Ritualization of Language: Spirituality, Social Construction, and Social Control in Oral Literature

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Abstract So far, the literary study of oral poetry has been very limited. In fact, oral poetry is a very valuable heritage that stores various knowledge from a particular culture. Therefore, the purpose of this study was to explore oral literature, especially Kabanti poetry originating from Buton, Indonesia. This study used hermeneutic methods. The primary data source was the Kabanti poem documented by Sultan Muhammad Idrus Kaimuddin in 1824. Research findings suggested that Kabanti poetry represents spirituality, social construction, and social control inherent in ancient Indonesian literary texts. Kabanti poetry reflects the hope of God's grace as part of the social construction of spirituality in everyday life. This reflects that spirituality can be a strong foundation in influencing the social fabric of society. Critical analysis of Kabanti's poetry implied that it enriches the understanding of culture, spiritual values, and social construction in society in a global context.

Keywords: Kabanti poetry, Oral literature, Social construction, Social control, Spirituality

1. Introduction

Oral literature, as an ancestral heritage, has a role in the preservation of the traditional values of a particular culture (Lie, 2017; Sakinah & Surtikanti, 2024; Turmuzi et al., 2019). Poem Kabanti, as part of oral literature, is a form of cultural heritage rich in meaning and traditional values from the Buton region, Sulawesi, Indonesia. Kabanti poetry is a text that represents the ritualization of language. For this reason, language ritualization is the process of using language symbolically, apart from merely communicative functions (Fröhlich et al., 2019; Murphy, 1978; Shang, 2022), as an expression of the spiritual meaning of various cultural features of traditional society (McIvor et al., 2009; TK, 2022; Viartasiwi et al., 2020). Through the ritualization of language, Kabanti poetry is considered a spiritual medium that connects the subject (speaker) and the object (listener/reader). The language in Kabanti's poetry is not just rhetoric but symbolizes spiritual

symbolic power for society. The ritualization of language in Kabanti poetry creates an atmosphere of spirituality, which allows the reader or listener to be immersed in the religious dimension of traditional society (Butler Schofield & Orsini, 2015; Ganyi, 2015; Phillips, 2017), that was born from the inheritance of ancestors. Therefore, the ritualization of language in Kabanti poetry is the spirituality of traditional societies that is important to respect and maintain (Hafidzi et al., 2021; Idris et al., 2016; Sada et al., 2019).

In this context, a critical effort to explore Kabanti's poetry is urgently needed, to see the deepest meaning behind the text. For this, some scholars consider that Kabanti poetry has a high spiritual significance (Debenport & Webster, 2019; Di Carlo, 2016; Pawson, 2017). This is a cultural representation of Butonese society, about traditional beliefs for generations. Through the Kabanti text can be seen about social construction influenced by the culture of previous people, which was influenced by Islam. This will be an important source of knowledge about the process of forming community culture in various regions in Indonesia. Therefore, classical literature, however, cannot be as simple as it can exert an influence on cultural roots in society in a particular culture. Classical literature is a source of knowledge, norms, and social structure of society through the internalization of ancestral heritage (Li et al., 2021; Ngo et al., 2017; Smith & Sinkford, 2022). Therefore, scientific interpretations of Kabanti poetry are expected to open up new knowledge sourced from traditional societies about spiritual beliefs and their impact. Because, some researchers believe that strong spirituality in traditional societies often affects the next generation (Andriyanto et al., 2022; Rizal, 2019; Sone, 2018). Thus, Kabanti poetry is expected to provide a very valuable source of knowledge about the fundamental things that make up the cultural construction of a particular society.

Based on this point of view, this study aims to investigate and describe the representation of language ritualization in Kabanti poetry. For this reason, research seeks to highlight the influence of spirituality on social construction that has an impact on social control of society. This is considered important because Kabanti poetry is not only an artifact of classical culture, but it is an important source of knowledge from ancestors. Through this research, there are high expectations about increasing public awareness of the preservation of ancestral heritage. In this context, ancestral heritage is not the traditional heritage of a particular region but should be considered as traditional heritage in a global context. In addition, research on classical literature is expected to develop interpretations that classical texts are important to be viewed critically in a modern context. Because, classical heritage, is believed to be able to influence the life of modern society. Thus, there is an expectation that classical texts are important to always be reinterpreted to address social problems in the contemporary era.

2. Theoretical Framework

2.1. Oral Literature

Oral literature is a form of language that is passed on by word of mouth, without being written. Oral literary forms can be old poems, rhymes, and folklore passed down from generation to generation (Finnegan, 2018; Santosa et al., 2021; Sone, 2018). In theory, oral literature is not only seen textually but is important to involve socio-historical contexts in traditional cultures. For this reason, the most important thing about oral literature is the role of orality in the process of forming community culture for generations (García & Kleifgen, 2020; Geroulanos, 2018; Turmuzi et al., 2019). Orality provides an anonymous authorship characteristic that can provide flexibility in message delivery. Therefore, it is important to pay attention to the processes of various memorization and improvisation, which become an integral part of the oral tradition (Charalambous, 2021; Crowley, 2018; Melve, 2003; Olómù, 2023). Also, it is important to underline the role of the oral in efforts to strengthen the cultural identity of a society, which represents various values essential for social life. Oral literature is a mirror of people's lives, as well as a rich historical record of local wisdom from ancestors (Álvarez Larrain & McCall, 2019; Endraswara, 2018; Schmidt, 2019). Through stylistics, the form of the text reflects the cultural uniqueness of the literary origin. Thus, an understanding of oral literary theory can help humans to appreciate and preserve the oral cultural richness of ancestors, and find its relevance in the modern context, as a source of information, inspiration, and reflection for today's life.

2.2. Kabanti Poetry

Etymologically, Kabanti is a compound word composed of the morpheme *ka-* and the root word *banti*. The prefix *ka-* acts as a noun former, while the morpheme *banti* implies the meaning of the poem (Adul et al., 1990; Astuti, 2017; Contini-Morava & Kilarski, 2013). In addition, Kabanti is also conceived as a form of poetry or traditional singing. Besides being popular in Muna, Kabanti is also known among the people of Buton, including outside the Kingdom of Buton, Sulawesi, Indonesia. Meanwhile, Kabanti in the Buton Palace is usually produced by the royal heir and contains the philosophy and life guidelines of the ancestors. It comes from the teachings of Islam. Kabanti outside the kingdom is often created by the general public, who express diverse feelings, such as love, longing, and other expressions. The variety of Kabanti is very diverse, not only in the form of poetry texts that are sung but also presented during traditional events, such as playing Kantola, which is a traditional game with reciprocating rhymes with song accompaniment after harvesting sweet potatoes Rahmawati et al., 2023; Renyaan, 2023; Yamaguchi et al., 2018). Judging from its form, Kabanti literature is considered to be lyrical prose, which prioritizes rhythm. For this, in form, Kabanti is categorized as Taliban, which is a pantun that has more than four rows with the number of.

2.3. Spirituality

Spirituality refers to the search for human meaning, purpose, and connection with transcendent forces or spiritual dimensions. Spirituality includes belief in the existence of spiritual entities, attempts to increase self-awareness and connection with something greater than oneself, as well as experiences of amazement and togetherness with the Divine (Amram, 2022; Neal, 2018; Ramezani et al., 2016). In the theory of spirituality, every human being basically has spiritual potential. After all, spirituality is a process of self-development that involves exploring values, ethics, and meaning in certain symbolizations (Fitchett, 2012; Narayanasamy, 1999; Taylor, 2017). It is related to the attempt to understand the relationship between the individual, the universe, and God. Spirituality theory emphasizes the importance of spiritual practices such as meditation, contemplation, prayer, and ritual, as a way to hone the spiritual awareness of individual spirituality. Spirituality is also considered a source of moral strength and motivation in facing life's problems (Mattoo et al., 2022; Steinhauser et al., 2017; Zimmer et al., 2016). For this, spirituality is often claimed to have a relationship between the creation of harmony between humans and their environment. Spiritual experiences are often considered a source of inspiration, serenity, and deep inner fulfillment (Abdul Halim et al., 2021; Lang et al., 2023; Thaut, 2015). Thus, from the point of view of the theory of spirituality, humans are expected to have self-awareness, develop morals, and explore existential nature in order to achieve harmony with society, the universe, and God.

2.4. Social Construction

Social construction is a social reality formed through social interaction, interpretation of meaning, and the process of collective construction of society. It is not just the result of objective factors. Social construction lays the foundation for the assumption that social meanings, norms, values, and social institutions are products of human interaction in society (Endres & Weibler, 2017; Gallimore et al., 1993; Jemal, 2017). Therefore, social reality is not static, but dynamic. It continues to change along with the socio-cultural changes of society. For this, human beings have an important role to be involved in the formation of social reality through the process of interpretation and construction of meaning in everyday interactions (Boyce, 2017; Brummelman & Thomaes, 2017; Cai et al., 2019). Theoretically, social construction highlights the important role of language symbolization in cultural contexts in shaping perceptions of social reality. The concepts of identity, gender, race, social class, religion, and power structures are believed to be social constructs in society, which are represented in prevailing social norms and values. Therefore, concepts such as truth, justice, and power are considered as the result of social construction. In this context, society is understood as a constantly changing social construct. It can be reconstructed by the active participation of man in the process of society (Bartmanski, 2018; Cikara et al., 2022; Malinen, 2015). Thus, theoretically, social construction provides a deep understanding of the complexity of social reality, which encourages us to see everything from the perspective of shared construction between man and society.

2.5. Social Control

Social control, theoretically, is the function of society to regulate and control human behavior in accordance with prevailing social norms (Costello & Laub, 2020; Kwasnicka et al., 2016). Conceptually, social control emphasizes efforts to prevent people's behavior that is considered to deviate from accepted standards of social norms (Costello & Laub, 2020; Cropanzano et al., 2017; Reynolds et al., 2015). Theoretically, there are two forms of control, namely primary social control and secondary social control. Primary social control is represented through social behavior between individuals and society. These interactions shape social norms, values, and expectations that play a role in controlling human behavior in society. Meanwhile, secondary social control is represented by formal institutions such as government institutions and other social institutions. The institution imposes sanctions or punishments on members who violate social norms, in an effort to maintain social order in the institution. In addition, social control also has the scope of the concept of internalization of ethics and norms, namely the process that individuals consciously accept and obey social rules without the need for external control and supervision (Holmes & Kim-Spoon, 2016; Rodrigues et al., 2023; Trinkner & Tyler, 2016). For this, internalization of norms is considered an effective form of social control because it is based on human awareness of the importance of obeying socially prevailing norms. Thus, an understanding of social control theory is expected to help explain the dynamics of social interaction, supervision of public order, and the need for a balance between freedom of human life and social norms.

3. Methodology

This research is part of a critical effort to explore Spirituality, social construction, and social control in Kabanti oral literature, Buton, Indonesia. For this reason, because this research is an analysis of oral literary texts, it is a qualitative research method, with a hermeneutic approach (Porter & Robinson, 2011; Ricoeur, 2016), considered appropriate applied in research because it is believed to be a more comprehensive understanding.

3.1. Materials

The object of this study was oral literary texts, with an old type of poetry. Research data were in the form of texts (words, phrases, and sentences) that implicitly and explicitly represented aspects of spirituality, social construction, and social control. In this study, the primary data source of the study was an oral poem written by Sultan Muhammad Idrus Kaimuddin in 1824. Secondary data sources were books, scientific articles, and reference sources that supported the research focus. Secondary data were aimed at strengthening arguments and interpretations regarding the analysis of Kabanti texts. As an implementation orientation, the results of this study were expected to provide a source of more in-depth information about the ritualization of literary language, especially Kabanti poetry, the relevance of forms of spirituality, social construction, and social control.

3.2. Procedure

The interpretation of the text of Kabanti's poem required great care to explore its essential meaning. For this, the interpretive procedure used Paul Ricoeur's method of hermeneutics, which emphasizes critical interpretation of texts (Ricoeur, 2016). At this stage, the documented Kabanti text was read carefully. Readings were intended to find data in accordance with the focus and objectives of the study. Furthermore, the data findings were classified according to relevant themes and categories (Miles & Huberman, 1994) with the focus and purpose of the study. Data findings were recorded and analyzed to link to relevant theoretical frameworks or literature. The data were interpreted taking into account the symbolism of Butonese culture. Simultaneously, data are evaluated to identify issues relevant to the research (Creswell, 2014; Miles, 2009; Ricoeur, 2016). The triangulation process involving other data sources was carried out to strengthen the validity of the data during the interpretation process. The final step was the withdrawal of conclusions. In drawing conclusions, the analysis of data interpretation was carefully examined to ensure that the findings were in accordance with the focus and objectives of the study. For this reason, research implications, research shortcomings, and suggestions for future research were also presented as part of a progressive knowledge-seeking step.

4. Results

4.1. Hoping for God's Grace: Social Construction of Spirituality in Everyday Life

Kabanti's poetry represents the values of spirituality. For this, there are signs that spiritual values are influenced by Islam. The findings of the data show that the Kabanti text represents an individual's submission to God. Humans are believed to be weak creatures, so they will one day die, as quoted from the following data.

Bismillahi kaasi karosii	(in the name of Allah kahihanilah me)	[1]
Alhamdupadaaka kumatemo	(praise Thee, I will die soon)	[2]
(M I Kaimuddin, 1-2)		

By asking God for compassion, the individual gives recognition of helplessness as human beings will not live long. This shows that humans are aware that nothing lasts forever in life. The statement in sentence [1] indicates the individual's acceptance of the destiny of death as part of the life cycle that everyone must face. This view emphasizes the importance of facing death with resignation, as well as the hope of God's forgiveness and mercy as a way to salvation in the afterlife.

Then, by praying for God to increase His grace, individuals demonstrate their belief in God's benevolence and mercy as the foundation of their spirituality. In everyday life, trust in God's grace is expected to provide strength, peace, and courage to face various trials, difficulties, and temptations, as indicated by the following data.

Ee waopu rangania rahamati	(O Lord, add grace)	[3]
Muhamadi cahea baabaana	(Muhammad the light of beginnings)	[4]
(M I Kaimuddin, 13-14)		

Then, by mentioning Muhammad as the light of beginnings, this reflects the reverence and belief in the teachings of Islam as a spiritual guide in everyday life. Muhammad as the final messenger is considered as an example to be followed in attaining salvation and happiness both in this world and the hereafter. This indicates God's hope for the social construction of spirituality, which strengthens individuals to lead their daily lives with wisdom, piety, and hope for God's pleasure. In this context, individuals are provided with a foundation to adapt, be sustainable, and live with deeper meaning through the internalization of spiritual values within religious teachings.

4.2. Self-compassion: A Reflection of Empathy, Authority, and Social Control

In lines 40-43, the Kabanti poem text represents empathy. Data about empathy is illustrated in the following quote

Moo sarewu guru bemoadariko	(Unequaled you teach yourself)	[5]
Inda molawana adaadari karomu	(No matter how loving that person is)	[6]
Motuaapa kaasina mia itu	(Not like loving yourself)	[7]
(M I Kaimuddin, 40-43)		

First, sentence [5] represents internal experiences and learning that can only be obtained through personal reflection and introspection. This emphasizes the importance of learning from one's own experiences and developing internal understanding and wisdom without constantly comparing oneself to others. Furthermore, sentences [6]-[7] convey the message that, although others may show affection or empathy towards us, self-appreciation and alignment remain crucial. This highlights the importance of having compassion for oneself as a foundation for giving and receiving empathy from others.

In the perspective of empathy, the text emphasizes the importance of developing understanding and self-love as the primary foundation for being empathetic towards others. This reflects the principle that strong empathy stems from understanding and compassion that arises from within, enabling one to provide more authentic support and understanding to others (Gilbert, 2015; Masjid et al., 2023; Perez-Bret et al., 2016). Therefore, Kabanti texts 40-43 promote the concept that a balance between self-acceptance and empathy towards others is key to building healthy and meaningful social relationships.

Furthermore, verses 113-114, also show the attitude of mutual affection by always doing good to others because such an attitude conveys the intention of love and affection towards humanity. Just as the quote in verses 307-308 shows the Prophet's compassion towards his people. The quote is written as follows:

Pekalapea incana mia rangamu	(Be kind to your neighbor)	[8]
Teu pokawa makusudune incamu	(And give birth to the intentions of your heart)	[9]
(M I Kaimuddin, 113-114)		

Ee karoku fikiria mpuu-mpuu	(O myself, really think about it)	[10]
Okaasina tee manga umatina	(The prophet's love for his people)	[11]
(M I Kaimuddin, 307-308)		

The text emphasizes the importance of kindness towards others and understanding our intentions. This message reflects an aspect of empathy as it encourages caring and understanding of others' feelings and needs, as well as self-awareness to appreciate and cultivate empathy in social interactions. Expression [11] refers to the authority or religious authority that directs individuals to follow the religious example and moral teachings they hold. This authority encourages individuals to take actions that align with values considered right and recognized as a legitimate source of authority. The message to "do good to others" and carefully consider our intentions in our actions also relates to social control. Social control refers to the rules, norms, and values existing in society that regulate individual behavior. In this context, the text underscores the importance of kindness, heartfelt consideration, and compassion as social controls that motivate individuals to behave in accordance with the norms and values upheld in society. Thus, the text intertwines the concepts of empathy, authority, and social control in depicting moral values, humanity, and spirituality that can guide individuals in interacting with others and their environment.

4.3. Respect for Others under the Influence of Religion: Power, Control, and Ideology

In lines 52-63, the Kabanti verses represent its warning to have principles that demonstrate one's good attitude. This serves as a teaching for humans to be able to control themselves, as the following quote illustrates.

Ee karoku boli manga bua-bua	(O my self do not boast*)*	[12]
Teemo duka boli manga humbu-humbu	(And also don't like to tell people)	[13]
Okadakina tabua-bua rangata	(The ugliness of telling people is great)	[14]
Hari kiama naile beu marimba	(On the Day of Judgment tomorrow you will be punished)	[15]
(M I Kaimuddin, 52-55)		

Ee karoku Incamu pehangkiloa	(O my self cleanse your heart)	[16]
Nganga randamu boli umanga pipisi	(Your conscience doesn't look down on others)	[17]
Teemo duka boli umanga pisaki	(And also don't take it lightly)	[18]
Pikiri pea katambena karomu	(Think of your humility first)	[19]
(M I Kaimuddin, 60-63)		

The messages in data [12] [13] and [17] highlight issues of power and control that underlie behaviors such as boasting and mocking others. In this regard, it is important to be aware of how power and control are used to suppress or belittle others. This message emphasizes the recognition of power imbalances and the urgency to avoid practices that may harm others. This leads to criticism of ideologies and constructions of truth. Narrating the misdeeds of others can reflect the propagation of negative ideologies and influence others' perceptions of the individuals involved. By advocating for cleansing the heart and not belittling others, there is an effort to underscore the importance of social awareness in interacting with others. Therefore, it is suggested to strive for changes to social structures that support inequality and unfair treatment of individuals.

Human ethics in this case is influenced by religious beliefs, as indicated in the data [15]. In the context of religious influence, religion plays a role as one of the factors that influences the views and behaviors of individuals in society. Religion can play a part in upholding social norms and social control in society (Carone & Barone, 2001; Siegers, 2019). This can make individuals more attentive to ethics in

interacting with others and their environment. Thus, religion can be a driver for increasing social awareness and empathy in society. The influence of religion can be seen as a significant factor in shaping the attitudes, values, and behaviors of individuals in society, as well as playing a role in upholding social norms, social control, principles of justice, and empathy within the community.

4.4. Self-control of the Impact of Death Alienation

Alienation is a condition in which individuals feel estranged, disconnected, or separated from themselves, others, society, or their surrounding environment (Adibifar & Monson, 2020; Unesi et al., 2023). In this case, the data in verses 29-32 is an attempt to control oneself because of the belief about death.

Ee karoku bega-bega umalango	(O my self, do not get drunk)	[20]
Inda ufikiri kampodona umurumu	(Don't you think of the shortness of your years)	[21]
Matemo itu taomo papogaako	(It is death that divorces you)	[22]
Tee malingu sabara manganamu	(With all your children-wives)	[23]
(M I Kaimuddin, 29-32)		

The data depicts a message that encourages self-control and rejection of destructive behaviors, such as excessive alcohol consumption (intoxication). The data in sentence [20] indicates the importance of restraining behaviors that can harm oneself and others. This reflects the concept of self-control, involving the ability to regulate emotions, impulses, and actions to align with values and goals deemed important.

Furthermore, the quote also considers the aspect of alienation, which is the feeling of being estranged or separated from oneself and society, after death. The mention in data [21] can be interpreted as a reminder not to forget or underestimate the wisdom that one should possess, related to life experiences that have made them wiser. In the context of alienation, quotes [22] and [23] can be interpreted as a warning about the consequences of uncontrolled behaviors such as intoxication, which can lead to separation or alienation in death. Thus, this data underscores the importance of self-control as a means to prevent negative human behavior.

4.5. Respect for Others: The Power of Language in Social Power Structures

In lines 103-116, the poem Kabanti represents an encouragement for good attitudes towards fellow human beings. The act of maintaining good words and behavior will prevent the breakdown of social relationships. This principle is still strongly upheld in Indonesian society, especially in the Buton region, which holds high traditional values.

Pekalapea incana mia rangamu	(Be kind to your neighbor)	[24]
Teu pokawa makusudune incamu	(And give birth to the intentions of your heart)	[25]
Kamengkooni dala imarimbiaka	(Talking too much is the way to ruin a relationship)	[26]
Tabeanamo oni imalapeaka	(Except words that bring good)	[27]
(M I Kaimuddin, 103-116)		

The poetry Kabanti highlights the importance of respecting others in social interactions. In the structure of social power, speaking respectfully to others, having good intentions, and choosing words that bring benefit become crucial. Therefore, the Kabanti poem encourages the wise use of language, by paying attention to both the words used and the intentions behind communicative actions. This helps to build healthy and mutually beneficial connections among individuals within the existing structure of social power.

4.6. Mutual Respect: The Quran and the Prophet's Sunnah as Ethical Insights

In lines 14-16 and 117-122, the poem indicates that humans should not sever social ties. Virtuous attitudes have been exemplified by the Prophet and the righteous since ancient times. This is an attitude taught in Islam, which is also taught in the Kabanti poem. This attitude has been made an ethical insight for the people of Buton, Indonesia. It is also important to consider this attitude as an ethical insight for humanity in general

Muhamadi cahea baabaana	(Muhammad the light of beginnings)	[28]
Dinciamo kainawa motopene	(He is the noblest light*)*	[29]
Mosuluwina umati mokodososana	(Who shines on his sinful people)	[30]
(M I Kaimuddin, 14-16)		

Simbounamo tula-tulana kitabi	(As told in the Quran)	[31]
Tee lelena kalabiana nabi	(And the news of the prophet's merits)	[32]
Tee lolitana karamatina wali	(And the sacred saga of the saints)	[33]
Tee lacuna pai mia saalihi	(And the behavior of the righteous*)*	[34]
Somana boli ubotuki waajibu	(Just don't decide what is obligatory)	[35]
Tee malingu faradlu ikaromu	(And all the necessities on you)	[36]
(M I Kaimuddin, 117-122)		

The poem explains Muhammad as the light of the beginning, shining upon his sinful people. It emphasizes that Islamic teachings advocate for always maintaining social relationships with fellow human beings, not severing them, and taking examples from the behavior of the prophets, saints, and the righteous. This demonstrates that in Islam, maintaining ties (silaturahmi) holds significant value and should be well-preserved. Thus, these teachings illustrate that in Islam, values such as compassion, understanding, empathy, and patience should always be upheld in interactions with others (Akhtar, 2018; Choo et al., 2020; Prescott & Willis, 2022).

4.7. Shame: Reflections on Domination and Solidarity

Shame is a feeling that will fortify oneself from engaging in improper or impolite actions. It is a fundamental aspect for humans to possess good manners. In lines [38] and [39], the Kabanti poem reminds itself to always guard the heart by not belittling others, as quoted in the data.

Karoku Incamu pehangkiloa	(O my self cleanse your heart)	[37]
Nganga randamu boli umanga pipisi	(Your conscience doesn't look down on others)	[38]
Teemo duka boli umanga pisaki	(And also don't take it lightly)	[39]
Pikiri pea katambena karomu	(Think of your humility first)	[40]
(M I Kaimuddin, 60-64)		

The text gives a message about the importance of guarding the heart and conscience so as not to fall into behavior that degrades others. This reflects the understanding that shame is not only related to physical appearance or outward behavior but also includes attitudes and behaviors toward others. For this reason, people should not look down on others without considering their own humility (Levy et al., 2022; Li, 2016; Raque-Bogdan et al., 2019). Kabanti's message, in this context, highlights the importance of individuals doing self-introspection. It reminds us that basically, humans have weaknesses. Therefore, he should not look down on others. Therefore, individuals should have a sense of solidarity with others. Solidarity teaches human beings to respect, empathize, and mutually the feelings and needs of others (Morton, 2017; O'Connor et al., 2018; van der Borght, 2009). Such attitudes are relevant to the teachings of Islam. Thus, an understanding of self-introspection and shame is a key aspect of shaping the harmonization of social relationships.

4.8. Loving the Self: Reflections on the Dynamics of Power, Self-Control, and Independence in Society

In data 40-44, there is a profound interpretation of the concept of self-love. In this context, the Kabanti poem highlights the importance of self-teaching as something irreplaceable, even if there are a thousand teachers providing instruction. This reflects the belief that the strength in self-love comes from a deeply personal process of learning and self-understanding. This message inspires individuals to continually develop their own potential and personality, without relying solely on the teachings of others, as in the following data.

Moo sarewu guru bemoadariko	(Though a thousand teachers taught you)	[41]
Inda molawana adaadari karomu	(Unequaled you teach yourself)	[42]
Motuaapa kaasina mia itu	(No matter how loving that person is)	[43]

| *Inda bea kawa kaasi ikaromu* | (Not like loving yourself) | [44] |

(M I Kaimuddin, 40-44)

The Kabanti poetry, in this context, conveys that the love and affection given by others will not be the same as the love and affection that an individual gives to oneself. This underscores the importance of having self-appreciation, maintaining self-integrity, and understanding one's value as a unique individual. It also refers to self-control in accepting oneself as is, nurturing self-confidence, and maintaining emotional balance. In this regard, it is important to emphasize how crucial it is not only to rely on assistance and affection from others but also to understand and take good care of oneself (Gilbert, 2015; van der Wath &van Wyk, 2020). Loving oneself in this context is not about selfishness, but about maintaining the mental, emotional, and spiritual well-being of an individual in facing the diverse dynamics of life. Therefore, the Kabanti poem shows that in loving oneself, individuals acknowledge their power, control, and independence to grow and develop positively (Chen, 2019; Vaingankar et al., 2022). It also serves as a reminder that true self-empowerment begins with the love and appreciation cultivated within oneself, forming a strong foundation for leading a meaningful and fulfilling life within society

4.9. Hope of Salvation: Religion and Social Control

In data 9-11, there is an important aspect related to the hope of faith to attain salvation and its relation to religion and social control. In this regard, the Kabanti poem represents the spiritual value of an individual's hope in God to be granted steadfast faith at the time of death. This reflects the belief in the importance of faith as a strong foundation in facing death and preparing for life hereafter. A steadfast faith is expected to provide tranquility and strength to individuals in facing the end of life, as in the following quote.

Ee waopu dawuaku Imani	(O my Lord give me faith*)*	[45]
Wakutuuna kuboli badaku sii	(When I leave this body)	[46]
Tee sahada ikiraru momatangka	(With the shahada a firm pledge)	[47]
Tee Tasidiki Imani mototapu	(With constant tasdik iman)	[48]

(M I Kaimuddin, 9-12)

The Kabanti poetry emphasizes the importance of a firm declaration of faith (ikrar syahadat) and steadfast affirmation of faith (tasdik iman). The declaration represents a statement of an individual's belief and conviction in religious teachings, while the affirmation of faith reinforces this conviction in every aspect of life. Therefore, this quote reflects an individual's effort to strengthen faith and truly believe in religious teachings as a means to attain eternal salvation and happiness. From a religious and social control perspective, this quote also reflects how religious teachings can serve as the foundation for constructive social control that builds moral values and ethics within society. By having strong faith and consistently practicing religious teachings, an individual is expected to live according to the norms established by that religion, thus strengthening social bonds and harmony among individuals in society. Therefore, the hope for salvation is not only related to the individual's spiritual aspect but also encompasses the dimensions of religion and social control that play a crucial role in shaping personalities, morality, and interpersonal relationships within society. By holding steadfast to faith and practicing religious teachings, individuals are expected to achieve spiritual salvation and make a positive contribution to building a cultured and just society.

5. Discussion

Kabanti poetry is Indonesian oral literature that represents aspects of spirituality. This aspect contributes to the construction of social construction, which has an impact on social control in social life. In this case, Kabanti poetry is a strong old literature with a foundation of spiritual values, which can be oriented towards the formation of social constructions, which have an impact on the norms of life in society. The values of life contained in Kabanti's poetry reflect human awareness of the need for God for social life (Steinhauser et al., 2017; Zimmer et al., 2016). An individual's understanding of destiny is part of man's willingness to live, as well as man's strong expectation of God's grace after death. Man's belief in God, the apostle's teaching, is an aspect that can encourage and guide man's attitude to live according to rules

(Endres & Weibler, 2017; Jemal, 2017). Humans will have a positive attitude. A good attitude awakened from individual consciousness will have an impact on life in society. Thus, the teachings of life with various good efforts contained in Kabanti poetry will be able to become a construction of human life norms in society. At the same time, it will be the basic source of social control derived from ancestors, which is believed and implemented for generations in society.

In turn, the social construction that has an impact on social control in Kabanti poetry basically comes from Islamic spirituality. For this reason, it can be said that the old literature, which is believed to be true for generations, is not only limited to anonymous creation, with only the teachings of kindness from ancestors but there is relevance to Islamic teachings originating from outside Indonesia, which were born through a very long history. For this reason, Kabanti poetry cannot only be considered as a simple oral heritage, but it is an Islamic spirituality taught subtly by ancestors, considering that at that time traditional people in Indonesia still believed in traditional religions. For this reason, it takes subtle efforts to make the teachings of Islam well accepted by traditional society. This is as has been done by Pamungkas et al. (2023) about the spirit of Islam in Javanese mantras.

The practical implication in the critical study of Kabanti poetry is that oral literature can be a source of societal social norms. Oral literature cannot be regarded as merely an ancestral inheritance without value, but oral literature should be regarded as a highly valued ancestral inheritance. Because, however, the process of creating oral literature, requires intellectuals with a long history. For this reason, oral literature from a particular culture will be able to be a marker of identity in a particular culture as well. This will be a source of cultural wealth locally in a certain way, as well as a source of cultural wealth globally. Because, in one assumption, Kabanti poetry is important to be considered to be able to provide a more meaningful portion of marginalized voices in the current globalization of scientific development. At the same time, understanding the representation shown by Kabanti's poetry is important for this, it is important to develop oral literary research on interdisciplinary and interdisciplinary discussions in the broader field.

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