

Onotan Syarawandan (The Message of Banda Ely's Ancestors in Community Areas Archipelago Islam)

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Abstract

This study aims to determine the meanings of onatan and the typology of syarawandan on the Banda Ely prang in the area of the Islamic Archipelago Community in Southeast Maluku Regency, Maluku Province. The research method used is the historical research method. In essence, historical research methods are carried out through four stages, namely: heuristics, source criticism, interpretation, and historiography. The results of the study show that Onotan in terms of terms are the songs of past ancestors related to religious issues, and also related to physical and so on. Onatan is also concerned with the origins of power in the village of Banda Ely. Syarahwandan means singing or telling stories about the people of Banda Ely during certain activities, such as circumcision, the implementation of the pilgrimage, state parties. This is not done at any time but only on certain religious holidays. Onatan Syarawandan typology consists of three namely; (a) The value of Aqidah in Syarawandan Lyrics, (b) Syari'ah values in Onatan Syarawandan, and (c) Moral values in Onatan Syarawandan.

Keywords

Onatan Syarawandan, Banda Ely; message



I. Introduction

Theoretically, culture always offers various possibilities to be interpreted according to the context. It is said so because a culture will not remain on a meaning, but it is dynamic and in line with the demands of change that surrounds it. Therefore, culture is not only seen as something with a single dimension, but it must be seen as something dynamic and can take forms in various aspects of life (Al-Qalam, 2011).

Because culture covers all human life, then culture certainly has value for humans in their lives. Human culture that has values that are very diverse. sensitivity to cultural differences is needed because an approach that is too fast can cause internal conflict for ethnicity itself (Angkat, 2019). Until now, patriarchal culture is still lasting in the fabric of Indonesian society (Wayan, 2020). The results of this culture do not lean towards the teachings of the local population (Multajimah, 2021). The diversity of values is determined by the nature of the culture. There are cultures that are abstract and some are concrete. There is a nature in the form of a human voice in the form of sound. The form of sound in the form of meaningful stories. And there are many more characteristics of that culture. This meaningful story is a cultural story told in the past that is owned by various regions in Indonesia.

Thus, the noble message of Onotan Syarawandan is not only seen as a culture or tradition of the past, but it is a collective acknowledgment of a view as the totality of present

and future life, as well as a manifestation of life for the Banda Ely people in Southeast Maluku. The form of community life is an inseparable part of the values of humanity, nature and the existence of God. Therefore, cultural change, in addition to having a positive impact in the form of progress and renewal, also has a negative impact in the form of a shift in values which has been a common source of reference for supporters of that culture in managing their attitudes and behavior patterns.

Oral tradition refers to all forms of inheritance and traditions born in a community group. The transmission of this tradition is in the form of oral mediation. Oral tradition is a way for people to pass on oral history, literature, legislation and other knowledge across generations without a written system. Oral traditions are passed on through word of mouth to the next generation. Oral traditions include narratives, legends, anecdotes, puppets, rhymes or poetry. In a broader scope, oral traditions also take the form of reading literature, visualizing literature with dance and movement, including exhibitions. Sastrawan A. Teeuw in his book "Between Oral and Literacy" quoted by Wahyudi Djajana, writes that in general Indonesian society adheres to the oral tradition. In fact, if there is a written document, the Indonesian people prefer to read the document rather than read the document (Wahjudi, 2011).

Observing the advice of local bijals that are still alive in the community is something that cannot be ignored. Tracing the life of oral literature as a whole and inseparable from the problems of regional literature, especially oral literature, which is a regional cultural heritage which for generations has religious, natural and human meanings that need to be developed and utilized in conjunction with efforts to counteract the negative effects of globalization. According to Koentjaraningrat, cultural value is a living concept in the minds of most of the community members regarding things that should be considered valuable in life. Therefore, a cultural value system functions as the highest guideline and rule for human behavior, such as the rule of law in society. These cultural values usually encourage spiritual development, resistance to trials, effort and hard work, tolerance for the beliefs or beliefs of others and mutual cooperation (Koentjaraningrat, 1990).

Oral literature is a product of oral culture that is passed down from generation to generation through mouth, such as traditional expressions, traditional questions, folk poetry, folklore and folk songs. The effort to explore religious values in oral literature is a search for elements of regional culture that need to be developed because oral literature in certain areas is a source of energy that never runs dry for the perfection of the integrity of national culture. Oral literature as a cultural product is full of moral teachings, not only to entertain but also to teach, especially teaching meanings related to human and human qualities. Oral literature as part of the oral tradition. It is a symptom of culture found in educated and uneducated societies.

The oral literary tradition of the Banda Ely people usually includes proverbs, expressions, songs and lyrics. Oral traditions in the current era are increasingly being degraded due to the development of the times where it is so easy to spread modern culture which is often referred to as global culture. Oral tradition or oral literature is one form of regional cultural products created by past communities and of course for the benefit of common life.

Along with the changing times, oral traditions or oral literature seem no longer so meaningful and useful for today's society. This is because there has been a shift in values with new cultural creations, where people can use new cultural products as substitute media. In fact, if it is examined in depth, it is not because of the old media, oral literature, which in itself is meaningless, but is not made meaningful or is not used by modern society today. Even left like a tree with dry branches; no longer heeded. The traditions of the Banda Ely people, which have been created by the old community, always reflect the life of the people. Like Onotan Syarawandan's oral literature, which was created on the basis of the reality that

existed in the community of creators and owners at that time. In fact, oral literature inherited from the Banda Ely people has a high philosophical foundation of local wisdom. Therefore, of course, it must be preserved and maintained.

Banda Ely oral literature, as a product of the culture and traditions of the Banda Ely people, actually has its own meaning for today's life. Although the use space is not as wide as the past. One of the meanings and benefits is that the oral literature of the Banda Ely people expresses or becomes a reflection of the cultural life of the people in the past with the customary norms and traditions inherent in the life of the Banda Ely people. What is certain is that Onotan Syarawandan can show the true socio-cultural identity of the Banda Ely people in Southeast Maluku in particular and Indonesia in general.

II. Research Methods

The research method used is the historical research method. In essence, historical research methods are carried out through four stages, namely: heuristics, source criticism, interpretation, and historiography.

III. Discussion

3.1 A Brief History of Banda Ely

The Wandan people or often known as the Banda Eli people who now live in Kei Besar, Southeast Maluku Regency are indigenous people who uphold Islamic values both in tradition and in their daily lives. The Banda Eli community originally came from Banda Niera Island in Central Maluku Regency. Their existence on Kei Besar Island began tens of centuries ago, or around the 1620s as a result of an attempt to monopolize trade by the Dutch through a trading company called *Verenigde Oostindische Compagnie* (VOC) under the leadership of Jan Pieterszoon Coen. The trade monopoly effort was met with resistance from the Banda people, in the end a big war broke out which led to the mass massacre of the Banda population by Dutch soldiers who took refuge in VOC clothes.

As a result of the war or rather the massacre, thousands of people died and some chose to leave their ancestral lands in order to save their faith and descendants. In fact, economic factors (the monopoly on nutmeg and cloves) were not the only source of war. But another factor is the issue of Islamic faith and monotheism. This was the real trigger of the Dutch's displeasure with the Bandanese. Islam and Muslims are the real targets of the Dutch. Through the economic route, the war against the Muslims was ignited. The Bandanese, who are actually Muslims, are eliminated, trapped in their own country. In the end, they had to find a new place of refuge with wounds and pain. Some fled to Seram Island, Papua, Aru, Tanimbar, and Kei and the surrounding islands. The choice to leave Banda Island to a safer place in order to maintain the faith and descendants was the right choice for the Banda people at that time. Most of the exodus group who chose the Kei Islands decided on Kei Besar Island as the end of their journey to maintain their *aqidah* and preserve their culture and traditions.

As a society that upholds religious and customary values, the people of Banda Eli are still preserving the traditions handed down by their ancestors. There are several traditions and rituals that are still preserved in the Banda Eli community until now, one of which is *Sarawandan*. Folk songs contain philosophical values. Introducing the attributes of Allah and the will of Allah towards humans, nature and everything in it. *Sarawandan* is not in the form of poetry or prose or rhymes. So that the value of the illusion (imaginary) is dominated. But *Sarawandan* is in the form of paragraphs or paragraphs. So that all the meanings and meanings form a perfect sentence. And at the same time has a very unique local language

(philosophical). All the words and lyrics in Sarawandan do not contradict God's will at all, and of course reflect the very high values of Islam.

Thus, Islam strongly supports the arts as long as its appearance is born and in line with human nature. Therefore, Islam when dealing with art, the value of art will become a trace of Islamic values. Art should not run without an Islamic configuration. But both support each other to find a meaningful identity for society. Because the people of Banda Eli are Muslim, of course, the value of Sarawandan art comes from Islam. Or not against the teachings of Islam. There is a balance correlation. The correlation of such a view of life is an open attitude to fellow human beings, in the form of a sincere willingness to respect thoughts and opinions, then take and follow which is the best. The art of walking on the civilization of human knowledge and Islam walking on the civilization of God's revelation with self-awareness. Says Geertz, "In Morocco civilization was built on nerves; in Indonesia, on diligence" (In Morocco, civilization is founded on nerves; in Indonesia on perseverance). The educational values contained in Sarawandan contain several elements, namely, the first is the problem of aqidah, the second, the problem of shari'ah and the third, the problem of morality. The educational values are as follows:

a. Creed

Humans have been inherited religious intuition and intuition of curiosity. The concrete form of the two intuitions is reason and reason. With his mind, people will gain knowledge as a material balance outwardly. With his mind, people will get a basis for consideration that has a background of goodness and virtue, even though sometimes without understanding. The use of a harmonious mind will revive the attitude of arjih and compassion that arises from his inner impulses with the awareness of his conscience. Ajrih and compassion are a picture of a life of faith, which leads to a life based on piety. Akidah are the main points of Islamic teachings that are in the heart and mind of a Muslim. Or in a sense that is commensurate with creed, people often mention the firmness of their faith in the nature of Allah SWT, the Most Merciful and Rahim.

Humans carry out worship as a whole (kaffa), to answer the demands of Allah SWT. The demands of worship with the guidance of the Qur'an and other sources of Islamic law as a method to find out the best way so that closeness to Allah is always preserved. That is the belief in Allah and His Messenger. Unwavering faith. Faith will be translated to humans, even though it is relative and faith to humans is realized in the form of belief in the universe, even nisbi. So realize, believe, believe and believe in the existence of the device; (Angels, Apostles, Prophets, Books), are not the same in strength as belief in Him Almighty. Therefore, the sentence "Bismillah mulai dengar e, dengar nama Allah Ya Robbi Insyah Allah, Alhamdulillah Lailahaa illallah, eso mara eso Subhanallah, became a pillar of the belief of the Banda Eli people.

It means:

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

There is an element of representation in the form of text and social reality in the form of inter-textual. The reality of the Muslims in Banda Eli is intercontextual, which can be obtained from the Qur'an and hadith. The fact of the existence of Muslims in Banda Eli is built by the interrelationships of Sarawandan texts that live in society.

I'm afraid of breaking God, Not carrying out the commands of Islam. God is almighty. At least this sentence gives the impression that God does not have the nature of cruelty. Zero

percent of that attribute, and one hundred percent is God's love and mercy. Thus, the end of the command to worship is to realize the existence of God both in this real world and in the unseen world. And everything other than Him is relative. His power and ownership over nature and its contents is limited. And anything that is juxtaposed with it is shirk. As a result of the pairing of God with His creation, all human worship efforts are rejected. Then to unite God is to carry out his commands solely for the benefit of man himself. That is to get peace, pleasure and human happiness. So the initial change is natural, given and integrated with the primitive cultural understanding community, changed through the process of Islamic construction. "Bismillah mulai dengar "e". "E" as a sign as well as an invitation. For example in the verses of the Qur'an it often begins with "Ya". ya ayuhaladzina aamanu, O you who believe. "Ya", ya ayuhannas, O humans. In the context of semiotics, "e", has a message in the form of social life. It is a call, an invitation as well as important information. A sign of declaration that has faith significance. has a message in the form of social life. It is a call, an invitation as well as important information. A sign of declaration that has faith significance. has a message in the form of social life. It is a call, an invitation as well as important information. A sign of declaration that has faith significance.

b. Sharia

Shari'a is the command of Allah. Or the Shari'a is a decree from Allah for His servants or everything that Allah revealed through angels to the Prophet Muhammad in the form of revelation in the form of the Qur'an and hadith. Allah SWT is merciful and merciful. Or the shari'a is the path that must be passed by a servant in order to get the love of Allah. Love for every creature he created became a part of his existence. Realizing love and affection by lowering religion as sharia to humans, with explanations through the holy book al-Qur'an. Although still general. Practical matters and the practice of religious teachings through the Prophet Muhammad with various kinds of hadith. Al-Qur'an is a guide and hadith is a role model.

Suspected as teachings and commands of Allah and the Apostles regarding worship procedures. Whether it is mandatory (ritual worship), prayer processions, praying with all the pillars and conditions that remain integrated as long as humans live. Nor sunnah (muamalah worship). Translating living behavior in behavior patterns and behavior patterns. Banda Eli's ancestors, made religious orders as an antidote to human turmoil to meet physical needs that tend to demand that all desires be fulfilled. Make anyone, nature and its contents as colleagues who accompany in the longing and turmoil of life, *Alhamdulillah, laa ilaha illa Allah "eso mara eso"*. Month after month, *Subhanallah*. This worship is the absolute will of human creation on earth. Humans carry out worship as a whole (*kaffa*), to answer the demands of Allah SWT.

The demands of worship with the guidance of the Qur'an and other sources of Islamic law as a method to find out the best way so that closeness to Allah selalu terlestari. Olehnya itu kalimat "Yakimtait bok lewat Jou te, Jou te I kuasa", I am afraid to violate God, God is Almighty. Not impressed that God has a cruel nature. Zero percent of that attribute, and one hundred percent is God's love and mercy. Thus, the end of the commandment of worship is human serenity, pleasure and happiness. Shari'a is a human guide to creativity. The Banda Eli people are creative in their creativity and taste in their works and the absolute requirement is that words, sentences and verses must be patterned on the Qur'an and hadith. The meaning and significance of syarawandan remains and must be traced to the verses and hadiths of the Prophet Muhammad SAW. Patterned and meaningful in accordance with human values. If only there are words, sentences with poetic stanzas but contain criticism, criticism, insult, lying, it can be said that it is not syarawadan.

c. Morals

Indeed, we cannot deny that all humans have the instinct of "*gregariousness*" (the instinct to live with other people), so humans are called "social animals" (animals that have the instinct to always live together). . Readiness to change oneself is absolutely necessary in an effort to lead to the process of forming a perfect human being (moral). Moreover, the nature of human beings with character is those who are always in the process of perfecting themselves in their servitude to Allah. Every time and every time he continues to try to improve and perfect his self-serving to Allah SWT. So without the readiness to change oneself, surely the process of forming human beings with character will only run in place. The self-preparation carried out by the Banda Eli people is to have character towards God, manifested by having character to fellow human beings. Changing oneself from unbelievers to Islam is a real moral step. Because Islam introduces morality, having the same character as Islam. Moral is the need to change and prepare yourself for a good (Islam). Awareness of the nature of morality will determine whether or not someone is right in dealing with life this.

3.2 The meaning of Onotan Syarawandan for the Banda Ely People in the Archipelago Islamic Community Area

a. Onatan

Onatan in terms of terms are the songs of the ancestors of the past related to religious matters, and also related to physical and so on. Onatan is also concerned with the origins of power in the village of Banda Ely. Onatan is a concept that the people of Banda Ely have, so that it can be implemented in their lives from time to time. This anatan is also found in every clan in Banda Ely. Onatan Syarawandan according to Timo Kaartinen in Anthropolli Indonesia are "traditional songs of the Banda people that narrate the ancestors who wandered to faraway places in order to meet their long-lost siblings". Ely to settle in the Kei islands. Anotan is a story about the messages and advice of the ancestors in the past regarding issues of religion, culture. experienced by the Wandan (Banda Ely) community.

b. Syarawandan

Syarahwandan means singing or telling stories about the people of Banda Ely during certain activities, such as circumcision, the implementation of the pilgrimage, state parties. This is not done at any time but only on certain religious holidays. Syarahwandan is also present in every clan in the Banda Eli community. From the search, it was found that the ones who controlled Syarahwanda were only the old people, while young people today thought that it was a matter of the past.

Syarahwandan, apart from being a culture, is also a medium of learning for the people of Banda Ely, and a manifestation of the work of the people of Banda Ely. As ideas, or ideas that give birth to values or norms which are expressions of the human spirit and culture that contain and reveal beauty. The people of Banda Eli have a very high instinct for creativity. From the results of the creation of the work in the form of taste is formed. Their creations always contain humanist values. Syarawandan was born because of creativity and taste. Feel the omnipotence of the Creator of the universe. The beauty of God's creation is worshiped and praised with words and sentences arranged in humming stanzas of poetry, moving when heard. Syarahwandan was born from the deepest side of man who was driven by a tendency to the beautiful. Whatever kind of beauty it is, there is an impulse which is a human instinct or fitrah that Allah bestows on His servants. It is this instinct that makes humans have artistic abilities that distinguish them from other creatures.

Syarahwandan as an educational medium can be used in various disciplines. Of course, the selection of Onatan used must be appropriate with the material to be conveyed so that the messages contained in Syarahwandan can help the teacher/speaker as a medium so that

students better understand what is being conveyed. In this case Syarahwandan is used as a tool that can represent the provision of information clearly and interestingly from the messenger (onatan actor) to the message recipient (student) so that the purpose of learning communication can be achieved optimally.

Syarahwandan function as a tool that can stimulate thoughts, feelings, attention and individual willingness to be involved in the learning process. Besides being useful as a tool or a way of conveying information more easily to understand. Syarahwandan is also an educational medium that has a role in preserving the existing local culture. This is felt necessary at this time because many of the young generation of the nation have forgotten a lot of culture which is the heritage of their ancestors and at the same time become proud of their identity, especially the younger generation. Wanda Banda Eli.

3.3 Typology of Onatan Syarawan and the Banda Ely People in the Archipelago Islamic Community Area

The Wandan people (Banda Ely) are a society that upholds its cultural values in daily life, not least in terms of religion, such as onatan syarawandan. The socio-cultural influence inherent in the life of the Wandan people is reflected in the onatan syarawandan tradition with a series of processes that are passed during its implementation. Onatan syarawandan is not just an ordinary and meaningless tradition, but also contains a message that has a very deep meaning. The Wandan people are well aware of the meaning of doing the onatan syarawandan tradition. To reach the stage of being able to carry out the values contained in onatan syarawandan, of course, you have gone through a long process because you have to prepare yourself.

Onatan Sarwandan for the Banda Eli community in Southeast Maluku Regency there are three typologies as follows:

a. The Value of Aqidah in Syarawandan Lyrics

Islam came to return humans to their God. To make that power the only power that is the source of human standards and values. It is from this source that humans get their existence and life. And with the relationship and fabric of humanity, humans return to Him. Humans exist because of His desire and will. To Him he will return.

Onatan that is sung a lot that explains the problem of aqidah or faith in Allah SWT. These observations include:

*Bismillah mulai dengar e, dengar nama Allah Ya Robbi Insyah Allah,
Alhamdulillah lailahaa illallah, eso mara eso subhanallah.*

It means:

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

Onatan above begins with the name of Allah Bismillahi Start Motane, or begins by glorifying the name of Allah, the Lord of all the worlds. Onatan in this Syarahwandan teaches us that every human activity begins by reading "Bismillah" or by mentioning the name of Allah, all praise be to Him, there is no partner for Him, Laailaaha Illallah, there is no god but Allah, and no one deserves to be. worshiped except Allah, Laa Ma'bud Illallah, because as a human being always remembrance of Him, glorify the greatness of His name, and think about all His creation, God willing, humans will be among the lucky ones.

From the meaning contained in Onatan above, the people of Banda Ely believe that this Onatan tells about human events (Onai Arafana). Therefore, before chanting Onatan in the

implementation of Syarahwandan they first chant Onai Arafana as the opening of Onatan. Because according to the people of Banda Ely, if they don't sing Onatan, then they are not perfect as humans who are ready to gain sacred knowledge.

Onai Arafana (human event) is the opening for the people of Banda Eli before carrying out Onatan Syarawandan. Humans first recognize themselves before carrying out all these processions. As described in the Qur'an There are three terms used to mean human. First, the word *basyar* which literally means the skin or the surface of the skin (*zhahir al jild*) or something that is visible. Humans are called *basyar*, because he physically looks like his skin. Second, words formed from the letters, *alif*, *nun*, and *sin*, such as the words *insan*, *ins* and *nas*. some say that the word human comes from the word *nasiya*, which means forgetting. Humans are called humans, because they like to be lazy and forget (*summiya al-insan insanan linisyanih-i*). There are also those who say that the word human comes from *al-uns*, which means docile and visible.

According to Qurais Shihab, the second meaning is more appropriate, because in the Qur'an, the word human is often contrasted with the word *al-jinn*. This is because humans are docile and visible, while *jinn* are invisible. Third, said the Bani Adam, which means the descendants of the descendants of the Prophet Adam. This word is repeated 7 times in the Qur'an, and is used for several meanings, among others, to indicate the similarity of human primordial covenant to Allah and the necessity of establishing good communication to humans and to God.

Therefore, the people of Banda Ely before chanting Onatan usually send Al-Fatihah to the spirits of their ancestors, even to the point of shedding tears. The people of Banda Ely realized that if it wasn't for the instructions given by their ancestors, it would be impossible for them to be among those who do not value knowledge.

b. The Value of Shari'ah in Onatan Syarawandan

Shari'ah regulates human life as a servant of Allah who must obey, submit, and obey Allah SWT. Obedience, submission, and obedience to Allah are proven in the form of worship whose procedures are regulated in such a way by Islamic sharia. The essence of worship is total self-servitude to God as an acknowledgment of human weaknesses and limitations in the presence of the omnipotence of Allah SWT. So one part of sharia is worship.

In particular, worship means human behavior that is carried out or ordered by Allah SWT and which has been exemplified by the Prophet Muhammad, such as prayer, remembrance, fasting, *zakat*, and others. The basic foundation of the implementation of sharia is *aqidah* (faith). With a strong *aqidah*, sharia can be implemented properly in accordance with the provisions of Allah SWT. In line with the issues of worship that have been described above, Syarahwandan also explains about issues of worship in life and life, including:

I ka tambo e mandoro ma co Makkah rarono. Junub fa jinabat sine, wainala ka nadoro komandoro sembahyang lima waktu lima sine, limo fuano na tiga perkara, tasbih, puji-pujian, Ya Allah faro renango fa yo Tuhan, nyawa oman nyawa lenyap sitania, rukun dai o.

It means:

You don't go to study, let's go, go and ask for how to *istinja*, which makes us clean when we pray five times a day, five times a day that bears three things (Subahanallah, Alhamdulillah, and Allahu Akbar) *tasbeh*, praises, and praises greatness. Allah so that we are lost in praising the greatness of Allah SWT.

In this Onatan explains the importance of science, especially religious knowledge. So that in Onatan telling people to study, *ma co Makkah raron* means let us go to Mecca, meaning that we seek religious knowledge about *junub jinabat* or *istinja*. Because *istinja* is an important problem in oneself because humans are ordered to always maintain cleanliness in every activity, especially in carrying out prayers. This is very important in religion, because someone who wants to get closer to Allah SWT by praying, must be clean both from big and small *hadats*. So that the implementation of the worship carried out can produce good results, the same goes for the remembrance (*Subahanallah, Alhamdulillah and Allahu Akbar*).

The meaning of *ma co Makkah raron* means let's go to Makkah. A good Muslim is recommended to always purify himself, both physically and mentally. There are many types of self-purification, one of which is *istinja*. The word *istinja* is to clean *najis* in the form of dirt that sticks to the place where the dirt comes out. Everything that comes out of the *qubul* and the anus is considered unclean and must be cleaned using water or something else. Therefore, in the implementation of Onatan, the community cleans itself as part of the religious ritual event.

c. Moral Values in Onatan Syarawandan

As it is understood that the main mission of the presence of the Prophet Muhammad SAW is to build moral qualities (*akhlaq al-karimah*). *Akhlaq* is a very important and main thing in Islam. Morals can be said to be the essence (fruit) of religion. In this perspective it can be said that religion is basically *akhlaq*. A person cannot be called a religion if he does not have morality. Religion must give birth to nobility of character and morality, so that religion can bring goodness, then have a moral and social impact on life.

In line with the basic spirit of the Qur'an above, in fact all worship and religious obligations in Islam contain meaning and moral education. In Muhammad al-Ghazali's view, these worships are intended as a means of moral development, as a means of repeated training to get people used to living with good morals and so that they can continue to live by holding on to that morality even though various changes occur in front of them.

In *syaraawandan* also commands us to do good, in order to get happiness in this world and happiness in the hereafter. As noted below:

La ilaaha illallah e, ya robbi 'indallah o, o zat Allah e, bilkhairid dunia o awal akhirata e, awal akhirata e, sifat Allah o, jasad Allah e, bilkhairid dunia o, awal akhir pulanga e,

It means:

There is no god but Allah, the noblest in the sight of Allah is the one who is most pious among you, namely carrying out the attributes and Essence of Allah on the surface of this earth, to get happiness that leads us to every good, good at the beginning of life and at the end of life. us or die.

In *onatan* above invites us to do good to God, to fellow humans and fellow creatures of God, because by doing good we will get a reply from Allah SWT. It is obligatory to do good to someone. Especially to fellow Muslims must do and spread goodness. When you do good to someone, that kindness will return to yourself.

So, in this view, worship is only a means, not an end. The goal is the goodness of humans themselves, both as individuals and as a nation in life in this world today and in the life in the hereafter. Religion is essentially for humans, meaning for the good and benefit of humans, and not the other way around.

IV. Conclusion

Onatan are the songs of past ancestors related to religious matters, and also related to physical and so on. Onatan is also concerned with the origins of power in the village of Banda Ely. Syarahwanda means singing or telling stories about the people of Banda Ely during certain activities, such as circumcision, the implementation of the pilgrimage, state parties. The onatan syarahwanda typology consists of: the value of aqeedah in the lyrics of syarahwanda, the value of shari'ah in the onatan syarahwanda, the value of morality in the onatan syarahwanda.

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