

Cultural Da'wah in the Sambas Malay Community through *Tepung Tawar* Tradition

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Abstract

Sambas Malay community is included in an area with a tradition of spreading da'wah, one of which is the tradition of *tepung tawar* (fresh flour). The spread of da'wah through this tradition is a contact of customs and culture and is not in line with Islamic teachings. Hence, the tradition of fresh flour is one part of the cultural da'wah in the Sambas Malay community. This study aims to examine the value of da'wah contained in the tradition of *tepung tawar* (fresh flour) in the life of the Sambas Malay community. This research is descriptive field research using qualitative analysis. Data collection was done through observation, interview and documentation. The results of this study found that the form of cultural da'wah contained in the tradition of *tepung tawar* (fresh flour) in the Sambas Malay community consists of three stages: preparation, implementation, and post-implementation. There are several values contained in this tradition of fresh flour such as having an open attitude, having high Islamic values, ethical and moral values, togetherness values, shared ideals, deliberation values, and socio-cultural values and religiosity values. As well as the relationship between the tradition of *tepung tawar* (fresh flour) with *aqiqah*, which is in contact with Hinduism, Buddhism and Islam, this becomes a style of tradition that exists in the life of the Sambas Malay community, which is seen in the tradition of *tepung tawar* (fresh flour)

Keywords

Cultural Da'wah; Sambas Malay; *Tepung Tawar*

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1. INTRODUCTION

The tradition of *tepung tawar* is an intangible heritage of the Malay community and contains values and philosophy of life. The value contained in the tradition of flour bargaining symbolizes human gratitude to Allah SWT, who has given the gift of pleasure, health and life opportunities. The opportunity to live referred to here is the opportunity to go to the next stage such as pregnancy, childbirth, baby or adult hair shaving and marriage, even death. The definition of *tepung tawar* mentioned by A. Muin Ikram explains that *tepung tawar* is a Sambas Malay traditional ritual that aims



to ask Allah swt for safety in order to avoid all disasters and calamities in going through the twists and turns of this life (Muhaimin, 2001).

The form of cultural da'wah in the tradition of fresh flour is found in the stages that must be passed; preparation, implementation, and post-implementation. In addition to these three stages, researchers found that da'wah factors can be found in the meaning of the tools and materials used when offering flour. Such as; rice flour, the purpose is to pray that the baby is always pure white in his heart, avoiding the nature of envy, spite, envy, greed, revenge, riyah, and various other heart diseases. Air Tolak Balla (freshwater), which has been given readings and prayers, means that the baby may live a long, healthy life, and is interpreted as a strong union/bond that is inseparable in strength, peace, and life. Juang leaves or sidingin-dingin leaves mean that the baby will always be safe and peaceful in his life.

Thousand-thousand leaves are used to unite (tied firmly to not disturb), symbolized as a binder of other leaves. The thousand-thousand leaves symbolize the hope for the baby to be able to survive anywhere, even under challenging circumstances. The intibar leaves have the meaning of being resistant to disturbances and obstacles, as the intibar leaves are never disturbed by animals and are not eaten by caterpillars. Moreover, the hope is that the baby can provide the benefits of having dense leaves and fruit that do not depend on the season while the tree never falls or collapses to the ground. Woven Selimpat means that the baby can become a unifier without being divided and is a symbol of hope that in this life humans are constantly faced with problems but must be lived patiently and diligently.

A tradition is a form of gratitude, celebration and purification carried out by Indonesian people when building a house, harvest parties, baby births, weddings and even deaths. According to Clifford Geertz in Khoirul Umam, slametan is a form given or performed in every community event. A slametan can be given in response to almost any occurrence one wishes to celebrate, ameliorate or sanctify. Birth, marriage, sorcery, death, house moving, bad dreams, harvest, name-changing, opening a factory, illness, the supplication of the village guardian spirit, circumcision, and starting of a political meeting may all occasion a slametan (Ahmad Khoirul Umam, 2011).

The results of the research that has been done are expected to be able to provide a clear picture of a tradition in which there is a form of gratitude for what God has given him. Based on the research that the researchers have done, it is found that not all traditions that live in society are constantly contradicted by religion, precisely how the traditions that have long existed in the community can be used to carry out preaching to broadcast Islam.

The tradition of *tepung tawar* is an intangible heritage of the Malay community and contains values and philosophy of life. The value contained in the tradition of flour bargaining symbolizes human gratitude to Allah SWT, who has given the gift of pleasure, health and life opportunities. The opportunity to live referred to here is the opportunity to go to the next stage such as pregnancy,

childbirth, baby or adult hair shaving and marriage, even death. The definition of *tepung tawar* mentioned by A. Muin Ikram explains that *tepung tawar* is a Sambas Malay traditional ritual that aims to invoke safety to Allah swt in order to avoid all disasters and calamities in going through the twists and turns of this life (Muhaimin, 2001).

The form of cultural da'wah in the tradition of fresh flour is found in the stages that must be passed; preparation, implementation, and post-implementation. In addition to these three stages, researchers found that da'wah factors can be found in the meaning of the tools and materials used when offering flour. Such as; rice flour, the purpose is to pray that the baby is always pure white in his heart, avoiding the nature of envy, spite, envy, greed, revenge, *riya*, and various other heart diseases. Air Tolak Balla (freshwater), which has been given readings and prayers, means that the baby may live a long, healthy *wal afiat*, and is interpreted as a strong union/bond that is inseparable in strength, peace, and life. Juang leaves or *sidingin-dingin* leaves mean that the baby will always be safe and peaceful in his life.

Thousand-thousand leaves are used to unite (tied firmly to not disturb), symbolized as a binder of other leaves. The thousand-thousand leaves symbolize the hope for the baby to be able to survive anywhere, even under challenging circumstances. The *intibar* leaves have the meaning of being resistant to disturbances and obstacles, as the *intibar* leaves are never disturbed by animals and are not eaten by caterpillars. Moreover, the hope is that the baby can provide the benefits of having dense leaves and fruit that do not depend on the season while the tree never falls or collapses to the ground. Woven *Selimpat* means that the baby can become a unifier without being divided and is a symbol of hope that in this life humans are constantly faced with problems but must be lived patiently and diligently.

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The research results are expected to provide a clear picture of a tradition in which there is a form of gratitude for what God has given him. Based on the research that the researchers have done, it is found that not all traditions that live in society are constantly contradicted by religion, precisely how the traditions that have long existed in the community can be used to carry out preaching to broadcast Islam.

2. METHODS

This qualitative study seeks to explore and understand a symptom of how religious leaders and community leaders perceive the *Tepung Tawar* tradition. The author concludes the opinion, following the theory built before. This type of research is in the form of Field Research, where the author goes directly to the field to collect data that will be used for analysis and presented descriptively. The author uses this method and type of research, because according to the author this method is quite effective in finding out the answer to the question in the problem formulation about how the form of cultural da'wah exists in the tradition of fresh flour, how the values of da'wah exist in the tradition of fresh flour and how the relationship of cultural da'wah with the tradition of fresh flour in the Malay community of Sambas district. The theory used in analyzing the tradition of fresh flour is the socio-cultural theory. The socio-cultural theory reveals the social symptoms of a society that are closely related to cultural da'wah, one of which is the tradition of fresh flour (Tylor in H.A.R Tilaar, 2002). The data that has been collected, the author describes systematically and provides an analysis of it.

This research was conducted in the Malay community of Sambas, West Kalimantan. The author chose this village as follows: First, the majority of the population are Muslims who follow the creed attributed to Imam al-Ash'ari and Fiqh attributed to Imam Syafi'i. Second, although the majority are Muslims by birth, the beliefs and traditions of the ancestors can still be found, one of which is the tradition of *Tepung Tawar*. Second, although the majority are Muslim by birth, the beliefs and traditions of the ancestors can still be found, one of which is the tradition of fresh flour. The Asy'ariah belief can survive lies in their moderate teaching culture; the Asy'ariah leaders do not have a rigid nature in religion, the use of naql and aql arguments is also balanced, such as Imam Ghazali who is a theologian as well as a Sufi, or like, KH Hasyim Asy'ari, a cleric figure in the archipelago who founded the NU organization based on the Asy'ariah belief. Likewise, Sambas ulama figures such as Muhammad Basiuni Imran, Imam Jabir, and Sheikh Khatib Sambas did not question Islam's preaching with a traditional approach. After seeing this explanation, we can understand that Asy'ariah's teachings in taking religious attitudes are not so rigid, and the use of ratios and texts is balanced to survive and be accepted by the community. Islam is the religion embraced by the majority of Sambas Regency people, namely 435,024 or 87.69% of the population, based on data from the Population and Civil Registration Office of Sambas Regency as of August 2013.

As mentioned earlier, most Muslims attribute their faith to Imam Ash'ari. The community also still has beliefs left over from ancestral heritage such as the tradition of *tepung tawar*.

3. FINDINGS AND DISCUSSION

3.1 *Forms of Cultural Da'wah in the Tepung Tawar Tradition of the Sambas Malay Community*

Tepung Tawar is a form of tradition that is still preserved by the Sambas Malay community. *Tepung Tawar* is a traditional activity that symbolizes the cultural life pattern of the Sambas Malay community, starting from conceiving (pregnancy), giving birth, to death. The Malay community always uses *Tepung Tawar* to welcome or celebrate the cycle of human life.

According to A. Muin Ikram, *Tepung Tawar* consists of two words, namely *Tepung Tawar*. *Tepung* means pure white, and *tawar* is tasteless (unaffected by any element). For this reason, *tawar* flour can also be interpreted as a sacred ritual to avoid disturbances, disasters and bad luck, so that it always gets safe (Ikram, 2007). The tradition of *Tepung Tawar* contains values and a philosophy of life. The value contained in the tradition of flour bargaining symbolizes human gratitude to Allah swt, who has given the gift of pleasure, health and life opportunities.

The opportunity to live referred to here is the opportunity to go to the next stage such as pregnancy, childbirth, baby or adult hair shaving and marriage, even death. The definition of *Tepung Tawar* mentioned by A. Muin Ikram provides an explanation that *Tepung Tawar* is a Sambas Malay traditional ritual which aims to ask Allah swt for safety in order to avoid all disasters and calamities in going through the twists and turns of this life.

Culture departs from the habits of the community and becomes a social institution and is believed to be accurate as a rule and way of life so that it becomes customary. Custom comes from the Arabic term *adah*, which means habit. Etymologically, the custom is defined as an action done repeatedly into a fixed and respected habit, then it becomes a custom (Muhaimin, 2001).

Adat can also be understood as social institutions regulating community relationships and interactions. *Adat* means a habit or tradition in society that has been practiced repeatedly for generations. The word *adat* is usually used without distinguishing which ones have sanctions, such as customary law, and which ones do not, which are called *adat* only (Abdullah, 1993).

The implementation of traditions or customs of an ethnic group has processes and stages in it. Starting from the preparation process, the implementation process, to the post-implementation process. The process is incorporated into a procedure according to the custom concerned. A procedure is a rule, rule, arrangement, how to arrange, or it can be said to be a system; procedures are also referred to as customary rules, or customs (Daryanto, 1997), such as the tradition of fresh flour carried out by the Sambas Malay community.

Cultural da'wah is an activity that emphasises and uses culture to realize Islamic society by

instilling Islamic values into all dimensions of Islamic society by paying attention to the potential and tendency of cultured beings. The nature of cultural da'wah is accommodative, namely da'wah carried out in accordance with creative and innovative ways towards culture without eliminating religious substance.

The existence of Islam in the archipelago with cultural diversity in society has been widely used as a medium for da'wah approaches. The relationship between Islamic da'wah and culture is very close because Islamic teachings have become part of the culture. In contrast, culture is adopted by Islam to straighten out its implementation practices based on Islamic law. This can be found in various regions of the archipelago, from Sabang to Merauke, there is a close relationship between da'wah and culture; the spread of Islam through a cultural approach has become evident that Islam has become the majority religion adopted by the population of Indonesia (Huda, 2013). Cultural da'wah will always empower based on the unique values that exist in society, accept local wisdom and intelligence, and prevent evil by paying attention to the uniqueness of human nature individually and socially (Farhan, 2014).

The tradition of fresh flour is part of cultural da'wah. The form of cultural da'wah in the tradition of fresh flour includes three stages. The stages that must be passed in this tradition are; preparation, implementation, and post-implementation. The three stages will be explained below:

1. Stages of preparation

The tradition of *Tepung Tawar* is a tradition that is preserved from generation to generation by the Sambas Malay community. The tradition of fresh flour is related to the celebration or gratitude for the gifts Allah swt has given to humans. This follows the meaning of the word *Tepung Tawar* itself, which is a sacred ritual performed to avoid disturbances, disasters and bad luck, so that it always gets safety. To carry out the *tepung tawar* tradition, in the preparation stage several things are done such as:

- Family deliberation

The Malay community is synonymous with various traditional activities, Malay traditional activities go through a lengthy process before entering the implementation stage. Usually, before deciding on an ordinary matter or other matters related to community affairs, the Malays prioritize deliberation, because deliberation/consensus is the best model / way of making decisions (Wiwoho, 2013).

The deliberation / consensus referred to in this case is a deliberation carried out in preparing for the bargaining flour tradition event to be carried out by the Sambas Malay community. The deliberations carried out usually discuss the issue of when to determine the right and good day for the implementation of the tradition of fresh flour, besides that it usually also discusses how big the activity will be (formal events by inviting many people and luxurious dishes or only inviting a few people and using makeshift dishes), usually if they have found consensus/agreement (the result of deliberation)

then the tradition of fresh flour will be carried out immediately, by preparing the venue, and the division of tasks such as who is the borrower of goods, the person in charge of the work, the waiter, and so on.

Seeing the reality of the preparation process in this tradition of fresh flour, it can be seen that a da'wah process is happening. Because in the activity of preparing for the implementation of the tradition of fresh flour, it begins with a process of planning a collaboration, so that the activities of the tradition of fresh flour can achieve the goal, namely the activities of the tradition of fresh flour can run smoothly.

- Preparing the venue

The traditional flour event is usually only held at the home of the family / host concerned. However, if the person who organizes the traditional flour event is classified as an economically capable person, they will usually use a tarup. For this reason, if the formal event uses a tarup, a *ngunjam tarup* event will be held (installing tents in cooperation carried out by the surrounding community). The tarup is used as a place for the invitations to bargain to gather and carry out the procession of the bargaining tradition.

- The process of preparing guests (*nyarrok*)

The uniqueness in implementing Sambas Malay traditional events lies in several things, one of which is the preparation of guests. After the host has completed the selection of guests, usually the host will disseminate information/notification of invitations through the intermediary of a person commonly referred to as a *sarrok* (a person in charge of notifying when and where the traditional event of fresh flour will be carried out to the person who is given the task of delivering invitations to people whom the host will invite).

Tukang sarrok is tasked with delivering a message from the host family to the invitation based on the record of the names of the invitation from the host. The message is delivered in the form of the time and place of the event, as well as who is invited in the family, whether invited only from the male side, or invited one family for one invitation. The sentence that the invitation section or *sarok* handyman usually delivers is as follows; Assalamu'alaikum, I came to convey greetings from the father of so-and-so, that we die *nyarrok* Sunday at 7 am until completion at his house.

- Tools and Equipment for *Tepung Tawar* Implementation

The tradition of fresh flour in Sambas contains equipment commonly used in traditional ceremonies of fresh flour in general. The tools/equipment used in the tradition of fresh flour in Sambas Regency are:

- 1) Rice flour
- 2) Tolak Balla water (fresh water).
- 3) Juang leaves or *sidingin-dingin* leaves.

- 4) Thousand-thousand leaves.
- 5) Intibar leaf.
- 6) Selimpat webbing.

Based on the equipment used in the procession of the fresh flour tradition, it can be seen that there is a lot of da'wah content contained in the tradition of fresh flour, which is a culture that continues to be preserved by the Sambas Malay community. Thus, fresh flour is a da'wah activity through culture or culture, so it is included in cultural da'wah.

The rice flour used in the tradition of fresh flour, proves that there are hope given by the family, especially the parents, to the baby carrying out the procession of the tradition of fresh flour. This is following the meaning contained in the white rice symbol, which is to pray that the baby is always pure white in his heart, avoiding the nature of envy, spite, hasud, greed, revenge, riya, and various other heart diseases, as well as a new spirit to face a bright and hopeful future.

Tolak bala water, aims to pray that the baby can live a long life and be healthy. Because the water has been read the holy verse of the Qur'an which aims to prevent the baby from all dangers that can harm him in the future. Tulak bala water is also called fresh water, interpreted as a solid inseparable bond in strength, peace, and life.

The leaves used aim to provide safety for the baby. Even the thousand-thousand leaves symbolize a great hope for the baby to survive anywhere, even in difficult living conditions, but still survive with various trials and tests. Juang leaves or sidingin-dingin leaves, the intention is that the baby will always be safe and peaceful in his life, and be able to survive in the struggle of life later which is full of twists and turns. While the intibar leaf means hope for the baby in the future, so that it can later survive in living life and be able to provide benefits to others. Some people use kebal/returning leaves in the procession of this bargaining flour tradition. Kebali/return leaves are used to return bad luck to its place of origin.

Woven Selimpat means that the baby will be able to become a person who can unite others without being divided. Woven Selimpat is a symbol of hope that humans are constantly faced with problems in this life, but must be lived patiently and diligently. The selimpat webbing is made of woven young coconut leaves; then the webbing is inserted into a gold ring, and the selimpat is pulled until the ring comes off. The ring symbolizes hardship so when the selimpat leaves are pulled and the ring comes off, it is likened to releasing balla (danger). Meanwhile, this woven symbol symbolizes the hope that the baby will become a figure who can unite fellow brothers, Muslims, and even nations and countries.

Seeing the reality of this tradition of *tepung tawar*, it is clear that the cultural da'wah content in the tradition is so pronounced. So the figure of the village midwife is a da'wah actor or it can be said that the midwife is a preacher, who carries out amar makruf, to uphold the truth about the teachings of

Islam through the culture/tradition of *tepung tawar*, which continues to be preserved from generation to generation from the ancestors of the Sambas Malay community.

2. Stages of Implementation

The procedure in the tradition of fresh flour is that the mashed rice flour is put into a place that has been filled with balla reject water, usually the place is a large bowl like a basin. Rice flour and balla reject water are mixed until evenly distributed, then a collection of juang leaves, intibar leaves, and keballi leaves into one bond (pappasan). After that, put the bundle of leaves into a place that contains rice flour and balla reject water, along with a coconut that has been cut off the top which functions as a lid for the coconut, if the top is open then insert the baby's haircut into the coconut.

After all the equipment for the tradition of fresh flour is ready, before the event starts (official event), the village midwife first performs the bepapas ritual, bepapas is the core part of the activities in the tradition of fresh flour. The tradition of bargaining flour or bepapas is a traditional ritual carried out based on hereditary customs previously carried out by Malay traditional leaders in Sambas. The sequence of the tradition is as follows:

- The parents and the baby to be papas are presented before the village midwife.
- The village midwife begins to prepare the traditional equipment of the *Tepung Tawar* and then reads prayers for the parents and baby.
- Juang leaves, intibar leaves, and thousand-ribu (pappasan) leaves that have been tied are dipped in rice flour mixed with water to ward off bad luck which is put into a special place to store rice flour.

The village midwife begins to perform bepapas, by patting the baby by gently striking the tied leaves towards the head (forehead/ fontanel), right shoulder and left shoulder, then hands and feet, this treatment is addressed to the parents and the baby (Ikram, 2014). Patting the forehead/nubun-ubun means praying for a healthy mind, being intelligent, and using common sense. This is done as a message; ponder, think, reflect, memorize, and live well, especially for what Allah created you. While patting the right and left shoulders means praying that the baby will one day become a strong person to carry the burden, patting the palm means asking for prayers to be dexterous and skilled in carrying out work.

The next step is that the leaves are applied to the shoulders (shoulders), as a sign that it is on your shoulders that heavy duties and responsibilities are selflessly imposed, and work hand in hand. In addition, the leaves are also applied to the hands with the palms lying on the knees, the meaning is to surrender sincerely, work honestly / openly / transparently, do not be arbitrary. Finally the leaves are also applied to the feet to the tips of the toes, with the intention that when carrying out tasks / work, on a straight path and in the pleasure of Allah swt so that it remains in mind and does not go astray which

causes harm.

After the village midwife has cut the child and mother, the baby's mother does the same thing by cutting off the village midwife. After performing the *bepapas* ritual, the haircutting ceremony follows. The host guides the event directly, usually interspersed with welcome rhymes. Furthermore, the order of events in the tradition of fresh flour will be read by officers appointed by the host, with the aim that the tradition of fresh flour can run well. The following is the order of the program in the tradition of flour bargaining:

- 1) Opening
 - 2) Remarks from the host/representative
 - 3) Recitation of *Barjanzi/Nyerakal dhikr* on the occasion of baby haircutting.
 - 4) Shaving the baby's hair.
 - 5) Closing (congratulatory prayer).
 - 6) Eating the meal
3. Post-implementation stage.

In the post-implementation stage of the fresh flour tradition, a series of activities must be carried out by people who carry out this tradition of fresh flour. However, in the post-implementation stage of this tradition of fresh flour, it only involves some of the people who have been invited. However, only some people, namely close family and close neighbors, are assisted by people who borrow tableware/glassware. The activities carried out in the post-implementation stage will be explained below:

- Cleaning glassware (eating and cooking utensils).

After completing the entire sequence of the traditional procession of fresh flour, one more thing must be done, namely cleaning and returning the items used and borrowed. The process of cleaning used and borrowed items is usually carried out by women (mothers); men are usually only tasked with fetching water to clean these items.

- Returning the borrowed items

After the items used and borrowed have been cleaned, it is time to return the items, usually for significant events the host will borrow items (especially glassware) from other communities. The task of returning the items used and borrowed is usually done by men (young and old). After all the items have been returned, the people who helped clean up and return the items, usually from the host's side again provide dishes to eat. The usually used are *saprahan* dishes complete with rice and side dishes. Here it can be seen that there is an invitation to cooperate in easing the burden on fellow Muslims in this post-implementation stage. Everyone shares in the work, so heavy work becomes light, because it has been done together, this is part of Islamic *da'wah*.

3.2 Values Contained in the Implementation of the Tepung Tawar Tradition

Every ethnic group in the world has a reference as a foundation in all activities or daily activities of the ethnic group. The process of implementing routine activities is inseparable from the noble values in it. Adat at this time has developed into a social institution that refers to the fundamental values of custom and culture, especially for Malay adat. Malay customs have been applied since centuries ago, along with the existence of Malay people in this world. The fundamental values contained in Malay customs have virtues and privileges that can build the Malay civilization as it is today. The fundamental values contained in Malay custom according to Tenas Effendy are as follows:

1. Open attitude

The culture of Malay society is open to new cultures; through openness the community becomes heterogeneous. Blending across tribes, peoples, and countries has given birth to a heterogeneous Malay society for hundreds of years. Malay no longer solely refers to ethnicity, which is based on genealogical or blood relations, but is formed from the diversity of descent due to the similarity of faith, culture, and language. Islamic values must be transformed in human life by teaching religious unity, political unity, social unity, religion following reason and thought, religion of fitrah and clarity, religion of freedom and equality, and religion of humanity (Musa, 1988).

The importance of openness is owned by every community, not least for the Sambas Malay community. For the Sambas Malay community, openness is one of the essential parts that must be owned so that the Malay community can survive in the swift changes of this life. This follows the expression conveyed by Ikram who stated that "the Malay community is one of the communities that is willing to accept changes in various aspects of life, including in the field of tradition". So many traditions that exist in the life of the Sambas Malay community are still being preserved today, including the saprahan tradition, the tradition of pouring oil, the belalek tradition, the tradition of throwing ashes, the tradition of flour bargaining, and so on.

2. Islamic value

The tradition of fresh flour is carried out simultaneously with aqiqah which contains dimensions of human character or morals of a person towards others, this can be seen from the stages of the implementation of aqiqah. The aqiqah meat given to neighbors or family is the best animal meat and served in a good way as well, the meat is recommended to be cooked first with sweet spices, with the hope that later if the child grows up can be a person who is good at getting along and always pleasing others. For goat meat to be slaughtered, the person who will perform aqiqah must first ascertain the condition of the goat, and whether it can be used as an aqiqah animal according to the provisions. Goats

before being slaughtered are bathed first and cleaned of all dirt.

Some things that need to be considered in aqiqah are not destroying the bones of the slaughter at all, each bone is cut at the joints without destroying it. The wisdom in this matter is to show the glory of feeding the neighbours by giving pieces perfectly, not broken and not reduced from the limbs and as a hope for the safety and health of the body of the child born because aqiqah is a symbol of sacrifice issued for the child born (Zeitlin, 1998).

In the Malay community of Sambas Regency in practice, aqiqah animals are slaughtered. Then all the meat is cooked to be served as a banquet and eaten *besaprah* because aqiqah has been integrated into the tradition of *Tepung Tawar* of the Sambas Malay community. For the people in Sambas, the meat of aqiqah animals is given to the community after being cooked first and then served to be eaten in congregation or *besaprah* because it has become a community custom to aqiqah and the child's bargaining flour event.

Malay culture is a culture that is integrated with the teachings of Islam. Islamic values are very dominant and become the essential reference of Malay culture. Malay culture fused with Islam is reflected in the expression *adat, adat bersendikan syara', syara' bersendikan kitabullah, syarak mengata, adat memakai; sah kata syarak, benar kata adat*, when *adat* conflicts with *syarak*, *tegaklah syarak*, and so on. However, the Malays accept people of different faiths, even on the contrary, they encourage them to live with mutual respect, mutual appreciation, mutual tolerance, mutual help, and so on. This value has long been able to realize the life harmony between religious communities in the Malay land.

3. Ethical and moral values

Another traditional value is ethics and morals. This custom contains the value of maintaining mutual relationships between individuals and groups. This value teaches us that we must maintain our personal and social politeness. We must maintain good relations, and dignity, and avoid sinful behavior, *cacimaki*, slander and so on that can cause disgrace and shame for people and themselves. The Malay traditional expression says that the sign of life is *seaib semalu*; the same bad is thrown away, the same murky is cleared up, the same tangled is resolved, big mistakes are minimized, and small mistakes are eliminated (Syahril, 2015).

4. The value of togetherness

The tradition of fresh flour carried out with aqiqah in Malay society also has a meaning as an act of worship to express gratitude to Allah SWT for the sustenance of a child. Furthermore, the aqiqah that is carried out can foster generosity and soften the hearts of family, relatives and friends by gathering them by eating together and spreading affection, love and togetherness. This value of togetherness includes things related to the value of fate and togetherness. The value of togetherness contained in Malay customs is an understanding and appreciation of the social system which needs to exist in a

society.

This social system is regulated by adat. The social system will guide the correct and directed polarization. Likewise, if there are social deviations, adat sanctions in the form of social and cultural sanctions, up to the expulsion of a person in the indigenous community. So this value of togetherness is conceived in Malay customs, to maintain internal cultural consistency. This value of togetherness in the social context is applied in deliberation, cultural communication, etc.

5. The value of shared ideals

Malay customs also contain values to achieve common goals. In the teachings of this custom, every individual must have ideals, both in the world and even more so for the hereafter. The ideals of each individual can be different according to the mandate given to him by God. Some ideals are the same or almost the same as other people's. However, Malay customs set the right direction for this common ideal, which grows from the ideals of individuals, small groups, to large groups, namely Malay in general (Syahrial, 2015).

6. The value of deliberation

This value of deliberation is the substance of social togetherness and religiosity to discuss common interests. Every social and cultural problem can be solved and resolved by deliberation. The institution of deliberation is also one of social control and supervision, the purpose of which is for the common good. In this deliberation, there are consensus values, which means that even though the joint decision is different from what people think and have conceptualized, because it has become a joint decision, we sincerely accept it and even defend it with all our strength and efforts. This value of deliberation to reach consensus expresses democratic values in Malay customs and the Islamic world. In carrying out deliberation to reach this consensus, sincerity is prioritised to resolve together (Syahrial, 2015).

7. Socio-Cultural Values and Religiosity.

Based on what Tenas Effendi said about the values contained in Malay customs in general, it appears that these values as a whole have similarities with the values contained in the tradition of fresh flour carried out by the Sambas Malay community, namely socio-cultural values and traditional religiosity-sacred values. The tradition of *Tepung Tawar* has an exceptional value in the eyes of the Sambas Malay community, so the custom has survived until now. One of the values reflected in implementing the flour tradition is socio-cultural value. Social values and cultural values cannot be separated, because the socio-cultural development of society always goes hand in hand, for this reason the presentation of socio-cultural value aspects is important (Fahrurrozi & Wicaksono, 2016).

So important is the socio-cultural aspect of the tradition of fresh flour, so that the socio-cultural values contained in the tradition maintain the life of the Sambas Malay community to this day, which

makes the community live in harmony with social customs. According to several Sambas Malay figures, the socio-cultural values in the tradition of flour bargaining have several meanings such as: Communication and community interaction and Cooperation and cooperation.

In addition to socio-cultural values the tradition of flour bargaining also has a value of religiosity. For a Muslim, religiosity can be known from the extent of knowledge, belief, implementation and appreciation of Islam (Nashori & Mucharam, 2002). One form of Sambas Malay custom that contains the value of religiosity and sacredness is the tradition of fresh flour, the content of religious-sacred values in the tradition of fresh flour lies in the procession and the equipment used contains the meaning of philosophical values and symbols of the sacredness of Sambas Malay customs. With a touch of Islamic values, the tradition of fresh flour becomes a big and strong influence on the sacredness of Sambas Malay customs.

The sacredness in the tradition of fresh flour contains very thick Malay and Islamic cultural values, so the religious-sacred meaning of this custom becomes very important for the development of Sambas Malay customs that uphold Islamic values in carrying out traditional activities with the philosophy of "adat bersendi syara', syara' bersendikan kitabullah". Based on this philosophy, every implementation of Sambas Malay customs maintains its religiosity and sacred values. The philosophy itself means that adat is implemented based on syara' (rules), while these rules must be based on the Qur'an (Wekke, 2018). Thus, it can be understood that the life joints of the Sambas Malay community live in a sacred and religious framework.

The religious concept contained in the tradition of fresh flour can be seen in the procession carried out. Because in the tradition of fresh flour, various activities are carried out such as reciting dhikr, chanting shalawat, and reading prayers to ward off bad luck, to offer praise for the gifts Allah has given.

4. CONCLUSION

The form of cultural da'wah contained in the tradition of fresh flour in the Sambas Malay community can be seen in several stages of implementation in the activities of this fresh flour tradition. The form of cultural da'wah that exists in this tradition consists of three stages, namely the preparation stage, the implementation stage, and the post-implementation stage. In the preparation stage, several things are done such as family deliberations, preparing the place, preparing guests (nyarok), and tools and equipment used in the tradition of fresh flour. At this stage it teaches us to respect each other, so that in social life, there is a sense of security, peace and tranquility.

The tradition of fresh flour also teaches how to honor guests by preparing the best place, and maintaining *silaturrehimi* by inviting attendance at the fresh flour event. The value of da'wah is also reflected in the equipment of this tradition of fresh flour, which is in the form of prayers and hopes for

the best in everything for the baby from now until later. The second stage is the implementation stage, which includes bepapas (bepapas of the mother, child, and midwife herself), recitation of dzikir *barjanzi*, and shaving the baby's hair. At this stage of implementation, the value of da'wah contained in it is how Muslim efforts to pray for the child to be healthy and intelligent, strong, skilled, help each other, surrender sincerely, work honestly/openly/transparently, not be arbitrary, and when carrying out a job always expect the pleasure of Allah SWT. The last stage is the post-implementation stage, which includes; cleaning crockery (eating and cooking utensils), and returning borrowed items. The next stage is the post-implementation stage. At this stage there is an invitation to cooperate to ease the burden on fellow Muslims. Everyone shares in the work, so heavy work becomes light because it has been done together, this is part of Islamic da'wah. It can also be simplified that there are several values contained in this bargaining flour tradition such as having an open attitude, having high Islamic values, ethical and moral values, the value togetherness, the value of having common ideals, the value of deliberation, and socio-cultural values and the value of religiosity.

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