



The *Abdau* Tradition as a Living *Hadith*: Interplay of Islamic Law and Local Customs in *Qurban* Ritual at Tulehu, Maluku

Rajab

Institut Agama Islam Negeri, Ambon

Wa Ode Ulfa

Institut Agama Islam Negeri, Ambon

Gamal Achyar

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Fakhrurrazi M. Yunus

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: rajabzeth@gmail.com

Abstract: *Abdau* represents a tradition of slaughtering *Qurban* practiced by the Muslim community of Tulehu during *Eid al-Adha*. This tradition commences with the meticulous preparation of three goats, which are bathed, dressed, and perfumed. They are then paraded through the village to the mosque for slaughter, accompanied by the chanting of *salawat*, *dhikr*, poems, and the pursuit of the tauhid flag along the route. This parade also showcases various cultural attractions, transforming it into a carnival that draws numerous tourists. Currently, *Abdau* faces significant criticism for allegedly breaching numerous fundamental principles of *sharia*. This research seeks to reveal the origins of this celebration and elucidate its connection to the practices derived from the Prophet's *hadiths* that persist within the community. This is a qualitative study, utilizing data gathered from written sources pertaining to the *Abdau* celebration, complemented by interviews with religious leaders, traditional authorities, and government officials in the Tulehu region who possess a deep understanding of the intricacies of the *Abdau* celebration. The data were subsequently examined utilizing the living *hadith* methodology. This study reveals that *Abdau* is an Islamic teaching rooted in the societal tradition, rather than a practice of a society that has undergone Islamization. The celebration of *Abdau* did not exist prior to the arrival of Islam; instead, it emerged concurrently with the establishment of the Tulehu region, which is home to a Muslim community. Examining the living *hadith*, the *Abdau* tradition in each of its ritual series reveals connections to the *hadiths* of the Prophet and its relevance to the Islamic law. *Abdau* is a tradition that involves the living *hadith* in Tulehu, particularly in the context of *Qurban* and its relation to the Islamic law.

Keywords: *Abdau* tradition, living *hadith*, Tulehu, *Qurban*, Islamic Law

|| Submitted: January 16, 2025

|| Accepted: May 12, 2025

|| Published: May 12, 2025

Abstrak: *Abdau adalah tradisi penyembelihan Qurban yang dilaksanakan oleh masyarakat muslim negeri/desa Tulehu di setiap hari raya Adul Adha. Pada praktiknya, tradisi ini diawali dengan penyiapan 3 ekor kambing qurban, dimandikan, didandani dan diberi wewangian, lalu diarak keliling kampung menuju mesjid untuk disembelih, diiringi lantunan selawat, zikir, syair-syair dan perebutan bendera tauhid sepanjang perjalanan. Selain itu, dalam arak-arakan ini juga ditampilkan beberapa atraksi budaya lain, sehingga menjadi semacam karnaval yang dihadiri banyak wisatawan. Dalam pelaksanaannya hari ini, Abdau sering mendapat kritikan karena dianggap telah banyak menyalahi prinsip-prinsip dasar syariah. Penelitian ini berusaha mengungkap kembali sejarah awal perayaan ini, dan menjelaskannya sebagai praktik pengamalan hadis-hadis Nabi saw. yang hidup di masyarakat. Penelitian bersifat deskriptif kualitatif dengan mengandalkan data pada sumber-sumber tertulis berkaitan dengan perayaan Abdau dan didukung dengan wawancara dari tokoh-tokoh agama, tokoh adat dan perangkat pemerintahan negeri Tulehu yang dianggap memahami seluk-beluk perayaan Abdau. Data-data itu kemudian dianalisis dengan pendekatan living hadith. Dari penelitian ini diketahui bahwa Abdau adalah ajaran Islam yang mentradisi dalam masyarakat, bukan tradisi masyarakat yang diislamkan, karena perayaan Abdau bukan tradisi yang sudah ada di masyarakat sebelum Islam datang, melainkan tradisi yang dilaksanakan bersamaan dengan terbentuknya negeri Tulehu yang dihuni oleh masyarakat muslim. Dalam perspektif living hadith, tradisi abdau dalam setiap rangkaian ritualnya ditemukan rujukannya pada hadis-hadis Nabi saw dan memiliki relasi dengan hukum Islam.*

Kata Kunci: *Tradisi Abdau, living hadith, Tulehu, Qurban, hukum Islam*

Introduction

Islam demonstrates a remarkable ability to embrace and integrate positive cultural elements and traditions from diverse, advanced, and historically significant civilizations. The teachings of Islam are intricately linked to cultural practices, with distinct traditions that set various societies within the Islamic world apart from one another. For instance, in regions such as the Middle East, North Africa, Central Asia, South Asia, and Southeast Asia. Southeast Asia closely resembles the Malay world and is rich in Islamic traditions.¹ The Malay world, including Indonesia, Malaysia, Brunei Darussalam, Southern Thailand, and Southern Philippines, creating a unique identity distinct from the traditions of Arabs, Africans, and other Asian ethnic groups.

¹ Anthony Reid, "Religious Pluralism or Conformity in Southeast Asia's Cultural Legacy," *Studia Islamika* 22, No. 3 (2015). Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulamā in the Seventeenth and Eighteenth Centuries*, Honolulu: University of Hawai'i Press, 2004.

Indonesia, a country with a deep-rooted history of embracing Islam, has evolved this faith into a tradition that permeates nearly every facet of life.² A prominent tradition rich in Islamic values is the *abdau* in Tulehu, Ambon. The practice of *abdau* takes place annually before *Eid al-Adha* and is actively maintained by the community. This involves a procession of sacrificial animals originating from the residence of the *Imam* of the *Jami'* Tulehu Mosque, traversing the streets of the Tulehu area. The event is characterized by the recitation of *dhikr* and poetry performed by female Muslims, creating a vibrant atmosphere. The tradition consistently draws the attention of individuals from diverse regions, including the Tulehu community, both those residing locally and those who have relocated outside of Tulehu.

The essence of the *Abdau* tradition involves the ritual slaughter of three goats in the courtyard of the *Jami'* Tulehu Mosque, a practice recognized by the community as the village vow. In practice, numerous activities accompany the process of slaughtering this sacrifice. Before the slaughter, the three goats are brought from the *Imam's* house, following a process of cleaning, bathing, and dressing them. They are then paraded around the village, carried by traditional figures and accompanied by prayers, *dhikr*, poetry, and *salawat* until they reach the *Jami'* Tulehu mosque. Furthermore, the procession is replete with attractions centered around the "*tauhid*" flag, which is transported from the residence of the mosque's *Imam*, having first been retrieved from the home of the King or Village Head. Participants, typically young individuals dressed in traditional attire, engage in a spirited contest for the flag throughout the journey.

The pursuit of the "*tauhid*" flag represents a significant highlight of the *Abdau* tradition, captivating observers with its dynamic nature. In this contest, numerous participants engage in a spirited struggle, with some striving to seize the flag while others work diligently to maintain its position, ensuring it remains upright and secure from being taken or falling. Often, in the pursuit of the flag, individuals collide with one another, leap over heads, and even jump from the rooftops of nearby buildings. It is noteworthy that despite the jostling, trampling, and jumping among participants, no injuries occur. This is

² Wuri Handoko, et.al., "Islamic Contextualization on The Periphery of The Indonesian Sultanates: An Exploration of Ancient Islamic Manuscript in Maluku Island," *Journal of Indonesian Islam* (2024). Abidin Nurdin, et.al., "Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 2 (2024).

attributed to the fact that prior to the event, they undergo a cleansing ritual and receive prayers from the mosque *Imam*.

The *Abdau* tradition is particularly fascinating, as it encompasses a variety of other traditions during the procession, including the *sawat* dance, *hadrat* dance, *Pattimura* dance, among others. Abdul Kadir Mony notes that alongside *Abdau*, this celebration features various attractions, including *tikang dabus*, alfitrah science, sawat dance, *maateru* or *cakalele* dance, and other cultural displays.³ Consequently, this celebration of the *Abdau* tradition is referred to as the *Abdau* festival or *Abdau* carnival, as it encompasses not only the *Abdau* tradition and *Kaul Negeri* but also incorporates various other traditions.

This article will examine the emergence and practice of the *Abdau* tradition in Tulehu, as well as its current manifestations. The series of processions in the *Abdau* tradition must adhere to the Islamic law, reflecting the principles of Islamic traditions. Nonetheless, there are concerns that the current application of the *Abdau* tradition may have strayed from its foundational essence and intent. There are indications of diverse shifts in values and potential breaches of religious teachings among the individuals involved, including behaviors such as consuming alcohol and failing to cover their genitals, among others. Furthermore, this tradition encompasses values, wisdom, and local insights derived from Islamic teachings that are essential for all to understand, whether they are directly participating in the event or are merely observers.

This study seeks to investigate the *Abdau* tradition and evaluate it through the lens of living *hadith*, as well as the interplay between the Islamic law and tradition. This aspect appears to be overlooked by the authors and scholars of *Abdau*, who have previously contributed significantly to the field. For instance, Yunus Rahawarin explored the theological dimensions of the *Abdau* tradition. However, this study primarily reflects the perspectives of the informants without integrating them with the *Qur'an* and *hadith*, which are fundamental sources of Islamic teachings, along with the universally accepted principles in *Shari'a*.⁴ Similarly, the study conducted by Sulaeman et al. This study focuses on communication ethnography, seeking to comprehend the communication events within the *Abdau* tradition, analyze its

³ Abdul Kadir Mony, "Pelaksanaan Abda'u Terhadap Nilai Agama Di Desa Tulehu," *Fikratuna* 8, no. 1 (2016), p. 82–95. Sumarni Lausiry and La Ode Ali Basri, "Tradisi *Abdau* Di Desa Tulehu Kecamatan Salahutu Kabupaten Maluku Tengah Abad XX," *Idea of History* 2, no. 1 (2019), p. 11–17.

⁴ Yunus Rahawarin, "Konstruksi Makna Teologis Festival *Abdau*," *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya* 21, no. 1 (2019), p. 31–41.

components, and identify patterns of relationships among these components present in the communication events of the *Abdau* tradition.⁵

This study focuses on a living *hadith* approach, introducing a novel perspective in the field of *hadith* analysis. The term living *hadith* consists of two components: the word living, derived from the English term live, signifying life, and the word *hadith*, which refers to anything reported to originate from the Prophet Muhammad PBUH., either manifested through language, behavior, agreement, or traits. In straightforward language, living *hadith* can be understood as the active teachings of the Prophet. Alfatih Suryadilaga stated that living *hadith* can be understood as a phenomenon manifesting in society through behavioral patterns that arise from or respond to the essence of the hadith of the Prophet Muhammad.⁶ Meanwhile, Qudsi stated that the emphasis of the examination of living *hadith* is on a specific form of analysis of the phenomena of practices, traditions, rituals, or behaviors that exist within the society, which are rooted in the *hadith* of the Prophet.⁷

This phenomenological research focuses on observable symptoms or phenomena within the Islamic society, categorizing the study of living *hadith* as a socio-religious phenomenon. Consequently, the framework or model that can be employed to analyze and elucidate this phenomenon is rooted in the social sciences. The explanation is provided by Leew, the focus of the phenomenology is to identify or examine phenomena in their manifested form. In this scenario, three principles are present: the manifestation of something; the visibility of something; and the precise appearance of something, which constitutes a phenomenon. The observation reveals the correspondence between what is perceived and what is interpreted by the observer, remaining unaltered in any way.⁸

The primary data sources for this study consist of individuals directly engaged in the *Abdau* tradition procession, including the Imam of the *Jami'* Tulehu Mosque, the King of Tulehu, the *saniri* of the country, and participants in the tradition. This study incorporates data from prior research findings, utilizing interviews alongside a variety of secondary sources, including books, digital files from online platforms, and other relevant documentation. The aim

⁵ Sulaeman, Ratna Mahriani, and Ali Nurdin, "Komunikasi Tradisi Abda'u Pada Prosesi Hewan Qurban Adat Tulehu Maluku," *Komunika, Jurnal Dakwah Dan Komunikasi* 13, no. 2 (2019), p. 201–18.

⁶ Muhammad Suryadilaga Alfatih, "Living Hadis Dalam Tradisi Sekar Makam," *Jurnal Al-Risalah* 13 (2013), p. 163–72.

⁷ Saifuddin Zuhri Qudsi, "Living Hadis: Geneologi, Teori Dan Aplikasi," *Living Hadis* 1, no. 1 (2016). Wahyuddin Darmalaksana et.al., "Analisis Perkembangan Penelitian Living Al-Qur'an Dan Hadis," *Perspektif* 3, no. 2 (2019), p. 134–44.

⁸ Suryadilaga Alfatih, "Living Hadis Dalam Tradisi Sekar Makam."

of this study is to determine if the *Abdau* tradition, which is fundamentally an Islamic practice, continues to align with Islamic values in its current execution or if it has deviated from its original intent as a means of promoting Islam. This type of inquiry should not necessarily be viewed as a critique or assessment of an evolving tradition within the society; rather, it can be seen as a constructive adjustment aimed at ensuring that the tradition aligns with Islamic values.

Practices of the *Abdau* tradition in Tulehu, Maluku

Tulehu represents one of the villages located on Ambon Island. In Maluku, the term *Negeri* refers to a traditional village governed by a king, which operates under its own customary laws while still adhering to government regulations.⁹ A notable tradition that has emerged within the Tulehu community is the *Abdau* tradition. This practice takes place annually on the 10th of Zulhijjah, following the completion of the *Eid al-Adha* prayer. Rahman Nahumarury, a notable authority, elucidated that *Abdau* represents an Islamic cultural tradition specific to the community of Tulehu Village, applicable solely during the *Hajj* season (*Eid al-Adha*). *Abdau* serves as a celebration, particularly in relation to the daily ritual of slaughtering the *Qurban* goat, which is a cultural practice in Tulehu Village. The *Qurban* goat, commonly referred to as *Qaul Negeri*, serves as the essence of the *Abdau* tradition, comprising a total of three goats. The goat symbolizes, firstly, the prevention of disaster; secondly, it represents grace, sustenance, and national peace; and thirdly, it signifies the safety of the nation. Prior to the release of the *qaul* goat, it is taken to the imam's residence, where the *imam*, accompanied by *Abdau's* troops, prepares to take the goat out.¹⁰

Prior to departure, the head of the *Qaul* goat is anointed with coconut oil, cleansed, and accompanied by recitations of prayers for protection. Their aim is to enhance national safety, ensure the availability of essential resources, and prevent potential disasters. The goat will subsequently be showcased throughout the country alongside *Abdau's* troops, adorned in white garments and white cloth ties on their heads, while holding a flag inscribed with *Lailaha Illa Allah Muhammad Rasulullah*. This procession will be accompanied by prayers from the residents of *Negeri* Tulehu, culminating at the Tulehu Grand Mosque. Upon reaching the mosque, the high priest of the Tulehu Mosque proceeds with the slaughter of the goat, which is marked by the recitation of *takbir* as the act commences.

⁹ Yulita Titik Sunarimahingsih, Tyas Susanti, and Bernadeta Resti Nurhayati, "Signifikansi Rumah Adat Baileo Sebagai Simbol Eksistensi Negeri Di Ambon," *Tesa Arsitektur* 18, no. 2 (2021), p. 90.

¹⁰ Interview with Rahman Nahumarury, the community leader, Tulehu, February 12, 2023.

The significance of the flag bearing the inscription *Lailaha Illa Allah Muhammad Rasulallah* is primarily symbolic. However, it is interpreted by some that unity should be achieved without resorting to violence, as it is not permissible for individuals to harm one another. One of the signs of *Abdau* is the unification of the younger generation, fostering a relationship where anyone can participate, whether they are a resident of Tulehu village or part of the migrant community. The garments they wore are white, representing purity or cleanliness, while the headbands they put on are a creative initiative from the youth who follow *Abdau*.¹¹

In line with Rahman, the Imam of the *Jami'* Tulehu mosque, Gane Lestaluhu stated that the *Abdau* tradition originated from *Negeri*. This tradition represents an Islamic cultural practice observed every *Eid al-Adha* and serves as a symbol of the joy experienced by the *Negeri* community in welcoming *Qurban*. The *Qurban* goat is paraded around *Negeri*, accompanied by *Abdau* troops dressed in white attire. This choice of color reflects their belief that Islam is holy and pure, necessitating a uniform appearance. Only *Abdau* participants are permitted to join, and they also wear a white cloth tied around their heads. However, this is merely a representation, as the color white signifies purity, alongside a flag bearing the inscription *Lailaha Illallah Muhammad Rasulallah*, complemented by *Shalawat*.¹²

Alongside the sacrificial animals, the Imam's residence also released a black tauhid flag adorned with a gold strip, featuring the inscription *La ilaha illa Allah Muhammad Rasulallah*. The green symbol represents fertility, while yellow denotes prosperity. The *tauhid* flag's presence, initially perhaps just an addition to the *qurban* slaughtering tradition, evolved into the focal point of the *Abdau* tradition. This flag became a symbol of contention, held aloft to prevent its fall, and emerged as a source of pride for participants who succeeded in becoming its bearer. This pride mirrored that of the Prophet's companions, who were honored as flag bearers in their battles against the adversaries of the Muslim community during that era.

The Tulehu community is increasingly recognizing the connection between the *Abdau* tradition and the Battle of *Badr*, the first conflict in Islam during the era of the Prophet saw. Usman Umarella, the leader of Tulehu region, stated that the *Abdau* tradition represents an Islamic culture celebrated during *Eid al-Adha*. According to the elders, *Abdau* is akin to the commemoration of the *Badr* war, as *Badr* signifies

¹¹ Interview with Rahman Nahumarury, a cultural leader, Tulehu, February 12, 2023.

¹² Interview with Gane Lestaluhu, a religious leader, Tulehu, February 25, 2023.

victory. The celebration is associated with *Abdau* from the battle of *Badr*, marking it on the significant day of Islam, *Eid al-Adha*.”¹³

The analysis of the figures presented indicates that the *Abdau* tradition comprises two distinct stages of activities, namely:

1. The Preparation Stage

The initial phase of this preparation involves a gathering of traditional leaders, including village heads (Mr. *Raja*), *imams* from the *Jami'* mosque, as well as youth and community leaders. The meeting focused on discussing the various preparations necessary for the implementation of the *Abdau* tradition. A committee was established during the meeting, tasked with overseeing the execution and success of the event. The committee establishes the location for implementation, identifies the participants involved, outlines the procession route, assesses the required funds, and gathers community donations to facilitate the implementation process.¹⁴

The financial resources for acquiring or maintaining three goats designated for sacrifice are sourced from contributions made by the community. Usman Umarella noted that a month prior to Eid, the mosque administrators traveled across the country soliciting donations for the goat sacrifice. The goat was named *Qaul Negeri*, reflecting the traditional practice of bringing the community together to contribute to the provision of *Qurban* animals. The goat was acquired using funds from the Tulehu community.”¹⁵

In addition, in the afternoon following the completion of the *Eid al-Adha* prayer, prior to the execution of the *Abdau* tradition, the young men who were to participate were instructed to return home for their preparations. Subsequently, they proceeded to a river known as *air raja* or *air Wailatu* to purify themselves and carry out ablution. Subsequently, they were instructed to return to their individual residences to don attire that had been pre-established by the organizing committee. In the *Abdau* tradition, it was customary for young men to don a white cloth tied around their heads. The group of young men assembled as they anticipated the commencement of the *Abdau* event.

2. The Execution Phase

Once the preparation phase has been finalized, we proceed to the implementation phase. The vow process takes place at the imam's residence, involving a gathering of women. In addition, a *salele* cloth {special cloth} will be showcased in a parade around the village once. The recitations of *dhikr* and *Shalawat* dedicated to the Prophet Muhammad SAW. proceed to the courtyard

¹³ Interview with Usman Umarella, Head of Saniri Negeri, Tulehu, February 14, 2023.

¹⁴ Lausiry and Basri, “Tradisi *Abdau* Di Desa Tulehu Kecamatan Salahutu Kabupaten Maluku Tengah Abad XX.”

¹⁵ Interview with Usman Umarella, head of Saniri Negeri, Tulehu, February 14, 2023.

of the mosque for the purpose of slaughter. The *qurban* procession is also accompanied by the *Abdau* procession. During that period, numerous young men donned singlets (underwear) and white headbands as they made their way collectively to the imam's residence.

Upon completing the tour of *Negeri Tulehu*, the procession reached the mosque's courtyard. As the *imam* commenced the ritual slaughter of the sacrificial animal, a group of mothers in the mosque's courtyard began to distribute aromatic herbs. Meanwhile, the blood from the *qurban* became the center of attention for hundreds of young participants in the *Abdau*, who believed it to be the sacred blood of the Prophet Ismail. A conviction indicates that the youth of Tulehu are prepared and eager to make sacrifices to uphold the truth.¹⁶ Rahman Nahumarury, a notable figure from Tulehu village, detailed the procedure for conducting *Abdau*, starting with the initial step of acquiring 3 goats, often referred to as *Qaul Negeri*. This signifies that the goat serves to avert calamity, provide grace and nourishment, and ensure the nation's safety. The goat is transported and showcased throughout the country. Prior to that, the goat undergoes a thorough bathing process, followed by the application of perfume. Subsequently, it is taken to the *imam's* house, where they then proceed together with the *Abdau* troops. Prior to the *Abdau* troops departing with the goats, they visit the king's residence to collect the flag emblazoned with the phrase *lailaha Illa Allah*. The king presents the flag to the youth, providing them with guidance to ensure that during the *Abdau* festivities, there are no altercations, no leaping from the rooftops of residents' homes, and no excessive drinking. Subsequently, the king presents the flag, and they proceed to the house of faith, the Tulehu Grand Mosque. Prior to the *Abdau* troops departing with the goats, the *imam* recites a prayer to ensure their safe journey. The three goats were transported by the men due to their significance, leading to their display and procession throughout the country alongside *Abdau's* troops. Upon their arrival at the mosque, the goats were promptly slaughtered, and at that moment, the practice of *Abdau* ended.¹⁷

Based on the various perspectives presented, it can be concluded that the implementation of the *Abdau* tradition occurs on *Eid al-Adha* following the *Dhuhur* prayer, approximately at 2 o'clock. The initial procedure involves cleaning the *Qaul* goat, after which the *imam*, accompanied by the *Abdau* troops, takes it out of the *imam's* residence. They parade it around the country, in which women chanting takbir, culminating in the courtyard of the *Jami Tulehu* mosque. The essence of *Abdau* is encapsulated in three goats known as *Qaul Negeri*. Each goat carries significant meanings: the first symbolizes the

¹⁶ Lausiry and Basri, "Tradisi Abda'u Di Desa Tulehu Kecamatan Salahutu Kabupaten Maluku Tengah Abad XX."

¹⁷ Interview with Rahman Nahumarury, a cultural leader, Tulehu, February 12, 2023.

warding off of disaster, the second represents grace and sustenance, as well as the peace of the country, and the third signifies the safety of the nation. Upon reaching the courtyard of the mosque, the procedure for slaughtering the goat is initiated, followed by the high priest of the *Jami* Tulehu mosque performing the slaughter.

The *Abdau* tradition, Living Hadith and its Connection to the Islamic Law

1. The identification of *Abdau*

Concerning the designation of the tradition as *Abdau*, as noted by Yunus Rahawarin, nearly all scholars and authors on *Abdau* assert that the term *Abdau* is derived from Arabic, signifying servant. This ritual, as they describe, serves to actualize theological values and local policies, aiming to broaden the interpretation of worship beyond a limited scope.¹⁸ Abdul Kadir Mony stated that *Abdau* is derived from the term *abda*, which signifies worship. This reflects the commitment of the tulehu community to Allah SWT.¹⁹ Similarly, kumparan.com notes that the term *Abdau* is derived from "*abada*," which signifies worship. Local community leaders assert that this event represents a profound symbol of sacrifice and struggle in the pursuit of Islamic law.²⁰

Nevertheless, the perspective that the term *Abdau* derives from '*abada*, which translates to worship, warrants scrutiny. This is because, based on the principles of *sharaf*, the morphological changes in Arabic indicate that '*abada*, composed of the letters '*ain*, *ba*, and *dal*, does not transform into *Abdau*. Therefore, the assertion that *Abdau* derives from the term '*abada* lacks scientific justification in Arabic. The likely origin of the name *Abdau* stems from a *nazham* or poem recited during the goat vows from the *Imam's* house to the *Jami'* Tulehu mosque. This *nazham* is found in the book *Aqidat al-Awwam* (*Aqidah* of the Lay) and begins with the word "*Abdau*." The name is derived from the letters *ba*, *dal*, and *hamzah/alif*, which transform into the *Afalu* form, resulting in *Abdau*, meaning "I start."

Here is a brief excerpt from *Nazham* in the book *Aqidatul Awwam* along with its translation:

| | |
|---------------------------------------------|-------------------------------------------|
| * وَيَالرَّجِيمِ دَائِمِ الْإِحْسَانِ | أَبْدَأُ بِاسْمِ اللَّهِ وَالرَّحْمَنِ |
| * الْآخِرِ الْبَاقِي بِلَا تَحْوُلٍ | فَالْحَمْدُ لِلَّهِ الْقَدِيمِ الْأَوَّلِ |
| * عَلَى النَّبِيِّ خَيْرٍ مَنْ قَدْ وَحَدَا | ثُمَّ الصَّلَاةُ وَالسَّلَامُ سَرْمَدًا |

¹⁸ Rahawarin, "Konstruksi Makna Teologis Festival *Abdau*."

¹⁹ Abdul Kadir Mony, "Pelaksanaan *Abdau* Terhadap Nilai Agama Di Desa Tulehu," *Fikratuna* 8, no. 1 (2016), p. 82–95.

²⁰ Lentera Maluku, "Melestarikan Budaya Maluku Lewat Karnaval *Abdau* 2019," *Kumparan.Com*, 2019, <https://kumparan.com/lenteramaluku/melestarikan-budaya-maluku-lewat-karnaval-Abdau-2019-1reNZsGWjq1/full>.

وَالِهِ وَصَحْبِهِ وَمَنْ تَبِعَ * سَبِيلَ دِينِ الْحَقِّ غَيْرَ مُبْتَدِعٍ
وَبَعْدُ فَأَعْلَمَ بِوُجُوبِ الْمَعْرِفَةِ * مِنْ وَاجِبِ اللَّهِ عَشْرِينَ صِفَةً

Meaning:

I commence with the name of Allah and with the Most Gracious

* and with the Most Merciful consistently providing benevolence

All praises are due to Allah, the Most Foremost, the Most Beginning.

* The Final, the Timeless remains constant

Endless blessings and warm greetings

* Regarding the Prophet, the foremost among those who uphold the belief in monotheism

To his family, friends, and supporters

* the course of his faith that is authentic and refrains from introducing novelties

Then, understand the responsibility that comes with knowledge

* There are twenty attributes that are considered obligatory for Allah

The phrase *أَبْدًا* (*Abdau*), found in the initial verse of the *nazham*, appears to be regarded as the title of the tradition. This is a frequent occurrence in the process of naming something. The sentence *Abdau* may be the first and most frequently encountered by the community during the tradition's execution, leading to a habitual recognition that solidifies its association with the tradition. Certain *surahs* in the Qur'an are named after their initial word or phrase.

2. *Abdau* and the Tauhid

It is important to highlight that the book *Aqidatul Awwam*, which includes poetry or *nazham* recited during the *Abdau* procession, serves as a foundational text for teaching the essentials of *Aqidah* to Muslims. This book was assembled by al-Allamah al-Sayyid Ahmad al-Marzuqi al-Maliki al-Makki, a scholar of the *Maliki* School who resided in Mecca. Ahmad al-Fajri states that this book is structured as poetry (*nazham*), facilitating a clear understanding of the correct *aqeedah* for novice students, in alignment with the intentions of *Ahlussunnah Wal Jamaah*.²¹

Sheikh Nawawi al-Bantani, a distinguished Indonesian scholar based in Mecca, reports that Sheikh al-Marzuqi got this poetry in a dream on the inaugural Friday night of Rajab, 1258. In his dream, al-Marzuqi witnessed the Prophet meeting with companions. During that time, the Prophet Muhammad instructed his companions to engage in the reading of the *nazham Aqidatul Awam*. The Prophet explicitly confirmed the promise of paradise and the achievement of noble desires, as delineated in the Al-Qur'an and al-Hadith, for those who commit them to memory. The Prophet thereafter delivered the

²¹ Ahmad Alfajri, "Mengenal Kitab Nazham Aqidatul Awam," ahmadalfajri.com, accessed May 14, 2024, <https://ahmadalfajri.com/mengenal-kitab-nazham-aqidatul-awam/>.

Aqidatul Awwam poem, with the companions harmoniously echoing each verse. Subsequently, al-Marzuqi awakened and endeavored to recollect the material as he perused it; he realized that he had memorized all the verses of the Nazam.²²

Sheikh Nawawi explained that al-Marzuqi had another dream of the Prophet around daybreak on the Friday night of 18 *Rajab*. In his dream, Al-Marzuqi recited the *nazham* he had memorized in the presence of the Prophet and his companions, adhering to the Prophet's directive. The companions uttered amen at each segment of the verses till they reached the conclusion. Upon completion, the Prophet prayed for al-Marzuqi, requesting the permission, guidance, and blessings of Allah SWT, and expressing a desire for him to be advantageous to the believers. The *nazam* of the *Aqidatul Awam* Book, conceived by Sheikh al-Marzuqi, consists of 26 lines that contain the core principles of monotheism for Muslim comprehension. However, the version that is widely circulated in Islamic boarding schools consists of 96 verses. The supplementary poems are attributed to al-Marzuqi.²³

The selection of the *nazham* from *Aqidatul Awam* for recitation in the *Abdau* tradition procession appears to be a deliberate choice by the clerics promoting Islam in Teluhu Country. This decision likely aimed to educate the newly forming community during that period. In Islam, the principle of monotheism serves as the foundational teaching that must be prioritized before introducing other doctrines, reflecting the approach taken by the Prophet saw. Before the *hijrah*, while still in Mecca, the Prophet emphasized the importance of monotheism to new converts.

If this assumption is valid, a common rationale may be identified for the occurrence of a flag-grabbing event within the *Abdau* tradition. The flag represents the dedication of Muslims to monotheism, steadfastly confronting all adversities, as it encapsulates the proclamation "*La Ilaha Illa Allah, Muhammadan Rasulullah*," signifying that there is no god but Allah and Muhammad is His Messenger.

3. *Abdau* and the Respect for Sacrificial Animals

Another noteworthy aspect of the *Abdau* tradition is the profound respect afforded to the sacrificial animal that is to be slaughtered at the culmination of the *Abdau* event. Next, the religious figure detailed the procedure for implementing *Abdau*, which concluded at noon. The core of *Abdau's* practice is represented by three goats, commonly referred to as *Qaul Negeri*. Prior to their journey across the country, these goats are bathed in

²² Ahmad Azaim, "Aqidatul Awam; Kitab Syair Yang Digubah Langsung Rasulullah Dalam Mimpi Syekh Al-Marzuqi," BincangSyariah, 2020, <https://bincangsyariah.com/khazanah/kitab-aqidatul-awam-kitab-syair-yang-digubah-langsung-rasulullah-dalam-mimpi-syekh-al-marzuqi/>.

²³ Ahmad Azaim, "Aqidatul Awam;,"

wailatu water, followed by the intention to bae-bae, during which the brooms offer apologies for tola bala Negeri. The three goats represent the new village, the middle village, and the old village. The division of the country into three results in a total of three individuals. Currently, only Mamokeng, *Pahlawan*, Mango Trees, and a few other villages remain due to the country's development. Following its bath, the goat emerged from the *imam's* residence alongside *Abdau's* troops, carrying a desire to be showcased throughout the nation. Upon reaching the mosque, the goat was ultimately sacrificed.²⁴

In the meantime, Sudarmaji Lestaluhu mentioned that there are three goats typically involved in the tradition, while the others are merely supplementary. In front of it stands a *hadrat*, while behind it is a *Qurban* goat accompanied by the people surrounding the village; this will indeed be paraded throughout the country. Even if we possess 100 blessings, it will remain 3, as the tradition continues to uphold this number to this day. In the future, individuals may choose to cut wherever they wish; it is their decision. What holds significance for their traditional land are merely three aspects: it is maintained, honored through prayer, and the goat is not taken lightly, as it is revered in accordance with Muslim traditions. The goat emerges from the *imam's* residence, having been prayed for there. Subsequently, *Abdau* holds the belief that Allah is the Almighty, unmatched by anyone. Adherents of this faith honor the magnificence of Allah, thus a flag emblem exists. Subsequently, it will be showcased throughout the country alongside the *Abdau* troops, and upon its arrival at the mosque, the goat will be sacrificed.²⁵

Does the heightened esteem for qurban animals, as previously described, conform to Islamic teachings? Indeed, the response is positive. The Islamic doctrine underscores the importance of respecting and treating animals designated for slaughter humanely, whether for qurban, dam, *aqiqah*, or general consumption. In a certain Hadith, it is documented that the Prophet declared:

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ قَالَ تِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ أَعْدَكُمْ شَفْرَتَهُ، فَلْيُرْحَ ذَبِيحَتَهُ)²⁶

“According to Abu Ya'la Syaddad bin Aus r.a. relaying from Rasulullah PBUH, it is stated, "Indeed, Allah Swt. has identified positive actions applicable to all aspects. If you must take a life, do so with purpose and intention. If you must engage in slaughter, ensure it is done in a humane

²⁴ Interview with Gane Lestaluhu, a religious leader, Tulehu, February 25, 2023.

²⁵ Interview with Sudarmaji Lestaluhu, the secretary of the village, Tulehu, February 28, 2023).

²⁶ Muslim bin al-Ḥajjāj Al-Naisabūrī, *Ṣaḥīḥ Muslim* (Turki: Dār al-Thibā'ah al-Amirah, 1334), Juz VI, p. 73.

manner. Let one among you sharpen his knife and ensure his slaughter is a joyful one (Narrated by Muslim).

It is stated at the conclusion of the *hadith* that one should ensure the comfort of the animal designated for slaughter. The concept of enjoyment can vary significantly across different locations. In Tulehu Country, the practice involves bathing the animal, applying perfume, and carrying it, all aimed at ensuring the creature feels content before the slaughter. This is an analysis of the methods for humane slaughter and the proper treatment of the animal prior to the process. Some individuals might contest this interpretation, particularly given the present circumstances. The *Abdau* tradition features tifa music and dances that engage numerous participants, which could potentially lead to stress and discomfort for the sacrificial animals. However, it is essential to consider the historical context; the current situation may not align with the conditions present during the inception of the *Abdau* tradition in ancient times.

The practice of parading sacrificial animals prior to their slaughter is not inconsistent with Islamic teachings. Was it not during the *Hajj* when the Prophet PBUH sacrificed in Mecca, and his camels were brought from Medina? Indeed, during that period, the Prophet PBUH conducted the sacrifice of 100 camels, which were transported from Medina to accompany him and his companions in the performance of *Hajj*. In a *hadith* attributed to the Prophet PBUH, it is reported that a group approached Jabir bin Abdullah, a companion of the Prophet PBUH, inquiring about the specifics of the Prophet PBUH's *Hajj*. Among Jabir's responses were:

أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ بِهَدْيِي، وَسَاقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ هَدْيًا²⁷

At that time, Ali (bin Abi Talib) arrived from Yemen with Hadyu (the sacrificial animal of *Hajj* pilgrims), while the Prophet observed. transported his Hadyu from Medina (Narrated by Nasai).

Among the 100 camels brought by the Prophet PBUH, 63 were slaughtered by him personally, while the remaining camels were entrusted to Ali for slaughter alongside his sacrificial animal:

عَنْ جَابِرٍ: أَنَّ الْبُدْنَ الَّتِي نَحَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ مِنْهُ بَدَنَةً، نَحَرَ بِيَدِهِ ثَلَاثًا وَسِتِّينَ، وَنَحَرَ عَلِيٌّ مَا غَبَرَ، وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ، فَجُعِلَتْ فِي قَدْرِ، ثُمَّ شَرَبَا مِنْ مَرَقِهَا²⁸

²⁷ Abū 'Abd al-Rahmān Ahmad bin Shu'aib Al-Nasāī, *Sunan Al-Nasāī* (Kairo: al-Maktabah al-Tijarah, 1930), Juz V, p. 157.

²⁸ Ahmad bin Muhammad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal* (t.tp: Mu'assasah al-Risalah, 2001), juz XXII, p. 416.

This is supported by the *hadith* narrated by Jabir, which states that the budna (the slaughtered animal could be a cow or a camel) was slaughtered by the Messenger of Allah. Numbering one hundred, he personally dispatched 63 of them, while the remainder fell to Ali's hands. Then the Prophet observed. Directed to collect meat from each camel and place it in a pot, they subsequently consumed the broth (Narrated by Ahmad bin Hanbal).

4. The communities' contribution of the *Qurban*

The three sacrificial animals slaughtered in the *Abdau* tradition were acquired through donations from the people of *Negeri Tulehu*, as previously explained. Prior to the *Eid al-Adha* holiday, the committee that was established visited residents' homes to gather the pledged donations for the purchase of three goats to be sacrificed. This pertains to the customs observed in Muslim society, where one goat is designated for one individual, whereas a cow can be shared among seven people. This provision is derived from the subsequent *hadith* of the Prophet PBUH:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: {نَحَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ: الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقْرَةَ عَنْ سَبْعَةٍ} ²⁹

“This provision is grounded in the *hadith* of the Prophet PBUH. According to Jabir bin Abdullah ra., he reported: "During the year of Hudaibiyah, we participated in a slaughter with the Messenger of Allah, where one camel was shared among seven individuals and one cow was also shared among seven individuals." (HR. Muslim).

Nonetheless, this provision is not the sole guideline that must be adhered to. Regarding the use of goats in sacrifices, the account of Abu Ayyub al-Ansari during the time of the Prophet PBUH is pertinent. A companion once sacrificed a goat for himself and his family, consuming part of it and distributing some to others. The Prophet himself, when he performed a sacrifice with a *kibas* (goat), intended it to be for himself, his family, and for all his people, as documented in the following *hadith*:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَمَرَ بِكَيْشٍ أَقْرَنَ بَطْأً فِي سَوَادٍ وَيَبْرُكٌ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ فَأَتَى بِهِ لِيُضْحِيَ بِهِ فَقَالَ لَهَا « يَا عَائِشَةُ هَلْمِي الْمُدِيَّةَ ». ثُمَّ قَالَ « اشْحَذِيهَا بِحَجَرٍ ». فَقَعَلْتُ ثُمَّ أَخَذَهَا وَأَخَذَ الْكَيْشَ فَأَضْجَعُهُ ثُمَّ دَبَّحَهُ ثُمَّ قَالَ « بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةٍ مُحَمَّدٍ ». ثُمَّ ضَحَى بِهِ ³⁰

²⁹ Al-Naisabūrī, *Ṣaḥīḥ Muslim*, juz IV, p. 87.

³⁰ Al-Naisabūrī, *Ṣaḥīḥ Muslim*, Juz VI, p. 7.

"The Messenger of Allah once commanded that a *kibas* (goat) with horns be selected, characterized by black hooves and belly, and black around its eyes." Subsequently, the *kibas* was presented to him for the purpose of being offered as a sacrifice. He also instructed Aisyah to take a knife and sharpen it using a stone. Then 'Aisyah honed it, and then the Prophet observed. placed him on the ground and executed him. During the act of slaughtering, he recited, "*Bismillah, Allahumma taqabbal min Muhammad wa aali Muhammad, wa min ummati Muhammad,*" which translates to: in the name of Allah, O Allah, accept this sacrifice from Muhammad, the family of Muhammad, and the people of Muhammad. (Narrated by Muslim).

If the Prophet intended his sacrifice for himself, his family, and his community, it follows that individuals may also wish to make sacrifices with similar intentions for themselves, their families, and fellow Muslims. In the *Abdau* tradition, it is acceptable for the three goats sacrificed to be dedicated to all the people of Tulehu, regardless of their participation in purchasing the goats.

What is the reasoning behind the consistent practice of slaughtering three sacrificial animals? Isn't that in conflict with *sharia* principles? Certainly not, as the number 3 is merely a convention. The people of Tulehu are not restricted from sacrificing more than three animals. Nonetheless, within the *Abdau* tradition, only three animals are designated for slaughter at the conclusion of the event held at the *Jami'* Tulehu mosque. The remaining individuals can be eliminated, either now or at a later time. This is as articulated by S. Lestaluhu, "Even if we are granted the grace of 100 animals, it will remain at 3, as the tradition persists to this day with 3 animals. Ultimately, those who wish to slaughter can do so as they see fit; what matters for their traditional country is solely those 3 animals."

5. Value Shifts in the Tradition of *Abdau*

In recent years, the implementation of the *Abdau* tradition has drawn attention, revealing concerns and anxieties among various figures in Negeri Tulehu. There appears to be a belief that certain aspects of the tradition's execution have strayed from its original objectives and may even diverge from the core values of Islamic teachings. The Head of Saniri of Negeri Tulehu, Mr. Usman Umarella, remarked that the *Abdau* tradition was once a deeply solemn event. During the event, participants donned white attire, including $\frac{3}{4}$ white pants made of wheat cloth. During the procession, they turned their backs on one another, while a flag bearing the two sentences of the *shahada* was held and carried by the participants without contention, unlike the current practices."³¹

³¹ Interview with Usman Umarella, head of Saniri Negeri. Tulehu, February 14, 2023.

Concerns were voiced by Gane Lestaluhu, a religious figure and *Imam* of the Tulehu State Grand Mosque, who noted that in the *Abdau* tradition, the flag bore the symbol of Islam, specifically the inscription *Lailaha Illa Allah Muhammad Rasulullah*. However, the significance of the flag has shifted with the passage of time. Historically, the flag was not a point of contention but rather a unifying emblem for the people, necessitating its protection. When the flag was raised, the *Abdau* troops were expected to rally around it, ensuring it remained secure and did not fall. The flag was meant to be safeguarded, not fought over. In contrast, the current situation has evolved, with individuals now contesting the flag, viewing it as a source of pride to possess it. There is a sense of fulfillment and honor in being able to hold the flag, especially given the large crowds at *Abdau* events, which often leads to a struggle to reach it. In fact, the flag has even been torn during these contests among the *Abdau* troops.³²

Meanwhile, Rahman Nahumarury as a traditional figure expressed his concerns by saying that the implementation of the *Abdau* tradition used to be mostly followed by old people wearing clean white clothes, uniforms with neat rows and holding flags that said *Lailaha Illa Allah Muhammad Rasulullah* and accompanied by *salawat*. The flag was tied to a piece of wood and held by the *Abdau* troops, then the flag was raised upwards and must not fall because the flag symbolizes the greatness of Allah SWT., so it must be held high. However, recently, the implementation of the *Abdau* tradition is now different from those of the previous ones. Most of those who participate in this activity are young people. The flag that symbolizes the greatness of Allah SWT., which must be held high is fought over by the *Abdau* troops so that the flag falls and even tears because it is pulled by the *Abdau* troops. Some even climb on top of residents' houses so they can hold the flag and kiss it, they climb from the top of houses or trees and jump on the troops following the *Abdau*., but people who jump from the top of the house do not feel pain, some of them even come drunk."³³

The worry was expressed by Sudarmaji Lestaluhu, the Secretary of Tulehu Village. He asserted that the standards procedure during the implementation of *Abdau* must be suitably organized and consistent with Islamic beliefs. The present circumstances have become intricate due to the participation of external entities unfamiliar with the *Abdau* model, resulting in a deficiency of awareness and the absence of constraints. Muslims are not constrained; instead, the regulations underscore that donning soiled garments is prohibited, lowering the flag is forbidden, and the flag must be elevated since it symbolizes the majesty of the Almighty. The flag should be raised; it is intended to be elevated, not lowered. The problem persists, as youngsters currently engage in conflicts on the allocation of tattered flags, which should be

³² Interview with Gane Lestaluhu, a religious leader, Tulehu, February 25, 2023.

³³ Interview with Rahman Lestaluhu, a cultural leader, Tulehu, February 12, 2023.

prohibited, as this principle is upheld by a higher authority. The flag features the name of Allah, symbolizing *Abdau's* commitment as a servant to the Almighty Allah. This custom is not paradoxical; instead, it is the actions of the children that exhibit paradoxes, as they ascend rooftops, engage in acrobatics, shred garments, and partake in excessive drinking. This position is erroneous; we have articulated our concerns, yet the youngsters in Tulehu are not only a few individuals but a considerable population, complicating the provision of guidance. Moreover, the children fail to understand that we are conveying this information to one individual, who may not necessarily disseminate it to others. Nonetheless, it does not prohibit participation, as long as the individuals are Muslims, due to the inclusion of a song that invokes the name of Allah.³⁴

The explanation indicates that there is recognition among the figures in Tulehu country, including religious leaders, traditional authorities, *saniri*, and the secretary, regarding the changes in the implementation of the *Abdau* tradition. These changes have resulted in outcomes that are undesirable and contradict the values intended to be upheld within the *Abdau* tradition itself. The significance of unity and the importance of camaraderie among community members can be undermined by behaviors like pushing, stepping on one another, and leaping onto the rooftops of homes along the route of the *Abdau* procession. Similarly, values associated with prohibitions in Islam, such as drunkenness and arrogance, as well as the feeling of superiority over others, should be avoided during the execution of *Abdau*, as they can potentially incite ongoing conflicts throughout the duration of the event.

The concerns reflected by these figures above do not stem from the intrinsic elements of the *Abdau* tradition as it was originally established, but rather have arisen in conjunction with the evolution of contemporary circumstances and the context within Tulehu country. Consequently, this presents a significant challenge for all citizens of Tulehu, particularly for those engaged in the practice of the *Abdau* tradition. Ultimately, as the aspirations of these individuals suggest, *Abdau* is an Islamic tradition that has been integral to Tulehu since its inception, rich in Islamic values that must be cultivated within the community, necessitating efforts for its maintenance and preservation. The situation presents a challenge, as *Abdau* is not only a site for the dissemination of Islam but also holds the potential to emerge as a tourist destination, drawing interest from both local and international visitors, including foreign tourists. This aligns with the observations made by Sudarmaji, who noted that the *Abdau* tradition remains intact as it does not contradict State Law or Islamic Law and Sharia.

³⁴ Interview with Sudarmaji Lestaluhu, the secretary of the village, Tulehu, February 28, 2023).

Nevertheless, this tradition requires restoration to its original form, ensuring that it can evolve into a valuable asset for future benefits. There exists neither prohibition nor sanction; however, it is essential to maintain the correct order. It should align with our established practices, as the customs in Tulehu are upheld unless they present a contradiction, in which case they are discarded. The *Abdau* tradition holds significant validity and should be preserved, as it aligns with the Islamic law.³⁵

Rahman Nahumarury emphasizes that the spiritual value of the Andau celebration necessitates its maintenance. While it should evolve with the times, it must retain its Islamic values and remain rooted in the Qur'an and hadith. The perspective shared by the elders indicates that religion is influenced by custom, and vice versa, highlighting a principle of coexistence that must be upheld. The preservation of this tradition is essential, as it serves as a unifying force and fosters silaturahmi relationships. Thus, the *Abdau* tradition is deemed valid in accordance with Islamic teachings.³⁶

6. The Abdau Tradition, Living Hadith and the Islamic Law

It has been noted that since its inception, the land of Tulehu has been home to a Muslim community, leading to the flourishing and evolution of Islamic traditions within the society, including *Abdau*. As highlighted by James F. Ayal, residents of Tulehu assert that the *Abdau* and Qaul Negeri traditions performed after the Eid al-Adha prayer have been practiced for centuries, specifically following the establishment of an autonomous government founded on Islamic law around 1600 AD.³⁷

This assertion indicates that the *Abdau* tradition genuinely developed from Islamic teachings introduced by the initial propagators of Islam in Tulehu, rather than being an ancient ritual that before Islam and was subsequently Islamized. M. Nur Tawainella concurs, stating that the practice of this custom has been present since the advent of Islam in the Land of Tulehu, when *Abdau* was introduced by Islamic mariners from the Arab regions.³⁸ Following their integration with the Tulehu community, *Abdau* commenced to be performed. S. Lestaluhu, Secretary of Tulehu, affirmed that the *Abdau* tradition originated from this locality and is observed throughout the *Eid al-Adha* holiday. Due to its tradition and the essence of a Muslim existence, Qurban is imperative.

³⁵ Interview with Sudarmaji Lestaluhu, the secretary of the village, Tulehu, February 28, 2023.

³⁶ Interview with Rahman Nahumarury, a cultural leader, Tulehu, February 12, 2023.

³⁷ James F. Ayal, "Ribuan Warga Mengikuti Kaul Negeri Dan *Abdau*," *Antara Maluku*, 2012, <https://ambon.antaraneews.com/berita/18941/ribuan-warga-saksikan-kaul-negeri-dan-Abdau>.

³⁸ Rahawarin, "Konstruksi Makna Teologis Festival Abda'u."

Thus, the *Abdau* tradition can be said to be the living Quran (teachings of the living Quran) or the living Hadith (teachings of the living hadith) in the Tulehu community. Because in any case, the *Abdau* tradition cannot be separated from the command to make qurban in the Quran or the hadiths of the Prophet SAW. In QS. Al-Kausar: 108/2

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Therefore, perform your prayers in devotion to your Lord and offer your sacrifices.

The hadith reveals the Prophet's criticism of wealthy individuals who are unwilling to make sacrifices, warning them against approaching the prayer spaces of Muslims:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُضَحِّ، فَلَا يَفْرَيْنَ مُصَلَّاتِنَا"

According to Abu Hurairah, the Messenger of Allah stated: "Whoever has the ability to make sacrifices, yet chooses not to, should refrain from coming near our places of prayer."³⁹

Abdau represents a significant Islamic tradition within the Muslim community of Tulehu. This tradition is distinct from those found in other Islamic regions, as it predates the arrival of Islam and was subsequently adapted to align with Islamic teachings. The verses and hadith referenced serve as the foundation for the emergence of the *Abdau* tradition. The sacrificial ritual, often accompanied by a procession featuring *dhikr*, *salawat*, and prayer, exemplifies the *ijtihad* of earlier scholars who sought to convey an Islamic message through this practice, emphasizing its importance for all Muslims. This approach is deemed permissible and valid within Islam, provided it adheres to the overarching principles of *Shari'a* as outlined in the Quran and the hadith of the Prophet PBUH.

The principles of Ushul Fiqh state that the fundamental ruling for all *muamalah* actions is permissibility:

إِنَّ الْأَصْلَ فِي الْمَعَامَلَاتِ الْإِبَاحَةُ⁴⁰

All *muamalah* actions are fundamentally permissible.

Therefore, if the procession and the activities of reciting *zikr*, *salawat*, and prayer are regarded as acts of *muamalah* aimed at fostering friendship, closeness, and cooperation among fellow citizens and those who observe it, and then the law is permissible. These actions ought not to be regarded as a unique form of worship mandated in the Qur'an or the hadith of the Prophet. If it is

³⁹ Abū 'Abdillāh Muḥammad bin Yazīd Al-Qazwīnī, *Sunan Ibn Mājah* (Saudiyyah: Dar al-Siddiq, 2014), p. 672.

⁴⁰ Abu Abdirahman Al-Tamimi, *Taudih Al-Ahkam Min Bulug Al-Maram* (Mekah: Maktabah al-Asadi, 2003), juz IV, p. 553

deemed an act of worship, then the opposing principle will undoubtedly come into play, which is that it is forbidden or not permissible due to the absence its justification. When the procession accompanying the sacrifice evolves into a tradition perpetuated across generations, thereby becoming an obligatory practice within the society, it poses no issue, as the custom that has attained traditional status in Islam can serve as a legal source in itself. The concept of *Usul* asserts:

العادة محكمة⁴¹

Custom (tradition) can be used as the source of law.

In another narration, it is stated that:

إِنَّمَا تُعْتَبَرُ الْعَادَةُ إِذَا اطَّرَدَتْ، فَإِنْ اضْطَرَبَتْ فَلَا⁴²

customs are regarded as legal benchmarks when they are universally applicable; if they diverge, they cannot serve as a legal standard.

In this context, it is evident that the *Abdau* tradition, as a living hadith, is intricately linked to the Islamic law. The interplay between the Islamic law and customs has been a longstanding practice within the Indonesian society across various ethnic groups, further reinforced by legal statutes.⁴³ This dynamic exemplifies a fundamental aspect of Islamic teachings and the characteristics of Muslim communities in Indonesia, which are capable of accommodating and assimilating with local customs and culture, thereby fostering acceptance in societal practices.⁴⁴ Ultimately, what arises is a harmonious relationship between the Islamic law, as highlighted in the living hadith, and the customs and culture of the community.⁴⁵ This social reality warrants preservation and maintenance as a valuable cultural asset of Indonesia.

⁴¹ Imam al-Haramain Al-Juwaini, *Nihayat Al-Matlab Fi Dirayat Al-Mazhab* (t.th.: Dar al-Minhaj, 2007), p. 163.

⁴² Jalaluddin Al-Suyuti, *Al-Ashbah Wa Al-Nazair* (t.th.: Dar al-Kutub al-Ilmiyyah, 1983), p. 92.

⁴³ Agus Moh Najib, "Reestablishing Indonesian Madhhab: 'Urf and the Contribution of Intellectualism," *al-Jami'ah: Journal of Islamic Studies* 58, No. 1 (2020). Mursyid Djawas, et.al., "The Integration Between Syara' and Ade' in Marriage Tradition Bugis Bone, South Sulawesi," *al-Ihkam* 18, No. 2 (2023).

⁴⁴ Rahmawati Rahmawati, et.al., "Harmonizing Islamic Law and Local Culture: A Study of The Mampatangpulo Tradition in Duri, Enrekang Regency," *Jurnal Ilmiah al-Syir'ah* 22, No. 1 (2024). Suwandi Suwandi and Teguh Setyobudi, "Sintesa Hukum Islam dan Kebudayaan Jawa Suatu Pendekatan Profetik /The Synthesis of Islamic Law and Javanese Culture a Prophetic Approach," *De Jure* 12, No. 2 (2020).

⁴⁵ Darsul S. Puyu, et.al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Nelvitia Purba, et.al., "Revitalization of Socio-Cultural Based Dolanan in the Formation of Children's Character in Javanese Families in Binjai, Indonesia," *El-Ussrah: Jurnal Hukum Keluarga* 7, No. 1 (2024).

Ultimately, there is a growing recognition that the recent implementation of the *Abdau* tradition has encountered unforeseen elements that have permeated its practice. This realization is crucial, as it underscores the importance of continuing to uphold and preserve the *Abdau* tradition, a sentiment shared by many stakeholders. The question now is who will take the initiative to address these unexpected elements while ensuring the tradition's essence is maintained. The responsibility for this lies with the people of *Negeri Tulehu*, the custodians of the *Abdau* tradition. In addition, the role of significant external entities, such as law enforcement and local government, as well as event organizers, must be carefully evaluated to guarantee that the execution of the *Abdau* tradition aligns with Islamic principles while also serving as an appealing and beneficial religious tourism opportunity for the *Tulehu* community.

Conclusion

The aforementioned description indicates that the *Abdau* tradition is an Islamic tradition. This tradition originated as a manifestation of the Prophet's SAW *hadiths* regarding the ritual of sacrifice, hence it may be regarded as a living *hadith* inside the society. The tradition does not contradict the overarching principles of *sharia* and can be classified as *al-adah*, which is allowed under the Islamic law. From the standpoint of living hadith, the *abdau* tradition in each of its ritual sequences references the *hadiths* of the Prophet PBUH and is interconnected with Islamic jurisprudence. The *Abdau* tradition represents an *ijtihad* by scholars of the past aimed at disseminating the principles of sacrifice among the community, particularly among the residents of *Tulehu*. Consequently, sacrificial animals are displayed throughout the town to communicate the principles of sacrifice, eliminating the need for lectures and sermons. The purpose of the procession is to implant the principles of monotheism within the community, utilizing the *nazham Aqidatul Awwam*, which encompasses teachings regarding the 20 traits of Allah SWT, and prominently features the banner of monotheism during the event. Concerns have been raised by various parties regarding the deviation of the *Abdau* tradition from its original intent, with claims that it has been compromised by elements contravening *sharia* principles. Allegations include instances of alcohol consumption and inappropriate conduct during the ceremony, such as immodest attire, disputes among participants, physical altercations, and vandalism of residents' properties. These issues necessitate prompt discussion and deliberation with the community to prevent future adverse consequences.

Reference

Journals and Books

- Al-Juwaini, Imam al-Haramain. *Nihayat Al-Matlab Fi Dirayat Al-Mazhab*. t.th.: Dar al-Minhaj, 2007.
- Al-Naisabūrī, Muslim bin al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Turki: Dār al-Thibā'ah al-Amirah, 1334.
- Al-Nasāī, Abū 'Abd al-Rahmān Aḥmad bin Shu'aib. *Sunan Al-Nasāī*. Kairo: al-Maktabah al-Tijarah, 1930.
- Al-Qazwīnī, Abū 'Abdillāh Muḥammad bin Yazīd. *Sunan Ibn Mājah*. Saudiyyah: Dar al-Siddiq, 2014.
- Al-Suyuti, Jalaluddin. *Al-Ashbah Wa Al-Nazair*. t.th.: Dar al-Kutub al-Ilmiyyah, 1983.
- Al-Tamimi, Abu Abdirahman. *Taudih Al-Ahkam Min Bulug Al-Maram*. Mekah: Maktabah al-Asadi, 2003.
- Al-Tirmizī, Muḥammad bin Isā Abū Isā. *Sunan Al-Tirmizī*. Mesir: Mustafa al-Bab al-Halabi, 1975.
- Darmalaksana, Wahyuddin, et.al., "Analisis Perkembangan Penelitian Living Al-Qur'an Dan Hadis." *Perspektif* 3, no. 2 (2019).
- Djawas, Mursyid, et.al., "The Integration Between Syara' and Ade' in Marriage Tradition Bugis Bone, South Sulawesi," *al-Ihkam* 18, No. 2 (2023). <https://doi.org/10.19105/al-lhkam.v18i2.10373>.
- Hanbal, Ahmad bin Muhammad bin, *Musnad Al-Imam Ahmad Bin Hanbal*. t.tp.: Mu'assasah al-Risalah, 2001.
- Handoko, Wuri, et.al., "Islamic Contextualization on The Periphery of The Indonesian Sultanates: An Exploration of Ancient Islamic Manuscript in Maluku Island," *Journal of Indonesian Islam* (2024). DOI: 10.15642/JIIS.2024.18.2.319-348.
- Lausiry, Sumarni and La Ode Ali Basri, "Tradisi *Abdau* Di Desa Tulehu Kecamatan Salahutu Kabupaten Maluku Tengah Abad XX," *Idea of History* 2, no. 1 (2019).
- Moh Najib, Agus, "Reestablishing Indonesian Madhhab: 'Urf and the Contribution of Intellectualism," *al-Jami'ah: Journal of Islamic Studies* 58, No. 1 (2020). DOI: <https://doi.org/10.14421/ajis.2020.581.171-208>.
- Mony, Abdul Kadir. "Pelaksanaan Abda'u Terhadap Nilai Agama Di Desa Tulehu." *Fikratuna* 8, no. 1 (2016).
- Nurdin, Abidin, et.al., "Mappatammaq Mangaji in Mandar, West Sulawesi: Childrearing Patterns Based on the Qur'an in the Anthropological Perspective of Islamic Law," *El-Usrah: Jurnal Hukum Keluarga* 7, No. 2 (2024). DOI: <http://dx.doi.org/10.22373/ujhk.v7i2.25338>.
- Purba, Nelvitia, et.al., "Revitalization of Socio-Cultural Based Dolanan in the Formation of Children's Character in Javanese Families in Binjai,

- Indonesia,” *El-Usrah: Jurnal Hukum Keluarga* 7, No. 1 (2024). DOI: <http://dx.doi.org/10.22373/ujhk.v7i1.23054>.
- Puyu, Darsul S. et.al., “Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). DOI: <http://dx.doi.org/10.22373/sjkh.v7i3.16510>.
- Qudsi, Saifuddin Zuhri. “Living Hadis: Geneologi, Teori Dan Aplikasi.” *Living Hadis* 1, no. 1 (2016).
- Rahawarin, Yunus. “Konstruksi Makna Teologis Festival Abda’u.” *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya* 21, no. 1 (2019). <https://doi.org/10.23960/sosiologi.v21i1.36>.
- Rahmawati Rahmawati, et.al., “Harmonizing Islamic Law and Local Culture: A Study of The Mampatangpulo Tradition in Duri, Enrekang Regency,” *Jurnal Ilmiah al-Syir’ah* 22, No. 1 (2024). DOI: <http://dx.doi.org/10.30984/jis.v22i1.2678>.
- Reid, Anthony, ”Religious Pluralism or Conformity in Southeast Asia’s Cultural Legacy,” *Studia Islamika* 22, No. 3 (2015). DOI: 10.15408/sdi.v22i3.2352.
- Sulaeman, Ratna Mahriani, and Ali Nurdin. “Komunikasi Tradisi Abda'u Pada Prosesi Hewan Qurban Adat Tulehu Maluku.” *Komunika: Jurnal Dakwah Dan Komunikasi* 13, no. 2 (2019).
- Sunarimahingsih, Yulita Titik, Tyas Susanti, and Bernadeta Resti Nurhayati. “Signifikansi Rumah Adat Baileo Sebagai Simbol Eksistensi Negeri Di Ambon.” *Tesa Arsitektur* 18, no. 2 (2021): 90. <https://doi.org/10.24167/tesa.v18i2.2920>.
- Suryadilaga Alfatih, Muhammad. “Living Hadis Dalam Tradisi Sekar Makam.” *Jurnal Al-Risalah* 13 (2013).
- Suwandi Suwandi and Teguh Setyobudi, “Sintesa Hukum Islam dan Kebudayaan Jawa Suatu Pendekatan Profetik /The Synthesis of Islamic Law and Javanese Culture a Prophetic Approach,” *De Jure* 12, No. 2 (2020). DOI: <https://doi.org/10.18860/j-fsh.v12i2.10090>.

Internet Data

- Ayal, James F. “Ribuan Warga Mengikuti Kaul Negeri Dan Abdau.” *Antara Maluku*, 2012. <https://ambon.antaranews.com/berita/18941/ribuan-warga-saksikan-kaul-negeri-dan-abdau>.
- Azaim, Ahmad. “Aqidatul Awam; Kitab Syair Yang Digubah Langsung Rasulullah Dalam Mimpi Syekh Al-Marzuqi.” BincangSyariah, 2020. <https://bincangsyariah.com/khazanah/kitab-aqidatul-awam-kitab-syair-yang-digubah-langsung-rasulullah-dalam-mimpi-syekh-al-marzuqi/>.
- Alfajri, Ahmad. “Mengenal Kitab Nazham Aqidatul Awam.” ahmadalfajiri.com.

Accessed May 14, 2024. <https://ahmadalfajri.com/mengenal-kitab-nazham-aqidatul-awam/>.

Maluku, Lentera. "Melestarikan Budaya Maluku Lewat Karnaval Abda'u 2019."

Kumparan.Com,

2019.

<https://kumparan.com/lenteramaluku/melestarikan-budaya-maluku-lewat-karnaval-abdau-2019-1reNZsGWjq1/full>.

Interviews:

Interview with Gane Lestaluhu, Religious Leader, Tulehu, February 25, 2023.

Interview with Rahman Lestaluhu, Traditional Leader, Tulehu, February 12, 2023.

Interview with Rahman Nahumarury, Traditional Leader, Tulehu, February 12, 2023.

Interview with Sudarmaji Lestaluhu, Village Secretary, Tulehu, February 28, 2023.

Interview with Usman Umarella, Head of Saniri Negeri, Tulehu, February 14, 2023.