

## Prenatal To Postnatal Period in Buol Tradition (In Perspective of Islamic Education)

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### ABSTRAK

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Prenatal to postnatal period in Buol custom is a traditional procession which is held by society in Buol related to marriage started by the process of searching a mate then, having a marriage, and pregnancy tradition until the birth. The main focus of this research is the process of searching a mate, marriage, pregnancy and birth. In Buol tradition, they are called mongoyokapo, modoyo sunangano, moyako nikah, motanduano/moposaksi, mongoyandigi, mongunom tian, monuni.

This research applies descriptive qualitative research. It is used since it relates to the research which describing empirical facts with the words description of concept about prenatal to postnatal procession in Buol tradition (In perspective of Islamic Education) consisting of marriage tradition (Mongoyokapo, Modoyo Sunangano, Moyako Nikah, Moponaiko Undudo/Moponaiko Harata, Mongoyondigi, Nikah Batin, Nikah Hadat, Mogoya Mongaano, Mogoya Mopo Yongo), post pregnant tradition (Mongunom Tian) Adat Monuni.

### Introduction

The Buol tribe is one of the tribes in the Central Sulawesi region. The existence of the Buol tribe is spread in several sub-districts, namely Lakea District, Karamat District, Biau District, Momunu District, Bukal District, Bokan District, Bunobogu District, Gadung District, West Paleleh District and Paleleh District. The language spoken by the Buol Tribe is the Buol language. The language is still related to the Toli-Toli language and is similar to the Gorontalo language. Because there are linguistic similarities between Buol and Gorontalo, the Buol tribe is often considered a sub-tribe of Gorontalo.

According to statistical data, the Buol tribal community of 124,686 adheres to Islam (BPS Buol 2010). The teachings of the Islamic religion had a strong influence on their lives. But elements of the previous belief are also still inherent in the life of the Buol people, for example, they still believe that the supernatural realm is influential in their lives and crops. They are afraid of sacred places and often seek the help of shamans to treat their sick members or ward off evil spirits (Zulfah Azizah, 2015).

Each tribe located in the territory of Indonesia has its own customs or culture according to their region. Similarly, the Buol Tribe, has a variety of cultures that until today apply to the people who inhabit the Buol Regency area. This research is not new because many have done similar research. However, in this study, the author revealed different things in the

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implementation of traditional ceremonies carried out by the Buol tribe compared to tribes in the Central Sulawesi region, for example the Kaili Tribe, pamona tribe.

## **Methodology**

In this study, the author used a qualitative type of research, this type of research was used because it concerned research that described empirical facts with words in the form of statements about the Prenatal Procession until Post-Christmas in buol custom (Prospective Review of Islamic Education). This as stated by Bogdan and Taylor in Maleong quoted by Abdul Mufarik A. Marhum (2016:50), defines "qualitative methods are as research procedures that produce descriptive data in the form of written or spoken words of people and observable behaviors". The primary data in this study is the Buol custom obtained through observation, interviews and documentation. The secondary data are writings about the Buol custom in the form of writings, journals, articles and manuscripts.

## **Results and Discussion**

### **1. Marriage Customs**

In the process of the traditional marriage ceremony of the Buol tribe, there are several stages that must be passed as a series of marriage customs, as follows:

***Mongoyokapo***, in the buol custom, before entering the marriage stage, begins with a series of customs called mongoyokapo. Favors P Marhum, says that: *Mongoyokapo* maksudio burlap mamo ampa mata. Tilo duduyaka dagi party maane maborenilo buai, ordinary mako poyong-poyong ato, with maksuudo mamo ngondong anak buai nilo togi bore kama diyapo uwoyo tilo nagi nonaiko. is the first step of the imprint's parents approaching the girl's parents. If the girl gets a good reception and if the girl has no future fiancée, then it is continued with the next step. This custom is also found in the Bugis custom called mammanu-manu (seeking information). The candidate to be applied for needs to know his family background. As well as to find out its status in society (Wekke, 2012: 315). The difference between this custom when compared to the Bugis Mammanu-manu custom lies in the way it is. The custom of Buol *Mongoyokapo* is carried out by means of a family from the male side (usually the father of the future groom sometimes represented by a messenger or a designated one) spends the night at the woman's side's house to see firsthand what the appearance, morals and even clarity of the bride-to-be's status look like. Meanwhile, the Bugis Tribe (*Mammanu-manu*) is carried out simply to collect information and clarify the status of the bride-to-be by the bride-to-be and not spend the night at the bride-to-be's house.

*Modoyo Sunangano*, is an attempt to introduce the two teenagers, namely by their parents being taken for a walk like a picnic like going out to eat fruits to see if the two teenagers are attracted to each other. Whenever it is clear that they love each other, then there is a request called *moyako nikah*. In this custom, usually the parents of the male side give the girl a *cendra mata* as a sign that the parents of the future man are happy with the presence of the girl in their home. When viewed in terms of meaning, the *Modoyo Sunangano* custom is similar to the custom in all tribes in Indonesia. For example, the Javanese tribe who match children based on the wishes of their parents (Hidayat, : 4). While the *Modoyo Sunangano* custom is a Buol Tribe custom carried out by the parents of both prospective couples to find out whether their children love each other or not, if they are not suitable or do not love each other then both parents do not impose their will. This is the difference between *modoyo Sunangano* customs and most customs in Indonesia, especially Javanese customs.

***Moyako Nikah***, is the visit of the family of the future groom to the family of the future bride to make a wish. Here the machining event consists of two stages. The first stage is the delivery of the loan and when accepted, it will be followed by the second stage, namely determination (*motaanduano*).

***Motanduano*** or ***Moposaksii*** is a determination of: the high and low level of nobility, the size of the dowry (*mohar*), the shape of the dowry (gold, coconut trees and others), the number of *hantaran* (shopping parties), household furniture that needs to be held, the house where the wedding is held and the time of implementation. In the second phase, *hukumo duiyanobutako* have also been invited, namely Tilo Bubato (Local government), Tilo Buki-buki (government wife) and Tilo Rebi (Religious Official) to witness and inaugurate the existence of the marriage (Alimin S. Marhum, 2018).

**Moponaiko Undudo/Moponaiko Harata** is a shopping delivery that has been mutually agreed upon by the families of the bride and groom. The parents of the female party checked the delivery whether it was in accordance with what had been agreed. If everything is suitable, then the woman declares that she is ready for the arrival of the groom to receive the marriage contract (inner marriage).

**Mongoyondigi** is a traditional ceremony that is carried out before the execution of the marriage contract. This traditional ceremony was attended by various dignitaries and traditional leaders, namely traditional leaders, community leaders, youth leaders, female leaders, tilo bubato (village government), tilo rebi, (sarah employees).

**Nikah Hadat.** The bride and groom on the day of the customary marriage are dressed in full customary dress. The bridegroom came down from the groom's house by being carried or in a carriage that was deliberately made and decorated accompanied by sounds such as tambourine and peat. The first event was *monidoko umu*.

**Mogoya Mongaano.** This event was an invitation to eat together at the groom's house. The bride and groom returned again to the groom's house.

**Mogoya Mopo Yongo.** Last but not least was that the bride and groom were picked up for the night at the groom's house for a day and two. At that time the bride and groom negotiated where they would live in, whether in the house of the female parents or in the house of the groom's parents or whether it would have stood alone.

## 2. Post-Pregnancy Customs (*Mongunom Tian*)

*Mongunom Tian* is a seven-month safety ritual so that later mothers and babies are healthy during pregnancy and safe until the time of birth and do not get unwanted disasters in the birth process, (Rizka, 2017). Behind the mongunom tian ceremony, it will psychologically provide a handle for the mother and all family relatives to remain patient and strong in the face of very critical matters within nine months of pregnancy. It is also an encouragement and motivation for the mother that tranquility is always inherent in her soul during the pregnancy of the baby.

Before the implementation of the *Mongunom Tiyano* traditional ceremony is carried out, the materials or ceremonial equipment are first prepared, namely: *Natun Manuko* (chicken eggs), *Minako Bajo* (a type of oil), *Pare ilagi* (rice with various colors), *Umbato Bokungo* (mats made of pandan leaves), *Buyoeno Yuguto* (where betel nut is attached), *Yaing Huyu* (siri leaves), *Tilono* (chalk for eating betel nut), *Mamaano* (a container for spitting when eating betel nut), *Kaingo Pitu Noyagiano* (long cloth of color), *Kuringga Tongoyae* (young coconut), *yaeno yuguto* (betel nut shoots to which betel nut is attached), *tetembu* (dipper of seven pieces), *Embero* (bucket of seven pieces), *Tobongo* (fishing net), *Yaingo Yuri Agu Tabongo* (a type of multicolored foliage). In the implementation of the Monuni traditional ceremony, the materials prepared are an illustration of the origin of the descendants or self-events such as the beginning of the origin of the Buol tribe on Mount Pogogul, in terms of the Buol Pogoguyo tribe, (Alimin, 2018).

In the mongunom tian ceremony, the pregnant woman (*ta buyobuyoto*) is laid down, then the traditional leader will take a *natu* (chicken egg) which will previously be dipped in *minak bongo* (coconut oil) then affixed to the pregnant woman while reciting a mantra (*pogile du'a iiko mo sayamato, diila mosusah mo nganako, agu anakumo mo sayamato*: may you be safe, be given ease in childbirth and the child you gave birth to will be safe). Pasting eggs will be done repeatedly by people who are considered old or who have been designated by the family.

After the egg gluing is complete, it will be continued with the *mongorioko tiano* procession (moving the stomach). *Mongorioko tiano* is performed by means of *ta buyobuyoto* (pregnant women) on their backs and then put in *kaingo* (seven-color long cloth) in the middle of the abdomen or on the handler, then the traditional leader holds both ends of the cloth and swings slowly or pulled from top to bottom slowly until the pregnant woman's belly sways. This ritual is performed alternately by the person the family has appointed.

### **3. Adato Monuni**

Monuni is to put a baby in a cradle or swing. In Central Sulawesi, especially the Buol tribe in the Buol Regency, monuni is a form of a series of customs, which has been carried out since generations until now maintained its authenticity by the Buol community, (Gobel, 2013).

Monuni is performed on the first child of the Buol tribe sons and daughters, when the baby is only seven days old and at the latest two weeks old so that the new family gets a child. After the mother's womb begins to grow old, monuni preparations have begun to be collected little by little. The size of the activity has been planned by the two families of the father and mother.

In traditional monuni ceremonies use materials that are believed to be a requirement for the completeness of the custom so that the traditional procession is perfect. The material in the traditional monuni ceremony by the Buol tribe is called donden. The ingredients or donden in the traditional monuni ceremony are: *ilagi* (multicolored rice or colorful rice), *Kaingo pituno yagiano* (seven-color cloth), *Bongo kotumuyo* (sprouted coconut) one piece. *Natuno manuko* (Chicken eggs) seven grains, *Bongo butako* (coconut split) one piece, *Lilino* (wax) eight pieces, *Togo Doka*, lamps tied with a seven-piece cloth tirasan.

After all the materials have been prepared, the monuni ceremony is ready to be carried out. The procedures for implementing adato monuni are:

First, Pick up A Tuni (swing) by a princess wearing traditional clothes from one predetermined house. Second, lower one bunch of young coconuts of yellow color that amounts to five or seven pieces. Third, Moponaugo tangobu, (water intake) on the fruit of the official's house. Fourth, water from small bamboo is poured back in the long bamboo (koyohu) and then forwarded back into the barrel as a place for the baby to bathe by a village shaman or someone who has been pointed at. Fifth, after that, the baby is bathed by a village shaman with water in goong. Sixth, Modiguno tabuno bongo (bath with coconut water). The baby was doused with coconut water that was split over his head. Sixth, Modiguno tabuno bongo (bath with coconut water). The baby was doused with coconut water that was split over his head. Seventh, After that the baby is worn clothes or swaddles in the vernacular called taapon. Eighth, Next, the village shaman stood up while using a scabbard cloth on the waist and then stepped over the baby three times in a row while rolling the cloth around his waist. After that the baby is powdered and the swing is hung in a predetermined place. Ninth, Then the donden (offering) that has been made precedes all activities. Tenth, Then the baby's mother approached the ayuan directly swinging the swing marking the execution of the monuni ritual was completed and closed with a prayer of salvation.

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