

THE VALUE OF RELIGIOUS MODERATION IN THE *TAHOLELE PEPOKOLAPASI'A* TRADITION IN THE TOLAKI COMMUNITY IN BOSE- BOSE VILLAGE, SOUTHEAST SULAWESI

Ibnu Azka¹, Erba Putra Diansyah² Muh. Syahrul Ramadhan³ Arman⁴

¹²³UIN Sunan Kalijaga Yogyakarta, ⁴ UIN Syarif Hidayatullah Jakarta

e-mail: pejuangrupiah1100@gmail.com, erbaputradiansyah99@gmail.com,
ramadhan000@gmail.com, armanbudiman32@gmail.com

ABSTRACT

This study aims to explore the values of religious moderation contained in the Taholele Pepokolapasi'a tradition in the Tolaki community in Bose-Bose Village, Southeast Sulawesi. This tradition, which is rooted in ancestral beliefs and has been adapted to Islamic teachings, has become a symbol of respect for deceased spirits and a form of social togetherness. This study uses a qualitative approach with a case study method to understand the transformation of the Taholele tradition in a modern context. The results show that the current Taholele practice reflects the values of religious moderation such as mutual cooperation, tolerance, and openness to the presence of communities of different religions, ethnicities, and organizations. In its development, this tradition has also experienced simplification in the prayer and dhikr procession and adjustments to several ritual elements. By involving Ustadz or Kyai as prayer leaders and changing the prayer media from stones to prayer beads, Taholele has succeeded in integrating religious and cultural values that support social harmony and diversity. This research is expected to enrich studies on religious moderation in the context of local culture and become a reference for preserving traditions amidst the flow of modernization.

Keywords : Cultural Values, Local Wisdom, Religious Moderation, Tolaki Community, Taholele Pepokolapasi'a.

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi nilai moderasi beragama yang terkandung dalam tradisi Taholele Pepokolapasi'a pada masyarakat Tolaki di Kelurahan Bose-Bose, Sulawesi Tenggara. Tradisi ini, yang berakar dari kepercayaan leluhur dan telah beradaptasi dengan ajaran Islam, menjadi simbol penghormatan kepada arwah yang telah meninggal serta bentuk kebersamaan sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus untuk memahami transformasi tradisi Taholele dalam konteks modern. Hasil penelitian menunjukkan bahwa praktik Taholele saat ini mencerminkan nilai-nilai moderasi beragama seperti gotong royong, toleransi, dan keterbukaan terhadap kehadiran komunitas yang berbeda agama, suku, dan organisasi. Dalam perkembangannya, tradisi ini juga mengalami penyederhanaan pada prosesi doa dan zikir serta penyesuaian beberapa elemen ritual. Dengan melibatkan Ustadz atau Kyai sebagai pemimpin doa dan mengganti media doa dari batu ke tasbeih, Taholele berhasil mengintegrasikan nilai-nilai agama dan budaya yang mendukung harmoni sosial dan keberagaman. Penelitian ini diharapkan dapat memperkaya studi tentang moderasi beragama dalam konteks budaya lokal serta menjadi rujukan bagi pelestarian tradisi di tengah arus modernisasi.

Kata Kunci: Kearifan Lokal, Masyarakat Tolaki, Moderasi Beragama, Nilai Budaya, Taholele Pepokolapasi'a

INTRODUCTION

The entry and development of Islam in the Southeast Sulawesi peninsula began in the 17th century and experienced various encounters with beliefs and cultures (Idaman, 2012). Islam began to be known by many communities who previously also believed in the beliefs of their ancestors in carrying out rituals known as Animism and Dynamism beliefs, one of which is the Tolaki tribe (Arifin, 2016). As time went by, the Tolaki people began to learn and abandon customs that were previously contrary to Islamic teachings. This can be seen from the various religious rituals that are carried out and in line with Islamic principles such as Barasandi, Akikah, Marriage, Circumcision and other (Malemba, 2013).

The process of Islamization experienced by the Tolaki people has its own characteristics because they experienced an encounter with Islamic teachings in a context that was very far from its original source in the Middle East (Abbas, 2022). Due to the geographical distance and cultural factors that influence it, the interaction between Islam and the Tolaki community has produced an impressive religious pattern, especially in the practice of traditions that are thick with ancestor worship, this shows significant differences compared to the forms of Islam that developed in neighboring areas that were earlier influenced by Islam, such as the Buton and Bugis areas (Sabdah, 2018).

In this process, the Tolaki people did not just adopt Islam mechanically, but also

developed unique religious practices. They tended to form a religious approach that reflected adaptations to their local values and beliefs, while still adhering to the principles of Islamic teachings (Maulani, 2022). As a result, the religious appearance of the Tolaki people in relation to Islam has a different nuance, this shows a spiritual interpretation and expression that is more in accordance with their cultural context. In addition, the process of Islamization among the Tolaki people also involves accommodation of traditional practices that have been embedded in their previous society such as marriage which is often known as the kalosara tradition which is thick with its customs (Mustamin, 2023).

This shows the inclusiveness and ability of Islam to coexist with the cultural heritage that already exists. In Weber's terminology, religion is not only as a belief in the supernatural, but can also form a strong cohesiveness in social structure, although in pratical each religion has different traditions (Putra, 2020). In this case, practices that emerged from local traditions were integrated with Islamic teachings, resulting in interesting forms of worship and rituals, although often different from the practices that developed in the surrounding areas (Alkouatli, 2018). Therefore, the encounter between Islam and the Tolaki community resulted in a unique and colorful religious transformation. This is an example of how Islam is not only a universal religion, but can also adapt to local traditions, thus producing diversity in the forms of religious practice (Arifin, 2016).

The relationship between Islam and local traditions of the Tolaki community has now experienced various developments and has been carried out from generation to generation. Taholele in the Tolaki community is known as a Tolaki community custom that is carried out to read tahlilan at death events on odd nights, usually on the third, seventh, tenth, twentieth, fortieth, to the hundredth night (Sabda, 2018). This custom is not just a tradition carried out to pray for and comfort the grieving community, further more, this tradition is full of social values that can strengthen the ties between people, such as mutual cooperation, ties between religions, tribes and regions, eating together, and musical entertainment events (Ibnu Azka, Erba, Syahrul Ramadhan 2023). However, there is no definite data regarding the beginning of this tradition being carried out by the Tolaki people, but this tradition has become part of the customs of the Tolaki Muslim community in Southeast Sulawesi, especially in the Bose-bose Village.

Religious moderation is an important concept in maintaining social harmony amidst religious and cultural diversity in Indonesia (Akhmadi, 2019). In this context, religious moderation refers to the attitude of avoiding extremism, both in the form of liberalism and conservatism, in order to achieve harmony between religious communities. In various regions, local traditions often contain values of religious moderation that act as social glue and instruments to foster tolerance and harmony in community life (Agustiniingsih *et. al*, 2024).

This study has some relevance to previous studies, such as the study conducted by Pajarianto *et.al*, 2022 in "*Tolerance Between Religions Through the Role of Local Wisdom and Religious Moderation*" In the study, Pajarianto et al. examined the role of local wisdom in strengthening religious moderation and interfaith tolerance. They showed that moderate attitudes in society are influenced by the role of the family environment and the preservation of local traditions, such as kasiuluran, tengko situru, and karapasan. The results of this study discuss how the values of religious moderation are articulated through traditions that prioritize the value of mutual respect in a multicultural society. The research of Pajarianto et al. is relevant to this study because both emphasize the importance of local wisdom in forming moderate attitudes amidst religious pluralism. However, this study differs in terms of the focus of the object of study, namely Taholele Pepokolapasi'a in the Tolaki community. This study is more in-depth in examining the Taholele Pepokolapasi'a tradition as a unique ritual practice for the Tolaki community, which is seen as a means of maintaining harmony and social harmony through togetherness between religious communities (Pajarianto *et.al*, 2022).

Another study was conducted by Faizal Bachrong et al., entitled "*Religious Moderation in Karapasan : The Local Culture of Tana Toraja Community in South Sulawesi*." This study examines the values of religious moderation that are manifested through the local culture of Tana Toraja, especially through the Aluk Tondolo belief and the

Tongkonan traditional house. Their research results show that this cultural heritage is not only spiritually important, but also a symbol of harmony between ethnic groups and religions. The Tongkonan traditional house, for example, functions as a shared space that brings together people from various backgrounds to live side by side peacefully. This finding is relevant to the study of Taholele Pepokolapasi'a in the Tolaki community in Southeast Sulawesi, where both local traditions function as a means to foster an attitude of religious moderation. However, this study focuses on the unique cultural and spiritual context of Tana Toraja, while the study of Taholele Pepokolapasi'a will deepen the understanding of how the ritual becomes a different unifying tool in Tolaki culture (Bachrong and Ansar 2021).

Another relevant study was conducted by Abu Muslim et al., entitled *"Iko-iko Siala Tangang (Tracing Moderatism of Religious Concept From the Oral Traditions of Bajau)"* (Muslim, Idham, and Subair 2020). This study examines the oral tradition of Iko-iko among the Bajau community in Wakatobi, which functions as a medium for conveying the values of religious moderation. Iko-iko is a means of integration between religious teachings and local culture, where every story or message conveyed in the oral tradition contains moral values that encourage people to be moderate. Through this approach, the research of Muslim et al. discusses the importance of oral traditions in building tolerance and harmony between religious communities in Wakatobi. The Iko-iko study and the study of Taholele Pepokolapasi'a are relevant in

the context of integration between religion and local culture as a means of strengthening the value of moderation. The difference lies in the form of media used to convey these values. If Iko-iko is in the form of an oral tradition, then Taholele Pepokolapasi'a is a collective ritual practice that involves direct community participation in joint activities.

A similar study was also carried out by Eka et al regarding Tahlilan Culture as a Da'wah Media (Librianti and Mukarom 2019). In their research, it was explained that tahlilan as one of the religious practices among the Nahdliyin community functions as a media for preaching that plays a role in spreading religious messages. Through tahlilan, the community gains additional religious knowledge, learns religious teachings, and strengthens religious values. In addition to being a means of religious education, tahlilan also shows an effective socialization process, where there is an instillation of religious values that are cultivated in everyday life in society. This process shows that tahlilan is not only a religious ritual, but also a medium for forming religious character that is integral to the socio-cultural values of society. Socially, tahlilan strengthens bonds between community members through joint activities, while spiritually, this ritual brings individuals closer to noble religious values. In addition, tahlilan is now not only limited to the moment of death, but has also experienced an expansion of function as a practice that involves the process of habituating good behavior that is passed down from generation to generation.

Lastly, research conducted by Roni

Ismail, regarding "*Death Rituals in the Native Torajan Religion*" Aluk To Dolo" (Ismail, 2019) The results of this study indicate that this ritual has an important role in maintaining cultural values and strengthening the social ties of the Toraja community. Rambu Solo', which is a traditional funeral ceremony in the Aluk To Dolo belief, is carried out as a form of respect for ancestral spirits and is considered an important stage in preparing the soul's journey to the afterlife. This ceremony consists of a series of fairly long processions, where each stage has symbolic and cultural meaning. For example, the buffalo slaughtering process is carried out in stages, starting from a small number to a very large number according to the social status of the deceased. This buffalo slaughter has the meaning of an offering that is expected to guide the spirit to Puya or the realm of eternity. In substance, this study has similarities with the Taholele Tradition process, the similarities of the two rituals are the goals and meanings carried out as a form of respect and release for the deceased spirit, but in its implementation it is different, if taholele is carried out with simple media and events, then Rambu Solo' is more than that, magnificent and requires a fairly long process.

Based on several studies above, this study aims to remap how Islamic traditions, especially Taholele Pepokolapasi'a, can articulate the values of religious moderation in each of its processes. Although initially this tradition was very famous among Indonesian society, in the process it has its own

characteristics in building social cohesion. Therefore, it is important to study in more depth how the internalization of religious moderation values in Taholele practices is carried out, this is also what makes it different from previous studies. Another interesting thing is that although this study is identical to the religious practices of people affiliated with the Nahdlatul Ulama (NU) mass organization, in the religious practice of Taholele Pepokolapasi'a, it is generally carried out by Tolaki Muslims who are not affiliated with certain mass organizations. This study seeks to enrich the understanding of religious moderation in Tolaki culture, by showing that Taholele Pepokolapasi'a is not only a traditional ritual, but also functions as a mechanism for internalizing moderation values through active social involvement. This provides a new perspective on local wisdom in the form of rituals that can play an equally effective role as oral traditions in maintaining the values of religious moderation in society.

RESEARCH METHOD

This study uses a qualitative method with a case study approach. The qualitative method was chosen because this study aims to explore in-depth understanding of the values of religious moderation in the Taholele Pepokolapasi'a tradition in the Tolaki community. The case study was chosen in order to explore the characteristics, patterns, and socio-cultural meanings in more detail and contextually. The subjects in this study were religious figures in Bose-bose Village, community

leaders, and the community who practice the Taholele tradition. *Pepokolapasi'a*, The selection of informants was based on their knowledge of the Taholele tradition and consideration of practices that informants often carry out from generation to generation. Data collection was carried out through stages of observation, interviews, and documentation as well as tracing several data articles in online media that are relevant to this study. The author chose Bose-bose as the research location, in addition to the diversity of tribes, cultures and religions in this place, Bose-bose is also an area that still preserves this tradition from generation to generation (Sabdah 2018). This research was conducted from May 5, 2023 – September 26, 2023, which is about 5 months in Bose-bose Village, Wawotobi District, Konawe Regency.

RESULT AND DISCUSSION

The Principle of Religious Moderation in Islam

The principle of religious moderation in Islam is a concept of balance in carrying out religious teachings which emphasizes a just, tolerant and non-extremist attitude (Haidar *et.al*, 2023). This principle serves as a guide so that Muslims can practice Islamic teachings with wisdom and harmony in a diverse society. However, conflicts based on religion and tradition also often occur in Indonesia, this is triggered by differences of opinion in internalizing Islamic practices that are considered the most correct (Ibnu Azka, Fathur Baldan Haramain 2024). Taholele tradition practice *Pepokolapasi'a* is truly present in the community as part of a tool

to strengthen ties and empower local traditions to open up barriers in social life.

The principle of religious moderation is considered relevant in religious practices in Bose-bose Village because the process prioritizes religious tolerance, an open attitude to the community and prioritizes the empowerment of tradition as part of practices that are carried out from generation to generation. Other things as characteristics of religious moderation are also seen in the principles of tawazun (balance of life between the world and the hereafter), rahmah (compassion), and prioritizing the common good (Khairul, 2021). These principles aim to create harmony in personal and social life and to realize a peaceful and prosperous society.

Typology of Bose-Bose Village Community

Bose-Bose Village is located in Southeast Sulawesi Province (SULTRA), precisely in the administrative area of Konawe Regency, Wawotobi District. The distance between Bose-Bose Village and Wawotobi District Office is approximately 1.1 km (Konawe 2024). This area is also adjacent to Wawotobi Village and Puusinauwi Village, with Puusinauwi Village as the separator between Wawotobi District and Konawe District. Konawe Regency itself is a pluralistic region located in eastern Indonesia. Local communities dominate this area, but it is also inhabited by transmigrant residents who come from various regions of Indonesia. The population has various ethnicities, tribes, cultures, and religions, covering areas such as Western, Northern, and Southern Indonesia. This diversity makes Konawe

Regency an example of a multicultural region (Hermina *et.al*, 2023).

Such a diversity is also very much felt in Bose-Bose Village, which is an integral part of the diversity of Konawe Regency. The population of Bose-Bose Village reflects the diversity of community life, with a diversity of tribes, cultures, ethnicities, and religions. This makes Bose-Bose Village an entity that is rich in diversity and an inseparable part of the multicultural landscape that exists in Konawe Regency as a whole. Bose-Bose Village is inhabited by various tribes, with the Tolaki Tribe as the original indigenous tribe that makes up the majority of the population. In addition to the Tolaki Tribe, there is also a diversity of other tribes in this area, such as the Bugis Tribe, Javanese Tribe, and other tribes. This diversity creates a social environment that is rich in

various cultural heritages and traditions (Azzahra, Asbari, and Ariani 2023).

Based on data obtained from the Central Statistics Agency (BPS) of Konawe Regency in the second semester of 2022, Bose-Bose Village has a population of 721 people (Konawe 2023). The settlement structure in Bose-Bose Village consists of 4 Neighborhood Associations (RT) each led by an RT Head, and 4 Citizens Associations (RW) led directly by the RW Head. This structure facilitates management and coordination at the neighborhood level, creating a structured organizational system. The demographic aspect is the main element that is important to understand in the context of each region, because the region is inhabited by diverse communities with different cultures and cultures (Berry, 2005).

Table 1. Population of Bose-bose Subdistrict

No	Gender	Number of Souls
1	Man	350
2	Woman	371
Amount		721

Source : <https://konawekab.bps.go.id> (2023)

Based on the information above, it can be seen that the population of Bose-Bose Village is dominated by women, with a total of 371 people, while the number of men is 350 people. The majority of the population is Muslim, 90%, while the remaining 10% are non-Muslims. In terms of profession, the majority of people work as civil servants, employees, and factory workers. This situation can be considered quite concerning because the high level of busyness of people in their work can

result in low social interaction. Time constraints due to work pressure also affect the intensity of daily interactions.

However, there are certain events that allow people to gather and interact. The Taholele tradition is very valuable and plays an important role in strengthening social interaction in this sub-district. This tradition, which was originally a social and religious activity, was adopted as an integral part of community life. The goal is to strengthen closeness between residents, strengthen

relationships, and instill spiritual values. The Taholele tradition is a concrete manifestation of social and religious activities that play a role in maintaining harmonious relationships in the midst of society (Malemba, 2013).

Taholele Tradition in Bose-Bose

Taholele is an Islamic ritual that has become part of the lives of the Tolaki people, the result of an encounter between Islamic teachings and local Tolaki wisdom (Salafuddin, 2021). This ritual is generally performed at funeral events, as a form of sympathy and empathy for families who are experiencing a disaster. Sabda and Sastramayani in their study explain that the taholele tradition actually has religious values that not only provide an understanding of death, but also act as a means to convey Islamic teachings. The implementation of the taholele tradition is usually carried out at night, by considering the determination of a special time, such as the third, seventh, tenth, twentieth, to the hundredth night. This tradition is integrated into a series of events *pepokolapasi'a* (release), and the peak on the hundredth night. This series of events shows the commitment of the Tolaki people in carrying out the tradition *Taholele* as a form of respect for the deceased and an effort to provide moral support to the bereaved family (Sabdah, 2018).

From the encounter of Islamic traditions and teachings, the taholele tradition has created an educational space about death, spiritual meaning, and the delivery of religious values

simultaneously. This reflects the uniqueness and complexity of a culture that involves religious and local aspects in the context of death rituals in the Tolaki community. The Taholele tradition is often carried out by Tolaki families when they experience grief, especially when a family member dies (Malemba, 2013). This ritual has several processes, including reading *wirid-wirid*, reading the Yasin letter, and sending prayers. The meaning contained in the Taholele process is that the family hopes that God Almighty would forgive the sins committed by the deceased and accept their worship (Faizah, 2018). The process of reading the *wirid-wirid* and the Yasin letter at taholele is not only an act of remembering and paying final respects to the deceased, but is also considered an effort to provide spiritual support and prayers to the departed spirit (Mas'ari and Syamsuatir 2017). In this context, taholele becomes a form of religious expression and hope for forgiveness and approval from God.

According to Mardin Lawogo 2023, a religious figure in Bose-Bose sub-district who often leads the taholele *pepokolapasi'a* tradition, in an interview he stated that:

"The history of the emergence of the taholele tradition coincided with the entry of Islam among the Tolaki people. This tradition was passed down from generation to generation from their ancestors, preserved from generation to generation both in terms of ritual aspects and the messages contained therein" (Interview, September 11, 2023)

Although the practice of Taholele has undergone a number of shifts,

initially this tradition was inseparable from the incense burning procession carried out by the leader of the tradition. The burning of incense is seen as having spiritual meaning, believed to be able to scent the room and create a more sacred atmosphere in the procession (Yadav et. al, 2020). In addition, people believe that the aroma of incense spread in the room can

attract the presence of angels, who are believed to be present and bless the course of the ritual. Burning incense not only strengthens the spiritual atmosphere, but also serves as a symbolic means to connect the physical world and the spiritual world, thus giving a solemn impression in the Taholele tradition.

Table 2. Shifts in Taholel Practices Past and Present

Aspect	Tahlilan Before	Tahlilan Now
Ritual Implementation	Involves local customs and rituals; often led by traditional figures or community elders.	Led by a religious leader/cleric
Ritual Media	Pebbles, Incense	Prayer beads, but in some places they still use 300 Pebbles
Meaning and Purpose	Focus on respecting ancestral spirits and strengthening social ties in society.	Oriented towards prayer to Allah for mercy and forgiveness for the soul
Contents of Reading and Prayer	Using regional languages and reading Tahlil verses	Contains readings of the Qur'an, such as the Yasin, Al-Fatihah, and Al-Ikhlâs, Al-Falaq and An-nas letters.
Time and Duration	Performed consecutively on certain days (1, 3, 7, 40, 100 days after death) as a local tradition.	It is usually done once or more briefly, with the understanding that the sincerity of the prayer is more important.
Social Engagement	It is a social event with many guests, accompanied by eating together as a symbol of respect and togetherness.	More focus on communal prayer; consumption and large meal events are no longer prioritized, more simple.

Source: Interview Results with Hatima & Mardin (September 11, 2023)

Based on the table above, it can be seen that there are some significant changes in the implementation of Taholele, especially in terms of time and method of implementation. If in the past Taholele was carried out consecutively on the first, third, seventh, fortieth, and even hundredth nights after death, now the practice has been simplified. The

bereaved family can determine one night of implementation that is mutually agreed upon, without having to go through the stages of special nights as before. In addition, in terms of the media used, stones that were previously used as markers in prayer readings began to be replaced by prayer beads in several places. This replacement was based on the view

that the most important thing in carrying out Taholele is the appropriateness of the number of prayers and dhikr, while the counting tool does not have to be a stone, but can be adjusted to a more practical modern tool such as prayer beads.

Another change is also seen in the ritual leadership. If previously Taholele was traditionally led by a traditional figure or community elder who was experienced in Tolaki customs, currently the implementation of Taholele is more often led by local religious figures, such as ustaz or kyai. This shows an adaptation to strong Islamic values in society, which allows the implementation of Taholele to continue by adapting to religious values without losing its original essence. These changes reflect the efforts of the Tolaki community to maintain tradition while still adapting to the development of more modern and Islamic religious practices. This was emphasized by Mardin Lawogo, he said that:

"There are some changes that have occurred, although the essence remains the same, in some places there are many who no longer use stones because it is more efficient to use prayer beads, that's okay, the most important thing is that the prayer and its purpose are directed to the deceased. There is no problem, like when I recently visited a neighbor, they no longer use stones, but they use prayer beads and that is not a problem at all." (Interview September 11, 2023)

Mardin Lawogo added:

"Although there are slight changes in the practice, the taholele tradition remains strongly attached to the Tolaki tribe in Bose-Bose. This is due to the special nature of this tradition as an integral part of their lives, where every resident in Bose-Bose Village usually carries out this activity

as part of an expression of belief and respect for the traditions of their ancestors which are carried out from generation to generation when there is a death" (Interview 11 September 2023)

The Taholele Pepokolapasi'a tradition in Bose-Bose Village has interesting and meaningful elements. In its implementation, there is a unique identity with the food served by the grieving family. In addition, the process of distributing 300 pebbles or coral stones from the river is an important part of this ritual. The stones are then washed clean before being distributed to the mourning guests who participate in the implementation of Taholele Pepokolapasi'a, which are then read wirid-wirid, yasin letters, and prayers. The importance of the number of 300 stones adds a religious dimension and togetherness to this tradition. Each stone that has been prayed for is believed to have a deep meaning and carry a spiritual message. Furthermore, the stones that have been used for dhikr will be delivered to the grave of the corpse so that, it is believed that the prayer used with the stone media can deliver the spirit of the corpse to its destination properly, the intended purpose is to meet Allah. Apart from that, the meaning of giving gravel to the grave is so that when it rains, the grave is not splashed with soil which will contaminate the grave when it is in the teal, this is so that the grave remains clean.

Based on the results of the interview with Hatima, he said that:

"Actually, the meaning of the pebbles is not only used for dhikr and storing them in the grave after being read, but also used to keep the grave

clean, try to see when it rains, there are splashes of soil, some are in holes and some are splashed onto the grave, so if you put pebbles, it reduces the splash of soil and the grave remains clean" (Interview, July 13, 2023)

The Bose-Bose community believes that this procession has a very important meaning and message. For example, the preparation of food offerings to mourning guests is not only a form of respect and sympathy, but also has the purpose of apologizing for any mistakes that may have been made by the deceased. Likewise with the stones that have been read prayers, it is believed that these stones will accompany the deceased in facing God Almighty. The entire Taholele Pepokolapasi'a ritual is a real expression of the beliefs and values held firmly by the Bose-Bose community in responding to death and honoring their ancestors.

Mr. Syawal's statement in the interview describes the purpose of the Taholele Pepokolapasi'a procession in Bose-Bose Village. According to him, the main purpose of this tradition is to pray for the deceased. During the procession, the bereaved family hopes to receive the best prayers from the religious leaders and community leaders who are present. This shows that the spiritual dimension and belief in the power of prayer in supporting the journey of the deceased's spirit to the barzah realm.

Mr. Syawal as a community leader said:
"Before the release ceremony (taholele pepokolapasi'a) is carried out, the spirit of the deceased is believed to still be in the funeral home. Therefore, the taholele pepokolapasi'a tradition is considered an obligation for the Tolaki people, especially in Bose-Bose. This process is expected to help the spirit of the

deceased to be released and go to the barzah realm, a belief that strengthens the importance of carrying out taholele pepokolapasi'a" (Interview, September 20, 2023)

In addition, stones that have been recited with wirid-wirid are believed to be friends or companions for the deceased's spirit in the barzah realm. This shows that each element in the Taholele Pepokolapasi'a tradition has its own meaning and role in the efforts of the Tolaki community to pay respect, provide prayer support, and facilitate the spiritual journey of the departed spirit. The implementation of the Taholele Pepokolapasi'a tradition in the Bose-Bose community has given rise to two different views among its citizens. For those who do not carry out this tradition, their view is that the Taholele Pepokolapasi'a tradition has no basis in the Qur'an or Hadith. They argue that this tradition is infiltrated by Hindu teachings, which are considered to have been arranged with a series of wirid-wirid, reading of the Yasin letter, and prayers, as well as combining selamatan rituals on certain nights (Salafuddin, 2021). This group also believes that this ritual was never exemplified by the Prophet and his companions, so the belief that the prayers recited will reach God is considered to have no strong basis. On the other hand, for those who carry out this tradition, their view is that reciting prayers together is a good thing. They believe that the quantity of people praying will make prayers more quickly answered. They also explain that the food served as part of this tradition is a form of alms to the mourning guests, with the hope that the guests will join in praying for the

deceased and forgive his mistakes (Dahlan, 2018).

The differences in views reflect the diversity of interpretations and understandings of the Taholele Pepokolapasi'a tradition among the Bose-Bose community. While one group sees it as a form of belief and respect for the traditions of their ancestors, which are considered to strengthen spiritual and social ties, the other group criticizes this tradition on the grounds that it is incompatible with pure Islamic teachings.

This was stated by Mr. Mardin Lawogo, he said that:

"In Bose-Bose Village, there are diverse communities, be it ethnicity, religion, race, culture and Islamic mass organizations. However, the problem with this tradition is the rejection from one of the Islamic mass organizations, which has led to two different understandings regarding the implementation of the taholele pepokolapasi'a tradition, the Muhammadiyah organization, Nahdlatul Ulama, Jamaah Tabligh, accept its implementation well. while the Salafi/Wahabi Islamic group tends to oppose it on the basis that the taholele pepokolapasi'a tradition is not in the Quran or hadith, and those who do it are even called heretics" (Interview September 20, 2023)

Based on the interview results above, the author identified several typologies of society in Southeast Sulawesi, especially in Bose-Bose Village. There are three groups of people that can be distinguished: First, Traditionalist Society, known as the preserver of customs, trying to preserve the traditions and culture of their ancestors. They consider the importance of maintaining this cultural heritage as a responsibility to the previous generation. Ignoring this

practice is considered an act that can make them feel irresponsible towards their ancestral heritage. Second, Religious Society, divided into two groups. First, those who have a fairly open religious understanding and do not oppose local traditions. Second, those who have a closed religious understanding and tend to oppose traditional practices. One form of opposition from this group is to eliminate the Taholele Pepokolapasi'a tradition for bereaved families. Third, Modernist Society tends to be in the middle of the debate between groups that support and oppose local traditions. They are usually identical and consist of academics, students, and other individuals who are more open to change. Their views on the Taholele Pepokolapasi'a tradition may vary, with some being supportive and others perhaps being skeptical or neutral towards the tradition.

This typology reflects the complexity of the dynamics between cultural values, religion and modernity in Bose-Bose society, as well as the variation in views among individuals within each group.

The Value Of Religious Moderation In The Taholele Tradition

In general, traditions in Indonesian society create a variety of different expressions in terms of meaning and implementation. According to Yanuarti 2023, rituals or ceremonies in communities or groups of people develop and experience changes over time, starting from birth ceremonies, circumcisions, birthday celebrations, proposals, marriages, to death ceremonies (January, 2023). Likewise

with the tradition of Taholele Pepokolapasi'a in the Bose- Bose Village community, which has been carried out since the time of the ancestors of the Tolaki tribe until now. These complex religious rituals are practiced by showing the existence of moderation in the midst of religious communities and plural societies. This moderation reflects an inclusive and non-exclusive attitude, as explained by Hermawan that religious moderation is present to strengthen unity and equality, not to sharpen differences (Sutrisno *et.al*, 2019).

The value of religious moderation in the Taholele tradition in the Tolaki community reflects the principles of balance, tolerance, and respect for religious and cultural values held by the community. Taholele as a ritual of respect for ancestral spirits shows a blend of local cultural values with Islamic teachings, which are accepted by the community as a form of local wisdom that is in line with the principle of moderation. The principle of moderation that is in line with the Taholele tradition can be seen from every process in its implementation, such as mutual cooperation with residents in preparing the Taholele event starting from setting up iron or bamboo tents, cooking for mothers from both families and neighbors who participate, collecting pebbles together, reciting dhikr to the stage of storing pebbles that have been recited dhikr to be delivered to the grave. The results of the interview with Hatima, he said:
"Taholele is a tradition that is carried out not only as a dhikr event, it can be seen that every process

involves cooperation between families, neighbors, even people of different religions are present in preparing the Taholele event, not only invited verbally but there are also official invitations to attend the event on the day. the process also starts from preparing to set up tents, cooking by mothers in the kitchen and other technical matters, gravel, arranging chairs and so on, all of which are done through mutual cooperation." (Interview August 1, 2023)

Based on the interview results, the Taholele tradition has long upheld principles that are in line with religious moderation, especially in the aspect of mutual cooperation. This reflects the existence of a strong spirit of togetherness and tolerance that is closely woven in every stage of its implementation. Although the Taholele tradition is rooted in the Tolaki Muslim tradition, its practice remains open and inclusive by inviting the presence of neighbors and relatives from different tribes, religions, and even community organizations. The presence of various parties in the implementation of Taholele shows that this tradition is not only limited to the identity of one group, but is a forum for various groups to participate, thus strengthening the sense of unity and togetherness in the wider community.

Mardin when interviewed said:

"Although the implementation of Taholele is only carried out specifically for Tolaki Muslims, invitations, involvement of the community, mass organizations, tribes and any group are still invited, because it is not just a death event, but this is a momentum to strengthen ties between people, one day we will die, so increase ties". (Interview September 20, 2023)

Syawal added:

"So if you ask if it's only Tolaki Muslims, that's wrong because those who attended the implementation of taholele came from various tribes, religions and mass organizations, only the majority were from the Tolaki tribe itself. They came to provide moral support and express their condolences. In the process, it is also possible that they will help prepare technical matters before the event, especially those who are neighbors" (Interview August 29, 2023)

The interview results above show that the Taholele tradition is not just a ritual, but also a place to apply the values of religious moderation. This can be seen by opening access for people from various backgrounds, this tradition strengthens the principles of inclusivity and tolerance that allow all members of society to support each other, regardless of differences in identity. This reflects the Islamic principle of moderation, where religious values are not only internalized but also transformed into harmonious and empathetic social practices. Furthermore, Taholele shows a high level of community awareness of the importance of friendship and cooperation in facing major events, such as death. Efforts to involve all levels of society strengthen social ties and increase solidarity, which ultimately becomes the foundation for a more harmonious community life. This tradition also teaches that religious values can be realized in a form that respects differences and unites society in the context of mutual cooperation and solidarity.

In addition, another principle that is also in line with the value of religious moderation is the acceptance of tradition or respect for local traditions. This can be seen from the adjustment of elements in

the Taholele tradition by the Tolaki people, such as replacing stones with prayer beads for prayer, illustrating an adaptive and dynamic approach in maintaining local traditions amidst the demands of religious law. In this case, the Tolaki people strive to maintain the core meaning of Taholele, namely as a place of respect for the deceased and a moment of togetherness in the community while still accommodating elements that are in line with Islamic teachings.

This adjustment shows that the Tolaki people do not simply follow customs without understanding, but also transform so that their traditions can be more widely accepted in the context of Islamic teachings. By replacing the use of stones with prayer beads, the community can focus more on the core values in Taholele, such as prayer and dhikr, which are in line with Islamic teachings. This change shows a moderate attitude in religion, where the community is able to maintain a balance between cultural identity and religious principles. In relation to the acceptance of local traditions, this practice embodies an open attitude in maintaining elements of native culture that still respect religious values. This approach underlines the importance of cultural adaptation as a way to embrace tradition without ignoring religious demands, thus producing a tradition that remains alive and relevant to the community, while respecting Islamic teachings. In this way, local traditions can continue to be preserved without violating sharia, but rather become a means to strengthen social and spiritual ties in society.

This was emphasized by Mardin, he said that:

"This taholele is actually carried out as a form of preserving the traditions that were brought by our predecessors, Islam entered and tried to be adapted to existing traditions, the relationship between Islam and taholele cannot be separated from its history, that its implementation in the past was different from now, it is not to erode what has been taught since long ago, but rather a form of adaptation that is basically inseparable from the substance of its implementation. Sincere, sincere and forgiveness from colleagues are what we also expect from this event, so that the souls of the deceased can rest in peace with their God. (Interview September 5, 2023)

The results of the interview above show that the Taholele Tradition functions as a medium for integrating local culture and Islamic teachings, capable of creating harmony internally and strengthening the identity of the Tolaki community. Its adaptation shows that tradition can go hand in hand with religious values, reflecting a moderate religious attitude. The emphasis on the values of sincerity, honesty, and hope for forgiveness reflects the principles of Islamic moderation and cultural flexibility in facing changing times.

CONCLUSION

Based on the results and discussion above, It is argued that the Taholele tradition is a religious practice adapted from the beliefs of previous ancestors that are adjusted to Islamic principles and have a series of special processions. In earlier times, multiple prayers were recited on various nights — the first, second, third, seventh, fortieth, and even the hundredth. Nowadays, these gatherings have been simplified, focusing more on

the core purpose offering heartfelt prayers and collective remembrance (dhikr) for the departed souls. Several shifts from the Taholele practice ranging from stone media to using prayer beads, reading of prayers led by Ustadz or Kyai, and the presence of electone musical instruments as a medium of entertainment. The Taholele tradition in its implementation is not only a procession of praying for the spirits, more than that its implementation has articulated the principles of religious moderation such as mutual cooperation, this shows a commitment and tolerance that upholds diversity where its implementation is not only from within Tolaki Muslims, but involves tribes, religions and mass organizations from various backgrounds. Another principle that is in line with religious moderation is respect for the Taholele tradition, although this event is identical to an atmosphere of grief, its implementation shows evidence of the success of local cultural adaptation that is able to integrate religious and cultural values in an effort to maintain social harmony and diversity.

RECOMMEDATION

This research is still limited and focuses on the Taholele tradition in Bose-bose Village, further this research can still be developed by examining how the involvement of the younger generation in preserving this tradition amidst the challenges of modernization.

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