

## ISLAMIC EDUCATIONAL PERSPECTIVES IN THE SARA PATAANGUNA PHILOSOPHY OF THE BUTON COMMUNITY

*La Ode Sahrin Djalia, Abdul Rahim, Jumaydin, Nia Kartika*

Universitas Muhammadiyah Buton

Jl. Betoambari No. 36 Lanto, Kota Baubau Sulawesi Tenggara

Email: [sahrindj3@gmail.com](mailto:sahrindj3@gmail.com), [rahimimmawan@gmail.com](mailto:rahimimmawan@gmail.com), [jumaydin5@gmail.com](mailto:jumaydin5@gmail.com),  
[kartikania1945@gmail.com](mailto:kartikania1945@gmail.com)

**Abstract:** Penelitian ini bertujuan untuk mengkaji perspektif pendidikan Islam terhadap filsafat Sara Pataanguna dalam masyarakat Buton. Pembahasan difokuskan pada tiga aspek: landasan filosofis Sara Pataanguna, konsep-konsep pendidikan Islam yang tercermin dalam nilainya, serta relevansi konsep-konsep pendidikan Islam terhadap filsafat tersebut. Penelitian ini menggunakan metode penelitian pustaka melalui kajian terhadap buku, jurnal ilmiah, dan karya ilmiah lainnya yang relevan dengan topik tersebut. Data dikumpulkan dari berbagai sumber akademis dan dianalisis menggunakan pendekatan filologis, teoretis, filosofis, dan antropologis. Temuan menunjukkan bahwa Sara Pataanguna mengandung nilai-nilai pendidikan Islam yang sesuai dengan dimensi fundamental pendidikan Islam, yaitu aqidah (iman), ibadah (ibadah), dan akhlaq (akhlaq). Filsafat tersebut menekankan pengembangan karakter manusia melalui penanaman akhlaq al-karimah (karakter mulia), yang mencerminkan upaya pendidikan yang sejalan dengan tujuan pendidikan moral Islam. Selain itu, nilai-nilai kemanusiaan yang tertanam dalam Sara Pataanguna sangat relevan dengan tujuan pendidikan Islam, karena mendorong kesadaran diri, tanggung jawab sosial, saling menghormati, kasih sayang, dan ketaatan kepada Allah sebagai landasan hubungan antarmanusia yang harmonis.

**Keywords:** Islamic Educational Perspective, Sara Pataanguna, Buton Community

**Abstrak:** This study aims to examine the Islamic educational perspective on the Sara Pataanguna philosophy of the Buton community. The discussion focuses on three aspects: the philosophical foundations of Sara Pataanguna, the concepts of Islamic education reflected in its values, and the relevance of Islamic educational concepts to the philosophy. This research employs a library research method through the examination of books, scholarly journals, and other scientific works relevant to the topic. Data were collected from various academic sources and analyzed using philological, theoretical, philosophical, and anthropological approaches. The findings reveal that Sara Pataanguna contains Islamic educational values that correspond to the fundamental dimensions of Islamic education, namely *aqidah* (faith), *ibadah* (worship), and *akhlaq* (morality). The philosophy emphasizes the development of human character through the cultivation of *akhlaq al-karimah* (noble character), reflecting educational efforts that are consistent with the objectives of Islamic moral education. Furthermore, the humanitarian values embedded in Sara Pataanguna are highly relevant to the goals of Islamic education, as they encourage self-awareness, social responsibility, mutual respect, compassion, and obedience to Allah as the foundation of harmonious human relationships.

**Kata Kunci:** Perspektif Pendidikan Islam, Sara Pataanguna, Masyarakat Buton

## INTRODUCTION

Education has become one of the central concerns in contemporary human civilization because it is closely related to the quality of life, social development, and the sustainability of future generations. In modern educational discourse, education is no longer perceived merely as a supporting factor for human welfare but as a fundamental necessity equivalent to other basic human needs such as food, clothing, and shelter. Through education, individuals acquire knowledge, skills, values, and attitudes that enable them to navigate social life and contribute positively to society. Moreover, education serves as a strategic instrument for preparing younger generations to become agents of change and drivers of national development. Therefore, education should function not only as a means of intellectual advancement but also as a transformative force capable of addressing social problems, empowering communities, and liberating human beings from various forms of ignorance, injustice, and underdevelopment.

Within a dynamic and continuously evolving society, education plays a decisive role in shaping the existence and progress of communities. Educational institutions are expected to respond to social changes while preserving moral and cultural values that serve as the foundation of communal life. In the context of Muslim societies, Islamic education occupies a particularly significant position because it represents

a practical manifestation of Islamic ideals and aspirations. Islamic education functions as a medium for preserving, transmitting, internalizing, and transforming Islamic values from one generation to another. Through educational processes, religious teachings are not only communicated cognitively but are also cultivated affectively and behaviorally so that they become an integral part of individual character and social conduct. Islam envisions an educational system that is accessible to all members of society, implemented throughout the human lifespan, and conducted in various settings using methods and approaches appropriate to different stages of human development (Dewi, 2023).

This educational vision reflects Islam's comprehensive understanding of human development. Education is intended to nurture individuals who are capable of fulfilling their role as khalifah (vicegerents) on earth while continuously improving themselves through learning and self-reflection. From an Islamic perspective, education is not limited to the acquisition of knowledge but extends to the cultivation of wisdom and the practical application of knowledge in everyday life. Consequently, the ultimate goal of education lies in the integration of knowledge, faith, and action. This objective is particularly evident in religious education, which plays a strategic role in shaping moral character, ethical behavior, and personal identity grounded in faith, piety, and noble values.

Such educational ideals contribute not only to individual development but also to the formation of a morally responsible society and the strengthening of national character.

The emphasis on character formation and moral development in Islamic education highlights the importance of value-based educational frameworks derived from local wisdom traditions. Throughout Indonesia, various ethnic communities possess indigenous philosophies that embody ethical principles and social values capable of supporting educational objectives. These local value systems often serve as cultural mechanisms for maintaining social harmony, regulating human behavior, and preserving communal identity across generations. When examined through the lens of Islamic education, many of these indigenous philosophies reveal substantial compatibility with Islamic teachings regarding humanity, justice, compassion, mutual respect, and social responsibility. Therefore, the integration of local wisdom into Islamic educational discourse represents an important effort to contextualize educational values within the lived realities of specific communities.

One of the local wisdom traditions that deserves scholarly attention is the philosophy of Sara Pataanguna within the Buton community. This philosophical system contains a set of ethical and legal principles that have historically guided social interactions and communal life among the people of

Buton. Beyond its function as a customary legal framework, Sara Pataanguna embodies a comprehensive worldview concerning human relationships, social obligations, and moral conduct. The values embedded within this philosophy reflect the collective identity, character, and cultural heritage of the Buton people. As such, Sara Pataanguna represents more than a traditional norm; it constitutes a moral system capable of contributing to contemporary discussions on character education and Islamic educational values.

Historically, Sara Pataanguna can be understood as a legal and customary framework consisting of four fundamental principles that governed social life during the Buton Sultanate. According to E.A. Moh. Saidi BcAP (1998), as cited by Tahara, Sara Pataanguna literally refers to the “four laws” or “four customary principles” that were institutionalized during the reign of the fourth Sultan of Buton, Dayanu Ikhsanuddin (Tahara, Munafi, & Malim, 2021). These principles became the primary reference for regulating social relations, maintaining social order, and fostering collective responsibility within the community. However, the philosophical foundations of Sara Pataanguna predate the establishment of the Sultanate itself. The concept emerged from the broader cultural philosophy known as Pobinci-Binci Kuli, which may be interpreted as “pinching oneself before pinching others,” symbolizing empathy, self-awareness, and ethical self-

restraint. This philosophy encourages individuals to evaluate their own actions and feelings before judging or harming others, thereby promoting social harmony and mutual understanding.

The endurance of Sara Pataanguna throughout centuries demonstrates the resilience of local wisdom in shaping communal life. Despite significant political, social, and cultural transformations, the core values embodied in this philosophy continue to be preserved and practiced by the Buton community. This persistence indicates that the principles of Sara Pataanguna possess enduring relevance and remain capable of addressing contemporary social challenges. In an era characterized by rapid modernization, globalization, and increasing individualism, local philosophies such as Sara Pataanguna offer valuable ethical resources for strengthening social cohesion and moral consciousness.

Sara Pataanguna encompasses four principal values: *pomae-maeka*, *pomaa-maasiaka*, *popia-piara*, and *poangka-angkataka*. *Pomae-maeka* refers to mutual respect and a sense of moral restraint that prevents individuals from harming others. *Pomaa-maasiaka* emphasizes mutual love, compassion, and empathy among members of society. *Popia-piara* signifies mutual care, protection, and responsibility for collective well-being. Meanwhile, *poangka-angkataka* embodies the principle of mutual appreciation, recognition, and respect for human

dignity. Collectively, these values encourage individuals to cultivate social solidarity, care for others, promote tolerance, and contribute positively to communal life. As noted by Mutawally (2023), the implementation of these principles fosters attitudes of cooperation, concern for fellow human beings, and acceptance of diversity.

The ethical orientation of Sara Pataanguna demonstrates a strong alignment with the objectives of Islamic education, particularly in relation to character formation, moral cultivation, and social responsibility. The principles of mutual respect, compassion, care, and appreciation embedded in this philosophy resonate with fundamental Islamic teachings concerning *ukhuwah* (brotherhood), *rahmah* (mercy), *ta'awun* (mutual assistance), and human dignity. Consequently, Sara Pataanguna provides a culturally relevant framework through which Islamic educational values can be understood, internalized, and practiced within the context of the Buton community. Examining this philosophy from the perspective of Islamic education is therefore important not only for preserving local cultural heritage but also for enriching contemporary educational discourse with indigenous ethical perspectives that support the development of morally grounded and socially responsible individuals.

## **METHOD**

This study employed a library research approach, which is a research

method that relies on the systematic collection, examination, and interpretation of data derived from various literary and documentary sources. Library research is particularly suitable for investigating concepts, values, philosophies, and theoretical perspectives embedded within cultural traditions and intellectual discourses. According to Hibatullah (2022), library research refers to a series of research activities that involve collecting data from library materials and examining research objects through diverse sources of information, including books, encyclopedias, scientific journals, newspapers, magazines, and official documents. In the context of this study, the library research approach was utilized to explore and analyze the values, norms, and educational principles contained within the Sara Pataanguna philosophy of the Buton community, particularly from the perspective of Islamic education.

The focus of the study was directed toward understanding the philosophical foundations and ethical values embedded in Sara Pataanguna and examining their relevance to the objectives and principles of Islamic education. To achieve this objective, the researcher systematically identified, selected, and reviewed relevant literature discussing Buton culture, local wisdom, Islamic educational thought, moral education, and the historical development of Sara Pataanguna. Through a comprehensive review of

these sources, the study sought to generate a deeper understanding of the relationship between indigenous cultural values and Islamic educational perspectives.

The data used in this research consisted of various written materials relevant to the research topic. The sources of data were classified into two categories: primary and secondary sources. Primary sources included original written materials that directly discussed Sara Pataanguna, the cultural traditions of the Buton community, and related philosophical concepts. These sources served as the principal basis for understanding the authentic meanings and values embodied in the philosophy under investigation. Secondary sources consisted of books, journal articles, research reports, and other scholarly publications that provided supporting interpretations, theoretical frameworks, and contextual explanations related to the research problem.

Data collection was conducted through an intensive literature review process involving careful reading, identification, classification, and documentation of relevant information from selected sources. Each source was examined critically to ensure its relevance and contribution to the research objectives. After the data had been collected, the researcher carried out a process of interpretation and analysis by examining the content of the literature systematically and comprehensively. The findings from various sources were then

organized, compared, and synthesized to identify key themes and educational values. Through this analytical process, the study aimed to generate meaningful conclusions regarding the perspectives of Islamic education reflected in the Sara Pataanguna philosophy of the Buton community and to highlight its potential contribution to contemporary character and moral education.

## RESULTS AND DISCUSSION

### **The Sara Pataanguna Philosophy of the Buton Community from the Perspective of Islamic Education**

Sara Pataanguna is recognized as a philosophy and way of life of the Buton community because it embodies a comprehensive set of humanitarian values and social norms that guide interpersonal relationships and collective life (Bagea, 2016). As a philosophical system, Sara Pataanguna functions not merely as a cultural tradition but as an ethical framework that shapes individual behavior and social responsibility. The values contained within this philosophy encourage individuals to develop self-awareness and moral consciousness in their interactions with others. The fundamental assumption underlying Sara Pataanguna is that every human being possesses dignity and rights that must be respected. Consequently, any action that violates the rights of another person is considered equivalent to violating one's own rights. This principle reflects a profound understanding of human interconnectedness and social harmony,

making Sara Pataanguna highly relevant to the objectives of Islamic education, particularly in the formation of character, morality, and social responsibility.

The core principles of the Sara Pataanguna philosophy are as follows:

1. Pomaa-Maasiaka

Pomaa-Maasiaka can be interpreted as mutual love, affection, and compassion among members of society. According to Bagea (2016), the meaning of love and affection embedded in this principle is not static or limited to a literal understanding; rather, its application is influenced by various social situations and contexts. This value encourages individuals to cultivate sincere concern for the well-being of others and to develop empathetic relationships within the community. In Islamic teachings, compassion represents one of the highest manifestations of faith and humanity. Nurdin (2021) explains that love and compassion in Islam constitute the purest expression of human affection, bringing peace not only to oneself but also to others. The concept of *rahmah* (mercy) occupies a central position in Islamic teachings and serves as the foundation of harmonious social relations. Therefore, Pomaa-Maasiaka reflects an educational value that promotes empathy, kindness, social solidarity, and mutual care, all of which are essential components of Islamic character education.

## 2. Pomae-Maeka

Pomae-Maeka refers to mutual respect, reverence, and a sense of moral restraint that fosters obedience and social order. This principle is often translated as "mutual respect and fear," although the notion of fear in this context does not imply intimidation or coercion. Instead, it reflects an awareness of ethical boundaries and the recognition of the equal dignity possessed by every human being. According to Umar (2017), Pomae-Maeka can be understood as an attitude characterized by mutual respect, obedience, and compliance toward elders and leaders, as well as fairness, responsibility, and exemplary conduct toward younger individuals and subordinates. From the perspective of Islamic education, this principle aligns closely with the concepts of *adab* (proper conduct) and respect for authority, parents, teachers, and community leaders. Islamic educational traditions emphasize the importance of honoring others while simultaneously recognizing the equality of all human beings before Allah. Consequently, Pomae-Maeka serves as an important educational foundation for cultivating discipline, humility, responsibility, and social harmony.

## 3. Popia-Piara

Popia-Piara means mutual care, protection, preservation, and safeguarding among individuals and communities. This principle encourages people to protect not only themselves

but also the dignity, welfare, and security of others. According to Bagea (2016), Popia-Piara includes the responsibility of maintaining mutual respect and protecting the honor of fellow human beings. The implementation of this principle requires cooperation and collective commitment among various members of society. In the context of Islamic education, Popia-Piara reflects the values of *ta'awun* (mutual assistance) and social responsibility. Islam teaches believers to support one another in promoting goodness and preventing harm. Educationally, this principle contributes to the development of caring individuals who actively participate in building a supportive and protective social environment. Through Popia-Piara, learners are encouraged to become responsible members of society who contribute positively to communal well-being and social cohesion.

## 4. Poangka-Angkataka

Poangka-Angkataka embodies the principle of mutual appreciation, respect, and recognition of the dignity of others. This value encourages individuals to prioritize courtesy, politeness, and respectful behavior in social interactions. According to Bagea (2016), Poangka-Angkataka also signifies mutual civility, which nurtures awareness, self-respect, and respect for others. The practice of this principle fosters harmonious relationships and strengthens social bonds within the

community. From the perspective of Islamic education, Poangka-Angkata corresponds closely with the Islamic values of *ihsan* (excellence in conduct) and *akhlaq al-karimah* (noble character). Respecting others regardless of social status, background, or differences is an essential aspect of Islamic moral teachings. Therefore, this principle contributes significantly to character formation by encouraging learners to develop tolerance, humility, ethical communication, and social sensitivity.

The relevance of Sara Pataanguna to Islamic education becomes increasingly evident when examined in relation to the objectives of the Indonesian National Education System. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System defines education as a conscious and planned effort to create learning environments and educational processes that enable learners to actively develop their potential in order to possess spiritual strength, self-control, personality, intelligence, noble character, and the skills necessary for themselves, society, the nation, and the state (Halid, 2024). This definition highlights the holistic nature of education, encompassing not only intellectual development but also spiritual, moral, and personal growth.

In line with the provisions of Law Number 20 of 2003, Abuddin Nata identifies several fundamental human potentials that education seeks to develop, namely spiritual potential, intellectual potential, and personality potential (Nata,

2017). These dimensions are clearly reflected in the values embodied within Sara Pataanguna. The principles of compassion, mutual respect, protection, and appreciation contribute directly to the cultivation of spiritual awareness, ethical intelligence, and positive personality traits. As such, the philosophy serves as a valuable source of educational values that support the holistic development of human beings.

Based on this analysis, it can be concluded that the Sara Pataanguna philosophy contains profound humanitarian values that are highly compatible with the objectives of Islamic education. The philosophy teaches that every action directed toward others ultimately affects oneself, thereby fostering moral responsibility and self-awareness. By understanding and internalizing the values of Sara Pataanguna, individuals become more conscious of the fundamental rights and dignity possessed by every human being. Violating the rights of others is viewed not merely as a social transgression but also as a violation of one's own humanity. Ultimately, this philosophy teaches the essence of human self-awareness as creatures of Allah who are interconnected, interdependent, and responsible for maintaining harmonious relationships with one another. Through these values, Sara Pataanguna offers an important contribution to contemporary Islamic education, particularly in promoting character formation, moral development, and social responsibility within multicultural societies.

## **The Concept of Islamic Education in the Philosophy of Sara Pataanguna**

The foundation of Islamic education rests on the Quran and the Sunnah of the Prophet (peace be upon him). It is upon these two pillars that the basic concept of Islamic education is built. The starting point begins with the Islamic concept of humanity. According to Haidar Putra Daulay, the foundation of Islamic education is a concept that describes the characteristics of a form, whether visible or invisible. Human beings, as perfect creatures who serve as both subjects and objects in this life, must be wise and capable of understanding the fundamental concepts of Islamic education. To understand them, an effective and efficient method is required, along with appropriate resources and facilities. (Yasmansyah 2022)

The relationship between the concept of Islamic education contained in the *sara pataanguna* philosophy of the Buton people—which consists of four fundamental principles of Buton society—focuses on the aspect of moral education among fellow human beings. As previously explained, the *sara pataanguna* philosophy embodies a very high concept of human values because it encompasses both individual and social moral education. The moral values contained within it are those toward fellow human beings based on the most fundamental equality: humans are Allah's creations of equal standing in His eyes; only their deeds distinguish them before Allah. As for the concept of virtuous

ethics toward fellow human beings related to the ethical concept in *sara pataanguna*, based on the perspective above, these include *husnu al-dzan* (goodwill), *tawadhu'* (humility), and *tasamuh* (mutual respect/tolerance).

## **The Relevance of Islamic Educational Concepts to the Sara Pataanguna Philosophy**

Islamic educational thought is generally represented through three fundamental concepts, namely *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib* (Syukri et al., 2023). These concepts originate from the perspectives of prominent Muslim scholars who have explained the philosophical foundations, objectives, and characteristics of Islamic education. Collectively, these three concepts provide a comprehensive framework for understanding the nature of Islamic education as a process of nurturing human potential, transmitting knowledge, and cultivating moral character. Therefore, they serve as an important theoretical foundation for examining the relationship between Islamic educational concepts and the Sara Pataanguna philosophy of the Buton community.

In general, *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib* describe the essential structure of Islamic education, characterized by a holistic approach to human development that governs the relationship between human beings and Allah, among fellow human beings, and with the surrounding environment (Pramita et al., 2023). This educational structure reflects the divine attributes

bestowed by Allah upon humanity as *khalifah* (vicegerents) on earth, entrusted with the responsibility of managing, organizing, and sustaining life through knowledge, compassion, and *akhlaq al-karimah* (noble character). When these concepts are examined in relation to the Sara Pataanguna philosophy, they reveal a coherent framework of Islamic educational values encompassing faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*).

#### a. Aqidah Values

*Aqidah* occupies a central position within the cultural life of a society because the understanding and practice of Islam among different ethnic groups may vary according to their cultural contexts. Although all Muslims share the same religious foundation, the expression and internalization of Islamic values are often influenced by local traditions and cultural experiences. Religion and culture originate from the same human potential, namely *fitrah* (natural disposition), and develop together throughout the course of human civilization. Together, they contribute to the formation of cultural systems and social institutions within society. Nevertheless, religion and culture possess distinct characteristics. Religion is fundamentally based on submission and obedience to divine guidance, whereas culture is characterized by creativity, initiative, and social adaptation. Consequently, different societies exhibit varying patterns, expressions, and rhythms in integrating religious teachings into their cultural life (Wage, 2016).

One of the most significant forms of local wisdom within the cultural tradition of the Buton community is the Sara Pataanguna philosophy, which embodies values that are highly compatible with Islamic teachings. These values are reflected in four principal expressions: (1) *Pomae-Maeka*, which emphasizes mutual respect and reverence among community members through the preservation of dignity and honor; (2) *Pomaa-Maasiaka*, which promotes mutual love, compassion, and affection among individuals; (3) *Popia-Piara*, which encourages mutual care and sensitivity toward the feelings and well-being of others; and (4) *Poangka-Angkataka*, which emphasizes mutual appreciation and the elevation of each other's dignity and social standing (Dirman, 2016).

These four principles contain several core Islamic educational values, including: (a) encouraging one another toward goodness and righteousness; (b) avoiding harm while cultivating love and compassion; (c) exercising self-control and resisting destructive desires; (d) maintaining social bonds and kinship relationships (*silaturahmi*); and (e) refraining from seeking out or discussing the faults and shortcomings of others. These values strengthen individual faith and contribute to the development of a harmonious and morally conscious society.

#### b. Ibadah Values

*Ibadah* (worship) represents the vertical relationship between human beings and Allah. Therefore, every Muslim is expected to demonstrate religious

commitment through the sincere and consistent performance of worship. In Islamic teachings, worship encompasses all words and actions that are loved and approved by Allah, whether performed openly or privately (Na'im, 2018). Consequently, worship extends beyond ritual practices and includes all activities undertaken with sincere intentions to seek the pleasure of Allah.

The ultimate purpose of human existence is closely connected to the obligation of worshipping Allah. From an Islamic perspective, all human responsibilities and activities ultimately converge upon this fundamental purpose. Scholars generally classify worship into two categories. First, *ibadah 'am* (general worship), which includes all lawful actions performed with sincere intentions for the sake of Allah. Activities such as working, studying, helping others, and contributing to society can become acts of worship when carried out with proper intentions. Second, *ibadah khas* (specific worship), which refers to acts of worship explicitly prescribed by Allah and His Messenger, such as prayer, fasting, zakat, and pilgrimage (Amiruddin, 2021).

The values embedded in Sara Pataanguna support the realization of these forms of worship by encouraging individuals to maintain harmonious relationships with others, fulfill social responsibilities, and embody moral virtues that reflect obedience to divine teachings. Thus, the philosophy contributes indirectly to the cultivation of a worship-oriented life

grounded in both spiritual devotion and social ethics.

### c. Akhlaq Values

In Islamic teachings, *akhlaq* (morality) constitutes one of the primary objectives of education. Broadly speaking, moral conduct can be categorized into three interconnected dimensions: morality toward Allah, morality toward fellow human beings, and morality toward the environment.

#### 1. Morality Toward Allah

According to Mudjab Mahli, as cited in Setiawan, the ultimate purpose of human devotion is to attain happiness in both this world and the hereafter while avoiding the consequences of divine displeasure that may lead to enduring suffering (Setiawan, 2021). Furthermore, Nata, as cited in Setiawan, explains that proper morality toward Allah includes several essential attitudes: (a) avoiding all forms of associating partners with Him (*shirk*); (b) maintaining *taqwa* (God-consciousness); (c) loving Allah sincerely; (d) accepting His decrees with contentment and sincerity while continuously seeking repentance; (e) expressing gratitude for His blessings; (f) consistently praying and worshipping Him; and (g) striving to attain His pleasure in all aspects of life (Setiawan, 2021).

These values resonate with the ethical foundations of Sara Pataanguna, which encourage self-awareness, responsibility, and moral discipline as manifestations of obedience to Allah.

#### 2. Morality Toward Fellow Human Beings

According to Abdullah Salim, good morality toward fellow human beings includes respecting the feelings of others, offering and responding to greetings, expressing gratitude, fulfilling promises, refraining from mockery, avoiding the search for others' faults, and respecting the rights and interests of others (Setiawan, 2021). Human beings are inherently social creatures who cannot live independently from society. They continuously interact with and depend upon others in various aspects of life.

To establish harmonious social relationships, individuals must cultivate commendable character traits and position themselves positively within society. The principles of *Pomae-Maeka*, *Pomaa-Maasiaka*, *Popia-Piara*, and *Poangka-Angkataka* collectively promote respect, compassion, solidarity, and mutual appreciation, thereby reinforcing the Islamic ideal of ethical social interaction.

### 3. Morality Toward the Environment

Islam teaches human beings not to act arbitrarily toward themselves, other people, or the natural environment. Individuals are prohibited from exploiting creation irresponsibly or justifying harmful actions solely on the basis of personal interests. From the perspective of Islamic ethics, a person should not pick fruit before it ripens or pluck flowers before they bloom because such actions deny creation the opportunity to fulfill its intended purpose (Maskhuroh, 2019).

This perspective demonstrates that Islam encourages respect for the

natural processes established by Allah. Human beings are therefore required to appreciate, preserve, and protect the environment while recognizing their responsibility as stewards of the earth. Such an understanding fosters environmental awareness and discourages all forms of destruction and exploitation. In this regard, the values of Sara Pataanguna, particularly those related to mutual care, protection, and responsibility, provide a cultural foundation that supports the development of environmental ethics within the broader framework of Islamic education.

Overall, the principles embodied in the Sara Pataanguna philosophy exhibit substantial compatibility with the objectives of Islamic education. The values of faith, worship, and morality contained within this local wisdom tradition contribute to the formation of spiritually conscious, socially responsible, and ethically grounded individuals. Consequently, Sara Pataanguna can be regarded as a significant cultural resource for strengthening the implementation of Islamic educational values within the contemporary context of the Buton community and beyond.

## CONCLUSION

Based on the findings and analysis of this study, it can be concluded that the Sara Pataanguna philosophy contains a set of values that are highly compatible with the fundamental principles of Islamic education. These values encompass the three primary dimensions of Islamic

educational thought, namely *aqidah* (faith), *ibadah* (worship), and *akhlaq* (morality). The philosophical principles embedded within Sara Pataanguna not only regulate social interactions among members of the Buton community but also provide ethical guidance that encourages individuals to develop noble character and moral responsibility in their daily lives. The values of mutual respect, compassion, care, protection, and appreciation reflected in Sara Pataanguna demonstrate a strong orientation toward the cultivation of *akhlaq al-karimah* (noble character), which constitutes one of the central objectives of Islamic education. Through these values, individuals are encouraged to strengthen social harmony, uphold human dignity, and contribute positively to the welfare of society. Such principles reflect educational efforts aimed at fostering moral awareness and virtuous behavior, both of which are essential components of character education in Islam. Furthermore, the philosophy emphasizes the importance of humanity as the foundation of social life. Its humanitarian orientation is closely connected to the Islamic worldview, which teaches that respect for human beings originates from faith in Allah and recognition of human beings as His creation. Therefore, when educational goals focus on developing human values, moral excellence, and social responsibility, the Sara Pataanguna philosophy offers a relevant cultural framework that supports these objectives. Ultimately, this philosophy demonstrates that local wisdom and Islamic educational values can

coexist harmoniously in shaping individuals who are spiritually conscious, morally upright, and socially responsible.

## REFERENCES

- Amiruddin, Amiruddin. 2021. "Urgensi Pendidikan Akhlak: Tinjauan Atas Nilai dan Metode Perspektif Islam di Era Disrupsi." *Journal of Islamic Education Policy* 6(1): 1–19. DOI: <https://doi.org/10.30984/jiep.v6i1.1474>
- Bagea, Ishak. 2016. "Implementasi Nilai Budaya Sarapatanguna dalam Kepemimpinan Pemerintahan di Kota Baubau, Provinsi Sulawesi Tenggara." *Kandai* 12(2): 297–308. DOI: <https://doi.org/10.26499/jk.v12i2.87>
- Dewi, Eva. 2023. "Konsep Pendidikan Islam Abuddin Nata." *El-Darisa: Jurnal Pendidikan Islam* 2(2): 154–167. : <https://ejournal.staihwduri.ac.id/index.php/eldarisa/article/view/51>
- Dirman, La Ode. 2016. "Revitalisasi Warisan Nilai Budaya Buton dalam Filosofi Sara Pataanguna (Adat yang Empat) sebagai Wujud Kearifan Lokal." *Etnorefika* 5(2): 1–23.
- Halid, Ahmad. 2024. "Prospek Pendidikan Agama Islam: Studi Analisis terhadap Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Indonesia." *Fajar Jurnal Pendidikan Islam* 4(1): 5–20.
- Hibatullah, Hilyas. 2022. "Implementasi Bimbingan Konseling dalam Pendidikan Islam." *Jurnal At-Tadbir: Media Hukum dan Pendidikan* 32(1): 1–11.
- Hidayatulloh, M. Said. 2020. "Local Wisdom Pemikiran Sultan Muhammad Idrus Kaimuddin dalam Kitab Kabanti 'Bula Malino.'" *Sultan Agung Fundamental Research Journal* 1(1): 22–30. :

- <http://jurnal.unissula.ac.id/index.php/safjrj/article/view/7769>
- Maskhuroh, Lailatul. 2019. "Pendidikan dan Akhlak Perspektif M. Quraish Shihab." *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 6(2): 319–337.
- Mutawally. 2023. "Falsafah Pobinci-Binciki Kuli sebagai Dasar Kerukunan Umat Beragama pada Masyarakat Buton." *Pusaka: Jurnal Khazanah Keagamaan* 11(2): 274–286.
- Na'im, Miftahul Jannatun. 2018. "Penerapan Ibadah dalam Membentuk Akhlakul Karimah Siswa (Studi Multi Kasus di MI Miftahul Huda Banjarejo Rejotangan dan SDI Al Hidayah Ngunut)." *Institutional Repository UIN Sayyid Ali Rahmatullah Tulungagung*. : <http://repo.uinsatu.ac.id>
- Nanti, Syarifuddin, Ahmad M. Sewang, and Muzakkir Muzakkir. 2018. "Pendidikan Islam di Zawiyah pada Masa Kesultanan Buton Abad ke-19." *Jurnal Diskursus Islam* 6(3): 538–561.
- Nata, Abuddin. 2017. *Tafsir Ayat-Ayat Pendidikan*. Jakarta: Rajawali Pers.
- Pramita, Aldila Winda, Candra Nugraha Lubis, Novira Aulia, and Ghaeijsa Zahira Sopha. 2023. "Hakikat Pendidikan Islam: Tarbiyah, Ta'lim dan Ta'dib." *Journal of Educational Research and Humaniora (JERH)* 1(2): 83–89.
- Prasetya, Yonni. 2019. "Pembentukan Karakter Mandiri Melalui Kegiatan Ekstrakurikuler Pramuka." *Basic Education* 8(8): 804. : <https://journal.student.uny.ac.id/index.php/pgsd/article/view/15032>
- Prathama, Pandu Aditya. 2024. "Studi Fenomenologi: Konsep Cinta dan Kasih Sayang dalam Islam." *Ihsanika: Jurnal Pendidikan Agama Islam* 2(3).
- Setiawan, Didi. 2021. "Peran Guru Aqidah Akhlak dalam Pembentukan Religiositas Perilaku Keseharian di Pondok Pesantren Daar El-Qolam." *Jurnal Qathruna* 8(2): 1–21.
- Syukri, Ahmad et al. 2023. "Konsep Tarbiyah, Ta'lim dan Ta'dib dalam Dunia Pendidikan Islam." *Jurnal Pendidikan dan Keislaman* 6(1): 91–108.
- Tahara, Tasrifin, La Ode Abdul Munafi, and Dinna Dayana La Ode Malim. 2021. "Sara Patanguna Cultural Values as Strengthening Interethnic Harmonization in Baubau." *Etnosia: Jurnal Etnografi Indonesia* 6(1): 82–96. DOI: <https://doi.org/10.31947/etnosia.v6i1.13635>
- Umar, Muhammad Zakaria. 2017. "Filosofi Sarapataanguna Pra dan Pasca Islam sebagai Filosofi Rumah Tradisional Buton Kaum Walaka." *EMARA: Indonesian Journal of Architecture* 3(2): 61–67. DOI: <https://doi.org/10.29080/eija.v3i2.387>
- Wage. 2016. "Aqidah dan Budaya: Upaya Melihat Korelasi Agama atau Budaya dalam Masyarakat." *Fikri* 1(2): 335–360.
- Yasmansyah, Arman Husni. 2022. "Konsep Dasar Pendidikan Agama Islam." *IRJE: Jurnal Ilmu Pendidikan* 2(2): 783–790.