

# REVIEW OF ISLAMIC LAW ON LULONGGANDA RITUAL CUSTOMS IN POST-HARVEST PROCESSION IN BENUA SUBDISTRICT OF SOUTH KONAWA REGENCY

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**Abstract:** *The lulongganda ritual is usually carried out by the people of Benua Village, this custom is an event that is carried out when the community has carried out the harvest and is about to open new land, then the community performs this ritual as a form of expression of prayer requests as well as their form of gratitude regarding the abundant harvest and without any disturbance, thanks to the implementation of the lulongganda ritual activity. In the implementation of the traditional lulongganda ritual, there are still many implementations that must be studied in Islamic law, therefore if we do something, it cannot be separated from the guidance and instructions that exist and are justified according to Islam, because religion is not a tool, but completely Religion does not oppose custom, as long as it does not conflict with the principles that have been justified by religion. The method used in this research is qualitative research using data collection methods, namely the observation method, interview method, and documentation method, then the type of research is field research. The results of this research reveal two things in the implementation process which are divided into two types, the implementation is by Islamic law and which is not by Islamic law, while the implementation is by Islamic law, namely: efforts to preserve the traditional lulongganda ritual, the lulo movement which has philosophical meaning in farming, preserving traditional arts and sports. While the implementation is not by Islamic law, namely: community expectations for the implementation of the lulongganda ritual, the implementation of mombaka okanda, the implementation of mosehe ndiolu.*

**Keywords:** *Custom, lulongganda ritual, Islamic law*

## INTRODUCTION

Rejected people, especially those in Continental Villages, most of their livelihoods are farming, the majority of people grow rice. They believe that the growth and success of their plants (rice plants) are because of the Lulongganda Ritual, through this ritual they always offer prayers to the almighty so that their plants grow well, to be kept away from pests, rats, birds, and so on thanks to the Spirit of Sanggoleo Mbae (Queen of Rice). And through the lulongganda ritual they can predict the good of their plants in the next five months. [1]

When they will perform the lulongganda ritual they always give quinine ngganda / drum food in the form of offerings. The people of continental villages strongly believe in lulongganda rituals they have always preserved the Indigenous relics of their ancestors in this case lulongganda rituals from the first generation (Fir'aun era) to the present. This lulongganda ritual is held once a year every September or October, the peak of this ritual is on the 4th day since the descent of the kanda from home.[2]

In the implementation of this lulongganda ritual that we will research not from the harvest

through the procession of its implementation there are several implementations that we must observe well, including in the implementation of this ritual that the community makes offerings to give food to the drums that will be hit by local indigenous stakeholders, besides that there is also the implementation of mosehe rituals (purification ceremonies) this ritual is interesting sunnguh to study whether it is not in accordance with our religious teachings, why this mosehe ritual needs to be studied because in the process of its implementation they read a mantra performed by Pabitara (traditional speaker) where in this exercise they invite the spirit of the goddess of rice as well as ask Sanggoleo mbae (queen of rice) so that their rice plants in the future grow well, away from diseases such as pests, birds, rats, and all animals that can damage the crop so that they can harvest well / successfully, the people of continental villages strongly believe that the success of their rice plants is the result of interference from Sanggoleo mbae (goddess of rice). [3]

Based on this background, the study is further limited to certain problems so that the results of this study do not expand too wide and do not focus on the main problems. The problems taken in this study are only limited to the process of carrying out lulongganda rituals, and how the Islamic law reviews the implementation of lulongganda rituals in Benua Villages. Furthermore, this research aims to find out the process of Lulongganda Ritual Customs in post-harvest processions in the Subdistrict of The Continent of South Konawe Regency, as well as know the views of Islamic Law on Lulongganda Ritual Customs in post-harvest processions in the Subdistrict of South Konawe Regency Continent.

## RESEARCH METHODS

The type of research used is field research [4]. Researchers went directly to the field to find information and data about the implementation of lulongganda ritual customs in the Subdistrict of South Konawe Regency.[5]

Related to the research approach, on this occasion the author uses a skin active, a research approach that produces descriptive data in the form of written or spoken words from informants and observed behavior that is not poured into variables or hypotheses. Based on the exposure of data, this research is classified as descriptive research, which is oriented to describe systematically and accurately the facts and characteristics of the population or handle certain fields. The data obtained does not intend to seek explanations to test hypotheses, make predictions, or study implications. So this study seeks to describe the situation or phenomenon being studied.[6]

Data Sources, The data used in this research is the primary data source and the secondary data source. Primary data sources are data obtained directly from their sources that are observed, and recorded, for the first time. [7] (The primary data in this study are the results obtained from elevation, interviews, and documentation. While secondary data sources are data collected, processed, and presented by other parties including official documents, books, and research results in the form of reports. [8] The secondary data sources in this study are the book Customary Law in Indonesia and other books that are closely related to the problem. Secondary data in this study was also collected from articles with archives that are closely related to the object being studied.

Data Collection Methods have several stages carried out by the author in data collection are as follows: Observation, Observation is a method of data collection by observing and recording directly a social phenomenon studied. [9] This process begins by identifying the place to be researched, namely the Continent Village. After the research place is identified,

it is continued by making mapping to get an overview of the research targets. [10] then Interview is a data collection technique that is done face to face, questions are given orally and answers are also given orally. [11]

The type of interview used in this study is an in-depth interview, namely by collecting data or information directly face to face with informants to get complete and in-depth data, therefore researchers use the interview method in collecting data on the Lulongganda Ritual Customs. [12] the last Documentation is a method of documenting records that record past events, whether in the form of books, archives, documents, drawings, or monumental works of a person. [13] The document is a matter related to the language of this proposal.

The interpretation or interpretation of history is also called historical analysis. The historical analysis aims at performing synthesis of several facts obtained from sources in general this method is one of the steps collected through data collection methods that have been established in data processing using the following methods. [14] The inductive method, which is a rejected form of elements of a special nature then draws general conclusions. The deductive method is to analyze data from problems of a general nature and then draw conclusions of a special nature. The computational method is analyzing by comparing data or severe opinions of experts with each other and then concluding.

## **RESULTS AND DISCUSSIONS**

### **The process of implementing lulongganda ritual customs**

#### **Lulongganda**

This lulongganda comes from two syllables, namely lulo, and nganda. The word lulo means rocking which is a traditional dance of the Tolakinese tribe, and nganda comes from the word ngganda meaning drum which is a kind of traditional musical instrument such as drums/combats made of enau rods and jongka skin. So the lulongganda ritual is a ritual that is often carried out during monahu nda'u events. Initially, this lulongganda ritual was dedicated to sanggoleo mbae (queen of rice).

This lulongganda ritual is very closely related to the harvest, because through this ritual in addition to being a means of offering prayers but the community takes a lot of lessons when it comes to farming or planting rice because this customary ritual implementation teaches us many meanings of sincerity when wanting to get a good harvest found in one of the lulonya dances to teach us to work hard to work fast.

So this lulongganda ritual is always carried out once a year usually in September and October when the community will open new land as well as expressions of gratitude for the people of the Tolakinese tribe who have carried out a large harvest whose results are abundant. This lulongganda activity is carried out at night when the opening has been carried out in the afternoon, at night after the community performs prayers isya they rush to go to the lulongganda implementation event to enliven the lulongganda performance in the implementation of this lulongganda has a handler who is in charge of hitting the drum, when the handler hits the drum then by itself the community forms a circle and circles the small house where the drum is hit accompanied by with the rhythm of drum music. [20]

Regarding the customs of this lulongganda ritual is still always preserved and never to be carried out even according to informants that they are very afraid and feel sinful when they do not carry out this ritual activity, even they believe their plants will not succeed (crop failure) when this ritual is no longer carried out. [21] Regarding its implementation in the

Benua Village divided into two groups in understanding the customs of lulongganda rituals,

The first group understands when a person already has knowledge of religious knowledge they no longer participate in the celebration but this opinion is only a minority. [22] Then the second group who has very little religious knowledge has the view that this activity must always be carried out because this lulongganda is the legacy of our ancestors, although some people say this is not good to be carried out religion does not teach, we still carry it out because it must still be preserved. After all, this is the ancestral heritage of Tolaki. [23]

### **Types of Lulongganda Dances**

Based on the information of informants at this time the types of lulongganda dances there are five kinds of each has its meaning and understanding carried out by the Tolaki community in the Continent Village, namely:

- 1) Lulongganda tiytiysu dance: puyu birds, according to the principle of rejecting puyu birds is considered a bird of rice god, whose body shape is small, where it lives on the ground and cannot perch, shows that glorifying rice birds mean appreciating rice and when appreciating rice then it means never lacking food with rice.
- 2) Lulongganda kolia liangako dance: is to step up pick fruit by collar, for the fertile plant's people reject in the future then must open the forest after opening the forest a lot of wood that falls to pass through the wood we must pass by step that is called kolialiangako, describing that to achieve something desired, it must be by having a sense of willingness to try hard and continuously.
- 3) lulongganda polerusi dance; Is trying quickly and precisely to show that to achieve something happiness must be dotted rather than earnest effort accompanied by honesty however we open the garden if not work hard, work fast, then the results will not be good this indicates we have to work hard to get a good harvest.
- 4) lulo waatolengga dance; Are rice birds that are shaped like small butterflies and always in the middle of rice grass and forests that many birds indicate that fertile when we open the forest, This shows that if we value rice then it will easily achieve the welfare of a large household life by dotted with the dotting of a small family.
- 5) lulo Lesea Hoa dance; is a banyan tree where the movement/place of hornbills. This shows that in the spirit of unity maintain large forests/timbers and can fertilize the land where rice cultivation and all kinds of plants are beneficial to the prosperity of the community. [14]

Based on the understanding stated above, it shows that the implementation of lulongganda ritual traditional ceremonies has an important role in the implementation of life norms that teach humans to try and be grateful to get God's Grace for all their difficulties and will get good results as well.

The five kinds of lulo above were carried out three nights in a row, which was accompanied by the chanting of drum music that was hit by the handler while the lulo executors while hand in hand with each other forming a circle around the small houses that had been prepared by the committee which became the light was just a blaze that was not customary lights installed because the suasan of the past had to be highlighted starting from musical accompaniment using the drums of small houses made of wood. roof the bark of the sago tree then the light on the night is just a blaze.

Then on the second night the entire Benua Village community in droves carrying chicken, eggs, fish, mutton, vegetables, rice, water, and so on, the community was consciously asked and not asked they came by themselves to bring the needs at the home of indigenous

stakeholders to prepare a meal together at the lulongganda ritual event.

### **Lulongganda destination**

As we know that lulongganda is one of the branches of the customs of the rejected tribe, in its aims to build a society in a group with the following intentions:

- 1) Conveying prayers of congratulations to the Ombu or God as gratitude and gratitude for the results of human efforts or activities, especially agricultural products that have been bestowed during the year.
- 2) Ask for prayers of blessing to the Ombu or god so that in a way how the results of the business in the coming year can be doubled from what he has achieved this year.
- 3) as a means of fostering a sense of cooperation to further enhance the values of unity, brotherhood, and cooperation through culture (lulongganda ceremony) and customs
- 4) strengthen kinship or brotherhood between each other regardless of religious and ethnic groups.

### **Preparation process**

The preparatory stage where before the lulongganda dance is carried out then first conduct deliberations with residents. This deliberation was held together with stakeholders in the local area, be it the government, customary administrators, or community leaders. This deliberation activity was carried out long before the implementation of lulongganda could be ascertained its readiness. Usually this lulongganda ritual is carried out in September or October, but before establishing the day of its implementation must first be taken into account since the determination of its implementation and determination must be accurate because this lulongganda ritual is carried out for 4 days 3 nights then it must be ensured that the third night must be hit by a full moon in the calendar of the Reject people known by there are several months, among others:

1. Tombaraleanggia moon means that the end of illumination is usually the month at night 13.
2. Molambu moon means by itself very bright, they believe that the devil/demon does not dare to disturb humans known as the 14th night.
3. The moon Matamomehe means that they have dared to do known as the 15th night usually in this night known as the night of the Full Moon.

After the agreement is formed to determine the day of lulongganda dance implementation in deliberation before entering the day of lulo dance implementation, all equipment must be prepared such as small houses measuring 2/1 meter as a storage place for okanda (drums) and gongs. After small houses are made then at the beginning of the implementation of this tradition customary stakeholders or derivatives store lulongganda tools lower okanda and other tools from the place where the okanda is stored and usually okanda (drum) is stored in the house of customary stakeholders.

### **Implementation process**

1. Ritual of permission to the Almighty. First ask permission to the Almighty about the implementation of lulongganda ritual activities with the hope that the community may in the implementation of no obstacles, obstacles, and problems. Because when storing okanda in a small house that has been prepared is already a series of traditional lulongganda rituals because it is done by the recitation of spells read by a person who has been appointed and trusted and the derivative must be derivatives that preserve

the customs of lulongganda rituals. Then the implementation is facing lailaikagganda (small houses where to store drums). Then foreign exchange equipment prepares niwule (sekapur siri), as soon as this series is only dikeliliated to the surface of the drum while reciting spells.

2. lulongganda implementation activities. This lulongganda was held for three consecutive nights in the open field. The visitors play the lulongganda dance accompanied by the okanda musical instrument (Drum) is hit first by the person whose derivative maintains this okanda, after which it can only be continued by people who know every rhythm of the beat. The process of performing lulongganda dance is not like other dances that can immediately be done because lulongganda dance is a unity of a tradition called lulongganda. This lulongganda dance is performed the same as the general lulo that rotates towards the bridle around the small house where the drum is stored. In particular, lulongganda dance has differences with lulo dance in general.
3. Ritual Mombaka Okanda. Mombaka okanda is interpreted as feeding the drum which is carried out on the 3rd day at the peak of this ritual before the mosehe procession is carried out then first the drum must be fed as an expression of gratitude the community refuses to be able to hit the drum for four days and three nights which there is not the slightest obstacle from sininilah the community appreciates the drum as a form of appreciation they are limited to the drum they give food to the drum.
4. Ritual Mosehe. Mosehe ritual as explained in the book entitled "local system of unity of life in Southeast Sulawesi region" Mosehe ceremony or the victim is a ceremony to ask for blessings to God Almighty. As the informants explained that the mosehe or victim is a ceremony to ask for blessings from the Ombu (God) with the intermediary of this mosehe there is a possibility that humans who have made mistakes made before will be forgiven by the Ombu (God). And the informant divides the mosehe into several types, namely:
  - 1) Mosehe Ndiolu (egg victim) the point is to reconcile small mistakes or purify us some signs/addresses are not good.
  - 2) Mosehe Manuwila (victim of white chicken) is to reconcile moderate mistakes such as mistakes between each other.
  - 3) Mosehe Dahu (dog victim) is to reconcile wonua / lino mistakes or mistakes between the country and the country, between regions and regions.
  - 4) Mosehe Kinuku Wila (victim of the white buffalo) is to reconcile/secure major mistakes or major hostile, such as disputes between big people or between the state and the state.

Among the four types of mosehe (victims) that are often used in conjunction with traditional ceremonies are the implementation of traditional lulongganda rituals used Mosehe Ndiolu (egg victims) in the first or opening stages, and Mosehe Manuwila (white chicken victims) in the late stages or as a closing event lulongganda Traditional Ritual, but drier now it is very rare to find white chickens so sometimes they use mosehe ndiolu (egg victims)

Mosehe is a very important thing for the People of The Tolakinese tribe because of the agreement:

- 1) form of community gratitude because it has harvested and will start to open new land so that their crops are mainly rice live fertile and successfully without any disturbances.



- 2) when there are unwanted violations by Philosophy through this ritual ask the almighty so that the violation can be bargained in their term Pinoko motewe / offered in the hope that the almighty replace it with a flashing fortune.
- 3) Mosehe is a ceremonial event to restore the wrong things in the customs made before, both the errors of the individual nature and the mistakes as a whole.
- 4) Mosehe is a peace event if there is a hostile society. So in the sense of mosehe about lulongganda is to convey the blasphemy / or prayer of salvation for a year ago, may the mistakes that occur in man can be forgiven by the Ombu (God). [24]

The peak of this ritual is on the 4th day since the birth of the kanda at home. The peak of this ritual starts in the morning at 06:30 which begins with the mosehe ritual (purification ceremony). Puncak dari ritual ini adalah pada hari ke-4 sejak diturunkannya kanda dirumah. Puncak ritual ini mulai pagi hari pada pukul 06.30 yang dimuali dengan ritual mosehe (upacara pensucian).

The tools and materials to carry out this mosehe ritual consist of several, based on the results of interviews with informants, namely consisting of:

1. Tiolu (eggs) of the Tolakineese people who are condensed in Customs believe that the first eggs were created in this world for their use if there is any violation that is not desired by the Creator They ask that their mistakes be forgiven by God eggs serve to smooth out all problems between man and the Creator.
2. Bite kasu (wood series) this means a plant that can be a body by itself accidentally planted, that is one reason why this plant is included karea yes able to grow by itself.
3. owule (serial chalk) they believe that this chalk is referred to as guruno owuta guruno wonua means the ruler of the land and the ruler of the place sent by God to become the ruler in the World in hopes of being able to ask or represent the do'a of the people to be endowed and given a request.
4. Inea (areca nut) believe that this series can cast out evil demons that can affect humans to the infidels.
5. hulo taru (evil exorcist lamp) the lamp is not an ordinary lamp because it can repel evil demons so as not to approach in the sense that it is not able to hinder this mosehe ritual activity.
6. This poombia (roko) roko works when after carrying out the mosehe ritual the customary stakeholders burn cigarettes and smoke.
7. siwole (a kind of welder) is a kind of household furniture that serves to weld betel and roko which amounts to six sticks.
8. Pundikia (forest banana) banana that can grow by itself without planting bananas can live by itself to function for where eggs are stored and used as victims.
9. iwoi nesere (water in a kettle) this water is always there because the Tolaki people cannot live without a water suber, this water serves for watering offerings when after reciting spells.
10. Kowuna (bamboo) bamboo is a total of six pairs of dibanbu it will be filled with engan pongasi or drinks that can be intoxicating.
11. Pongasi (intoxicating drink) pongasi must exist because this is a form of community appreciation to the rema or enaw tree because pongasi is made of enau flowers. [20]

After the eleven tools and bahanya above are available to eat mosehe is ready to be carried out all materials neatly arranged then the community that has its derivative okanda means that the generation that maintains the kanda must participate in this implementation along with all levels of government be it regents, camats, village heads, customary stakeholders. gathered around the ingredients of the mosehe ritual while

waiting for the recitation of the spells of a person who has been appointed as Pangga Sara (claimant) with the following mantra sounds:

*“Keno ari lulondono dunia, mohehono owuta, ano tudunggee sangia mbosehe tiolu, onngo poseheno toono pondeteweno manusia”*

*Means: “If after sinking the world, level the ground, he puts down the ruler of the egg sacrifice, for the human sacrifice the antidote is man” [21]*

Read up to three times While plunging niwule into the egg as a victim by saying if there is a violation or mistake that harms fellow humans and the creator who is not good in the hope of being forgiven, and witnessed by the whole community and government and its ranks who are present at the place of implementation and usually where this implementation is carried out on the Football Field.

5. Preservation of Traditional Arts and Sports. After carrying out the mosehe ritual, the traditional shops that are members of the lulongganda ritual implementation committee gave offerings to all community sympathizers who were present at the peak of the implementation of this ritual by presenting traditional arts from the Tolaki Tribe, while the arts consisted of several, namely:

- 1) Traditional arts that are carried out are ore-ore nggae or ore-ore ngowuna or harmonica hands made of bamboo, then Wuwuho art is a kind of flute, and modingu is pounding rice in a standing mortar (wohu tundoro) by using a pestle when the rice is shed by six people alternately it will produce musical sounds and accompanied by the singing of songs typical of the Tolaki area.
- 2) while the traditional sport is mehule (playing gasing) made of carved wood, kondau sports (pencak silat), metinggo (engrang), and mebiti (calf fight).

Of the two types of performances we mentioned above are carried out alternately and witnessed by all the people present, when the offering has been completed then do' a syukur in the room that has been provided which in the room there is already food served to all the people who are present after the event of prayer together after then they do dinner together.

## **Review of Islamic Law Against Lulongganda Ritual Customs in post-Harvest Procession**

### **Implementation process by Islamic Law**

1. Efforts to preserve customs. By holding lulongganda ritual activities, the people of Benua masi Village preserve the customs of ancestral relics even in Southeast Sulawesi Province, the majority of which are Tolaki tribes until now which are preserving ancestral heritage customs called lulongganda ritual customs living in Benua Village which is one of the villages in South Konawe Regency. This is a pride in itself from the people of The Continent Village because this custom is a Symbol of NKRI which is a National asset that has always been maintained and preserved, especially to the youth of The Continent Village so that this lulongganda Ritual is not lost or extinct. Because Islam also teaches us to maintain the previous customs called Al-Urf, provided that the customer does not conflict with Islamic sharia.
2. Types of Lulongganda Dances that have Philosophical meanings. Based on the information of informants at this time the type of lulongganda dance there are five kinds of each has its philosophical meaning and understanding carried out by the Tolaki community in the Benua Village, namely:



- 1) *Lulogganda tiytiysu* dance: puyu birds, according to the principle of rejecting puyu birds considered a bird of rice god, whose body shape is small, where it lives on the ground and cannot perch, shows that glorifying rice birds mean appreciating rice and when appreciating rice then it means never lacking food with rice.
- 2) *Lulogganda kolia liangako* dance: is to step up pick fruit by the collar, for the fertile plant's people reject in the future then must open the forest after opening the forest a lot of wood that falls to pass through the wood we must pass by step that is called kolialiangako, describing that to achieve something desired, it must be by having a sense of willingness to try hard and continuously.
- 3) *lulogganda polerusi* dance; Is trying quickly and precisely to show that to achieve something happiness must be dotted rather than earnest effort accompanied by honesty however we open the garden if not work hard, work fast, then the results will not be good this indicates we have to work hard to get a good harvest.
- 4) *lulo waatolengga*; Are rice birds that are shaped like small butterflies and always in the middle of rice grass and forests that many birds indicate that fertile when we open the forest, This shows that if we value rice then it will easily achieve the welfare of a large household life by dotted with the dotting of a small family.
- 5) *lulo Lesea Hoa*; is a banyan tree where the movement/place of hornbills. This shows that in the spirit of unity maintain large forests/timbers and can fertilize the land where rice cultivation and all kinds of plants are beneficial to the prosperity of the community. [14]

Based on the understanding stated above, it shows that the implementation of lulogganda ritual traditional ceremonies has an important role in the implementation of life norms that teach humans to try and be grateful to get God's Grace for all their difficulties and will get good results as well.

The five kinds of lulo above were carried out three nights in a row, accompanied by the singing of drum music that was hit by the handler while the executors of the lulo while holding hands with each other forming a circle around the small houses. In the implementation of this lulogganda dance, human relations with fellow humans when there is a relationship above, there will be a sense of mutual benefit from each other, especially to them 5-foot traders, small stalls, because they will be visited by the purchaser because this lulogganda is carried out at night and the implementation is very lively attended from various circles so that it will arouse the economic wheels of the local community, especially the people who have UMKM business in which there is a buying and selling process.

### 3. Maintaining traditional arts and sports.

In the implementation of this lulogganda ritual custom is not only known as the lulo art show, mosehe traditional ceremony, there is a sale and purchase that can raise the wheels of the economy, but has a uniqueness with the implementation of traditional Arts and Sports activities, this traditional art and sport have a close relationship with the harvest activities (rice) because we can see modinggu activities where the tools and materials are rice, The mortar, and grower along with six people who took turns hitting each other's rice in the mortar and can produce a very good musical rhythm to hear and this art can entertain all the audience who are present in watching the traditional performance of lulogganda rituals.

## Implementation process that is not by Islamic Law

### 1. People's hope in lulongganda rituals.

Through this lulongganda ritual, the people of their main village who masi preserve the traditional rituals of lulongganda (traditional figures and descendants who maintain drums) have hajat When they plant rice they hope that there will be no interference from any disease hopefully given a fortune from God so that their plants are successful. Many people think especially the people of the Continent Village who believe in Animism and Dynamism believe that when they carry out this ritual will definitely be given an abundant harvest and will be kept away from rice-eating birds, rats, pests, and diseases that can damage their crops thanks to sanggoleo mbae (goddess of rice) down and the ruler of the earth, namely Sangia. It is this sangia who will continue their prayers to God so that their plants can succeed, so that when they do not carry out this activity they assume their garden will not succeed and will be attacked by pest diseases because they do not ask the supreme ruler that is God to the ruler of the Earth, namely Sangia, even they feel sinful to their ancestors or ancestors to the descendants of waduriangi. [14]

As if the things we do or what we want are not solely because of Allah SWT Although the prayer is aimed at Allah but because we expect a hope or something we want, with the hope that the prayer is assisted by the Spirit then this is a musical nature to Allah swt, as in his firm QS. Al-Mu'minun/40:60 which reads:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“and your Lord said: “Pray to Me, I will surely allow it for you. Surely those who boast of worshipping Me will go to the hell of Jahannam in the abject state of dina” (Qur’an 40:60)

From the above verse, it is said that Allah SWT says to all humans to esakan Allah SWT, in (prayer) when worshipping Him, and Allah said will grant his servant's request when he is asking for something, so the real offering is to Allah SWT and no creature can intervene the will of Allah SWT. Both the request (do'a) is accepted and not accepted all have been fully arranged to the Pencita of the ruler of the Universe, namely Allah SWT.[15]

### 2. Mombaka okanda implementation

Kinaa nganda this is a drum food in the form of offerings that will be given to the Drum, guided by one of the entrusted whose generation maintains the drum in the sense of preserving, by reciting the spells while twisting the offerings in front of the Drum three times witnessed by the whole community, the purpose of carrying out the ritual mombaka okanda is as a form of their gratitude to the kanda / drum because during the implementation of the lulongganda ritual. The drum does not have damage, if the drum is damaged in this case it breaks then the lulongganda is likely to stop, so this is the reason the community appreciates the drum because by appreciating the drum the event must run well without any hindrance. So that in the procession of mombaka okanda people always prepare food for kanda / drum as part of their form of appreciation for customary equipment, no matter how much our appreciation for customary equipment then do not let all of it tear our faith because in fact who launched human activities it is certainly the will of Allah SWT, and vice versa the failure of activities carried out by humans is the will of Allah SWT. Not entirely objects/drums that determine the smoothness and success of activity but there is interference from Allah SWT. After this procession is carried out, the purification ceremony will continue.[16]

### 3. Mosehe implementation

As we have mentioned that Mosehe is a purification ceremony or more simply interpreted as a Sacrificial / Tumbal ceremony, this mosehe ritual is part of a series of lulungganda rituals usually this mosehe ritual is carried out on the fourth day which is carried out in the morning which is witnessed directly by all the people present usually when this mosehe ritual activity regent as the head of government at the Regency level is always present. and participate in its implementation. When the committee in the field of equipment has prepared all the tools and equipment then mosehepun will be implemented immediately where the equipment is all on average according to the informant consists of 11 kinds and all the equipment has the function and meaning of each event every step to find the equipment.[14] when the guests have attended and the equipment is available mosehepun carried out in the open field that is directly involved in this procession are The Indigenous Figures of Benua Villages, Village Governments, Districts, Regencies, Pabitara and Sesepe parents who are raised in the Tolaki Tribe, the community can only watch the customary procession. ketika para tamu undangan telah hadir serta peralatannya sudah tersedia mosehepun dilaksanakan dilapangan terbuka yang terlibat langsung dalam prosesi ini adalah Tokoh Adat Desa Benua, Pemerintah Desa, Kecamatan, Kabupaten, Pabitara dan Sesepe orang tua yang dituakan dalam Suku Tolaki, masyarakat hanya bisa menyaksikan prosesi adatnya.

Usually, in this lulungganda ritual, mosehe is Mosehe Ndiolu or Egg victim, the sacrificed egg has been cooked and the skin has been removed, and the egg is placed on the stem of a banana where the banana is a rare banana in reject known as the coffers kia banana that grows by itself without being planted by humans he can live alone, when the egg has been placed on the stem of the mosehe banana was immediately implemented and read his spell by Mr. Nudo as pangga. Sarano refused, after being read his spell count one to three using the language of rejecting the egg was cut using piso, so far while being watered with water the perpetrators involved in the mosehe were willing to raise the water to be watered into the egg because the water had been recited the spell while being rubbed on their faces, after that, they sit while drinking pongasi in bamboo, pongasi / sagoer is known to be a drink that can be intoxicating. The purpose of the implementation of this mosehe is when they have made a mistake both the mistakes of Man and Allah SWT, and a man with fellow humans whose nature is at odds then must immediately perform this ritual.

If man has wrong to his creator in the hope of being immediately forgiven by God, if man has wrong to fellow humans, this error is divided into two, namely a small mistake and a big mistake then as soon as possible this ritual must be held this ritual, but in this lulungganda ritual that is done is mosehe ndiolu or egg sacrifice whose target is the relationship of God and His Creation in this case man, through this lulungganda ritual, the people of The Benua Village make prayer requests, such as pleas for mercy to the Creator, requests for village peace to be kept away from disasters, abundant windfall requests, requests for their crops to thrive and get abundant harvests, Mosehe ndiolu ritual or ritual ceremony of egg sacrifice is a container or form of expression of the people of the Benua Village in offering a prayer but through a ritual sacrifice / Tumbal with egg sacrifice victims, why should use eggs because according to information from informants that eggs have a purpose when created on the face of this earth, namely as a pelicin when humans have wrong to the Creator, namely Allah SWT.[17]

Then in terms of the recitation of his mantra contained in mosehe ndiolu or egg sacrifice ceremony which reads:

*“Keno ari lulondono dunia, mohehono owuta, ano tudunggee sangia mbosehe tiolu, onggoposeheno toono pondeteweno manusia”*

Means: “If after drowning the world, the land, he puts down the ruler of the egg sacrifice, for the human sacrifice the antidote is man”[20]

From the meaning of the mantra above, none of the readings are asking Allah SWT, something worship that we practice is not because Allah SWT is part of the essentiality, what else in the implementation of this ritual which is not Islamic sharia and the reading of the mantra does not indicate a request to Allah SWT, as well as the offering that we do without asking Allah SWT then this is part of the doubt.[18]

This lulongganda ritual is a ritual performed by the Tolaki Tribe, especially those in the Benua Village, this activity has several purposes, namely to preserve ancestral heritage customs and as a form of expression of community gratitude to the Ombu (God) who has given abundant harvests. This expression of gratitude is expressed through the lulongganda ritual custom, the community must also be friendly with nature because the produce obtained steamy sustenance is from Nature. Based on this, it reminds man, that the Earth and its nature of them belong to Allah SWT, and it is on this earth that man lives life and obtains sustenance. Because this lulongganda ritual custom is a custom or tradition of disassociation of the ancestors in Islam it is also known as Al-Urf.[19]

From several reference sources and interviews with the community, the author analyzes and examines whether the understanding that appears in the local community remains in the proposed koridir or is it out of Islamic law, the community, especially those in Desa Benua masi is very guarding and preserving the customs relics of their ancestors, especially ritual lulongganda is always maintained because they believe the holding of this ritual will have an impact. which is very good, especially in their agricultural field it is all thanks to sanggoleombae (goddess of rice). After researchers studied more deeply the customs of lulongganda rituals in post-harvest processions, especially in its implementation, it turned out that there was an implementation by Islamic law and there was an implementation that was not by Islamic law.

## CONCLUSION

After the author describes and analyzes this research, the author can draw the following conclusions: 1. The process of carrying out the traditional lulongganda ritual is carried out on the football field, which is usually carried out in September which in the determination of the day must be accurate because on the third night it must fall on the night of the full moon, this ritual activity is carried out for four days and three nights where the opening is carried out at 16:00 Wita, after opening with the ritual of asking permission to the Almighty directly continued with lulongganda on In the evening, this lulo activity was carried out for three nights. The peak of this lulongganda ritual activity on the fourth day will be carried out several activities, namely, the mombaka okanda ritual, the mosehe ndiolu ritual, as a series of traditional rituals that cannot be abandoned and continued with traditional art and sports activities. 2. The implementation of lulongganda ritual customs is divided into two types, the implementation of which is allowed in Islamic Law, namely: the first, Efforts to preserve lulongganda ritual customs, preserving indigenous relics from ancestors is an excellent activity as long as the custom is not contrary to sharia. Second, there are types of lulongganda where when we understand the purpose and purpose contained in the types of lulongganda then God willing we will get a good harvest because one of the types of

lulungganda we are ordered to keep rice in the sense that when we keep rice then we will always live well because we are taught to appreciate rice. The third is the efforts to preserve traditional Arts and Sports, which in this activity can entertain guests and have uniqueness because the offerings are all Traditional. The implementation process that is not by Islamic Law is: first, the public's expectation of the implementation of lulungganda rituals where they believe that those who give a good harvest are thanks to sanggoleombae. The second, mombaka okanda activity is an activity to feed the drum in the form of offerings. The third, mosehe ndiolu activity or the ritual activity of egg victims related to mosehe ndiolu and lulungganda activities is to convey blasphemy or do'a selamatan has obtained a good harvest, presumably the mistakes that occur in humans can be forgiven by the Ombu / God. And the people of Benua Village are very trusting who gave the harvest last year and the future it succeeded because of thanks to sanggoleo mbae (goddess of rice).

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