



At-Tarbawi: Jurnal Pendidikan, Sosial dan Kebudayaan
e-ISSN: 2086-9754/p-ISSN: 2086-9754
Volume 10 Number 2 2023
Doi: 10.32505/tarbawi.v%vi%i.6936



Islamic Teaching and Values in Boat Deployment Kenduri in Deluk Village, Bengkalis District

Receiving: August 21, 2023

Revised: Sept 27, 2023

Published: Dec 10, 2023

Meliza & Wan Muhammad Fariq

¹²STAIN Bengkalis Riau, Indonesia

Contributor Email: melimisrah24@gmail.com

Abstract

This study is conducted because numerous people who live in Deluk Village do not comprehend the Islamic values entitled to the boat deployment tradition that has existed for years. Besides, there are yet concrete explanations regarding the benefits and Islamic teachings in the tradition which resulted in different perspectives on this ritual. This investigation aims to comprehend the procedure of boat deployment and understand the Islamic values behind such a tradition. A descriptive qualitative method was employed in this study by commencing observation, interview, and documentation. The finding suggests boat deployment tradition in Deluk Village was a custom and tradition before fishermen started to use the boat for fishing activities. Such tradition has been inherited from generation to generation and still exists till the present time. The results showed that the tradition of kenduri turun kapal pompong carried out by the people of Deluk Village is a custom or habit. This tradition is hereditary and still exists today. The process of carrying out the kenduri tradition of disembarking the pompong ship begins with the preparation of the ceremony, praying together, followed by eating kenduri, tepung tawar, and ending with the lowering of the pompong ship into the sea. The Islamic education values contained in the implementation of the kenduri pompong tradition are the value of tawhid (faith), the value of worship, moral values, and social values.

Keywords: Islamic Values, Kenduri, Pompong Boat, Tepung Tawar

Abstrak

Penelitian ini dilatarbelakangi oleh adanya sebagian masyarakat Desa Deluk yang belum memahami dan mengetahui nilai-nilai pendidikan Islam yang terkandung dalam pelaksanaan tradisi kenduri turun kapal pompong, dan tidak adanya penjelasan kongkrit terkait faedah dan nilai-nilai pendidikan Islam yang terkandung dalam tradisi tersebut. Sehingga muncul berbagai persepsi dari masyarakat terkait pelaksanaan tradisi kenduri turun kapal pompong. Tujuan penelitian ini adalah untuk mengetahui proses pelaksanaan dan nilai-nilai pendidikan Islam dalam tradisi kenduri turun kapal pompong di Desa Deluk Kecamatan Bantan Kabupaten Bengkalis. Metode yang digunakan dalam penelitian ini yaitu kualitatif melalui pendekatan deskriptif yaitu berupa analisis dan teori yang diperoleh melalui hasil observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi kenduri turun kapal pompong yang dilaksanakan masyarakat Desa Deluk merupakan suatu adat atau kebiasaan. Tradisi ini merupakan turun temurun dan masih ada sampai sekarang. Proses pelaksanaan tradisi kenduri turun kapal pompong diawali dengan persiapan upacara, doa bersama, dilanjutkan makan kenduri, tepung tawar dan diakhiri dengan penurunan kapal pompong ke laut. Adapun nilai-nilai pendidikan Islam yang terkandung dalam pelaksanaan tradisi kenduri turun kapal pompong adalah nilai tauhid (keimanan), nilai ibadah, nilai akhlak, dan nilai kemasyarakatan (sosial).

Kata Kunci: Kapal Pompong, Kenduri, Pendidikan Islam, Tepung Tawar, Tradisi.

A. Introduction

Tradition is a term that most people are used to hearing, some of them even still carry out various traditions passed down by their previous ancestors (Mahasiswa Pendidikan Sejarah Angkatan 2015 Universitas Sanata Dharma, 2018). One the example is boat deployment tradition investigated in this study. This tradition is also vitally embodied for generations as it teaches some Islamic values. As local people are majority Muslims, they understand the urgency to inherit and preserve such rituals.

Traditions are habits that are carried out continuously by society and will be passed down from generation to generation. Traditions show how members of society behave, both in worldly life and in matters of a supernatural or religious nature. So, traditions are habits handed down by ancestors and passed down from generation to generation and preserved by society because they are considered to have an important function and meaning (Gusti Ayu Ratna Pramesti Dasih dan Ida Anuraga Nirmalayani, 2021)

A previous study by (Mardiana, dkk, 2022) on boat deployment tradition has been conducted in Air Glubi Village, Bintan District. The study investigated the underpinning background of such tradition and what influenced locals to pass down the tradition. A similar study was also conducted in Petoaha Kendari Village where Bajo People have a boat deployment tradition (Nur Alam Saleh, 2018). Lastly, another investigation has taken place in Teluk Ondan, Bengkalis District, Riau Province. This study aimed to investigate what spells (prayers) are enunciated and what are values entitled in such tradition (Reno Firdaus dan Zulfikar Hasan, 2023).

Boat deployment tradition can be found in numerous parts of Riau Province especially areas that are predominantly inhabited by Malays. One of them can be seen in Deluk Village, Bengkalis District where Malay traditions have been kept for centuries. The local people will call this “Kenduri Kapal Pompong” to ask for a blessing for a new ship before it is deployed for shipping purposes. Another term that is similar or represents the term kenduri is Selamatetan. The word “salametetan” is borrowed from the Arabic salamah which means safe. Other equivalents that are similar to it are celebration, thanksgiving or tasayakuran, and also alms which also comes from Arabic. Selamatetan itself is a ceremony by inviting neighbors, accompanied by a joint prayer led by a rois/modin, by serving food consisting of tumpeng rice, fish, chicken, market snacks, vegetables and fruit (Tim Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2018).

This tradition is an essential part of the cultures as Islamic teaching embodies such rituals. Islamic education functions to develop humans with noble character and quality especially in terms of morals (Ria Hayati, 2019). In Islamic education there are educational values related to the needs of all aspects of life that must be achieved by every Muslim in order to become a caliph on earth who carries out tasks from God. To achieve all of this, there are values that every human being must have. These values include morals, belief/tawhid and worship (Habib Muhtarudin dan Ali Muhsin, 2022). Nevertheless, numerous people still unfathomed the underpinning ideas from such tradition. It happens as there is no research evidence or literature which comprehensively discussed such a tradition. As a result, people perceived the tradition differently.

Based on the aforementioned ideas, this research focuses on the procedure of boat deployment, followed by an analysis of how tradition teaches Islamic values in Deluk Village, Bengkalis Regency.

B. Methods

The research method used in this research is qualitative with a descriptive approach that tries to explain and describe the values of Islamic education contained in the kenduri tradition of going down the pompong ship. The location of this research is in Deluk Village, Bantan District, Bengkalis Regency, and researchers are interested in taking this research location because one of the livelihoods of the people in that place is as fishermen, so that it is appropriate to the object to be studied.

Sampling in this study used a purposive sampling technique with 6 informants. The informant criteria that have been determined are the administrators of the LAMR (Riau Malay Traditional Institute) Deluk Village or elders who understand the kenduri tradition of going down the pompong ship, community figures who carry out the kenduri tradition of going down the pompong ship, and community leaders who often attend the kenduri tradition of going down the pompong ship. Meanwhile, the data collection for this research was through a process of observation, interviews and documentation. Interviews were carried out to collect data by carrying out a question and answer process between the researcher and the informant according to the interview guide that was created apart from that, this research was also strengthened by secondary data obtained through journals and data books, from the Deluk Village office which can support research.

C. Findings and Discussion

1. Findings

The findings of boat deployment tradition in Deluk Village can be synthesised as follows.

a. Boat Deployment Procedure in Deluk Village, Bengkalis District

Boat deployment tradition in Deluk Village, Bengkalis District is divided into different stages starting from preparation and ending with the deployment. Based on the interview with the Head of Deluk Malay Traditional Institution on 31st March 2023 indicates that such tradition has been passed for centuries but there is no exact time when such tradition has been commenced. However, he said such a tradition already existed post the Indonesian Independence in 1945.

First, the ritual started with initial preparation by preparing the offerings such as yellow sticky rice with eggs on top, white and red rice porridge, a load of bananas, coffee and other food condiments depending on the host's wishes and ability. After that, the religious figure will commence another preparation called Tepuk Tepung Tawar, In this stage, holy water, roasted rice, white and turmeric rice, Senduduk leaves and ribu-ribu leaves (*Anisophyllea Disticha*).

After the offerings are prepared, the next process will include communal worship to ask for a blessing. Azhar (2023) as the LAMR secretary indicates that this service will be led by Islamic scholars such as Imam (Islamic leader) or the mosque representatives. The spell will include several recitations in Arabic. Muhammad (2023) states that the recitation involves 3 times Istigfar (Seeking God's forgiveness), Tahlil, and Tayyibah, and praying for safety and great fortune. However, Azhar (2023) said the boat deployment traditions started with 3 times of Istigfar recitations, prayer for ancestors, and Tahlil and ended with a prayer. Apart from that, this ritual is attended by many people including dignitaries, families, and locals (Misran, 2023).

The third step is Tepuk Tepung Tawar. Samsunir (2023) states that this step aimed to ask for a blessing and great fortune when fishermen catch fish. After Tepuk Tepung Tawar is completed, the process will go through the last step which is the boat deployment. This step is commenced during the high tide as it will be easier to depart the boat. Misran (2023) highlights that deployment normally happens when the river current/tide is considerably high to ease the process. In line with that, Zainudin (2023) said the reason that the process takes place during high tides is to ease the deployment process.

Based on the interview with the participants, it can be concluded that boat deployment is a tradition or ritual when a new boat is ready for fishing purposes. This long tradition has been passed from generation to generation. The process includes preparation, communal prayer, break bread, tepuk tepung tawar, and boat deployment.

b. Islamic Values in Boat Employment Tradition

To figure out Islamic values in boat employment tradition, a further understanding of Islamic values needs to be explained (Rustam Ependi, 2020) states that Islamic teaching values are vital to creating human beings with proper moral values. Values are everything that is identified with human behavior that can be done judged by religion and customs (Mawi Khusni Albar dan Eva Lustika Sari, 2021). Islamic educational values are a set of beliefs or feelings in humans that are in accordance with Islamic norms and teachings to create human beings kamil (perfect man) (Bekti Taufiq Ari Nugroho dan Mustaidah, 2017). In Islam, the values are divided into four categories: Tauhid (belief in God), Worship values, morals and social values.

Islamic teaching is taught by parents to their offspring from an early age. Several ways are initiated by parents to ensure their kid's understanding of Islamic teaching and values. This includes the Alquran teaching and tradition such as boat employment rituals.

Based on the interview with Azman (04 April 2023), it can be concluded that the boat deployment ritual has Islamic values including belief in God as the one who can provide protection and be grateful for the blessing. In line with that Muhammad (Head of LMR) states that a boat deployment is a form of showing gratitude for the completion of ship construction or to provide alms with neighbours. It comes with a prayer to ask for a great catch and protection from the Almighty God.

Apart from that, this tradition teaches and empowers the community of practice where people collectively help each other, share alms, and ask for protection (Samsunir, 2023). Misran (2023) further explains such tradition embraces Islamic teaching such as offering alms and prayer. This worship aims to ask for protection from bad fortune. It is in line with Zainudin (2023) who states the main value of boat deployment is praying. As Muslims, it is their responsibility to pray using Islamic ways as this ritual embodies human surrender to God. Azhar (2023) also highlights that

such tradition embraces social values like cooperation which can establish a solidarity feeling.

Based on the explanation above, it can be concluded that the boat deployment tradition in Deluk Village embodies Islamic teaching in practice. It includes Tauhid, worship values, morals, and social values. The Tauhid aspect can be seen from the prayer and Alquran recitation. Worship values can be from prayer and alms. Morals can be seen from gratitude. Lastly, social values can be seen in communal cooperation and solidarity.

2. Discussion

a. The Process of Implementing the Kenduri Tradition Alighting on the Pompong Boat in Deluk Village, Bantan District, Bengkalis Regency

Linguistically, tradition is a word that refers to customs or traditions passed down from generation to generation (from their ancestors) or regulations carried out by the community. Tradition can also be interpreted as the inheritance or transmission of norms, customs, rules, and treasures. Traditions can also be in the form of values, social norms, patterns of behaviour and other customs which are aspects of life. Tradition is the soul of a culture. It was born at a certain time when people determined certain parts of the story from the old past and can be lost if the tradition itself is forgotten (Rika Oktaria Putri, dkk, 2021). In other words, the notion of tradition is a habit passed down from one generation to the next for generations (Arina Restian, 2017).

The term tradition contains the meaning of a connection between the past and the present. It refers to something that has been passed down from generation to generation, and its form still exists today (Nurhayati Tine, 2018). Another understanding of tradition is something that has been passed down by predecessors or ancestors from generation to generation in the form of symbols, principles, materials, objects, and policies. However, the traditions that have been inherited can also change or survive if these traditions are still appropriate and relevant to the situation, conditions and in line with the changing times (Ainur Rofiq, 2019).

From the definition of tradition above, it can be concluded that tradition is a habit or behaviour that is carried out from generation to generation and has its value which is still carried out by the community today. Tradition is also the creation of human creations in the form of materials, beliefs and so on. In tradition, it is always synonymous with holding a feast. Kenduri according to the Big Indonesian Dictionary

means a banquet to commemorate an event, ask for blessings and so on (Pusat Bahasa Departemen Pendidikan Nasional, 2008). Kenduri is a ceremonial activity of giving food and praying together in the framework of a celebration, thanksgiving, and commemoration of certain days (Mardiana, dkk, 2022). Kenduri is giving thanks to Allah, and conveying request (prayers) for goodness to Allah, accompanied by giving something, namely food as sadaqah to the others (Muhammad Sholikin, 2010).

The tradition of getting off the pompong boat carried out by the people of Deluk Village is a custom or habit carried out by the community when they want to lower the ship into the sea. This tradition has undergone a process of Islamization, but elements of local beliefs are still strongly embedded. In this tradition there are elements of Islamic influence that are part of this traditional process such as the reading of basmalah salawat, the reading of surah al-Fatihah and the reading of prayers of congratulations (Rahmadi, 2022). According to history, the tradition of lowering ships was first carried out in the South Sulawesi area, specifically by the Bugis tribe. This tradition is known as launching the pinisi boat (Akhmad, dkk, 2021). The procession of the traditional festivities getting off the pompong boat in Deluk Village, Bantan District, Bengkalis Regency is as follows:

1) Preparation

In carrying out the kenduri tradition, embarking off the pompong boat requires various kinds of preparation, starting from the provision of food, tepuk tepung tawar to the process of lowering the pompong ship to sea. The requirements that must be met in carrying out the kenduri tradition of getting off the pompong ship in terms of food are as follows:

- a) Yellow rice with eggs on top
- b) White and red rice porridge
- c) Tea or coffee drinks
- d) Foods and other condiments.

While the conditions that must be met in carrying out the kenduri tradition of getting off the pompong boat for the process of patting plain flour are:

- a) Holy water
- b) Roasted rice
- c) Tumeric rice
- d) Senduduk Leaves
- e) ribu-ribu leaves
- f) a bowl

2) Communal Prayer

Prayer is asking God for something. Such as the prayer that is carried out during the festivities tradition of getting off the pompong ship in Deluk Village which is led by the imam of the mosque or mushalla using Arabic which begins with bismillah, istighfar, prayers to send spirits, short surahs, and prayers of congratulations. This prayer is done to hope for protection and safety when seeking marine sustenance.

3) Break bread

The tradition of boat deployment kenduri is one way to strengthen friendly relations between human beings. Because the tradition of getting off the pompong boat involves a lot of energy in the process of getting off the ship. In addition to preserving traditions that have been passed down from generation to generation, it is also to share with one another.

The implementation of the tradition is also enlivened by a group meal, such as turmeric sticky rice with an egg placed on it, white and red porridge, bananas, and other foods served by hosts. The community was very enthusiastic in participating in the event until it was finished. The tradition of kenduri getting off the pompong boat can foster the value of gratitude in the community. In addition, this tradition also fosters the nature of kinship between fellow social beings.

4) Tepung Tawar

Tepung tawar is one of the sacred processions in a tradition. Tepung tawar or Plain flour pats are a form of gratitude for the fulfilment of a wish or effort. Each ingredient used in the ceremony has its own meaning. For example, water repels reinforcements symbolizing a wish to be shunned by all calamities when going to sea, roasted rice symbolizes prosperity, turmeric rice symbolizes that you will be given generous sustenance when going to sea, white rice symbolizes purity, and leaves as pioneers such as kenduduk leaves and thousands of leaves symbolize togetherness. Tepung tawar implementation is done by tapping each part of the pompong boat joints with plain flour pats. This activity is done with the aim of providing cheap sustenance and being given protection when going to sea.

5) Pompong (Boat) Deployment

After the process of tepuk tepung tawar on the pompong boat, the next process is the pompong boat is placed on the cart that has been provided and taken to the nearest sea or river to be unloaded. The pompong boat was lowered when the sea water was high tide. This makes it easier during the reduction process. It was at this stage that cohesiveness, togetherness, solidarity, mutual assistance to the community was very visible, the enthusiasm and shouts of the people when pushing the pompong boat out to the sea seemed lively and lively. They are very enthusiastic about helping one another, this will strengthen the relationship between fellow citizens.

b. Islamic Teaching and Value of Boat Deployment Kenduri tradition in Deluk Village.

Based on the results of data collection carried out in Deluk Village, Banten District, Bengkalis Regency, the author can analyse that the values of Islamic education in the tradition of the pompong boat descent are the values of monotheism (faith), values of worship, values of morality, and community (social) values. The value of monotheism (faith) can be seen when praying or reciting the holy verses of the Quran. Worship values, namely prayer and alms, moral values, namely gratitude, connecting ties of friendship and social (social) values, namely togetherness, helping each other, cooperation, solidarity and so on.

The values of Islamic education in the tradition of getting off the pompong boat in Deluk Village include the values of faith, prayer, gratitude, almsgiving, togetherness, helping each other, cooperation, solidarity, friendship and so on. For more details, the author describes as follows:

1) Faith

In the tradition of boat deployment kenduri, there is the value of Islamic education, namely the value of faith. The value of faith is taught to children to believe and believe in Allah. Faith itself is sure and believes that Allah is the one who must be worshipped. In accordance with the word of Allah in the Qur'an Surah An-Nisa Verse 136.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Translation: “*O you who have believed, believe¹ in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.* (Kementeriaan Agama RI, 2013)

The verse above reminds us as Muslims to remain faithful to Allah. Only Allah is the only one who must be worshipped, if you deny it, humans will actually go astray. In a hadith (Imam Yahya bin Syarif Nawawi, t.t.) it is said that:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضاً قَالَ: فَأَخْبَرَنِي عَنِ الْإِيمَانِ قَالَ : أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ، (رواه مسلم)

Translation: “*From Umar radhiyyallahu 'anhu he also said: "Tell me about faith". Then he said, "You believe in Allah, His angels, His books, His messengers and the last day and you believe in destiny which is good or bad", then he said, "You are right". (Narrated by Muslim)*

This hadith explains that only Allah is the best God who must be worshipped. In it, there is an argument that no one knows about unseen matters except Allah SWT. Therefore, the tradition of festivities getting off the pompong boat in Deluk Village, Bantan District, Bengkalis Regency is not contrary to Islamic beliefs, in fact, it is in line with and strengthens Islamic teachings in the Deluk Village Community. This is because the community carries out the kenduri tradition by reciting verses from the holy Koran to ask for blessings and safety when seeking marine sustenance.

2) Prayer

In the tradition of kenduri getting off the pompong ship there is an Islamic educational value, namely in the form of prayer. Prayer is a request that is sung to Allah SWT. In prayer, there are readings of the holy verses of the Koran. A prayer is a noble act of worship, because by praying you draw closer to Allah, your heart becomes calm, you get protection and guidance, you expedite all matters, you receive blessings and so on. The command to pray is contained in the word of Allah Qur'an Surah Ghafir Verse 60

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Translation: “*Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.* (Kementeriaan Agama RI, 2013).

Through the verse above, it can be seen that prayer is highly recommended by God to his servant. Allah promises to grant every prayer his servant makes. And for people who don't want to pray, Allah considers them arrogant. Prayer is the noblest worship in the sight of Allah SWT. In a hadith (Abi Zakariyah Yahya bin Sharif Al-Nawawi, t.t.) it is said that:

وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ هُوَ الْعِبَادَةُ، رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ

Translation: *"From AinunNu'man, it was narrated from Nu'man bin Nasir r.afrom the Prophet Muhammad SAW, he said: "Prayer is worship." (Narrated by Abu Dawud and Imam Tirmidhi)*

As in the tradition of boat deployment in Deluk Village, the community prays and begs to be given protection, safety and cheap fortune when looking for sustenance at sea.

3) Gratitude

Gratitude is a thank you to the almighty giver for the favours that have been given, be it in the form of health, age, sustenance and so on. As Muslims, we are taught to always be grateful for the blessings that God has given. The argument that explains gratitude is found in the word of Allah the Qur'an Surah Ibrahim Verse 7.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation: *"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.' (Kementerian Agama RI, 2013)*

Gratitude is a practice or worship that is very noble in the sight of Allah. All the pleasures that have been given by God, whether good or bad, we should always be grateful. Because Allah has promised in accordance with the word of the Qur'an Surah Ibrahim Verse 7, namely to add pleasure to every one of His people who are always grateful. In a hadith narrated by Muslim it has also been explained that:

مَا نَفَقَالَ جُلَيْشِيَّتُهُوَ أَهْلُهُ، وَوَلَدُهُ، وَخَدَمُهُفَهُوَ لَهُ صَدَقَةٌ (رواه مسلم)

Translation: *"If a man spends for his house, his family, his children and his servants, then that is alms for him" (Syaid Ahmad Al-Hasyimi, t.t.)*

In the tradition of boat deployment kenduri in Deluk Village there is an Islamic educational value, namely in the form of gratitude. The meaning of gratitude here is

to be grateful for the blessings that God has given for the completion of the pompong boat by inviting the local community to hold a feast to share the fortune.

4) Almsgiving

The value of Islamic education in the tradition is alms. Alms is sharing sustenance with fellow creatures of Allah in the form of food, objects and other things. The argument that explains charity is found in the Qur'an Surah Al-Baqarah Verse 195.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Translation: *"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."* (Kementerian Agama RI, 2013)

Alms is a very noble deed in the sight of Allah SWT. In the words of the Prophet Muhammad SAW it is said:

وروى مسلم من ألى هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قل: اذا مات الإنسان انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له

Translation: *"Narrated by Muslim from Abu Hurairah r.the prophet Muhammad SAW once said: "When a human dies, then his deeds are cut off except for three: charity, useful knowledge or pious children who pray for their parents."* (HR. Muslim)

The value of alms in such a tradition can be seen when the community eats together during the festival. The ship owner donated various foods to the people who were invited to the event. the goal is as a form of gratitude for the ship owner for the completion of the new boat.

5) Togetherness

Togetherness is a bond that is formed because of a sense of brotherhood. The value of Islamic education in the tradition is togetherness. Their togetherness is seen when the process of carrying out the kenduri. Allah commands his people to keep each other together and not to be divided. As in His words, namely the Qur'an Surah Ali-Imran Verse 103.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Translation: *"And hold firmly to the rope of Allah 1 and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it."*

The verse above explains that we as human beings must unite with each other and maintain unity and avoid division or separation.

6) Helping each other

The value of Islamic education in the tradition is helping each other. Help is an attitude of mutual assistance between fellow social beings. As social beings, humans cannot live without the help of others. The argument that commands Muslims to help each other is found in the Qur'an Surah Al-Maidah Verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

Translation: *"...but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Allah is severe in punishment."*

In Islam, help is an act that is highly recommended by God to help each other. In the tradition of getting off the pompong boat, the value of helping one can be seen, starting from attending the kenduri to the lowering of the pompong boat which requires a lot of energy.

7) Mutual cooperation

Cooperation is an act done together to lighten a burden. Rasulullah SAW once said:

المؤمن للمؤمن كالبنيان يشد بعضه بعضاً (رواه الشيخان عن أبي موسى)

Translation: *"A believer with another believer is like a building, which supports some with others."* (Narrated by Al Syahoni from Abu Musa)

The hadith above explains that a believer is likened to a solid building, if one of them is fragile then all will feel its fragility. Likewise, with humans, humans living in this world must help each other so that what they do feels light. In the tradition of disembarking the pompong boat, the value of mutual cooperation can be seen when the community pushes the pompong boat out to sea to be lowered.

8) Solidarity

Solidarity is a feeling that arises from oneself that comes from a sense of love for living together or fellow friends and is manifested in social life such as looking

after each other, helping, defending and so on. In the word of Allah it has been explained in the Qur'an Surah Al-Hujurat Verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: *"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you."*

The verse above explains that as long as humans must live with mutual tolerance, peace, and brotherhood. In the tradition The value of solidarity that can be seen is the enthusiasm of fellow fishermen or the local community to help each other in carrying out the tradition of getting off the pompong boat.

9) Friendship

Gathering is an act to connect or strengthen brotherly relations between fellow human beings. The Word of God which explains hospitality is found in the Qur'an Surah An-Nisa Verse 1

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation: *"..... And be mindful of Allahin Whose Name you appeal to one another and honour' family ties."*

Gathering is highly recommended for every human being. Because basically humans living in this world are brothers and sisters, strengthening each other, helping each other and so on. In the tradition of getting off the pompong boat, the value of hospitality that can be seen is when people attend the ceremony of getting off the pompong boat. In addition to strengthening the relationship between humans and God, the kenduri tradition of descending the pompong boat also strengthens the relationship between humans and humans.

D. Conclusion

Based on the discussion above, it can be concluded that the tradition of the pompong boat disembarkation kenduri carried out by the Deluk Village community is a custom or habit carried out by the community wanting to lower the ship into the sea. This tradition is hereditary and still exists today. The process of carrying out the tradition begins with preparation, praying together, eating together, patting plain flour and ending with the lowering of the pompong boat into the sea.

As for the values of Islamic education contained in the tradition of kenduri g are the values of monotheism (faith), this can be seen when praying and reciting the holy verses of the Qur'an, the values of worship are prayer and alms, moral values are gratitude, connecting ties and social (social) values, namely togetherness, mutual help, mutual cooperation, solidarity and so on.

Acknowledgement

The author would like to thank the Lecturers of STAIN Bengkalis who have guided, and provided direction and motivational encouragement in completing this article. In addition, the authors also thank thousands of informants who have contributed to writing this article. And do not forget that the author also thanks the administrators of the At-Tarbawi article.

References

- Abi Zakariyah Yahya bin Sharif Al-Nawawi. (t.t.). *Riyadhu Ash-Shalihin*. Darul ihya' maktabil arabiyah.
- Ainur Rofiq. (2019). Tradisi slametan jawa dalam perpektif pendidikan Islam. *Jurnal ilmu pendidikan Islam*, 15(2).
- Akhmad, dkk. (2021). *Perahu pinsi membelah ombak mengarungi samudra edisi pertama*. Agma.
- Arina Restian. (2017). *Inovasi pembelajaran musik untuk negeri indonesia di sd*. umm press.
- Bekti Taufiq Ari Nugroho dan Mustaidah. (2017). Identifikasi nilai-nilai pendidikan Islam dalam pemberdayaan masyarakat pada pnpm mandiri. *jurnal penelitian*, 11(1).
- Gusti Ayu Ratna Pramesti Dasih dan Ida Anuraga Nirmalayani. (2021). *Komunikasi budaya dalam tradisi tatebahan di desa Bugbug kecamatan Karangasem kabupaten Karangasem*. nilacakra.
- Habib Muhtarudin dan Ali Muhsin. (2022). Nilai-nilai pendidikan Islam dalam kitab al-mawa'iz al-usfuriyyah. *jurnal pendidikan islam*, 3(2).
- Imam Yahya bin Syarif Nawawi. (t.t.). *Syarah al-arba'in an-nawawiyah*. maktabah fadillah.
- Kementerian Agama RI. (2013). *Mushaf Al-Qur'an Ar-Rahim*. CV mikraj khazanah ilmu.

- Mahasiswa Pendidikan Sejarah Angkatan 2015 Universitas Sanata Dharma. (2018). *Mosaik afrika kapita selekta dalam sejarah*. CV Jejak.
- Mardiana, dkk. (2022). Kepercayaan masyarakat terhadap tradisi kenduri pompong baru di desa air glubi kecamatan bintang pesisir kabupaten bintang. *jurnal ilmiah kajian ilmu sosial dan budaya*, 24(2).
- Mawi Khusni Albar dan Eva Lustika Sari. (2021). Nilai-nilai pendidikan Islam dalam tradisi “suran” masyarakat desa salamerta kab. banjarnegara. *jurnal pendidikan islam*, 04(02).
- Muhammad Sholikin. (2010). *Ritual dan tradisi Islam jawa*. narasi.
- Nur Alam Saleh. (2018). Eksistensi ritual nelayan bajo pada acara penurunan perahu baru di petoaha kendari. *jurnal walasuji*, 9(2).
- Nurhayati Tine. (2018). *Tradisi molonthalo: meneropong budaya lokal di Gorontalo*. ideas publishing.
- Pusat Bahasa Departemen Pendidikan Nasional. (2008). *Kamus besar bahasa indonesia*. pusat bahasa.
- Rahmadi. (2022). *Agama dan budaya masyarakat banjar ikhtisar tematis hasil penelitian agama dan lokalitas*. zahir publishing.
- Reno Firdaus dan Zulfikar Hasan. (2023). Tradisi kenduri motor masyarakat desa teluk ondan kecamatan bantan kabupaten bengkalis provinsi riau. *jurnal media dan masyarakat*, 6(1).
- Ria Hayati. (2019). Nilai-nilai pendidikan Islam untuk meningkatkan karakter dalam pelayanan bimbingan dan konseling. *jurnal pendidikan dan konseling*, 9(2).
- rika oktaria putri, dkk. (2021). *tradisi, filosofi dan beberapa problem keagamaan*. cv ausy media.
- Rustam Ependi. (2020). *Nilai-nilai pendidikan Islam (integrasi konsep aqidah, akhlak, ibadah, dan sosial dalam al-qur'an)*. cv budi utama.
- Syaid Ahmad Al-Hasyimi. (t.t.). *Mukhtarul hadits an-nabawiyah*. toha putra.
- Tim Direktorat Jenderal Pendidikan Islam Kementerian Agama RI. (2018). *Ensiklopedi Islam nusantara edisi budaya*. direktorat pendidikan tinggi keagamaan islam.

