



Lolei Tradition In The Perspective Of Islamic Law In Watorumbe Village, Central Buton Regency

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ABSTRACT

Lolei Tradition in the Perspective of Islamic Law in Watorumbe Village, Central Mawasangka District, Central Buton Regency. The main discussion is formulated into several research questions, namely: a) how is the implementation of the Lolei tradition, and b) what is the perspective of Islamic law on the implementation of the Lolei tradition and c) how is the Lolei tradition reviewed from the aspects of benefits and harms. This study uses a qualitative method, with data collection using observation, interview and documentation techniques. Data analysis by analyzing data reduction and data presentation and drawing conclusions. This study aims to determine the process of implementing the Lolei tradition, and the perspective of Islamic law on the implementation of the Lolei tradition and the Lolei tradition reviewed from the aspects of benefits and harms. The data sources obtained by the author are informants consisting of traditional figures, religious figures and community figures. The results of the study show that the Lolei tradition is in line with Islamic teachings because its implementation is intended to seek protection from Allah SWT. However, in the process of implementing the Lolei tradition there are still parts that conflict with Islamic teachings. Therefore, community leaders, religious leaders, and traditional leaders, as well as the entire community of Watorumbe Village, need to make changes or eliminate parts that conflict with Islamic teachings so that they are in accordance with Islamic law.

Keywords: Tradition, Lolei, Watorumbe Village

1. Introduction

Indonesia is a country consisting of thousands of islands that are rich in customs, culture and religion. The people spread across the islands form traditions, customs and cultures that are characteristic of each region. This is what causes the Indonesian national culture to also be inseparable from the uniqueness of the diverse regional cultures, Indonesia also has 6 (six) religions that have been recognized and officially recognized in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. This diversity of culture and religion, among others, makes Indonesia a multicultural country.

Anthropological studies, religion is seen as one element of culture that can be studied from the perspective of evolution, function, and its role in society. Likewise, Islam which was revealed or revealed in Arab society which already had an established tradition. The influence of Islamic values contained in the Qur'an with these traditions can be seen in the interaction between the two. (Rindom Harahap, 2016)

In Indonesia, almost every ethnic group has a unique and specific culture and is owned by each ethnic group, which reflects the way of life of a society. The unique culture contains values that are embraced by the community group which is said to be culture. (Abdul Jamil Wahab, 2015) One concept related to culture is traditional culture. Traditional culture is behavior that is a habit or way of thinking of a social group that is displayed through not only certain customs but also the behavior of customs that are expected by members of society. Traditional culture is never separate from human life, in traditional culture there are religious elements.

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Religion and culture are two things that are inseparable from the lives of individuals in society, there is even an opinion that says that religion and culture are a complete unity even though religion and culture have their respective positions and functions. Religion influences belief systems and life practices, conversely culture can also influence religion, especially in terms of how religion is interpreted and how religious rituals are performed. (Wahyuni Wahab, 2020)

The people of Watorumbe village, Central Mawasangka sub-district, who have traditionally carried out "rituals at the beginning of the west and east seasons as a form of avoiding disasters and so that the agricultural and marine products produced are abundant and carried out together which is called the Lolei ritual". The meaning of the word Lolei is to introspect. Lolei is a tradition of the Watorumbe Village community which is carried out with the aim of rejecting disasters and asking for protection from Allah SWT from various natural disasters and anticipating disease outbreaks.

The implementation of the Lolei ritual in the Watorumbe village community, Mawasangka Tengah sub-district, Central Buton Regency must be preserved and maintained by the owner community as a form of maintaining the values and procedures that are the ancestral heritage of the local community. Thus, the author is interested in conducting a study entitled "Lolei Tradition in the Perspective of Islamic Law in Watorumbe Village, Central Mawasangka District, Central Buton Regency".

The purpose of this study is to enrich the scientific treasury by providing a deeper understanding of the traditions and culture of Lolei. Through this study, it is hoped that various aspects related to the development, values, and meanings contained in the traditions and culture of a society can be found. In addition, this study also aims to preserve cultural heritage so that it remains known and appreciated by future generations, as well as being a reference for academics, researchers, and the general public in understanding the dynamics of social and cultural development.

2. Methods

This study uses Qualitative Field Research or descriptive field research that can provide a universal and systematic representation of events related to human problems and their symptoms, where this study examines a condition, an object and a system of thought at the present time with the aim of making a systematic, accurate and actual description of the facts, nature, and relationships between the phenomena being investigated.

The population in this study is the entirety of the research object. So the population is the traditional leaders, religious leaders and community leaders of Watorumbe village. The number of populations taken is 57 people. Determining the sample in the purposive sample category by taking subjects not based on random but based on certain objectives. Given the limitations of the study and the large population, this study is only a part of it, in other words, sample research.

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 cellphones. 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, factual and accurate images or paintings regarding the facts and phenomena being investigated.

3. Findings and Discussions

3.1 Implementation of the Lolei Tradition in Watorumbe Village, Central Buton Regency

The history of the Lolei tradition has existed since Watorumbe did not yet have the status of a village administration, it was still a wilderness area, Lolei was carried out by the community at that time, namely when opening new land, considering the many challenges and obstacles faced in opening up areas for settlement, with that, one of the Lolei rituals was held so that the place to be inhabited would be safe and protected from the threat of danger that would befall the area, both land disasters and disasters that came from the sea. Furthermore, Lolei is one of the ritual events that is considered sacred by the people of Watorumbe Village. This is considered sacred because it is based on a form of gratitude to the ruler of the universe, namely God Almighty, so that the hometown can be protected from unwanted disturbances or disasters.

According to Mr. La Ane (ma Baguna) said that: "Lolei is a tradition of the Watorumbe Village community, the implementation of the Lolei tradition is carried out twice a year, namely every *fotuno timbu* season (east season) and *fotuno baha* (west season). Furthermore, the eastern season is carried out from April to October, while the western season starts from September to March" (La Ane, Traditional Leader, Watorumbe Village, Interview, June 16, 2023)

Based on what was stated by the source above, it can be said that during the two seasons, the community will carry out Lolei, namely to welcome the arrival of the season. The welcoming process is carried out by carrying out Lolei as a step to ward off disaster and anticipate disease outbreaks. Similarly, what was stated by one (traditional leader) said that: "The implementation of the Lolei tradition is followed by all levels of society in Watorumbe Village, from children to the elderly, which aims to anticipate all disease outbreaks and ward off disasters". (La Rudi, Traditional Leader, Watorumbe Village, Interview June 17, 2023) The Lolei tradition in its implementation consists of several stages, as conveyed by one of the sources named La Arani. He said that: "In the Lolei tradition there are stages that must be carried out by the organizers so that the implementation of this tradition runs as expected. The first stage in the Lolei tradition is *pogau-gaua* (preparation stage), then *matano kariaa* (implementation stage), and the last is *kalapasi* (completion stage)". (La Arani, Traditional Figure, Watorumbe Village, Interview, June 18, 2023)

Based on what was conveyed by the resource person above, it can be seen that the Lolei tradition consists of three stages, namely the preparation stage, the implementation stage and the completion stage. For more details, the author will explain the stages of implementing the Lolei tradition in the Watorumbe Village community which have been summarized from the results of observations and interviews.

First Preparation Stage, Before the deliberation begins, the traditional leader generally summons one of the traditional leaders who acts as a mediator to convey to other traditional leaders, usually the mediators are people who are trusted by the traditional leader, the local term is usually called *Wati*. Before the implementation of the Lolei ceremony, the traditional leader orders all traditional figures to determine the day, equipment, and costs needed for the Lolei tradition ritual. This process is a very important stage that must be considered before the implementation of the Lolei tradition begins. The cost of the Lolei ritual is usually obtained from the cash of traditional figures and community donations which are set at a minimum of IDR 5,000.00 (five thousand rupiah) which are paid every year

before starting the Lolei ritual. Every time the ritual is held, each head of the family donates voluntarily as a form of mutual cooperation or togetherness. After the deliberation is held, preparations are made for the equipment needed later when the Lolei ritual is carried out. Based on the interview, it can be seen that the equipment that needs to be prepared in the Lolei ritual includes kaumpu, namely the room that will be used for the Lolei ritual, untelinu manu (village chicken eggs), *Doi* Rp5,000.00 (Five Thousand Rupiah), katange, namely a package made of young betel leaves and dried banana leaves containing natural cigarettes typical of Watorumbe Village in the form of rolled tobacco leaves and kambewe (rice made from white rice wrapped in old corn leaves) with a benchmark of 5 houses, rectangular in shape with sizes varying from 10 cm to 15 cm.



Figure 1. Traditional house and Lolei Ritual procession

The second stage of the implementation of the Lolei tradition, begins with the reading of an opening prayer led by a traditional figure, and followed by all those present at the ritual ceremony. As the results of the author's interview stated that "The reading of the sumanga prayer (ancestral spirits) at the beginning of the procession, aims so that the ancestral spirits of the Watorumbe Village community do not disturb the participants who will carry out the ritual procession until it is finished. If not done, they will protest and reprimand by sending a disaster such as illness or disaster to the person concerned. The reading of this prayer is a form of attention to them and as a manifestation that they are not forgotten even though they are not in the world." (La Ane, Toko Adat, Watorumbe Village, Interview, June 16, 2023) After the reading of the prayer is complete, the participants will enter the core of the Lolei ritual. According to Mr. Eggerman (community shop) said that: "Usually when the Lolei tradition is carried out, the mothers are still busy preparing the Lolei ritual event very early in the morning. They have cooked, prepared the ritual needs, cleaned the ritual place, while the men are busy making offerings, and some others help the women. Likewise, the young men and women, even the children, take part in the ritual process". (Eggerman, Community Shop, Watorumbe Village, Interview, June 17, 2023) Entering the core of the Lolei ritual, after the opening prayer, the Moji, Parabola, Wati, Lebe, traditional leaders, community shops and other religious leaders sit cross-legged again while leaning against the

wall filling the entire inside of the baruga wearing traditional woven sarongs from Watorumbe Village and black songkok. Furthermore, the community is asked to enter the baruga one by one to approach one of the figures to be processed with the Lolei tradition. The last is the closing prayer led by one of the community leaders.

Upon arriving in front of the figures, the community is required to sit cross-legged and raise their hands crosswise with the rule at the beginning of the ritual of the right hand above and the left hand below, and is done alternately with the left hand above and the right hand below until 9 Lolei rounds. This is as stated by the traditional figure (La Rudi) that: "The Lolei tradition is the stage of introducing eggs to all parts of the body 9 times and accompanied by prayers in the local language". (La Rudi, Toko Adat, Watorumbe Village, Interview, June 17, 2023) The Lolei round in question is a whole (raw) village chicken egg that has been prayed for by the figures, swept around the body. Starting from the right palm to the right arm, right elbow, right shoulder, then to the crown and a circular motion is carried out 9 times (times) and continues down to the left shoulder, left elbow, left arm, to the left palm, and repeated from left to right, right to left up to 9 times. During the process of rotating the 9x movement on the crown accompanied by the reading of traditional prayers by the figures, it is also intended that the people who are participants of Lolei also mention the names of all family members and pray for health, ward off disaster, avoidance of disease outbreaks and natural disasters both from land and sea. After the process of circling the eggs to the body parts, the people who are participants in the Lolei tradition are invited to leave the Kaumpu building or also known as Baruga to return to their respective homes.

Third, the Closing of the Lolei Tradition, the traditional figures will sit in Paseba (legs folded) in a circle while eating the dishes served, chats and jokes color the room so that the ties of friendship are connected and the kinship that is established between fellow traditional figures becomes closer. After finishing eating, the traditional figures will shake hands with each other.

3.2 Islamic Law Perspective on the Lolei Tradition in the Watorumbe Village Community, Central Buton Regency

Tradition is known by the term Al-'Urf which linguistically means something that is seen and considered good and can be accepted by common sense. Al-urf is something that has been believed by the majority of a society, whether it is in the form of words or actions that have been repeatedly done so that it is embedded in the soul and accepted by common sense. (Rasyad Hasan Khalil, 2009) According to Abdul Karim Zaidah, the term 'urf is something that is not known by society and is a habit that is carried out among them either in the form of actions or taboos and is also commonly called custom. Meanwhile, according to Abdul Wahab Khalaf, 'urf is something that has been known by many people and done by them, either from words or deeds or something that is left behind. According to Ushuliyyin scholars, 'Urf is what is understood by humans and they carry it out, either in terms of actions and words or they leave it behind. (Muhammad Anhari, 2008)

In general, there are four conditions for a tradition to be used as a legal basis, as follows: First, the custom applies generally, at least to most people in a place. If there are those who do not do this 'Urf, then only a small part of it does. Because 'Urf must be based on the assessment of society in general. If many people do it, then this is seen as 'Urf. In addition, this 'Urf must be constant, that is, it is very difficult to change. If 'Urf changes easily, it will not be accepted as a valid 'Urf. This can be understood because something that is also important in Islamic law is the stability of law (istiqamat al-hukm). Second, 'Urf has been formed before or at the

same time as its use. Therefore, the principle of *La ibrata bi al-urfi al-T'ari* applies, the newly emerged custom is not taken into account. For example, the term *ulama* who according to 'Urf is said to be a *fiqh* expert. People who are not *fiqh* experts are not said to be *ulama* according to 'Urf so that when someone donates land to a *ulama*, then the land must be given to a *fiqh* expert. This will continue to apply even in the following period even though the term *ulama* has shifted in meaning, for example with a broader meaning (not only a *fiqh* expert). Third, there are no statements or actions that clearly contradict the substantial values of 'Urf. In a market, for example, there is a tradition of *tasqit ats-tsanam* (throwing a medium of exchange or money) as proof of payment without any words. Without uttering a word, the seller and buyer consider the determination of the price (*thaman*) as a real form of agreement on the sale and purchase transaction. If the buyer says so when throwing the money, then the sale and purchase is valid. However, if the buyer says that the purpose of throwing the money was just for fun, then this sale and purchase is invalid. This is in accordance with the principle of "*ma yatsbutu bi al-'urfi biduni adz-dzikri, la yatsbutu idza nussa 'ala khilafihi*". Everything that is determined by tradition without being mentioned, then if done otherwise cannot be legalized. Fourth, 'Urf does not contradict the text of the *sharia*. Thus, 'Urf still pays attention to the texts of the *Qur'an* and *al-Hadith*, on the other hand it does not annul all substantial aspects of the text. If the content of the text is not annulled, then this does not contradict the text because there are still some texts that are not annulled. The legal reference is not indicated by the text and is not eliminated and the legal reference is based on the 'Urf.

In the criteria above, the scholars stated that 'Urf can be legalized by *sharia* with one condition, namely that it is a valid 'Urf that does not contradict the texts of the *Qur'an* or *Hadith*. Realistically, the response of *fiqh* to tradition can be shown by its proportional accommodation to 'Urf. A *mujtahid* must really understand how 'Urf is in his time because if the *mujtahid* lives in a different time from the current 'Urf, then the *mujtahid* must convey the opposite law because of the difference in 'Urf. It is not surprising that the scholars said: "The condition of *ijtihad* is that he must know the various traditions of mankind. Because many laws change due to changes in time. If the *mujtahid* insists on this law even though the tradition has changed, then this will cause harm and socialization for humans."

From the definition above, it can be concluded that a tradition must be formed from an act that is carried out continuously by a community. With this habit it will become a tradition and be accepted by the minds of a community. Thus, the *Lolei* tradition in the *Watorumbe Village* community, *Central Buton Regency*, can be concluded as a 'Urf *khas* or special, namely 'Urf used by certain groups in the *Watorumbe Village* community, *Central Buton Regency*. There is one rule of *fiqh*, namely:

الأَصْلُ فِي الْعِبَادَاتِ التَّحْرِيمُ

Which means "the basic law of worship is haram (unless there is evidence)".

Sheikh Sa'ad bin Nashir Asy Syatsri said that with the above rule, someone is not allowed to worship Allah with a worship unless there is evidence from the *sharia* that shows that the worship is ordered. (Shaikh Abdurrahman bin Nashir As-sa'di, *Syarh Al Manzhumah As Sa'diyah fil Qowa'idil Fiqhiyyah*, p. 50) The continuity between tradition and Islam then in life activities there are always religious activities accompanied by spirituality that comes from the wisdom that exists in customs. When going through the cycle of life, there are two guides on the

support, namely tradition and Islam. In this principle, all traditions that conflict with sharia must be immediately abandoned, only traditions that are not the main rules in religion are still carried out. The values of Islamic law are inseparable from the principles of application that are adopted, as well as the goals of Islamic law itself. From the principles adopted, it can be seen that Islamic law in its process pays close attention to local traditions ('Urf). Tradition or ('Urf) is a custom in society and is one of the social needs that is difficult to abandon and hard to let go of. Therefore, in the development of Islamic law, it is clear that Islamic law pays close attention to the traditions ('Urf) of local society. Traditions that exist in society are not something that is easy to eliminate. Because the Lolei tradition is ingrained, it is very difficult to eliminate and this tradition can become a law for the community. This is in accordance with the rules of ushul fiqhi, which reads: "tradition or custom can be used as a basis (consideration) for law".

Another rule says: "determining (a law) on the basis of ('Urf), is like determining a law on the basis of nash". With these rules, Islamic law can be developed and applied in accordance with existing traditions. The nature of the Qur'an and Sunnah which only provide basic principles and the overall character of Islamic law can be described by looking at the local conditions in each region. (H.A. Djazuli and Dr.I. Nurol Aen, 2000) The Watorumbe Village community is a community whose attitude to life is based on customs or traditions inherited from ancestors for centuries, such as in the case of Lolei which is also considered a tradition that is part of social norms and grows and develops in society, Islam views a tradition or custom as tolerable as long as it does not conflict with anything that is in Islamic law itself. The Lolei tradition in the Watorumbe Village community in Islamic teachings can be said to be 'Urf, because the tradition is carried out from generation to generation and repeatedly and is used as a habit until now. (Sucipto, 2015)

4. Conclusion

The Lolei tradition in Watorumbe Village, Central Buton Regency, is a sacred ritual that has been passed down from generation to generation since the area was still a wilderness. The implementation of Lolei aims to ward off disaster and protect the community from the threat of disaster, both from land and sea. This tradition is carried out twice a year, following the changing seasons, namely in the east and west seasons. In its implementation, this tradition involves all levels of society, from children to the elderly, so that it becomes an important part of the social and cultural life of the Watorumbe community.

The implementation of the Lolei ritual consists of three main stages, namely the preparation, implementation, and completion stages. In the preparation stage, the community and traditional leaders hold a meeting to determine the day, equipment, and costs required. The implementation stage begins with a prayer, followed by the main procession in the form of sweeping village chicken eggs all over the participants' bodies as a symbol of protection from danger. This ritual ends with a closing prayer and eating together as a form of togetherness and strengthening ties between residents.

From the perspective of Islamic law, the Lolei tradition falls into the category of 'Urf khas, which is a custom that applies among certain communities and does not conflict with sharia. Islam does not reject the existence of traditions as long as they do not contain elements that conflict with religious teachings. In this case, Lolei can be seen as a form of local culture that can still be carried out as long as it does not replace or violate the principles of worship in Islam. Thus, Lolei still has important social and spiritual values for the people of Watorumbe Village, while

also showing how tradition and religious teachings can go hand in hand in everyday life.

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