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Tradition Balimau Kasai in Kampar: Integration of Islamic and Local Culture

Asrizal

STAIN Abdurrahman Kepulauan Riau
email:asrizalsaiin@gmail.com

Pipin Armita

Institut Sains Al-Qur'an Syekh Ibrahim Rokan Hulu
email:pipinarmita@gmail.com

HIGHLIGHT

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- Tradition of *Balimau Kasai*
- Integration of Islamic and Local Culture in Kampar

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ABSTRACT

This study aims to explain that there is an integration between Islamic values and the local culture of Kampar in the balimau kasai tradition. The balimau kasai tradition is a tradition of welcoming the holy month of Ramadan by bathing with traditional herbs and gathering on the banks of the river. In this study it was found that, there are 4 (four) categories that can be integrated between Islamic values and the local culture of Kampar, namely: (1) as a form of gratitude to be met with the month of Ramadan, (2) as a form of joy and happiness with the coming of the month of Ramadan, (3) as a means of cleansing and purifying the body and spirit, (4) as a place to establish friendship, and (5) as a moment to forgive each other. Of the four categories found, it is evident that balimau kasai is a local cultural tradition, as well as a form of planting Islamic values.

Keyword : Tradition, Balimau Kasai, Integration, Islam, Culture

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A. INTRODUCTION

Human life begins with a family and a has set itself and its members, according to custom and habit that will be taken in a society (Hilman Hadikusuma, 1986: 7). Habit or often referred to as tradition is a comprehensive system, which consists of ways that give meaning to speech behavior, ritual behavior, and various other types of behavior from humans or a number of people who act one another (Mursal Esten, 1999: 22).

The socio-cultural life in a society is regulated and runs on the basis of the system, the values adopted by the community. Basically a value system is a kind of network consisting of a number of norms or methods and a set of continuities that surround the life of a society (UU. Hamidi, 1993: 41). In Indonesia, it has ethnic groups who are bound by awareness and identity of their cultural unity. Of the many islands, there are various kinds of ethnic groups with different cultures from each of the ethnic groups.

There is still a lot of tradition in Indonesian society that is well done, until now these traditions certainly have a good purpose to create a civilized society. The local tradition is a characteristic or identity of the community that does not necessarily exist in other regions. This local culture is derived from experiences or events experienced by certain communities that can affect the lives of these people.

In Indonesia, there is one area that still maintains the traditions of their ancestors that have lasted a long time and are still there. Precisely in Kampar Regency located in Riau Province. Local traditions from ancient times until now still maintained that tradition of *balimau kasai*.

Balimau kasai is a special traditional ceremony for the people of Kampar to welcome the holy month of Ramadan. This tradition is usually held once a year, that is the day before the entry of the fasting month, this tradition as well as an expression of gratitude and joy entering the fasting month, is also a symbol of self-purification. Even though there are many outside communities that carry their traditions, but the tradition of *balimau kasai* is maintained and preserved until now.

Many have questioned, why this tradition has survived until now, researchers believe that the tradition is a tradition of integration between Islam and local culture, so that the sanctity of Islamic teachings combined with the purity of local culture makes the tradition of *balimau kasa* still practiced today.

Tradition of *balimau kasai* is done to welcome the holy month of Ramadan. The purpose of *balimau kasai* in the sharia is to cleanse the body of dirt, but in essence it is encouraged to glorify the holy month of Ramadan and in *balimau kasai* done by putting intentions, cleansing the body and the heart and soul of all impurities of worldly characteristics. Tradition of *balimau kasai* is a cultural tradition that has long been carried out by the people of Kampar and basically has values that are laden with noble local religious and cultural values.

Therefore, researchers want to prove that there is a connection or intersection between Islamic values and local culture in tradition of *balimau kasai*. Based on the background of the problem above, the researcher was interested in conducting further research on the tradition of *balimau kasai*.

B. METHOD

Type of research is a field research, namely research whose data is obtained from tracing data materials in the field. The type of implementation is description, with descriptive analytical data analysis. The data sources in this study are divided into two, namely the main data source and secondary data sources.

The data analysis process begins by examining all data obtained from interviews, field notes, and documentation by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing which ones are important to learn, and contains conclusions so that it is easy to understand themselves and others (Lexy J. Moleong, 2006: 209). The technique in data analysis used in this study is qualitative data analysis following the concepts given by Miles and Huberman (Sugiyono, 2010), namely as follows: (a) Data reduction, namely activities summarizing, choosing the main things focused on things important things and arranged systematically so as to provide a clear picture for the results of the study. After that, the main and selected themes are selected and the data is simplified to become the main points of the important data. (b) Presentation of data, which are the main points and then arranged in the form of narrative and systematic descriptions so that it can be easier to find the theme main in accordance with the focus or formulation of the elements and make it easier to give meaning. (c) Taking conclusions and verification, which is a description of the object of research. This retrieval process is based on various information that enters and is arranged in the form of data presentation. In analyzing

qualitative data, an inductive thinking framework is used that departs from specific facts and then draws general conclusions.

C. RESULT AND DISCUSSION

Understanding Tradition

In order to facilitate human life, it can be said that tradition is part of culture. Without tradition it is impossible for a culture to be alive and lasting. With the tradition, the relationship between individuals and their communities can be harmonious. If the tradition is removed then there is hope that a culture will end at that moment. In the Kamus Besar Bahasa Indonesia (KBBI) tradition is a custom that has been handed down from ancestors that is still carried out in the community (KBBI, 1976: 1570). So tradition is a habit that is carried out continuously by the community and will be inherited from generation to generation.

According to Anton M. Moeliono, tradition is a hereditary custom that is still carried out by the community. Tradition is defined as a way of passing down thoughts, habits, beliefs, art from ancestors to grandchildren. Tradition is also a legacy of the past that has been preserved until now, both in the form of values, social norms, as well as customs that are part of culture, namely the work of the community that is carried out repeatedly (Anton M. Moeliono, 1995: 1280).

Tradition is also commonly known by some people as custom. This habit is also synonymous with traditional customs and habits that have long been occurring. Traditional practices that have been guarded for a long time will grow and expand, of course these traditional habits will come into contact or be influenced by other communities. According to Soebadio in Mursal Estan, tradition is a tradition passed down from a group of people based on the cultural values of the community concerned. Tradition shows how community members behave, both in worldly life and in things that are occult and religious (Mursal Esten, 1999: 21).

There is still a lot of tradition in Indonesian society that is well done until now, these traditions certainly have a good purpose to create a civilized society. Likewise with the Kampar community, despite the rapid development of technology, they still maintain that their customs and traditions are still carried out properly.

Balimau Kasai

In Kampar, the religious value of the community is very high. This is because the majority of all people are Muslim. Cannot be denied, Kampar people really practice the teachings of Islam, for example in welcoming the holy month of Ramadan, they are very keen to do the cleansing tradition known as *balimau kasai*.

Balimau kasai is a special traditional ceremony for the people of Kampar to welcome the holy month of Ramadan. This event is usually held a day before the entry of the fasting month. This traditional ceremony, aside from being an expression of gratitude and joy in entering the fasting month, is also a symbol of purification and cleansing of self. *Balimau* it means bathing with water mixed with oranges which the Kampar people call *limau*. Oranges that are commonly used are kaffir lime, lime, and cotton orange.

The oranges are used by the people of Kampar as body cleansers, although the people of Kampar already know soap as a cleanser of the body. The trust of the people of Kampar, oranges can clean up dirt that is attached to the body that cannot be cleaned with soap. Besides being able to clean the dirt that is attached to the body, it can also eliminate all the evil properties that are inside the human body. Oranges are also used by the people of Kampar to bathe the majority.

Whereas *kasai* is traditional ingredients that have been formulated which are used for hair fragrances. In the tradition of *balimau kasai*, the people of Kampar use traditional herbs and spices as fragrances when shampooing. Even though the Kampar people now know shampoo as a cleanser of the head and hair, but for the community Kampar, *kasai* as a traditional hair deodorizer can be trusted as an exterminator of all kinds of envy, stubbornness that is in the head, before entering the fasting month. So it's not only cleaning on the outside of the head, but also can eliminate the bad and evil that comes from the head.

The tradition of *balimau kasai* is done by the river, the purpose is that the flowing river water can wash away all the dirt that has been cleaned. The choice of river for *balimau kasai* is that the river can flow profusely and can wash away all impurities as far as possible so they cannot return. The hope of the tradition of *balimau kasai* in the river is that before entering the holy month of Ramadan, it is expected that the whole body, from the end of the foot to the tip of the hair, is truly clean and pure. All impurities and bad nature have been removed as far as possible, so that in carrying out worship in the month of Ramadan, the

evil nature that existed in the previous human being has not returned and can maximize worship to Allah swt with a clean body and spirit.

Balimau Kasai, Integration of Islam and Local Culture

As mentioned earlier, the tradition of *balimau kasai* is a blend of Islam and Kampar local culture. That is what makes the *balimau kasai* special tradition. The tradition of *balimau kasai* is special because it is a traditional event which simultaneously contains distinct Islamic values and local culture. This means that there is integration or combination of Islamic values with the local culture of Kampar. The combination of the authors summarizes the following:

1. The tradition of *balimau kasai* made into the Kampar community as a form of gratitude to be met with the month of Ramadan

Tradition of *balimau kasai* is used as a Kampar community as a form of gratitude to be met with the month of Ramadan. For eleven months they have been living with the life of the world, they are busy with the affairs of the world, seeking life and accumulating wealth for the life of their world, and very few of them remember Allah swt. So in the end, when the month of Ramadan arrives, they try for a full month to worship Allah swt. Therefore, as a form of gratitude with the pleasure that has been given for eleven months and also gratitude has been met with the month of Ramadan, the people of Kampar make the tradition of *balimau kasai* as a form of gratitude. Allah swt said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Means: "And (remember) when your Lord proclaim the truth, if you are grateful, surely I would add (favours) unto you. but if you deny (My favor), then My punishment will be very painful" (Ibrahim (14): 7)

Allah also said:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Means: "Then remember me, I will remember you . Give thanks to me, and do not deny me" (al-Baqarah (2): 152)

The commentators understand from the two verses above, that thankfulness is not just praise and thanking Allah alone. But with gratitude you will also get a reward, and even give a door to sustenance in the world. Allah swt said:

وسنجزى الشاكرين

Means: "And truly those who are grateful will be rewarded" (Ali Imran (3): 145)

Imam Tabari interpreted this verse by bringing a history from Ibn Ishaq, "the point is, thanks, Allah provide good that God promised in the hereafter, and Allah also bestow rezki him in the world" (Tafsir Tabari, 7/263)

Tradition of *balimau kasai* performed sacred to prepare everything well and mature. Some people, there are those who prepare *balimau kasai* concoctions by making their own mixes, by looking for forestry or into village gardens, and there are also those who only buy ready-made herbs to the market by spending a little money. Surely there are people who sell the *balimau kasai* concoction. Everything is a form of gratitude for the community because they can meet again with the month of Ramadan. This is in line with the recommendation of Islam and the guidance of the Prophet as follows:

عن أبي بكره نافع بن الحارث رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا جاءه أمر بشر به خر ساجدا؛ شاكرًا لله

Means: "From Abu Bakrah Nafi ' Harith Ibn Radhiallahu'anhu he said, the Prophet usually if find something encouraging, he knelt to worship, as an expression of gratitude to God "(HR.Abu Daud No. 2776, hasan by al-Albani in *Irwaul Ghaliil*)

2. The tradition of *balimau kasai* used as a form of joy and happiness with the arrival of Ramadan

Balimau kasai is done by the Kampar community by gathering together, in droves going to the riverbank to perform the *balimau kasai* bathing ritual. The Kampar community was very enthusiastic in participating in the tradition, because besides *balimau kasai*, they also held entertainment programs or games for the community so that the people were happy and happy. The atmosphere of excitement is a form of joy welcoming the holy month of Ramadan.

This is in accordance with Islamic teachings, Islam encourages a Muslim to be happy to welcome Ramadan. One sign of faith is that Muslims are happy with the coming

of Ramadan. In the past the ulama and the righteous people were very longing and happy if Ramadan was coming. Ibn Rajab al-Hambali said:

قَالَ بَعْضُ السَّلَفِ : كَانُوا يَدْعُونَ اللَّهَ سِتَّةَ أَشْهُرٍ أَنْ يُبَلِّغَهُمْ شَهْرَ رَمَضَانَ، ثُمَّ يَدْعُونَ اللَّهَ سِتَّةَ أَشْهُرٍ أَنْ يَقْبَلَهُ مِنْهُمْ

Means: "Some of the Salaf said, In the past they (the Salaf) prayed to Allah for six months so that they would be reunited with Ramadan. Then they also prayed for six months so that Allah would receive their (good deeds in the past Ramadan)"

The excitement is due to the many glories, virtues, and blessings in the month of Ramadan. Worship is more delicious and delicious and has a degree to God. Good news about the coming of Ramadan as explained in the following hadith:

قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُعْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُعَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ

Means: "You have come to Ramadan, the blessed month. Allah requires that you fast to him. Heaven's doors opened to him. The gates of hell are closed. The demons are shackled. Inside there is a night better than 1000 months. Who is hindered from his goodness, then really he is hindered" (Ahmad: 2/385).

The Ulama explained that the hadith above shows that a Muslim must rejoice in the coming of Ramadan. Sheikh Shalih al-Fauzan explained:

هذا الحديث بشارة لعباد الله الصالحين بقدم شهر رمضان ؛ لأن النبي صلى الله عليه وسلم أخبر الصحابة رضي الله عنهم بقدمه ، وليس هذا إخباراً مجرداً ، بل معناه : بشارتهم بموسم عظيم

Means: "This Hadith is good news for God's righteous servant with the coming of Ramadan. Because the Prophet gave his companions news about the coming of Ramadan. This is not just news, but the meaning is to rejoice with the coming of the great moment. " (Ahadisus Shiyam: 13)

Ibn Rajab al-Hambali added, how not to rejoice, a Muslim is given the good news by the opening of the gates of heaven, closed by the gates of hell. How could an intelligent person not rejoice when given the news about a time in which the demons were shackled. From what side is there a time that equals the time of Ramadan (Latha'if al-Ma'arif: 232).

Besides that, another joy with the coming of Ramadan is that God prepares one night in the Ramadan, which is better than 1000 months. Of course we cannot meet today a human who lives up to 1000 months. While Allah gave that opportunity to a muslim with only one night in Ramadan.

3. The tradition of *balimau kasai* used as a means of cleansing and purifying the body and spirit

Welcoming the month of Ramadan must be clean and holy physically and spiritually. Therefore, the tradition of *balimau kasai* is used as a means to cleanse the body and spiritually. The main purpose of the Kampar community is to carry out the tradition of *balimau kasai*, to cleanse their bodies from all the dirt on their bodies, from their feet to the ends of their hair. In addition, the people of Kampar believe that by *balimau kasai* can cleanse and purify all spiritual diseases or bad qualities that exist in every Muslim. Because Ramadan is a holy month, then by *balimau kasai*, they wish themselves (physically and spiritually) clean and holy.

Logically, when someone welcomes important guests such as officials or people who are respected, of course he must clean himself, his place and surrounding environment. Moreover, the month of Ramadan, the month glorified by Allah and His Messenger. We should cleanse ourselves (physically and spiritually) from all dirt and sin and leave all immorality to welcome the coming of Ramadan.

Here, we will understand the words of the Prophet follows narrated by Abu Hurairah RA:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

Means: "Who does not leave words of falsehood and deeds, then God does not have a purpose even to leave food and drink." (Narrated by Bukhari)

A Muslim may be physically clean in the month of Ramadan, but as a result of not being able to control himself spiritually, it is easy to say and do charitable works so that Allah does not need fasting.

Ramadan is a good month, in which there are many glories and virtues, so with that glory, everyone in them becomes noble. As the intention of the order to fast in the

month of Ramadan to return to the holy. The ultimate goal of the momentum of the month of Ramadan is to be a man of caution, clean of sin so that it is celebrated with the existence of *Eid al-Fitr* (returning to holiness).

4. The tradition of *balimau kasai* used as a platform to establish relationship

The tradition of *balimau kasai* made the Kampar community by way of gathering together on the riverbank. That's where the Kampar people meet each other and face to face. Many of them who had never met before due to their respective busyness, were finally able to meet. Many of them had previously broken the relationship, so they made the opportunity as a moment to re-establish a relationship. This is in line with the commands of Allah in order to always establish a relationship, as Allah said:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Means: "And fear Allah that by (using) his name you ask each other to each other, and (maintain) friendship relationship, in fact Allah always keeps and watching over you " (an-Nisa (4): 1)

The reason for the Kampar people to do that is fear, due to the lack of cooperation among their fellow citizens, the Kampar community is afraid of worship the worship they did during Ramadan was in vain, they were afraid that they would not be accepted by Allah, because the Prophet had mentioned in his hadith that it would not enter a Muslim's paradise if they broke the relationship.

Messenger of Allah said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

Means: "It will not enter Paradise who decides (brotherhood)" (HR. Bukhari and Muslim, from Jubair bin Mut'im)

The above hadith shows that breaking the ties between fellow Muslims is a big sin, and prevents heaven. Therefore, they made the tradition of *balimau kasai* as a place of gathering and reconnecting the cordial relationship that had broken up between them.

5. The tradition of *balimau kasai* used as a moment to apologize to each other

Many people from Kampar who live abroad, they leave their homes and only come home once a year. Many of the people who migrated back home to their hometown during the celebration of *balimau kasai*, which is one day before the month of Ramadan. The hope

is that they can carry out *sahur* and breaking the fast with the family together on the first day of fasting. In terms of the people of Kampar called *puasa tuo*.

This tradition is classified as urgent and sacred, they are made in the tradition of *balimau kasai* as a momentum to apologize and mutually apologized before signing in Ramadan, both brothers and sisters, children nephew and son and also younger and students will come to parents, parents-in-law, *mamak* (uncle), customary leaders, or their teachers come in order to apologize before entering the month of Ramadan. In addition to those who migrate, they have the opportunity to apologize to relatives and neighbors who have long since left. This is according to the words of the Prophet, asking forgiveness to fellow Muslims is a religious order. As the word of Allah swt below:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Means: "And hasten you to forgiveness from your Lord and to paradise as wide as the heavens and earth are reserved for those who fear Allah, those who spend (property), both in the field and in the narrow, and people who hold back their anger and forgive (mistakes) people. God likes those who do good". (Ali Imran (3): 133-134)

It's commonplace in human life, apologizing and forgiving is a heavy work. Although I already knew the mistake but apologized to those who were wronged and hurt not an easy matter.

Besides that, the noblest person is someone who can forgive his brother before his brother apologizes to him. He also explained that the reward for those who forgive the mistakes of others is *surga*, as the words of the Prophet in the hadith of Ibn Abbas below:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُنَادِي مُنَادٍ فَيَقُولُ : أَيْنَ الْعَافُونَ عَنِ النَّاسِ هَلُمُّوا إِلَىٰ رَبِّكُمْ خُذُوا أَجُورَكُمْ، وَحَقَّ عَلَىٰ كُلِّ مُسْلِمٍ إِذَا عَفَا أَنْ يُدْخِلَهُ اللَّهُ الْجَنَّةَ

Means: "On the Day of Judgment, there is a caller who calls, where are those who forgive others, come to your Rabb and take your reward, and it is obligatory for every Muslim to forgive him, into his paradise".

Islam teaches people that forgiveness does not show someone is weak because they are unable to retaliate. Because forgiving others, especially someone who is able to reciprocate is glory, because God is also Forgiving.

D. CONCLUSION

From the results of the research that was presented in the previous discussion, the researcher draws the conclusion that the special feature of the tradition of *balimau kasai* is a traditional event that contains Islamic values in addition to being a local culture of the Kampar community. *Balimau kasai* is a traditional ceremony for the people of Kampar to welcome the holy month of Ramadan. This program is usually held the day before the entry of Ramadan. Tradition of *balimau kasai*, other than as an expression of gratitude and joy into the month of Ramadan, is also a symbol of sanctification and self-cleaning.

Balimau it means taking a bath using orange water which is called *limau* by the local community. Oranges that are commonly used are kaffir lime, lime, and cotton orange. Whereas *kasai* is the fragrance used when shampooing. For the people of Kampar, these hair fragrances are believed to be able to drive away all kinds of envy in their heads, before entering the month of Ramadan. *Balimau kasai* are done on the banks of the river, the goal is that the flowing river water can wash away all the dirt that has been cleaned. The choice of a river for *balimau kasai* is that the river can flow profusely and can wash away all impurities as far as possible so they cannot return.

For the people of Kampar, the tradition of *balimau kasai* is a ritual that must be done before entering the month of Ramadan. In addition to bath on the river with *limau* and *kasai* considered as a cleansing physical, this tradition is also used as a means to strengthen the sense of brotherhood among Muslims with each visit and apologized.

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