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The Ritual Ukuwala Mahiate: The Integration of Tradition and Religion of the Indigenous Community of Moluccas, Indonesia

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Abstract. The purpose of this research is to describe the ritual *Ukuwala Mahiate* of the Indigenous community Moluccas, Indonesia. The *Ukuwala Mahiate*, an integral part of the rituals of the Indigenous community, is considered a fusion of Islamic culture's interaction with local traditions and comprises ritual elements ranging from tools such as *Nyuwelain Matehu* to more complex elements. This research employed a subjective interpretive paradigm with an ethnographic qualitative approach. The study finds that the integration of tradition and religion of the *Ukuwala Mahiate* ritual is formed as the interpretation of the ritual processes the tradition of community and Mosque procession, *Nyuwelain Matehu* procession and proof, and affect the Moluccas life. The *Ukuwala Mahiate* is considered having deep significance, as an offering, veneration of ancestral spirits, and an act of social solidarity with a fellow of the indigenous community.

Keyword. Ukuwala Mahiate. Tradition . Religion . Nyuwelain Matehu . Mosque

Introduction

Local traditions imposed by the community will be described as an inseparable part of ritual. According to Basso and Senft in Knowlton (2015, 239-255), "the ritual is art, carried out semiosis, dominated but not only involving speech, which is formulaic and repetitive and therefore anticipated in the context of certain social interactions." Local traditions become part of the community by strengthening the fulfillment of identity as a joint effort (Pickstock 2018, 217-221). Meanwhile, illness, death, and even unproductive land and sea are assumed to be punishment for disobeying the custom's rules (Cooley, 1961). Communities which conduct the traditional thus develop harmonious patterns of interaction among community based on their

religious beliefs (Sulaeman^a et al. 2020, 1-19). This traditions provides an understanding between the diversity of local traditions based on the interaction which is conducted (Rothenbuhler 2016, 2).

The traditions has unique characteristics (Tallotte 2018, 88-108) and it is sometimes difficult for individuals to understand based on their knowledge and belief systems that originate outside of traditions community (Blommfield and Doolin 2012, 502-527). For example, the community of the Moluccas practice the local traditions of *Pela Gandong*, in which two villages of different religions have moral values with a view of life on the social identity of kinship ties and cross-religious identity based on faith and symbols of cross-religious recognition to strengthen relations between communities and religions (Ridwan^b et al. 2020, 173-192). The community Moluccas builds solidarity community through the *Abda'u* traditions procession of sacrificial animals (Ridwan^a et al. 2020, 709-722). Likewise, practices local traditions of veneration of ancestors, such as *Ukuwala Mahiate*, which reflects a blend of local traditions values with Islamic religious values.

The *Ukuwala Mahiate* is a ritual practiced in Moluccas, Indonesia, which has been inherited from their ancestors and employs *Nyuwelain Matehu* (coconut oil) to strengthen and hold the connection of the mosque's wooden beams. The Indigenous Moluccas is a traditions community which adheres to the teachings of Islam. They live in the coastal areas on the border of the mountains and the ocean. The Indigenous community holds *Ukuwala Mahiate* rituals every year. The *Ukuwala Mahiate* has been passed down from generation to generation to the present as a fulfillment of identity and as an effort to sustain togetherness through the power of prayer and *Nyuwelain Matehu*.

For the Indigenous community, communication plays an important role in the *Ukuwala Mahiate*. The traditions occurs among ritual performers, particularly how to interpret and act on the ritual events of their fellow community, which are bequeathed, interpreted, and carried out in line with the process of social change occurring in society (Varisco 2014, 1-5).

The Indigenous Moluccas create meaning and employ language and communication to interpret ritual events (Knowlton 2015, 239-255) to understand and interpret the *Ukuwala Mahiate*. The ritual is described as a link between communication, celebration, and togetherness in the ethnography of communication by Hymes (1964), who focused on communication rather than language. Language is fundamentally communication, and language will not have meaning if it is not communicated (Sulaeman^b et al. 2020, 1-30).

Several experts indicate this strongly, primarily in the fields of traditional and ritual traditions, such as the work of Carey (2009) and Hymes (1964). Carey (2009) explores ritual traditions connection with communication, celebration, and togetherness. Rituals are conducted collectively and regularly so that society is reminded of and recalls collective knowledge and meanings (Pickstock 2018, 217-221).

This research is relevant because the Indigenous community ritual through of the traditions *Ukuwala Mahiate* on the 8th day of Shawwal, which integrates the understanding and knowledge of fasting during Ramadhan, sunnah fasting in the month of Shawwal. The *Ukuwala Mahiate*, an integral part of the rituals, is considered a fusion of Islamic teachings with indigenous beliefs. The ritual traditions is a medium of nonverbal communication in which participants beat one other until they are injured and bleed and then are healed using the *Nyuwelain Matehu* as treatment oil. The *Nyuwelain Matehu* is an example of why it is necessary to understand the interconnected nature of humanity and ritual, beginning with an understanding of traditions. Understanding *Nyuwelain Matehu* as a medium for the ritual, specifically in the context of traditions community, is influenced and determined by its potency as a treatment in the courage fight.

Based on this explanation, the axiology of this research has a value in terms of ritual traditions for the Indigenous community towards *Ukuwala Mahiate* and can provide knowledge and understanding. However, the Indigenous community still preserved their traditions, customs, and values. The religious teachings that seemed to be full of theological doctrines, such as Tauhid, were then communicated in accordance with the community traditions values, which were the product of their ancestors, and formed to be a religious power.

Theoretical Perspective

The Traditions has been the foundation of anthropological and sociological studies for a long time (Velkova 2016, 139-160; Klein 2018, 65-87). Though there have been some variations in description due to its extensive implications and developments, in essence, traditions involves a researcher being in the field, examining actual people's behavior in real-time, and representing these observations of the naturally occurring phenomenon as an account of the data (Nuttavuthisit 2019, 166).

Hymes (1974, 433-452), the founder of ritual traditions, conceived of it as “a synthetic discipline” whose task, broadly speaking, was “elaborating on a community's ways of speaking”. Hymes (1974) stated that ritual traditions is inseparable from two definitional concepts: way of speaking and speech community. These concepts can be subdivided into elementary units, such as fluent speaker, speech situation, speech event, speech act, and finally, a stratified list of components of speech (message form, message content, setting, scene, speaker, addressor, addressee, audience, purpose, key, channels, styles, norm, and genres). To complete his analytical framework, Hymes (1974, 45-65) specifies rules of speaking and functions of speech. The traditions is thus conceived of as the core of human interaction, and the use of language in a particular culture has symbolic meaning (Sulaeman^a et al. 2020, 1-19; Honkins 2015, 860-865; Blommfield and Doolin 2012, 502-527). The integration of traditions and religious in traditions community is the focus of ritual traditions.

The ritual traditions, in all its metaphorical richness, evokes “the sacred ceremony that draws persons together in fellowship and commonality” (Tallotte 2018, 88-108). As such, “A ritual view of traditions is directed not toward the extension of messages in space but toward the maintenance of community in time; not the act of imparting information but the representation of shared beliefs” (Underwood 2011, 197-218). The ritual traditions involves compliance with rules agreed upon by the community in the form of language, aesthetics, and the relationship between the head of the ritual performer's tradition (Townsend 2013, 202-208). The form of the rules is agreed upon because the language used in the ritual communication is different from people's vernacular language (Nanda and Richard 2020, 110). This modified use of language can be interpreted as the process of interpreting the message of a traditional society in terms of the religious activities (Awad 2016, 355-374) and belief systems adopted.

The ritual traditions prioritizes “talk” as the primary and essential unit of measurement and analysis (Hymes 1964, 1-34; Fitch 1994, 57-93; Fitch 1998, 91-107; Ojha 2003, 161-174; Wieder 2011, 163-171). Like traditional, it seeks to reveal social relationships, interaction patterns, values, and beliefs within social groups (Gallant 2005, 325-332). However, traditions is the focus of human interaction by using language in certain cultures. The ritual traditions of studies the traditions patterns within a group (Littlejohn and Karen 2010, 194). When performing traditions, individuals will be influenced and governed by the sociocultural rules from which they originate and where they communicate. The ritual traditions views the act of ritual as behavior arising from the integration of the three skills possessed by individuals, namely linguistic, interaction, and cultural skills. These three skills are communication competencies, which emphasizes *Ukuwala Mahiate* traditions.

The *Ukuwala Mahiate* includes two words, “*Ukuwala*” in the Moluccas language meaning “hitting each other”, while “*Mahiate*” is interpreted as “broomstick”. The *Ukuwala Mahiate* implies hitting each other with broomstick. The *Ukuwala Mahiate* accompanied by offerings, ranging from the form of tools such as palm stick and medicinal oil to the more confined form of offerings presented in the Mosque square and traditional houses. The *Ukuwala Mahiate*, ritual with the unique practice. The beating limbs until they are injured and bleeding, with the subsequent healing of *Nyuwelain Matehu* as a nonverbal medium. The ritual combines the understanding and knowledge of supplications to Allah, respect for ancestors, and social solidarity of the Moluccas and needs with an ethnographic approach (Mulyana 2018, 2).

The tradition approach is used to understand ritual as a the integration of tradition and religious process that produces, maintains, improves, and transforms reality rather than merely transferring messages (Carey 2009, 18). This provides ritual scholars a comprehensive review of the academic junction and a clear definition of tradition from a ritual perspective. “Ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life” (Rothenbuhler 1998, 27; Cui and Rothenbuhler 2016, 2). Ritual as an idea in tradition theory is most well known in three forms: as an approach to conceiving tradition. Forms of ritual action are symbols of guidance in social relations, orders, and social institutions where the ritual is performed, such as the *Ukuwala Mahiate*.

Previous research has revealed similarities in the methods and approaches used to study the phenomenon experiences of the ritual tradition by the Indigenous community. The research that will be conducted has a significant difference from previous research, bearing in mind that the focus of the study, the purpose of the study, and the characteristics of the subjects under study have fundamental differences that are quite comparable. Previous research of this type can also be used as a reference for this research, specifically in the discussion of research findings that will be provided after data has been collected and processed to be used as material for decision-making and verification of the *Ukuwala Mahiate*.

Methods

The researchers based my selection of research methodology on the research questions, assumptions, and values that researchers bring to this study (Sulaeman^a et al. 2020, 1-19; Johnson and Christensen, 2004). In this methodological considerations, researchers begin with the explication of my research approach, the selected ethnographic study research design, the research participants, and method to generate data, and data analysis hat are salient to my study. The researchers follow with my discussion of the process in which researchers obtained access to the location research, gained approval from the Indigenous community, my role as a researcher, data generation methods, and data analysis process of the research.

Approach and Paradigm

The study employed a qualitative ethnographic study with an interpretive paradigm. Ridwan^a et al. (2020, 709-722) suggested that a qualitative approach is suited to studies that aim to understand the meaning of a particular subject and to listen to the subjective experience of others that make sense of them. The selected qualitative interpretive paradigm aligned with the aim of this study and the nature of the research questions which are to provide an in-depth understanding of the Indigenous community of Moluccas and the integration of tradition and religious of the *Ukuwala Mahiate*.

The interpretive research strategy also assists in my exploration and analysis of human discourses and values in real-life situations. Interpretivist paradigms posit that reality is socially constructed (Denzin and Lincoln, 2018). This paradigm aims to understand human experience as community construct meaning based on their interactions with their surroundings (Guba and

Lincoln, 1985). An interpretive paradigm provides the opportunity to understand multiple and diverse perspectives (Sulaeman^a et al. 2020, 1-19). In this research, researchers explored how of the community and Mosque procession, *Nyuwelain Matehu* procession and proof, and affect the Moluccas life.

The researcher's set of beliefs, feelings and framing in relation to the world guided the interpretative research (Denzin and Lincoln, 2018). These paradigms and views allow an intimate collaboration between perception and reason, to enable the researcher to better understand the participants' actions. Participants subjectivity is an inevitable part of my research journey in understanding how the Indigenous community developed their consciousness on the self-immunity, as they constructed their reality through the process of human and social-cultural interaction.

Setting and Participants

The informants of the research are Indigenous community, coming from among religious leaders, traditional leaders, youth leaders, mosque traditional administrators, king-state staff, and performers of ritual actions with the consideration that they are considered to have important characteristics. Informants know the information to be studied and have strong interactions with the ritual *Ukuwala Mahiate*. Identified them as the gatekeepers, and their consent to conduct the study was essential as illustrated in Table 1.

Table 1 Research informants identification of the indigenous community Moluccas

No.	Name are pseudonyms	Age/Year	Gender	Education	Work	Population status
1.	Alimuddin	20	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
2.	Usman	23	Man	Undergraduate education	Perpetrators of the <i>Ukuwala Mahiate</i>	Married
3.	Khairul	19	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
4.	Abdullah	45	Man	High school education	Religious leaders	Married
5.	Ismail Ishak	21	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
6.	Khairuddin	22	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
7.	Fathullah	46	Man	Undergraduate education	State kings	Married
8.	Ibrahim	21	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
9.	Suparto	23	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
10.	Darul Iman	48	Man	Undergraduate education	Youth leaders	Married
11.	Iskandar Ali	26	Man	Diploma education	Perpetrators of the <i>Ukuwala Mahiate</i>	Married
12.	Baharuddin	35	Man	Undergraduate education	Civil servant staff	Married
13.	Sudirman	21	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
14.	Safaruddin	20	Man	High school education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
15.	Untung Bagio	55	Man	High school education	Traditional leaders	Married
16.	Budiman	20	Man	High school	Perpetrators of the <i>Ukuwala</i>	Single

	Khairul			education	<i>Mahiate</i>	
17	Fadli Soulisa	25	Man	Basic education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
18	Gunawan Soulisa	58	Man	High school education	Mosque traditional administrators	Married
19	Gamburllah	27	Man	Undergraduate education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single
20	Deddy Usmani	25	Man	Undergraduate education	Perpetrators of the <i>Ukuwala Mahiate</i>	Single

Source: Field observations and interviews

Data obtained, 20 people as informants can share rituals experiences with researchers, including each of one person from religious leaders, traditional leaders, youth leaders, mosque traditional administrators, state kings, civil servant staff, and the rest 14 people from the perpetrators of the *Ukuwala Mahiate*. Researchers determine by purposive means, chosen based on consideration with specific goals (Bogdan and Taylor, 1998: 163). This informant can explain or provide information on ritual traditions, including how to observe the tradition of the community and Mosque procession, Priest *Tunny*, the *Nyuwelain Matehu* procession and proof, and affect the Moluccas life.

The selection of data sources is based on the involvement of informants. Having the ability and willingness to convey the experience he has experienced and accordingly will be examined, especially the nature of the ritual. Informants are willing to accept the presence of researchers and involved in research activities. They are willing to be interviewed and recorded their activities during the interview and or during the research. The selection of informants using data collection techniques used was in-depth interviews, participant observation and literature study.

Data Collection

Data collection techniques used were in-depth interviews, participant observation, and literature study. In this study, researchers used structured interviews (Sulaeman^c et al. 2019, 61-72). The in-depth interview was chosen as a method to maintain the confidentiality of the informant by choosing a place that was considered comfortable by the Informant's. The unscheduled informal interviews also took place during the research in which researchers was able to have broader conversations while at the same time able to ask more specific questions (Sulaeman^a et al. 2020, 1-19). According to Burgess (1984), researchers gain many insights through informal conversations with informants. This is applied because researchers want to explore the experiences, views, and knowledge possessed by the subject without being burdened by his mind. This means that when the researcher conducts the interview process, the Indigenous community will have the flexibility of the structure of words and ideas in answering the questions raised by the researcher.

Researchers go directly to the field, acting as observers to create action categories (Sulaeman^a et al. 2020, 1-19; Creswell and Poth 2017; Bogdan and Steven 1998), observe symptoms, and record and record informants' speeches using media such as notes, cameras and tape recorders. The goal is to get a complete and comprehensive picture of the self-immunity. Initially the interview was not easy to do, the informant considered the researchers not ethnic Moluccas. When they are willing to be interviewed, at first they seem nervous. Researchers are able to collect data from informants in a way, as researchers show patience and empathy for them. The results of the interview are facilitated by using local languages, researchers use interpreters, finally interviews are conducted smoothly and intimately. Researchers conducted this research for ten months from on date August 10th, 2019 to November 25th, 2020.

Data Analysis

Reflection of the interviewer during the interview process was added in the analysis denoting any specific issues that were worth mentioning for analysis. Data analysis is one of the most fundamental stages of qualitative research as it involves a complex and dynamic process of reasoning, interpreting and theorising also characterised by an intuitive and reflective approach in making sense of the data (Bogdan and Biklen, 2007; Merriam, 2009).

The results of data collection obtained from the field are then analyzed through the flow of qualitative data processing activities carried out simultaneously (Sulaeman^a et al. 2020, 1-19; Rossman and Rallis, 1998; Creswell and Poth, 2017), namely data reduction, data presentation, drawing conclusions, and verification conducted by the researcher through the interpretation of the data according to the context of the research question and related research objectives (Wolcott 1994; Creswell and Poth, 2017). This verification is obtained with conclusions to answer the ritual *Ukuwala Mahiate* of the Indigenous community of Moluccas. Then verified with other data or with the research informants.

The Tradition of the Community Moluccas

The ethnography of traditional, the meaning of traditional within a group (Gallant 2006, 325-332); individuals when communicating will be influenced and governed by the sociocultural rules from which they originate and where they communicate. The ethnography of traditional views the traditional act as an action arising from the integration of three individuals possessing skills as social creatures, namely linguistic, interaction, and cultural skills (Sulaeman^a et.al 2020, 1-19). These three skills are traditional competencies. The emphasis is on the ritual tradition corridor.

Rituals in traditional ethnography refer to the perspective of transactional communication, where individuals communicate as sources of information actively conveying and interpreting messages appearing in ritual tradition activities. The ritual tradition is related to expressive traditional (Sulaeman^a et al. 2020, 1-19). Expressive traditional is the ritual traditional, collectively performed, as a model of action used to express social relations.

Ritual as an idea in traditional theory is most well known in three forms: as an approach to conceiving tradition (Toulson 2012, 372-390). Forms of ritual action are symbols of guidance in social relations (Pickstock 2018, 217-221), orders, and social institutions where the ritual is performed, such as *Ukuwala Mahiate* of the *Mamala*, Moluccas

The ritual traditional theory is a method of observing human identity as individuals (Knowlton 2015, 239-255), members of social communities, and as an element of the universe. Individuals who perform ritual traditional confirm their commitment to family, ethnic, national, ideological, or religious traditions. The study of ritual tradition provides an understanding of knowledge with the diversity of traditional (Broad 2013, 20-40) based on actions on interactions carried out by Indigenous community. The Indigenous community perform acts of ritual tradition which develop relationships and patterns of harmonious interaction among people based on their religious beliefs.

The tradition imposed by the Moluccas are an inseparable part of ritual tradition because the role of local traditions and rituals in it, which are part of the Indigenous community collective identity as a joint effort. Generally speaking, the central *Ukuwala Mahiate* beliefs and values (Sulaeman^a et al. 2020, 1-19) include: (1) the Indigenous community should be obedient, diligent and responsible for maintaining the culture of *Ukuwala Mahiate*, (2) building a relationship between Allah and the individual, (3) unifying the harmonization of the community, (4) individual identity, and (5) the fusion often involves supernatural power.

For the Moluccas, ritual tradition is an act of self-identity and the people diligently are responsible for maintaining the *Ukuwala Mahiate*. Everyone must be constantly reformed by gifts to Allah and rituals to fight “those who claim this culture” and offer worship, prayer, and hope to Allah. As such, they consider obedience, hard work, and responsibility as an obligation of the Islamic religion and emphasize constant self-examination and self-discipline. They believe that human beings are bound to do the will of Allah through the *Ukuwala Mahiate* so that they can best understand the teachings of Islam and the universe that Allah has created and controls.

The *Ukuwala Mahiate* is only understood by the Indigenous community. They understand ongoing the ritual tradition, not only from involvement in *Ukuwala Mahiate* actions, but also from stories of the surrounding environment such as shared experiences and stories of parents and Indigenous community (Mulyana and Sulaeman 2016, 136-144). This is information about the source of knowledge of the understanding of the Indigenous community regarding the *Ukuwala Mahiate* in contrast to the Indigenous community outside Moluccas.

The central principle of the *Ukuwala Mahiate* are Allah has supreme authority over human affairs in terms of tradition. The Indigenous community arrive to find the compatibility of individuals and groups with the teachings of Islam and pursue both cultural purity and Islamic purity. The belief in harmony distinguish the Indigenous community from those outside Moluccas community.

For the participants in the *Ukuwala Mahiate*, certain requirements must be met, including being the sons of Indigenous community and *Pela Gandong* customary Moluccas, having emotional commitment as a glue of togetherness, having a healthy physical and mental state, and the ability to follow the traditional actions for more or less two hours of whipping and hitting with palm sticks.

Actors of the *Ukuwala Mahiate* must use nonverbal symbols, such as wearing shorts and red and white headbands, not wearing clothes to cover the limbs, palm leaves, and *Nyuwelain Matehu*. The use of these symbols is carried out for approximately two hours in the tradition activities, the communicator when performing the traditional activities will bring out all members of the body fragmented or bleeding due to lashes and beatings with palm sticks. With wounds flowing with blood throughout their bodies, performers of the ritual tradition do not feel the slightest pain, and even the blood that comes out is the blood of disease. The perpetrators of *Ukuwala Mahiate* engage in intrapersonal tradition in fighting spirits when they hear the sound of the tambourine. At the end of the tradition activity, all ritual practitioners wash their limbs with the *Nyuwelain Matehu*, medicinal oil believed to be able to heal wounds.

The Construction of the Mosque Procession

The *Mamala* community is one of the countries in Moluccas, including *Uli Sailesi* which has links with *Polut*, *Loien*, and *Liang*. Some statements state that *Mamala* and *Polut*, *Loien*, *Liang* are actually unity. It is the travel of the citizens who then make different names. *Polut*, *Loien*, and *Liang* including *Uli Sailesi*. The similarity of this group can be seen in its territory still in the mountains, settlement patterns, and kinship systems. From the information of the *Mamala* traditional leaders, the *Mamala* in the local language is called “*Ama-Latu*”.

The origin of the arrival of the *Mamala* people has various opinions. From the information of residents, especially traditional leaders and the *Mamala* community, none of them can confirm when the early opening of the *Mamala* area by the ancestors.

They can only tell stories by calling “*Mala-Mala*” (The location of the country towards the mountain is bluish in color) from one descendant (*Uli Sailesi*) whose first residence was on the top of Mount *Salahutu* “*Pausela-Ulupokol*” then moved to the “*Iyal Uli*” mountain. The

location is approximately 3 km² east of the current location of *Mamala*, finally clearing land, settlements, and continues to develop until now.

The *Mamala* consists of three villages, including *Matita* village under the leadership of a king, *Ululatucau* village under the leadership of *Tehuputiela* or the captain of *Mamala* and *Hatuala* under the leadership of *Patti Tiambessy*. The *Mamala* is formed from the set of five *Soa*.

Around 1973 in *Seith* Village in the “*Wawane*” mountain forest area, an old man aged approximately 300 years, named “*Teta Tomol*.” Her characteristic white hair covers her eyebrows cover her eyes, and the milk drops to her stomach. Even though he is old, his memory is still strong, he has the ability to communicate based on his daily past and present experiences. The “*Tete Tomol*” communicates with her experience of participating with her parents in building a mosque in *Mamala*. Geographically, the *Mamala - Seith* is about 20 km² reached by sea in the past. This knowledge information was constructed, the *Mamala* mosque was approximately 300 years old. *Mamala*, the population is a Muslim community with the construction of a mosque as a center of worship and socio-religion.

With the existence of a mosque in *Mamala* influencing the development of Islam in *Jazirah Leihitu* (*Tanah Hitu* kingdom), *Latu Bagai* with the traditional symbol of *Upulatu Polonunu* (the king of *Mamala*) ordered the Muslim community led by several religious leaders and the community to cut down a number of logs for poles and rings. The wood is in the form of whole wood (logs) with a diameter of 30 cm with a length of 6-7 meters, as many as several logs without a connection. The wood is obtained from “*Lalaewang*” mountain with a distance of 10 km² from *Mamala*. This type of *linggua* wood is formed into rectangles with today’s high-quality wood.

After the wood arrived at the hill “*Tungga'e Hahai*” about 700 meters from the location of the mosque construction. However, unexpectedly and fearfully, a piece of wood was slipped from the hand of the wood bearer, it broke and the community felt disappointed before the wood arrived at the mosque construction site. Then the people returned to the forest to find replacement wood. This incident made the community desperate and worried that it would hamper the construction of the mosque. In this condition, “*Lattu Bagai*” acted by calling of Priest *Syareat* and *Tunny* as religious leaders to find a solution to the cracked wood.

The Priest *Syareat* and *Tunny* as *Parenta Syara'* (leader) played a role in the process of building the mosque. After obtaining the order from “*Lattu Bagai*”, *Parenta Syara'* asked Allah SWT to be given instructions to finish cracked wood for use as a mosque building medium. At night when of Priest *Tunny* was sleeping, he dreamed that he received instructions on the method of grafting cracked wood. The of Priest *Tunny* experience was then communicated to Priest *Syareat* and “*Upu Lattu Bagai*”. Then of Priest *Tunny* and *Syareat* connected the cracked wood based on the instructions obtained based on dreams. Cracked wood is smeared with coconut oil by wrapping a turban. The next day, the cloth package on the cracked wood is opened with social reality reconnected, the crack in the wood disappears without a trace.

The social reality of the cracking of wood as a medium for mosque building to be reconnected became the beginning of the belief of the people of *Mamala* about the properties of coconut oil. Then coconut oil was experimented with as a treatment medium for curable sprains and fractures. Even a broken tree trunk can be reconnected after being smeared with oil and wrapped in a white cloth. Furthermore, experiments were carried out to heal wounds, including wound healing after the *Ukuwala Mahiate* attraction.

The *Ukuwala Mahiate* is a tradition of the people of *Mamala*, on the 8th day of Shawwal, which integrates the understanding and knowledge of fasting during Ramadhan, sunnah fasting in the month of Shawwal. The activity was carried out to celebrate the victory of the people of

Mamala State after one month of fasting in the month of Ramadan plus 6 days of sunnat fasting, as well as repeating the proof of the properties of coconut oil known as *Nyuwelain Matehu*.

The *Nyuwelain Matehu*, coconut oil has medicinal properties and is sacred, if the prayers by of Priest *Tunny*. The *Nyuwelain Matehu* was made by of Priest *Tunny* (*Rumatau Mony*) and as a community outside *Mamala*, the clan of *Mony* called it *Mony* oil. The *Nyuwelain Matehu* as a traditional media, especially in the context of the people of *Mamala*, is influenced and determined by its ability as a treatment. This is where the importance of tradition and the meaning of symbols created by community.

The *Nyuwelain Matehu* Tradition Procession

The ritual tradition is made from *Nyuwelain Matehu* (coconut oil) by members of the traditional community (Broad 2013, 20-40) as a treatment for the performers of the *Ukuwala Mahiate* activities conducted by Priest *Tunny*, *Parenta Syara'*, and *Upu Latu*. Priest *Tunny* is the representation of the religious leaders, *Parenta Syara'* as traditional leaders, *Upu Latu* is the customary head or the holder of the Moluccas. They involvement and preparation for *Ukuwala Mahiate*. The most important ritual tradition process is the gathering of Priest *Tunny*, *Parenta Syara'*, and *Upu Latu* at a traditional house. The ritual tradition procession (Underwood at al. 2011, 197-218) is made from collected *Nyuwelain Matehu*, requests for permission from Priest *Tunny*, granting permission from *Upu Latu*, the customary prayer of Priest *Tunny* on *Nyuwelain Matehu* as a treatment medium for healing.

The *Nyuwelain Matehu*, as a medium of ritual tradition in *Ukuwala Mahiate*, is made by members of the Indigenous community. Coconut flesh is peeled from the coconut shell and then grated using a "*parudang*" (traditional grater). This *Nyuwelain Matehu* is used.

Upu Latu and Priest *Tunny* used intrapersonal supernatural power communication by channeling ancestral spirits in the form of inspirational communication during the making of *Nyuwelain Matehu*. The ritual of making *Nyuwelain Matehu* is a ritual tradition medium used by the Moluccas to influence and determine the treatment ability of the oil. The oil treatment rituals are historically used to demonstrate that Indigenous community are sensitive to the construction of mosques and used to connect broken wooden beams during mosque construction.

After obtaining the blessing from *Upu Latu*, Priest *Tunny* commenced the ritual, reading the verses of Al-Qur'an together with *Parenta Syara'*. Reading *al-Fatihah* (*hadrat fatihah*), as Priest *Tunny* explained, "*al-Fatihah ila hadratin nabi sayyidina Muhammadin salallahu 'alaihi wasalam al-Fatihah.*" Before reading *al-Fatihah*, Priest *Tunny* took nutmeg and cloves from a plate and placed them in a clay jug filled with *Nyuwelain Matehu*. Then, he proceeded to read *al-Fatihah* for Prophet Muhammad SAW, the companions, the family, and all Muslims. Finally, Priest *Tunny* blew three times into the *Salau* (jar) while stirring the *Nyuwelain Matehu* in *Salau*.

The basic assumption of ritual tradition using *Nyuwelain Matehu* is a prayer to Allah, so that *Nyuwelain Matehu* can be used as a treatment medium for healing for the performers of the *Ukuwala Mahiate* Moluccas actions. The *Nyuwelain Matehu* is a healing oil for fragmented and/or bleeding limbs, broken legs, broken bones, skin ailments, itching, burns, coughing, and other skin diseases.

The ritual use of *Nyuwelain Matehu* as a component of the *Ukuwala Mahiate* is historically connected to medicinal purposes and portrayed on pillars of mosques. This Moluccas oil is understood to have great efficacy. The Moluccas oil is made by girls who have not experiences menstruation and are thus considered sacred and clean. The meaning of the clean heart of the person who makes the oil is important, as she "blows the prayer" on the oil. The *Ukuwala Mahiate* cannot be traded, and it is forbidden to charge money for it because oil-making is used as a medication for society. Ritual oil treatment as a ritual tradition system that is interpreted as

culturally has the function and form of guarding morals and behavior, strengthening emotional relationships (Hilderbrand 2019, 1-15). The meaning of ritual oil treatment, illustrated in actions, is inseparable from the role of Priest *Tunny* and his descendants so that Allah accepts the deeds and places them on his side.

The Nyuwelain Matehu Tradition Proof

The ritual *Ukuwala Mahiate* in the courage fight is a ritual traditional involving rubbing *Nyuwelain Matehu* on the limbs of fragmented and bleeding participants due to whip or blow injuries with palm sticks. *Nyuwelain Matehu* is a treatment medium that can heal limbs of fragmented or bloody participants of this ritual traditional act.

This ritual traditional is aimed at fulfilling identity in the form of reflecting on one's own consciousness, leading all members of the community to realize well and truly who they are, where they are, how they should behave and interact with each other and how they should behave within their culture. However, the *Ukuwala Mahiate*, which is celebrated every year.

The *Nyuwelain Matehu* is helpful for every Moluccas resident both intrapersonally and as a group to see themselves as creatures of Allah and to better serve Him. Having local awareness and knowledge about their existence as humans and as servants of Allah is also important for the community to build, foster, and develop harmonious relationships or interactions with each other in the form of offerings, prayers, and petitions to Allah.

The *Nyuwelain Matehu* cannot be traded, and it is forbidden to ask for payment for the work involved in making *Nyuwelain Matehu*, which is used by the community for treatment. *Nyuwelain Matehu* the making have cultural attitudes and values displaying "sincerity without mentioning it as a reward for working on oil." *Nyuwelain Matehu* for the signifies "togetherness of fellow humans without profit" to heal broken legs, broken bones, coughs, and skin diseases such as itching and burns.

The Tradition and Religion Affect the Moluccas life

Communities in rural areas always have adherence to traditional enforced by the diversity of the results of their creativity, which are interconnected and function as a guide for life. Ample local traditions serve as catalysts that help to build social integration within a multicultural society (Hilderbrand 2019, 1-15). Social inclusion is developed when community from diverse ethnic and religious backgrounds deliberately engage with one another (Schwab 2012, 173-193).

The traditional are enforced by the diversity of the results of creativity that are interconnected and have a function as guidelines for life. The traditional are truths that have lived in a community and have become a tradition because of their value and benefits (Salvatore 2019, 1-12). The traditional are created to build, preserve, and strengthen recognition of cultural identity. Communities create traditional and position their lives amid the traditional for presentation purposes. Generally, the form of traditional can be observed through the understanding and behavior of the Indigenous community.

Traditional community in rural areas always comply with their traditions. The traditional community is a unity of human lives interacting with each other according to a particular custom system; its nature is constant and bound by a shared identity (Mitha 2017, 41-60). The traditional community have ancestral origins, inhabit a certain hereditary territory, have a social value system, and have decisive customary laws; their communities must follow this ethnic wisdom as the Indigenous community Moluccas.

The Indigenous community does not associate material wealth with the integration of tradition and religion of the *Ukuwala Mahiate*. They believe that the ritual *Ukuwala Mahiate* is identity as a surrender by self-introspection, praying by asking and obtaining pleasure through

Allah guidance that can guarantee the continuity of the *Ukuwala Mahiate* tradition order. Rituals tradition emphasize more on values that must be obeyed and followed, not leading to material wealth on material success. The dimension of surrendering oneself to Allah appears to be stronger and more obvious than mere personal ambition of human being to have more successful life.

When compared with some rituals performed by the people of Java in Indonesia, their intention is more to have successful life in terms of wealth and career. They perform rituals with a traditional (Toulson 2012, 372-390) healer who uses verbal tradition to achieve the desire to gain successful life in terms of wealth and career. The tradition is done not through surrender to Allah, but the magical power of the shaman. Some of them even worked hard to find material wealth with the help of shamans. They are controlled by shamans to search for material wealth in any way that is outside the teachings of Islam. They understand that what has been done is Allah's will. Material wealth and career success need not be blessed by Allah. The ethics of hard work, not the Indigenous community, is the belief that hard work is an honor for a shaman who will produce material wealth and career success. They believe that what has been done is considered not a deviation from the norms of life and will be very rejected and not under the beliefs and values of the daily life of the Indigenous community.

For the Indigenous community, to have successful life in terms of wealth and career must be done by trying to work hard to do a better job under the values and beliefs of the teachings of Islam in Allah's blessing. They try to work hard by relying on themselves based on Allah guidance. For most community Moluccas, achieving material wealth is not a symbol of success, but a symbol of one's trials and trials from Allah.

Conclusion

On the basis of the analysis above, it can be concluded that the central principle of the ritual *Ukuwala Mahiate* is Allah's supreme authority over human affairs in traditional. The indigenous community Moluccas believe in the compatibility of individuals and groups with the teachings of Islam and pursue both cultural purity and Islamic purity. Belief in harmony distinguishes the Moluccas from those outside traditional Moluccas society.

The *Ukuwala Mahiate* carries the meaning of collective action and healing, is laden with transcendental sacred values, and fosters social solidarity by developing togetherness. The indigenous community has constructed the *Ukuwala Mahiate* as a practice of offerings, prayers, and hopes. In the form of prayer, the ritual always begins with a tribute to ancestors, solidarity among people, and a request to Allah to obtain blessings. In the form of a plea to Allah, respect and solidarity can be interpreted as the attitude of the Indigenous community and how they should behave towards the ancestors. The integration of tradition and religion of the Indigenous community of Moluccas does not occur by itself, but is formed as the interpretation of the ritual processes the tradition of community and Mosque procession, *Nyuwelain Matehu* procession and proof, and affect the Moluccas life.

Recommendations from the theoretical context that research that is natural or subjectivity can be reviewed in other aspects by using theoretical religious in accordance with the phenomenon under study. That in a qualitative approach gives its own significance, the *Ukuwala Mahiate* ritual can be studied from other theoretical aspects of religious. This qualitative research approach can also be an approach to strengthen the values and norms of traditional of the Indigenous community. It is hoped that Indigenous community will continue to preserve the *Ukuwala Mahiate* and become a characteristic of ritual in Moluccas, given the increasing influence of globalization in the digital era. Through this research it is hoped that related parties, especially in the fields of culture and tourism, need to preserve and introduce

the *Ukuwala Mahiate* rituals in the world community and/or incorporate them into patented international culture.

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