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The Golomang Tradition in the Funeral Procession in Bolaang Mongondow from the Perspective of Islamic Law

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Abstrak (Indonesia)	*Penelitian ini dilatarbelakangi oleh masyarakat Bolaang Mongondow, khususnya di Desa Otam, Desa Bilalang, dan Desa Pangian, yang masih melestarikan Tradisi Golomang atau Kolintang dalam prosesi penyelenggaraan jenazah, serta relevansinya dengan hukum Islam. Penelitian ini bertujuan untuk mengetahui tata cara pelaksanaan Tradisi Golomang dalam prosesi duka dan menganalisisnya dari perspektif hukum Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologis dan normatif. Sumber data diperoleh dari tokoh agama, tokoh adat, dan masyarakat melalui observasi, wawancara, serta dokumentasi. Hasil penelitian menunjukkan bahwa Tradisi Golomang dilakukan pada beberapa tahapan dalam prosesi duka, yaitu setelah pendirian arukus, setelah memandikan jenazah, sebelum sambutan dari aparat desa, ketika jenazah akan diantarkan ke tempat peristirahatan terakhir, serta pada malam ketiga, ketujuh, dan keempat belas setelah pembacaan doa. Tradisi ini dipahami masyarakat sebagai bentuk penghormatan terakhir kepada jenazah sekaligus sebagai sarana memperkuat solidaritas sosial. Dalam perspektif hukum Islam, praktik Tradisi Golomang tidak bertentangan dengan syariat selama tidak mengandung unsur keyakinan yang menyimpang dan tetap berada dalam batas adat yang diperbolehkan atau 'urf shahih. Dengan demikian, Tradisi Golomang dapat diposisikan sebagai adat budaya yang berjalan berdampingan dengan pelaksanaan syariat Islam dalam prosesi penyelenggaraan jenazah.*
Abstrack	*This research is motivated by the people of Bolaang Mongondow, particularly in Otam Village, Bilalang Village, and Pangian Village, who continue to preserve the Golomang Tradition (Kolintang), as well as its conformity with Islamic law. This study aims to examine the procedures for carrying out the Golomang Tradition in mourning processions and to analyze it from the perspective of Islamic law. This research employs a qualitative method with sociological and normative approaches. The data sources were obtained from religious leaders, traditional leaders, and community members through observation, interviews, and documentation. The results of the study show that the Golomang Tradition is performed at several stages of mourning, namely after the arukus has been erected, after the body has been washed, before the remarks from village officials, when the body is about to be taken to its final resting place, and on the third, seventh, and fourteenth nights after the recitation of prayers. This tradition is understood by the community as a form of final respect and as a means of strengthening social solidarity. From the perspective of Islamic law, this practice does not contradict Islamic teachings as long as it does not contain elements of deviant*

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belief and remains within the boundaries of permissible custom ('Urf Shahih). Therefore, the Golomang Tradition can be positioned as a cultural custom that exists alongside the implementation of Islamic law in funeral rites.

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I. INTRODUCTION

Islam is a religion that not only regulates human relations with Allah SWT, but also regulates human relations with fellow humans and their social environment. Islamic teachings are present as a guideline for life that includes the dimensions of faith, worship, muamalah, morals, and social life of the community. Therefore, every religious and social behavior of Muslims should ideally not be separated from the basic values derived from the Qur'an, Hadith, ijma', qiyas, and the rules of Islamic law that develop in the scientific tradition of the scholars[1].

In the context of Muslim life, Islamic law does not always exist in the form of rigid formal rules, but also interacts with the local customs and culture that live in the community[2]. The interaction between Islamic teachings and local culture is what gives birth to a variety of religious practices that are distinctive in various regions, including in the procession of organizing the funeral. As long as the custom or tradition does not contradict the basic principles of sharia, does not contain elements of polytheism, does not violate the creed, and does not eliminate the obligation of sharia, then the tradition can be accepted as part of the permissible socio-religious practice. In Islamic law, this is known as the concept of 'urf, which is a habit of society that can be used as a legal consideration as long as it qualifies as 'urf sahih. Thus, local customs and culture are not always positioned as something that is contrary to Islam, but can be a means of strengthening Islamic values if carried out in the corridor of sharia[3].

Death in the Islamic view is not only a biological event that marks the end of human life in this world, but also a phase of transition to a more eternal life in the hereafter. Therefore, Islam pays very serious attention to the procedure for treating the body. In Islamic jurisprudence, there is a collective obligation or

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1 Nilai-nilai Pendidikan Islam, Dalam Al- Qur, and Dan Hadist, "Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Dan Hadist," *Falasifa Jurnal Studi Keislaman* 12, no. 2 (2021): 23.

2 Islamic Law and In Social Change, "FLEXIBILITY OF ISLAMIC LAW," *PRINCIPLE* 11, no. 2 (2019): 147–57.

3 Darnela Putri, Universitas Islam, and Indonesia Yogyakarta, "Konsep ' Urf Sebagai Sumber Hukum Dalam Islam," *El-Mashlahah* 10, no. 2 (2020): 14.

fardhu kifayah for Muslims to take care of the body of a Muslim, which includes bathing the body, fang, blaming it, and burying it[4]. These four obligations are not only a form of implementing sharia law, but also reflect the last respect for man as a glorified creature created by Allah. The procession of organizing the body also contains humanitarian values, social solidarity, empathy, and concern for the families left behind. In practice, Muslim communities in various regions carry out the obligation to manage the body while still being guided by religious provisions, but at the same time it is often accompanied by local customary elements that have lived and been inherited from generation to generation. This phenomenon can be found in various regions of the archipelago, where Islamic teachings meet local culture and form a distinctive religious pattern[5]. On the one hand, Islamic law sets normative boundaries regarding what is mandatory and prohibited in the management of the body. On the other hand, local communities express respect, condolence, and social solidarity through cultural symbols that they understand as part of their collective identity.

One of the interesting local traditions to be studied in the context of the relationship between Islam and local culture is the Golomang Tradition in the procession of organizing the funeral in the people of Bolaang Mongondow, North Sulawesi. The Bolaang Mongondow community is one of the ethnic communities that has a wealth of customs and cultural values that are still preserved today. Although the majority of the people embrace Islam, various customary elements are still carried out in social life, including death ceremonies. The Golomang, which in practice is related to the beating of traditional musical instruments made of bronze metal or also known as Kolintang, is a form of local wisdom that is still preserved in several villages, such as Otam Village, Bilalang Village, and Pangian Village. This tradition is carried out in an atmosphere of mourning and is carried out at certain stages in the procession of organizing the body. The burial of Golomang is not carried out carelessly or continuously, but follows certain moments that are considered important by the community, such as after the establishment of the arukus, after the body is bathed, before the

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4 M Taufik Iamail Siregar and Muhammad Husni, "The Concept of Science in Islamic Boarding Schools: Between Fardhu ' Ain and Fardhu Kifayah," *QOSIM: Journal of Social and Cultural Education* 3, no. 1 (2025): 425, https://doi.org/10.61104/jq.v3i1.850.

5 THE APPLICATION OF THE PANGADERENG SYSTEM IN THE PROCESS OF ORGANIZING THE REMAINS OF A CULTURAL PERSPECTIVE IN THE BACUKIKI COMMUNITY," *CARITA : Journal of History and Culture* 3, no. 2 (2025): 145–46, https://doi.org/10.35905/carita.v3i2.13524.

welcome of the village officials, when the body will be delivered to the final resting place, and on the third, seventh, and fourteenth nights after the recitation of prayers. For the local community, this tradition is not solely understood as entertainment or musical performances, but as a symbol of last respect for the deceased, an expression of family grief, and a means of strengthening social solidarity between members of the community.

Studies on the relationship between Islam and local culture have actually been done by many researchers before. Several studies discuss the traditional practice of death in the Muslim community of the archipelago, such as the tradition of tahlilan, the salvation of death, feasting on the spirit, joint prayer, and other traditional rituals that accompany the funeral procession. These studies generally show that the custom of death in Muslim societies cannot be separated from the process of acculturation between Islamic values and local culture[6]. There is research that emphasizes that the tradition of death can strengthen social solidarity and become a space for religious expression of the community. There are also studies that examine local traditions from the perspective of fiqh, especially to assess whether the practice falls under the category of 'urf sahih or contains elements that are contrary to the sharia. In addition, a number of studies on the Bolaang Mongondow community have also discussed aspects of customs, social structures, local wisdom, and cultural practices of their people. However, studies that specifically place the Golomang Tradition in the procession of organizing the body as the main object of Islamic legal analysis are still relatively limited. Some studies on local culture tend to describe more historical and anthropological aspects, while studies that directly relate it to the concept of Islamic law, especially 'urf, still need further study[7].

The limitation of previous research lies in the lack of discussion that specifically relates the practice of Golomang to the stages of organizing the body according to the Bolaang Mongondow community and its assessment from the perspective of Islamic law. Many studies of local traditions stop at cultural descriptions, without a thorough analysis of the limits of the sharia that can be used to assess the acceptability of a tradition in Islam. On the other hand, the

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6 Amru Almu and Jerry Hendrajaya, "The Salvation Tradition of Nyatus Nyewu 's Death : Value Implication of Javanese Islamic Pluralism," Journal of Religious Literature, 17, no. 2 (2020): 431.

7 Satria Wiguna and Ahmad Fuadi, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Tahlilan Di Desa Batu Melenggang Kecamatan Hinai," *Thawalib : Jurnal Kependidikan Islam* 3, no. 1 (2022): 15.

study of fiqh regarding the arrangement of the body often discusses normative provisions in general, but has not touched much on specific local practices that live in the community. In fact, in social reality, Muslims do not always practice religious teachings in an empty space of culture. They live in communities that have history, customs, symbolic values, and social habits that influence the way they understand and express religious teachings. Therefore, research on the Golomang Tradition is important because it can bridge these two aspects, namely the normative dimension of Islamic law and the sociological dimension of local culture. By looking at this practice in a more proportional way, this research is expected to be able to explain whether the Golomang Tradition is only a social cultural custom, or whether it contains certain elements that need to be criticized from the perspective of Islamic law.

The scientific novelty of this research lies in the focus of its study on the Golomang Tradition in the procession of organizing the funeral in Bolaang Mongondow using the perspective of Islamic law. This research not only describes how the tradition is implemented, but also analyzes its meaning, social function, and position within the framework of Islamic law. Using a sociological and normative approach, this study seeks to understand the practice of Golomang as perceived by the community of the perpetrator, as well as assess it based on sharia principles. A sociological approach is used to see how the people of Otam Village, Bilalang Village, and Pangian Village interpret Golomang in the context of grief, respect for the corpse, and social solidarity. Meanwhile, a normative approach is used to assess the suitability of the tradition with the concept of Islamic law, especially in relation to the obligation to manage the body, the prohibition of deviant elements of belief, and the rules of customary acceptance through the concept of 'urf sahih. Thus, this research is expected to contribute to the development of Islamic law studies that are responsive to local cultural realities, as well as enriching the literature on Islamic relations and customs in Indonesia.

This research is significant because the Indonesian Muslim community lives in a very wide cultural diversity. Each region has its own way of expressing religious values, including in dealing with death. If all local traditions are assessed uniformly without regard to the social context and boundaries of Islamic law, it is feared that there will be a disproportionate assessment of the religious practices

of the community. On the other hand, if local traditions are accepted without adequate religious analysis, then there is a possibility of the entry of elements that are not in accordance with Islamic teachings. Therefore, a balanced study is needed between respect for customs and compliance with sharia. In this regard, the Golomang Tradition can be an important example of how a Muslim society maintains its cultural identity without abandoning the basic principles of religion. This tradition also shows that the death procession is not only related to the obligation of fiqh, but also a social space for the community to show care, togetherness, and respect for bereaved families.

Based on this background, this study aims to find out the procedures for the implementation of the Golomang Tradition in the procession of organizing the body in Otam Village, Bilalang Village, and Pangian Village, as well as analyze the view of Islamic law on the implementation of the tradition. This research is directed to answer two main problems, namely how to implement the Golomang Tradition in the procession of organizing the body in the Bolaang Mongondow community, and how the position of the tradition is in the perspective of Islamic law.

II. METHODOLOGY

This study uses a qualitative type of research with a normative-sociological approach[8]. Qualitative research was chosen because it is appropriate to study the socio-religious phenomena that live in the community[9], especially the Golomang Tradition in the procession of organizing the funeral in Bolaang Mongondow. According to Miles and Huberman, qualitative research is a method used to uncover the meaning, uniqueness, and dynamics of the lives of individuals, groups, communities, or organizations in the context of daily life. Through this method, the researcher seeks to understand the practice of Golomang not only as a customary event, but also as a social phenomenon that has certain values, meanings, and functions for the community of the perpetrator.

The approach used in this study is a normative and sociological approach[10]. A normative approach is used to analyze the Golomang Tradition based on

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8 Muhammad Chairul Huda, *Legal Research Methods (Sociological Juridical Approach),* 2021.

9 Jumal Ahmad, "Content Analysis Research Design," *Journal of Content Analysis* 5, no. 9 (2018): 1–20, https://www.academia.edu/download/81413125/DesainPenelitianContentAnalysis_revisedJumalAhmad.pdf.

10 Dadang Sumarna and Ayyub Kadriah, "Qualitative Research on Empirical Law," *Journal of Law Research 16*, no. 02 (2023): 101–13, https://doi.org/10.59582/sh.v16i02.730.

Islamic legal sources, such as the Qur'an, Hadith, fiqh rules, and the opinions of scholars. Through this approach, the researcher assesses whether the practice of Golomang in the procession of organizing the body is in line with the principles of Islamic sharia or contains elements that are contrary to Islamic teachings. Normative analysis is also directed at the concept of 'urf, especially 'urf sahih, which is a custom or habit of society that is acceptable as long as it does not contradict the provisions of sharia.

Meanwhile, a sociological approach is used to understand the practice of the Golomang Tradition in the context of the life of the Bolaang Mongondow community. This approach looks at how the community interprets the tradition, how it is implemented, and why the tradition is still maintained today. With a sociological approach, researchers can see the relationship between tradition, social solidarity, respect for the remains, and the cultural identity of the local community. Therefore, this study not only assesses Golomang from the point of view of Islamic law, but also places it in the social and cultural context of the society that preserves it.

The data collection techniques in this study were carried out through observation, interviews, and documentation[11]. Observation is used to directly observe the implementation of the Golomang Tradition in the mourning procession. Interviews were conducted with religious leaders, traditional leaders, and communities who understand and are involved in the tradition. The documentation is used to obtain supporting data in the form of records, photos, archives, and other documents related to the implementation of the Golomang Tradition in Bolaang Mongondow.

III. IMPLEMENTATION OF TRADITION

A. Moguman, Mopobalu, or Mopota'au Kon Bonu Lipu

The initial stage in the procession of mourning the people of Bolaang Mongondow is known as *moguman*, *mopobalu*, or *mopota'au kon bonu lipu*[12]. This term refers to the process of notifying mourning news to parties who have important positions in the social structure of the community, such as village governments,

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11 Ahmad Rosidi, M Zainuddin, and Ismi Arifiana, "Methods in Normative and Sociological Law Research (Field Research)," *Journal of Law and Government* 2, no. 1 (2024): 46–58.

12 Zoni Henki Singal et al., "Tradition of Mongondow Marriage Ceremony in Bolaang," *SHS Web of Conferences* 02050 (2022): 4–7, https://doi.org/10.1051/shsconf/202214902050.

religious leaders, and traditional leaders. When one of the family members dies, the grieving family does not immediately convey the news widely to the community, but first informs the parties. This shows that the death event in the Bolaang Mongondow community is not only understood as a family affair, but also as a social event that involves the community more broadly.

Based on the results of research conducted in Pangian Village, Bilalang Village, and Otam Village, the stages of *moguman*, *mopobalu*, or *mopota'au kon bonu lipu* are still maintained in the mourning procession of the local community[13]. At this stage, the family affected by the disaster submits death information to the village government as a form of official notification. After that, the sad news was also conveyed to religious leaders and traditional leaders so that the implementation of the funeral procession could be directed in accordance with the applicable religious and customary provisions. The presence of the village government, religious leaders, and traditional leaders shows that the mourning procession in Bolaang Mongondow runs in a close relationship between elements of government, religion, and customs.

At this stage, the Golomang or Kulintang Tradition began to have a position in a series of mourning processions. Golomang is not only understood as a traditional musical instrument, but is part of the traditional symbol that accompanies the atmosphere of grief. In the Bolaang Mongondow community, the sound of Golomang has a social meaning because it can be a sign that a death event has occurred. Thus, the presence of Golomang in this procession serves as a marker of grief as well as a means to gather the attention of the surrounding community. People who hear or know about the implementation of Golomang can understand that there are families who are experiencing disasters and need social support.

The implementation of this initial stage also shows respect for the values and social structure of the Bolaang Mongondow community[14]. Grieving families show respect for the village government, religious leaders, and traditional leaders by conveying the sad news to them first. This attitude reflects that the community

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13 T. A Tungkagi, D. Q., & Mokodongan, "The Polemic of the Tradition of Beating Golomang in Funeral Rituals in the Muslim Community of Bolaang Mongondow," *PUSAKA* 10, no. 2 (2022): 392–413, https://doi.org/10.31969/pusaka.v10i2.863.

14 Vidya Bagit et al., "Mogama: Traditional Values of Marriage of the Bolaang Mongondow Community in West Pusian Village, Duoga District," Balimau: Journal of Local Culture 1, no. 2 (2025): 143, https://doi.org/10.64924/p5ecc128.

still upholds the value of deliberation, respect for leaders, and order in carrying out customs. This tradition also shows that the organization of the body is not carried out individually, but involves cooperation between families, community leaders, and local residents.

In the social context, the stages of *moguman*, *mopobalu*, or *mopota'au kon bonu lipu* strengthen community solidarity. After the sad news is conveyed, people usually start coming to the funeral home to help with various family needs, both in the form of energy, moral support, and preparations for the implementation of the funeral procession. The assistance is a tangible form of the community's social concern for abandoned families. Thus, this initial stage not only serves as a notification of the news of death, but also as an entrance for the community to engage in the grieving procession.

From the results of observations in the three villages, it can be seen that the Golomang Tradition still has an important place in the lives of the people of Bolaang Mongondow. This tradition is still carried out because it is considered part of cultural identity and customary procedures that are inherited from generation to generation. Although the local community is majority Muslim, the presence of Golomang in the mourning procession is maintained as long as it does not interfere with the implementation of the main obligation in the funeral procession. At the stage *of moguman*, *mopobalu*, or *mopota'au kon bonu lipu*, this tradition shows a strong relationship between customs, religion, and the social life of the community.

B. Moyonsingog or Mobakid Mointo

Based on the results of the research, moyonsingog or mobakid mointo' activities are carried out after the sad news is conveyed to related parties. The grieving family then sat down with the village government, traditional leaders, and religious leaders to discuss technical and non-technical matters related to the funeral. Some of the things that are usually discussed include the time of the funeral, the location of the burial, the readiness of the grave, the necessary traditional equipment, and the religious procedures that will be carried out. In the deliberation, religious leaders play a role in providing direction regarding the obligation to manage the body according to Islamic teachings, while traditional leaders provide guidance on customary procedures that are usually carried out by the local community.

This stage shows that the organization of the body in the Bolaang Mongondow community takes place through an organized process. Each party has their own role in helping grieving families. The village government usually plays a role in coordinating the community, traditional leaders play a role in maintaining customary order, while religious leaders ensure that the implementation of the procession remains in accordance with religious guidance. This pattern of cooperation shows that there is a strong relationship between village government structures, customary institutions, and religious institutions in the social life of the community. Thus, deliberation is not only a forum for talk, but also a form of social arrangement that maintains a balance between customs and religion.

In relation to the Golomang or Kulintang Tradition, the moyonsingog or mobakid mointo' stage becomes a space to determine how the tradition will be carried out in the mourning procession. The community discusses when Golomang will be played, who will play it, and in which part the tradition is placed so as not to interfere with the implementation of religious obligations. This shows that Golomang is not carried out carelessly, but remains under supervision and mutual consideration. The presence of traditional leaders and religious leaders in the deliberations is important because both can provide limits so that the tradition continues to run according to customs without contradicting Islamic teachings.

Socially, this stage reflects the strong value of togetherness and mutual cooperation in the Bolaang Mongondow community. When a family is grieving, the community does not let the family take care of all funeral needs on their own. Through deliberation, the division of tasks can be done more clearly, both in the preparation of places, equipment, consumption, and other needs during the procession. Community involvement shows a strong social solidarity, where the grief of one family is understood as the grief of a family. This value of togetherness is what makes the tradition of mourning in Bolaang Mongondow survive to this day.

The presence of traditional leaders and religious leaders in the moyonsingog or mobakid mointo' stage also shows that customs and religion have a close relationship in the life of the Bolaang Mongondow community. Customs are not positioned as something that stands alone, but are always

associated with the religious values that the community adheres to. This is in line with the study which explains that the implementation of the death custom in Bolaang Mongondow is not only part of cultural tradition, but also a means of strengthening social solidarity and maintaining ancestral heritage values. In this context, moyonsingog or mobakid mointo' is an important stage that shows how society manages death events through a combination of deliberation, customs, religion, and social solidarity.

C. The First Kolintang Sound

The first stage of the Kolintang sounding is one of the important parts in the series of Golomang Traditions in the mourning procession of the people of Bolaang Mongondow. At this stage, Kolintang begins to be sounded for the first time with a special rhythm as a sign that a series of mourning processions has[15] begun. The sounding is usually done after the installation of *the arukus* is complete. In the context of the local community, *arukus* are one of the traditional equipment that marks the event of death in a family. Therefore, when Kolintang is sounded after the establishment of *arukus*, it not only serves as the sound of music, but also as a social sign that a certain family is in an atmosphere of grief[16].

Based on the results of the research, the first Kolintang sound has a strong meaning in the lives of the people of Bolaang Mongondow, especially in Otam Village, Bilalang Village, and Pangian Village. The sound of Kolintang played in the early stages of the funeral procession creates a different atmosphere from everyday circumstances. The rhythm that is sounded tends to adjust to the atmosphere of grief, so it is not festive or entertaining. The community understands the sound as a form of respect for the deceased and as a marker for local residents to know that the mourning procession is taking place. Thus, Kolintang in this stage does not stand as a mere art performance, but becomes part of traditional communication that is understood by the community.

After the installation *of the arukus* and the first Kolintang ringing, there were other preparations made before the process of bathing the body. In this time range, the local ustadz or ustadzah began to prepare the shroud to be used for

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15 Perry Rumengan and Dinar Sri Hartati, "Transmutation, a Process of the Birth of a New Music Genre; Study on the Birth of the Kolintang Kayu Music Ensemble, a Genre of Music in Minahasa," *Clef: Journal of Music and Music Education* I, no. 2 (2021): 1–12.

16 Kolintang and et al., "The Perception of the Young Generation in the Establishment of Kolintang and the Establishment of Janur Kuning (Arukus) at the Traditional Event of Death in Pangian Village, Bolaang Mongondow Regency," *COMPETENCE : Scientific Journal of Language and Arts* 2, no. 9 (2022): 1685.

the body. In addition, several pieces of white cloth are also cut to a size of about one meter or more. In the Mongondow community, this piece of white cloth is known as *shabby* or *aluang'*. The cloth is then folded and used by being wrapped around the head or chest, especially by women from grieving families. The use of *shabby* or *aluang'* is one of the visual signs that shows that a person is part of a family that is experiencing grief.

The use of *shabby* or *aluang'* shows the presence of a traditional symbol that accompanies the death procession[17]. White cloth in this context has the meaning of simplicity, purity, and an atmosphere of sorrow. For the local community, the sign helps distinguish the nuclear family or immediate family from the general public who are present at the funeral home. In addition, the use of the cloth also shows the family's attitude of respect for the body and for the ongoing series of customs. This practice shows that in the mourning procession of the Bolaang Mongondow community, traditional symbols have an important role in building the atmosphere, distinguishing social roles, and strengthening the identity of grieving families.

In the first stage of the Kolintang sound, there is a connection between customary, religious, and social elements. The kolintang is sounded as part of the custom, while the preparation of the shroud is carried out as part of the religious obligation in the organization of the body. Ustadz or ustadzah have an important role in ensuring that the preparation of the body continues to run in accordance with Islamic provisions. On the other hand, the community continues to carry out customary signs such as the use *of shabby* or *aluang'* as part of local customs that are inherited from generation to generation. This shows that the mourning procession not only contains the implementation of sharia obligations, but is also accompanied by cultural expressions that live in society.

The existence of the first Kolintang sound also strengthens the value of social solidarity. After the sound of Kolintang is heard, the surrounding community usually begins to come to the funeral home to express their condolences and provide assistance to the family. In this case, the sound of Kolintang serves as a collective marker that moves the community to be present and involved in the atmosphere of grief. The presence of the community is a

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[17] A Yusuf, M., & Bulanov, "Various Meanings and Meanings of the Construction of the Pagaruyung Palace Building," Journal of Homaniora, Social and Business 3, no. 4 (2025): 843–80.

form of moral support for abandoned families. Therefore, the first Kolintang sound not only has a traditional meaning, but also has a social function in building togetherness and concern between residents.

D. The Sound of Kolintang Ahead of the Mortuary

Based on the results of the research, the sound of Kolintang before the mortuary was carried out with a different rhythm from the usual performance atmosphere. The rhythm played tends to be slow and follows the atmosphere of family grief. This shows that Kolintang in this procession is not intended as entertainment, but as part of the traditional symbol that accompanies the last tribute to the body. The community understands that the sound of Kolintang at this stage is a sign that the family and people present need to prepare themselves to enter a more solemn process.

The procession of bathing the body in the Bolaang Mongondow community is still carried out in accordance with the provisions of Islam. Ustadz, ustadzah, or people trusted by the family usually take a role in preparing and carrying out the funeral bath. Bathing is carried out by paying attention to the procedures that apply in Islam, such as taking care of the awrah of the body, cleaning the body properly, and ensuring that the process is carried out with care and respect. In this case, religious elements are the main basis in the implementation of the funeral bath, while the Kolintang sounding is present as a traditional element that accompanies the social atmosphere around the funeral home.

After the bathing process is completed, the body is then shrouded as part of the obligation to organize the body in Islam. Steaming is done using a white cloth that has been prepared beforehand. In this process, the community shows that there is a division of roles between the family, religious leaders, and residents who help. Religious leaders play a role in ensuring that the stages of bathing and bathing are in accordance with sharia guidance, while the community helps in necessary technical matters. The existence of Kolintang at this stage does not change the substance of religious obligations, but becomes part of the local customs that accompany the procession.

The sound of Kolintang before the mortuary also has a social function as a marker for the community to show concern. When Kolintang sounded, local residents knew that the procession was taking place and usually they would start

gathering at the funeral home. The presence of residents is not only to witness, but also to provide moral support to the families left behind. In the Bolaang Mongondow community, the presence of residents at times of grief is seen as a form of solidarity and respect for families and bodies.

This stage shows the close relationship between customs and religion in the procession of organizing the body. Bathing and burying the body is an obligation derived from Islamic teachings, while the sounding of Kolintang is part of a local tradition that is passed down from generation to generation. Both run in the same social space, but have different functions. Religion regulates the procedures for the management of the body, while customs provide cultural color and strengthen the togetherness of the community in dealing with the event of death. In practice, the people of Bolaang Mongondow still place religious obligations as the main part of the procession, while the Golomang Tradition is a complement to the customs that strengthen the atmosphere of grief.

E. The Sound of Kolintang at the Delivery of Funeral Speeches and Prayers

The stages of the Kolintang sounding during the delivery of the speech and the implementation of the funeral prayer are part of the series of Golomang Traditions which have social and religious values. At this stage, Kolintang was sounded again when the village government together with traditional leaders delivered remarks in front of the family and community present at the funeral home. The sound of Kolintang at that moment is a sign that the mourning procession has entered the stage of openly paying tribute to the deceased. In the Bolaang Mongondow community, delivering a speech is not just a formality, but is part of a traditional procedure that shows appreciation for the deceased person and their families.

Based on the results of the research, remarks are usually delivered by the village government, traditional leaders, or parties representing the family. The village government expressed condolences as well as conveyed a message to the community to pray for the deceased and provide support to the families left behind. Meanwhile, traditional leaders conveyed messages related to traditional values, togetherness, and respect for bereaved families. In this atmosphere, Kolintang is sounded as an accompaniment that strengthens the nuances of grief.

The rhythm played still adapts to the atmosphere of the funeral home, so that it is not lively, but presents a solemn and respectful impression.

The moment of delivering the speech is also a social space for the community to recall the relationship of the deceased with the surrounding environment. In the speech, good things about the deceased are usually conveyed, messages of patience to the family, and invitations to the community to maintain fraternal relations. Thus, this stage serves not only as a final tribute, but also as a medium for conveying moral and social values. This tradition shows that death in the Bolaang Mongondow community is understood as an event that contains lessons for the people who are still alive, especially about the importance of togetherness, care, and readiness to face death.

After the delivery of the remarks was completed, the procession then continued with the implementation of the funeral prayer. Funeral prayers are a religious obligation in Islam that must be fulfilled by Muslims as part of the funeral arrangements. At this stage, the religious element becomes the main part that cannot be left out. Religious leaders or imams usually lead the implementation of funeral prayers, while the families and communities present participate in carrying it out in congregation. The implementation of funeral prayers shows that even though there are traditional elements in the funeral procession, sharia obligations remain the core of the funeral procession.

In this context, the sounding of Kolintang and the implementation of funeral prayers have different functions, but they are in the same series of processions. Kolintang is present as a traditional element that accompanies the social atmosphere and respect for the deceased, while funeral prayers are a worship that has a legal basis in Islamic teachings. The people of Bolaang Mongondow place these two elements side by side, while still giving the main position to religious obligations. This can be seen from the implementation of funeral prayers which are still carried out in accordance with Islamic procedures, such as standing, takbir, reading prayers, and asking for forgiveness for the body.

This stage also shows that there is a close relationship between the village government, traditional leaders, religious leaders, families, and the community. The village government is present as a representative of the social structure, traditional leaders maintain the continuity of traditions, religious leaders ensure the implementation of sharia obligations, while the community shows solidarity

through presence and joint prayer. Thus, the sound of Kolintang in the delivery of remarks and funeral prayers shows the combination of customs, religion, and social life of the Bolaang Mongondow people in facing the death event.

IV. THE CONCEPT OF THE GOLOMANG TRADITION IN THE PERSPECTIVE OF ISLAMIC LAW

From the perspective of Islamic law, every local tradition that lives in the community needs to be seen proportionately. Islam does not reject the custom as a whole, but judges the custom based on its conformity with the principles of the Shari'a. A tradition is acceptable if it does not contain elements of polytheism, does not contradict the creed, does not eliminate the obligations of the Shari'ah, does not cause harm, and is not believed to be part of compulsory worship without a clear legal basis. Thus, the Golomang Tradition needs to be analyzed through the framework of Islamic law, especially by using the concept of 'urf, fiqh rules, sharia maqashid, and the provisions of fiqh for the organization of the body.

In Islamic law, the management of the body has an important position as part of the obligation of fardhu kifayah. These obligations include bathing the body, facing, blaming it, and burying the body. These four obligations are the main core in the organization of the body according to Islamic law[18]. The legal basis for the management of the body can be found in various hadiths of the Prophet Muhammad (saw) which explain the obligation of Muslims to treat the body well, bathe it, feed it, blame it, and deliver it to the cemetery. In the practice of the Bolaang Mongondow community, the Golomang Tradition does not replace this obligation, but is present as a traditional element that accompanies the mourning procession. As long as the implementation of Golomang does not hinder or reduce the implementation of the obligation to bathe, nourish, blame, and bury the body, this tradition can be positioned as a socio-cultural practice that is outside the core of mahdah worship.

The difference between mahdah worship and traditional practices is important in assessing the Golomang. Mahdhah worship is a worship whose procedures have been determined directly by the sharia, such as prayer, fasting,

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[18] Rizal Darwis, "Pohulo'o Tradition in Gorontalo Society: Sharia Economic Law Perspective," *Al-Izzah: Journal of Research* Results 13, no. 2 (2018): p. 260, https://doi.org/10.31332/ai.v13i2.1053.

zakat, hajj, and including the main procedures for managing the body. In mahdhah worship, humans should not add or subtract from the established ordinances. Meanwhile, customs or social muamalah have a wider space as long as they do not conflict with the sharia. The Golomang tradition is not part of the rukun or legal requirements for the management of the body, but is an expression of the community's customs. Therefore, Golomang should not be understood as a religious obligation, should not be believed as a valid condition for the management of the body, and should not be considered as something that determines the safety of the body in the hereafter. If the community understands Golomang only as a form of traditional respect, an expression of grief, and a means of social solidarity, then its position is different from the main worship of the funeral.

The main concept that is relevant to analyzing the Golomang Tradition is 'urf. In ushul fiqh, 'urf means a habit or tradition that is known and carried out repeatedly by the community. The scholars divide 'urf into two forms, namely 'urf sahih and 'urf fasid. 'Urf sahih is a custom that does not contradict the Qur'an, Hadith, sharia principles, and benefits. As for 'urf fasid, it is a custom that is contrary to the sharia, contains harm, or violates Islamic values. Based on this concept, the Golomang Tradition can be studied by looking at the substance of its implementation. If Golomang is only intended as a sign of mourning, last respect, social notice, and strengthening of community togetherness, then this tradition can be categorized as 'urf sahih. However, if in practice Golomang is believed to have supernatural powers, is considered a condition for the safety of the body, or is associated with beliefs that are contrary to monotheism, then the tradition can shift to 'urf fasid.

In this study, the novelty of the discussion lies in the placement of the Golomang Tradition not just as a cultural phenomenon, but as a customary practice that is analyzed in Islamic law through the theory of 'urf. Studies of death customs in various regions often emphasize only social and anthropological aspects, such as the function of tradition in maintaining community solidarity or maintaining cultural identity. Meanwhile, the study of corpse fiqh often only discusses the normative obligations of the management of the corpse without looking at the local practices that live in the community. This research connects the two, namely between the traditional reality of the Bolaang Mongondow

community and the normative framework of Islamic law. Thus, the Golomang Tradition is not only understood as an ancestral heritage, but also analyzed based on the limits of sharia, the concept of 'urf, and the values of benefit.

The Golomang tradition does not replace the obligation of sharia in the maintenance of the body. Based on the practices found, the procession of bathing, knowing, blaming and burying the body is still carried out. Golomang is only present as an accompanying tradition. This shows that the community still places religious obligations as the core of the procession, while customs play a role as a complement to culture. Fifth, this tradition is flexible and is not imposed on the whole family. The Kolintang sounding on the third, seventh, and fourteenth nights is done when the family wants it. This non-coercive nature is important in Islamic law because customary should not turn into a burden or obligation that burdens the community.

However, there are several limitations of Islamic law that need to be considered in the implementation of the Golomang Tradition. First, this tradition should not contain the belief that the sound of Golomang can affect the fate of the corpse in the grave, reject reinforcements, or be a condition for accepting prayers. This kind of belief can be contrary to the principle of monotheism because supernatural things are completely under the power of Allah SWT. Second, this tradition should not be carried out excessively so as to cause waste or burden on the grieving family. In Islam, all forms of extravagance are prohibited because they are contrary to the principle of simplicity. Third, this tradition should not interfere with the implementation of the body's obligations. If the sound of Golomang actually delays bathing, fanning, funeral prayers, or burial without a justified reason, then the practice needs to be corrected.

Fourth, the implementation of Golomang must maintain the manners of the atmosphere of mourning. Islam prohibits excessive expressions of grief, such as lamenting in an inappropriate way, blaming fate, or committing acts that go beyond the bounds. Therefore, the rhythm of Kolintang in the funeral procession must still reflect a solemn atmosphere, not festive entertainment or contrary to the sacredness of the funeral procession. Fifth, this tradition needs to be carried out while still paying attention to the values of politeness, order, and honor of bereaved families. With these limitations, the Golomang Tradition can be preserved without going out of the principles of Islamic law.

Another novelty of this discussion is the placement of Golomang as a tradition that has a dual function, namely a symbolic function and a socio-religious function. The symbolic function can be seen from the sound of Kolintang as a sign of farewell, respect, and an atmosphere of grief. The social function can be seen from the ability of this tradition to move the community to attend and help bereaved families. The religious function is seen indirectly, namely when this tradition runs side by side with the reading of prayers, funeral prayers, and other obligations to manage the body. However, the religious function does not mean that Golomang becomes part of the main worship, but rather becomes a cultural space that accompanies the implementation of religious obligations.

The Golomang tradition can also be seen through the theory of living law or the law that lives in society. In indigenous peoples, law does not always exist in the form of written regulations, but lives in customs, symbols, and social ordinances that are observed together. Golomang is part of the social law of the Bolaang Mongondow community because its existence is understood, carried out, and respected by the community. From the perspective of Islamic law, this kind of living law is acceptable if it is in line with sharia values. Thus, the Golomang Tradition shows that society has a cultural mechanism to regulate the mourning procession, but this mechanism still needs to be read within the framework of Islamic law so as not to go beyond the permissible limits.

The relationship between customs and Islam in the Golomang Tradition shows that Islam has a universal and adaptive nature. The universality of Islam lies in its basic principles, such as monotheism, justice, welfare, respect for humans, and the obligation to practice sharia. Meanwhile, Islamic adaptivity can be seen from its ability to dialogue with local culture as long as it does not contradict these basic principles. In the case of Golomang, local customs do not replace sharia, but provide a form of social expression to the atmosphere of grief. Therefore, this tradition can be understood as part of the religious practices of the local Muslim community that has a distinctive character.

From the perspective of Islamic law, it is not enough to assess the Golomang Tradition by looking at its outward form as the sound of a musical instrument, but must look at the intention, meaning, function, and consequences of its implementation. If the intention of the community is to respect the body,

strengthen the grieving family, and maintain social togetherness, then this is in line with Islamic values. If the function of tradition is to notice social and strengthen solidarity, then this tradition contains benefits. If the consequences do not cause harm, do not interfere with religious obligations, and do not give birth to deviant beliefs, then this tradition can be accepted as a permissible custom. This kind of analysis is important so that Islamic law is not rigidly understood, but still adheres to the principles of sharia.

By using the theory of 'urf, maqashid shariah, fiqh rules, cultural acculturation, and social solidarity, the Golomang Tradition can be placed as a cultural custom that has social legitimacy and can be accepted in the perspective of Islamic law with certain conditions. This tradition is in accordance with the theory of 'urf because it is a long-standing community custom and does not contradict the sharia if understood as a custom. This tradition is in accordance with the maqashid sharia because it contains the values of respect for humans, solidarity, and social welfare. This tradition is in accordance with the rules of "al-'adah muhakkamah" because custom can be a legal consideration as long as it does not contradict the evidence. This tradition is also in accordance with the acculturation theory because it shows the encounter between Islamic values and local culture in the practice of the Bolaang Mongondow Muslim community.

Therefore, the discussion of the Golomang Tradition from the perspective of Islamic law shows the importance of reading local traditions critically and fairly. This tradition cannot be directly considered to be contrary to Islam simply because it is not explicitly mentioned in the postulate. At the same time, this tradition should also not be positioned as part of the religious obligations that every family must carry out. A more appropriate position is to place Golomang as a socio-cultural custom that is allowed as long as it qualifies as 'urf sahih. With this approach, Islamic law can be present as a guideline that maintains the purity of faith and sharia, while still respecting the local wisdom of the Bolaang Mongondow people.

V. IMPLICATIONS OF THE GOLOMANG TRADITION ON THE DEVELOPMENT OF ISLAMIC LAW AND THE PRESERVATION OF LOCAL WISDOM

In the study of contemporary Islamic law, the existence of customs is one of the important elements that is always considered in the process of legal istinbath, especially in matters of muamalah and social life of the community. The scholars of ushul fiqh place customs as one of the legal considerations because people's lives always undergo development in accordance with social, economic, and cultural conditions. Therefore, a habit that has been rooted and accepted by the community can obtain legal recognition as long as it does not contradict the qath'i nash or the general principles of sharia. The Golomang tradition is a real example of how a custom can survive for several generations because it has a social function that is still felt by the community.

The sustainability of the Golomang Tradition also shows that the people of Bolaang Mongondow have a collective awareness to maintain their cultural identity in the midst of the times. Globalization and modernization have caused many local traditions to undergo changes and even disappear. However, the Golomang Tradition is still maintained because it is considered part of the community's identity that distinguishes them from other communities. From the perspective of legal sociology, this condition shows that *living law* is not only formed through written regulations, but also through habits that are obeyed and inherited from generation to generation. These values are part of the community's legal awareness that continues to be maintained through daily social practices.

When viewed from the theory of structural functionalism, the Golomang Tradition has the function of maintaining social balance when people face the event of death. Death is a condition that can cause sadness, loss, and even emotional instability in the family. The presence of the community through the series of Golomang Traditions serves to reduce the psychological burden on the families left behind. The community is present not only as guests, but also as part of a social system that has a moral responsibility to help families who are experiencing disasters. Thus, these traditions play a role in maintaining social integration, strengthening solidarity, and building a sense of togetherness that is characteristic of the people of Bolaang Mongondow.

From the perspective of legal anthropology, the Golomang Tradition shows that cultural symbols have a broader meaning than just their physical form. Kolintang in the mourning procession is no longer seen as a musical instrument

for entertainment, but has undergone a transformation of meaning into a symbol of respect, social communication, and cultural identity. This change in meaning shows that a cultural symbol can acquire a new function according to the needs of society. Therefore, the assessment of the Golomang Tradition cannot be done only by looking at the use of the musical instrument, but also by understanding the social context, cultural values, and the purpose of its implementation.

From the perspective of sharia maqashid, the Golomang Tradition also shows an orientation towards benefits (*maslahah*). One of the goals of Islamic law is to realize benefits and prevent damage in human life. The Golomang tradition provides social benefits in the form of increasing public concern for grieving families, strengthening family relationships, and strengthening friendship between fellow citizens. This tradition is also a medium for the community to share burdens with each other, both morally and materially. These values are in line with the principle of *ta'awun* (help-help) which is highly recommended in Islamic teachings.

In addition to providing social benefits, the Golomang Tradition also contains educational value. The younger generation involved in the mourning procession indirectly learned the procedure of honoring the deceased, the importance of respecting the bereaved family, and the obligation to maintain social relations in society. These values are part of character education inherited through cultural practices. Thus, the Golomang Tradition not only functions as a cultural heritage, but also as a medium for transmitting moral values to the next generation.

This research also shows that the relationship between customs and sharia in Bolaang Mongondow is not competitive, but complementary. In practice, the community still places sharia provisions as the top priority in the organization of the body. All religious obligations, such as bathing, faming, blaming, and burying the body, are still carried out in accordance with Islamic guidance. The Golomang tradition is only present as a complement that provides cultural nuances without changing the substance of the worship. This condition shows that the community is able to distinguish between religious provisions that are mandatory and traditional traditions that are social in nature. This kind of understanding is an indicator that the process of internalizing Islamic teachings has taken place well in society.

The novelty of this research lies in its success in positioning the Golomang Tradition as an object of Islamic law study which is analyzed through a combination *of 'urf* theory, *sharia maqashid*, fiqh rules, and legal sociology approaches. So far, most research on Golomang has focused more on aspects of history, art, or cultural anthropology. This research expands the scope of study by showing that the Golomang Tradition has relevance to be studied in the perspective of Islamic law, especially regarding the boundary between acceptable customs (*'urf saheeh*) and unacceptable customs (*'urf fasid*). This approach makes a new scientific contribution to the development of the study of Islamic law based on local culture.

The findings of this study also provide practical implications for society and stakeholders. Religious leaders, traditional leaders, and village governments have a strategic role in maintaining a balance between cultural preservation and the implementation of Islamic law. The preservation of the Golomang Tradition needs to continue to be carried out as part of the cultural heritage of the Bolaang Mongondow community, but its implementation still requires guidance so that it does not develop towards practices that are contrary to the faith and sharia. Thus, customs can still be preserved as cultural identity, while Islamic values remain the main foundation in every stage of the funeral process.

VI. CONCLUSION

Based on the results of the research, the Golomang Tradition in the Bolaang Mongondow community shows that there is a harmonious relationship between Islamic law and local culture, where the tradition does not contradict the principles of sharia as long as it does not contain elements that deviate from the faith. This research uses a normative-sociological method with a qualitative approach, which combines the analysis of Islamic law through the concept *of 'urf*, *maqashid sharia*, and fiqh rules, as well as an understanding of the social reality of society. However, this research still faces several obstacles, such as the limitation of in-depth field data, the limitation of informants who comprehensively understand legal and cultural aspects, and the limitation of time in observing the practice of the Golomang Tradition in a sustainable manner. In addition, this study has not examined more broadly comparisons with similar traditions in other regions or the impact of modern social changes on the sustainability of these traditions.

Therefore, it is suggested that further research can expand the study with a more comprehensive approach, including comparative studies between regions, analysis of social changes, and the influence of globalization on the existence of local traditions in the perspective of Islamic law. In addition, more intense involvement between religious leaders, traditional leaders, and the government is needed in maintaining a balance between cultural preservation and the purification of Islamic teachings. Further research is also expected to delve deeper into the psychological, economic, and educational aspects contained in the Golomang Tradition, thereby making a broader contribution to the development of contextual Islamic law and the preservation of local wisdom in Indonesia.

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COMPETING INTEREST

The authors will be asked to sign this statement once the submission has been accepted.

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