

☞ *Rasam Balia* in the Palu Nomoni Festival in Palu, Central Sulawesi in *Sadd Al-Dzari'ah's* Perspective

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Abstract: *The main objective of this research is to give a description, implications, and review sadd Al-Dzari'ah against ritualistic Rasam Balia in Palu Nomoni festival in Palu, Central Sulawesi province. The method of approach used is qualitative in several ways, namely through data collection (by observation, interview and documentation techniques), data management (through e- coding, coding, frequency counting, tabulation, verification, and data analysis). One of the results of this study is a description of the Balia Rasam ritual at the Palu Nomoni festival in the city of Palu in the province of Central Sulawesi is a. This activity was conducted by government of Palu as an annual festival, international level with participant that come from local communities, national and International. b. The event conducted for one week every September, c. The ritual becomes a must in Palu Nomoni festival with the purpose of healing, enhancing provision, refuse bad luck, and for safety. d. Its special uniform (black mixed red / yellow), the head tied with a black cloth, face, lips and hands in painted with colourful paint that shows the horrors, It filled with dance till the morning like people being possessed and drunk, chew bark, iron, razor blades, wood, stabbed the animal's neck until it bled and then the blood was drunk and washed into the high seas.*

Keywords: *Rasam, Balia, Palu Nomoni, Sadd Al-Dzari'ah*

Abstrak: *Tujuan utama penelitian ini adalah untuk mengetahui deskripsi, implikasi, dan tinjauan sadd Al-Dzari'ah terhadap pelaksanaan ritual Rasam Balia pada festival Palu Nomoni di kota Palu provinsi Sulawesi Tengah. Metode pendekatan yang digunakan adalah kualitatif dengan beberapa cara, yakni melalui pengumpulan data (dengan teknik observasi, wawancara, dan dokumentasi), pengelolaan data (melalui editing, koding, menghitung frekuensi, tabulasi, verifikasi, dan analisis data). Salah satu hasil penelitian ini adalah deskripsi ritual Rasam Balia pada festival Palu Nomoni di kota Palu provinsi Sulawesi Tengah adalah a. Kegiatan tersebut dilaksanakan oleh pemerintah kota Palu dalam bentuk festival tahunan, bertaraf Internasional dengan peserta berasal dari masyarakat Lokal, Nasional dan Internasional. c. Waktu pelaksanaannya selama satu pekan setiap bulan September tahun berjalan, d. Kegiatan tersebut wajib dalam festival Palu Nomoni dengan tujuan penyembuhan, penambah rezeki, tolak balak, dan untuk keselamatan. e. Pakaiannya khusus (hitam campur merah/kuning), kepala diikat dengan kain hitam, wajah, bibir dan tangan dihiasi dengan cat warna-warni yang menunjukkan keseraman, dilakukan dengan tarian sampai pagi seperti orang kemasukan Setan dan mabuk, mengunyah barah, besi, silet, kayu, menusuk leber binatang sampai berdarah lalu darahnya diminum dan dihanyutkan ke laut lepas.*

Kata Kunci: *Rasam, Balia, Palu Nomoni, Sadd Al-Dzari'ah*

Introduction

Rasam (culture) are part of Islamic law. It is called *takhsiniat*. *Maqashid takhsiniat*,¹ among others, to beautify. The position of *takhsiniat* in Islamic law is permissible. However, *takhsiniat* may be unlawful if there is no cautions consideration in its implementation. Incautiousness in term of theology and implementation of *takhsiniat* on the would fall within the haram act. Behavior prohibition would cause a man to be rebellious, troubled, terrorists, radical and anti-establishment.

Among the human behavior that are prone to fall on the prohibition is understanding (theology) and the implementation of the *rasam* (culture). Haram *rasam* is very loved and supported by Satan. Sometimes Satan himself is involved in it. Involving Satan in *rasam* causing world chaos in everything.

In Palu the *rasam* -done in local, national and international scale by the government of Palu annually.² *Rasam* is using huge cost of the government budget, known as *rasam balia*. The goal of *rasam Balia* in Palu Nomoni Festival is exploring conventional *rasam* and to sound the culture in the form of a festival to lure tourist (i) Local, national and the international visit in Palu.³ The *rasam* leads to shirk from his intention, his clothes, his movement, mantras, the sound of the music to the people who initiated the theological, conducting, and listening. However, according to the initiator, actors, and who listened, *rasam Balia* make the appeal to bring travelers (i) and is able to increase local revenue of Palu in particular and the province of Sulawesi Central in general.⁴

The success of *Rasam Balia*, increasing the number of tourists, in the festival of Palu Nomoni should not be followed with behavior that can bring infidelity. In fact, found that some act in the festival opens opportunities of wrongdoing in form of idolatry.

Improved access to travel and the quantity rating (i) which comes in Palu and improve the incomes of a weak economy with the sale of goods in the festival, not be separated from the tirelessly promotion of *Rasam Balia* at the festival Palu Nomoni in local, national and international.

Beside the above facts, also there are some facts indicating a problem in this study, which is *Rasam Balia* done by calling demonic spirits to make *Rasam* sacred. It is indicated with the provision of incense and burning incense and reading spells or mantras until they possessed.⁵ In fact *Rasam Balia* on the festival gives a positive signal in Islam if done in Islam and a negative signal if it is done contrary to Islamic teachings.

From the facts mentioned above, it raises the concerns of the people of Palu City, especially Islamic religious leaders about the *Rasam Balia* ritual at the Palu Nomoni festival because it is considered to violate the value of Islam. The com-

munity is concerned because the community believes that the disaster that befell the city of Palu in a row is caused by the festival, which features with *Rasam Balia*. The accident forms massive flood, crocodile wildness that feed on humans, and the earthquake-liquefaction-tsunami simultaneously on every festival Palu Nomoni.⁶

Literature Review

There are several reviews in various references and media about the implementation of *Rasam Balia* in the Palu Nomoni festival in Palu, Central Sulawesi Province, starting from printing, electronic media, profiles to limited printed books that favor the implementation of *Rasam Balia* in the Palu Nomoni festival. Some of the media and printed books mentioned above are worthy of being used as a library in discussing *rasam Balia*, including:

1. Mayor Team of Palu, *Government Profil Palu*, 2015, in which the superiority tells *Rasam Balia* at the festival Palu Nomoni in Palu form:
 - a. Exploring the conventional culture Palu.
 - b. Increased access to tourism in the city of Palu, Central Sulawesi Province.
 - c. Growing the industrial society Palu, Central Sulawesi Province.
 - d. Public welfare increasing in Palu, Central Sulawesi Province.
2. Hidayat (book), *Festival Palu Nomoni*, 2016, in which tells about of consumer response local, national, and international level about *rasam Balia* at the festival Palu Nomoni.
3. Sulaiman Mamar (book), *Accessibility Culture Palu Central Sulawesi are the province* in which communicating the need to open a cultural access to Palu in the level of Local, National and the International.
4. Rahman (Printed Media), *distinction Rasam in Palu*, which is tell about progress of Palu through Rasam Palu Nomoni.

There are several critical reviews of researchers on the literature mentioned above, including:

- 1) Media aforesaid none about the theological intentions and implementation of access to travel through the *rasam Balia* at the festival Palu Nomoni.
- 2) The above media does not explain the meanings of the *Rasam Balia* ritual movement at the Palu Nomoni festival.
- 3) The aforementioned media does not explain the implications of the implementation of *Rasam Balia* which is generated in the generation of generations.
- 4) The above media does not explain the harmony of increasing tourist access through *Rasam Balia* at the Palu Nomoni festival with Islam.

5) The above media does not explain the status of Islamic law regarding the implementation of *Rasam Bali a* at the Palu Nomoni festival.

There are several words in the title of this research that the writer needs to explain so that the readers have the same perception as the author, namely:

1. *Rasam*

Rasam (الرسام) etymologically means customs, rules, culture and nature.⁷ In another word *Rasam* is a person who seeks (returns to) their respective groups.⁸ The meanings of *Rasam* meant by the author in this paper are adat (Indonesian), Custom or culture,⁹ and عرف (Arab).¹⁰ The word *adat* is derived from Arabic meaning habit, which is an act that is carried out repeatedly and becomes a habit that must be respected by people in a particular environment where the customs apply.¹¹ In general, and terminology, the meaning of culture is a system of norms or behavior that grows, develops and is held in high esteem by a hereditary generation so that it is strongly integrated with community behavior patterns.¹²

There are several types of culture, including true culture¹³, culture which is compacted,¹⁴ and *adat taradat*.¹⁵

Legal standing of *Rasam* (Custom, *Custom* and عرف):

QS. Al-A'raf: 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

“Take to forgiveness and enjoin good and turn aside from the ignorant.”¹⁶

Al-Imam Abu al-Muzhaffar al-Sam’ani:

وَالْعُرْفُ مَا يَعْرِفُهُ النَّاسُ وَيَتَعَارَفُونَ فِيهِمَا بَيْنَهُمْ

Meaning: “Urf is something that is known by the people and they make a tradition in the interaction between them”¹⁷

That is, the Prophet Muhammad appreciate some customs that done by the previous generations. The Messenger of Allah came to perfect some of the customs practiced by previous people who deviated from the Qur’an and hadith.

2. *Balia*

Balia derived from Kaili tribe in Palu, Central Sulawesi. Etymologically *Balia* is derived from the Kaili language “*Nabali ia*” meaning “changed it”. The word ‘change’ refers to change of act of the perpetrators of *Balia* who is entered by spirits, in the form movements, act, how to talk, how to dress and others. For example, a female *Balia* perpetrator, if the spirit that enters her body is a man, then he immediately changes himself to dress in men such as wearing gloves, shirts, skull-

cap and smoking. His gestures and behavior and manner of speech are not unlike men. Conversely, if the perpetrators of *Balia* are men who are entered by female spirits (*Bayasa*: men who behave women).¹⁸

Another understanding of the word '*Balia*' is '*Bali Ia*' or 'Change him/her'. In this sense, the word 'change' is more connoted to a person's illness to be cured. That is to change someone who is 'sick' to 'healed'. Because *Balia* is believed their efficacy by the tribal people Kaili then *Balia* in made as a ritual dance. This belief is worship of the gods and ancestral spirits. The belief in supernatural powers, ancestral spirits and ancestors is very strong even though Islam has entered their lives. Myth is a hereditary thing. This is an effort to acknowledge the power that they consider sacred, which is considered to bring blessings and disaster. For this belief, *Balia*'s medical tradition continues to exist and is a hereditary ritual as well as a form of relationship with the power that is considered sacred.¹⁹ In addition to the power of God, the Kailis also believe in the existence of supernatural things and the power of spirits that can bring disaster, calamity, disease, if they are angry with human behavior. Among the Kaili ethnic groups, these magical powers are believed to exist everywhere including the heavens and the earth and all their contents in this world have occupants/guards. The supernatural powers in the sky are called '*karampua*' and the owner of supernatural powers on earth is called '*anitu*'. Besides all the contents of nature such as rocks, trees, sea, caves, mountains, hills, etc., are also believed to be inhabited. Ignorance and violation as human behavior in life make the residents and owners of the magical powers of wrath and give the punishment to humans in the form of disaster or disease. The consequence of all these events, people are required to repent, plead with 'the ruler' of nature to be kept away from the doom and cured of illness. The form of repentance is done by the people of Kaili through *Balia* ritual ceremonies by giving offerings while asking for healing and salvation for humanity.²⁰

If the meaning of *Balia* in the sense of changing after the entry of the spirit into the human body and changing from sick to healed, there are several views, namely:

- a. The view of the Qur'an and the hadith about the meaning of *Balia* in the sense of change due to the possessed of another person's spirit into the human body.

Among the proofs of one's faith is to believe in the news of unseen matters including the spirit revealed by Allah to the Prophet (peace be upon him), both those found in the Qur'an and the *sahih* hadith. In the QS. al-Baqarah [2]: 2-3.

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ

“This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them?”²¹

Among the occult matters told in the Qur'an and hadith are about the existence of supernatural beings such as Genie and Angels. Allah SWT tells about the origin of the creation of the two types of creatures and their respective properties. genie and the Angels are in nature have specificity of their own, although there is the similarity in some aspects. Among their similarities are those spirits which we cannot see with our senses in their original form. Except when they are incarnated or they are allowed by Allah SWT to show themselves to who is permitted by Allah SWT. It is on this basis that these two realms fall into the category of the supernatural. The magic is not limited to two realms. Then there are two kinds of magical things; absolute supernatural and magical supernatural. absolute magic is a magical matter that is only known by Allah SWT alone. *Gaib nisbi* is a matter that can be seen by some creature. The realm of genie and Angels are included in the supranatural part of the relative.²²

In the hadith of Umm al-Mukminin 'Aisyah R.A., Rasulullah SAW said in the *riwayat* of Bukhari:

إِنَّمَا هُوَ جَبْرِيْلٌ لَمْ أَرَهُ عَلَى صُوْرَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَتِّ

“Indeed, he is Gabriel I have not seen it in its original form other than only twice”²³

The existence of genie is determined in al-Qur'an, Sunnah and *Ijma'*. Anyone who denies the existence of jinn has fallen into kufr. As for the person who denies the entry of jinn into the human body, he is not infidel, but he is punished accordingly.

Theorems which indicate the possibility of jinn entering the human body and can affect feelings and thoughts, include:

1) The Word of Allah in the QS. al-Baqarah [2]: 275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.”²⁴

Imam al-Baghawi said: “They did not stand up from their graves on the Day of Judgment but rather as those who were possessed by demons”.²⁵

2) And the words of Rasulullah SAW in the *riwayat* of Bukhari:

إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مِثْلَ دَمٍ

Meaning: “Verily the devil runs in the human body like blood flowing”²⁶

The types of genies that normally enter the human body are the helpers of wizard or sorcerer,²⁷ genie who likes someone,²⁸ naughty one who likes to bother humans,²⁹ and those who want revenge against someone who inadvertently hurt them and their relatives.

The entry of genie into the human body there are two forms, namely:

1. The entry of jinn into someone's body is outside the will of the person.
2. The entry of jinn into one's body a bag of the person's will by doing things that can invite the jinn to want to enter his body or into the body of another person.

This is usually done by magicians and people who use genie in martial arts or martial arts.³⁰

The status of sharia conditions of the above terms of the Islamic creed is:

1. The entry of genie into one's body against his will.

It is not considered sin because he has been hurt, in fact he will be rewarded by Allah SWT for patience. However, that does not mean we are prohibited from trying to expel the genie from within him. As narrated in a hadith narrated by Bukhari:

إِنَّ الْمَرْأَةَ السُّودَاءَ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ إِنِّي أُصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي. قَالَ « إِنَّ شِدَّتِ صَبْرَتِ وَلَكَ الْجَنَّةُ وَإِنْ شِدَّتِ دَعْوَتُ اللَّهِ أَنْ يُعَافِيكَ. قَالَتْ أَصْبِرُ. قَالَتْ فَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ. فَدَعَا لَهَا.

It means: "A woman came to the Prophet SAW, and he said:" Indeed, I am often possessed and my nakedness is open, so please pray to Allah for me! "The Prophet SAW said: "If you are patient then to you is heaven, but if you still want to be prayed for, I will pray to Allah to heal you. The woman said, "I choose to be patient. But please pray to Allah so that my nakedness is not open ". So, the Prophet SAW prayed for him."³¹

Some scholars explained that the cause of the unconsciousness of a woman was due to the disruption of the genie.³²

2. The law invites the genie to enter into oneself or put it in another person.

People who try to put genie into their own bodies to increase strength and dexterity are forbidden in religion and punished as an act of shirk to Allah. Because the genie will never want to obey the will of the person before the person grants the request of the genie first. Genie will subdue those who call the genie into his body with the aim that people turn his obey from Allah.

As for the person who uses the genie to hurt others, this person has committed two grave sins, with the following reasons:

1. He has done the virtues of Allah.
2. He has done an act of disobey and corruption on earth because with his actions he has caused others to be tormented and suffering.³³

Some postulate that forbids witchcraft, among His saying, Allah in Surah al-Baqarah [2]: 102.

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ

“It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic”³⁴

The act of magic is one of the great sins which will destroy the culprit as Rasulullah SAW through the *riwayah* of Bukhari:

«جَتْنَبُوا السَّبْعَ الْمُوْبِقَاتِ». قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ «الشَّرْكَ بِاللَّهِ وَالسَّحْرَ وَقَتْلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلَ مَالِ الْيَتِيمِ وَأَكْلَ الرِّبَا وَالتَّوَلَّى يَوْمَ الزَّحْفِ وَقَذْفَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

“Away from the seven destructive sins! He was asked, “What are O Rasulullah?” He replied, “Do shirk to Allah, magic, kill souls that are forbidden by Allah except for reasons that *haq*, eat the property of orphans, eat the wealth of usury, flee from the battlefield, and accuse respectable women of adultery among the believers”³⁵

In this paper the author forbids in *Rasam Balia* people associate with the genie who deliberately invite genie that goes into the body at au put inside o rang another with the aim to destroy.

- b. The view of the Qur’an and the hadith about the meaning of *Balia* which aims at the change from illness to recovery.

One of *the laws* that walk this earth is Allah will not change the condition of a person and society before there is a change of the self itself. Nothing will change as long as there is no intention from inside. In QS. al-Ra’d [13]: 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Indeed, Allah will not change the condition of a people until they change what is in themselves.”³⁶

If there is already a desire and an effort to change then God’s hope to provide help and convenience will come soon. In QS. al-Ankabut [8]: 69.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”*³⁷

Man, when facing a test in the form of illness. Our good health stat is less compared to a healthy state. What needs to be known by every Muslim is not that God establishes (predestined) a *taqdir* or fate, but behind that *taqdir* is wisdom, whether known or not. Thus, the heart of a Muslim must always be pleased and resigned to the decree of God. When a person experiences pain, he should realize that Rasulullah SAW, who is the noblest human being in history, has also experienced it. Even with being sick, many people realize his mistake all this time so that the pain leads him to the door of repentance. Precisely if there is no pain, it makes a lot of people arrogant and arrogant. The Pharaoh who had never experienced the test of pain in his entire life, made him so proud that he dared to say, “I am your highest God!”³⁸

In QS. al-Nazi’at [79]: 24

And said, “I am your most exalted lord.”³⁹

In order for pain to be a result of happiness, not a complaint but to say according to the word of God in the QS. al-Tawbah (9): 51

Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely.⁴⁰

According to the opinion of the majority of people, only diseases that afflict the body are considered real diseases such as fever, cough, flu, and so on. But there are other diseases that should get more attention and treatment, namely liver disease. ‘Abd al-Raḥmān bin Nashir al-Sa’di when interpreting the word of God, “ فِي قُلُوبِهِمْ مَرَضٌ (in their hearts there is a disease),” said: “The meaning of the disease here is a disease of doubt, doubtfulness, hypocrisy and lust”. Kufr, hypocrisy, doubt, and heresy, including the illness of doubtfulness. Adultery, wickedness and disobedience including impotence disease. The meaning of lust is adultery. Doubtful and lust was desolation. People in sound condition are those who not have illness of doubtful and lust. From the disease of doubtful and lust is this branched out all diseases.⁴¹ Meanwhile Allah did not create a disease unless He also created the antidote. As Allah says in Surah al-Syu’ara [6]: 80:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

*“And when I am ill, it is He who cures me”*⁴²

Drug and doctors are just a way of healing while healing comes from God. No matter how good the medicine is and how specialist the doctor is, but if God does

not want healing, then it does not heal. This phenomenon is often encountered in many circles. As some say, “Please heal me, Doctor.” Although this sentence is very short, but the result is very fatal, which is to take someone out of Damn. It is appropriate that every Muslim be careful in every movement so that he does not regret later. For this reason, it is the person who still believes in the shaman who has instead plunged him into a pit of shirk that excludes religion.⁴³ Abu Hurairah RA narrated from Rasulullah SAW said in Ahmad’s narration:

مَنْ أَتَا عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ

“Whoever comes to a shaman or a fortune teller, then he justifies his words, then he has Kufr to what was revealed to Muhammad SAW”⁴⁴

3. Palu Nomoni Festival

The festival comes from the word “festa” (Latin), and the word “party”. Festival means “big party” or a festive event held to commemorate something. Or it can also be interpreted as happy days or weeks in commemoration of important or historic events, or people’s parties. Often also misinterpreted by the word contest or race (competition).⁴⁵

Palu is is the Capital of provincial Central Sulawesi, Indonesia.⁴⁶

Nomoni is the language derived from Kaili Tribe. Etymologically *nomoni* means that rings, because Palu during the festival fill with the sounds, ranging from sound music, cultural and other celebrations.⁴⁷

From the above understanding it can be concluded that what is meant by the Palu Nomoni festival is a big party in the city of Palu with various celebrations that cause the city of Palu to be noisy due to various sounds.

4. *Sadd Al-Dzari’ah*

Etymologically the word *sadd Al-Dzari’ah* (سد الذريعة) is a phrase form (*idhafah*) consisting of two words, *sadd* (سَدُّ) and *al-Dzari’ah* (الذَّرِيعَةُ). The word *al-sadd* (السَّدُّ) is an abstract noun (*masdar*) of سَدَّ يَسُدُّ سَدًّا it means to close something that is defective, clogged or damaged and heaps holes.⁴⁸ Whereas *al-Dzari’ah* (الذَّرِيعَةُ) is singular noun (*isim*) which means road, means (*wasilah*), because something happens that brings to the forbidden and contains harm.⁴⁹ The plural form of *Al-Dzari’ah* (الذَّرِيعَةُ) is *al-dzarā’i* (الذَّرَائِعُ).⁵⁰ For this reason, in several books of usul fiqh, the term used is *sadd al-dzarā’i*.⁵¹ However, Ibn Qayyim al-Jauziyah (fiqh expert) said that limiting the notion of *dzari’ah* to something forbidden is just not right, because there are also *dzari’ah* aimed at what is recommended. Therefore, according to the understanding forbid is called *sadd al-dzari’ah* and demands to be carried out so-called *fath Al-Dzari’ah*. Meanwhile Wahbah Al-Juhaili states that leaving an

activity is not called *dzari'ah* but is categorized as *muqaddimah* (introduction) of an act.⁵²

From the various views above, it can be understood that *sadd Al-Dzari'ah* has the meaning of “closing the path of *munkar* (sinful thing)”.

Some basic laws of *Sadd Al-Dzari'ah*, namely:

QS. *al-An'am* [6]: 108

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”⁵³

In the above verse, berating God or other religious worship is *Al-Dzari'ah* which will cause the existence of something forbidden *mafsadah*, which is abusing God. In accordance with the theory of mechanism of psychological defense, people whose God is reviled are likely to reprimand God that is believed by the people before to berate. For this reason, before the revelations occur, the prohibition of berating other religious gods is a preventive measure (*sadd Al-Dzari'ah*). As in QS. Al-Baqarah [20]: 104.

O you who have believed, say not [to Allah 's Messenger], “Ra'ina” but say, “Unthurna” and listen. And for the disbelievers is a painful punishment.”⁵⁴

In the QS. al-Baqarah (2): 104 above, it can be understood that there is a form of prohibition of an action because of concerns about the negative impact that will occur. The word *raa'ina* (رَاعِنَا) means: “May you pay attention to us.” When the Companions used this word to the Prophet, the Jews also used this word in a mocking tone and insulted the Prophet.⁵⁵ They use it with the intention of the word *raa'inan* (رَاعِنًا). As a form *isim fail* of *masdar* said *ru'unah* (رُؤْنَةٌ) which means stupid. For this reason, God also told the Companions of the Prophet to replace the word *raa'ina* that they used to use with *unzhurna* which also means the same as *raa'ina*.⁵⁶

c. As-Sunnah

The companion *fuqaha*⁵⁷ Rasulullah SAW said in Muslim narrations:

عن عبدالله بن عمرو رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم إن من أكبر الكبائر أن يلعن الرجل والدي هقيل يا رسول الله وكيف يلعن الرجل والدي هقال يسب الرجل أبالرجل فيسب أباه ويسبأمه

From Abdullah bin Amr RA, he said, Rasulullah SAW said: “Among the great sins of a man is cursing his parents.” He was then asked, “How can a man curse

his parents?” He replied, “A man berates someone else’s father, then the cursed person reviles him the old man’s father and mother”⁵⁸

From the explanation of *sadd Al-Dzari’ah* above, it can be understood that Allah and his Apostles used *sadd Al-Dzari’ah* in several determinations of *Qawaid Hamzah* on a problem faced by the servant and his people, including in determining the legal status of the implementation of *Balia* culture in the Palu Nomoni festival which is implemented by the Palu city government.

Research Methodology

The approach used in this study is qualitative in a number of ways and sequences of conducting research, including:

1. Collecting data through observation, interview, and documentation techniques.
2. Data management through; a. *Editing*, b. *Coding*, c. Calculate frequency, d. Tabulation, e. Verification.
3. Data analysis

Data have been obtained will be analyzed qualitatively with analytical technique: a. Data reduction, b. Presentation of data, c. Verification of data and drawing conclusions in three ways, namely: 1. Deduction, 2. Induction, 3. Comparative.

Research Results

The authors found in this study are:

1. A brief history of the city of Palu

The city of Palu is derived from the word *Topalu’e*, meaning “raised land.” This is interpreted as *topalu’e* because initially the city of Palu was an ocean, then there was an earthquake and plate shift (Palu Koro) so that the area that was once the ocean was lifted and formed the valley valley which is now the city of Palu.⁵⁹

Palu is the “New City” located at the bank of the river. Palu is actually a new place inhabited by people (de *aste toradja’s van midden Celebes*). The beginning of the formation of Palu City came from the residents of Bontolevo Village in the Ulayo mountains. After a population shift to the lowlands, they finally arrived in Boya (Now Pogego).

The present city of Palu starts from a unity of four villages, namely:

- a. Besusu, *Tanggabanggo* (Siranindi) is now called Kamonji,
- b. *Panggovia* which is now called Lere.
- c. *Boyantongo* which is now called Kelurahan Baru.

The leaders of the three villages formed a *Rasam* (Tribal Council) called *Patanggota*. One of his assignments was to elect the king and his aides who were

closely connected with royal activities. The Palu Kingdom eventually became one of the known and very influential kingdoms. That is why the Dutch approached the Kingdom of Palu. The Netherlands first visited Palu during the reign of Raja Maili (*Mangge Risa*) to get protection from Manado in 1868. The Dutch then attacked Kayumalue. Raja Maili was killed by the Dutch and his body was taken to Palu. After that Raja Maili was succeeded by Raja Jodjokodi.⁶⁰

Palu is located extending from east to west to the north of the equator in coordinates 0.35 - 1.20 NL and 120 - 122.90 East. The area is 395.06 km² and is located in Palu Bay surrounded by mountains. Palu City is located at an altitude of 0-2500m above sea level with a flat topographical state to the mountains.

List of sub-districts and villages in Palu, are as follows:

- a. Mantikulore: Kawatuna, Lasoani, Layana Indah, Poboya, Talise, Talise Valanguni, Tanamodindi, and Tondo.
- b. West Palu: Balaroa, Baru, Kamonji, Lere, Siranindi, and Ujuna.
- c. South Palu: South Birobuli Village, North Birobuli, Petobo, South Tatura, and North Tatura.
- d. East Palu: West Besusu, Central Besusu, East Besusu, South Lolu and North Lolu.
- e. North Palu District: Kayumalue Ngapa, Kayumalue Pajeko, Mamboro, West Mamboro and Taipa.
- f. Tatanga district: Boyaoge, Duyu, Nunu, Palupi, Pengawu, and Tawanjuka.
- g. Tawaeli District: Baiya, Lambara, Panau, Pantoloan, and Pantoloan Boya Sub-Districts.
- h. Ulujadi District: Buluri, Donggala Kodi, Kabonena, Silae, Tipu and Watusampu.⁶¹

2. Demographic Situation in Palu City

Compilation or age structure of Palu population during 2019 is almost 70.00% in the age group of 0-34 years. This shows that the population of Palu is in the group of young people. By looking at the ratio of the number of non-productive age population, with the productive age population it can be known that 0-40 means that every 100 people of productive age population (15-64 years) bear as many as 40 people of non-productive age population (0-14 years) and 65 years and over.⁶²

The earthquake and tsunami that shook Palu and Donggala, Central Sulawesi on Friday (9/28/2018) at around 17.02 WIB was not the first time in the history of disasters in Palu, Central Sulawesi. The National Disaster Management Agency (BNPB) released on Saturday (29/9/019), Palu and Donggala had experienced several earthquakes and tsunamis. History records that on December 1st, 1927 an

earthquake and tsunami had occurred in Palu Bay, Central Sulawesi Province. At that time, 14 people died and 50 people were injured. Three years later, 30 January 1930, a similar incident occurred on the West Coast of Donggala, Central Sulawesi. The tsunami when it reached a height of more than 2 meters in a duration of 2 minutes. The number of victims is unknown. On August 14th, 1938, the earthquake and tsunami again shook Tambu Balaesang Bay, Donggala, Central Sulawesi Province. Tsunamis reach heights of 8-10m. It is known that 200 people died, 790 were damaged and the entire village on the west coast of Donggala, Central Sulawesi Province was almost submerged. After being “silent” for almost 58 years, the tsunami struck again on January 1st, 1996, located in the Makassar Strait. The tsunami reached a height of 3.4m and reached land as far as 300m. Nine (9) people were reported dead and buildings in Bangkir, Tonggolibibi and Donggala Central Sulawesi Province were severely damaged. Two years later, on October 11th, 1998, an earthquake again shook Donggala, Central Sulawesi Province. Hundreds of buildings collapsed were rocked by an earthquake. The earthquake shook Palu again on January 25, 2015. 100 houses were damaged and 1 person died as a result of this disaster. Next on November 17, 2008, or a decade ago, an earthquake shook the Sulawesi Sea. as the result, 4 people died. Four (4) years later, August 10, 2012, the Sigi and Parigi Montong Regencies of Central Sulawesi Province were rocked by an earthquake. Eight (8) people died in this incident. Cause of the Palu Earthquake as a result of the analysis of the Center for Volcanology and Geological Disaster Mitigation (PVMBG) estimates that a massive earthquake of 7.7 SR (7.4 SR after renewed BMKG) was triggered by the Palu-Koro fault activity. “Based on the position and depth of the earthquake center, the earthquake incident was caused by active fault activity in the Palu-Koro fault zone that is northwest-southeast.”⁶³. While the land area around the epicenter of the 7.4 SR, such as Donggala Regency, was composed by pre-Tertiary, Tertiary and Quaternary rocks. This rock has partially weathered. The Quaternary Deposition, according to PVMBG analysis, is generally of a decomposed, loose, soft, not compact (unconsolidated) nature, strengthening the effects of earthquake shocks. While geologists from UGM Wahyu Wilopo said the earthquake that shook Palu and Donggala, Central Sulawesi Province on 28 September 2018, was most likely indeed triggered by the Palu-Koro fault activity. This fracture, has the character of movement tends to shift or not the upside fault as what triggered the Lombok earthquake. “This is the same as the one-stroke that divides the island of Sumatra.”⁶⁴

3. A description of the implementation of *Rasam Balia* at the Palu Nomoni festival in the city of Palu in the province of Central Sulawesi.

Rasam Balia performed at festivals Palu Nomoni and other folk festival in the town of Palu, Central Sulawesi is an annual *Rasam* (culture) on the month of September. The festival began in 2008 and was originally called “Palu Bay Festival”⁶⁵ which was enlivened by the appearance of the *Rasam Balia* ritual and was part of the Kaili tradition in Palu.⁶⁶ These ritual performances are performed so that the cultural heritage is not extinct and can be enjoyed by future generations.⁶⁷ Various rituals of *Rasam* held, ranging from Jinja, Pompaura, Mansalei, Salonde, Mamiri viata, Moraro, until Salonde Ronda served.⁶⁸ Various multimedia art show in collaborated with inter-ethnic archipelago. Various communities in the city of Palu are featured in the “Art and Culture Stage of the Archipelago”. This further emphasizes the richness of Indonesia’s cultural treasures, which is certainly a major force in attracting foreign tourists. Also, the International Tournament Paragliding was competed with participants from various countries. Numerous event sports tourism implemented, such as marathon event the Half Marathon, Gateball race, Sand Volleyball Championship, the Boat Race Traditional screen, 5.3 km Swimming Competition, Competition Bike Downhill Nomoni, Adventure Bike Nomoni, Fun Bike Nomoni, Adventure Palu Nomoni Off Road, Traditional Horse Racing, Air Soft Gun, traditional sports, Climbing, Trail adventure, Gymnastics, Bodybuilding Competition, Aerobics, chirping Birds competition, and Freestyle competition.

The charm of *Balia*’s rituals in the city of Palu as a form of respect for nature and expressions of gratitude to the creator and protection of ancestral spirits or places considered sacred, healing of citizens/communities who have not recovered from illness or illness due to interference with supernatural forces packaged as attractive as possible, so that it becomes the strength of tourism attraction.⁶⁹

The *Balam Rasam* ritual is performed on the fire embers which are believed by local people to provide healing. In fact, there are many ways to cure diseases, from seeing a doctor to finding certain herbal ingredients. But in Palu, Central Sulawesi, there is another way of healing, namely *Rasam Balia*.

Balia typical dance is also continued to accompany the sick who are carried up to the peak event, slaughtering sacrificial animals. The sacrificial animal is a symbol of sincerity for healing.⁷⁰

There are ten *Rasam Balia* rituals at the Palu Nomoni festival. The activity was carried out starting at 17.00 West Indonesia Time along 7.2 km of Palu Bay. In addition to the *Rasam* ritual, there are also 520 torch points and 520 *lalove* blowers (traditional Tanah Kaili musical instruments).

4. The Implication of the Implementation of *Rasam Balia* at the Palu Nomoni Festival in the City of Palu in The Province of Central Sulawesi.

The implications of the implementation of *Rasam Balia* at the Palu Nomoni festival in Palu City, Central Sulawesi Province are the causes of the rapid arrival of earthquake, tsunami and faction disasters in Palu.⁷¹ A number of victims of the earthquake, tsunami and liquefaction voiced his disappointment with the ritual *Rasam Balia* that carried in the festival. Some of them regard the *Rasam Balia* ritual as a polytheist. The community claimed to be disappointed with the long-extinct *Rasam Balia* ritual, which was then revived in the Palu Nomoni Festival in the era of leadership of the mayor and deputy mayor (Hidayat-Sigit Said Purnomo aka Pasha Ungu). As a statement from a Palu resident said:

“I believe that *Rasam Balia* is the cause of the rapid arrival of the earthquake, tsunami and faction disaster in Palu.”⁷²

“Since *Rasam Balia* Palu Nomoni is held regularly every year, it always brings natural events (disaster).”⁷³

Palu people's Statement above was based on the fact that the disaster in the town of Palu since 2016 there was an earthquake in the area of Bora and Sigi Biromaru, Central Sulawesi in conjunction with the festival featuring Palu Nomoni *Rasam Balia*. Then in 2017 there will be strong winds and heavy rain in Talise along with the Palu Nomoni festival that features *Rasam Balia*. While in 2018, there was an earthquake, tsunami and a liquefaction that struck three regions together with the Palu Nomoni festival that featured *Rasam Balia*.⁷⁴

The process of implementing *Rasam Balia* mentioned above is not favoured by Allah SWT. Therefore, the grand event that has been planned for a long time in the form of festivals is replaced by earthquakes, tsunami and liquefaction by Allah SWT. The view of the festival which had been luxurious and majestic has changed into a somber look, accompanied by melancholy cries that make anyone who witnessed it sob. Pain is immeasurable. Right in 28/07/2018 grand opening event of the festival was, the earth shook with the vibrations of 7.4 Richter scale. Wiggle anything that is on it. Belongings and social status cannot even be a helper. Everything was almost flat to the ground. Unfortunately, not long after, the water that was known as salty seemed to have participated.⁷⁵

Earthquake and tsunami that struck Palu, Donggala, Sigi and surrounding areas in Central Sulawesi left many stories. Especially for every person who witnesses the ferocity of the earthquake and tsunami floods. That horrific event was linked with mystical things. One of them is related to the celebration of the cultural festival Charm Palu Namoni that shows ritual *Rasam Balia*.⁷⁶

5. The purpose of *Sadd Al-Dzari'ah* towards the Implementation of *Rasam Palu Nomoni* in the City of Palu in Central Sulawesi.

Author believes there are three approaches to provide legal status of ritual *Rasam Balia* performed at the festival Palu Nomoni based to the review of *sadd Al-Dzari'ah*, namely:

- a) Substances approach
- b) Process approach
- c) Results / benefits approach.

Ad.1. Approach to substances (مادة)

Substances according to the word مادة (Arabic) means manifestation, the nature, elements, Allah, the reason of something into existence, and things forming portions which support an object.⁷⁷

Substance according to terminological meaning is something that has mass and occupies space.⁷⁸ Based on its form, substances are divided into 3 types, namely:

- a) Solid substance,⁷⁹ for example stones. In the QS. al-Dzariyat [51]: 33.
 "To send down upon them stones of clay"⁸⁰
 The word *hijarah* means as a solid rock substance.
- b) Liquid substance,⁸¹ for example water. In QS. *Huud* (11): 43
 he said, "I will take refuge on a mountain to protect me from the water."⁸²
 The word *al-maai* means of water as a liquid substance.
- d) Gas substances,⁸³ for example wind/air (not seen but felt, including the meaning of Allah.) In the QS. Al-A'raf [7]: 57
 "And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds"⁸⁴

The word *Arriyaah* means wind/air as a gas substance.

From the foregoing it can be understood that the legal status of ritual *Rasam Balia* performed in the festival Palu Nomoni in terms of substance is unclean by reason of which which is used in the dominance of substances forbidden, for example: blood, spells to call demons, faith who believe help other than from Allah SWT.

Ad.2. Process approach (هذه العملية)⁸⁵

In engineering, a process is a sequence of actions or events that are interrelated together, turning inputs into outputs. The process is a systematic, set of steps or stages that can be repeated to achieve the desired results.⁸⁶

The process of creating humans biologically according to the Qur'an and hadith can be the basis for justifying the need for something to be done in a process (هذه العملية). For example, QS. al-Mu'minun [23]: 12-14.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ
 خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا
 الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

“And certainly, did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.”⁸⁷

The above verse shows textually the stages/processes (هذه العملية) the formation of the human body and can be *i'tibar* in life that humans in doing something must proceed well.

In determining the status according to Islamic law, the process of becoming a major concern. Something that is only halal but the process is not good then it becomes unclean. For example, fish contain substances that are halal for consumption, but it becomes haram when the process of processing it from stealing or cheating, for example inject something into the flesh of the fish to make it look big, heavy, and fresh. Or should the process of something that at the start of the A, B, C, D, but something that directly from A to D, for example, there are 13 pillars prayers are conducted in an orderly. But it becomes invalid if the implementation starts from the first pillar and then gets along to ninth.

To determine the legal status of the *Rasam Balia* ritual carried out in the Palu Nomoni festival in terms of process, the law is haram with the reasons:

- a) *Balia* is intended to heal. Yet in Islam the only cure is Allah.
- b) The performer body and face were painted in a variety of creepy colors. In terms of Islam.
- c) Using spooky clothes, incantations, incense sticks, *kamanyan*, flutes to summon spirits and Satan. In matters of Islam Allah loves the words of remembrance and noble words.
- d) Stabbing the neck of an animal (goat) alive and then releasing it to the open sea with the aim of summoning the sea.
- e) The performer drinks blood to get drunk to the point of being like Satan. In the case in Islam is forbidden drinks blood, carrion and slaughtered animal to the name other than Allah.

The *Rasam Balia* ritual performed in Palu is a ritual of shirk which is to ask for something other than Allah SWT. Even though it is only God who gives some-

thing. Moreover, the ceremonial is equipped with offerings to other than Allah SWT. *Rasam* seems to have a higher position than what is stated in the Qur'an and Sunnah. Shirk is the greatest disobedience, error, highest tyranny and the greatest sin, which Allah will not be forgiven. As mentioned in QS. Luqmān [31]: 13.

And [mention, O Muhammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."⁸⁸

Ad.3. Results / benefits approach (هذه العملية)

The output of a process is the result. An outcome can contain benefits or haram. The benefits are called الفوائد (Arab). Benefits are *faedah* or profit. The benefits in *usul fiqhi* are called *maslahat mursalah*.⁸⁹ Benefits are changes to a particular function in an institution. Whereas *mudharat* is called something that is unprofitable (loss), unsuccessful, and useless.⁹⁰

Maslahat mursalah is mentioned in QS. Al-Baqarah [2]: 219:

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."⁹¹

In determining the status of Islamic law, the problem is the main concern. Something that does not contain the *maslahat mursalah* is haram.

Related to ritual *Rasam Balia* festival which is implemented in Palu Nomoni, significant benefits are not found, even the *mudharat* (unusefulness) is more, for example:

- a) *Niyah* or intention and deeds of *rasam Balia* in festival Nomoni Palu is polytheistic, so it is feared that the effect generations.
- b) *Mubazzir* happened in *Rasam Balia* in Palu Nomoni festival.
- c) Invites God's anger.

In addition to substance approach, process and benefits in assessing the legal status of *Rasam Balia* in festival Nomoni Palu also prominent is the approach of *sadd Al-Dzari'ah*. By using the *sadd Al-Dzari'ah* approach, *Rasam Balia* at the Palu city festival is haram because *sadd Al-Dzari'ah* wants all human actions that are predicted to lead to *munkar* (sinful act) should be closed and haram if carried out. Festival Palu Nomoni with ritual *Rasam Bali'a* be closed due to its probability that could lead into a larger form of polytheism and disbelief if still conducted.

From the results of the study authors mentioned above support some statements at beginning of this paper the authors assume that the substance, process and benefits of the implementation of ritual *Rasam Balia* in the festival Palu Nomoni is Haram.

This paper contributes greatly to some understanding and a new attitude to the government in particular and society in general, namely:

1. The government and the people of Palu will no longer continue the *Rasam Balia* in Palu Nomoni festival program.
2. Communities Palu switch belief that the ritual *Rasam Balia* is haram initially m hey looked kosher.
3. Community Palu switching their belief, which initially, each party communities often consider the rituals of *Rasam Balia*, halal, after the result of the paper socialized, they thought it as haram.

The findings of these author have received significant support from various community, among others:

- 1) Support from previous scientists through the concepts in their books, including Wahab K Hallaf in his book *Usul Fiqh*, Abdurrahman Al-Jaziri in his book *Kitab al-Fiqh Ala al-Mazahaib al-Arba'ah*, Ibn Qayyim, Yusuf Qardawi and several other scientists. Scientists and authors of the book above have explained the conditions for *Rasam* that are justified in the Qur'an and hadith. They said *Rasam* which was accepted in the Qur'an and hadith was *Rasam* which did not contradict the text and content of the Qur'an and hadith namely to enlighten, educate, protect, and protect. All of the pitch node in a destination that is *Rasam* with *masalah mursalah* in it.
- 2) Support of National Religious figures, among others Professor Nasaruddin Umar, Professor Dien Syamsuddin, Haedar Nasir on various statements through their preaching that *Rasam* which is allowed is *Rasam* that do not conflict with the Qur'an and the Hadith. Likewise, their explanation of the importance of humans not to do things that open the faucet the possibility of actions the greater the sin if done.
- 3) Support from the people of Central Sulawesi in general to stop the *Rasam Balia* ritual in the Palu Nomoni festival.

Rasam (culture) can be everywhere (not only in Palu) so the results of this author's research can be generalized to other areas. Thus, as long as *Rasam* is not in conflict with the Qur'an and hadith (educating, educating, protecting and not opening the faucets of negation), *Rasam* is halal. Otherwise, if *Rasam* is against the Quranic and Hadith then *Rasam* is forbidden.

Conclusion

From the description above it can be concluded:

- c) The description of *Rasam Balia* implementation at the festival Palu Nomoni in Palu, Central Sulawesi, conducted by government of Palu in the form of an annual festival, the participants come from local, national and the international community during the 7 days on September, is an a must ritual in

Kaili's traditional party in Palu with the Objective to heal, adders of provision, refuse bad luck and safety, with special clothes (black-red), head tied with a black cloth, face, lips and hand is painted in creepy pictures of tattoo or paint colors and done with incantations, incense-burning incense, *kamanyan* and dance to a demon, sinister and drunk. When drunk that eating ulcer, iron, razor, wood, drinking blood and others accompanied by stabbing the neck of animals to bleed and drink it and be swept away the animals' body into the sea. Then resumed again with dancing, drinking, eating and drinking boils, blood until morning.

- d) Implications of the implementation of *Rasam Balia* in festival Palu Nomoni is society in Palu increasingly convinced, consider sacred and powerful implementation of ritual *Rasam Balia*, Palu growing number of disasters, including the unfortunate earthquake, liquefaction and tsunami.
- e) *Sadd Al-Dzari'ah* views ritualistic of *Rasam Balia* festival in Palu Nomoni in Palu is haram. *Sadd Al-Dzari'ah* requires that all human activities cover a greater faucet of *munkar*. The *Rasam Balia* ritual is considered to have opened a greater faucet, namely polytheism and disbelief.

The possibility of applying the results of this research to other fields is very open. Considering the acid (culture) can be everywhere. *Rasam* that exist everywhere can make a referral by anyone anywhere on their legal status. In addition, the results of this research are related to many other fields, for example in the field of sociology, specifically the background and philosophy of the implementation of *Rasam Balia*, psychology, especially feelings and souls that inspire the performer of *Rasam Balia*, the medical field especially in terms of benefits and damage to consuming blood, iron and other solid objects that are consumed in rituals *Rasam Balia*.

One indication of the limitations of this study is the difficulty in meeting the original actors/figures of *Rasam Balia* because they are considered to be sacred. Many conditions were made to meet them. They always apologizing and strongly believes that what they did right and did not violate the religion. In addition, some of the original character actors of *Rasam Balia* ritual in town a lane-edge of the mountain and cave (away from urban areas). Some of them had died.

The suggestion for improvement in relation to the limitations above is to make an assimilation with them by following their conditions and giving gifts.

Recommendations for future work (to the author community) is provide reinforcement and enlightenment of the content of *Rasam Balia* that intention, movement, clothing, facilities, and adjust their behavior to the true Islamic teachings.

Recommendations for policy change towards ritualistic *Rasam Balia* in Palu Nomoni festival in Palu, Central Sulawesi is for the city's government to no longer perform the ritual *Rasam Balia* festival Palu Nomoni in Palu except do recon-tend of *Rasam Balia* said. Prompted the government of Palu to cooperate with religious leaders to provide guidance towards *Rasam* that educate, bringing welfare and protecting.

Endnotes

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2. Palu City Government, *Palu City Profile*, (Cet.III: Palu: IT Team, 2016), p. 89
3. Palu City Government, *Palu Nomoni Festival*, (Cet: I: Palu: IT Team, 2015), p. 8
4. Haeruddin, Interview, (Palu Tourism Tour Officer), 1 October 2019.
5. Mangge Larate, Interview, (Palu Kaili Traditional Figure), 3 July 2019
6. Abdurrahman, Interview, (Chairperson of RT Lere Village, Palu City), 3 July 2019
7. Perdarminta, *Indonesian General Dictionary*, (Cet: III: Jakarta: Balai Pustaka, 2001), p. 455
8. *Ibid.*
9. Munawwir, *Indonesian-English Dictionary, English-Indonesian*, (Cet: I: Jakarta: Mizan, 2001), p. 456.
10. Djaiz, *Arabic Dictionary*, (Cet: I: Jakarta: Anis Press, 1999), p. 567
11. Mas'adi, Gufran, *Fazlur Rahman's Thoughts on Methodology for Renewing Islamic Law*, (Cet. 2: Jakarta: PT. Raja Grafindo Persada, 1998), p. 89
12. Customs are habits that are believed to be true. See Taimiyah, *Majmû 'Fatāwa Ibnu* , (Cet: I: Egypt: Dar Al Fikr, 1901), p. 43
13. Which is a type of adat that originates from nature *whose* contents cannot be changed at any time. *For example*, when heavy rains and rivers are filled with rubbish it can cause floods that will occur in the region, see al-Mu'tashir Syarh, *Kitāb at-Taubid*, (Cet: I: Pakistan; Amanah, 1999), p. 146
14. Which is a type of adat which is a type of custom made by Datuk in an area so that the economic and social planning of the local community can be balanced, See Fathul Bāri, *Al-Urf*, (Cet: I: Egypt: Fikr, 1901), p. 546
15. Which is a type of realized custom is a custom made through consultation with the local community where this custom is highly upholding the values that exist and grow in the community, see al-Mu'tashir Syarh, *I'ānatul Mustafid*, (Cet: I: Pakistan; Amanah, 1999), p. 188
16. The Indonesian Ministry of Religion, *Al-Qur'an and Translators*, (Cet: I: Jakarta: Al-Qur'an Translator Foundation, 1978), p.56
17. See Al-Imam Abu al-Muzhaffar al-Sam'ani, *Tafsir al-Baghawi* , (Cet: I: Egypt: Ar-Rahman, 1902), p. 345.
18. Rahmadi, Interview, (Traditional figure of Kaili), 5 September 2019
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20. Gunawan, Interview, (Kaili traditional figure), 3 September 2018. And also see <https://budaya-indonesia.org/Ritual-Balia>

21. Ministry of Religion, *Op.Cit.* , P. 67
22. M. Quraish Shihab, *The Hidden: Jinns, Satan, Satan & Angels in the Qur'an-As-Sunnah and Thought Discourse of Past and Present Ulama*, (Jakarta: Lentera Hati, 2002), p. 100
23. Bukhari, Abu Abdullah Muhammad bin Ismail bi Ibrahim bin al-Mughirat bin Bardizbat al-Bukhari, *Sahih al-Bukhari*, (Cet.I: Beirut: Darul Kutub Scientific, 1998), p. 67
24. Ministry of Religion, *Op.Cit.*, P. 59
25. Fakhr al-Din al-Rāzī, *Tafsir Fakhr ar-Razi*, (Beirut: Darul Kutub Ilmiah, 1990), vol. 10, h. 169
26. Bukhari, *Op.Cit.*, P. 45
27. He enters human bodies at the behest of a sorcerer to harm someone. The Jinn cooperated with a witch or witch doctor who had offered the genie something of a form of worship, See *Ibid.*, P. 35
28. Genie who is attracted to someone because of their beauty or good looks. Therefore, when she undressed or when he went into the bathroom and WC, we are encouraged to read the prayers that have been *diajarkan* by the Prophet, See *Ibid.*, P. 36
29. There are also Jin who like to disturb and hurt as some humans like to disturb others. Reasons to interfere with various kinds, for example the reason humans interfere with other humans. It could be due to different beliefs, malice, or other evil desires, See *Ibid.*, P. 37
30. This happened in two ways; sometimes it is the will of the genie itself and sometimes it is entered by another person by means of magic. See Abi 'Abdillah Muh} ammad bin Ahmad al-Ansari al-Qurtubi, *Tafsir al-Qurtubi* , (Beirut: Dar al-Kitab al-Ilmiah, 1995), volume 5, p. 17
31. Bukhari, *Op.Cit.*, P. 456
32. al-Hafizh Ibn Hajar al-'Asqalani , *Fathul Bāri* , (Cet: I: Egypt: Al-Fikr, 1998), p. 345
33. Abi al-Qasim Jarullah Mahmud bin 'Umar bin Muhammad az-Zamakhshari, *al-Kasysyaf an Haqa'iq Gawamid at-Tanzil wa 'Uyun al-'Aqawil fi W Tujuh at-Ta'wil* , (Beirut: Darul Pole Ilmiah, 1995), vol. 2 h. 554.
34. Ministry of Religion of the Republic of Indonesia, *Op. Cit.*, P. 567
35. Rahmat, *As-Sunnah Magazine*, (Edition 03-04 / Year XVI / 1434H / 2013 M, Surakarta: Yaya san Lajnah Istiqomah, 2019). h. 65
36. Ministry of Religion of the Republic of Indonesia, *Op. Cit.*, P. 76
37. *Ibid.*, P. 432
38. Abi Fada 'al-Hafiz ibn Kas ir ad-Damsyiqi, *Tafsir al-Qur'an al-'Azim*, (vol. 2, Beirut: Dar al-Fikr, 1992), p. 669
39. Ministry of Religion of the Republic of Indonesia, *Op. Cit.*, P. 567
40. Ministry of Religion of the Republic of Indonesia, *Op. Cit.*, P. 567
41. Fakhr ad-Din ar-Razi, *Tafsir*, (Beirut: Darul Kutub Ilmiah, 1990), vol. 15, h. 77
42. *Ministry of Religion, RI, Op.Cit.*, P. 321
43. Kenneth W. Morgan, *Islam Straight Path, trans. Abu Salamah and Chaidir Anwar*, (Jakarta: Pustaka Jaya, 1985), p.439.
44. Ahmad, *op.cit.*, P. 346
45. WJS Purwadarminta: *General Indonesian Dictionary*, (Edition: III: Jakarta: Balai Pustaka, 1999), p. 65
46. *Ibid.*, P. 67
47. Hidayat, Interview, (Mayor of Palu), 3 September 2018

48. Munawwir, Ahmad Warson, *Arabic-Indonesian Al-Munawwir Dictionary*, (Cet. XIV: Surabaya; Progressive Library, 1997), p. 43
49. Muhammad Bakar Ismail Habib, *Maqaashid as-Syari'ah al-Islamiyah Ta'shilan wa Tafii-lan*, (Makkah; Dar Thoibah al-Khadlro ', t.th), p. 49
50. Sheikh Al-Islam Ibn Taimiyyh, *saddu dzarai '*, (Riyad; Daru al Fadilah, t.th), p. 26
51. Muhammad Bakar Ismail Habib, *Maqaashid as-Syari'ah al-Islamiyah Ta'shilan wa Tafii-lan*, (Makkah; Dar Thoibah al-Khadlro ', t.th), p. 49
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53. The Indonesian Ministry of Religion, *Al-Qur'an and Its Translations*, (Cet. III: Jakarta: Al-Qur'an Translator Foundation, 1998), p. 78
54. *Ibid.*, P. 435
55. Abduh, Muhammad, *Tafsir al-Manar*, (Qahirah: Makhtabat al-Qahirah, t.th), p. 67.
56. Muhammad ibn Ahmad al-Ansari al-Qurthubi, al - Jami 'Li Ahkām al- Qur'ān, (Cet. I: Qahirah: Makhtabat al-Qahirah, t.th), p. 23
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58. Muslim, Abi Husain Muslim bin al-Hajjaj al-Qusyairi, *Sahih Muslim*, (tp: Dar wa Mathabi al-syab, t.th.), p. 78
59. Muh. Lutfi Lembah, *Interview*, (Chair of the Central Sulawesi Ombustman), 6 July 2019
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61. Tim, *Palu City Profile*, (Cet: I: Palu; Hoga; 2016), p. 87.
62. Tim, *Palu City Profile, Op.Cit.*, h. 7
63. Team, *Palu Earthquake*, (Cet: I: Palu; PVMBG, 2019), p.
64. Wahyu, *Interview* '(Palu City PVMBG), 6 June 2019.
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71. Hasan, *Interview*, (Kaili Traditional Figure), 22 October 2019
72. IKI, *Interview*, (Citizen of Lere Village, West Palu), 23 October 2018
73. Mudar, *Interview*, (Citizens of Palu), 3 October 2018
74. Jamaluddin, *Interview*, (Kaili Traditional Figure), 11 Oct 2018
75. Ahmad, *Due to Earthquake*, (Lighthouse, 2 October 2018), p. 4
76. Rahmat, *Interview*, (Citizen of Talise), 5 October 2018
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79. *Ibid.*, P. 45
80. Department of Religion RI., *Op.Cit.*, P. 69
81. Poerdarminta, *op.cit.*, P. 67
82. Department of Religion RI., *Op.Cit.*, P. 60
83. Poerdarminta, *op.cit.*, P. 54
84. Department of Religion RI., *Op.Cit.*, P. 25
85. Munawir., *Op.Cit.*, P. 56.
86. Poerdarminta, *Op.Cit.*, P.67. See also Dahlan, Editor Abdul Azis at.al, *Encyclopedia of Islamic Law*, (Cet.VII: Jakarta; Ichtiar Baru Van Hoeve, 2006), p. 54
87. Ministry of Religion of the Republic of Indonesia, *Op . Cit .*, P. 34
88. *Ibid.*, P. 89
89. *Maslahah mursalah* according to language means that *Maslahah* is the same as benefits, both in terms of pronunciation and meaning. *Maslahah mursalah* according to language means “achieving benefit (benefit)” See Munawar Kholil, *Returning to the Koran and as-Sunnah*, (Cet: I: Semarang: Crescent Star, 1955), p. 43
90. Al Aamidy, ta'liq Shaykh Abdurrazaq Al 'Afify, *Al Ihkam* , (Cet: 1: Al Maktabul Islamy; t.th.), 274.
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