



Values of islamic education on the antarpakatan tradition in sambas muslim community weddings

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ABSTRACT

Antarpakatan tradition that occurs in the marriage of the Sambas Muslim community contains elements of Islamic educational values, namely the value of ukhuwah Islamiyah and cooperation. This research aims to describe the relationship between agreements, the value of ukhuwah Islamiyah, and the value of cooperation in interpersonal traditions in the marriage of the Sambas Muslim community. This research is field research with a qualitative approach. The method used is descriptive to provide an overview of the value of Islamic education on the tradition of the inter-faith Muslim community of Sambas. In-depth interviews and direct observation do data collection. The results of the research that has been done are 1) that the Sambas Muslim community still maintains interfaith traditions in a wedding event. The nature of this antarpakatan tradition is the voluntary desire to help others. 2) The value of ukhuwah Islamiyah is well established in this regard. It can be seen that this antarpakatan tradition can strengthen brotherly relations between family and community members to foster a form of concern for fellow. 3) The value of cooperation in the antarpakatan tradition shows that helping one person can relieve and even let go of other people's difficulties. Cooperation in the antarpakatan tradition is carried out sincerely and collaboratively to achieve a goal. So, until now, the antarpakatan tradition relationships are still maintained sustainability and will always be maintained from generation to generation.

Keywords: Value of Islamic Education, Antarpakatan Tradition, Wedding

1. INTRODUCTION

Tradition is all material things and ideas that come from time; however, it is still there today and has not been destroyed, damaged, discarded, or forgotten. Tradition only means those parts of the special social heritage that meet the requirements, that is,

those that survive life in the present and are still firmly tied to today's life (Martono, 2011). Tradition regulates how Humans relate to other humans, how humans act toward the surrounding environment, and how human behavior towards nature develops into a system with patterns, norms, provisions, laws, regulations, and irregularities. The Sambas Muslim community owns many traditions.

Sambas is one of the regencies in West Kalimantan Province and is also one of the sub-

Districts in Sambas Regency. The life of the Sambas Muslim community has many interesting and unique traditions. One tradition that is still preserved is Antarpakatan tradition.

In Indonesian, Antarpakatan is the same as donating. Antarpakatan is from two words: antar, which means to bring or deliver, while pakatan means to agree, agree, or reach a consensus.

In Indonesian, antarpakatan is the same as donating, usually known as donating. Antarpakatan comes from two words: between, which means to bring or deliver, while pakatan means to agree, agree, or reach a consensus. So antarpakatan is a tradition in which a person or family invited to a house having a celebration must bring something to be handed over to the person having the celebration. This can be in goods or services because all work is handed to the invited family.

Antarpaktan always occurs in every moment, such as a celebration, death, or other event. It is just shaping antarpakatan. Different traditions that always lead to engagement are events such as removing oil, plain flour, circumcision, and what is certain is the wedding. Especially in the case of weddings, the goods delivered or given are more significant than other events. Weddings cost more because the people invited are more crowded than other events, such as immediate and distant family, close and distant relatives, and influential people. Items brought for antarpakatan include rice, chicken, coconut, cooking oil, sugar, flavourings, vegetables, and others. The basic needs are handed over to those who have a celebration.

Weddings in the Muslim community of Sambas usually take place over three days, which

Seasoning day, cut day, and finally the "pupus" day. Antarpakatan was carried out on the second day, namely on the day of cutting, because it was on that day that the chicken slaughter took place, antarpakatan, which will be used to entertain guests on the third day.

At weddings, there is also what is called a "gumpol" night, which is a night where one member of

The entire invited family is present at night to make a donation in the form of money. Usually, the invitees are invited three or four days before the wedding day. Regarding the amount of money donated, it is not set; the average donor gives money of 20,000-100,000 or even more if the families invited are classified as well off.

Antarpakatan in Sambas is passed down from generation to generation because every event or celebration always requires a sizable fee. This gave rise to the antarpakatan tradition, a form of concern or cooperation for families who have a celebration.

The Sambas Muslim community has closer and deeper relationships among its citizens.

Living systems are usually grouped based on kinship (Setiadi, 2017). The Muslim community of Sambas has a basic concept of living together, full of awareness and responsibility. Living in a group causes the establishment of a relationship that is getting closer to one another, so mutual help is a must and becomes a necessity. According to Homans (Ritzer, 2012), social exchange explains the behavior of individuals in groups. According to Homans, exchange patterns about the motives of the individuals involved in the transaction must be analyzed. Individuals give and receive based on obligations and a sense of responsibility.

Antarpakatan tradition is a custom of the people to carry out a celebration or party to provide assistance in which there is a belief that there is an obligation to repay what has been given. Hence, reciprocity (exchange) can regulate one's behavior in the donate tradition until the community, those who donate, can adjust to exchange norms (Santoso, 2017). Antarpakatan tradition happens in the marriage of the Sambas Muslim community and contains Islamic education's values.

Islamic education is transinternalizing the knowledge of Islamic values to a person through teaching, habituating, guiding, nurturing, supervising, and developing their potential to achieve harmony and perfection in life in this world and the hereafter. In Islamic education, various Islamic values support the implementation of education and even become a series or system within it. In general, Islamic values contained in Islamic education include monotheism/aqidah values, worship ('Ubudiyah), morals, and social values (Fitriani & Yudelnilastia).

2. METHODS

Based on the characteristics raised in this study and the specifications of this study, the relevant form of research used is field research with a qualitative approach. The method used is descriptive to provide an overview of the value of Islamic education in the interfaith tradition of the Sambas Muslim community.

This research is directed to examine statements in the field related to the antarpakatan tradition which occurred in the Sambas Muslim community in order to obtain descriptive data in the form of written words obtained from primary data sources through an interview process and the community involved in the antarpakatan tradition. Secondary data was obtained through a literature study of references regarding exchange, village community, culture, and community traditions.

Data was collected through participant observation and interviews with informants, namely the Sambas Muslim community, who know the meaning of dan and how to preserve antarpakatan tradition. After the data was collected from field observations, data analysis techniques were used by making ethnographic notes, conducting ethnographic interview analysis, and ethnographic writing (Moleong, 2016).

The data analysis used in this study is an interactive analysis model consisting of four activities. Activity flows co-occur through data collection, data reduction, data presentation, and conclusion/verification (Miles & Huberman, 1992, p. 16).

The data collection process is a process that must be passed in qualitative research. In this case, the researchers recorded all the necessary data on various types of data and forms in the field objectively and according to the observations, interviews, and documentation results. The data obtained in this study are interview data regarding the interfaith traditions of the Sambas Muslim community.

The next step is data reduction, which means summarizing, choosing the main things,

focusing on important things, looking for themes, and removing unnecessary ones. According to Miles and Huberman (1992), data reduction is a form of analysis that sharpens, classifies, directs, and discards unnecessary and organizes data to be retrieved and verified.

After the data is reduced, the next step is presenting the data. Presentation of data is a

Collection of structured information that allows concluding and taking action. Miles and Huberman (1992) explain that data presentation is an analysis of designing rows and columns in a matrix for qualitative data and determining the type and form of data to be included in the matrix boxes.

After presenting the data, the final step is data verification. According to Miles and Huberman (1992), data verification concludes research findings based on data analysis. A conclusion is a review of field notes, or a conclusion can be reviewed as it arises from the data that must be tested for its validity, robustness, and suitability.

Thus, in general, the data processing process begins with recording, and the field (raw data) is then rewritten in the form of unification and categorization of data. After the data has been summarized, reduced, and adjusted to the primary research problem, the data is analyzed and checked for validity through several techniques, namely:

1. The data obtained is adjusted with other supporting data to reveal the problem appropriately.
2. The data collected after being described is then discussed, criticized, or compared with the opinions of others, known as source triangulation.
3. The data obtained is then focused on the substance of the leading research problem.

3. RESULTS AND DISCUSSION

a. The Value of Ukhuwah Islamiyah inTHE "antarpakatan" Tradition in Marriage

Maintaining the antarpakatan tradition in the Sambas Muslim community is wrong. One way to achieve traditional agreement is not lost or displaced by the times. The Antarpakatan tradition is a form of cooperation between one community and another. The Antarpakatan, an activity carried out by the Sambas Muslim community, consciously assists in the form of goods, money, or labor, which can then be exchanged to the person who contributed, and the person who contributed and was given when one of them holds a good event of marriage, birth, and death. This activity is carried out by prioritizing the people's social awareness in Sambas and aiming to maintain fraternal relations.

Tradition agreement of the Muslim community Sambas is done when one of the hold.

Events, weddings, circumcisions, funerals, birth events, and others. This is done because the antarpakatan activity helps when the community is going to hold an event so they can establish closer friendships and foster a high level of concern for one another. The Antarpakatan tradition society of Sambas Muslims can be seen from the

high sense of cooperation and mutual trust between people who bring the antarpakatan with the invitee. The form of belief is interpreted as mutual trust between communities through social interaction in carrying out activities. They are based on the existence of brotherly bonds, mutual giving, and based on mutual agreement, thus mutually beneficial both in terms of moral and material.

In the antarpakatan tradition, there are values of Islamic education; one of the values of Islamic education is the value of Islamic brotherhood. Because everyone who will carry out the wedding always invites siblings, family or close and distant relatives, neighbors, friends, and influential people. Weddings in the Muslim community of Sambas usually occur over three days, called seasoning day and cut day. Finally, the "pupus" day. Antarpakatan is carried out on the second day, namely on the day of cutting. On "spice" day, close family and close neighbors start to come to the house of the owner of the event. They prepare the spices to be used for the "cut" day and the "pupus" day. Here it is clear that there is a family relationship between them. As for distant relatives and distant neighbors who came during the event "agreement"—basically, antarpakatan tradition starting with intertwining ukhuwah or so-called silaturrahmi.

The same is found in the Qur'an, the form of relationship that is intertwined in antarpakatan tradition in the second is:

1. There is a sibling relationship;
2. There is a relationship of siblings that is woven by family ties;
3. The existence of sibling relations in the sense of being a nation;
4. The existence of religious brotherhood relations.

b. The Value of Mutual Cooperation in the "Antarpakatan" Tradition in Marriage

The attitude of helping is a characteristic of Muslims. Helping to help in Islam is better known by the term the plague. In social life, humans are always required to cooperate with others. Because everyone has limited abilities to fulfill various needs, one mutual aid focuses on the antarpakatan tradition.

The value and meaning of the antarpakatan, where there is a sense of unity, shared destiny, help, and gotong royong, is upheld and continues to be carried out. The Antarpakatan tradition is one of the old traditions of the Sambas people, which is still being carried out now. The Antarpakatan is done during the wedding, throwing away oil, plain flour, circumcision, and others. If the donor gives groceries, the person who donated must return groceries to the donor when the donor throws a party. However, in quantity, it does not have to match the antarpakatan ever received because of the antarpakatan tradition's willing nature.

For those who received or the antarpakaan who held the event, it gives an understanding that the person who delivers shows that he has good harmonious values and the social relations fostered among community members are maintained the antarpakatan well. The antarpakatan can be a sign that the individual has good, harmonious values and harmonious relationships in carrying out a life among members of society. So that people who still carry out the antarpakatan tradition have a strong sense of kinship and solidarity among fellow citizens. The Antarpakatan, which is interpreted as a form of desire to help others, is not considered something that affects social relations between people because the antarpakatan is a form of sincerity in giving goods or money that is not charged with a nominal amount with the desire to help fellow brothers and sisters.

In terms of cooperation (helping each other) in a context that is ma'ruf found in Surah Al-Maidah verse 2, among the points, is to encourage people not to hate each other, help each other, and help each other in trouble, which is closely related to life, especially the attitude of helping others. It is just that the form of helping itself varies. In the marriage of the Sambas Muslim community, the form of mutual assistance is in the form of goods called antarpakatan", the money that was given on the eve "gumpol," and services because all the work is handed over to the people who are invited. Antarpakatan tradition: What happened to the Sambas Muslim community is not called debt. Because antarpakatan here only happens if there are people who are holding a party, namely a wedding, then it is obligatory for the people who are invited to deliver the package on the "cut" day, which is one day before the day of "pupus" or D-day. The community also donates in the form of money on the third or fourth night before weddings. The third or fourth night before the wedding is called "gumpol" night. The amount of money donated also varies, usually around 20,000-100,000, and there is no compulsion regarding the amount.

Antarpakatan tradition in a wedding event in the Sambas Muslim community is an Obligation must be carried out to maintain a culture passed down from generation to generation in society. Antarpakatan Activity has become a habit and has become an obligation if someone gets an invitation. Because of that obligation, sometimes people are willing to do anything for antarpakatan even though they are in a weak economic condition because the obligation for those invited is mengantarpakatan.

4. CONCLUSIONS

The results of the research that has been done are 1) that the Sambas Muslim community still maintains interfaith traditions in an event wedding. The nature of this antarpakatan tradition is the voluntary desire to help others. 2) The value of ukhuwah Islamiyah is well established in this regard. It can be seen that the antarpakatan tradition

can strengthen brotherly relations between family and community members to foster a form of concern for fellow. 3) The value of cooperation in the antarpakatan tradition shows that helping one person can relieve and even let go of other people's difficulties. Cooperation in the antarpakatan tradition is carried out sincerely and collaboratively to achieve a goal. so until now, the antarpakatan tradition relationships are still maintained sustainability and will always be maintained from generation to generation.

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