SARA PATAANGUNA’S DAKWAH PHILOSOPHY SULTAN LA ODE
MUHAMMAD IDRUS QAIMUDDIN IN REALIZING PEACE IN BUTON
SOUTHEAST SULAWESI

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ABSTRACT
In his youth, Muhammad Idrus accept Islamic education from his grandfather, the sultan of La Jampi, who had also been there became sultan with the title Sultan Qaim al-Din Tua (1763-1788). He studied under Sheikh Muhammad bin Syais Sumbal Al Makki. From this scholar he accept attraction khalwatiyah Sammaniyah. There are also many Sultan Muhammad Idrus pouring work he wrote in Arabic, Javanese script and language Wolio. Sara Pataanguna is philosophy rooted life from values wisdom local Butonese society and in harmony with religious values in forming character superior dignified. Pinching each other skin (Pobinci-binciki Kuli) is manifested in four mark basic. First, Pomaa-maeka (Shame through each other), Second Pomaa-maasiaka (Love each other loving), Third Popia-piara (mutual care), and fourth Poangka-angkataka (mutual respect), is expected become node unifying Buton people use it realization peace, conditionality and stability society. As for types The research used in this writing is research Qualitative approach studies library, namely a method of collecting data by means learn theories from various literature related to research. There are 4 stages in research studies References that is prepare equipment necessary tools, prepare bibliography work, organizing time and reading or taking notes on research material.

Keywords: Philosophy _ Da’wah, Sara Pataanguna, La Ode Muhammad Idrus Qaimuddin and Peace.

INTRODUCTION
As a large nation, Indonesia today has many experience threat Serious related to hardening conflict in society, both vertical or horizontally (Acharya, n.d.). Source conflict it could come from from difference values ideology, as well as intervention interests, both internal and external from outside that can cause divisive and dangerous state sovereignty, state territorial integrity and safety nation (Williams, 2023). In conflict vertically, Islam teaches to speak in a way be open and honest with the government in seeking fair solutions (Aravik et al., 2023). Meanwhile in horizontal conflicts, such as conflicts between groups or individuals, Islam also teaches that peace must come first (Wijaya et al., 2023).
Conflict in a way etymological originate from Language Latin "con" which means together and "fligere" in life social means clash interests, desires, opinions and others that involve at least two or more parties (Purwanto, 2017). By simple Conflict can be interpreted as a dispute or disagreement between two or more forces either simultaneously the second individual or group split party own own desire for each other knock down, get rid of, beat or set aside.

The conflict that occurred between the people of Sampuabalo Village and Gunung Jaya Village, tend to triggered by problems small, which takes place every year without exists solution from party competent authorities (police). Jealousy social between race descendants nobles and non-nobles become more dominant (Dumitrašković, 2023). Embodiment jealousy social it is in the form of sentences ridicule, or insult each other (Vertelyte, 2023). Surah Al Hujurat verse 11 gives lesson important for Muslims to stay away bad calls, or giveaways bad titles between fellow human, because deed this can be confusing the culprit to wickedness.

In order muffle conflict caused by disappointment Because various hope culturally related society so Buton society since the sultanate until now has do tradition haroa. Tradition this haroa turned out seen effective as a resolution medium conflict in creating peace people as well as an integration medium between tribes in Buton (Subair, 2017). This can be seen from familiarity and friendship between different families and neighbors tribe and can tell stories together and with each other share experience if tradition haroa implemented (Subair, 2017).

Interestingly, tradition The haroa carried out by the Buton Islamic community is held on these days is big in Islam and is carried out in people's homes, followed by all members different families and neighbors ethnic group and those of different religions sit together in one place room, and in the middle There is tray containing _ cakes such as onde-onde, cucur (cucuru), bolu, baruasa (cake rice) ngkaowi-owi (fried sweet potato), and sanggara (fried banana). All cakes the surround a plate containing rice and on top There is fried egg. Events like this can actually add to it familiarity between fellow inhabitant so you can connect broken friendship _ consequence conflict (Hermes, 2023).

Meanwhile, Abdul Zakimbo is in a journal his research found 3 (three) government strategies Bone-bone Dalam sub-district handle conflict among youth, namely, prevention strategies conflict, termination conflict and recovery post conflict.

According to text “Sarana Wolio”, the first custom in the land Wolio covers four matter principal as quote text following:

"Bismillahirrahmanirrahim. Alhamdu _ Lillahi rabil ’ alamin wasshalaatu wassalaamu ‘ala Sayyidina Muhammad waalihi waashabihi ajma’in. matauna yingkoo, yopebaangiana sara yi Tana Wolio sis pataangu Kabarina; baa- baana yopomaye-mayeka, ruyaangauka, yopopia-piyara; taluyanguka, yopomaa-maasiyaka; patanguka, yopoangka-angkataka. In the name of Allah, the Most Gracious and Most Merciful. All praise is due to Allah, Lord of all the worlds. Salawat and greetings from Sayidina Muhammad along with family and all friends (Hariyanto, 2023). (Translation in Indonesian) Know by you, the beginning customs on the land Wolio is four lots (Kadir et al., 2018). First of all each other scare, second each other maintain, third each other love and the fourth each other respect (Wheatley, 2010). which exceeds us, us ta’dzimi, which is the same as us, us maintain, the one below us, us love.”

The meaning of the word Buton refers to language Arabic بطن which means stomach or womb, not separated from tradition Butonese people tend to be religious affiliated with values Sufism. Abdul Rahim Yunus said that until end 19th century, tradition religiousness Buton society is still
very nuanced Sufism. Even though at the same time there is influence in other regions in Indonesia Sufism slowly land start eroded by influx influence Genre proposed updates from east middle. KH Ryha Madi said that many Butonese people admit it Sufism, however wrong in practice because minimal knowledge they will Islamic religious teachings.

In another version, name Wolio seen There is influence from several bearers of the Islamic religion, for example Shaikh Abdul Wahid with understanding culture strong Sufism. In the Islamic or Arabic version, Wolio analogous to the word Waliyyun or "Waliullah" (God's Messenger), from the word Waliullah this known as Wolio. Wolio Land often referred to as the land of the people suffah because of one of the Sufism scholars leading 18th century originated from This city is Muhammad Idrus Qaimuddin.

Figure important that will writer discussed in this research is Sultan La Ode Muhammad Idrus Qaimuddin (Alifuddin et al., n.d.). Borrowing intellectual words Butonese youth, Yusran Darmawan, “Muhammad Idrus Qaimuddin is a person such a productive Sufi wrote books and poetry”. In the era when man in the hemisphere other earths still don’t know letters and when a number the nations do not yet know tradition wrote, Muhammad Idrus Already discuss a number themes big in finite philosophy now Still become endless debate among philosophers (Wyatt, 2016).

At least, there is around seven poetry (kabanti) language Wolio written by Sultan La Ode Muhammad Idrus Qaimuddin; Bula Malino, Tazikira Momampodona, Jauhara Maanikamu Molabi, Kanturuna Mohelana, Nuru Molabina and Kanturuna Mohelana II. Naturally achievement literacy and depth understanding of the religion of Sultan Muhammad Idrus Qaimuddin, made possible by guidance a great scholar who became his spiritual mentor; Haji Abdul Ganiyu, author Kabanti Ajonga Yinda Malusa (KAYM).

Haji Abdul Ganiyu said, as quoted by La Niampe, that “it is called he sultan of Buton is 'Sultan Khalifatullah' because obligatory to exist has two essences himself; first the essence mandatory Because He origin suggested the nation of sultans (nobles), and secondly, essence its form Because he’s gone again has flaws and is holy. We got impression that at that time, the ulama in Buton became 'teachers' for race rulers, not the other way around as now, where the ulama tend to be submit under will group ruler.

Intensity learning in the field of religion in that era it was sufficient high, because since periodization leadership of Muhammad Idrus Kaimuddin paradigm system government has give birth to very strong foundation for Buton society in the form of embedded values the substance of religion in life society and state through application Islamic law that is carried out seriously and implemented through the laws of the sultanate Dignity Seven. Buton Islamic society in general believe it completely that the sultans are representatives of Allah SWT above surface deliberate earth sent to create the rules will create the people he leads become prosperous physically and mentally (Kajuru, 2015).

are several types of congregations that developed on the mainland of Buton (Huang & Hu, 2019). Among them is the Qaadiriyah Order which developed during the time of the 4th sultan, Sultan La Elangi, who had the title Dayyaan Ihsaan al-Diin. Then the Shattaariyah order which developed during the time of the 14th sultan, Sultan La Dini who had the title Sayf al-Diin (1695-1702 AD). Another order is the Sammaaniyah order which developed during the time of Sultan La Jampi (1763-1788 AD), the 24th sultan who had the title Qaa'im al-Dein. The Sammaniyah Order is closely related closely related to the Khalwatiyah congregation so that also called the
Sammaniyah Order Khalwatiyah. The development of this congregation was quite popular at that time. The congregation developed by Sultan Muhammad Idrus, the 29th sultan whose title was Qaaim al-Diin (1824-1851) M. Muhammad Idrus' position was not limited to being a sultan, but he is also a Murshid who obtained a diploma from Shaikh Muhammad ibn Syaith Sunbul al-Makki, student of Shaikh al-Sammaan.

METHOD

The type of research used in this writing is research Qualitative approach, namely a method of collecting data by means of learning theories from various literature related to research. There are 4 stages in research studies: References that is prepare equipment necessary tools, prepare bibliography work, organizing time and reading or taking notes on research material.

RESULTS AND DISCUSSION

A. Understanding Philosophy

In the book Philosophy general for the Tarbiyah and Ushuluddin Faculties, the MKDK components are mentioned that term philosophy can be reviewed from two aspects, namely:

1. Semantic Aspect; words philosophy originate from Arabic. Originating philosophy from Greek, Philo Sophia = knowledge, wisdom (wisdom). So philosophia means love to wisdom or love to truth. That is, everyone who philosophizes will become wise. People who love to knowledge called a philosopher, which is in language Arabic called failasuf.

2. Practical aspect; seen from understanding Practically speaking, philosophy means nature mind or nature think. Philosophize It means think. But not all thinking means philosophizing. Philosophizing is thinking in a way deep and serious.

According to Inu Kencana Shafi'i In fact, the Koran is philosophy, because the first word in the first revelation commands it humans to read and infect knowledge knowledge, that is iqra. As scripture Lastly, the Koran is miniature natural highway that contains all discipline knowledge and solutions problem throughout life human. The Koran is Allah's Great revelation and reading glorious and can be sued the truth by anyone, though will face challenge progress knowledge increasing knowledge sophisticated.

By understanding principles philosophy of the Koran, we can obtain perspective valuable about method live a healthy, knowledgeable, responsible life answer, and full love Dear, not only for individuals but also society and the world around it us. Al Quran means reading that has Lots meaning; namely Al Furqan (Distinction), Adz-Dhikr (Warning), Al Bayan (Explanation), Al Hudaa (Instruction), An Nur (Light), An Ni'mah (Gift), Al Mau'idzah (Teaching), Al Hukmu (Rules), Al Haq (Truth), and Al Hikmah (Philosophy).

One that makes philosophy interesting is its ability to make people more sensitive to things they never were before thought. Philosophical problems is not an abstract and floating problem, but also a growing problem from experience everyday trivialities, however felt there is something wrong and necessary further study. "stimulus to start philosophize" thus wrote Woodhouse “often appear when people are faced with a the reality he felt wrong”. Stimulation philosophizing can help individual understand the world in a way different and more complete. Stimulation philosophize help individual to understand values life, origin origin of all things that exist, and meaning the life that is within you someone.
Philosophy is "science." special "who answered problems that science cannot answer knowledge normal. Because problem the outside range knowledge normal. As for the goals you want achieved by knowledge philosophy and religion are gaining truth. Philosophy considered a special science. Because He own its distinguishing characteristics from discipline other sciences and aims to understand basics knowledge and methodology scientific.

Ijtihad has role important in Islamic philosophy, because this is possible individual to produce new views and studies regarding law that are relevant to situations and conditions of different times and places. In this case, ijtihad is considered as a method of developing Islamic law and giving room to people Muslims to understand Islam in accordance with current developments and needs society.

B. Understanding Da'wah.

Da'wah said originate from Language Arabic with the origin of the word (دعوى - دعو ) which is in the form the masdar دعوة means invitation, call, summons, or invitation. Whereas according to In terms, da'wah is everything deliberate efforts and activities _ plan in shape attitudes, words and actions that contain invitations and appeals, whether direct or indirect, are addressed to individuals, communities or groups of people to be inspired his soul, was knocked his heart when listen commands and warnings later Islamic teachings appreciate, examine and learn to apply in life everyday.

Explained by Achmad Mubarok that in Arabic, the term dakt or daktun is used to mean: invitation, invitation, and exclamation, all of which indicate the existence of two-party communication and efforts influence party other. Sincerity a Da'i in this case is very decisive success or failure vision preaching carried out. A preachers must influence his mad'u in accordance signs preach to them behave and behave behavior like what was conveyed by the da'i.

By terminology, preaching according to Abdul Karim Zaidan in the introduction his book Ushul al-Da'wah that what is meant by da'wah is inviting people to Allah (al-Da'wah ila Allah). And what is meant preach to Allah is to invite people to His religion, namely Islam. This is his opinion according to him in accordance with the word of Allah in the Koran Yusuf verse 108 and Ali Imran verse 19. In Surah Ali Imran verse 19, Allah invites people humans to know that Islam is the true religion and is approved by Allah SWT in this world and in the afterlife. Therefore, it is important for people to practice Islam well and avoid all form thinking heretical and follow error anything that destroys people human.

Doctor Yusuf al Qardhawi, apart from being a person interpreter preacher, he is also one thinker whose ideas Lots used as a reference by activists preaching. According to him, what is meant by da'wah is a work done _ in a way collective and started from public bottom (bottom up), and organized in a way immaculate in effort return public to Islamic teachings. Qardhawi is also known as an open and tolerant cleric to difference views in Islam. He promote appreciate differences and emphasize them that there can't be any coercion in religion.

In the field Da'wah, Qardhawi promote a friendly and inclusive approach in spreading Islam. He often emphasize importance interaction positive between Muslims and non-Muslims, and their importance guard good relations with other groups. In some cases, Qardhawi own controversial view _related punishment death for homosexuals.

Da'wah according to Sayyid Qutub gave limits by "inviting " or calling to other people to enter the Sabil (Way) of Allah SWT, not to follow preachers or groups of people. Sayyid Qutub
explained that preaching is work or speech to influence man to follow Islam, invite man to a path that is approved by Allah SWT and prepares people human to enter life in the afterlife. Hence, the goal preaching covers spiritual, moral, social and economic aspects of life human.

C. Understanding Philosophy Da'wah

Philosophy Da'wah is a science that studies in a way critical and deep about da'wah (purpose preaching, why? a process of communication and transformation is required Islamic teachings and values and to change beliefs, attitudes and behavior somebody typical of Islam and response to da'wah is carried out by preachers and preachers, so that the people being preached can become good people in the sense of faith, morals noble as recommended by Islam. With help philosophy da'wah, preachers capable understand view related life _ the society where they live preach. This is possible they create messages that are more relevant and acceptable to society that. Apart from that, preachers can also identify problems social problems faced by society and use useful religious messages respond and solve problem that.

Philosophy and Da'wah aim give satisfaction to part very soul _ valuable also deliver someone gets to trust true religion, which previously was only accepted in a way dogmatic and absolute, then in the end it is not just mythological only, but also accepted through framework rational thinking will too _ gives importance to awareness _ authority himself as a creature with dimensions of understanding self.

Philosophy preaching own relevance to Sufism Because both of them there is similarities in concept dissemination and practice Islamic teachings, namely:

First, second these concepts are equally emphasized importance preaching, that is convey Islamic teachings to others so that they become better Muslims. However, Sufism places more emphasis on efforts to achieve closeness to Allah by developing acts of worship.

Second, concept Sufism own close concept _ its relation to life in society, as is the theory about tazkiyah al-nafs (calming heart and clear mind). This theory emphasizes importance repair character and behavior someone to be better in society.

Third, philosophy da'wah and Sufism complete each other in the development and spread of Islam. Philosophy preaching discuss How method convey religious messages to others, while Sufism discuss How method develop self Alone in a way spiritual and attaining happiness true in the ways prescribed by the Islamic religion.

Philosophy da'wah is very important for preachers who want _ change method views, attitudes and behavior public to Islamic teachings. Philosophy preaching offer framework thoughts and foundations philosophy that helps preachers in discovering _ effective ways of conveying _ religious messages to others. Thus, it can be concluded that philosophy da'wah is a very useful tool for preachers who want _ improve and develop society by offering messages truth Islamic teachings.

Philosophy da'wah also includes thoughts about ethics preaching, that is How method give Da'wah in a polite, courteous, wise and responsible manner answer. Apart from that, philosophy Da'wah is also discussed about dissemination preaching globally, taking into account culture culture and characteristics different societies.

D. Understanding Sara Pataanguna

In the Wolio Indonesian Dictionary it is stated that Sara means joint or law. Pata It means four (name unit in counting), and Angu means fruit. Sara Patanguna explain about four philosophy base life Butonese people, who show equality. Na, the ending corresponds to the
meaning of the ending it’s in Indonesian. In Islam, every man own equal value and dignity before Allah SWT. The value of equality is based on Islamic teachings that man created from One grandma the same ancestors, namely Adam and Eve. In the Koran, Allah says in Surah Al-Hujurat verse 13, "O people, indeed We created you from a man and one women, and made you into nations and tribes so that you are mutual know get to know”.

So, Sarapatanguna can be interpreted as norms, or four values that must be obeyed, guided by, all society in life society, nation, state and belief in God. If values the has applies in the middle society, then will materialized atmosphere religious life. Because they each other remember reminds of goodness and piety (al-Amru bill ma’ruf), and each other prevent emergence damage and sin (an-Nahyu anil munkar).

Dr. HAS, Tamrin, MH, mentioned Sarapataunguna as a system philosophy knowledge. In life everyday, Sarapathoughtuna is guidelines or basis for inhabitant nation, society Sultanate of Buton, in view reality natural universe, humans, society, nation and country about meaning life as well as a basis for humans in solving problems faced in life and life. According to opinion writer, every member public must own extensive knowledge about the norms, customs and rules that apply, so that you are able positioning yourself in the middle society.

Supporter Sarapataunguna’s values are human beings natural creatures monopluralist. In one side humans as creatures individually and simultaneously creature social. Man life each other side by side, each other interdependence, mutual related, mutual influence and mutually support each other in a relationship interaction social. By literally, “Monopluralis” refers to a combination from the words "mono" which means one, and "Pluralis" which means many. So if taking its literal meaning, “Monoplural Being” describes humans as creatures who have characteristic single and multiple in a way simultaneously.

Sarapatanguna become part important for Islamic preaching will form values character the Buton Islamic community in particular, and the Indonesian nation in general. By turning on culture each other remember-remind (pomae-maeaka), mutually keep-look after (popia-piara), each other affection (pomaa-maasiaka) and culture each other respect-respect (poangka-angkataka), will give birth to generation young Butonese with character. Generation Buton’s young people with the character in question are young people who have Budi noble character (morals karimah), the straight one His aqidah, true worship, has broad insight to his religion, always spur yourself in pursuit lag, as well beneficial for each other.

E. Scope of Sarapatanguna.
1. Pomaa-maeaka (Shame).

Maeka in the Indonesian Dictionary-Wolio (Buton) means (a) feeling afraid (horrified) to face something that brings danger, (b) not brave doing, going through, suffering. Maeka in perspective Islamic teachings are to have fear or shame if violate the rules of Allah SWT. A leaders who implement pomaa-maeaka will imaging himself as a figure who has morals noble and worthy emulated. Example can be interpreted as giving a good example in all aspects. An exemplary leader means a leader it can provide a good example in all fields.

The prefix Po means to indicate there are several interacting parties equal, balanced and have similarity rights. Phrase pomae-maeaka not only indicates rights and obligations someone, but the same applies to every individuals in society. All members of the group, all member family have duty of care good name, authority, price self individual and group. Thus, everyone will_ _ Embarrassed do deed despicable. They are afraid and embarrassed will sanctions and
blasphemy that originates from environment society, group or inhabitant around him. In context life society and nation, culture each other. This reminder is very important, so that people confess believe to Allah SWT be conscious and obedient and always be on His path and remain faithful to the guidance of the sunnah of the Prophet Muhammad SAW.

Sheikh Haji Abdul Ganiyu who has the title Kenepulu Bula was a Sufism scholar who lived during the reign of Sultan La Ode Muhammad Idrus Qaimuddin. He is a writer big ones coming along construct brilliance Islamic civilization in Butuuni. He given trusted by the 29th Sultan of Buton to write the poems packaged in shape Kabanti (a classic Butonese literary work) as part from effort da’wah or spread of Islam in the territory of the Khalifatul country Thursday.

Sheikh Haji Abdul Ganiu based on Ajonga's “Kabanti” Text Yinda Malusa (KAYM)” advised that fear is all encompassing four part.

“First, fear Habits that is afraid children and all women. As soon as I heard dreaded news _ direct run without think. After run, he Just submit and obey what you are told. Second, Fear of Ahmaku, namely Afraid blind robber _ his heart, can't stand it hear good words. Wrong word then afraid of it, and that's it afraid of infidels and everything heresy hypocritical. Such people worship weather lust and follow orders devil. Third, fear Hypocritical that is, no less in the eyes, he afraid of everything like that has been agreed together. However, after _ separate He return change the agreement, look for other reasons that exceed it that deal. Fourth, fear Sharia that is what is noble, what is becoming provisions in the afterlife. Afraid The Shari’a, physically and mentally, is the same, it means what it says that ‘s what was in his heart.

For people who do deed lying and cheating means the person concerned does not have feeling embarrassed, because Such actions are despicable and despised in society. As high as whatever position, wealth and nobility someone, but he doesn't have feeling shame and nature embarrassed to lie and or cheat, then He will humiliated by society. People who have no shame, morals will low and incapable control weather lust. Shyness _ is characteristic typical morals from believers. _ People who have this trait if do error or inappropriate for himself so will show regret.

A nobles who do not have feeling Embarrassed do deed despicable and despicable, value his nobility _ will quick faded and visible dull, like gold that never is gilded. Gold that never is gilded will visible dull and not shiny so it's not visible beautiful seen eyes. Quality nobility someone in Buton is not alone determined by lineage, rank or wealth, but especially determined by height his morals. One _ key to achieve height morality is to have feeling embarrassed in every do the action seen despicable and despicable. People who have shame to someone else, then he wo n't brave do error in front of other people. Shame on yourself _ Alone will grow if somebody own firmness heart, value strong self and character. _

Shame if used by the ruler, then He will become equipment or support his glory or authority. The ruler who owns it characteristic embarrassed in the eyes man nor in the eyes of Allah SWT will always protect Act His actions must always be correct and carried out in a way Sincerely, he will always pay attention interests and welfare his people, he will always apply fair and honest, so nature and feelings shame will famous glory himself all over across the country. Exemplary official public become key to keeping trust society. Steps and actions official triggering public _ controversy can distance aspect exemplary that. This condition is not just about giving birth crisis trust, but also potential bother stability performance institution public.

2. Pomaa-maasiaka (Love each other).
The origin of the word Pomaa-maasiaka is maasi which means dear, love, affection. Pomaa-maasiaka hinted exists plural parties so that become love, love, affection, which of course involves Lots party. Role The prefix po emphasizes understanding equality and equality degrees between parties that. In the description A hadith mentioned that right between fellow Muslim at least There is six thing; each other say greetings, mutual give advice, mutual look at each other praying for those who sneeze, and visiting people who have died.

From Aisyah ra that the Prophet Muhammad SAW said: " Indeed, Allah is gentle and loving softness. God gives Because softness what He doesn't give Because violence and what is not He gives and what he doesn't give because of the others ". (HR Muslim). From hadith the we can take A lesson important that Rasulullah SAW wanted his people be gentle people his temperament as well as avoid violence in form whatever. By staying away violence in attitudes and actions so Muslims have _ uphold values humanity. 

One _ supporting factors _ the success of the Prophet Muhammad SAW in conveying Islamic preaching to society is personal he is the weak one gentle, polite and distant ways violence. The Prophet Muhammad SAW was present on the stage history full social _ conflict with displays gentle and full personality _ mercy love not only to bro but also to hostile people him. Attitude accommodating and abstinent violence even _ Already seen since Muhammad had not yet been appointed become a prophet by Allah SWT.

Pomaa-maasiaka can be interpreted as darling love. Meaning Darling love in this sentence is not interrupted, but situations and conditions too _ determine appreciation meaning. This means to what extent a person's ability to feel love each other in everything aspect life. Feeling It's a shame it didn't appear because There is interest but feeling each other love it appears because basically _ that nature is in oneself human.

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3. Popia-piara (Caring for each other maintain).

The origin of the word popia-piara is piara which means pet, maintain or care for. Popia-piara hinted exists plural parties so that become each other nurturing and mutual caring. Popia-piara have mutual meaning look after and protect so that happen fortification self, society and country. Popia-piara also means mutual guard price self one human being with another human being. Maintaining in Islam means looking after, protecting and defending important assets or values. _ One _ an example is maintenance wealth in a halal way, be it money, property objects, and time given by Allah SWT.

Popia-piara contain meaning positive that between member public obliged each other nurturing, mutual building, mutual protect, secure material, morals or position in society. Take care of what you have someone is not bothered, help so that it can develop and improve further. If this philosophy is violated so will happen traits on the contrary that is each other fall, destroy, destroy in society, whichever it will be bring damage in society. In Islam, maintain and maintain also have a broader meaning that is look after and look after obedience to Allah SWT, as well guard chastity heart and soul from temptation not to sin.
Maintain or mutual maintain that in language Wolio called Tapodamba-dambaakea, because humans are not different, flat sand is not different. Take care of each other, if Seeing that those who are doing good must be helped until their work is finished. Help is there three type; first, help with wealth, second, help with energy, and third, help with words. If the person being helped abuses it assistance provided, then _ the help was immediately stopped, and we forbid him not to do it the same mistake, and if he doesn't know, well deserved we teach. In Islamic teachings, care for and maintain considered as one a form of worship and noble action, because by carrying it out draft that, we can obtain various benefit for yourself yourself and other people around you.

As for nature nurturing is an action each other nurturing which is more triggered by a sense of kinship, a sense of responsibility answer, a sense of togetherness on the basis humanity just. Poet confirm that meaning We each other maintain in language wolio The name is tapodamba-damaaka (mutual longing for), mutually help in goodness, and mutually prevent crime. _ In essence We This human being is equal before Allah SWT, who is described poets are like grains sand that is level with the ground. In Arabic, mutual yearning can be interpreted as "Tamanu'an". Tamanu'an is normal understood as an attitude own good wishes and dreams for others without harm self yourself.

4. Poangka-angkataka (mutual respect).

The origin of the word po-number is a number which means lift, whereas lift it up It means lift higher _ from position of the person lifting. The numbers-angkataka mean mutual lift higher _ from position the appointing party in the former territory the kingdom and sultanate of Buton which was centered in Bau-bau City Southeast Sulawesi Province. Butonese people in general opinion that Cultured humans are those who obey and obey _ towards upheld norms and values high that binds all members society. Butonese people in general also believe this that respecting others shows elevation the morals in question to other humans.

The equivalent word for numbers in Indonesian is price respect (respect). Poangka-angkataka means existence occupying parties _ their respective positions. Positions own equality in honor and dignity. Additionally, every individual in position the have equality right basics for each other appreciate. They are directed to do his role in a way proportional in accordance its function. Implementation role This does not exceed the limits of reasonableness and etiquette in society.

Poangka-angkataka contain meaning separately, that is that every member existing society _ give Dharma his devotion to society and nation, mandatory given award worth it, which can lift rank and dignity in the eyes society. To they were given reply service, award or honor specific as given plot land to occupy in a way down hereditary or given something rank certain. It is intended that every member public have willingness sacrifice and strive for interests general.

Islam requires it Muslims to each other respect respect and each other glorify. Every individual should be able to take care of it glory, feelings, exclamations and groans his brother. Haram among they each other mocking especially each other criticize or put down prestige his brother. Likewise, every Muslim forbidden seditious and envious heart to success that has been achieved by his brother, insulting personally with a bad nickname. Especially complicate, worsen think and explain badness his brother. Because traits bad mentioned above, will decide connection brotherhood as well as tearing apart love darling. Thus, it is embedded hatred in the heart and growing feelings of hostility between fellow Muslims.
F. Understanding Peace.

In the Big Indonesian Dictionary (KBBI), the word peace means a situation that is not hostile, does not exist war, no dispute, make amends back and atmosphere peaceful. Peace said regarding several aspects of life, for example in the family, community, nation and state. Johan Galtung, a study promoter peace and conflict origin Norway, in reading theoretical about peace gives two meanings about peace, namely (1) Peace is the absence or reduction all type violence, and (2) Peace is transformation conflict creative non-violence.

Islam is an Arabic word, which means surrender to Allah. The root of the word is Silm or Salm, which means peace. From the word salm, the word aslama is formed, which means surrender, surrender self. Al Islam or Islam is the religion that brings peace for people man if they want to surrender self to Allah and surrender will they to His will. According to the revealed scriptures To Muhammad SAW, Islam is the only true religion brought by the Apostles from Prophet Adam to Muhammad SAW, the last prophet.

Islam itself very rich in advanced teachings peace and brotherhood. Draft ukhuwah (harmony) for Islam has a very broad spectrum, which reaches harmony fellow adherents of Islam (Ukhuwah Islamiyah), harmony of all people human (Ukhuwah Insaniyah), and harmony fellow member nation (Ukhuwah Wathaniyah). Apart from that, quality connection fellow human (Hablun Minannas) also need to get treatment in a way proportional to perfection quality connection to Allah (Hablun Minallah).

G. Biography of Sultan La Ode Muhammad Idrus Qaimuddin.

H.1. Childhood until His wedding.

Muhammad Idrus in his childhood known as La Ode Muhammad Idrus was born in Wolio City, the capital Sultanate of Buton in the quarter end 18th century. His father named La Ode Badaruddin alias La Badaru, Sultan of Buton XXVII (1799-1822) and his mother named (title) Oputa Balu Lampenano. He carried the office of Sultan in 1824, at age about 40 years. La Ode Muhammad Idrus Qaimuddin is one of them writer Sufi famous XIX century, and his works can be classified into the group of the Islamic era, which in general clear show influence or nature Islamic thought.

So that is also the history of Sultan Idrus married with his son Oputa Mosabuna i-Baaluwu (named) Wa Ode Baau then give birth three twelve people, five men eight women. _ First, La Ode Abdullah (his name), second Sultan Qaimuddin named Muhammad Isa, third La Ode Kamaluddin (his name), fourth Raja Lia La Ode Baadia (his name), fifth La Ode Umar (his name), sixth Capitalao Bawine (whose name is) Wa Ode Maari, seventh Wa Ode Hamida, eighth Wa Ode Siaida, ninth Baluna Bombona Wulu (named) Wa Ode Salimaa, tenth Wa Ode Tamiima, eleventh Wa Ode Muhasna, second mercy Wa Ode Kamala, (and) third mercy Wa Ode Imatullah.

As for the titles awarded to Sultan La Ode Muhammad Idrus Qaimuddin is La Ode, Oputa Mokobaadiana, Oputa Ikuba, Oputa Mancuana, Sultan Khalifatullah, Suluthani Moadilina and Aedurusu Matambe.

H.2. La Ode Muhammad Idrus Scientific Sanad Qaimuddin.

Scientific information about La Ode Muhammad Idrus Qaimuddin obtained from Sheikh Muhammad Ibn Abdu Al Karim from Shaykh Muhammad Sumbul Al Makki from Shaikh 'Abd dari Shaykh Musthafa ibn Kamaluddin Al Bakri from Samman Al Madani from Sheikh Ali Effendi from
Shaykh Musthafa Effendi Al Andranari from Al Lathif from Sheikh Umar Al Fuadi from Shaykh Isma'il Al Jaruni from Al Qarabisyi from Shaikh Halabi Al Sulhtani Al Akrani from Shaykh Khaliluddin Al Tawaqqi from Shaikh Abu Zakariyya Al Syirwani from Shaykh Muhammad Al Anjani from Sheikh Umar from Sheikh Maram Al Khalwati from Shaykh Izzuddin from Shadaruddin from Shaykh Abu Ishak Ibrahim from Shaykh Akha Muhammad Al Bils from Al Khalwati from Shaykh Shihabuyiddin from Shaykh Rukdunnin Al Ahrowi from Al Kailani from Shaykh Khutbuddin Al Abhari from Shaykh Rukuddin Al Najjadi from Al Thabrisy from Sheikh Umar Al Bakri from Shaykh Abd Abd Al Qahir Dhiyauddin al Surhawardi from Shaikh Junaid from Shaykh Minsyah Al Nuri from Shaikh Muhammad Al Daniri from Shaykh Ma'ruf Al Karqi from Shaykh Sirri Al Siqthi from Al Baghdadi from Shaykh Al Hasan Al Basri from Shaikh Habib Al A'jami from Dawud Al Tabi' Rasulullah SAW from the Companion of Ali bin Abi Talib.

H.3. Kabanti (Poetry) Bula Malino and Values The religiosity contained in it.

The manuscript of Kabanti Bula Malino has been published examined by four researchers _ from Halu Oleo University, namely Professors La Niampe, Wa Ode Propertiu, Kadir and Sri Suryana Dinar, the manuscript base used in Bula Malino is paper with a type of paper stamp that is paper Europe. Through one of the lines in the text is known that The text of the Bula Malino manuscript was written by La Ode Muhammad Idrus Kaimuddin. In the history of Buton, La Ode Muhammad Idrus Kaimuddin recorded as the 29th Sultan of Buton (1824-1851).

Apart from being known as a sultan, Muhammad Idrus Kaimuddin is also known as a great scholar Buton is very productive in writing scripts. He wrote the script in three language (language Wolio, language Malay and Arabic. Through study text, known that the text of the Bula Malino manuscript contains about advice from La Ode Muhammad Idrus Kaimuddin addressed _ to himself; so that you don't get drunk with the pleasures of the world and always be teaching yourself.

Apart from that, it also contains teachings to always be carry out The pillars of Islam are dhikr, shalawat and greetings as well as plead prayer in the middle time evening, don't brag or slander each other, so that always purify yourself and to know the ugliness of the world. The teaching is not to prioritize power and nobility, so that always trust and hold on to The promise of the Prophet SAW, to be frequent listen teaching, to say What If so, don't use it lies and so that always sincere heart in remembrance secret of Allah SWT.

H.4. Overview Writings by Sultan La Ode Muhammad Idrus Qaimuddin.


This treatise is general discuss about Muraaqahab, arrangement method its implementation, its virtues and the lights in muraaqabah. At the start the discussion was Muhammad Aydrus explain essence the muraaqahabah starting with a definition and reinforced with the evidence of the Koran and Hadith. To clarify essence muraaqabah, ia presenting A story about muraaqabah. Story the between a Shaikh with his students who he tested slaughter one bird in a place where there is none one saw. Scholars' opinions about he also quoted muraaqabah. Among them, Thawbaan bin Ibraahiim al- Akhmiimi al-Mishri known as Dhuu al-Nuun, Ja'far bin Nasir, al- Murta'ash, Ibrahim al-Khawwas and' Amr bin Muhammad bin 'Umayyah alias Abuu Hafs.

The manuscript of the Book of Mu'nisat al-Quluub fi al-Dhikr discusses about priority dhikr and adab dhikr. Between lafaz The main dhikr is “Laa Ilaaha Illaa Allaah”, and the opinions of other scholars, such as Shaykh Abu Zayd al-Qurtubi, Shaykh 'Abd al-Qaadir Jaylaani. He also explained opinion Shaykh al-Qushayri about priority dhikr use sentence mentioned in al-Risala al-Qushayriyah. Not only that, it also loads A story from Shaykh 'Abd Allah al-Yaafi narrates about story priority dhikr Laa Ilaaha Illa Allah.

H.4.3. Diyyaa' al-Anwaar fi Tasfiyat al-Akdaar manuscript.

The discussion in this manuscript begins from traits evil (mazmumah) that is in the heart, namely greed, greed, love wealth and the world, arrogant, ujub, riya', excessive eat and drink as well as Lots talking. Discussion next relating to students (saalik). Recommendations for salik to always practice mujaahadah and train a little eat, drink and sleep. Further discussion about distribution remembrance, that is dhikr heart and remembrance verbal.

H.5. The role of Sultan La Ode Muhammad Idrus Qaimuddin.


Before becoming Sultan, Muhammad Idrus Once served as Kapitalao (commander force land). He including Commissioned Officer formidable kingdom so during his tenure, there were many carry missions safeguarding the threatened territories of the Buton sultanate from within and from outside Buton. Kapitalao or capitaraja is a position for a class kaomu (nobility). Kapitalao is held by two people as ministers defense and commander war.

In 1835 Sultan Muhammad Idrus Qaimuddin get award from Dutch King Willem I with the Big Mas Star. Because of the gift this gift originates from Dutch King Willem I, then Muhammad Idrus title became Sultan Qaimuddin I onwards until he stepped down hereditarily to second his sons Muhammad Isa with Qaimuddin II and Muhammad Salihi with Qaimuddin III. This is as a sign that connection Buton and the Netherlands are very close. The other side of concern ruler The Dutch East Indies is giving award to his allies, aside want to still secure track trade in the East Indies rich in spices as well as other agricultural products.

H.5.2. Da'wah and Sharia of Islam.

In presenting material his preaching, Aydrus always guided by the Koran first formerly put in principle that The human being faced (mad'u) is a creature consisting of elements body, mind and soul, so it must be seen and acted upon as a whole its elements in a way simultaneous and simultaneous, both aspects material and the time of presentation. A da'i or preacher own role important in conveying religious teachings to his mad'u, that is those who listen and accept preaching. In carrying out this task, a person preacher should show good and commendable morals.

Next, in the effort reach objective his preacher, Sultan Idrus Qaimuddin use the following strategy:

a. Da'wah Fardiyah.

According to Al-Mujazi Mulku Zahari that Sultan La Ode Muhammad Aydrus Qaim ad-Din (Oputa Kobadiana) emphasized that a the preacher did it interaction with mad'u, must have strong commitment to actualization Islamic teachings, exist the example he has a da'i (which in language Buton filii) will give bigger opportunities for honey so that Want to accept, understand, and implement all message the preaching he received. A preacher should own high patience in interacting with the honey. They have to be patient face questions, differences.
opinion, and even possible criticism appeared. Patience is also important in giving understanding and explaining complex religious concepts.

b. Da’wah Fi’ah.

Da’wah term fi’ah refers to the process of da’wah that takes place between da’i and mad’u small groups in the atmosphere stare face. Response honey to preach and message the preaching conveyed can be known instantly. In addition, it takes place in an atmosphere dialogical and can take place in large groups, but atmosphere monologic. A preacher should act sincerely and sincerely, without holding motives or interests personal certain. Da’wah should done solely to help others get instructions and benefits from religious teachings, not for interests self yourself.

c. Relay Da’wah.

This da’wah strategy takes the form of: activity chain, where someone who already accept message preaching Then built, until considered Enough able to preach. To be sent next preach to another, and so on without disconnected.

H.5.3. Education and Mental Revolution.

Islamic education in the Sultanate of Buton during the reign of Sultan Muhammad Idrus Kaimuddin has held through track formal, non-formal and informal education. Formal education has put the Palace as the center education for childbirth candidates originating leader from group Kaomu and Walaka are in the educational process direct handled by the Sultan.

Continue Islamic education developed and spread in the Kadie and Bharata regions along with enthusiasm community to study religion in the field Knowledge Fiqh, Arabic, Al Qur’an and Hadith and their learning centered at the Buton Palace mosque. Sultan later instruct to Sara Kidina to select talented young people in each Kadie to be trained at the Buton palace for a period of time, and after the study period is finished the young man concerned assigned to be a religious teacher in his hometown.

H.5.4. Politics and Institutions.

Sultan Kaimuddin I owned it strong religious educational background has made some changes in the system statecraft and administration Buton Kingdom government, established several new laws governing rights and obligations race nobility and society. There are also many Sultans write a book to add to it knowledge its people. His Majesty also intertwined better regional relations with the kingdoms his neighbor. A a leader who writes down his thoughts and ideas in front of him its people very good. Writing is one method effective for a leader to communicate with his people, provide outlook and vision they about policies and actions taken by the government, as well give clear explanation about decisions taken.

G.5.5. Legal and Social Society.

One The Islamic teaching adopted in the application of law in the Sultanate of Buton is equality before the law, known as the expression "bhone." Montete yinda posala - sala", a Islamic teachings that teach importance equality ahead law. By literally Al Mujazi Mulku Zahari translated Butonese proverb means "sand on the edge." the beach there, when there is no low tide difference." In Islam, equality before the law is principle important that must be adhered to by all human. This is important so that justice and peace can be realized in Islamic society and countries. Similarity degrees before the law or the principle of equality before the law contains meaning every citizens must be treated justice by the authorities law enforcement and government.
CONCLUSION

A) Understanding the people of Buton, Southeast Sulawesi towards Philosophy Da’wah Sara Pataanguna Sultan La Ode Muhammad Idrus Qaimuddin in context Peace in the Buton region, Southeast Sulawesi, namely: a) Based on research results writer, Philosophy Da’wah Sara Pataanguna Sultan La Ode Muhammad Idrus Qaimuddin is enough known in the people of Buton, Southeast Sulawesi as a means to spread Islamic teachings are peaceful and full love darling. b) In context peace, Philosophy Sara Pataanguna's Da'wah considered highly relevant to values Butonese culture is at the forefront tolerance and togetherness in building harmony and harmony between each other society. c) The work of Sultan La Ode Muhammad Idrus Qaimuddin in giving contribution to peace in the Buton region and its surroundings seen from awareness and appreciation of Islamic teachings _ peace and love love as a principle important in religion and life. d) Although Thus, there are obstacles in the implementation of Philosophy Sara Pataanguna's preaching in the region Still is at level understanding and appreciation teachings by some _ society. Therefore, efforts to improve _ understanding and awareness Butonese people regarding Philosophy Sara Pataanguna's preaching needs to continue carried out in order to develop stronger peace and harmony in the region. B) Influencing factors __ success and failure Sara Pataanguna's preaching in the Buton region of Southeast Sulawesi is: a) Environmental Factors; environment around become factor important influences _ success Sara Pataanguna's preaching in the Buton region of Southeast Sulawesi. This includes geographical, social, economic, cultural and political factors. b) Social Factors; These factors include openness and acceptance Butonese people against teachings Da'wah Sara Pataanguna, as well as the roles played by the characters local community and clerics in forming perception public to teachings that. c) Leadership Factors; leadership and quality preaching from local religious leaders and clerics who practice it teachings Sara Pataanguna's preaching also influenced him success or failure in development teachings that. d) Socio-economic Factors; condition social economy Butonese society also influences it success Sara Pataanguna’s preaching in the region. This is related to level education, level live, distribution wealth, as well access to information and technology. e) Political Factors; factor politics, especially regulations and legal status teachings Sara Pataanguna's preaching in the Buton region of Southeast Sulawesi also had an influence success and failure preaching that. f) Despite so, in part big The above factors can be overcome with effort strengthen organization and structure Da’wah Sara Pataanguna, increasing quality and quantity of preachers as well as do the right approach to society. C) Below are several strategies that can be implemented to improve participation society in the effort create peace in Buton, Southeast Sulawesi through Philosophy Sara Pataanguna’s Da’wah: a) Socialization and education; effort socialization and education about Philosophy Sara Pataanguna's da'wah in the Buton community, Southeast Sulawesi needs to be carried out in a way intensive and continuous. This can be done through easy media access and communication directly with the community to provide clear and precise understanding __ to this philosophy. b) Strengthening and improving the quality of ulama and preachers; enhancement The quality and quantity of ulama and preachers in Buton, Southeast Sulawesi is very important to develop and strengthen Sara Pataanguna's Da'wah as well as strengthen quality message Da'wah is delivered better and more effectively. c) Build partnerships with various party; build partnerships with parties related such as government, community, organization community, and Non-Governmental Organizations (NGOs) can improve participation community in development peace to work sustainable. d)
Context local; adaptation to conditions environment local and cultural public. Locality is a factor important in efforts enhancement participation community in development philosophy Sara Pataanguna's Da'wah. e) Activity development doctrine, discussion and dialogue; activities development doctrine, discussion and dialogue through open forums, referring to teachings preaching and philosophy of Sara Pataanguna, will help build awareness and develop intellectuality society. f) Build partnerships with mass media; Partnership with mass media is very important to provide service information and reinforcement to public about teachings Sara Pataanguna's preaching and activities related to this philosophy. g) Empowering society; this strategy could be solution to improve participation community in development peace in Buton, Southeast Sulawesi. Empowerment through training and education about awareness and importance values peace will increase awareness public will importance build life together in harmony.

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