needs of the Butonese people. There have been changes in the duties of *Sara Kidina* during the sultanate and today because some of the tasks have been delegated to state institutions. Generally, *Sara Kidina* has important role to help and serve the needs of society, provide peace, prosperity to justice for the community from the sultanate to the present. The concepts of *basarapu*, *kasalambi*, and *dolangoare* not only considered historical realities that tell how a policy was born and carried out with full commitment but also provides a message for generations to continue to preserve and maintain the customary order that their ancestors had painstakingly built. From the process of historical travel during the sultanate era, cultural values have been produced that have persisted in the life of the Butonese people today. The legacy of the past has taught us how to shape the quality of life of the Butonese community through the role of *Sara Kidina* as a traditional institution that can carry out its function well in serving the physical and spiritual needs of the Buton people. Finally, we admit that this study still does not reveal all aspects of the *Sara Kidina* institution, we hope that future research can fill the gaps in this study, especially the disclosure of their ritual practices. We also hope that the community and government can continue to support the existence of the *Sara Kidina* institution considering its very positive role for the Buton people.

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