



PROCEEDINGS

International Conference on Islamic Studies and Local Wisdom
 IAIN Sultan Amai Gorontalo, October 24-26, 2023
 Volume: I, 2023, p. 20-33
 Online ISSN: xxxx-xxxx

The Phenomenon of Mutimualo Tradition in The Community in Gorontalo Regency: (a Living Hadith Study)

Hikmawati Sultani¹, Hariadi², M. Rifian Panigoro³, Fitria N. Laiya⁴, Isnayanti⁵, Tasbih Tasbih⁶, Amrullah Harun⁷, Yesfin Ibrahim⁸

^{1,3,4,5,8}IAIN Sultan Amai Gorontalo, ²STAI DDI Kota Makassar, ⁶UIN Alauddin Makassar, ⁷IAIN Palopo

¹hikmawatisultani@iaingorontalo.ac.id, ²Adihariadi827@gmail.com,
³rifianpanigoro@iaingorontalo.ac.id, ⁴laiya.fitria01@gmail.com,
⁵isnayanti@iaingorontalo.ac.id, ⁶tasbih.tasbih@uin-alauddin.ac.id,
⁷amrullahharun@iainpalopo.ac.id, ⁸yespinibrahim11gmail.com

Abstract :	The study of Gorontalo religious phenomena which have been integrated with culture and are believed to be a legacy of tradition passed down from generation to generation since Islam was established in Gorontalo is the mutimualo tradition. This research aims to explore the phenomenon of the mutimualo tradition and understand the hadith which is brought to life as a tradition in the social life of the Gorontalo people. This type of research is qualitative descriptive analysis research using a living hadith approach which focuses on traditional practices that live in society, then links social phenomena with the hadith of the Prophet. This research shows that the mutimualo tradition is believed to be a syncretic teaching, a combination of the prophet's teachings with traditions passed down from generation to generation. The practice of mutimualo rituals is adapted to the context of the Gorontalo Regency community due to acculturation between tradition and the Islamic religion.
Keywords :	Tradition, Mutimualo, Living Hadith
Author Correspondence Email :	hikmawatisultani@iaingorontalo.ac.id

Introduction

The description of the traditions that developed during the time of the prophet was certainly obtained from the sources of information summarized in the hadith. Therefore, hadith for Muslims is an urgent matter. The various traditions that have lived during the prophetic era certainly refer to the person

and according to the guidance of the Prophet Muhammad, as the messenger of Allah swt. It is full of various Islamic teachings because its continuity continues to run and develop until now along with human needs. The continuation of the tradition is so that humanity today can understand, record, and implement the guidance of Islamic teachings by what was exemplified by the Prophet Muhammad PBUH.¹ This is no exception to the earth of Indonesia. Islamic teachings transmitted by traders as well as preachers from foreign countries blend quickly with the traditions of Indonesian society so that acculturation occurs from both and coloring each other to form new traditions based on Islamic teachings.

Indonesia is famous for its cultural diversity and traditions, which each region must have its own traditions. It's just that we need to see how Islam views these traditions and cultures based on the Qur'an and hadith. One of the regions in Indonesia that is famous for its cultural diversity and traditions is Gorontalo, which is dominated by Muslim population. One of the traditions that is still practiced by the people of Gorontalo Regency until today is the Mutimualo tradition which will be discussed in depth in this article. How this tradition is carried out and how Islam views Mutimualo tradition. This tradition was born as a community response to traditions that are closely related to Islamic law. As the motto 'adat hula-hulaa to syara', syara' hula-hulaa to Qur'ani', which means that adat is based on syarak, syarak is based on kitabullah. However, this does not negate the existence of hadith. Because the existence of hadith serves as an explanation of the universality of the Qur'an. The presence of Islam as a new religion in a community does not necessarily eliminate the sites or traditions that have been formed. These rituals are continued, only the content is changed with elements from the teachings of Islam, hence the Islamization.² Living hadith is based more on the traditions of the community which are attributed to the hadith. The attribution to the hadith may be limited to a particular region or may be broader in scope. However, the principle of locality faces each form of practice in the community. The quantity of Muslim practices based on the hadith appears to be by the needs of the community.³

Society is the object of study of living hadith. This is because it manifests the interaction between the hadith as an Islamic teaching and society in its various forms.⁴ There are three variants of living hadith: written traditions, oral traditions, and practical traditions. The researcher will study in terms of living hadith, that is, the hadith that lives in the community, either consciously or unconsciously but the hadith lives even though it is formalized in various forms. The point of issue in this research is how the Mutimualo practice is carried out by the Gorontalo Regency community and its relation to the teachings exemplified by the Prophet PBUH. Departing from issue, this article briefly describes the people of Gorontalo Regency. Then, the procession

¹ Alfatih Suryadilaga, *Model-model Living Hadis*, dalam *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsudin (Cet. I; Yogyakarta: TH-Press, 2007), p. 105.

² Teuku Mahyuddin Helmi, 'Akulturasi Agama Terhadap Budaya di Nusantara', *Jurnal Guru Nahdlatul Ulama*, 1.1 (2022), pp. 65–80 (p. 66).

³ Alfatih Suryadilaga, "Model-model Living Hadis...", p. 113

⁴ Alfatih Suryadilaga, "Model-model Living Hadis...", p. 114.

of mutimualo tradition practice in it will be studied. The final step will be analyzed based on the text of the Prophet's hadith.

Research Methodology

This research uses a qualitative method that is descriptive inductive in nature, in the sense that the research procedure produces descriptive data, namely written narratives sourced from an object that is observed and researched to produce an overview or description of living hadith.⁵ This research is field research or field research conducted by tracing the field directly to explore the data that occurs in the field.⁶ This research uses the approach of living hadith and phenomenology. Phenomenology is a science related to what is seen and visible. This phenomenological study itself is about meaning. At this stage, researchers interpret by providing an overview of the general meaning derived from a number of individuals on their various life experiences regarding a concept or a phenomenon. Thus, the focus of phenomenologists is to describe what is common to all participants when they experience a phenomenon (for example, grief is universally experienced). According to Creswell, the main goal of phenomenology is to reduce individual experiences of a phenomenon to a description of its universal essence. To this end, qualitative researchers identify.⁷

Data was collected through observation and interviews with several informants in Gorontalo Regency who represent elements of the community. Using purposive sampling technique to determine the sample with certain considerations,

These include people in Gorontalo District who practice the Mutimoalo tradition and those who do not, hulango (village shamans), imams, and academics. The information collected is what is analyzed.

Discussion

Description of Gorontalo Regency

Gorontalo Regency is regency in Gorontalo Province, Indonesia. The regency capital is located in Limboto sub-district. Since its establishment as a regency realized on November 26, 1973 (16 Syakban 1084 H) based on Law Number 29 of 1959 concerning the Establishment of Level II Regions in Sulawesi, with the original capital Isimu, then moved to Limboto (1978). Until the beginning of 2003, Gorontalo Regency has experienced two developments, namely (1) Gorontalo Regency (parent), (2) Boalemo Regency (1999 development result), and (3) Bonebolango Regency (2003 development result).⁸

From 1959 until now, Gorontalo Regency has experienced three expansions. The first expansion in 1999 gave birth to Boalemo Regency, the second expansion in 2003 gave birth to Bone Bolango Regency, and the last in

⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

⁶ M. I. Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya* (Bogor: Ghalia Indonesia, 2002).

⁷ Saifuddin Zuhri Qudsy, 'Living Hadis: Genealogi, Teori, Dan Aplikasi', *Jurnal Living Hadis*, 1.1 (2016), p.177, doi:10.14421/livinghadis.2016.1073

⁸ https://ms.wikipedia.org/wiki/Kabupaten_Gorontalo (Juni 24, 2023)

2007 gave birth to North Gorontalo Regency. Gorontalo Regency has an area of 1,750.83 km² with the largest population in Gorontalo Province at 355,988 people or 34.22% of the total population. The birthday of Gorontalo Regency is set on November 26, 1673. This was based on the signing of a family bond agreement between five kingdoms called *U Duluwo Limo Lo Pohala'a*. The five are Gorontalo, Limboto, Suwawa, Boalemo and Atinggola. The five kingdoms then became the government area of Gorontalo Regency which is a legal community unit of Limo lo Pohala'a with four elements: territory, people, government and sovereignty. Gorontalo Regency is located in a position between 00.24" - North latitude (LU) and 121^o.59" - 123^o.32 East longitude (BT) with the following boundaries: North Gorontalo Regency, East Bone Bolango Regency and Gorontalo City, South Tomini Bay, and West Boalemo.⁹

The administrative area of Gorontalo Regency includes 19 sub-districts: Batudaa Pantai sub-district, Biluhu sub-district, Batudaa sub-district, Bongomeme, Tabongo sub-district, Dungaliyo sub-district, Tibawa sub-district, Pulubala sub-district, Boliyohuto sub-district, Mootilango sub-district, Tolangohula sub-district, Asparaga sub-district, Bilato sub-district, Limboto sub-district, West Limboto sub-district, Telaga, Telaga Biru sub-district, Tilango sub-district, and Telaga Jaya sub-district. The population of Gorontalo Regency at the end of 2020 amounted to 393,107 people with an average population growth between 2010-2020 of 0.98%.¹⁰ In terms of demographics, there are 6 religions practiced by the people of Gorontalo Regency, with the following classifications: Islam 99.11%), Protestant Christianity (0.86%), Catholicism 0.29%), Hinduism (0.02%), and Buddhism (0.01%).¹¹

Gorontalo Province is known as Serambi Madinah. This is because the majority of people in Gorontalo are adherents of Islam. This includes Gorontalo Regency. Gorontalo is inhabited by people with various ethnicities in the form of *Pohala'a* (Family), including *Pohala'a* Gorontalo (Ethnic Hulontalo), *Pohala'a* Suwawa (Ethnic Suwawa/Tuwawa), *Pohala'a* Limboto (Ethnic Limutu), *Pohala'a* Bolango (Ethnic Bulango/Bolango) and *Pohala'a* Atinggola (Ethnic Atinggola) which are all categorized into Gorontalo tribe or Hulontalo tribe.¹² These Hulontalo ethnic groups practice a variety of traditions that are claimed to have a syarak foundation.

The Phenomenon of Mutimualo Tradition in Gorontalo Regency Community

The existence of human life in this world is a process that begins with birth and ends with death. Before arriving at death, Humans go through various kinds of transitions from one stage to another and give birth to a number of religious and social publications due to changes in attitudes and roles that a person performs in going through stages, one of which is carried out through

⁹ https://id.wikipedia.org/wiki/Kabupaten_Gorontalo, (Juny, 24 2024)

¹⁰ <https://gorontalokab.go.id/demografi/> (Juny, 24 2024)

¹¹ https://id.wikipedia.org/wiki/Kabupaten_Gorontalo (Juny, 24 2024)

¹² [https://gorontaloprov.go.id/tentang_gorontalo#:~:text=Provinsi%20Gorontalo%20dihuni%20oleh%20ragam,Etnis%20Atinggola\)%20yang%20seluruhnya%20dikategorikan](https://gorontaloprov.go.id/tentang_gorontalo#:~:text=Provinsi%20Gorontalo%20dihuni%20oleh%20ragam,Etnis%20Atinggola)%20yang%20seluruhnya%20dikategorikan) (Juny, 24 2024)

rituals related to the transition period.

Death is an inevitability in the history of human life, in fact all living things. Even though it older than the human age itself, the event of death will always be mourned by living relatives, and its occurrence is a source of deep sadness. It is a source of deep sadness for living people, whether they are direct relatives or just people who knew them. Therefore, various behaviors are carried out by human communities to organize the management of the death of their relatives, both based on religion and inherited by ancestors.

The people of Gorontalo Regency are a group of people who live with cultural ties and traditions that continue to survive to this day. Gorontalo has a variety of traditions that are embedded in various aspects of life and can be found in all parts of this region. Various cultural traditions of the people of Gorontalo Regency are still maintained and preserved to this day. One tradition that cannot be separated from the people of Gorontalo Regency to this day is the mutimualo tradition.

Since the beginning of the existence of Islam as an official religion and belief among the people of Gorontalo Regency, since then Islam has become the basis and reference for the entire life activities of the Gorontalo Regency community, both those related rituals or sharia, as well as those related to customs or daily habits. This can be understood by the motto, "Adati hula-hulaa to syara', syara' hula- hulaa to Qur'ani", which means adat bersendi syarak, syarak bersendi kitabullah. Later on, it becomes its own color and style for the implementation of religious values in Gorontalo.¹³

Islam as a doctrine or 'sacred text', when understood and then realized in actions by the community the results are certainly not separated from the ability to understand it and the context that surrounds it. This is what is referred to as 'Historical Islam', Sociological Islam, Cultural Islam or Factual Islam'. It is at this level that Islam has become a social and cultural phenomenon that is subject to socio-cultural laws.¹⁴

Doctrinally, the face of Indonesian Islam is not single. Its adherents take the Qur'an and hadith as the first and main sources. Islam at this level is an absolute, unchanging and single doctrine. This is what is called normative Islam. Indonesian Islam has a variety of faces that stem from two things: Islamic are not all characterized by one meaning. Hence need for interpretation of texts that require further interpretation. This is evidenced by the emergence of various different views between the existing madhhabs. Second, at the level of praxis, differences are increasingly possible because when people or groups of people try to implement religious teachings in everyday life. Whether in terms of relating to God, fellow humans, and nature, it will not be separated from its context.¹⁵

¹³ Mashadi, 'Realitas Adati Hula-hulaa to Syara'i, Syara'i Hula-hulaa to Qur'ani", *al-Ulum*, Vol. 12, No. 1 (2012): p. 201. Lahaji, L., & Ibrahim, S. (2019). Fiqh Perempuan Keindonesiaan. *Al-Bayyinah*, 3(1), 1-14.

¹⁴ Sofyan A.P. Kau, *Islam dan Budaya Lokal Adat Gorontalo: Makna Filosofis, Normatif, Edukatif, dan Gender* (Malang: Intelegensia Media, 2020), p. 4.

¹⁵ Sofyan A.P. Kau, *Islam dan Budaya...*, p. 3-4 dikutip dalam kacang Marijan, 'Wajah Islam Nusantara' Pengantar dalam Aksin Wijaya, *Menusantarakan Islam Menelusuri Jejak Pergumulan Islam yang Tak Kunjung Usai di Nusantara* (Yogyakarta: Nadi Pustaka, 2015), p. v.

Studies on Gorontalo's religious phenomena still need to be conducted in-depth research. community adheres to Islam, but in reflecting and appreciating the value of religion, they use many cultural symbols with rituals influenced by their local cultural wisdom, even those that are sacred.¹⁶ The people of Gorontalo Regency believe that the spirit of a deceased person will not immediately leave the family. It is necessary to hold a *mutimualo* procession which according to their beliefs the spirit can leave the bereaved family in peace.¹⁷ This was expressed by Oma Kara: "It is not disturbed by the spirits of the deceased family. If it's not held, the spirits always come."¹⁸

Interestingly, this procession is carried out just seven days after the death of the family member concerned and is best done in an afternoon. Then, how is the procession? This procession will be carried out if the media has been collected. It is necessary to prepare several procession media materials, including: One coconut (*Bongo*), closed and open areca nut (*Buloyo*), machete, mango leaf (*dungo oile*), water guava leaf (*dungo upo*), purring leaf (*Polohungo*), tray (*Titihe*), coconut without water uhu).

Once all the ingredients are available, they are placed on a tray (*Titihe*). The hulango leads the whole family to the river (*dutula*) through the front door of the house. When at the river, the hulango takes a coconut to break over the head. It starts with the family member closest to the deceased. The *hulango* then takes two types of open and closed areca nuts (*bulayo*). The open mayang pinang is held by one of the family members cover the top of the head of one of the family members. The closed *buloyo* is broken the head with the hulango's right hand. Then take mango leaves (*dungo oile*) and water guava leaves (*dungo upo*) which are pressed on the body of each family member who is bathed. All the ritual media that have been used are washed away in the river with the aim that all the sadness and bitterness felt family members will be washed away with the flow of the river. They also believe that sadness due to the loss of a family member can dissolve in the water that is splashed during bathing. After this sadness-relieving bath (*mutimualo*), the body feels refreshed so that the mind is refreshed and sadness is erased.¹⁹

When leaving the house, they must go through the front door and when returning from the procession must enter through the back door. Uniquely, when they enter the house, some people startle them by hitting objects as . This aims to shock them so that all the sadness due to being left behind will be distracted. The atmosphere of sadness is replaced with happiness and cheerfulness when entering the house. This is a symbol of hope that in times of longing and sadness will feel light and airy accepting the

¹⁶ Mashadi, *Realitas Adati...*, p. 204.

¹⁷ <https://pojok6.id/2019/11/20/mutimualo-tradisi-mandi-melepas-arwah-orang-meninggal/amp/> (Juni, 10 2023)

¹⁸ Oma Kara, Oma Kara, *Interview*, Gorontalo Regency, August 11, 2024.

¹⁹ Nasar Lundeto, 'Makna Filosofis Tradisi Motimualo Oleh Masyarakat Gorontalo Dalam Bingkai Pemikiran Cornelis Anthonie Van Peursen', *Philosophy and Local Wisdom Journal*, 01.02 (2022), pp. 17–23.
<<https://ejournal.iaingorontalo.ac.id/index.php/philosophy/article/view/516/416>>.

departure of family members as a cycle of life that comes will go back to the Creator.

The Mutimoulo traditional procession, starting from the selection of one of grieving family members, to be dressed in white clothes, to the process of bathing together as a family in the river. During the traditional procession, there were still some family members who were crying, and some of them chose to hold back their tears of sadness due to the abandonment of their family members. The process of *monotok bontho* (marking) on the middle of the forehead, shoulder joints, elbows, knees. There is also the process of squeezing the shredded coconut, and the collection of areca nut leaves by the whole family, which are then rubbed all over their bodies.²⁰

the *motimualo* tradition was previously born from the thoughts of the Gorontalo community as an effort to make the family of the deceased free from grief and disturbance of the spirit of the deceased, so it is appropriate to carry out the ritual in the midst of a grieving family. Then the fruit of the thought was realized in the form of practice and gave birth to unique rites as well as a form of activity that is repeated. Then in completing both of them there are objects used in the motimualo ritual used as semiotics or as a supporting symbol in the motimualo ritual.²¹

All family members who are left behind bathe together, but this bathing is not arbitrary, it must go through the direction of traditional leaders. One by one, family members will be showered by the traditional leader. The family provides several media that support this procession, including: three coconuts that have not been peeled and tied together which will later be occupied by the couple left behind by the deceased. Other family members also provide purring leaves, sisiru, machetes, and a peeled coconut. After this media is collected, all family members must exit through the front door when heading to the river which will be the location of the procession. In the middle of bathing procession, the clothes of the deceased members and some of media will be washed away.

The people of Gorontalo Regency believe that sadness due to the loss of a family member will dissolve in the water poured during bathing. At the same time, the body and mind feel refreshed so that it has a positive impact, erasing sadness. Upon returning from the river, family members are required to enter through the back door. Another uniqueness of this procession is that family members will be surprised by people waiting for their arrival by hitting objects that make a sound. So, what if the funeral home is far from the river? This tradition will still be carried out in another place, for example in a well. The point is that it is not burdensome and not too strict in its implementation.

²⁰ Lahaji, L., & Ibrahim, S. (2019). Fiqh Perempuan Keindonesiaan. *Al-Bayyinah*, 3(1), 1-14. Mohamad Anwar Thalib, 'Pelatihan Teknik Pengumpulan Data dalam Metode Kualitatif untuk Riset Akuntansi Budaya', *Seandanan: Jurnal untuk Pengabdian Masyarakat*, 02.01 (2022), 44-50 (p. 49), doi:10.23960/seandanan.v2i1.29.

²¹ Nasar Lundeto, 'Makna Filosofis Tradisi Motimualo oleh Masyarakat Gorontalo dalam Bingkai Pemikiran Cornelis Anthonie van Peursen', *Philosophy and Local Wisdom Journal*, 01. 02 (2022), pp. 17-23(p. 8)
<<https://ejournal.iaingorontalo.ac.id/index.php/philosophy/article/view/516/416>>

Indeed, this tradition is not an obligation to organize it. So, there are still many people who do not carry it out the elements of socio-cultural values contained in *mutimualo* are kinship, togetherness, unity, cooperation, help-help, solidarity, responsibility, and so on.²²

Mutimualo tradition is also believed to be able to make family members who are left behind healthier, clearer in mind, refresh the body and eliminate.²³

"We believe that the sadness caused by the loss of a family member can be dissolved in the water that is poured when we bathe. This ritual is still mostly carried out by the people of Gorontalo Regency. This ritual is a form of sincerity on the part of the family left behind by a family member. Because when this ritual is not performed, the family will be haunted by sadness that will never end, the deceased family will always be imagined every moment," he added.²⁴

The same thing was also experienced by Mrs. Farida, according to her statement: "*After 7 days of torang pe papa (our papa) died, torang (we) also held a mutimualo. It's up to the family where they want to bathe. It's important that the water flows. But yesterday we held it at home. So, it's like memories of the deceased, not forgotten either, but the philosophy is that all sadness goes away like running water. That's Gorontalo custom. So that the sadness goes away. Its the hulango (village shaman).*"²⁵

Information from Ms. Lamsike:

"Their goal is to be brought down there to be bathed. Later after being bathed, they feel refreshed, feel like there is strength, so that there is enthusiasm again."²⁶

Statement of Mrs. Rahmin T. Husain, an academic in the field of hadith science. "This tradition is still held where I live, Isimu, Gorontalo Regency. But this tradition is no longer practiced in my family. As for the hadith, I don't know about it because I haven't studied it. However, Gorontalo is known for its motto based on *syarak*. The tradition has been mixed with Islamic teachings. It can be seen from the readings that are recited during the procession which have been mixed with verses of the Qur'an".²⁷

One of the Hulango in Tilihuwa Village, Oma Kara:

"I used to do this custom. There are a lot of rituals. Prepare *sisiru*, purring leaves, coconut leaf shoots, areca nut flowers that are still closed and some are already open, coconut fruit. The recitation must also be memorized in every process. The recitation is in the Gorontalo language mixed with surahs from al-Qur'an such as al-Fatihah, al-Falaq, an-Nas, al-Ikhlash, and others. Family

²² "Mutimualo," Warisan Budaya..., (Juny. 10 2024).

²³ <https://www.gotravelly.com/blog/10-ritual-mandi-tradisonal-wajib-coba-di-seluruh-dunia-nggak-cuman-relax-juga-unik/> (Juny. 10 2024).

²⁴ Arfandi Ibrahim, "Mengenai Mutimualo, Ritual Mandi Bersama Pelarung Duka. <https://m.liputan6.com/regional/read/3922530/mengenai-mutimualo-ritual-mandi-bersama-pelarung-duka> (Interview with Arfandi Ibrahim), Liputan 6 (Juny. 10 2024).

²⁵ Farida, Interview, Gorontalo Regency Juny 22, 2024.

²⁶ Lamsike, Interview, Gorontalo Regency Juny 23, 2024

²⁷ Rahmin T. Husain, Interview, Gorontalo Regency August 22, 2024..

preparing the ingredients for the ritual before it is held at the *kuala* (river). But now I've let go. Because it's hard. I am always bothered by demons every time I perform rituals at the *kuala*. I don't want to go to the *Kuala* anymore. I am always attached to the demons that inhabit the *kuala*, followed all the way home. Even in my dreams, I am still bothered, always having nightmares. Now I am still invited but only bathe at home because for me this bath must still be carried out. This is a tradition passed down from my family. I received it directly from my grandmother. I don't know about its origins. However, I believe it is by Islamic teachings. Because the recitation also has verses. This tradition is to release the body from the weakness caused by sadness".²⁸

Rahmiyati Daud:

"It's a tradition to relieve sadness. But only those who want to carry it out. But the average community still carries it out. Whether it's a teenager who dies, or an adult. But I have never seen it for babies. The point is that by holding this tradition, it is hoped that all sadness will flow like water and disappear".²⁹

But there are also generations who do not know the *mutimualo* tradition. As explained by Titin Kaaba:

"Oh my, I don't know, maybe my mom knows. Later, God willing, when I go home, I'll ask my mom".³⁰

Those who carry out this tradition only know that *mutimualo* has been carried out for generations. They believe that this tradition has been practiced since long ago and does not contradict the teachings of Islam. When asked about the verse or hadith, they were only aware of its basis but were unable to provide further information. There are even those who do not know about this tradition at all. Let alone knowing the basis of the hadith.

Sofyan A.P. Kau, as an academic figure said that: There are that are traditions that are institutionalized with semi adat. Some of them are lost and some are preserved. Including the aforementioned custom (*Mutimualo*), not much is done because it is an institutionalized custom. If we have difficulty finding the data, it is because the custom is not institutionalized. This is why the *mutimualo* tradition is not well known.³¹

1. Gorontalo has become an open area. People have married other people from outside the region.
2. The people who carry out the custom are the elderly. So cultural transformation does not work. So, it loses relevance.
3. Over, some ritual processions have been abolished because they are no longer relevant.
4. This custom is not institutionalized.
5. The customary institutions have not changed. Except for some modifications.
6. The philosophy of adat, the latest development, is that adat is based on sharia and sharia is based on the Qur'an. The assumption is born that adat is sourced from i sharia. Our job is to find the sharia references. So, don't

²⁸ Oma Kara, *Interview*, Gorontalo Regency August 22, 2024

²⁹ Rahmiyati Daud, *Interview*, Gorontalo Regency, June 21, 2024.

³⁰ Titin Kaaba, *Interview*, Gorontalo Regency June 24, 2024.

³¹ Sofyan A.P. Kau, *Interview*, Gorontalo June 22, 2023.

assign it to traditional leaders. Don't ask the traditional leaders about sharia. Because they are not sharia experts. When "adat is based on sharia and sharia is based on kitabullah" formulated by the ulema, the leaders were also religious leaders. The development is not like that. Traditional leaders are not religious experts. Religious experts do not understand adat. Now, if you ask about living hadith, you won't find it. So, we only look for references to the sharia, namely the verses and hadith. The *ushul fiqh* is there, but the traditional leaders don't know it, they only know the fiqh. In the sense of customs only.

7. Are there any traditional or religious leaders who understand this custom? No, aren't. Because it's not their job.

When viewed from the perspective of syarak, traditions in Gorontalo fall into two categories, the first is sourced from Islamic teachings but combined with local traditions and the second is cultural but based on religious values.³² This is because Gorontalo people consider that this tradition also has benefits. As Thomas F. O'dea said that if the activity has no benefit to the community, it will eventually disappear by itself. As Thomas F. O'dea said that if the activity has no benefit to the community, it will eventually disappear by itself.³³

The mutimualo tradition has a positive influence on the familie left behind. They can continue their lives by sincerely accepting the departure of family members to a new life in a different realm. They feel strong and resilient and are prevented from prolonged grief that can affect their physical and psychological well-being. This will adversely affect the lives of the family members left behind. So most people in Gorontalo Regency still maintain this tradition given these benefits. They consider it part of practicing tradition as well as religious teachings. The readings in each procession juxtapose the text of the Qur'an and the Gorontalo language.

According to Arfan Nusi, this tradition means bathing to drain water into the body and every drop of water carries with it the sadness of the family left behind. There are four typologies of Gorontalo society. First, some people carry out traditions but deny the sharia. Like knowing the law of prayer but not practicing it. This is the most common. They are always at the forefront when it comes to implementing traditions. Second, only implementing the sharia but ignoring tradition. Third, practicing both tradition and religion. Well, including this mutimualo. The fourth is not practicing either. But in the hadith there is a recommendation not to be sad and to always be patient. But I do not know the hadith.³⁴

The informant believes that this tradition is also part of religious teachings. But he did not know the hadith. It is just that the community

³² Sofyan A.P. Kau dan H. Kasim Yahiji, *Akulturası Islam dan Budaya Lokal: Studi Islam tentang Ritus-ritus Kehidupan dalam Tradisi Lokal Muslim Gorontalo*, (Malang: Inteligensia Media, 2018), VII, p. 129. <<https://medium.com/@rifwicaksanaa/pengertian-use-case-a7e576e1b6bf>>

³³ Adrika Fithrotul Aini, 'Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa', Ar-Raniry, *International Journal of Islamic Studies*, 2.1 (2015), p. 159 (p. 234), doi:10.20859/jar.v2i1.35. Lahaji, L., & Ibrahim, S. (2019). Fiqh Perempuan Keindonesiaan. *Al-Bayyinah*, 3(1), 1-14.

³⁴ Arfan Nusi, *Interview*, Gorontalo Regency August 22, 2024.

expresses it in the form of a tradition wrapped in religious practices.

Reflection on Mutimualo Tradition in Hadith Perspective

The study of the phenomenon of *mutimualo* tradition is based on the Prophet's hadith about *niyahah* (mourning the dead). History tells us about the Jahiliyyah Arab tradition of excessive mourning for the departure of family members. A description of the character of the Jahiliyyah narrated by Abu Malik al-Ash'ari ra based on the words of the Prophet Muhammad.³⁵ Abu Bakar bin Abu Shibah has narrated to us 'Affan has narrated to us Aban bin Yazid - in another route- and has narrated to me Ishaq bin Mansur - and the pronunciation is also his - has narrated to us Hibban bin Hilal has narrated to us Aban has narrated to Yahya that Zayd told him that Abu Sallam told him that Abu Malik al-Ash'ari told him that the Prophet said: "There are four things of jahiliyyah that still cling to my people and they have not abandoned them: Boasting of position, denouncing lineage, asking for rain with the stars, and *niyahah* (mourning the dead)." And he said: "The one who mourns a dead person if he does not repent before his death, will be resurrected on the Day of Resurrection wearing a long black shirt and wearing a shield made of a rusty sword."

However, mourning the dead (*niyahah*) is cursed by Allah swt. The Messenger of Allah (peace and blessings of Allaah be upon him) declared that he would disassociate himself from his followers who were fond of mourning the dead. It was narrated from the Companion 'Abdullah Ibn Mas'ud (may Allah be pleased with him) that the Prophet Muhammad said:³⁶

"Narrated Muhammad ibn Basysyar, narrated 'Abd al-Rahman, narrated Sufyan from al- A'masy from 'Abdulla h ibn Murrah from Masru q from 'Abdulla h, the Prophet said: "Not from among us is he who strikes the cheeks, tears the tearing clothes and calling out with the cry of ignorance (wailing)." Abu Nu'aim has narrated to us Sa'id bin 'Ubaid from 'Ali bin Rabi'ah from al-Mugirah ra. said: I heard the Prophet, peace be upon him, say: "Indeed lying to me is not the same as one who lies to another. Whoever lies in my name intentionally then let him get ready (for) his seat in hell". I also heard the Prophet saying: "Whoever laments over a dead body will be tortured because of his lamentation".³⁷ Then, it is mentioned in the hadith of Ibn 'Umar that the Prophet and some of his companions once visited Sa'd ibn 'Ubad who was saddened by the grief of his entire family.

Asbah reported to us from Ibn Wahb: 'Amr reported to me from Sa'id ibn al-Haris al-Asy'ary from 'Abdullah ibn 'Umar (ra), who said: When Sa'd b. 'Ubadah was sick, the Prophet, peace be upon him, visited him with 'Abd al-Rahman b. Auf, Sa'd b. Abu Waqqas and 'Abdulla h bin Ma s'ud ra. When he went to see him, he

³⁵ Muslim bin al-H{ajja} Abu al-H{asan al-Qusyairi} al-Naisa{bu}i}, *al-Musnad al-S{ah}ih al-Mukhtas{ar bi Naql al-Adl 'an al-Adl ila Rasu{lillah} saw* (Beiru:t Da'ir Ihya al-Turas al-'Arabiy, t.th), hlm. 644.

³⁶ Muhammad bin Isma'el Abu 'Abdilla h al-Nuka'ib al-Ju'fi, al-Ja'mi' al-Musnad al-S{ah}ih al-Mukhtas{ar min Umu'r Rasu{lillah} saw, wa Sunanihi wa Ayya'mihi, juz 2 (Cet. I; t.t: Da'ir T{u}q al-Naja'h, 1422 H), hlm. 82.

³⁷ Muhammad bin Isma'el bin Ibrahim al-Bukhari, *Shahih al-Bukhari* (Cet. II; Saudi Arabia: Maktabah al-Rusydi, 2006), hlm. 173. Ke depannya akan disingkat dengan nama al-Bukhari

found him being surrounded by his family, he asked: "Is he dead?" They replied: "No, O Messenger of Allah". Then the Prophet wept. When the people saw the Prophet, they wept too. So he said: "Have you not heard that Allah does not punish with tears, nor with a sorrowful heart, but He punishes with this." Then he pointed to his tongue or blessed (because of the tongue), and indeed the corpse was punished because of the crying of his family to him. While 'Umar, may Allah be pleased with him, struck the ground with a stick, threw stones, and spilled earth."³⁸

Based on the above Hadith, it can be understood that the cry that causes the dead to be tortured is the cry of lamentation. Crying as an expression of non-acceptance and insincerity towards the destiny and decision of Allah swt. It is not a cry of sadness. Because holding back the cry of sadness is beyond human ability. Because the Messenger of Allah, peace be upon him, also cried. But the Prophet's cry was a blessing.

This form of weeping is historically an exaggeration in response to the loss of someone precious. Hadith scholars said: "Sometimes a person wills to be lamented as Tharfah did: "When I call me by my name, for I am your family, and tear your pocket, *Ibnatu Ma'bat* (his wife)". Then he told her to mourn after his death. This is what is meant by the command of ignorance and making the deceased tortured in the grave.

Al-Imam al-Bukhari said that the corpse is tortured because the crying of the family is lamentation. Lamentation is referred to as a habit that the deceased did when he was alive, so that when he died this habit was continued by the surviving family members. This means that the deceased sets an example of bad behavior for those who are still after him to follow. Ibn Hajar 'Asqalani in *Fathal-Bari* Syarh Sahjith al-Bukhari explains that Imaam Bukhari limits the absoluteness of the hadith narrated by Ibn 'Umar by using the hadith narrated by Ibn 'Abbas in the form of *al-ba'diyah* (partial crying) over the hadith narrated by 'Umar which is absolute. The crying is partly *mubham* (vague) as Ibn 'Abbas in his narration explains that crying is a lament so crying is prohibited meaning that it is not the whole crying. Some of the crying that is meant is lamentation in the form of *sunna* (praising) the deceased in crying. For example, the people of the pre-Islamic period did this after wars, conquests, and attacks that were believed to be sins, so the crying makes the dead person tortured by them.³⁹

To avoid this, the people of Gorontalo Regency through this *motimualo* tradition can prevent the wailing and deep sadness of families left behind, by bathing together in the river. By bathing together, the family will feel relieved and can reduce sadness. Mourning not only affects the deceased but also negatively affects the family. For example, it affects their physical and mental health. If the human body experiences grief and thinks about it for a long time, it will interfere with its health. Then this *motimualo* is the right choice in overcoming grief.

³⁸ al-Bukhari, *Shahih al-Bukhari*, h. 175

³⁹ Amrin dan Miftahul Huda, "Metode Pemahaman Hadis: Kajian Perdebatan Hadis tentang Mayit Disiksa Karena Tangisan Keluarga", *Ushuluna: Jurnal Ilmu Ushuluddin*, Vol. 7, No. 1 (2021): 57.

Conclusion

Based on the analysis of the factors of the formation of living hadith, especially the phenomenon of living hadith, the phenomenon of mutimualo tradition or bathing in sadness from the death of the family in the Gorontalo Regency community is included in the category of practice tradition. The factor that influences the formation of the living tradition is the influence of local traditions which results in acculturation between customs and culture in Gorontalo and Islamic teachings which are syncretic in nature. It can be seen from the information provided by some respondents about the experience of the mutimualo tradition phenomenon which indicates that it has been carried out by their predecessors but did not know the hadith.

Bibliography

- Ahmad, Arifai, Akulturasi Islam Dan Budaya Lokal, *As-Shuffah*, 2019, VII <<https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>>
- Aini, Adrika Fithrotul, 'Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa', Ar-Raniry, *International Journal of Islamic Studies*, 2.1 (2015), p. 159, doi:10.20859/jar.v2i1.35
- Al-Bukhari, Muhammad bin Ismail bin Ibrahim. *Sahih al-Bukhary*. Cet. II; Saudi Arabia: Maktabah al-Rusyidi, 2006.
- Amrin dan Miftahul Huda. "Metode Pemahaman Hadis: Kajian Perdebatan Hadis tentang Mayit Disiksa Karena Tangisan Keluarga". *Ushuluna: Jurnal Ilmu Ushuluddin*. Vol. 7, No. 1 (2021): 48-63.
- Hasan, M. I. *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*. Bogor: Ghalia Indonesia, 2002.
- Kau, Sofyan A.P. *Islam dan Budaya Lokal Adat Gorontalo: Makna Filosofis, Normatif, Edukatif, dan Gender*. Malang: Intelegensia Media, 2020. Dikutip dalam kacang Marijan, 'Wajah Islam Nusantara' Pengantar dalam Aksin Wijaya, Menusantarakan Islam Menelusuri Jejak Pergumulan Islam yyang Tak Kunjung Usai di Nusantara. Yogyakarta: Nadi Pustaka, 2015.
- Lahaji, L., & Ibrahim, S. (2019). Fiqh Perempuan Keindonesiaan. *Al-Bayyinah*, 3(1), 1-14.
- Lundeto, Nasar. "Makna Filosofis Tradisi Motimualo oleh Masyarakat Gorontalo dalam Bingkai Pemikiran Cornelis van Peursen". *Philosophy and Local Wisdom Journal (Pillow)* 1, no. 1(2022), p. 1-16.
- Mahyuddin Helmi, Teuku, 'Akulturasi Agama Terhadap Budaya Di Nusantara', *Jurnal Guru Nahdlatul Ulama*, 1.1 (2022), p. 65-80
- Mashadi. "Realitas Adati Hula-hulaa to Syara'i, Syara'i Hula-hulaa to Qur'ani". *Al-Ulum*. Vol. 12, No. 1 (2012): p. 201.

- Moleong, L. J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2017.
- Nasar Lundeto, 'Makna Filosofis Tradisi Mutimualo Oleh Masyarakat Gorontalo Dalam Bingkai Pemikiran Cornelis Anthonie Van Peursen', *Philosophy and Local Wisdom Journal*, 01.02 (2022), pp. 17–23
<<https://ejournal.iaingorontalo.ac.id/index.php/philosophy/article/view/516/416>
- Qudsy, Saifuddin Zuhri, 'Living Hadis: Genealogi, Teori, Dan Aplikasi', *Jurnal Living Hadis*, 1.1(2016), p. 177, doi:10.14421/livinghadis.2016.1073
- Suryadilaga, Alfatih. "Model-model Living Hadis", dalam *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsudin. Cet. I; Yogyakarta: TH-Press, 2007.
- Thalib, Mohamad Anwar, 'Pelatihan Teknik Pengumpulan Data Dalam Metode Kualitatif Untuk Riset Pelatihan Teknik Pengumpulan Data Dalam *Metode Kualitatif Untuk Riset Akuntansi Budaya*', June, 2022, doi:10.23960/seandanan.v2i1.29

Website:

- https://ms.wikipedia.org/wiki/Kabupaten_Gorontalo (Juni 24, 2024)
- https://id.wikipedia.org/wiki/Kabupaten_Gorontalo, (Juni 24, 2024)
- <https://gorontalokab.go.id/demografi/> (Juni 24, 2024)
- [https://gorontaloprov.go.id/tentang_gorontalo/#:~:text=Provinsi%20Gorontalo%20dihuni%20oleh%20ragam,Etnis%20Atinggola\)%20yang%20seluruhnya%20dikategorikan](https://gorontaloprov.go.id/tentang_gorontalo/#:~:text=Provinsi%20Gorontalo%20dihuni%20oleh%20ragam,Etnis%20Atinggola)%20yang%20seluruhnya%20dikategorikan) (Juli 24, 2024)
- <https://pojok6.id/2019/11/20/mutimualo-tradisi-mandi-melepas-arwah-orang-meninggal/amp/> (Juni 10, 2024)
- Banthayo.id, "Mutimualo, Ritual Mandi di Gorontalo untuk Keluarga yang Berduka cita" <https://kumparan.com/banthayoid/mutimualo-ritual-mandi-di-gorontalo-untuk-keluarga-yang-berdukacita-1s2GJdvLEUk/full>. (Interview with Rahmat Ali), Kumparan, (Juli 10, 2024)
- <https://www.gotravelly.com/blog/10-ritual-mandi-tradisional-wajib-coba-di-seluruh-dunia- nggak-cuman-relax-juga-unik/> (Juni 10, 2024).
- Arfandi Ibrahim, "Mengenal Mutimualo, Ritual Mandi Bersama Pelarung Duka. <https://m.liputan6.com/regional/read/3922530/mengenal-mutimualo-ritual-mandi- bersama-pelarung-duka> (Wawancara oleh Arfandi Ibrahim), Liputan 6, (Juni 10, 2024).