

## The Values of Islamic Education in the Implementation of the Molabot Tumbe Ceremony Tradition in Lompio Village, Banggai District, Banggai Laut Regency

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### ABSTRACT

The Tumpe/Tumbe ceremony in the Banggai and Saluan languages means something that is first or the beginning, while Molabot means welcoming. *Reach out Cabinets* for the Banggai people, namely a thanksgiving ceremony in the form of a series of activities in the procession of delivering and picking up Maleo bird eggs from Batui to the Banggai Laut Palace. The implementation of this tradition is a mandate from the ancestors that has been going on since the 1600s during the reign of King Maulana Prince Mandapar. This ceremony was carried out by the Batui and Banggai indigenous people, not as coercion but as a form of carrying out a mandate that has been held firmly until now. This paper aims to analyze and describe the values of Islamic education in tradition *Reach out Cabinets*. This research method is descriptive research with a qualitative approach. Data and data sources used are primary data and secondary data with data collection procedures through observation, interviews and documentation. Data analysis techniques in this study used data reduction, presenting data in the form of narrative text and drawing conclusions. While checking the validity of the data using triangulation techniques. The conclusion in the research on the Values of Islamic Education in the Implementation of the Molabot Tumbe Ceremony Tradition contains several values including moral values, creed, and religious values. These three values exist in the Molabot Tumbe Ceremony Tradition in Lompio sub-district, Banggai District, Banggai Laut Regency. The results of this study are expected to add insight and knowledge in Islamic religious education. At least this research provides an overview of the values of Islamic education in culture, especially in preserving the Molabot Tumbe tradition. This effort should be the responsibility of the Banggai community in general and traditional leaders and the government of Banggai Laut Regency

### 1. Introduction

The process of transforming knowledge towards improving, strengthening and perfecting all artistic human potential is one of the media elements that grows and develops along with the growth and development of an ethnic group. In general, regardless of its form, every ethnic group has a work of art which is a manifestation of creativity in the context of fulfilling their daily needs. The existence of art in the life of the people of each ethnic group is a manifestation that can show the identity of the supporters of that culture and which will differentiate it from other ethnic groups. (Magdalena J. Sumarauw., at.al: 2013.) Religion and art empirically have a close relationship because religion has elements of ritual, emotion, belief, and

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rationalization. In religion, art is used as an effort to strengthen belief and formulate a religious conception of life. The close connection between religious education, especially Islamic religion and art which is part of culture requires a

The same goes for Dadendate, a traditional art form of poetry that tells everything from struggles, youth romance, history, genealogy, and so on. The simplest example is the process of a person in achieving education starting from when he is still in the womb to college and even graduation. As a literary art of speech, because the poetry is sung spontaneously, poetically, without text or script. Because it relies on the improvisation of poetry by the artist.

Unraveling the values of Islamic education in the arts in the Process of Implementing the Molabot Tumbesuku Kaili Tradition is due to the great ignorance of the people of Central Sulawesi about the values of Islamic education contained in culture, especially in dade ndate art. In addition, this paper aims to restore the enthusiasm and interest of the younger generation to get to know dade ndate art because in this art there are noble values, especially Islamic education.

## **2. Literature Review**

As a guidance the laying of education to guide physical and spiritual growth and development to the level of maturity in order to form a noble personality. In another sense, education is the assistance given to children in physical and spiritual growth that lasts a lifetime. Education is an effort aimed at fostering the quality of human resources as a whole so that they can carry out their role in life functionally and optimally. Thus education is essentially helping in the midst of human life and education will benefit humans.

## **3. Methodology**

The method used in this study is a qualitative descriptive method which aims to identify the results obtained in the field. Qualitative research method is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. In this approach, a complex picture is created, scrutinized words, detailed reports from sources' views, and conduct studies in natural situations. (J. W. Creswel, 1998) Judging from the data analyzed, this type of writing is descriptive qualitative, where empirical data is obtained when writing is done. This writing is done to provide a more detailed description of a symptom or phenomenon. (Bambang Prasetyo et al., 2006). The end result of this writing is usually in the form of a typology or patterns regarding the phenomenon being discussed.

In collecting data the author uses several namely: Observation, observation is a technique of observation and systematic recording of the phenomena investigated. Observations are made to find data and information from symptoms or phenomena systematically and are based on the research objectives that have been formulated (Mahmud, 2011). This technique is used by the author to collect data that has been directly observed with regard to this technique is used to obtain data regarding those related to the formulation of the problem, geographical location, and the phenomenon of the Process of Implementing the Molabot Tumbesaku Kaili Tradition.

Interviews, the author collects a number of data and information by conducting interviews or question and answer directly to some information in related areas. Interviews or interviews are deemed necessary to be conducted in an open and closed manner, are unstructured (Koentjaraningrat, 2007) and emphasize experience related to cases only.

This means that the interview material focused on the role of the Molabot Tumble Tradition Implementation Process in transforming the values of Islamic Education in Taripa Village, Kec. Sindue Kab. Donggala. After that, a study was carried out, namely by listening to the poetry song, then studying it and connecting it with the literature related to the research.

Qualitative data analysis is an effort made by working with data, organizing data, selecting it into units that can be managed, maintaining it, searching for and finding what is important and what can be told to others. Analyzing data is done after the author has collected all the data. and information needed in research, usually the author will carry out several stages of data preparation to facilitate analysis and interpretation of the results "namely through (*Editing*), Coding (*Coding*), and data processing (*DateProcessing*)" (Burhan Bungin, 2012)

The process of data collection and data analysis in practice is not absolutely separated. These activities sometimes run simultaneously, meaning that the results of data collection are then followed up by re-collecting data. Data analysis in this study was carried out before entering the field, while in the field and after the data collection process (Sugiyono, 2010).

### 3.1 Islamic Education

The definition of Islamic Religious Education according to Abdul Majid and Dian Andayani, Islamic Religious Education is a conscious effort made by educators in order to prepare students to believe, understand, and practice Islamic teachings through predetermined teaching or training guidance activities to achieve predetermined goals ( Abdul Majid and Dian Andayani, 2005).

Education in the context of Islam in general has three basic terms namely *ta'lim*, and *of dib*. These three terms each have different meanings even though they lead to one meaning, namely education. In the language of the word *education* comes from Arabic which means education, while in terms *education* referred to as *share the language* which means increase *abiya-yarba* which means to grow and develop; *Andrabba-yoruba* which means fixing, taking care of interests, managing, maintaining and paying attention. Then *ta'lim* in Arabic which means learning while in terms it is a process to provide knowledge. Then *of dib* comes from Arabic which means to educate, while in terms, *of dib* more inclined to educate on the sciences in the repertoire of Islamic institutions.

Ramayulis explained that Islamic religious education is a conscious and planned effort in preparing students to know, understand, live, have faith, be pious with noble character, practice the teachings of Islam from the main source of the holy book Al-Qur'an and al-Hadith, through guidance activities, teaching exercises and using experience (Ramayulis, 2012).

So it can be concluded that Islamic Religious Education is a conscious effort to prepare students to believe, understand, live and practice the Islamic religion through guidance, teaching or training activities by taking into account the demands to respect other religions. Islamic Religious Education is provided by following the guidance that religion is taught to humans with the vision to create human beings who fear Allah SWT and have noble character, and aims to produce human beings who are honest, fair, virtuous, ethical, respectful, disciplined, harmonious and productive, both personal and social.

### 3.2 Aspects of Islamic Religious Education Values

Ethical and moral sources can be the result of thoughts, customs or traditions, ideology and even religion. In the context of ethics in Islamic education, the most valid sources of ethics and values are the Al-Qur'an and the Sunnah of the Prophet SAW. Values that are only based on customs or traditions and ideology are very vulnerable and situational. Because both are products of human culture that are relative, sometimes local and situational. Meanwhile, the values of the Qur'an are strong and absolute and universal. (Said Agil Husin al-Munawwar, 2005)

In human life in its interaction with society, the issue of values becomes very important because whatever humans do cannot be separated from values. In order for the meaning of the value to be clearer to be understood and understood, the meaning of the value according to the experts will be put forward. When it is associated with religious values, it has an understanding as a concept regarding the respect of a member of society for the main issues in religious life which is sacred so that it is a guide for the religious behavior of its citizens.

In Islamic educational institutions, several aspects are known, such as cognitive aspects, affective aspects and psychomotor aspects which are used by an educator as a human resource in the learning process. Meanwhile, in the social environment of society, the aspects contained in the values of Islamic education are:

- a. Attitudinal aspect (*attitudinal goals*) is to develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, cultural responsiveness, skills for conflict avoidance and resolution.
- b. Aspects of knowledge (*cognitive goals*) is to acquire knowledge of the language and culture of other people and the ability to analyze and interpret cultural behavior and knowledge of awareness of cultural perspectives.
- c. Learning aspects (*instructional goals*) is to correct distortions, stereotypes and misunderstandings about ethnic groups in textbooks and learning media, provide strategies to direct differences in front of people, provide conceptual tools for intercultural communication, develop interpersonal skills, provide techniques -evaluation techniques, help clarify values, and explain cultural dynamics.

These three aspects are very closely related to educational activities in an indigenous community that maintains knowledge through cultural activities that are thick and always side by side with the values of Islamic Education. It should be noted, educational activities in a society in a different culture from educational activities in formal educational institutions. The militancy and fighting power of the people play an active role in preserving the existing culture as a means of education for the younger generation. The cultures of these indigenous peoples have blended in with Islamic law, both the culture that was successfully Islamized by the clergy and the culture that was born when Islam grew in an indigenous area. With the three aspects underlying the values contained in Islamic education in an indigenous community can be useful and efficient for future generations to preserve and resolve any problems that occur in the cultural environment.

### **2.3 Tradition Extends to Tumbe**

Tradition according to Muhaimin is interpreted as knowledge, doctrine, habits, practices that have been passed down from generation to generation. Tradition is born from and is influenced by society, then society emerges, and is influenced by tradition. Tradition was originally a cause, but eventually became conclusions and premises, content and form, effects and actions of influence and influence.

Tumbe/Tumpe in the Banggai and Saluan languages means something that is first or the beginning, while Molabot means welcoming. Molabot tumbe for the people of Banggai, namely a thanksgiving ceremony in the form of a series of activities in the procession of delivering and picking up Maleo bird eggs from Batui to the Banggai Laut Palace. The stages of delivery and receipt of maleo eggs are divided into 7 as follows:

- a) Discussion
- b) Meleo Egg Collection
- c) Maleo egg packaging
- d) Delivery to the Batui traditional house It is.
- e) Delivery to the Beach pier
- f) The process of changing the maleo egg wrapper
- g) The process of picking up, receiving, laying Maleo Eggs

The ancestral mandate that has been going on since the 1600s during the reign of King Maulana Prince Mandapar as a meaning of brotherhood that is upheld by the indigenous people of Batui is "not being able to eat maleo eggs from that season's harvest before the first egg is delivered to his family in Banggai and the escort group returns to rock"

## **4. Results and Discussion**

In the role of the Process of Implementing the Molabot Tumbe Tradition in the form of internalizing the values of Islamic Education in Lompio Village, Banggai District, Banggai Laut Regency. To obtain this data, it is necessary to have sources interviewed, namely several participants, several Lompio Village Communities, Banggai District, Banggai Laut Regency and several related elements as well as the person in charge of the Local Agency section. Documentation, in this study collected data from informants or sources and various literature.

### **4.1 Process Implementation Tradisi Molabot Tumbe**

#### **1. Discussion**

The first stage is deliberation. The deliberations were held together with the four sub-districts of Batui, Sisipan, Balantang, Tolando, Bugis, representatives of traditional elders, youth, and heads of sub-districts. In deliberations, decisions are made, such as determining the number of eggs.

#### **2. Meleo Egg Collection**

The current collection of maleo eggs is in accordance with a joint agreement taking into account the ability of each sub-district to collect eggs. Current conditions indicate that the collection of maleo eggs from the Bangkiriang forest, Batui District, is very small or even inadequate. Local people even have to buy maleo eggs from egg collectors in other areas, such as Morowali, Balingkara, and even Taima, Bualemo District.

#### **3. Maleo egg packaging**

Before leaving for Banggai Laut, the maleo eggs are wrapped in semi-dried palm leaves. The characteristics of lontar leaves are shaped like a fan and the strong leaf fibers are ideal for wrapping maleo eggs which are five times larger than chicken eggs. The first maleo eggs obtained at the beginning of the maleo bird laying season are marked with a red tie and after being tied as usual 7-10 eggs are put together in one bundle

From the data above, palm leaves are often used for various purposes, including wrapping food or goods. When used to wrap maleo eggs before leaving for Banggai Laut, lontar leaves can provide protection and maintain the integrity of the eggs during the journey.

#### 4. Delivery to the Batui traditional house

The process that follows **delivery of maleo eggs** from the house of the head of the Batui sub-district traditional institution to the Batui traditional house in Tolando Village. Maleo eggs are guarded by traditional elders all night. 17 egg carriers and bodyguards in traditional white clothes combined with black pants and red headbands. the use of traditional clothing symbolizes greatness in carrying out tasks. After being received by the customary head of Batui, the maleo egg is then placed in the room above the bed (kantir) which has been covered with a red cloth.

It is. Delivery to the Beach pier The process of the departure of the maleo egg delivery group from Batui to the Banggai Palace began with the procession group delivering the maleo eggs from the Batui traditional house to the coast of the river in Tolando Village, Batui District to Banggai Laut. The delivery procession is led by traditional elders, the eggs are paraded by the egg carrier(*requested*)who wear traditional clothes. This traditional attire symbolizes greatness in carrying out their duties and is followed by a convoy of traditional leaders, sub-district and regional governments and the community while heading to the banks of the river followed by accompaniment to the sound of gongs and drums as an expression of prayer and praise to the creator.

During the procession, as a form of participation and support from every element of society, the participation of traditional leaders, village and regional governments, and society in general. Their participation in the celebration adds to the value of togetherness and unity in the delivery procession. Before being boarded the ship to be delivered to the Banggai Laut palace, it begins with the reading of prayers by traditional elders who hope for the safety of the tumpe carriers to their destination at the Banggai Laut Palace Palace.

#### 5. The process of changing the maleo egg wrapper

The stages in this procession are the group stopping to stay in touch with residents around Tanjung Pinalong and replacing the wrapper for the maleo bird's egg with a new wrapper. this stage was carried out to commemorate the events related to the ancestors of Abu Kasim and his sister Putri Salendang. On their way back from Java, they ran out of water and stopped to fetch water and repair the maleo bird's cage.

The group stopped first at Tanjung Pinalong Village, Liang District, Banggai Islands Regency to stay in touch with local residents, then proceed to Tolo Manselean Bay to change the maleo egg wrapper. This process involves customary elders who are responsible for carrying out these tasks. After the maleo egg wrapping is finished, it is replaced with a new one, the old wrapping is floated with the mat on the mat. The palm leaves that are washed away will be carried away by the current to the island of Banggai Laut which is a symbol that the group of maleo egg carriers will arrive soon.

### 4.2 Values of Islamic Education Tradisi Molabhot Tumbe It

The tradition of the tumbe molabot ceremony is a tradition that cannot be separated from the history of the appointment of Prince Mandapar as King of Banggai. Based on the results of observations that the author did. The Molabot Tumbe ceremony turns out to contain some Islamic educational values and impart wisdom to the next generation. As a general view, some of the values of Islamic education are faith, morality and worship

In the stages of the implementation of the Molabot Tumbe ceremony tradition that has the value of Akidah can be found in the second, fifth, and seventh stages. moral value at the second, third, fourth, fifth, sixth, seventh level, while the value of worship is at the first and seventh level with details as below

1. The implementation of the first stage is deliberation, which according to the author contains the values of worship carried out between humans and others, including worship. in the form of devotion to Allah SWT because it involves

efforts to achieve the common good and respect the opinions of others which involve social interaction in decision making with the aim of maintaining relationships between individuals, and maintaining harmony in social life.

2. This second stage contains the values of Islamic education, namely moral values and creed values. Following are the results of the author's interview with Mr. Baharuddin Hi Saleh as Chair of the Customary Institution of Batui District, saying that some of the moral values seen in this stage are the value of the responsibility of the head of the family carrying out his responsibility to maintain the Molabot Tumble traditional mandate as a cultural heritage which is considered important by them being aware of protecting This tradition is preserved and passed on to the next generation. As for the value of faith, namely where collecting maleo eggs shows the success of a family business that should be grateful to Allah SWT.

3. The third stage of wrapping maleo eggs contains Islamic educational values, namely moral values at this stage. Traditional elders wrap maleo eggs with lontar leaves which have the characteristics of leaves shaped like a fan and strong leaf fibers. The maleo bird is an endemic bird that is only found in Central Sulawesi and is included in the category of endangered animals. Through the process of wrapping eggs properly, the community shows concern and concern for biodiversity. In Islam, the value of caring for the environment is part of the effort to carry out the mandate as caliph on earth.

4. The fourth stage, namely the delivery to the Batui Traditional House, contains Islamic educational values, namely moral values, where this procession contains the value of respect. Delivery of maleo eggs to the Batui traditional house shows an attitude of respect for the traditions and culture that are upheld by the Batui people, they protect and maintain their cultural heritage and respect places that are considered sacred and the value of honesty in keeping it intact and not damaged is an important value.

5. The fifth stage, namely delivery to the beach pier, contains Islamic educational values, namely moral values and aqidah values. Where maleo eggs are paraded by egg carriers accompanied by the participation of traditional leaders and other elements of society full of respect, togetherness and cooperation. While the value of Aqidah is reflected in the prayer reading session asking for the safety of the group carrying the maleo eggs to Banggai Laut.

6. The sixth stage is the replacement of the maleo egg wrapper. Before changing the wrappers for the maleo eggs, the group stopped to stay in touch with the people around Tanjung Pinalong, Banggai Islands Regency. This procession contains the values of Islamic education, namely moral values and worship values. In Islam good moral values involve concern for and maintenance of nature and the sustainability of life in the surrounding environment, so that this action fosters a sense of responsibility for the natural surroundings and the sustainability of species such as the maleo bird. Meanwhile, the value of worship is reflected in the Gathering of the maleo egg delivery groups.

7. The seventh stage, in this stage there are three processions, the first is the procession of picking up, receiving, and laying the maleo eggs. At this stage it contains the values of Islamic education, namely moral values, creed, and worship values. Picking up the egg delivery group is an attitude of respect for guests who come. By honoring the egg delivery group, give a form of appreciation for their efforts in maintaining traditions and the sustainability of cultural heritage. [

In addition, there is an attitude of politeness and etiquette in picking up the egg delivery group in interacting with other people. respect and maintain ethics in acting, speaking, and behaving so as to help create a harmonious and respectful environment. At the end of the procession, namely the laying of Maleo eggs, this procession contains the value of Islamic education, namely moral values. Where at this stage the head of the Batui Traditional institution handed over the Maleo egg that was first found, marked with a red cloth binder which was then handed over to the king as a symbol of the next eggs which would be placed in a special place in the designation of the surrounding community called *Kantir*.

After all the maleo eggs are placed on the *kantir*, it ends with the recitation of a prayer. In Islamic education this is the value of the Creed. As a form of servitude and gratitude, of course, praying is something that becomes an obligation in all things, which is reflected in human beings from the sense of dependence and submission of creatures towards the creator.

## **5. Conclusion**

To provide an understanding of this thesis entitled Values of Islamic Education in the Implementation of the Molabot Tumble Ceremony Tradition in Lompio Village, Banggai District, Banggai Laut Regency. So the authors put forward the following conclusions:

- a) The Molabot Tumbe ceremony tradition is a ceremony of thanksgiving for the Maleo egg harvest which is held every year in Lompio Village, Banggai District, Banggai Laut Regency. This ceremony involves various stages, starting from deliberations, collecting Maleo eggs, wrapping, delivering to the Batui traditional house and Tolando beach pier, changing the egg wrapping, to picking up, receiving and laying Maleo eggs at Banggai Laut port. This ceremony has values of respect for ancestral traditions and ends with a reading of a congratulatory prayer by a religious figure.
- b) The implementation of the Molabot Tumbe ceremonial tradition contains Islamic educational values. In the implementation of the second, third, fourth, fifth, sixth and seventh stages it contains moral values in the form of (Responsibility, gratitude, care for the environment, respect, honesty, decency and trustworthiness). The values of faith are found in the fifth and seventh stages in the form of values (pray). Worship values are found in the first and seventh stages, six in the form of values (Deliberation and Brotherhood, Gathering).

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