

## IMPLICATIONS OF HAROA TRADITIONAL PRACTICES IN RELIGIOUS LIFE OF MUNA PEOPLE IN MUNA DISTRICT

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Received Date : 19-03-2020  
Accepted Date : 08-02-2020  
Published Date : 28-02-2021

### ABSTRACT

This study aims to reveal and explain the representation of religious values in the practice of haroa and the relationship between cultural practices (haroa) in the diversity of the Muna people. This study uses ethnographic methods with qualitative analysis. Empirically, this research finds that in their daily life, the Muna people make religion and culture coexist in the midst of their religious social activities. Traditions and cultures that live earlier in society actually already have civilization and social rules so that when Islam developed in the life order of the Muna people there was not much change. This tradition becomes a medium in broadcasting and teaching the values of virtue in the teachings of Islam. The haroa tradition carried out by the Muna people from generation to generation when commemorating the Muslim holidays is the most effective medium in teaching all the commands and prohibitions of Allah SWT. The haroa tradition supports the Islamic ideology of the Muna community that *hansuru-hansuru adhati, soano konohansuru*, which implies that even though customs and traditions are destroyed, religion must not be destroyed. The haroa tradition for the Muna community is to emphasize always making the principles of Islam a life shield so that in every activity they always represent the values of Islamic teachings.

**Key words:** Islam, tradition, haroa, civilization, practice

### INTRODUCTION

In the life of the Muna people, "haroa" is a tradition that has been carried out by the ancestors of the Muna community. This practice is carried out from generation to generation to the present. The process of implementing the haroa tradition is carried out by residents from house to house. In the religious life of the Haroa tradition it is carried out by the Muna

community coupled with the celebration of religious holidays in Islam. This shows that the existence of Haroa as a cultural product has a positive synergy with the religion of the Muna people, namely Islam. Culture that lives in a society is basically a picture of the mindset, behavior and values adopted by the community concerned. From this point of view, religion on the one hand contributes to existing cultural values, so that religion can run or even be accommodating to the cultural values it adheres to. On the other hand, because religion as revelation has absolute truth, religion cannot be aligned with local cultural values, even religion must be a source of value for the sustainability of these cultural values (Ghazali, 2011: 31). In fact (Nashir, 1999: 14) emphasized that religion is an important and vital thing in human life. Religion is the totality of life that is sacred, deep, and guides and determines the direction of human life itself, even religion must be a source of value for the sustainability of these cultural values (Ghazali, 2011: 31).

The Muna people believe that the sources of life, such as: fire, wind, water, land and all that animates, are symbolic of the unity of nature; In addition, it becomes the basis for understanding Islam in the Muna community as well as inspiring the value of Islamic morality on Muna culture (Luthfi, 1997: 100). In the process of carrying out the haroa, each house prepares various kinds of typical Muna cakes such as fried banana or *sangara*, *cucuru*, rice, *lapa-lapa*, *ketupat* and so on. The cakes are placed on the tray (cake holder) typical of the Butonese. The cakes are served to invited guests who are invited to the homes of residents who hold haroa. In addition to residents around relatives, neighbors were also invited to attend the haroa together. If the invitees, neighbors and relatives have gathered, the haroa event began. The haroa tradition is led by one of the syara 'mosques or traditional leaders who are called by the host. In the Muna community, holding positions as syara Masjid (masigi facility) are usually classified as traditional and / or religious (Islamic) leaders. Because in the view of society they are the ones who are trusted and given the mandate by the community to control rituals such as thanksgiving, religious haroa, and so on.

If it is looked at JW Schrool's opinion, who gave many opinions about the existence of culture in several regions in Indonesia which was influenced by elements of the pre-Hindu era, old Indonesian culture, elements from the Hindu era and elements of the Islamic period. This opinion is in line with "Eastern culture was heavily influenced by religion during its early development. Eastern culture is also generally very much influenced by religion during its early development. Eastern culture is also generally associated with social norms in the

community. Malinowski (1983: 63-79) asserts that socio-cultural changes within an ethnicity are largely determined by the development of the existing structural functions in society.

The opinion above, if it is related to the basis of the implementation of the haroa tradition practice in the culture of the Muna people, can be seen as a combination of religious wisdom and social norms that apply in society. Even in Muna society likens religion as the last shield in social life, "hansuru-hansuru adhati, soano konohansuru religion". Customs or traditions may be destroyed, the important thing is not to destroy religion that is the expression in the philosophy of the Muna community. So, in the practice of the Haroa tradition, there are elements of religion combined with the religion practiced in social life that provide religious wisdom to the people who practice it.

The face of traditional Islam refers to the sociological view of religion as put forward by Durkheim (1992: 251), that religion is only defined as a collection of hereditary beliefs and individual feelings, religious rituals and practices that have been rooted from generation to next generation. This definition of religion merely shows the collective spirit of a community group. The practice of religious ceremonies as stated by Durkheim dominates the Islamic diversity of the Muna community. Muna Muslim communities in rural areas prioritize traditional religious ceremonies rather than Islamic living practices as required by Islamic sharia. Cultural practices related to the religion of the Muna people are manifested in the form of the Haroa tradition. The Haroa tradition has been going on for a long time as it has been institutionalized in the culture of the Muna community and has become one of the oral traditions in the Muna community. The Haroa tradition covers all aspects of the life of the Muna people, including in religious activities.

Nowadays, this practice is often criticized, that all kinds of traditional practices that have no legal basis in the Koran and al-Hadith are contradictory and should not be done, especially if they are done in the name of religion. However, in this global era, the Muna people continue to carry out this tradition (Suraya, RS 2014). In this regard, the objectives of this study are: (1) to reveal and explain the representation of religious values in the practice of haroa of the Muna people in Muna district; (2) to find the relationship between the Islamic religion and cultural practices (haraa) in the diversity of the Muna people, so that they can benefit the community, as well as for the government as policy makers,

## **LITERATURE REVIEW**

The implementation of haroa can be seen as a traditional practice combined with diversity, especially Islam, which can be implemented because it has become a habitus in Muna society, and is supported by the existence of capital, namely cultural and social capital and the existence of a realm. This is as Bourdieu's opinion states a generative formula that explains social practice with the equation (Habitus x Capital) + Field = Practice (Harker et al, 2005: xxi).

Bourdieu explained that in analyzing the social practices of actors, it can be seen through their capital, habitus and the domains they use. According to Bourdieu habitus is a mental structure that they understand through social life, basically a product of the internalization of the structure of their social life (Bourdieu, 1990: 130-131). Meanwhile, for Bourdieu there are various types of capital at stake in the arena, namely economic capital, social capital, cultural capital and symbolic capital. Economic capital includes things such as the means of production, material and money that are easily used for all purposes and are passed on from one generation to the next. The two cultural capitals are included in all intellectual qualifications that are formally reproduced as well as family heritage. Meanwhile, social capital is manifested through relationships and networks formed through the realm which is a useful resource in determining and reproducing social positions. Then symbolic capital includes all forms of prestige, status, authority and legitimacy (Fasri, 2007: 98-99).

## **RESEARCH METHODS**

In this research, the method used is a qualitative method. Qualitative research is a research method that produces descriptive data in the form of written or spoken words from people and observable behavior, namely in this study the Muna people practice the haroa tradition in every celebration of religious holidays in Islam, or important moments related to Islam. In this research it is directed at the setting and the individual holistically (Moleong, 2014: 6). Recognizing the above facts, research uses ethnographic principles (Spradly, 1997) in collecting and analyzing data by means of descriptive-qualitative (Endraswara, 2003), which analyzes the data continuously, so that the researcher gets complete reasoning about the research results achieved in the problem.

## RESULTS AND DISCUSSION

The Haroa tradition refers to the concept of an oral tradition. Pudentia (ed), (1998,: Vii) states that the oral tradition is "all spoken discourse including the spoken and the literate" or it is also said to be "a non-literate discourse system. More clearly, the discourse on oral tradition is explained by Sibarani (2012: 7-15) that the oral tradition is not only in the form of fairy tales, mythology, and legends with various messages in it, but also about people's cognitive systems, sources of identity, means of expression, religious systems and beliefs. , the formation and enforcement of customs, history, law, medicine, beauty, creativity, community origins and local wisdom in the community and its environment. In this sense, the oral tradition is not just an "oral tradition", but all the cultural traditions passed down from one generation to another or later "from mouth to ear" using oral media. In practice, the oral tradition is often related to religious activities in a society. In detail regarding the form of implementation of the Haroa tradition in Muna diversity can be seen in the following table:

Table 1. Momentum for the implementation of the Haroa tradition in the diversity of the Muna community.

No.	The timing of the Haroa Tradition	Haroa Tradition Name	Information
1.	12 Rabiul Awal - 10 Rabiul Akhir	<i>Haroa Maludhu</i>	Commemorating the Birthday of the Great Prophet Muhammad, SAW. (Birthday of Prophet Muhammad)
2.	27 Rajab	<i>Haroa Radjabu</i>	Commemorating Isra Mi'raj
3.	15 Sha'ban	<i>Haroa Isyifu</i>	Commemorating the night of Nifsyu Sha'ban (as another answer to the birth of Imam Mahdi)
4.	1 Ramadan	<i>Haroa Tembawula</i>	Determination of 1 Ramadan to start Ramadan Fasting
5.	17 Ramadan	<i>Haroa Qunu</i>	Commemorating the descent of the Qur'an (Nuzul Qur'an)
6.	21-27 Ramdhan	<i>Haroa Qadhiri</i>	Waiting for the night of Laitul Qadri, (waiting for the angel Gabriel to come down to earth)
7.	1 Shawwal	<i>Haroa Roreaha Mpu'u</i>	Celebrating Eid al-Fitr
8.	6 Shawwal	<i>Haora Nomoalono</i>	Completing less fasts after fasting in the month of Ramadan
9.	10 Zulhidjah	<i>Haroa Roreaha Hadji</i>	Celebrating Eid al-Adha.

The table above shows a series of structured and sequential implementation of the Haroa tradition in a year. In practice, these Haroa traditions are based on the local culture of the Muna community, which has existed since long before the Muna people embraced Islam. After the entry of Islam by preachers, the local culture that had taken root in the life of the Muna community was not immediately eliminated, but the local culture that had taken root in

the Muna community was used as a medium for broadcasting Islam. Therefore, every implementation of the celebration of important days in Islam is always included with the practice of the Haroa tradition. So that the Islamic teachings presented by the preachers can be well received. Therefore, The implementation of the Haroa tradition which is coupled with the religious activities of the Muna community, especially in relation to the celebration of religious holidays or religious moments in Islam as described in the previous chapter, certainly has implications for the spiritual life of the Muna people. In its implementation, it represents the religious aspects of the Muna people as religious and cultured people. The implications of the Muna people's haroa practice are described as follows.

### **1. Haroa Practices as Motivation in Carrying Out God's Commandments**

In religious activities, the Muna people who embrace Islam can be seen from the activities of implementing Haroa which are related to religious momentum. The implementation of Haroa can have implications for the understanding and beliefs of the Muna community on Islamic values related to the pillars of Islam and the pillars of faith in Islam. The pillars of Islam and the pillars of faith are as follows:

Pillars of Islam:

1. Say two sentences of the creed
2. Establish the 5 daily prayers
3. Paying zakat
4. Fasting in the month of Ramadan
5. Perform Hajj for those who can afford it

Pillars of Faith:

1. Have faith in Allah
2. Have faith in angels
3. Have faith in holy books
4. Have faith in the prophets and apostles
5. Have faith in the Day of Resurrection
6. Believe in Qada 'and Qadha

The pillars of Islam and the pillars of faith in Islam are a concept to always obey Allah as the creator and ruler of all the realms of human life. The Muna people in Muna Regency

believe that the two pillars are the foundation of their diversity. The Muna people then formed cultural practices, especially the haroa, as a medium for reminders, advice, and warnings about the beauty and greatness of Allah, the god they believed in. The practice of haroa is then filled with activities with Islamic nuances as a form of obedience to its religious values. The practice of haroa that is carried out by the Muna in their daily life contains a very deep meaning for life and efforts to fulfill their needs, both physical and spiritual needs.

As a religious person, of course his life must be filled with various kinds of religious activities. In Islam, there are orders to pray, fast, pay zakat, and orders to perform the pilgrimage if you can. These commandments are the main pillars in Islam which are directly contained in the pillars of Islam. In particular, the Muna people make the order of prayer as a medium for teaching it to children and the Muna community in general. In *Haroa Radjabu*, *Haroa Tembahawula*, *Haroa Roreaha Mpu'u*, *Haroa Roreaha Hadji* is haroa-haroa which is used as a vehicle to teach the pillars of Islam. All of these parts are inseparable parts of one another. The commemoration of isra mi'raj which is always held every year is an effort for Muna people to foster Islamic values with full faith in which it contains sacred values about the importance of prayer commands. The Muna people through their culture hold haroa radjabu to deepen their Islamic values through in-depth understanding of the nature of the commandment to pray. Haroa radjabu which is carried out as part of commemorating the feast of Isra Mi'raj is a step of the Muna people in maintaining their faith in Allah, the God of the universe.

Haroa practices that have implications for Islamic law, for example those related to the implementation of obligatory prayers are Haroa Radjabu or Haroa Rajab in the Month of Rajab. In the understanding of the Muna people that Haroa Radjabu is very closely related to the Isra Mi'raj incident of the Great Prophet Muhammad, SAW as an understanding in Islam that the Isra Mi'raj incident is an event experienced by the Prophet Muhammad, SAW, facing God (Allah, SWT ) through the angel Jibril to receive the order for the five daily prayers. To commemorate this event, the Muna community commemorates it by performing Haroa Radjabu. In the haroa radjabu, it is not only filled with salvation prayers but also contains advice on the struggle of the Prophet Muhammad in receiving prayer orders.

The order to pay zakat as an obligation that every Muslim must fulfill has indirect implications for the economic life of the Muna people in Muna Regency. The order to pay zakat eventually encourages the Muna to always work hard, which of course must be based

on the values of Islamic teachings. One of the uses of the hard work accumulated during work is to pay zakat. Through this, the command to pay zakat contains the value of mutual cooperation which is also the spirit of the Muna people in their daily lives. In Haroa Roreaha Mpu'u and Haroa Roreaha Hadji also contain the value of mutual cooperation for the Muna people that in the implementation of haroa there is the nature of giving to one another. Therefore,

The haroa tradition that has been carried out from generation to generation by the Muna people in Muna Regency plays an important role in shaping the religious character in him. The values in the haroa tradition become a means of control for society so that all activities carried out are always based on religious values as taught in Islam because in fact the haroa tradition is an aspect of driving the Muna people to continue to maintain and lay the foundations of their religion. In another part, it can be seen that the cultivation of Islamic values in the daily life of the Muna people is felt by the implementation of the haroa tradition. One that appears is the existence of tradition *Haroa Tembahawula* part of the part that is done in commemorating the Determination of 1 Ramadhan to start Ramadan Fasting. Of course this is not merely a ritual arena alone, but far from it contains spiritual values that bind the Muna people as godly and cultured beings.

*Haroa Tembahawula* which is carried out by the Muna community as the determination of 1 Ramadan to start the Ramadan Fast is an effort to deepen the values of Islamic teachings in the midst of their life. This is always done every time entering the beginning of the month of Ramadan as a form of obedience to Allah's commands as the mainity of the fasting month for everyone who is Muslim. Fasting is one of the obligations that must be carried out by every Muslim, without exception Muslims in the Muna community. From generation to generation Haroa Tembahawula has become a series of activities every time entering the month of Ramadan because it contains the Muna people's belief in the oneness of Allah as well as their belief in the teachings of the truth in Islam.

## **2. Haroa Practices as Actualization of Faith in Angels**

In the religious practice of the Muna people, there is a belief and belief in the existence of angels as contained in one of the pillars of faith which reads "having faith in angels". This belief has grown from generation to generation among the Muna community as a Bergama community. In order to maintain this belief, Muna society teaches it through the

implementation of Haroa Qadhiri. Haroa is one of a series of activities in the middle of the holy month of Ramadan, as it is known that in the holy month of Ramadan there is one night which is believed to have virtue in it, namely that night is better than a thousand months known as the night of *lailatul qadar*.

The traditions and culture that they become the *teak* of the Muna community are used as a medium to welcome the evening of *Lailatul Qadar*. With this tradition, the Muna people were then able to easily understand and carry out every command and teaching in Islam. The implementation of the Haroa Qadhiri to commemorate the night of *lailatul qadar* is an effort to strengthen the faith and devotion of the Muna people to the God of Allah SWT. Haroa Qadhiri for the people of Muna is something that must be fulfilled and carried out not only as an expression of gratitude for the gift of sustenance but more than that is an acknowledgment of their faith by believing in angels.

On the night of *lailatul qadar*, it is believed by the public that the angel Jibril will bring the grace of *lailatul qadar* to every human being on earth. In welcoming the angel Gabriel who brought grace, the Muna people flocked to carry out the Haroa Qadhiri as a sense of gratitude and joy for the descent of *lailatul qadar*. With this Haroa Qadhiri, the Muna community will wait for the *lailatul qadar* with various kinds of prayers and Islamic activities so that when the *lailatu qadar* arrives they can get its glory. Haroa Qadhiri indirectly fosters the faith of the Muna community towards the majesty of Allah SWT, God the creator of the universe.

### **3. Haroa practices as actualization of faith in Allah's Apostle**

One form of recognition of Islam in Islam is by having faith in the Messenger of Allah. The Muna community from generation to generation after the entry of Islam in the midst of their life and becoming the only religion whose truth is believed to have begun to teach every member of society to always believe in the Apostles of Allah as contained in the pillars of faith which reads "faith in Allah's Apostles".

This form of *kemimana* was then strengthened in his socio-cultural activities, especially by always commemorating the Birthday of the Great Prophet Muhammad SAW. (Birthday of Prophet Muhammad). When the activities of the Prophet Muhammad SAW's birthday, in the habits and traditions of the Muna people, it is always accompanied by *haroa maludhu* in almost every house of the Muna community. In the midst of the community, the

implementation of mauled is usually carried out at the mosque, while the haroa is usually carried out at home. In this haroa maludhu, the people of Muna made it a momentum to recall the services of the king of the prophet Muhammad SAW who had struggled in strengthening Islamic faith.

Through this haroa maludhu tradition, the Muna community then teaches each child about the history of the prophet Muhammad, stories of his struggles and various kinds of legacy. Haroa maludhu tradition which is always led by an imam, then always and always teaches the greatness of the prophet Muhammad every time he does haroa maludhu. By teaching each of the greatness of the prophet Muhammad, the examples of the prophet Muhammad will be obtained indirectly which can then be used as examples in everyday life. For the Muna people who are obedient to religion and culture, they always make the prophet Muhammad a patron, reference and role model in doing and managing the life of their people.

In the Muna community there was also Haroa Radjabu to Commemorate Isra Mi'raj of Prophet Muhammad SAW. In the religion of Islam, prayer is a pillar of religion and the struggle of the prophet Muhammad in getting orders to pray five times a day is in the Isra Mi'raj incident. To commemorate Isra Mi'raj in the traditions of the Muna community is the existence of the haroa radjabu so that later the struggle of the prophet Muhammad will not be forgotten in upholding Islam. On the other hand, with the haroa radjabu activity, the public is reminded of the existence of prayer orders that must be carried out continuously as evidence and acknowledgment of obedience to Allah's orders.

#### **4. The practice of haroa as actualization of faith in the book of Allah**

Islam has a holy book which serves as a guide for life. We are the holy Muslim Ummah is the Koran. To maintain the authenticity and uniqueness of the Al-Qur'an, every year the routine of the Al-Qur'an is commemorated or commonly known as the Nuzul Qur'an. In the life of the Muna people, the activity of commemorating the Nuzul Qur'an is always carried out in mosques. However, in the customs of the Muna people there is a tradition that is carried out at the commemoration of the Nuzul Qur'an, namely there is a Haroa Qunu.

*Haroa Qunu* This is an activity carried out by the Muna community during the commemoration of the Nuzul Qur'an. Haroa Qunu in the Muna community is carried out in people's homes led directly by an imam to read a prayer. In this Haroa Qunu tradition, the Muna people make it a place to get to know more about the superiority of the Qur'an which

will later be applied in everyday life as a guide for life. Nuzul Qur'an for the Muna community is an Islamic activity to further strengthen understanding and knowledge of the values in Islamic teachings, while the Haroa Qunu activity is a form of the Muna community's tradition as a medium for teaching the values of Islamic teachings in all corners of the Muna region. The Muna people believe that studying the Qur'an is a way to get to know their life, especially the various kinds of things that have been outlined by Allah regarding the merits of a thing or situation. Through the activities of the Nuzul Qur'an and the Haroa Qunu tradition, the community makes it a momentum to better understand the essence of Islamic teachings in accordance with those embedded in Al-Qur'an.

In maintaining the virtues and privileges of the Al-Quran, of course there must be a lot of study and study. The Muna people really appreciate and always maintain their Islamic values in their diversity so that it is highly recommended for their children to always study the contents of the Al-Qur'an, one of which is by following recitations. In the tradition of society, every child khatam Qur'an will always hold Haroa Kahatamuno Qur'ani. This Haroa is a form of gratitude for the success of a child in mastering the recitation of the Koran. On the other hand, the existence of Haroa Kahatamuno Qur'ani continues to increase children's love for the holy book Al-Qur'an.

Basically, diversity refers to a condition in which human life is based on spiritual values. The view of religious spirituality is always spiritual, because everything comes from God, who is spiritual. That is, the reality of spirituality is a manifestation of a higher desire, which is directed towards divine attributes (Pilliang, 2009: 322). Several meanings of haroa, as described by the informant above, indicate that haroa in the life of the Muna community is closely related to religious social life. This means that the Muna people doing haroa socially can erase mistakes that have been done in previous times, while religiously the practice of the haroa tradition can cleanse the sins that have been committed so that with the hope that when they finish doing haroa,

This Haroa tradition has direct implications for the religious beliefs of the Muna community. This can be seen in the presence of Haroa Tembahawula which was held to determine the beginning of Ramadan. In Haroa, of course, it will give birth to or foster a spirit of worship among the community. The religious values contained in Haroa are able to penetrate the minds and souls of the community because when performing the Haroa Tembahawula ceremony they are encouraged by the belief that fasting is a worship that has

high value in life in the world, especially in the hereafter. Therefore, every time the Muna community carries out Haroa Tembahawula, this momentum is the first step in cleaning themselves and their minds before entering the fasting month of the holy month of Ramadan.

In another part, namely *Haroa Qunu* which was carried out to commemorate the revelation of the Qur'an is believed by the Muna community to be a historic day as Muslims. At that moment, the Muna community in commemorating it was carried out with Haroa Qunu to foster love for the Koran as a holy book which contains instructions, lessons, and even warnings. By implementing the Haroa Qunu indirectly, the Muna people love the Koran even more. The Haroa Qunu tradition is carried out from generation to generation by the community because it is believed that behind the tradition it contains philosophical and historical meanings that are fundamental to their beliefs. This philosophical meaning leads the people of Muna to be increasingly convinced of the divine instructions and warnings contained in the al-qur'an. Whereas with this philosophical meaning, the people of Muna attended the history of the journey of the revelation of the Qur'an as the holy book of Muslims. These two things are the main things that are implanted in the midst of the Muna community. With the existing belief, it grows in the soul to make the Koran as a guide and life guidance. Al-qur'an is used as a living trade that is used in all aspects of life and it is instilled through the Haroa tradition so that the Muna people do not forget the greatness of the al'qur'an and become a shining light in their life journey both as personal beings and as social beings.

In Islam there is an order to perform the pilgrimage. As a reminder of the virtue of the pilgrimage, the Muna people are always followed by the Haroa Roreaha Hadji ceremony every Eid al-Adha. Every family or household in the Muna community always holds Haroa Roreaha Hadji to commemorate the arrival of Eid al-Adha, but on the other hand the Haroa tradition also implies that in Muna society the virtue of having a pilgrimage must be fulfilled. Therefore, every Muna community always tries and works hard to fulfill this one of the pillars of Islam. With the existence of Haroa Roreaha Hadji, indirectly the spiritual spirit of Islam makes the Muna community even more active in doing business.

The Haroa tradition carried out by the Muna community is in principle to improve the quality of the Muna community's faith. It is discovered through implementation *Haroa Qadhiri* which is still being implemented. Haro Qadhiri is an implementation of the belief in angels. The Muna people believe that in this life there are supernatural beings, namely angels. Therefore, Haroa Qadhiri is carried out to welcome the night of *lailatul qadar* or the

night starting a thousand months. On that night it is believed that the angel Jibril will descend to bring karamah for Muslims on the night of lailatul qadri. Haroa Qadhiri is not only a routine on the night of the month of fasting alone, but more than that because of the belief that in Islam you must have faith in angels.

In the end, there is the Haroa tradition which is continuously carried out by the Muna community, which creates a love for worship. By carrying out Haroa, there is motivation to always obey and obey all the commands and prohibitions of Allah. This belief is getting stronger every time Haroa is carried out as part of the actualization of Islam and faith. With this, the Haroa tradition was used by the Muna community as a source of motivation to continue worshipping.

## **CONCLUSION**

The cultural practices and traditions of the Haroa that prevail in the Muna community are a form of efforts made to keep Allah, the Lord of the universe closer together, by always studying the teachings of Islam. In the life of the Muna people, tradition is used as a medium to teach the values contained in Islam. The various kinds of haroa in the midst of the life and habits of the Muna community which are always included during celebrations or in commemorating Muslim holidays are a way to attract the attention of the public to always obey and obey every teaching and prohibition that has been outlined Allah SAW. This tradition brings people closer to their religion so that every commandment and prohibition contained in Islamic teachings can be easily understood and carried out by the Muna community. The haroa tradition which contains Islamic prayers is an indication that the traditions carried out by the local community can collaborate with the demands of Islamic teachings.

## **ACKNOWLEDGMENTS**

With all humility, the author would like to express his deepest gratitude to all those who have contributed to this writing. My special gratitude goes to all the informants who have provided a lot of information or data related to the problems of the research carried out. The research and development agency of Southeast Sulawesi Province which has granted research permits to the Muna Regency government which has facilitated and provided various facilities in the context of carrying out the research carried out. Likewise, thanks to various parties who have helped in completing the writing of this article.

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