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THE TRADITION OF TEPUNG TAWAR IN THE PERSPECTIVE OF CONTEMPORARY ISLAMIC RELIGIOUS EDUCATION

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HIGHLIGHT

- Tradition Tepung Tawar
- Islamic Education

ABSTRACT

The Tepung Tawar tradition is one of the cultural ceremonies still preserved by the Malay community, including in Sambas Regency, West Kalimantan. This ceremony is usually performed to mark significant events in a person's life, such as weddings, births, or other major occasions. The aim of this research is to describe and explain the Tepung Tawar tradition practiced among the people of Sambas. This study falls under the qualitative cluster with an ethnographic approach. Data collection was carried out through observation, interviews, and documentation. Data analysis was conducted through data condensation, data display, and drawing conclusions. The results of this study show that the Tepung Tawar tradition in Sambas, West Kalimantan, is a cultural heritage that has deeply rooted within the local community. Typically

performed during important moments such as weddings or births, this ceremony involves the pouring of rice powder and prayer water on the celebrated individual, symbolizing blessings and prayers for safety. From the perspective of contemporary Islamic religious education, this tradition reflects the practice of social and spiritual values that harmonize with Islamic teachings. Although not a core part of Islamic teachings, the Tepung Tawar practice can be understood as an effort to strengthen brotherhood and maintain a balance between culture and religion in community life.

KEYWORD

Tradition, Tepung Tawar, PAI, Sambas.

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A. INTRODUCTION

Indonesia is a country rich in cultural diversity, traditions and customs that have been passed down from generation to generation (Nursangadah et al., 2022). One of the traditions that is still maintained in various regions is the tradition of fresh flour. The Tepung Tawar tradition is one of the traditional ceremonies that is still preserved by the Malay community, including in Sambas Regency, West Kalimantan. This ceremony is usually carried out to welcome important events in a person's life, such as marriage, birth, or other major events (Barella, 2023). Tepung Tawar is the process of giving prayers and good wishes to someone by using water that has been mixed with ingredients such as flour, rice, and flowers (Fety et al., 2021). This tradition is not only seen as part of local culture, but also has a deep spiritual meaning in the lives of the Sambas people.

From the perspective of Contemporary Islamic Religious Education, this Tepung Tawar tradition can be seen as a form of integrating Islamic values with local culture. In Islamic religious education, students are expected to understand how culture and religion can go hand in hand without having to sacrifice the basic principles of religion. This perspective emphasizes the importance of understanding the local cultural context and bridging between religion and traditions that have become part of the community (Ma'ruf et al., 2024). Although in these traditions there are elements that may not be in line with Islamic teachings, such as mystical practices or shirk, contemporary Islamic religious education approaches can emphasize the importance of filtering values that are in accordance with Islamic law, while still respecting existing cultures and customs. Contemporary Islamic religious education encourages Muslims to be able to filter values that are in

accordance with religious teachings, while avoiding elements that could potentially conflict with Islamic teachings (Zahra Hana Fadhillah, 2021). In this case, the Tepung Tawar tradition must be seen not only as a traditional ritual, but also as a means to strengthen faith and maintain harmonious social relations. In many cases, this ceremony is carried out with good intentions and the aim of obtaining blessings and salvation for someone, which is actually in line with Islamic principles that teach the importance of prayer and good wishes for others (W/A/Local community 12/07/2024).

Contemporary Islamic religious education also emphasizes an understanding of *tazkiyah* (purification) and *tathir* (purification) of existing traditions (Basri, 2020). In this case, the Sambas community can be given an understanding that the Tepung Tawar tradition, if carried out with the right intentions and without involving things that are contrary to Islamic teachings, can be one of the means to strengthen *ukhuwah Islamiyah* and build a more religious community character. In addition, it is also important to understand that existing traditions can be an effective medium for *da'wah*, as long as they are interpreted with noble Islamic values.

This is in line with the author's initial observation on July 12, 2024 that the Tepung Tawar Tradition in Sambas community is a form of traditional ceremony that has high social and cultural values. Usually, this tradition is carried out as a form of prayer and hope that someone is given safety, happiness, and blessings from Allah SWT. In practice, Tepung Tawar involves the procession of sprinkling flour or *bepapas* to people who are respected or are undergoing important events in their lives, such as marriage, birth, or long journeys. However, many people do not know the essence of each object used in the event.

Although Tepung Tawar is known as part of a customary tradition that has been carried out for generations in Malay society, in the context of contemporary Islamic religious education, this tradition needs to be viewed from a broader perspective. Contemporary Islamic religious education emphasizes a comprehensive understanding, where Islam is not only understood as a textual teaching in the Qur'an and Hadith, but also as a teaching that is relevant in the social and cultural life of the community (Habib Zainuri Et Al, 2024 : 618–47). Therefore, examining the relationship between the Tepung Tawar tradition and Islamic religious education is an important step to understand how religion and local culture can synergize, especially in culturally diverse areas such as Sambas.

There have been many studies that discuss Tepung Tawar, one of which was conducted by Fety Novianty, Sulha and Wiwik who discussed the value of local wisdom contained in the Tepung Tawar event in Sepinggan Village, Semparuk

District, Sambas Regency (2021). The research shows that the process of implementing the fresh flour event in Sepinggian Village, Semparuk District, Sambas Regency begins with Memappas, which is sprinkling bad luck water mixed with rice flour on the baby and his mother, carried out by the village midwife while the baby rides on a swing and the prayer is led by amil or traditional leaders. Next, the event continues with Zikiran, a form of reading prayers and salawat led by traditional leaders or elders, followed by invited guests. At the same time, baby haircuts and baby memappas are performed by at least three people who also recite prayers. The event is closed with a congratulatory prayer led by amil or traditional leaders (Fety et al., 2021).

Similar research was conducted by Dendy Ramadhan and Wahab who discussed the Relevance of Tepung Tawar Local Wisdom in Islamic Religious Learning (Study on Pontianak Malay Community) (2019). This research shows that Tepung tawar is part of the culture of the Pontianak Malay community which can be integrated in Islamic Religious Education (PAI) learning through local wisdom-based lesson plans. This approach plays a role in preserving local culture and introducing the younger generation to the importance of local wisdom that contains Islamic educational values (Ramadhan, 2019).

The above research has touched on several discussions in this writing such as: a) The meaning of the Tepung Tawar tradition in the Sambas area, b) The purpose of Tepung Tawar which is preserved by the Sambas Malay community, c) The Tepung Tawar process is carried out as a habitual tradition, and d) The role of Islamic religious education in introducing local wisdom to the younger generation. However, the research above does not discuss the Tepung Tawar tradition organized by the Sambar Malay community and the views of contemporary Islamic religious education on the Tepung Tawar tradition as a form of maintaining local wisdom or just knowing local wisdom as science only.

The comparative analysis of this study shows that the Tepung Tawar Tradition in Desa Mentibar, Kabupaten Sambas shares similarities with the results of our research in terms of implementation processes and contained values. This similarity serves as a foundation to further understand the uniqueness and characteristics of the Tepung Tawar Tradition. However, this study also reveals that the Tepung Tawar Tradition in Desa Mentibar has its own distinctiveness in terms of implementation stages and contained values, such as gratitude, religious, and cultural preservation values. This uniqueness indicates that despite the similarities, the Tepung Tawar Tradition also possesses specific and unique characteristics. Comparison with other studies on the Tepung Tawar Tradition can help understand how this tradition develops and adapts to local contexts, as well as how the

contained values can be utilized as a learning resource in schools. Through this comparison, researchers can gain a deeper understanding of how the Tepung Tawar Tradition can be applied in educational contexts (Melin et al., 2023).

B. METODE

This research uses a qualitative method with an ethnographic approach. Qualitative research is a research method used to explore and understand complex phenomena by collecting data in the form of words, descriptions, or narratives, not numbers (Darmalaksana, 2020). The main focus of this method is on an in-depth understanding of the meanings, experiences, perspectives, and social interactions that occur in a particular context. In qualitative research, researchers seek to understand how individuals or groups experience, interpret, and respond to a phenomenon.

Meanwhile, the ethnographic approach is a research method used to study the culture, behavior, habits, and life patterns of a group or society in depth and holistically (Abdussamad, 2021). This approach is often used in social sciences, such as anthropology and sociology, with the aim of understanding the perspectives of the people who are the object of research through direct observation and interaction with the community in the context of everyday life (A Muri Yusuf, 2019). The sources in this research use primary data sources and secondary data sources.

Data collection is carried out by direct observation, which is a method carried out by directly observing the object or subject being studied in a natural environment, without any intervention or influence from the researcher (Hardani, 2020). In direct observation, researchers observe and record behavior, events, or phenomena that occur without changing or manipulating these conditions. This is done by directly observing the procession of the fresh flour tradition in the Sambas Region. Interview is a communication process involving two parties, namely the interviewer (interviewer) and the interviewee (interviewee), in which the interviewer asks a series of questions to obtain information, data, or opinions on a particular topic (Rustaman, 2016). Interviews are usually conducted in person (face-to-face) or through other media such as telephone or video call. This is done by involving relevant informants who can provide data to researchers.

Furthermore, documentation is the process of creating, collecting, storing, and managing information or data related to a particular topic or activity (Mukhtar, 2019). The purpose of documentation is to provide a clear and detailed explanation so that the information can be used as a reference in the future. Documentation can

be in the form of text, images, graphics, or other formats that store important information needed by individuals or organizations.

The researcher analyzed the data by condensing the data, which is the process of reducing or simplifying the information present in a dataset without losing much important information. The main purpose of data condensation is to make data easier to understand or manage, while still maintaining the quality and relevance of the data (Miles. M. B., Huberman, A, M ., & Saldana, 2014). Data display is a process or way to display data or information in a visual form that can be understood by users. Usually, data that has been processed or collected will be displayed on the screen (monitor, mobile device, or other device) in a certain format, such as graphs, tables, or text, to make it easier to read and analyze (Prastowo, 2016). The purpose of data display is to provide a clear and structured picture of the existing data, so that users can make decisions or the necessary information more effectively and draw research conclusions (Fadli, 2021).

This study involves informants comprising religious leaders, community leaders, amil, and paklabay associated with the Tepung Tawar tradition in Sambas Region. The number of informants in this study is 10 individuals, selected based on specific criteria relevant to the research objectives. The informants consist of 3 religious leaders with knowledge and experience regarding the religious aspects of the Tepung Tawar tradition, 2 community leaders with important roles in the community and an understanding of the social context of the Tepung Tawar tradition, 2 amil directly involved in the implementation of the Tepung Tawar tradition, and 3 paklabay with knowledge and experience about the rituals and processes of the Tepung Tawar tradition. Informant selection was conducted using purposive sampling, which involves selecting informants based on specific criteria relevant to the research objectives. Thus, the informants in this study can provide a comprehensive picture of the Tepung Tawar tradition from various perspectives.

C. RESULT AND DISCUSSION

The Tepung Tawar tradition in Sambas has values that can be analyzed through the perspective of Contemporary Islamic Religious Education. This tradition, which basically aims to provide blessings and prayers for safety, can be seen as part of efforts to strengthen social relations, maintain religious values, and develop good character in society. In accordance with the local community SN statement that:

“This tradition really strengthens social relations in the community. When we do Tepung Tawar, we not only pray for the person receiving the flour, but also strengthen the bonds of brotherhood. It is a form of solidarity and

togetherness. In society, we feel closer, appreciate each other, and care more about each other. It also teaches us to share happiness and blessings with others, which is very much in line with Islamic teachings” (W/SN/Local community, 15/10/2024).

This flour tradition is a form of local custom as an effort to maintain local wisdom and ancestral heritage. The flour tradition can be seen in the picture below:

Image: Tepung Tawar



Source: Researcher's documentation in the field

The picture above is a form of Tepung Tawar that is preserved by the Sambas community as a form of preserving local wisdom and introducing the younger generation to the tradition of Tepung Tawar. Within the framework of Contemporary Islamic Religious Education, it is important to foster an understanding that local cultures such as Tepung Tawar, if implemented with good intentions and not contrary to Islamic teachings, can be a means to get closer to Allah and strengthen ukhuwah Islamiyah. Therefore, this tradition is not only relevant in a social and cultural context, but can also be part of religious education that enlightens and shapes the character of the people. The forms of Tepung Tawar tradition in the view of contemporary education include:

1. Character Education and Social Harmony

One of the goals of contemporary Islamic religious education is to form a good and harmonious character in society (Yati & Ramadhan, 2020). The Tepung Tawar tradition, which involves social interaction, praying for each other, and giving blessings, can be an effective medium for teaching the values of compassion, mutual respect, and concern for others. This is because Islamic teachings prioritize

ukhuwah Islamiyah (brotherhood among Muslims) and mutual help. This is emphasized by KN Islamic religious leaders that:

“The Tepung Tawar tradition is very interesting and has noble values that are in line with Islamic teachings. In this tradition, there are elements of praying for each other, giving blessings, and building social bonds between individuals, all of which are very valuable in Islam. Islam teaches us to always wish each other well, especially in important moments, such as marriage, birth, or other life journeys. In the Tepung Tawar tradition, we can see how important prayers and blessings are in maintaining harmony and togetherness” (W/KN/Islamic religious figure, 14/09/2024).

The tradition of fresh flour preserved by the Sambas community is a form of effort to instill socio-religious values to successors or the younger generation, this is one of the values in contemporary Islamic religious education. Character education is an effort to shape and instill moral values and good behavior to individuals, so that they can live in accordance with applicable social norms, become good, responsible individuals, and can have a positive impact on the surrounding environment (Qurbi et al., 2021). Meanwhile, social harmony refers to a state in which individuals or groups in society coexist peacefully, respect each other, and work together to achieve common goals. This social harmony is essential in building a prosperous and mutually supportive society.

The tradition of flour tawar mayit is a form of implementation carried out when one of the community dies. It aims to make family members realize that in life everything will die and return to its creator, and be given patience and sincerity for the test that Allah gives. The Sambas Tepung Tawar tradition, when viewed from the perspective of Contemporary Islamic Religious Education, is not only a traditional ritual carried out for a specific purpose, but also contains moral and spiritual messages that are very relevant to efforts to build character and social harmony in society. The Tepung Tawar tradition, which involves prayers and wishes for goodness and safety, reflects values such as gratitude, respect for others, and hope for God's grace. These values are closely aligned with the principles of character education in Islam, such as sincerity, empathy and modesty. By teaching the younger generation to appreciate and pray for others, this tradition instills mutual respect and empathy for others, two fundamental values that are essential in building noble individual character.

2. Harmony between Culture and Religion

One of the challenges in Contemporary Islamic Religious Education is how to harmonize religious values with local culture (Ridwan & Maryati, 2024). The Tepung Tawar tradition can be seen as a form of integration between Islam and local

culture. In this case, it is important to emphasize that local culture, as long as it does not conflict with the principles of Islamic law, can be preserved and utilized as a means of education that strengthens faith and devotion. Therefore, Tepung Tawar in Sambas, if implemented in a way that does not violate Islamic teachings, can be seen as a form of tradition that contains religious education values.

The Tepung Tawar tradition is a ritual that not only reflects cultural diversity, but also reflects the harmonization between religious values and local culture. In practice, although not all elements in this tradition are derived from specific religious teachings, the noble values contained in it, such as gratitude, respect for parents or ancestors, and requests for blessings, are in line with the teachings of major religions in Indonesia, especially Islam (Walad et al., 2024). In addition, the tepung tawar ceremony also shows the importance of togetherness and praying for each other in social life. This shows that religion, although it teaches about an individual's relationship with God, also teaches the importance of relationships between fellow humans, which is manifested in the form of sociable ceremonies.

The harmony between culture and religion in the tradition of tepung tawar reflects the way Sambas people, in particular, harmonize spiritual and social values through a ritual that is rich in meaning. This tradition not only functions as a traditional ceremony, but also as a medium to convey prayers, hopes, and requests for both worldly and ukhrawi welfare. In this context, the tradition of fresh flour shows how local culture can develop while still respecting the religious principles taught by each individual or community. This is in accordance with the statement of the UT of the local community that:

“The tradition of tepung tawar here for us is one of the most important traditions. Tepung tawar is more than just a traditional ceremony, but a means to connect us with spiritual power. It contains prayers and hopes to God that our lives will be blessed, both in this world and the hereafter. Although this tradition is rooted in local culture, we always ensure that every step is in line with religious teachings” (W/UT/Local community, 14/10/2024).

From a religious perspective, although there are no direct commands governing the implementation of the fresh flour tradition, elements in this ceremony such as prayers, blessings and requests for safety are in line with religious teachings, especially in the context of Islam, which teaches prayer as a way of getting closer to God. In this case, religion not only teaches prayer as an individual obligation to God, but also encourages the social role of praying for each other and praying for the happiness of others.

Meanwhile, from a cultural perspective, the tradition of tepung tawar serves as a bridge to strengthen social ties between community members. The ceremony implies respect for elders and appreciation of ancestors, which is at the core of many Sambas cultural traditions. In the tepung tawar tradition, the process of giving blessings is done with gentleness, togetherness, and gratitude, which reflects the values of collectivity and mutual cooperation in the culture of the Sambas community. This is in accordance with the statement of HF, a Sambas community member that:

“The tradition of tepung tawar is very important to us. It is not just a ritual, but also a form of respect for our elders and ancestors. It provides a sense of togetherness and strengthens relationships between community members. In this ceremony, we not only ask for blessings, but also celebrate our long-standing social ties” (W/UT/Local community, 20/11/2024).

The harmony of culture and religion in this tradition also shows that in Sambas society there is no strict separation between the two. Both go hand in hand, mutually enriching and strengthening each other. Religion provides a spiritual and moral foundation for every action, while culture suggests forms of expression and practical ways to practice these values in daily life. The tradition of fresh flour also illustrates the flexibility of religion in Sambas, where various elements of local culture can be accepted as long as they do not conflict with religious teachings. This shows that religion is not a rigid entity, but can live in the existing social and cultural context while maintaining the substance of good and true teachings. In this case, religion and culture do not stand apart but adapt to each other, creating a synthesis that mutually strengthens and benefits people's lives.

3. The Importance of Understanding Meaning in Tradition

Contemporary Islamic Religious Education also emphasizes the importance of understanding the meaning in every tradition and worship (Ma'ruf et al., 2024). In this case, it is important for the community to understand that Tepung Tawar is not just a traditional ritual, but has a spiritual dimension that leads to a request for blessings from Allah. The educational process about the meaning of every action in this tradition can be done through learning that teaches an understanding of tawakal to Allah and the importance of prayer in Islam.

Understanding the meaning in the tradition of fresh flour is not just a matter of following a ritual or habit, but also realizing that this tradition serves as a link between generations, between the past and the present. As part of the cultural heritage, the flour tradition contains many values that can be used as guidelines in everyday life. This ritual symbolizes gratitude, hope, and respect for a greater power, both God, ancestors, and the universe. By realizing the meaning contained in

it, people not only perform an action, but also explore the deep essence of every movement and prayer delivered in the process. This is emphasized by the KU of the people who preserve the culture of fresh flour that:

“The tradition of tepung tawar for me is not just a ritual or habit that is done casually. It is part of a cultural heritage that has deep meaning. Tepung tawar is our way of expressing gratitude to God, to our ancestors, and also to the universe. We remind ourselves of our connection to a greater power, one that exists beyond our control. But most importantly, for me, it also reminds us to always respect those who have come before us and maintain a balance with nature” (W/KU/Informant, 19/11/2024).

In addition, understanding the meaning of this tradition provides a broader dimension in appreciating and treating every moment in life as something sacred and meaningful. More than just a traditional event, the tradition of tepung tawar is also a means to strengthen togetherness and solidarity within the community. In an increasingly divided and individualistic world, this ritual brings people back to the values of collectivity, mutual respect, and shared hope for the common good. This shows how traditions can play an important role in building social harmony and creating space for individuals to experience inner peace and recognition of spiritual values in life.

The importance of understanding the meaning in the tradition of fresh flour is not just a matter of maintaining the ritual itself, but also strengthening the values contained in it for a more meaningful life. As a bridge between spirituality, culture and society, this tradition teaches us to be wiser, appreciate life, and maintain relationships with others and with nature. A deep understanding of the meaning of this tradition is an important step in passing on a culture that not only survives, but also thrives with relevance that remains strong in the future.

In analyzing the Tepung Tawar Tradition from the perspective of Contemporary Islamic Education, some aspects can benefit from a more critical examination of the limitations and controversies surrounding this contribution, especially regarding the potential for bid'ah in ritual practices that are not in accordance with Islamic teachings. One aspect that requires more attention is the implementation of the Tepung Tawar ritual, which often involves local cultural elements that may not be fully aligned with Islamic teachings, thus raising concerns about the potential for syncretism or bid'ah in religious practices. Therefore, it is essential to conduct a more in-depth evaluation of the practices carried out in this tradition, so that potential deviations from Islamic teachings can be identified and necessary improvements can be made to avoid bid'ah. Additionally, the contribution of the Tepung Tawar Tradition in building character and social harmony also

requires a more critical analysis, especially in the context of increasingly complex and diverse societies, to avoid being trapped in bid'ah or deviations from Islamic teachings. By conducting a more critical examination of the limitations and controversies surrounding this contribution, the Tepung Tawar Tradition can be more effective in strengthening spiritual and social values in society, as well as increasing awareness and understanding of the importance of maintaining a balance between tradition and Islamic teachings (Usman, 2015).

The Tepung Tawar tradition embodies noble values that are highly relevant to contemporary Islamic education. The following analysis table elucidates the pivotal aspects of this tradition:

1 Tabel Analisis Tradisi Tepung Tawar

No	Aspect	Description
1	Character Education and Social Harmony	The Tepung Tawar Tradition involves social interaction, praying for each other, and giving blessings Love, mutual respect, concern for others.
2	Harmony between Culture and Religion	The Tepung Tawar Tradition is a form of integration between Islam and local culture.
3	The Importance of Understanding the Meaning	The Tepung Tawar Tradition has a spiritual dimension that leads to a request for blessings from Allah.

The Tepung Tawar Tradition is a cultural heritage rich in the values of character education and social harmony, integration between Islam and local culture, and a deep spiritual dimension. Through social interaction, joint prayer, and the giving of blessings, this tradition strengthens social relationships, fosters compassion, and increases spiritual awareness. Thus, understanding and practicing the Tepung Tawar Tradition can be the foundation for the formation of good character, social harmony, and improving the spiritual quality of society.

D. CONCLUSIONS

The Sambas Tepung Tawar tradition is part of the cultural heritage that has long existed in the people of Sambas, West Kalimantan. This tradition is usually carried out in various important events, such as weddings, births, or other events that are considered sacred. This fresh flour ceremony involves pouring flower water or water that has been given a prayer on the celebrated individual as a form of blessing and prayer for safety. In the perspective of contemporary Islamic religious education, the Tepung Tawar tradition can be seen as a form of practicing social and

spiritual values that are in line with Islamic teachings. Although this tradition is not part of the main teachings of Islam, in practice it can be understood as an effort to strengthen social relations between individuals, families and communities. Contemporary Islamic religious education teaches the importance of mutual respect and support in social life, as well as maintaining a balance between culture and religion, so that the tradition of fresh flour in Sambas becomes one of maintaining the local values of the community as a common wealth.

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