

Islamic Educational Values in the Pa'seka Manyang Tradition

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Abstract:

This research is a qualitative study using observation, interviews, and documentation as data collection techniques, while the data analysis involves steps of data reduction, data examination, and drawing conclusions. The findings reveal that the implementation of the Pa'seka Manyang traditional ceremony in Negeri Tulehu aligns with Islamic teachings, although it incorporates local customs and traditions. The process consists of three stages: preparation, which includes activities such as Kumpul Basudara (gathering relatives), fundraising, and logistical arrangements; implementation, which involves delivering Hikmah Maulud (sermons), collective prayers, dhikr, and blessings upon the Prophet; and closing, which features family entertainment like Sawat dancing and site cleanup. Each stage reflects Islamic educational values, including worship values like charity, ethical values such as fostering relationships and mutual respect, devotional values like dhikr and enjoining good, and faith values like prayer and remembrance of Allah.

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Abstrak

Tipe penelitian ini adalah penelitian kualitatif, dengan teknik pengumpulan data berupa: observasi, wawancara, dan dokumentasi. Sedangkan teknik analisis data menggunakan langkah-langkah berikut :reduksi data, pengkajian data, dan menarik kesimpulan. Hasil penelitian ini menunjukkan bahwa pelaksanaan upacara tradisi Pa'seka manyang yang di laksanakan di Negeri Tulehu dilakukan sesuai dengan apa yang diperintahkan dalam ajaran Islam namun pada proses pelaksanaannya ada kebiasaan atau tradisi yang dilakukan di dalamnya. Adapun proses pelaksanaannya dilakukan dengan beberapa tahap yaitu, proses persiapan {Kumpul basudara, pencarian dana, Woru Tita, Pencarian Kayu Kering, Manusahaha, Anamang}. Proses pelaksanaan { penyampaian hikmah maulud, Manyang (Do'a bersama, Zikir kepada Allah, bersholawat kepada Rasulullah), Paussah}. Prose penutupan {Kegiatan Hiburan Keluarga Rumatau Eiy dan juga Mara Eiy (Menari Sawat dan juga Dana-dana), pembersihan lokasi pelaksanaan Pa'seka Manyang }. Dalam setiap proses pelaksanaannya terdapat nilai-nilai pendidikan Islam yaitu nilai ibadah seperti saling berbagi atau bersedekah satu sama lain, Nilai Akhlak seperti nilai Silaturahmi, nilai saling membantu atau tolong menolong, nilai saling menghargai satu sama lain, Nilai Ibadah seperti zikir kepada Allah Swt, Amar ma'ruf nahi mungkar, Nilai Aqidah Berdo'a dan berzikir kepada Allah Swt.

INTRODUCTION

The Maluku Province geographically covers an area of 581,376 km², consisting of 527,191 km² of sea and 54,185 km² of land. Thus, 90% of Maluku's territory is ocean. Astronomically, Maluku Province is located between 2.30°-9° south latitude and 120°-136° east longitude, bordered by the Seram Sea to the

north, the Indian Ocean and the Arafura Sea to the south, Papua Island to the east, and Sulawesi Island to the west. Maluku comprises approximately 1,412 islands. Culturally, the people of Maluku are composed of around 50 ethnic groups and sub-ethnic groups, reflecting a rich diversity of cultural heritage. The people of Maluku are categorized as part of the "little tradition" in anthropological terms.¹

Times are constantly changing, most of the people in Maluku still maintain traditional and customary values, although some of the processes have undergone changes to suit the times, some of them are still pure and have been maintained in their original form from ancient times until now.²

The community of Negeri Tulehu, Salahutu Subdistrict, Central Maluku Regency, as a sub-ethnic group in Maluku, continues to practice various traditional customs that are preserved over time, such as the Pa'seka Manyiang traditional ceremony. This ceremony includes: (1) Mansahaha, where members of the Mara Eiy lineage contribute part of their wealth for the celebration; (2) mutual cooperation in collecting firewood; (3) delivering the Hikmah Maulud (sermon); (4) Tahlilan or collective prayers; (5) sending blessings upon Prophet Muhammad (salawat); (6) reciting dhikr to Allah; and (7) the Pausah ritual. The households (Rumatau) participating in this tradition are those from male lineages (Rumatau Eiy, including the Nahumarury and Tuasamu clans), who apply the "pausah" (a black paste made from charcoal and coconut oil) to the faces of those from the female lineage (Mara Eiy, including the clans of Lestaluhu, Umarella, Ohorella, Tuasalamony, Tawainella, Tehupelasury, Tehuatuella, Hunusalela, Kotahatuhaha, Sarlata, Lekasalaisa, and Pari).

The Pa'seka Manyiang tradition is conducted to strengthen familial bonds and unity among the people of Tulehu, fostering kinship and solidarity through acts of mutual help and charity (Ishaka Nahumarury, 2022). As in other parts of Maluku, many ancestral traditions are still preserved and practiced in Tulehu, reflecting the community's strong cultural heritage.

¹ PS2M. *Sejarah dan Kearifan Hidup Masyarakat Maluku Bagian Tengah*. Ambon. 2009. Hal 2

² Dr. Abidin Wakano. Nilai-nilai Pendidikan Multikultural dalam Kearifan Lokal Masyarakat Maluku. *al-iltizam : Jurnal Pendidikan Agama Islam*, Vol. 4, No.2, Oktober 2019. hal. 27

Negeri Tulehu is deeply rooted in the philosophy of Amang Barakate (a blessed land), a belief ingrained in its people. Tulehu is considered blessed due to the arrival of early Islamic preachers who integrated religious teachings with traditional practices. This inseparable bond between Islam and tradition has shaped Tulehu as a land of blessings. This is further emphasized by the presence of sacred sites (karamat) believed to protect the land, and by the natural blessings bestowed upon Tulehu, including abundant resources from the sea and land, as well as hot and cold springs. This belief is encapsulated in a well-known local saying: “Yama Tuirehuiyo Yama Barakate” (Tulehu, a blessed land), “Yama Tuirehuiyo Yama Rahamate” (Tulehu, a land of mercy), “Waela Putu Pariki Rerehori Yamano” (A land surrounded by blessings) (Muhammad Umarella).

The Pa'seka Manyang ceremony is usually held to commemorate the birth of Prophet Muhammad (Maulid Nabi). Three days prior, the community works together to gather firewood for cooking meals, which are later served to local leaders, religious figures, and youths participating in collective prayers. The event includes sermons, prayers, blessings upon the Prophet, and supplications to Allah for protection and blessings for Tulehu. This tradition fosters love for the Prophet Muhammad and builds a sense of togetherness and mutual help among Tulehu's community members, as everyone participates and strengthens relationships.

Locally, the Pa'seka Manyang ceremony is also called Pausah, named after the ritual of applying black paste (pausah) to participants' faces. This act, performed by the Rumatau, fosters harmony and strengthens bonds between families and clans in Tulehu. The tradition serves as a medium to preserve relationships and promote unity among the people.

As modernity and globalization evolve, the Islamic educational values inherent in the Pa'seka Manyang tradition must be consistently passed down and socialized among Tulehu's younger generation to ensure the continuity of this cultural heritage.

METHOD

The research utilizes a qualitative approach to explore the meanings, values, and philosophies embedded in the *Pa'seka Manyiang* tradition. Data collection methods include participatory observation to directly witness the ceremony, in-depth interviews with community leaders, religious figures, and tradition participants, and document analysis of related writings and records. The data analysis process involves three stages: data reduction to filter relevant information, data presentation to systematically describe the tradition's processes and values, and conclusion drawing to interpret findings about the Islamic educational values and their influence on the Tulehu community. Additionally, historical and anthropological approaches are employed to understand the tradition's origins and cultural context.

RESULT AND DISCUSSION

Defenition of Tradition

Tradition in English tradition, passed on or habit, in the simplest sense is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time or religion, the most basic thing about tradition is information that is passed on from generation to generation, both written and oral, because without this, a tradition can become extinct. In another sense, traditions are customs or habits that have been passed down from generation to generation which are still carried out by society³

Muhaimin further said that tradition is sometimes equated with the words custom which in the view of ordinary people are understood as the same structure. In this case, the words *adat* and *'urf* are actually adopted from Arabic. Etymologically, 'custom' comes from a word which means to return, to repeat (over and over again). As for the word *'Urf*, it is a word which means good and something which is known by the general public (many people).⁴

³ Koentjaraningrat, *Kebudayaan Mentalitas dan Pembangunan*, (Cet.I: Jakarta: Gramedia, 1987), hal. 5-8

⁴ Muhaimin AG, *Islam Dalam Bingkai Budaya Lokal*, (Ciputat: PT. Logos Wacana Ilmu, 2001), hal, 11

Based on the Big Indonesian Dictionary, traditions are customs passed down from generation to generation (from ancestors) that are still carried out and refer to a set of values, habits and beliefs that are shared in society. 24 judgment or assumption that existing ways are the ones that the best and most correct: celebrating religious holidays should not just be done, its meaning must be lived out.

Defenition of Paseka Manyiang

Pa'seka Manyiang is a ritual or prayer performed by the people of Negeri Tulehu. This ritual involves the participation of religious leaders, traditional elders, and youth from the village and is typically conducted in ancestral houses, such as Nahumata, Lotupesy, and Loalutu. Before performing the *Manyiang* ritual, the female lineage of *Mara Eiy* contributes offerings in the form of fish or chicken to support the ceremony. Additionally, the community works together in a spirit of mutual assistance to collect firewood used to prepare meals for the religious and traditional leaders, the village head (*bapa raja*), *saniri* members, mosque imams, and youth attending the prayer gathering (*tahlilan*).

During the ritual, participants send blessings upon the Prophet Muhammad (*salawat*), recite *dhikr* to Allah, and engage in collective prayers. The ceremony begins with guidance and a short sermon from a religious leader, highlighting the significance of the Prophet's birth and praying for the village's safety and well-being. The *Manyiang* ritual is usually held during the celebration of the Prophet Muhammad's birthday (*Maulid Nabi*). After the prayers, the community performs the *Pausah* ritual, where participants smear their faces with a thick black paste. This practice fosters mutual recognition among the people of Tulehu.

The *Pausah* or "smearing" ritual is carried out by various clans in Negeri Tulehu, including Nahumarury, Tuasamu, Tehuatuella, Ohorella, Umarella, Tuasalamony, Tehupelasury, Tawainella, Lestaluhu, and others. Beyond collective prayer, the *Pa'seka Manyiang* tradition strengthens relationships and promotes familiarity and harmony among the clans, fostering ties of brotherhood and unity within the community.

The process of implementing the Paseka Manyiang tradition

In implementing the Paseka manyiang tradition in Tulehu country, there are several stages carried out in the Paseka manyiang celebration in Tulehu country, namely:

1. Delivery of Tausiyah by religious figures

Transmitting the wisdom of Maulud conveyed by religious figures is one of the processes carried out in the paseka manyiang tradition in Tulehu country, in this process it becomes a means of broadcasting Islamic teachings for the people of Tulehu country.

It can be concluded that the Paseka Manyiangini celebration is held in the month of Maulud, therefore the implementation process starts after the end of Ashar at around 04.00 until 05.00 in the afternoon. In its implementation, there is a delivery of the wisdom of the birthday or tausiyah by religious figures to the people of Tulehu country, carried out solely as a means of broadcasting Islamic teachings to the local community.

2. Manyiang

In the process of performing the pa'seka manyiang tradition, there are three essential stages that must be observed during manyiang (prayer): reciting shalawat for the Prophet Muhammad (peace be upon him), burning kamanyiang, and performing dhikr (remembrance of Allah).

After the hikmah maulud (wisdom of Maulid) is delivered, the process continues with the recitation of shalawat for the Prophet. Before the main prayer begins, there is a ritual traditionally carried out by the bapa imam (imam), bapa raja (chief or king), along with the saniri-saniri negeri (village council members) and modim latin (Latin cleric). This ritual involves the burning of kamanyiang.

The prepared kamanyiang is first given to the bapa imam to be dedicated to the Prophet Muhammad (peace be upon him). It is then passed to the bapa raja for dedication, followed by the saniri-saniri negeri. The kamanyiang is also presented to various clans (marga), starting with the Nahumarury clan, to be

dedicated to their ancestors. Subsequently, it is passed to other clans, including Umarella, Tuasamu, Lesataluhu, Tawainella, Tuasalamony, Ohorella, Tehupelasury, Tehuatuela, Hunusalela, Kotahatuhaha, Sarlata, and others, until the kamanyiang finally returns to the modim latin (Ishaka Nahumaruri).

The prayer process during pa'seka manyiang differs from regular tahlilan prayers. In this ritual, after the recitation of shalawat, the prepared kamanyiang is dedicated by each individual involved in the manyiang ceremony, including the bapa imam, bapa raja, and all the saniri-saniri negeri. The final dedication is made by the modim latin. Following this, the modim latin recites the do'a Masumey, a unique prayer exclusively recited during the manyiang ritual. This prayer differs from other prayers.

After the collective prayer is completed, the ritual proceeds with dhikr led by the bapa imam and concludes with a closing prayer for safety and blessings, recited by a religious leader (Abdul Ghani Lestaluhu, 2022).

3. Paussah (Mutual Face Anointing between Rumatau Eiy and Mara Eiy)

In addition to manyiang, which is performed as part of the Pa'seka Manyiang tradition to send prayers to the Prophet Muhammad and the ancestors who introduced Islam to the Tulehu community, there is also the ritual of Paussah. This ritual typically takes place after the collective prayer and serves as a way for the Tulehu community to foster mutual recognition, particularly between Rumatau Eiy and Mara Eiy, and generally among the people of Tulehu.

The Paussah ritual involves mutual face anointing with a thick black liquid between Rumatau Eiy and Mara Eiy. Its purpose is to remind the people of Tulehu that they share a familial bond and lineage. For example, the Rumatau Eiy lineage (male descendants) includes clans such as Nahumarury, Tuasamu, and Tehuatuela, while the Mara Eiy lineage (female descendants) includes clans such as Lestaluhu, Umarella, Tawainella, Tehupelasury, Ohorella, Hunusalela, Tuasalamony, Pari, and Kotahatuhaha.

After the manyiang prayer, the ritual continues with Paussah. In this ritual, the male descendants (Rumatau Eiy) anoint the faces of the female descendants (Mara Eiy) with the black liquid. The liquid, made from a mixture of soot and

coconut oil, is a distinctive element of Tulehu's Paussah tradition and has been used for generations due to its availability and cultural significance.

During the Paussah ritual, the community engages in mutual face anointing and lighthearted activities, such as exchanging jokes or poetic repartees between Rumatau Eiy and Mara Eiy. This interaction symbolizes the harmonious relationships within the community and helps to strengthen bonds and familiarity among participants (Muhammad Umarella, 2022).

The Pa'seka Manyang tradition in Tulehu highlights the community's unique cultural practices, such as Paussah. It emphasizes the importance of mutual recognition and familial unity. The Paussah ritual, performed by male descendants (Rumatau Eiy) from clans such as Nahumarury, Tuasamu, and Tehuatuela, and female descendants (Mara Eiy) from clans such as Tawainella, Umarella, Tehupelasury, Ohorella, Lestaluhu, Hunusalela, and Tuasalamony, underscores the interconnectedness of the Tulehu people.

The Values Of Islamic Education In The Paseka Manyang Tradition

1. Moral Values

Silaturahmi (maintaining relationships) reflects humanity's nature as social beings who rely on each other to share and build familial bonds. In the Paseka Manyang tradition, the value of silaturahmi is evident during gatherings of the community (kumpul basudara). This gathering occurs between Rumatau Eiy and Mara Eiy to discuss preparations for the Paseka Manyang. Additionally, the Paussah process embodies the value of silaturahmi as it fosters mutual recognition and familiarity between Rumatau Eiy and Mara Eiy.

2. Value of Mutual Help

Helping one another is a noble characteristic that every individual should possess. It is an obligation for everyone to assist others, which helps build and strengthen relationships. The Paseka Manyang tradition also contains the value of mutual help, as seen in the practices of Mansahar and Mantema. These involve members of the Mara Eiy lineage contributing resources,

such as chickens and fish, for the event. Furthermore, Paseka, a communal activity, includes local community members working together to clean the venue and prepare food, with tasks often carried out by Mahina Wuri and Reuwa Namarua.

3. Morals Toward Allah

The people of Tulehu maintain their devotion to Allah SWT during the Paseka Manyang tradition. This is demonstrated through the manyang or prayer process, which is performed as an expression of gratitude to Allah for His blessings upon Tulehu. The community prays together, seeking Allah's mercy for their ancestors and asking that they be granted the best place in paradise.

4. Morals Toward the Prophet Muhammad (PBUH)

The Paseka Manyang tradition is closely associated with the commemoration of the Prophet Muhammad's birthday, which falls on the 12th of Rabi' al-Awwal. This connection is reflected in the recitation of shalawat (praises) for the Prophet during the tradition. Moreover, the Paseka Manyang serves as a means to strengthen community ties, embodying the example set by the Prophet Muhammad, who always nurtured relationships and upheld the value of silaturahmi among people.

CONCLUSION

The findings reveal that the implementation of the Pa'seka Manyang traditional ceremony in Negeri Tulehu aligns with Islamic teachings, although it incorporates local customs and traditions. The process consists of three stages: preparation, which includes activities such as Kumpul Basudara (gathering relatives), fundraising, and logistical arrangements; implementation, which involves delivering Hikmah Maulud (sermons), collective prayers, dhikr, and blessings upon the Prophet; and closing, which features family entertainment like Sawat dancing and site cleanup. Each stage reflects Islamic educational values, including worship values like charity, ethical values such as fostering relationships and

mutual respect, devotional values like dhikr and enjoining good, and faith values like prayer and remembrance of Allah.

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