



Islamic Law Review of the Baruga Posambua Tradition in Bahari village South Buton Regency

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ABSTRACT

The Baruga Posambua tradition is a tradition of the people of Bahari Village, South Buton Regency, which is held every three years in November, which is a must that must be carried out. The aim of this research is to find out the form of the ritual procession of the Baruga Posambua tradition in the people of Bahari Village, South Buton Regency and a review of Islamic Law. towards the Baruga Posambua tradition in the people of Bahari Village, South Buton Regency. The method in this research is descriptive qualitative using field research. Collecting data or information by referring to observation, documentation and interview guidelines. Furthermore, data analysis techniques are obtained in the form of field notes, photographs, interview transcripts and method of description, depiction or painting in a factual and accurate manner regarding the facts and phenomena being investigated. The results of research from the Islamic Law Review of the Baruga Posambua Tradition show that this tradition does not conflict with Islamic laws because it has the aim of being a form of gratitude to Allah SWT for the good fortune that has been given, as a form of friendship between communities, as a space for soul mates and a form of cultural preservation. in which there are no elements of polytheism.

Keywords: Tradition, Baruga Posambua, Bahari Village

1. Introduction

Cultural and religious diversity in a multicultural society, of course, is owned by every nation as a belief that will affect humans as individuals, also as a guide to human life. In addition to religion, human life is influenced by culture that has become the identity of the ethnic group. A simple society has many cultural values that are interrelated with each other so that they become a system and become guidelines for ideal concepts and provide strong encouragement for the direction of the goals of community life so that they can develop throughout the country and even Southeast Asia (Ismail, 2015).

Tradition is a legacy of ancestors that is followed as a guideline for those who are still alive. Tradition is also considered as something very good, even in some social groups consider that tradition cannot be changed or abandoned, because it has values that are maintained and so that the next generation does not lose its identity. This social group or individual is explained in the Qur'an, Al-Maidah letter verse 104 states: *When it is said to them: "Come, follow what Allah has revealed and follow the Messenger." They say: "Sufficient for us is what we found our fathers doing". And will they follow their ancestors even though their ancestors did not know anything and did not (also) receive guidance?* (Departemen Agama RI, 2002).

The verse above explains to the ignorant people to follow what Allah SWT revealed in the form of the Koran which prohibits worshiping idols but they close themselves off from the truth and are proud of their ancestors.

Some traditions and cultures that have faded but are still inherited, kept alive, and even developed because they are related to human values. Tradition is often referred to as an element of the cultural system that grows in society. Thus, tradition is often interpreted as a legacy of ancestors that has passed through hundreds of years and still exists and is carried out by people or individuals who were born later (Khaidir & Suud, 2020). Islam will acknowledge and preserve a culture and tradition, when the culture and tradition do not conflict with religion, but when the culture and tradition conflict with religious values, Islam provides a solution by eliminating the culture and tradition, or carrying out Islamization by minimizing the level of harm and disadvantage of the tradition (Nurdin, 2020).

The term Culture is known in Islam, namely Islamic Culture. Islamic Culture consists of two words, namely culture and Islam, both of which can be seen from two sides, namely as a process and as a product. Culture as a process is the process of creative existence of the human self that involves conscience, mind, and emotion, while culture as a product is the result of human creation in the form of theories, concepts or ideas, daily activities and cultural objects such as temples. While Islam when viewed from the process aspect, then Islam is a process of surrender, submission, obedience, and surrender to God through His laws, and if Islam is viewed from the product aspect, it is things related to the procedures for worship, marriage procedures, socializing, trade, which are basically regulated in sharia, also belief systems or creeds and life value systems that reflect obedience, submission and submission to God. Islam was revealed not only to teach the relationship between humans and the Creator (*Hablum minallah*), but also to teach about relationships between humans (*Hablum minannas*), namely worldly, cultural and civilizational issues (Faisal, 2017).

Islamic culture, at the product level as well as at the concept level, basically must continue to be built and upheld in a balanced way (Tawazun), both in the space of thinking or in dhikr which is based on knowledge of wisdom and books, so that Islamic culture is not built and upheld based on reason alone which results in culture losing its spiritual dimension and has a tendency to be separated from knowledge of human morality and religious spirituality. Worship is a term for communicating and having a dialogue with God, one of which is through Culture. This is where Islamic culture lies as submission, submission and obedience to God, described in the creation of a culture based on God's laws. Such a culture will lead humans to achieve safety, peace and prosperity in the world and in the hereafter (Musa, 2012).

Traditional communities also have customary or traditional activities that are seen in the form of ceremonies that are carried out continuously at certain times, namely Rituals. Rituals are techniques or ways of making a habit sacred. Rituals create and maintain myths, social customs and religion. Rituals are also usually carried out in a place that according to the community itself is a place that is considered special and is believed to be able to provide a blessing for the local community in the form of prayers, dances, poems and so on (Fahmi & Aprialdi, 2021). In this ritual process there is someone who is trusted to lead the traditional ceremony or ritual, in addition there are conditions that must be present in the ritual process including bringing agricultural products as a form of gratitude to God. The activities in each ritual procession have a philosophy or purpose even though in different ways, but in the end it still boils down to a request to the Creator (Burhan et al, 2022).

Southeast Sulawesi Province has various tribes, namely Tolaki, Muna, Buton, Moronene, Wawonii and so on. Various communities that adhere to traditions that

are characteristic of regional communities in Southeast Sulawesi, even in the past there were beliefs held by people who had animistic and dynamism characteristics, but over time with the entry of Islam in the archipelago, the legacy system has changed. After the entry of Islam in the archipelago, there was an adjustment and renewal between Islamic culture and the local culture itself, and the culture resulting from the renewal that has survived until now is considered not to be in conflict with local culture and in accordance with the character of the supporting community and has elements of Islamic culture.

The Buton tribe, which is a tribe located in the Southeast Sulawesi peninsula, has various traditions passed down from their ancestors and still exists today, such as the posuo tradition, a tradition for teenage girls to be taught about personality, things related to religion, morals and ethics, the Qunua tradition carried out by the Baubau city community on the 16th night of the month of Ramadan (15 days of fasting), the dole-dole tradition is a tradition carried out for the birth of a child, the maata'a tradition is a tradition carried out as a form of gratitude to the Creator for the harvest, the pangande-kandea tradition as a form of gratitude for the gifts given by Allah SWT, and the Baruga Posambua tradition in this study which is found in the Bahari Village community, South Buton Regency. The Baruga Posambua tradition is a routine ritual for the Bahari Village community which is held every three years in November as a form of gratitude to Allah the Almighty Creator for the abundance of blessings and gifts, as well as a request for peace and welfare for the local community. This ritual also teaches the younger generation about manners, ethics, and morals.

Based on the results of the interview, the Head of Bahari Village (Mr. La Jidi) stated that Bahari Village is a coastal area where the majority of the population earns their living as fishermen and farmers. When the appointed time has arrived, the people of Bahari Village who are overseas will return to their hometown to attend the ritual celebration, so that this annual ritual is also a matchmaking space, a reunion or friendship for the people of Bahari Village. This Baruga Posambua ritual has hundreds of gutters containing traditional food neatly lined up and girls dressed in Butonan traditional clothes sitting in front of the gutters as food servers. Uniquely, the girls will feed and be fed by the men in front of the gutters. In this three-yearly ritual, the most fundamental thing is posambu, namely feeding each other and interspersed with various kinds of local dance performances, namely ponare, which is a mandatory dance that must be performed by the local community before other dances are performed, then followed by other dances such as pangibi, tiga jiku dance, and lareangi, then closed with a prayer reading (Bhatata) led by the local traditional leader.

The relationship between Islam and Tradition or culture always has various forms that are in accordance with the context of each locality. Therefore, as the Author, I am interested in researching "Islamic Law Review of the Baruga Posambua Tradition in Bahari Village, South Buton Regency. In this study, the author tries to explain that the Tradition carried out by the Bahari Village community, South Buton Regency is in accordance with Islamic Law or does not conflict with the provisions of the Qur'an and Sunnah.

2. Methods

This research uses Qualitative Field Research or descriptive field research which can provide a universal and systematic representation of events related to human problems and their symptoms, where in this research, a condition, an object and a system of thought are examined at present with the aim of creating a

systematic, accurate and actual description of the facts, nature and relationships between the phenomena being investigated.

The population in this study is all events or activities that occur in the Baruga Posambua tradition procession. To obtain information about the events or activities of the Baruga Posambua tradition procession, researchers need informants. From the entire population to determine informants, researchers use purposive sampling. The samples in this study are traditional figures, religious figures, community figures and cultural figures.

The instruments in this study are humans and objects. The humans referred to here are the researchers themselves as data collectors, and the objects referred to are pens, books, and cell phones. The data collection procedures in this study are: observation, interviews and documentation. Furthermore, for data analysis techniques, namely: data obtained in the form of field notes, photos, interview transcripts and descriptive methods, pictures or paintings factually, and accurately regarding the facts, and phenomena being investigated.

3. Findings and Discussions

3.1 Baruga Posambua Tradition Ritual Procession in Bahari Village, South Buton Regency

History of the Baruga Posambua Tradition

The Baruga tradition has existed since ancient times, since the location of the community settlement was still on the peak of Mount Wa Mouse with the name La ngkonaru village. In this first village, the ritual or tradition of Baruga was carried out with animism and dynamism beliefs by believing in the existence of a supernatural power as the creator (nature, heaven and earth) by serving dishes in front of a stone that was considered sacred, and feeding it, even when the dishes served as the contents of the gutter were agricultural products, namely tubers with pork side dishes. Then the community migrated from Langkonaru to the Liwu Tonga village as the second village initiated by La Mpangera whose grave we can see to this day and then migrated again from Liwu Tonga to Bharangka as the third village. In this third village, the first Parabhela was inaugurated, named La Bhana (Awa Nipi) who came from Burangasi Village, bringing traditions from the Burangasi community. Then the community migrated again from the Bharangka village to the Kampo Wawo village (Kampung Atas) on the grounds that the population at that time was not growing, and migrated back from the Kampo Wawo village to the coastal village that is inhabited to this day called Desa Bahari. In this village, the population grew and multiplied (Results of Interview with La Ima (Traditional Leader/ Kawangka), Wednesday, April 6, 2022).

The Baruga Posambua tradition was first held when the Bahari Village community had settled on the coast (the village currently inhabited) which had previously been abandoned for approximately ten years and rebuilt by abandoning the teachings of animism and dynamism. Initially this tradition was held once every seven (7) years, but because the time allotted was quite long, it was changed to once every three (3) years.

The Baruga Posambua tradition is part of the Baruga tradition itself, what distinguishes it is the time and the ritual procession. Baruga is carried out every year with a ritual procession without carrying out Posambua (feeding each other), meaning that the community carries out the ritual procession without being bribed by a girl, while the Baruga Posambua tradition is held every three years with a Posambua ritual procession (feeding each other), meaning that the ritual is carried

out by feeding each other between the girl and the man in front of her (Interview Results Wa Rasii (Traditional Figure/ Pakelo), Wednesday, June 8, 2022).

Preparation and Stages of the Baruga Posambua Tradition Ritual

The Baruga Posambua traditional ritual has several stages that must be carried out by the local community, namely: 1) Deliberation. To discuss the time when the Baruga Posambua traditional ritual will begin; 2) A grand parade by the community wearing traditional Kebutonan clothes and performing local dances as a sign that the Hendepiano Baruga will be held in the evening; 3) On the first night (hendepiano Baruga) the community gathers at the traditional house (Baruga), both teenagers, parents and traditional figures, starting with the Pilelei ritual (a kind of school attendance) to find out who is present and who is absent. This Pilelei ritual is carried out by young people who are appointed as Talombo and Akano Mia by Sara, then continued with the appointment of positions for Sara Anamohane led by traditional figures, namely Parabhela; 4) Inauguration of Sara Anamohane to carry out their respective duties; 5) The opening ritual begins with the beating of the drums accompanied by the Bhatanda song performed by the parents, then continued with dances performed by men, such as Lareangi and Penumbe dances, after the men's dances there is also a women's dance, namely the Gule-gule dance. Then followed by the Pangibi dance performed by male and female dancers. In this dance, male dancers are required to pay (saweran) with an unspecified nominal amount. After that, the community and traditional leaders discuss customary issues which are usually called Kasara-Sara in the local community. If there are words or behaviors of the community that violate customary norms, sanctions / fines will be imposed, which is what is called Kasara-sara. In this Kasara-Sara procession, young men and women are trained in manners, ethics, and norms, for example when passing parents or peers, they should ask permission by saying the word "Tabe", they should not use harsh words, insult, gossip or lie (Results of Interview with La Tajo (Traditional Leader/Parabhela), Sunday, June 12, 2022).

These rituals last until the seventh night, arriving on the eighth night unlike the previous nights, only discussing the conclusions from the discussions discussed during the seven nights. This traditional ritual involves the community as actors in this traditional ritual. With the formation of Sara Anamohane and Sara Kalambe, namely young people who are educated to become Sara Mancuana cadres in the future.

The preparations in the Baruga Posambua traditional ritual are traditional food filled in the gutter, such as ketupat, lapa-lapa, grilled fish, grilled chicken or chicken soup, beef satay or goat satay, cucur cake, fried banana, epu-epu, or other cakes and fruits such as bananas and watermelon or according to taste with an unspecified amount. After the gutter is filled with traditional food, the community will flock to the traditional place (Baruga) by bringing the gutter to carry out the ritual processions. This procession is the most awaited by the local community because it is the peak of the Baruga Posambua Tradition ritual which is only held for one day (Interview Results of La Tajo (Traditional Figure/ Parabhela), Sunday, June 12, 2022).

Baruga Posambua Tradition Ritual Procession

The Baruga Posambua traditional ritual is held for eight days and eight nights with the peak ritual in one day. Before the peak day of the ritual, the mothers and daughters will prepare traditional food as the contents of the talang. At around 08.00 WITA in the morning, the mothers will accompany their daughters to the traditional house (Baruga) dressed in traditional Butonan clothing and carrying

their own talang, after arriving at the traditional house (Baruga), the talang will be lifted and delivered by young people as the committee who have been appointed previously to the parents or young people as the girl's partner. In choosing to be a partner for this girl, it is not allowed to pair up with a man who is still related to the girl (not her mahram) because the gutter in front of the girl will be bought by the man in front of her with a predetermined nominal amount, but if the man gives more than the specified amount, then the girl will question it, from that question, the man will answer that it is a sign or indication that the man likes the girl in front of him and wants to marry her (Interview Results with Wa Tini (Community Leader), Monday, June 13, 2022).

In this Posambua ritual, the first person to open the gutter is a traditional figure, namely Parabhela, then followed by the entire community. While the process of bribing and being bribed takes place, the one who acts as Pakelo will stand beside the community who are carrying out the Posambua ritual by singing a local folk song so that this Baruga Posambua tradition is called the Iaroa song (Interview Results with Wa Rasii (Customary Leader/ Pakelo), Wednesday, June 8, 2022). After the Posambua ritual procession, the drums will be beaten accompanied by the Bhatanda song as a sign that the mutual feeding procession has finished and will be continued by performing a male dance called Ponare which is a mandatory dance because in this dance there is a meaning from each movement telling the story of the Buton Sultanate and the movements of the heroes who fought the invaders in ancient times, then followed by the Pangibi dance, the Tiga Jiku dance and the Gule-gule dance. and closed with the reading of a prayer (Bhatata) by a traditional figure, namely Parabhela. Bhatata is a delivery in the form of a request or request to Allah SWT, the ruler of the universe in the local language. In this Bhatata, when begging or asking for something, it begins by mentioning the name of Allah SWT, the prophets, the prophet's companions, and the ancestors. Bhatata is also a series of words containing a request to Allah SWT the creator so that this country will always receive His grace and blessings. If anyone commits injustice or crime, they will receive an appropriate punishment. The contents of Bhatata are:

"pindongoa'u isimiu kawasano ompu, manga rabuno manga pandeno, jumagano korondoa kontalea, munta-muntano kato'o, dawu-dawuno rajakii, culungia'u pindongoa'u, agumorasiemo manusiano liwu sadia nakodadi nako'umuru nakobahagia, nasanduu, napolagi-lagiaso mai sarano, wacino, parabelano, mai pamarintano, ra'eatino ahacuno ruahacuno, mai kakalambeno, anamohaneno, ka'iyarano. Namikokombu mamudha'aso nowa'a toruku, nowa'a kolowu manusiano. Namisii-sii namilana-lana, namiwungano lampaha, namitombuno kaunu, namitombuno bhete, nami'anano koicu, nami'anano lompa, nami'anano kulupiso. Gumora isiemo rajakiino liwuana, para'a nitauno nadhumane'e wite, para'e nipimbulano nadhumadhi wite, namanuru na bhangu, nabhanguaso pikampo, nabhanguaso piliwua"

Meaning "Listen, O God Almighty, the Creator, the All-Knowing, the owner of day and night, who determines fate and destiny, who provides sustenance, please hear me. I pray that the people of this country will always live long, happy, peaceful lives with their families, their children, their widows, and their children, with the government and all its people, whose hearts are captivated by one hundred or two hundred people, girls, widows and young men, standing upright and loyal like pillars, so that its people will grow and fill the valleys, fill the hills, have children and grandchildren, have great-grandchildren, like spinach seeds, like a group of kaunu fish, a group of tembang fish, like a group of catfish, like a group of sparrows. I pray for the sustenance of this country, what is planted will grow well,

everything we do will always be realized to build villages, build regions" (Interview Results of La Tajo (Traditional Figure/Parabhela), Tuesday, June 14, 2022).

Time and place where the Baruga Posambua traditional ritual is held

The timing and implementation of the Baruga Posambua traditional ritual is carried out through joint deliberation. This ritual tradition is carried out at the beginning of cleaning the garden or around November every three years, this ritual is carried out in a traditional house (Baruga) in the current village, while in the past this ritual was carried out in a traditional house (Baruga) in the mountains (old village). The time held lasts for eight nights, starting at 20.00 - 04.00 WITA. While the daytime is used to rest or work. According to the provisions that have been carried out since ancient times, the start of this ritual is counted from eight lunar days to fifteen lunar days. On the eighth day, the peak of the Posambua traditional ritual will enter, which is called Mata'ano Baruga Posambua, which is carried out for only one day (Interview Results with La Tajo (Traditional Figure/Parabhela), Sunday, June 12, 2022).

The Philosophy of the Baruga Posambua Tradition

The life of a traditional society cannot be separated from customs because it is a habit or tradition that is inherent in the community. Customs usually have their own philosophy both in terms of culture and in terms of the social community itself. From the results of an interview with a Traditional Figure (Parabhela) named Mr. La Tajo, he said that there are several philosophical meanings contained in the Baruga Posambua traditional ritual, namely: 1) Posambua has two meanings, namely Posambe which means exchanging and Posambu which means feeding. The meaning of Posambe is what is owned by traditional officials is given to the community, and vice versa what is owned by the community is given to traditional officials; 2) Posambu means what the people have by feeding traditional officials and vice versa traditional officials feed their community; 3) A form of gratitude to God Almighty for the sustenance given; 3) Posambu in the context of marriage, means the surrender and devotion of a wife to her husband and as a form of responsibility of the husband to his wife; 4) Children's devotion to their parents (Interview Results with La Ode Alirman S.H (Culturalist), Thursday, June 9, 2022).

The aims and objectives of carrying out the Baruga Posambua Tradition ritual

Each region has its own traditions or customs and has a purpose and objective for holding the tradition, as is the case with the Baruga Posambua tradition in the Bahari Village community. The purpose and objective of holding the Baruga Posambua tradition is as (1) a form of gratitude to Allah SWT for the abundance of grace, gifts, and sustenance given to the local village community. (2) As a form of friendship / brotherhood between the local community and visitors who attend the traditional ritual. (3) As a space for finding a match. (4) As a form of preserving culture or tradition that has been carried out routinely and from generation to generation. Therefore, as the next generation, we must have a sense of responsibility to preserve and pass on the tradition to the next generation until the future as long as the tradition is still in a humane corridor and does not conflict with the Al-Quran and As-Sunnah.

3.2 Islamic Law Review of the Baruga Posambua Tradition

Religion and Culture are both related, on one side there is culture and on the other side there is religion, where religion itself comes from God Almighty who has existed since we were born into this world, while culture comes from human creations and is adjusted to the development of civilization. The Baruga Posambua

tradition is a tradition carried out by the Bahari Village community which is carried out every three years, the community views this tradition as something that must be done in their lives to be attended. The large number of people who attended including neighboring villages also participated in this tradition indicates the enthusiasm of the community to attend the ritual procession of the tradition. As the results of an interview with Mrs. Wa Ja'ati (45 years old), said that:

"The Baruga Posambua tradition has been a habit of the people of Bahari Village for a long time, so this tradition must be carried out as a form of gratitude to Allah SWT (Kawasano Ompu)" (Results of Interview with Wa Ja'ati (Community Figure), Saturday, 11 June 2022).

This tradition is carried out by the local community because it is based on the community's belief in sacred values. In addition to sacred values, the Baruga Posambua tradition is also a custom that has been carried out from generation to generation. The traditional figure (Parabhela) Mr. La Tajo who was directly involved in the ritual procession to read the prayer (Bhatata) as a closing. He said:

"Bhatata is read with the belief of not associating partners with Allah SWT even though the reading uses the regional language. When viewed from a religious perspective, in the ritual procession of the Baruga Posambua tradition there are no offerings or worship, but only as a natural traditional procession so that this tradition is maintained as long as the intention and purpose are only to ask Him and not a form of shirk or associating two gods with Allah SWT (Interview Results La Tajo (Traditional Figure/ Parabhela), Sunday, June 12, 2022).

As stated by Mr. H. La Posu as the local village imam, that:

"This tradition is a hereditary tradition in which there are no elements of idolatry, it is merely a form of gratitude for His blessings and as a form of request and protection to Allah SWT so that this country is protected from unwanted things" (Interview Results with H. La Posu (Village Imam), Friday, June 10, 2022).

Based on the interview results, Mr. Alirman S.H., as a cultural expert for South Buton Regency, said:

"The Baruga Posambua tradition is an expression of gratitude to Allah SWT for the sustenance given so far, then expressed by giving to each other (posambe) among fellow community members. The symbol of sara pataanguna (pomaemaekaka, poangkaangkataka, popiara piara, pomamaasiaka) as the philosophy of Buton is present in this tradition. In customary law, this tradition must be followed by the local community" (Interview Results with La Ode Alirman S.H (Culturalist), Thursday, June 9, 2022).

The Baruga Posambua tradition contains many meanings, just like the traditions found in other regions, which are basically carried out as a form of gratitude to Allah SWT and to preserve a culture. The Baruga Posambua tradition was previously carried out with animist and dynamism beliefs, by giving offerings to stones that were considered sacred with the intention of asking for help which clearly leads to idolatry and is contrary to the Qur'an and As-Sunnah, but over time with the entry of Islamic teachings in the Buton peninsula, this ritual procession has changed from animist and dynamism to Islamic cultural patterns until now.

When viewed from Islamic Law, the Baruga Posambua tradition does not conflict with the Al-Qur'an and As-Sunnah because this procession is carried out solely as a form of gratitude to Allah SWT. In the Qur'an, Al Baqarah verse 152

states: Therefore, remember Me and I will remember (also) you, and give thanks to Me and do not deny My (favours).

From the verse above, Allah SWT commands His servants to always remember and be grateful to Him for the blessings that have been given. In the Baruga Posambua traditional ritual procession, it is also intended as a soul mate space. In the Qur'an, Surah Al-Hujurat verse: 13 states "O mankind, indeed, we have created you from a man and a woman, then we made you into nations and tribes so that you may know each other."

From the verse above, it is explained that Allah SWT created humans from a man (Adam) and a woman (Eve) and made them into nations, tribes and different skin colors not to mock each other, but to get to know each other and help each other. The Baruga Posambua tradition was also formed as a form of preserving culture or traditions passed down from generation to generation by the local community which must be carried out because this tradition is inherent in the local community. The community assumes that as long as the tradition remains on the path taught by Islam. The Baruga Posambua ritual goes through several processions and is then closed with a prayer reading by the local traditional leader who is usually called Bhatata which is a delivery in the form of a request or request to Allah SWT using the local language.

Islam came not to change the existing culture, but to complement it so that the culture becomes even better without any elements of polytheism in it. In Islam itself, cultures like that are not taught. Islam accepts all forms of culture when the culture is in accordance with the acculturation process that is adjusted to Islamic values, then the culture can be accepted and categorized as one form of local Islamic culture. If seen from a general perspective as a form of gratitude, as a form of silaturahmi, as a space for a match and as a form of preserving tradition with the intention of not going beyond the corridor of religious law, then the procession is not considered polytheistic because it does not conflict with Islamic law.

4. Conclusion

Based on the analysis of the research results that have been presented in the previous chapter, the author concludes that the Baruga Posambua tradition in the Bahari Village community, South Buton Regency is a tradition that has been carried out from generation to generation by the local community until now it still exists, and is a must because it is seen from the purpose of holding this tradition, namely to be grateful for the blessings given by Allah SWT. This Baruga tradition used to be animistic and dynamic, but along with the development of an era full of knowledge, this tradition was abandoned and then rebuilt with a different pattern so that this tradition is still relevant to be carried out today. In the process, this tradition contains Islamic values, namely by being grateful for the blessings of Allah SWT, even in Islam it is highly recommended to always be grateful to Allah SWT. In this procession there are no offerings or offerings that lead to polytheism, which are carried out solely to beg and ask Allah SWT. Islam is a religion that upholds the value of brotherhood between humans. This is one of the goals of the Baruga Posambua tradition.

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