

Reception of Spirituality in Dayango Religious Rites Local Traditions Tabongo Village Boalemo Regency

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Abstract

This study aims to analyze the spiritual reception of the community in Tabongo Village toward the traditional religious ritual Dayango in Boalemo Regency and to understand the integration of local spiritual values with Islamic teachings. A qualitative approach based on phenomenology was employed to explore the subjective experiences of the community and collective perceptions of Dayango as part of their cultural and religious identity. Reception theory served as the analytical framework to examine how the community receives, interprets, and perceives this ritual in the context of social and religious development. Data were obtained through in-depth interviews with traditional leaders, religious figures, and community members participating in the Dayango ritual, complemented by participant observation and document analysis regarding the tradition's history and changes. The findings reveal that, despite various interpretations, the community of Tabongo Village generally views Dayango as a means to support spiritual connections with God and nature, as well as a medium for preserving cultural identity. The discussion shows that this reception process is driven by the need to align local traditions with the religious norms they follow, resulting in a hybrid form of spirituality widely accepted by the community. The study concludes that the reception of the Dayango ritual in Tabongo illustrates the harmonization of local spiritual values with Islamic teachings, allowing the tradition to endure within changing social dynamics. This research provides new insights into how local communities negotiate their cultural identity and spirituality amidst the challenges of modernization.

Keyword: Culture; Dayango; Human; Religion; Spirituality

Introduction

Culture is an inseparable part of life as the Indonesian nation has such a strong role of culture in life and national development (Wahid, 2007; Wartabone et al., 2022). Likewise what happened in Gorontalo, an area that makes customs as an epistemological foothold and is able to manage people's lives peacefully, this happened before all religions entered and stepped on holy feet in the recesses of the faith of the Gorontalo people. With that, God is expressed as Eya and Eya is believed to be a supernatural figure who is able to protect the people of Gorontalo. After the culture ran there were several scientists who researched this, one of which was a Dutch professor of customary law named Van Vollenhoven in his book "Het Adatrecht van Nederlandsh-Indie" placing Gorontalo in 9th place in the list of customary areas 19 regions in Indonesia. However the Gorontalo area is known as a customary area. This happened long before Islam entered Gorontalo which was brought by Sultan Amai (1501-1600), the life of the people of Gorontalo has long been regulated by customs, with the famous motto conveyed by King Eyato, namely: Adati hula-hula'a to syara', syara' hula-hula'a to adati (culture based on shara', shara' based on culture) (Amin, 2012b, 2012a).

In the course of the transmission of Islamic science and the acculturation of local culture, then the "Philosophy of Life in Gorontalo Payu Limo Totalu", Lipu Pe'i Hulalu contains the meaning of five basic principles of the Gorontalo nation that must be lived, and practiced, including; (1) Bangusa Talalo = Nation or lineage is guarded, (2) Lipu Poduluwalo = The country's defended, (3) Batanga Pomaya = Body is devoted, (4) Nyawa Podungalo = Life or Soul at stake, (5) Harata Potombulu = Assets are waqfed/distributed to others in need. Thus, after Islam came with a complicated process, in the end the teachings were well accepted by the Gorontalo indigenous people because they were very easy to study. It is marked by the amended motto, namely: Adati hula-hula'a to syara', syara' hula-hula'a to qur'ani (culture based on shara', shara' based on the Quran) and perform rituals of Bontho (scratching red ink on the forehead) as a sign that today must perform Islamic sharia such as: it is forbidden to eat pork, Khamar drinks, etc (Mashadi & Suryani, 2018; Une, 2021). Then the Dayango Tradition emerged in the life of the Gorontalo people in 1934 and was carried out in 1939 in Hamlet IV Labuhan Timur with the same meaning and dance but different responses (Baga & Basalama, 2022). The intended public response related to the meaning of hadith and tradition in the manuscript is the highlight in this study.

Traditional religious rites are a form of cultural heritage that often reflects the combination of local beliefs and religions embraced by the local

community. In Indonesia, various local traditions are firmly rooted in diverse spiritual values, one of which is the Dayango rite in Tabongo Village, Boalemo Regency, Gorontalo. Dayango is a traditional practice that involves elements of prayer, dance, and music as a means of spiritual connection between humans and nature, as well as a medium for conveying hope for blessings and salvation for the community. However, in the era of modernization and globalization, challenges have arisen that require people to maintain these traditions without contradicting religious and social development (Hunowu & Pakuna, 2022; Pakuna et al., 2020). The Dayango Rite has long historical roots and plays an important role in building the cultural identity of the people of Tabongo Village. Historically, Dayango was held as a ceremony to honor ancestors and nature, which was recognized as a manifestation of collective spirituality in bringing communities together. Along with the development of Islam, the people in Tabongo began to assimilate Islamic values with local elements contained in Dayango (Une, 2021; Wartabone et al., 2022). However, the social transformations that have occurred over the past few decades have given rise to differences in perception of this rite, especially regarding the value of spirituality and its meaning in the Islamic context.

Meanwhile, previous research has highlighted the Dayango tradition with several results with each tendency. First, research by Sofyan, Nolvionita. (2015). "Dayango dalam Pandangan Hukum Adat Gorontalo di Kabupaten Gorontalo", Skripsi, Universitas Negeri Gorontalo. This study aims the position and views of Gorontalo customary law towards the Dayango ritual in Gorontalo Regency, especially how this tradition is maintained and interpreted by indigenous peoples in the context of local norms. This study found that Dayango has an important position as a form of rite that reflects traditional values and ancestral beliefs. Indigenous peoples view Dayango as a sacred ceremony that aims to get closer to spiritual forces and maintain a harmonious relationship with nature. Despite religious influences and modernization, customary law still facilitates the sustainability of Dayango with some adjustments to maintain relevance and harmony with religious norms, especially Islam. This study concludes that Gorontalo customary law tends to be flexible in accommodating traditions such as Dayango, so that customs and religion can go hand in hand without causing meaningful conflicts in society (Sofyan, 2015).

Secondly, Tirmizi, Abbad, (2021). "Being Friend With 'Lathi': Engaging Non-Human Persons in The Dayango Islam of Gorontalo", Tesis, Universitas Gajah Mada. This research explores the relationship between humans and non-human entities, referred to as "Lathi," in the Islamic Dayango ritual in Gorontalo. This research focuses on the understanding of the Gorontalo community about "Lathi" as a non-human spiritual figure

who is considered to play an important role in the process of Ritual and Dayango's spirituality. The findings of this study show that "Lathi" is treated like a spiritual partner in Dayango, who is believed to be able to provide help, protection, and balance in the life of the community. The community considers this ritual not only as a form of local tradition, but also as an effort to maintain harmony with non-human entities that they believe help regulate the balance of nature. In addition, this study also notes the influence of Islam that underlies the implementation of Dayango, where religious values play a role in regulating the perspective of "Lathi" to avoid practices that are contrary to Islamic teachings. This research provides unique insights into cross-entity interactions within Dayango as well as how local traditions can adapt to religious teachings, forming a hybrid spirituality in the Gorontalo community (Abbas, 2021).

The latest research by Abdurrahman, (2022) *Persepsi Generasi Muda terhadap Ritual Dayango di Desa Imbodu, Kecamatan Randangan, Kabupaten Pohuwato, Provinsi Gorontalo*", Published by Jurnal Universitas Manado. This research aims to identify the perception of the younger generation towards the Dayango ritual in Imbodu Village, Gorontalo, and how they understand and respond to this tradition in the midst of the influence of modernization and religious development. The study found that although the younger generation in Imbodu Village appreciates the Dayango ritual as part of their cultural heritage, they tend to have a different outlook than previous generations. Most of them consider Dayango to be an important element of cultural identity, but emphasize the need to adapt some aspects of tradition to be more relevant to the religious values they currently profess. This shows a transformation in perception where the younger generation recognizes the spiritual value of Dayango but also feels it is important to reinterpret it in accordance with the development of social and religious values in society (Wartabone et al., 2022).

From various of previous literature studies have discussed anthropocentric and sociological aspects of the Dayango tradition in various areas of Gorontalo, but discussions that focus on local spirituality and the process of community reception of the Dayango rite have not been widely conducted. Previous studies have focused more often on the social and symbolic functions of rites, but have rarely touched on how local spirituality is embraced, maintained, and developed in increasingly formal religious societies. There is a research gap in exploring the reception of the spirituality of the Tabongo Village community towards the Dayango rite in a modern context. This gap includes a lack of studies that address the interaction between local spiritual values and Islamic teachings and how people interpret or negotiate the meaning of spirituality in Dayango without ignoring the formal religious aspects. This research is expected to

fill this gap, by emphasizing aspects of reception and spirituality in the context of traditional societies transitioning to modern life.

The research will begin with an exploration of the history and social background of the Dayango rite, followed by the identification of local elements of spirituality in the rite. Furthermore, the analysis will focus on the community's reception of the spiritual values contained in Dayango and how they integrate it with the understanding of Islam. This flow will lead to the mapping of people's perceptions and interpretations, which are then critically analyzed in relation to the dynamics of modernization and formal religion. This study aims to identify the elements of spirituality in the Dayango rite in Tabongo Village and understand the meaning it contains, analyze the process of community reception of the values of spirituality in the Dayango rite and how they interpret it in the Islamic religious context, and describe the social dynamics that affect the sustainability of the Dayango tradition in the midst of modern religious and cultural development.

Research Methods

The research method used in this study is a qualitative research method. One of the characteristics of qualitative research in this study is by collecting several sources related to the focus of the research problem (Darmalaksana, 2020). The technique or method of data collection carried out in this study is by means of library research which focuses on written sources only (Darmalaksana, 2022). After that, the data that has been collected from various sources are analyzed according to the needs of the research (Raco, 2010; Sarwono, 2006).

This study uses a qualitative method with a phenomenological approach to understand the spiritual experience of the people of Tabongo Village towards the Dayango rite, as well as the meaning they receive and feel in the religious and cultural context. Through a phenomenological approach, this research focuses on the spiritual perception, meaning, and interpretation experienced by the participants, with the hope of gaining a deep understanding of the individual and collective reception of the rite (Alston, 1986). Reception theory is used as a conceptual framework to analyze how people accept and interpret the Dayango rite in relation to the teachings of Islam as well as the social dynamics that influence their views (Qudsy & Dewi, 2018). Data were collected through in-depth interviews, participatory observations, and documentation studies to explore the subjective aspects of spirituality reflected in the practice of the Dayango tradition.

Results and Discussion

1. Overview of Religious Rites in Boalemo Regency

Tradition is a practice that is passed down from generation to generation into a single belief. Starting from the formation of socialization to its inheritance, it all happens through speech. This affects the values which may depend on the memory or existence of the perpetrator so that there is a possibility of communication or regeneration, which results in efforts to identify and pass it on will be difficult (Salim, 2016; Wenas, 2007). The Gorontalo tradition is a cultural order of the previous Elders, it was formed from the Royal Family alliance or "Duluwo Limo lo Pohala'a" which has gradually been passed down from generation to generation into a civilization with a noble personality (Hunowu & Pakuna, 2022; Karlan et al., 2020; Mustamin et al., 2021).

The influence of Gorontalo culture comes from outside cultures such as Malay Culture, Arabic Culture, and Chinese Culture (Mustamin et al., 2021). Of the various influences that hegemonize Gorontalo culture from the outside, it is the Arab influence that is the strongest and most easily accepted with Islamic culture (Botutihe, 2003). However, culture is a slight obstacle in the spread of Islamic ideology, the offer of cultural acculturation is what establishes a good relationship between the two. In this case, people consider religion to be culture in anthropology, three principles of religion towards culture, namely: (1) Maintaining; (2) Repair; (3) Discard (Mustamin et al., 2021; Noma, 2014).

2. Phenomena of Religious Rites of Dayango Local Traditions

The Dayango tradition is an offering dance in the process of ending God as God (Proyek Penelitian dan Pencatatan Kebudayaan Daerah, 1982). The dayango tradition begins from the process of introducing God, in the chapter of history, the manuscript of self-introduction to the supreme creator, the expression of Empi Ismail in his writings is:

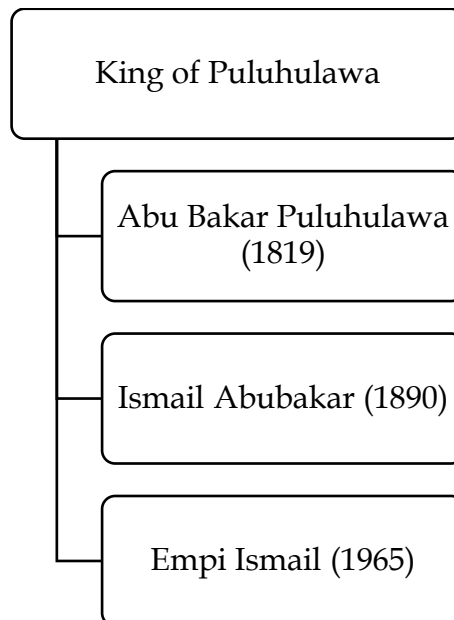
“Dua waliyullah bersoal jawab, ialah: Syekh Abdul Qadir Jaylani dan Sultan Awliya Mukarramah mengatakan: wahai saudaraku, apakah yang pertama kali ada sebelum ada Nur Muhammad?, dan belum ada tuju lapis langit dan bumi. Artinya sebelum ada alam semesta. Sayyidina mukarrama menjawab: yang pertama ada sebelum alam semesta beserta isinya ialah (Al-Hayat) Hidup.”

It is estimated that 600,000,000 years before nature was created, the conditions were still pitch black. At that time there was already Al-Hayat or a single life, and then the living one said: If I am a servant, which is God, and if I am God, where is my servant. Well, if that is the case, I am God, but which servant worships me? But suddenly a voice said: hi life! Worship me,

I am your god. In this case, the living knew and heard the voice, and then he rebuked it with the words: O Nyawa.

This is what is created to doubt who God really is, because he also feels that He is God. Thus Payango occurs and the dance is called Dayango, which is the process of identifying who God is, through the way of searching for each other between Eya (Al-Hayat) and Nyawa. When the Life was hiding, God got it and he went out, and when Eya (Al-Hayat) was hiding, the Life did not find him. So the Nyawa worshipped and prostrated himself and said, "I testify that there is no God but You" and then Al-Hayat replied: "And I testify that Muhammad is the messenger of Allah", it is clear that the al-hayat is the substance of Allah SWT., and the life is the Prophet Muhammad (peace be upon him). Therefore, the dignity of waliyullah (the life of the biological life and the biological life of the body) is the nur of Muhammad. The phrase was found in a manuscript (1965) written by Empi Ismail through the copying of a previous manuscript, but it is difficult to prove because it has not been found (Ismail, 1965). However, the author of the last manuscript testified that the text written still has the same meaning. The sanad of the manuscript is described as follows:

Chart 1. Sanad Manuscript of the Dayango Rite



The manuscript evidence that still survives to this day is:

Figure 1. Empi Ismail Manuscript (1965)

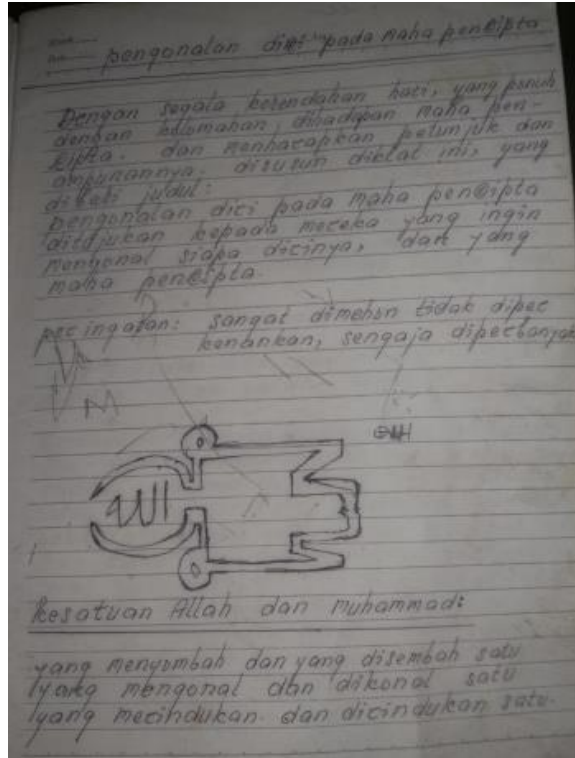
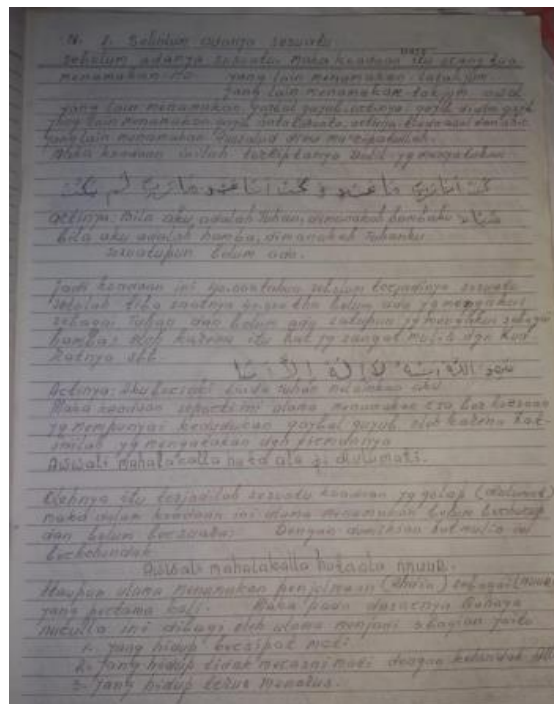


Figure 2. The Content of Hadith Texts in the Manuscript of Emi Ismail



This qudsi hadith is believed to regulate norms in the process of customary rituals (dayango), while the hadith expressed by one of the traditional stakeholders who is a derivative hadith but is not written in the manuscript, namely '*Man arafa nafsahu faqad arafa rabbahu*'. Meaning: Whoever knows himself, he knows his Lord. However, people have long abandoned the manuscript and prefer to see the ritual. Departing from this, the understanding that is built in society begins to be different and has other interpretations. The interpretation is none other than the one who heals the sick and the rain drops are the perpetrators (demons and humans) of the tradition. Not God meant in the manuscript.

3. Reception of Spirituality in Dayango Religious Rites Local Traditions Tabongo Village, Boalemo Regency

This tradition began in 1939 in hamlet IV Labuhan Timur with the process of the Dayango dance. But the previous people had the belief that the Dayango tradition existed when God created the devil. At that time, Satan was reluctant to acknowledge God as the creator and wanted to seize the position as God Himself. So God created Ringgi (life) to test if life is hidden at 4 points, namely: Masariku (Huta/Earth), Magaribu (Taluhi/Water), Pakusina (Dupoto/ Wind), Dakusina (Tulu/Fire) can Satan get it. This form of search is called Payango and the demonic process in finding Ringgi is called Dayango (Abbas, 2021).

Figure 3. Rituals of the Rite of Local Tradition of Dayango



The Dayango tradition is carried out once a year, but with the passage of time this ritual begins to stagnate because it is rare to find problems in

the form of: dry season, severe illness, the situation in the hamlet has begun to be unpeaceful, etc. So the tradition began to be carried out once a season. In the ritual process, once a season is carried out for a period of three days (Interview, 2024).

On the first day, the community began to welcome and perform dances accompanied by the beating of beduk (towohu), then the traditional actors gave a banquet (offering) as a form of respect to the guests present. Thus, this understanding of the community refers to the famous hadith "Whoever believes in Allah and the Last Day, let him glorify the guest". This intersects with the event of Prophet Ibrahim who was visited by the angel Gabriel, then Ibrahim rushed to slaughter a camel. So the community sees in the form of glorifying the guest does not see Gabriel as an angel or a demon but as a spirit creature. From this it can be understood that glorifying a guest is not seen from how and who he is. As long as a person is in the state of Islam, he should honor "the guest".

On the second day, this tradition began to deepen marked by the crushing of demons and traditional actors to ask God (Eya) to give life (Ringgi) so that the problems that occurred were quickly resolved. Satan's involvement in this tradition is that Satan has the highest authority because he is the one who first worships and testifies that there is no God but Allah. On the third day, the peak of the traditional event is to escort demons between the sea and mountains and is marked with a white flag as a symbol of peace and human respect for invited "guests".

The tradition is believed to still have the same meaning and dance, but the understanding of the meaning is different. In the past, indigenous peoples had an understanding of the meaning that God was still the savior for all the problems that occurred in the place where the Dayango tradition was carried out. In contrast to the understanding of the current community, who believe that the devil and the perpetrators of the tradition are the saviors. So with such an understanding of meaning, the tradition began to be abolished because it had begun to deviate from Islamic law. From here, the researcher's view of the Dayango tradition should not be eliminated in the culture of the Gorontalo people because the understanding of the meaning of the people is wrong, not in the Dayango tradition.

Conclusion

The tradition carried out by the people of Gorontalo is still guided by the motto: "Adati hula-hula'a to syara', syara' hula-hula'a to qur'ani". It means that culture based on shara', and shara' based on the Quran. So it is very unlikely that the tradition raised by the Gorontalo indigenous people is just contrary to Islamic law. The disappearance of traditions in Gorontalo needs initial identification in order to gain a deep understanding in line

with the guidelines of these customs. Along with the dayango tradition, the researcher did not find any form of mistake from the beginning to the end of the implementation. In fact, the researcher saw in the manuscript entitled "The process of recognizing God" written in 1819 and carried out a long copying process until 1965 still in the corridor of Islamic sharia marked by quoting the hadith of the prophet, as well as the holy verses of the Quran.

Gorontalo society is generally formed by customs, so the refinement of these customs is the same as eliminating the Gorontalo people. Thus, the dayango tradition needs to be preserved again so that today's society can know that our ancestors are in the process of knowing God through their own traditions. However, in each Gorontalo custom, it is necessary to re-read the guidelines of each tradition so that the process of abolishing or implementing customs no longer reaps disputes between the community and customary stakeholders or the community that implements customs and policy makers in the government.

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