



VALUES IN PONTIANAK MALAY COMMUNITIES

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ABSTRACT

Culture comes from the creative process of humans for their good. The change process is a selection process so that it finally produces the best form. This article will reveal the form of Tumbang Apam culture in Malay society in Pontianak. Data was taken through an interview with a number of cultural actors in Pontianak. The researcher concluded that in the Tumbang Apam cultural activities in Malay communities in Pontianak there were educational values. Through this activity every family member and community are taught to help each other, communicate and strengthen friendship relations. This activity is maintained because of the importance of these values for next generation.

Keyword : *Tumbang Apam, Malay Culture, Pontianak, Education Value*

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A. INTRODUCTION

Culture is something inherent in human life. Thus, only human beings have culture. Ownership will lead them to the stage of designing and implementing what is best for them.

Culture is the result of a process or product of human thought. Humans try to find the best for their lives. The culture today is in several respects different from the same culture in two generations (grandparent's generation).

Therefore, every generation has its own culture. They inherit the culture of the previous generation, but, they also create what is in them.

Not surprisingly, then the cultural form changes according to time and generation, even, the space. There are already several writings showing cultural differences between one community and another, even though they are of the same religion and ethnicity, or they are of the same origin, but live in different geographical and political areas (Barth, F, 1982, Yusriadi, 2014).

Of course this view does not rule out the possibility that there is a problem of cultural acceptance in society at the same time. For example, certain cultures are practiced by certain families and not on other families even if they live next door. There are also people who reject the presence of culture by expressing the rejection, so that rejection becomes the theme of community discussion.

This article will discuss one of the forms of culture that exists in some communities in the city of Pontianak. This culture is not carried out by the whole community because it is considered irrelevant or is considered out of date, for some people.

B. METHODS

This research is qualitative research. The data used in this paper was taken through interviews with a number of cultural actors who were uprooted, and observations on the event of Tumbang Apam in the city of Pontianak, in 2015.

The collected data is described according to the needs of the research, which is related to the form of culture, property, people involved and the purpose behind this activity. Then, this data is analyzed according to the perspective of Islamic education, to see how these cultural activities from the point of view of Islamic education.

C. RESULT AND DISCUSSION

Pontianak Malay tribe

The Pontianak Malay tribe is identification for people living in Pontianak, who claim to be Malay, Muslim and have Malay customs. This needs to be emphasized because Pontianak Malays are actually "mixed" from various regions and tribes. Pontianak as a capital city of West Kalimantan accommodates many people who come from various regions, from diverse backgrounds. (Arena Wati, 1982; Abror, 2003).

Pontianak is also a center for meeting various cultures so Pontianak culture according to Salim Haitami is unique, different from Malay culture in northern Sambas, or southern Ketapang, and Sintang. He gave the term Pontianak as a melting pot from various cultures of the archipelago (M. Haitami, 2013).

They are spread in various residential areas in urban areas. The main, and old settlements are along the sides or edges of the Kapuas River; covering the area of the Palace, Tambelan Sampit, Kampung Kapur, Kampung Cambodia. Now, along with the development of residential areas, Malays also spread in the Siantan region, Kota Baru, Sungai Raya and Jeruju.

The number of Malays in Pontianak cannot be ascertained, because there is no statistical data regarding the population based on ethnicity. But, in general view, they are the dominant group in the city of Pontianak, besides the Chinese. Everywhere Malay people can be found.

The dominance of the number of Malays can also be measured from the use of Pontianak Malay language, as a feature to identify this community group. Malay is the main language, used by Malays, and also almost all residents of the City of Pontianak.

Symbolically, Pontianak City is also a Malay region with the presence of the Pontianak sultanate (Hasanudin, 2014, 2016). This Sultanate is the most important part that shows symbolically the dominant Malays and plays an important role in this city.

Malays in Pontianak practice Malay customs. Customs here are actually not much different from the customs of Malays in general: those who practice Islamic principles as a joint of custom and culture. (Purba, et al. , 2014). Customs relating to the life cycle are practiced by the Malay community, among others around birth, marriage, and death.

Tumbang Apam Procession

Tumbang apam is a Pontianak Malay cultural custom related to the birth of a child. For Malays, the birth of a child is very grateful and guarded by various efforts. This custom is called tumbang apam because the main ingredient needed is apam. Apam is a culinary name - it will be explained next.



For the implementation of this downfall, Malays who use coconut midribs that have been stabbed by cakes and at the peak are candles or cloths that are lit as symbols of life to open a new life cycle. Coconut fronds that have been plugged in and given the candle are circled to babies and parents as gratitude for the birth of a baby.

The procession was followed by a meal together by a large family and close neighbors. The apam eaten was apam which was specifically provided to be presented to the invitation. So, what is different from what is used for processions - not what is stuck with sticks.

The procession was held the first time in the morning before the invited guests. The tumbang apam is done only for families and is led by someone who is elder in the family. Equipment for this procession itself includes:

1. The coconut sheath that was left a little covered for the place where it was stuck.
2. What are the two colors, usually the red and white colors that symbolize in every life, there will definitely be couples and there will be opposites such as rich poor, old young, happy and sad.
3. The seven-layer cloth, each of which contains coins and yellow rice, symbolizes the sustenance that the child will get, which is expected to be layered and full of blessings.
4. Candles / fabrics that are burned at the end of the midrib as a sign of lighting the way in the new life cycle of the child.
5. Banana leaves, which are used to cover when served.

First and foremost in the procession the baby and his parents were told to stand up and step on seven pieces of cloth that had been given change and yellow rice with the top layer covered with banana leaves, then in the middle between the father and mother the coconut fronds were placed the one at the end is given a burning candle. While holding the midrib, it starts to be stabbed in red and white with a puncture between the red and white with an odd number.

During this stabbing procession, a family member recited *Surah Yasin* and when the *Yasin* recitation was finished the coconut midrib that had been filled around the baby and his parents in the middle of the fabric



to the right three times and rotated to the left three times . After being rotated, it was dropped to the four corners of the wind and the fire was extinguished and the charcoal was applied to the baby's forehead so that the lighted candle could transmit bright thoughts (intelligent) and bright behavior and character (behave well). After the procession is complete, then proceed with a procession of fresh flour in a sitting position.

Material and Method of Making Apam

The ingredients needed to make the apam are: 1 kg of Wheat flour / rice flour/ 1/3 Wrap, 1 kg of Sugar, ½ kg Brown sugar, ½ Kg (red apam) and 1 seed of egg.

First they have to make dough with enough water, and then slowly add the flour. After that, add the eggs and sugar to mix well until it's liquided like half an hour of water. Then put into the steamed pan until done. Eat it mixed with grated coconut that has been mixed with salt.

Tumbang Apam Link with Islamic Education

The tumbang apam is a culture of society that they inherit to express expressions of gratitude for the birth of the baby, as well as part of the prayers and hopes for the safety and success of the child in the future. In this culture there is a blend of local culture and Islam. These elements can be seen from the choice of reading surah Yasin's and prayers on one side, and on the other side, there are fire, candles, yellow rice, and others.

These sides are often seen in terms of theology; so that there is an assumption that this custom is not true or violates the Shari'a. Some see this custom as deviating from Islam because it was not carried out by the Prophet.

However, on the other hand, this devastating event has a useful value for Pontianak's Malay community. From the philosophical element, it has a lot of good things. For example, behind this event parents or cultural stakeholders hope that the child is expected to have a good future, prosperous life and healthy family. They, parents and family, pray together that

the newborn baby will become a good child. The hopes are united and thundered through the event of a Tumbang Apam tradition.

In addition, the implementation of Tumbang Apam tradition was important to be preserved as a culture, because it contains values and revive hopes for the future of children by always expecting the blessing of Allah SWT.

As we know Islam entered Indonesia through peaceful means not through war and military expansion, therefore by people who spread Islam in Indonesia the cultures of its citizens indirectly on earth scorched but were slowly Islamized by the preservation of culture itself in terms of this is society in ethnic groups. (Kuntowidjoyo, 1987)

The form of Islamization that we can see in this Tumbang Apam culture is the recitation of Surah Yasin at the time of the beginning of being plugged to completion, this culture also teaches us to respect families especially those who are elder in a family, as a whole this culture teaches the importance of friendship and presence family to visit his family so that family ties are not interrupted.

D. CONCLUSION

Culture is the result of human creativity, initiative and taste (Ihromi, 1987). Culture is something that is very complex including everything, so that culture cannot be separated from one aspect and another aspect. Malay ethnic culture is also a local wisdom that must be preserved by the tribe's successor. The obligation is preserved because the culture contains good values and positive values for people's lives, especially in the context of relations between people.

All traditions in all tribes are fundamentally very interesting, including the tradition of Tumbang Apam. This tradition survives amid the lives of Malay people in the city of Pontianak because it contains elements of education. There is an educational value that sometimes can meet the needs for the survival of life and community relations.

The culture illustrates how Indonesia can live in harmony with its multiethnicism and mutual respect for these differences. We should be grateful to have been born in a country

that is rich in cultures, and it is hoped that by learning the culture of each tribe we can be the heirs of culture and local wisdom of our own tribe.

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