

THE RELATION BETWEEN RELIGION AND CULTURE WITHIN THE 7TH SHAWWAL CELEBRATION IN MORELLA, CENTRAL MOLUCCA (A LIVING HADITH STUDY)

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Abstrak: Tradisi kebiasaan masyarakat di Indonesia dalam mengamalkan teks keagamaan dianggap Sebagian kalangan sebagai hal baru yang tidak bersandar kepada sumber Al-Qur'an maupun Hadis. Artikel ini bertujuan untuk mengkaji dan mengetahui nilai-nilai yang melatarbelakangi sosio-kultural masyarakat di negeri Morella, Kabupaten Maluku Tengah dalam merayakan lebaran 7 Shawwal beserta tradisi pukul sapu lidi di baliknya. Penelitian ini merupakan penelitian kualitatif dengan mode kajian living hadis yang dianalisis secara deskriptif dengan pendekatan antropologi. Hasil penelitian ini menunjukkan bahwa perayaan lebaran 7 Shawwal di Negeri Morella Kabupaten Maluku Tengah merupakan hasil interpretasi ulama terdahulu secara kontekstual dari hadis tentang keutamaan puasa 6 hari di bulan Shawwal. Kemudian dalam perayaan lebaran 7 Shawwal terdapat tradisi pukul sapu lidi yang murni sebagai warisan budaya lokal untuk mengenang perjuangan mujahid di Benteng Kapahaha melawan VOC Belanda. Nilai yang melatarbelakangi adanya perayaan lebaran 7 Shawwal dengan tradisi pukul sapu lidi adalah nilai religius sebagai ekspresi rasa syukur atas selesainya rangkaian ibadah puasa, nilai sosial dengan menjaga hubungan silaturahmi dan memuliakan tamu, serta nilai Pendidikan dengan merawat dan mempublikasikan sejarah agar tetap dikenal dan tidak hilang.

Kata Kunci: *Lebaran 7 Shanwal, Pukul Sapu Lidi, Living Hadis*

Title: The Relation Between Religion And Culture Within The 7th Shawwal Celebration in Morella, Central Molucca (A Living Hadith Study)

Abstract: Some consider the customary tradition of the Indonesian community in practising religious texts as something new that is not based on the sources of the Qur'an and Hadith. This article aims to examine and understand the values that underlie the sociocultural celebration of Lebaran 7 Shawwal and Pukul Sapu Lidi tradition practised by the people of Morella, Central Maluku Regency. This research is a qualitative study using the living hadith approach. The data were analysed descriptively from an anthropological perspective. The results of this study show that the celebration of Lebaran 7 Shawwal in the land of Morella is the contextual interpretation of the Hadith about the virtue of fasting six days in the month of Shawwal by previous scholars. Furthermore, the tradition of pukul sapu lidi during the Lebaran 7 Shawwal celebration is purely a local cultural heritage to commemorate the struggle of the mujahids in the Kapahaha Fortress against the Dutch East India Company (VOC). The values that underlie the celebration of Lebaran 7 Shawwal and pukul sapu lidi tradition include religious values as an expression of gratitude for the completion of the Shawwal fasting, social values by maintaining relationships and honouring guests, as well as educational values by preserving and disseminating history to ensure it remains known and not lost.

Keywords: Eid 7 Shawwal, Tradition of Sweep Stick, Living Hadith



INTRODUCTION

The Al-Quran grants Islam legitimacy as the only religion that offers the path to salvation.¹ Hence, individuals must adhere to Islamic principles guided by the Al-Quran and Hadith to attain salvation in both this life and the hereafter. Every Muslim must have faith in the authenticity and truth of the Al-Quran since Allah Himself has pledged to protect its integrity and magnificence.² Conversely, the authenticity of hadiths cannot be guaranteed by Allah as they can originate from sources other than Muhammad PBUH. Therefore, to preserve the authenticity of the hadiths transmitted to us, they must be transcribed and memorised in written form and put into practice by Muslims. This is because the Hadith is a reference and a guideline for implementing Islamic teachings after the Quran.³

The span of 1400 years separates the time of Rasulullah PBUH demise from the present generation. This indicates that hadiths have been disseminated extensively among Muslims worldwide, influencing the incorporation of hadith values into various cultures and traditions. However, cultures and traditions continue to evolve and diversify, leading to a growing perception within specific segments of society that the practice of hadiths in the modern era has deviated from its pure form in the past. Consequently, accusations, blame, and even disbelief have often emerged among the ummah.

An instance of an ongoing and preserved tradition within the Indonesian Muslim community is the celebration of 7 Shawwal in Morella, Leihitu District, Central Maluku Regency, Maluku Province. This commemoration occurs following the fasting period during the sacred month of Ramadan, followed by an additional six days of fasting in the month of Shawwal. A profound fusion of religious and cultural values occurs during this festive celebration. The tradition encompasses various social rituals, showcasing multiple shows, from religious art to traditional customs. One notable highlight of the 7 Shawwal celebration is the captivating “broomstick” attraction. This spectacle involves two groups of young individuals dressed in shorts, bare-chested, and wearing red headbands, facing each other. Each participant holds a broomstick made of palm fronds, measuring 0.5 cm in circumference and 3-5 cm in width. Engaging in alternating strikes, they strive to leave their opponent with visible signs of injury and bleeding.⁴

Numerous researchers have explored the tradition of the 7 Shawwal celebrations from various perspectives. Abdul Manaf Tubaka focuses on the sociological aspects of the stick-

¹ QS. (3): 19,

² QS. (15): 9,

³ Siti Qauratul Aini, “Tradisi Qunut dalam Shalat Maghrib di Pondok Pesantren Wahid Hasyim Yogyakarta (Studi Living Hadis)”, *Jurnal Living Hadis*, Vol. 01, No. 02, (Oktober, 2016), 228.

⁴ Lentera Maluku, “Atraksi Pukul Sapu Lidi Morella, Tradisi Mengenang Pejuang di Maluku”, <https://kumparan.com/lenteramaluku/atraksi-pukul-sapu-lidi-morella-tradisi-mengenang-pejuang-di-maluku-1rGdcpjOrX0/full>, diakses tanggal 03 Desember 2022.

broom practice in Morella.⁵ His research reveals that striking one another until drawing blood represents bravery in the fight for independence and signifies unwavering dedication in every endeavour. The utilisation of a broomstick serves as a symbol of courage and steadfastness, akin to a sword. Moreover, the broomstick embodies the notion of negotiation flexibility and the unwavering commitment to truth, akin to the letter Alif standing tall.

Most Morella residents are Muslim, which imparts a rich historical and Islamic value to *the Pukul Sapu Lidi* tradition. Nonetheless, some studies explore the *Pukul Sapu Lidi* tradition from a different theological standpoint. For instance, research by Chresty Thessy Tupamahu and Lilis Suryani Hutahaeon delved into the contextualisation of church missions within the *Pukul Sapu Lidi* in Morella. According to their findings, specific aspects and elements of the *Pukul Sapu Lidi* tradition can serve as a platform for conveying and disseminating the gospel message.⁶

Acculturation and syncretisation manifest in various forms within the relationship between religion, modernity, and culture. The interplay between religion and culture creates religious doctrine taught by Morella's local chiefs (*penghulu*). The significance of this research becomes evident in this context. The Muslim community consistently endeavours to base their daily actions on Hadith, and this phenomenon is known as living Hadith.⁷ The term “living hadith” has emerged relatively recently, but it has become an intriguing subject in the discourse on the interplay between religion, modernity, culture, and local traditions.

The exploration of living Hadith presents an intriguing analysis of sociocultural phenomena and practices influenced by past hadiths that have evolved into present-day customs. The interplay between adhering to traditions and embracing modernity reflects the connection to practices during the time of the Prophet, facilitated through the knowledge of his hadiths.⁸

While this research shares similarities with previous studies focusing on *the Pukul Sapu Lidi* tradition, it brings forth its own unique contribution. Adopting a living hadith approach, this study aims to unveil the inherent values derived from hadiths within the 7th Shawal celebration, which includes *the Pukul Sapu Lidi* tradition. Moreover, the study explores the intricate relationship between these two aspects.

⁵ Abdul Manaf Tubaka, “Analisis Upacara Pukul Sapu di Negeri Morella Kecamatan Leihitu Kabupaten Maluku Tengah”, *DIALEKTIKA*, Vol. 12, No. 2, (2019), 156.

⁶ Chresty Thessy Tupamahu dan Lilis Suryani Hutahaeon, Kontekstualisasi Misi Melalui Tradisi Pukul Sapu di Desa Morella, *Missio Ecclesiae*, Vol. 05, No. 02, (Oktober, 2016), 163.

⁷ M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis Dari Teks ke Konteks*, (Yogyakarta, Teras, 2009), 174.

⁸ Saifuddin Zuhri Qudsy, “Living Hadis: Genealogi, Teori, dan Aplikasi”, *Jurnal Living Hadis*, Vol. 01, No. 01, (Mei, 2016), 179.

METHOD

This qualitative study employs the library research method, encompassing the presentation of data acquired from diverse literary sources on the research subject, including books, articles, documents, journals, and other scholarly works. The collected data is subsequently subjected to descriptive analysis through an anthropological approach to delve into the values ingrained within the evolving traditions of a society.

RESULTS AND DISCUSSION

Discovering *Lebaran 7 Shawwal* and the *Pukul Sapu Lidi* Tradition in the Land of Morella

Lebaran 7 Shawwal is an ongoing tradition in the land of Morella. It takes place in the month of Shawwal on the 8th day, following a series of 6 days of fasting during Shawwal. Since the first day of Shawwal fasting is counted as the first day, the celebration after six days of fasting is referred to as Lebaran 7 Shawwal, although it falls on the 8th of Shawwal.

Lebaran 7 Shawwal is adorned with various rituals, starting with a visit to the graves of the *‘alim ulama* after performing congregational *Shubuh* prayer at the mosque. It has become a social custom for each household to prepare different dishes from their usual days to entertain the guests, often associated with *ketupat* (rice cake in diamond-shaped pouches). According to Abdul Wahab Lauselang, one of the religious figures in Morella, the celebration of Lebaran 7 Shawwal was called “*lebaran ketupat jiwa*” in the 1950s and 1960s. A Day before Lebaran, each family would make *ketupat* based on the number of family members. This *ketupat* would then be collected at the *Baileo* (the community gathering place) and shared during Lebaran 7 Shawwal. It was also meant for visitors outside Morella who came for social visits.⁹

Lebaran 7 Shawwal generally shares similarities with the celebration of *lebaran ketupat* in several regions of Java. The tradition of eating *ketupat* on *lebaran ketupat* day among Javanese Muslim families significantly influences their social life, and they pay great attention to its implementation. They observe this tradition on the 8th day of Shawwal, which falls after a six-day period that begins before *lebaran ketupat* and ends after the first day of Eid al-Fitr.¹⁰ The similarity in sociocultural patterns suggests a kinship relationship in the spread of Islamic values between Java and Maluku.

The celebration of Lebaran 7 Shawwal in Morella is closely associated with the tradition of “*pukul sapu lidi*” or “*palasa*” (as referred to by the Morella community). “*Pukul sapu lidi*” can

⁹ Abdul Wahab Lauselang, *Wawancara*, Ambon 04 Desember 2022.

¹⁰ M. Ma’ruf Misbah, “The Ketupat Eating Tradition on Lebaran Ketupat Day In Java”. *Social Science, Education and Humanities Research, Vol 302 2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)* Atlantis Press. 8

be translated as “striking each other using *enan* leaf stem objects.” This tradition is usually performed by two groups of unclothed young people, striking each other until drawing blood. The people of Morella carry out the practice of “pukul sapu lidi” after they celebrate Eid al-Fitr and complete the six days of fasting during Shawwal. On the 8th day of Shawwal, the entire community of Morella commemorates this spectacle, accompanied by various accompanying events. Therefore, it is referred to as *lebaran 7 Shawwal*.

The tradition of “*pukul sapu lidi*” during the celebration of *lebaran 7 Shawwal* in Morella has become a routine annual agenda, designated by the provincial government of Maluku as one of the cultural tourist destinations that must be preserved and safeguarded. Initially, the “*pukul sapu lidi*” was a children's game commonly played in Benteng Kapahaha before the war against the Dutch East India Company (VOC) in 1646. Children often played this game after completing the 6-days fasting period in the month of Shawwal, along with other performances and celebrations within the Kapahaha region¹¹

The start of *pukul sapu lidi* as an annual attraction, rooted in the Islamic cultural heritage, emerged from the struggles of the Kapahaha War. After establishing the VOC in 1602, they launched an attack in 1605 and seized the Victoria fortress owned by the Portuguese in Ambon, Maluku. As time progressed towards 1610, Ambon became the primary defence base for the Dutch in Maluku, centred around the Victoria fortress. The Dutch showed keen interest in organising diverse attractions as part of their mission to assert control over the Maluku territories. Kapahaha, being a prosperous region, also desired Dutch dominion. The Kapahaha community, aided by fighters and allies (*malesi*)¹² Various areas such as Seram, Saparua, Huamual, and the Goa kingdom in South Sulawesi under the leadership of Ahmad Leikawa, also known as Kapitan Telukabessy, put up a resistance. Dutch aggression spanned nine years, commencing in 1637 and reaching its zenith in 1646. Following a two-day and two-night siege by the Dutch, precisely on July 25-27, 1646 AD/12-14 Jumadil Akhir 1055 H, the Dutch successfully captured the Kapahaha Fortress. Fighters and members of the Kapahaha community, including Kapitan Telukabessy, were detained at the Dutch VOC headquarters in Teluk Sawatelu. His aide saved Kapitan Telukabessy from the Dutch attack and eventually surrendered at the Victoria Fortress in Ambon, ensuring the release of all imprisoned Kapahaha fighters and community members by the Dutch. On September 3, 1646 AD / 23 Rajab 1055 H, Kapitan Telukabessy stood trial and was sentenced to hanging at the Victoria Fortress in Ambon, becoming a martyr (*syuhada*) and a national hero (*kesuma bangsa*).¹³

¹¹ Roesda Leikawa, “Pukul Sapu Lidi Morella”, <http://tifatomasiwa.blogspot.com/2010/11/pukul-sapu-lidi-morella.html>, diakses pada tanggal 04 Desember 2022.

¹² Malesi adalah pejuang yang berasal dari luar daerah

¹³ Arsip Sejarah Morella.

On October 27, 1646 AD / 18 Ramadhan 1055 H, Governor Gerard Demmer liberated the imprisoned Kapahaha fighters, allies, and the entire Kapahaha community held in Teluk Sawatelu. Following the release of the Kapahaha prisoners of war and a recovery period that extended until the end of Ramadan, fighters and allies from outer regions returned to their respective areas. On the 7th of Shawwal 1055 H, a joyous farewell celebration was held, characterised by various historical traditional dances and kapata songs, encapsulating the spirit of struggle. Additionally, a group of Kapahaha's youth presented the Broomstick Hitting (*pukul sapu lidi*) attraction, known as palasa, which has become a distinctive feature of Kapahaha, symbolising the spirit of resilience and unity. This farewell left a lasting impression, with resounding cheers, shedding tears, and a solemn pledge made with unwavering devotion.¹⁴

The Relationship of *Lebaran 7 Shawwal* with the *Pukul Sapu Lidi* Performance as a Living Hadith Phenomenon

According to interviews with historical experts and religious figures in Morella, it has been revealed that the tradition of celebrating *Lebaran 7 Shawwal* had existed since the early 16th century CE when the inhabitants of the old land, the land before the formation of Morella, embraced Islam. Notably, the ancient lands, namely Kapahaha, Ninggareta, Putulesy, and Iyal Uli, were regions deeply rooted in the dissemination and practice of Islamic values. This is supported by various historical remnants, such as classical Arabic books that have survived. Thus, one of the practised hadiths since ancient times, and also the foundation for the emergence of the celebration of *Lebaran 7 Shawwal*, is the Hadith that highlights the virtue of fasting for six days in the month of Shawwal.

“Yahya bin Ayyub, Qutaibah bin Sa’id, and Ali bin Hujr all narrated to us from Isma’il - Ibn Ayyub said – Isma’il bin Ja’far informed me that Sa’d bin Sa’id bin Qais narrated to him from Umar bin Tsabit bin Harits Al Khazraji from Abu Ayyub Al-Ansari, may Allah be pleased with him, that he told to him that the Messenger of Allah, peace be upon him, said: "Whoever fasts Ramadan and follows it with six days of fasting in the month of Shawwal, then it will be as if he has fasted for the entire year." (HR. *Muslim No.1164*)¹⁵

Textually, this Hadith lacks correlation with the celebration of *Lebaran 7 Shawwal* in the land of Morella. However, the ancestors in Morella have a contextual understanding of this Hadith. Suppose a hadith cannot be comprehended textually. In that case, it must be understood contextually by considering aspects beyond the wording of the Hadith itself, such

¹⁴ Ibid

¹⁵ Abu al-Hasan Muslim bin Hajjaj bin Muslim al-Qusyairi an-Naisaburi, *Shahih Muslim*, (Turki, Dar at-Taba’ah al-‘Aamirah, 1916,), Juz 3, 169.

as its relevance to the circumstances of its occurrence, geographical factors, sociocultural considerations, and others.¹⁶

The Hadith mentioned above serves as the foundation for the observance of *Lebaran 7 Shawwal* in Morella, as explained by Abdul Wahab Lauselang, a prominent religious figure in Morella. The ancestors in Morella possessed a profound comprehension of religion, guiding their every endeavour. When it comes to matters of worshipping Allah, the ancestors in traditional communities displayed great caution and humility. They regarded fasting during Shawwal in the same manner as fasting during Ramadan. In their simple understanding, there would be no festive occasion (*lebaran*) without fasting.¹⁷ It has been a long-standing sociocultural tradition among the people of Morella to observe consecutive fasting for six days in the month of Shawwal immediately following the conclusion of Ramadan. This implies that fasting during Ramadan and fasting for six days of Shawwal are inseparable components, even though the legal status differs between obligatory (*fardhu*) and recommended (*sunnah*). Thus, the actual day of victory lies in completing the fasting for six days in the month of Shawwal.

In Islam, fasting cannot be dissociated from Eid or *Lebaran*, as known in Indonesian society. "*lebaran*" derives from the word "*lebar*", signifying completion and perfection. Therefore, "*lebaran*" represents a celebration following the completion of fasting.¹⁸ The joyous occasion of Eid al-Fitr, which symbolises victory for Muslims, is observed upon completing the Ramadan fast. Eid al-Adha represents a day of triumph for all Muslims worldwide who do not undertake the pilgrimage but replace it with the recommended fasting on Arafah. Similarly, Friday is regarded as an important holiday for Muslims each week. Hence, the Prophet prohibited observing specific fasts on Fridays, similar to the prohibition of fasting on Eid al-Fitr and Eid al-Adha. Likewise, the understanding of the people of Morella regarding the celebration of *Lebaran 7 Shawwal* is a commemoration following the completion of fasting during Shawwal with perfection as an expression of gratitude to Allah.

Sociocultural customs among the people of Morella reflect upon the significance of Eid as a universal moment of congregation and hospitality, specifically upon the completion of the 6-day fasting period in Shawwal. This, however, does not negate the observance of Eid al-Fitr as an obligatory Muslim holiday. The prescribed acts of worship during Eid remain mandatory for Muslims. Yet, beyond that, the religious practice stemming from the hadith texts regarding fasting in Shawwal has fostered a paradigm within the ancestors of the Morella community. They believe that the true success of fasting lies in abstaining from all

¹⁶ Ahmad Sobari, "Metode Memahami Hadis", *Mizan: Journal of Islamic Law*, Vol. 02, No. 02, (2014), 143.

¹⁷ Abdul Wahab Lauselang, *Wawancara*, Ambon 04 Desember 022.

¹⁸ Muhammad Arif bin Ahmad, "Hari Raya", 1989

that is forbidden by Allah SWT, both physically and spiritually, throughout the entire fasting period spanning from Ramadan to Shawwal. This aligns with the statement of Ibn Al-Mubarak in Sunan at-Tirmidhi when elucidating the Hadith as mentioned earlier:

“Ibn Mubarak stated: “It has been narrated in multiple hadiths that this fasting (fasting the six days of Shawwal) is a continuation of the Ramadan fast.” Ibn Mubarak selected and preferred to fast for six consecutive days at the start of every month.¹⁹

From the fiqh perspective, when a social act (*muamalah*) is deemed beneficial and does not contradict the Sharia', it is permissible based on the principle that the original ruling in *muamalah* is permissibility until evidence proves otherwise. *Lebaran 7 Shawwal* is solely related to *muamalah*, which involves maintaining relationships with others. It is a day of gathering and celebration, reconnecting with distant relatives, and a joyous occasion, but it does not entail specific worship rituals. For instance, during the celebration of *Lebaran 7 Shawwal*, communal kitchens are often established at various locations in Morella, specifically to accommodate Morella residents' visits abroad. This practice is influenced by the long-standing tradition of respecting and honouring guests within the Morella community. This value aligns with the teachings of Muhammad PBUH, as stated in the Hadith.

“Abdullah bin Yusuf has informed us that Malik narrated to him from Sa'id bin Abu Sa'id Al Maqburi from Abu Suraih Al Ka'bi that the Messenger of Allah (may peace and blessings be upon him) said: "Whoever beliefs in Allah and the Last Day should honour and entertain his guest day and night, and the duration of a guest's visit is three days, exceeding which becomes a form of charity for him. It is not permissible for a guest to overstay and burden his host."²⁰

The traditional celebration of *Lebaran 7 Shawwal* in Morella allows people to reconnect with distant relatives and friends. This celebration is presented through various performances, aiming to bring joy and entertainment to those who have just completed the fasting period mentioned earlier. A reenactment occurs at the *Pukul Sapu Lidi* performance, symbolising the commemoration of the mujahids' struggle at Kapahaha Fort against the Dutch colonisers. However, many of the younger generations in Morella are only familiar with this reenactment as a cultural tradition, unaware of its more profound significance and the values it represents, rooted in religious teachings such as the Hadith. According to Saifuddin Zuhri Qudsy, the practices of Muslims in society are primarily influenced by religion. However, individuals may sometimes overlook the textual origins of these practices, whether from the Quran or the Hadith. This is understandable given that modern society

¹⁹ Abu 'Isa Muhammad bin 'Isa At-Tirmidzi, *al-Jaami' al-Kabir*, (Beirut, Dar al-Garb al-Islami, 1996), Juz 02, 123.

²⁰ Abu Abdullah Muhammad bin Ismail al Bukahri, *Shahih Bukhari*, (Damaskus, Dar Ibnu Katsir, 1993), Juz 5, 2272

often learns from books on *fiqh*, *muamalah*, *akhlak*, and other subjects, where the direct connection to the Hadith is not always explicitly stated.²¹

The tradition of hitting a broomstick, a popular game among children in traditional villages like Kapahaha, Ninggareta, Putulesy, and Iyal Uli, is often played during celebrations or festive occasions in the country. While this tradition may not have a textual basis in the Hadith, there are contextual similarities in social values that align with the teachings of the Prophet, as expressed in the following Hadith:

“Ahmad told us: Ibn Wahb told us: ‘Amru informed us that Muhammad bin ‘Abdurrahman Al Asadi narrated to him from ‘Urwah from ‘Aisha. She said: Rasulullah (pbuh) came to me while two slave girls beside me were singing songs about the Battle of Bu’ath. He lay down on the bed and turned his face away. Then Abu Bakr entered and began to criticise me, saying, "Instruments of Satan (that you are listening to) in the presence of the Prophet (peace be upon him)!" Rasulullah (peace be upon him) looked at Abu Bakr and said, "Leave them." But when he continued to pay no attention, I gestured to the two slave girls to leave, and they left. During the day of Eid, it was customary to have two Abyssinian enslaved people who showcased their skills in spear and shield play. Sometimes I would ask the Prophet (peace be upon him) myself, or he would offer to say, "Would you like to watch?" I would reply, "Yes, I would." Then he would make me stand behind him, with my cheek against his cheek, and he would say, "Continue, O Bani Arfadah!” And so it continued until I grew bored, and then he asked, "Are you satisfied now?" I replied, "Yes, I am." He said, "In that case, you may leave." (HR. Bukhari No. 907).²²

This Hadith signifies the permissibility for Muslims to engage in attractions or performances during holidays, and it is also permissible for others to witness these performances. The beneficial aspect of this Hadith, as explained by Imam Ibn Bathal in his book *Syarah Sahih Bukhari Li Ibn Bathal*, is that it allows for the observation of entertainment that involves training in wielding weapons, thereby strengthening one’s proficiency in warfare.²³ Consequently, watching entertainment during *Lebaran 7 Shawwal*, originating from local customs and offering historical, scientific, and military insights, is permissible in Islam. The *pukul sapu lidi* attraction, which takes place during the celebration of *Lebaran 7 Shawwal* in the land of Morella, encompasses various benefits, including:²⁴

²¹ Saifuddin Zuhri Qudsy, “Living Hadis: Genealogi, Teori, dan Aplikasi”, *Jurnal Living Hadis*, Vol. 01, No.01, (Mei, 2016), 182.

²² Abu Abdullah Muhammad bin Ismail al Bukhari, *Shahih Bukhari*, (Damaskus, Dar Ibnu Katsir, 1993), Juz 1, 323.

²³ Ibnu Bathal Abu al-Hasan Ali Ibnu Khalaf ibn Abdul Malik, *Syarah Shahih Bukhari Li Ibn Bathal*, (Riyadh, Maktabah al-Rusyd, 2003), Juz 2, 548.

²⁴ Fadil Sialana, *Sambutan Raja Negeri Morella*, 9 Mei 2022

1. Historically, this attraction serves as a medium to preserve the spirit of the community and pay homage to the ancestors of Kapahaha Fort, thereby affirming the ancestral legacy.
2. The attraction exemplifies values of mutual assistance, cooperation, sacrifice, hard work, collaboration, and chivalry.
3. It fosters unity within the family and promotes the establishment of brotherhood.
4. This tradition upholds and enriches the cultural heritage of the Maluku ancestors, contributing to the nation's cultural treasures.
5. The tradition of striking a broomstick imparts valuable lessons about personal responsibility in daily life. It emphasises accountability for our words and actions, urging us to face the consequences of our choices.

CONCLUSION

The celebration of *Lebaran 7 Shawwal* in Morella Country, Central Maluku Regency, featuring *pukul sapu lidi* attraction, exemplifies the living hadith phenomenon that has integrated into the sociocultural fabric of Morella over time. These celebrations encompass various values, including religious gratitude towards Allah for the completion of the fasting, the honouring of visiting guests as a social value, and the educational aspect embedded within the *pukul sapu lidi* tradition. The educational element involves preserving and disseminating the history of struggle and the spirit of the mujahids against the colonialists, ensuring their continued recognition and significance.

In this context, the tradition of *Lebaran 7 Shawwal* aligns with Islamic values and Sharia, as it emerges from positive customs and understanding. Following the principles of *fiqhiyah al-'adah muhakkamah*, a habit can attain legal recognition if it meets the criteria of ethical practice. I hope this study contributes to knowledge and serves as a reference within the realm of Islamic scholarship, particularly for the people of Morella to comprehend this tradition from an Islamic legal perspective (*Fiqh*).

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