

Islamic Perspective on the Tradition of “Mandi Safar” in the Long Tomb of Pengujan Village

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DOI: <https://doi.org/10.30880/ahcs.2021.02.02.020>

Received 9 November 2021; Accepted 15 December 2021; Available online 31 December 2021

Abstract: Indonesia is an archipelago country with the community diversities spread out from Sabang to Merauke. Various customs and cultures that are always upheld by the people of an area including the values contained therein. Likewise, the tradition of ‘Mandi Safar’ in the long tomb by the people of hamlet I, Pengujan Village. This tradition is performed based on the belief of the local community who think that this tradition needs to be carried out in order to maintain the security and peace of the local area as well as the form of respect for the ancestral spirits. The purpose of this study was to explore the Islamic perspective on the tradition of ‘Mandi Safar’ done by the people of Hamlet I of Pengujan Village by using a descriptive qualitative approach. The data were collected by directly interviewing the informants that were from the local people of Hamlet 1 Pengujan Village, Bintan Regency, Riau Islands Province, Indonesia.

Keywords: Islamic Perspective, ‘Mandi Safar’, Long Tomb.

1. Introduction

Indonesia with all the diversities that exist certainly has various complex problems. The multicultural Indonesian society has its own customs which are always upheld as one of the identities of each existing cultures. However, the Indonesian people are still able to live side by side and uphold the values of solidarity [1]. The values of social solidarity are very clearly contained in customs or traditions that exist in the midst of society such as feeling the same sense of sharing, community harmony, respecting human beings, maintaining customs, preserving tradition, maintaining unity and integrity. Thus, they have to help each other and work hand in hand in getting the works done.

‘Mandi Safar’ itself is a bathing by using with the prayed water or water soaked with traditional potion which is performed in the form of local wisdom in such a way and has become hereditary so that it becomes part of the culture of the Malay community. ‘Mandi Safar’ is usually done on the last

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Wednesday in the month of Safar by all Malay communities in Indonesia's archipelago. This 'Mandi Safar' Tradition is maintained and preserved and proved by a lot people with their relatives done in such tourism spots such as waterfalls, rivers, lakes, beaches, and their respective homes. According to historical records, Sultan Abdul Rahmansyah, who was on the throne on Penyengat Island was willing to return to Daik Lingga to do this 'Mandi Safar' activity so that he was impeached by the Dutch. The tradition of 'Mandi Safar' itself has existed in the cultural treasures of 'Melayu Linga' since the era of the Sultan Abdulrahman Muazamsyah (1883-1911). This describes that 'Mandi Safar' tradition has become hereditary carried out by the Malay community. Its implementation has its own characteristics depending on their respective regions such as the 'Mandi Safar' tradition carried out by the Malay community in Hamlet 1 of Pengujan Village.

Culture or custom is basically a result of previous human thought that is considered good and right according to the values that exist in the community itself. Then, it becomes a habit and is carried out routinely and continuously until now. Culture has forms and elements that influence it. Belief is one of the important elements related to culture. It is an element that is identical with religion. In contrast to tradition which some people interpret as a description of human behavior and attitudes that have been processed for a long time and have been done from generation to generation starting from their ancestors. The traditions that have been entrenched will become a source of character and character for a person or a certain group of people. This condition is always happened in the community of Dusun I of Pengujan Village that is perceived and preserved their hereditary tradition, namely "Mandi Safar".

1.1 The Background of the Study

According to the people of Dusun I of Pengujan Village, the tradition of taking a 'Mandi Safar' or 'Safar shower' is a routine activity done every year in the month of Safar in which this ritual is carried out at the long tomb in Hamlet I of Pengujan Village. Then, every 1 Muharam the yellow cloth that covers the tomb of the tomb will be replaced with the new one by the local people who are trusted to take care of all matters related to the long tomb. This tradition is believed to be one of the special rituals to maintain security, peace and harmony in Pengujan Village, especially in Hamlet I. Besides, it is also believed as a form of respect for the ancestors.

Based on the perception of the local people about the importance of the position of the long tomb. They stated that nobody is expected ever to step on the Pengujan Village if they never visit the long tomb. Until now, the long tomb still has its own unique existence among the people. It is even visited by many people from many different areas. The same thing can also be seen from the Palace of Kota Lama site in Tanjungpinang which is used as a religious tourism destination [2]. It is a place where local people have their belief that visiting places that are considered sacred and making requests are an inseparable part. There are ancestral customs to honor and respect the spirits of their ancestors and hope that when they return from the place, they will get good luck from what they request earlier.

1.2 The Objectives of the Study

This study is a manifestation of the implementation of academic activities in the form of community service which was carried during the pandemic Covid-19 period. It was done base on the theme of religious moderation and socio-economic improvement of the community in Pengujan Village[3]. Therefore, the writers assume that it is important that people need to have a clear comprehension on religious moderation to avoid the deviation in understanding religious and cultural contexts. However, it is also important to preserve the traditions and cultures in a community. The purpose of preserving culture is to preserve the noble values of culture which exist in a tradition even though it has disappeared through a process of cultural forms exchanging. However, the preservation of this content also needs to

be emphasized in order that there is no deviation of faith, especially for Muslims that their guidance is based on the Qur'an and the Hadith.

The Qur'an and hadith as the main sources of Islamic law also talk a lot about diversity. One of them is the cultural diversity that exists in the community. It is natural and normal thing occurring in the community. This diversity does not rule out the possibility of disputes and conflicts, however, moderate attitudes and thoughts will provide an understanding that there is no need to dispute this. Sikap moderat dan moderasi adalah suatu sikap dewasa yang baik dan yang sangat diperlukan karena melihat kondisi negara ini yang merupakan negara dengan keragaman etnis, suku, budaya, bahasa, dan agama yang nyaris tiada tandingannya dengan Negara-negara lainnya.

This condition raises the problems related to religious moderation in Hamlet I of Pengujan Village. Therefore, academicians need to take an important role in instilling the values of religious moderation in the local community. It is done to create the harmony and the unity among the society in Hamlet 1 of Pengujan Village

2. Materials and Methods

The materials and methods used in this study are as follows.

2.1 Materials

Materials used to support this study are the data that are obtained and related to the following sources.

- The Long Thomb
- The Village Profile
- Journal
- Book Chapter
- Informants (the competent public figures related to this study)

2.2 Methods

This study is field research with a qualitative approach. The writers emphasize the socially constructed reality that is the close relationship between the writers and the subject being researched. In this approach, the role of the writers is as the main instrument in the research process. Describing and understanding the social phenomena are the main concerns of this study. It also includes how people themselves perceive themselves called as emic-factor

Because the object of this research is field research entitled Islamic Perspective on 'Mandi Safar' Tradition at the Long Tomb of Pengujan Village, the primary data in this study are religious figures, traditional figures, and the Pengujan Village people themselves. Interviewing techniques were utilized to obtain the data by interviewing each informant. To summarize the results of information expected as well as existing realities or emic factors of all individual experiences, a lot of efforts were done by digging up information from key informants who have extensive and in-depth knowledge. In this case selected research subjects who were knowledgeable about the subjects of the study.

3. Results and Discussion

3.1 Results

Tradition is the similarity of material objects and ideas that come from the past but still exist today and have not been destroyed or damaged. However, the tradition that occurs repeatedly is not done by chance or intentional action. From this understanding, everything done by humans from generation to generation from every aspect of their life which is an effort to ease human life can be said to be a "tradition" which means that it is a part of culture [4].

In general, the term of tradition can be defined as a set of practices and beliefs that are socially transmitted from the past, or the inheritance of beliefs or customs from one generation to the next generation. These practices and beliefs are seen as having authority nowadays because they are originated from what happened and preserved in the past. This concept often has an "oral" sense and it is an unwritten tradition. Because it is understood as an inheritance, the notion of tradition in general also cause the perception that tradition is eternal and will not change over time [5].

Tradition is a habit that is applied continuously with various symbols and rules that apply to a community. [6]. Tradition is a hereditary custom from the ancestors which is still carried out in a particular society. It can also be defined that judgments or assumption about existing ways are the most correct and good things. Religious ceremonies are sacred ceremonies according to custom. Tradition is generally identical with the past, in the form of ancestral/ancestral heritage in the form of customs, systems, and values [7].

Based on the theories above, it can be concluded that tradition shows how community members behave both in worldly life and towards things that are occult or religious. Various kinds of traditions carried out by the community includes religious ritual traditions. This tradition is a pluralistic society, one of the consequences of this plurality is that there are various religious rituals that are carried out and preserved by each of its supporters.

These religious rituals have a form or way of preserving as well as different purposes and objectives between one community group and another. One of them is the diversity of traditions, especially the 'Mandi Safar' tradition in the Hamlet 1 of Pengujan Village. By looking at the tradition carried out by this community, it is very interesting for the world of education, especially researchers who want to explore how the process and values contained in the 'Mandi Safar' tradition are. Ritual is a form of celebration associated with several beliefs or religions. These are marked by specific characteristics causing a noble respect. It means that it is a sacred experience. 'Mandi Safar' or Safar shower is always held in the month of Safar done to remove the calamity from Allah to all mankind in this world as what in has been stated the Lauh Mahfuz.

The Malay community commit to the teachings of Islam. Islam is a set of teachings about the dynamics of human social life originating from the Qur'an and Hadith and the human mind so the Malay community inserts Islamic teachings into the implementation of customs in a culture [4]. It, finally, has led to the emergence of Islamic acculturation and Malay culture, especially during the 'Mandi Safar' ceremony. The acculturation occurs as a result of interactions between ethnic, religions, races and groups differences in society. These differences cause the interest and the adaptation is created and results in the acculturation. The Sociologists, Gillin and Raimy, stated that acculturation is a modification process between the existing cultures in society and other cultures. Cultural modification is caused by two or more cultures experiencing the social contact and resulting in cultural acculturation. The process itself occurs dynamically without eliminating the existing old cultures. In group cultural acculturation, acculturation is indicated by a change in value orientation and the value adoption from other groups. Cultural acculturation can still occur with or without it because it is created from the existence of values and behaviors naturally.

Some of the acculturation of Islamic cultures that develop in Indonesia are as follows:

1. Tradition of Tomb Shape

During the Hinduism era, people did not have a tradition of burying corpses. People carry out the Hinduism tradition of burning corpses and throwing the ashes into the sea. The ashes of the rich people will be kept in the special jars and the ashes of the king will be kept in a temple.

2. The Tombstone Shape

Acculturation of culture can also be seen in the form of a tombstone. The shapes of the tombstones developed initially were only in the shape look alike an inverted ship (straight) from Persia. Then, other shapes are arisen such as lotus, 'keris' (Malay special sword), and 'wayang' (Javanese characters media/puppets) which were influenced by Javanese culture.

3. Mosque Architecture

There are many mosques in Indonesia such as the Great Mosque of Demak, Mataram Gede Mosque, Kebumen Soko Tunggal Mosque, Istiqlal Mosque, Penyengat Mosque and many others. Some of the mosque's architecture which is influenced by Hindu-Buddhist and Western culture are as follows: The shape of the roof of the mosque is in the form of a dome in the Ottoman style and Indian style. There is a tiered top whose shape is getting smaller upwards and the top is like a crown. The roofs consists of an odd number of three or five. There is a 'beduk' (like a drum or hit instrument) as a marker of the arrival of prayer times. Some mosques such as the Great Mosque of Kudus have a tumpeng roof. Meanwhile, the Great Mosque of Banten has a lighthouse-shaped tower. The location of the mosque is strategic which is located adjacent to the palace, market, and square.

4. Literature Development

The literatures like saga and poetry. In the Malay area, many literary works are written in Arabic. Whereas in Java, the people use Javanese language but some other literatures are written Arabic, especially on religious matters.

5. 'Wayang' (Javanese puppets) Art

Wayang or it is known as the traditional puppets in Java were used to spread Islam by the Walisongo. Wayang is a disguised form of human image in order to not violate the rules in Islam [8].

Regrading to the existence of this 'Mandi Safar' ritual, it certainly raises pros and cons among the people themselves. There are some people who consider it as an act of heresy that should not be carried out because it is contrary to Islamic teachings which prohibit superstition and supranational action and perceived as the action of shirk. On the other hand, there are some people who argue that the ritual 'Mandi Safar' is just an ancestral tradition that is still suitable in Islam. This ritual needs to be preserved, of course, by prioritizing Islamic modifications and removing the elements of mysticism. In other words, it is suitable with the terms of Abdurrahaman, "Islamicize local traditions or culture" [9].

The problems of these two different perceptions started from two groups that were always at odds and even caused an internal friction among Muslims between the Islamic orthodoxy movement and the purification of Islam in viewing Islam vision to vision in local traditions. The Islamic orthodoxy movement or Islamic purification is used by those who try to strictly separate which nana is right and which is false, according to their version without the slightest tolerance, and places Islamic teachings as formal teachings that need to be applied as they are in accordance with their understanding and interpretation of the Koran. and hadith. This approach is used when their version of "Islamic monotheism" is confronted with "mythology" which is according to them, smells of "khurofat and superstition". Meanwhile, the Islamic indigenization or accommodative-reformative approach is an approach that captures the moral ideals of Islam more than its formal legal aspects.

In religious ritual, it is seen from the outward form as it is just a decoration or a kind of tool, but what is more essential is 'expression of faith'. Therefore, religious ceremonies or rituals are held in several places, and at special times. Extraordinary deeds and various other ritual equipment are sacred. To connect a relationship between an individual with a knowledgeable figure, it can be associated with various ways in certain moments. This ritual is believed by the Malay community to be a series that is mandatory and sacred so that it becomes an important and highly awaited moment. Some people have even prepared various kinds of supplies for this 'Mandi Safar' ritual.

The functions of 'Mandi Safar' ritual done by the people of Hamlet I of Pengujan Village are as follows:

3.1.1. Social Function

Social functions, in this case, are understood as the presence of tradition that is a reflection of strengthening or social solidarity. The social function that contains togetherness or solidarity in 'Mandi Safar' ritual is the basic function used as a guide. This ritual is done as a religious ritual performed to strengthen the solidarity of community groups from all ethnicities and religions in the Pengujan Village area and its surroundings. This ritual is also used as an occasion to gather with the family that are living separately in different areas. One of the religious rituals built on the 'Mandi Safar' tradition is to maintain and maintain social values that exist in the individual or community group. The role of the values contained in the 'Mandi Safar' harmonizes with the emergence of behavior that emphasizes common interests or the value of solidarity in the actions of the community in Pengujan Village to give birth to beliefs that tend to lead to myths, therefore recognizing a culture in the midst of society must go through 4 This stage consists of behavior, customs, norms, social values.

According to Huky (2007: 53) some general functions of social values, namely: 1. Values contribute a set of tools that are ready to be used to determine the social value of individuals and groups. These values allow for the overall stratification that exists in every society. they help the individual to know where he stands before his fellow-men in a given sphere. 2. The ideal ways of thinking and behaving in a number of societies are directed or shaped by values. This happens because members of society can always see the best way of acting and behaving, and this greatly affects themselves. 3. Values are the final determinant for humans in fulfilling their social roles. They create interest and encourage people to realize what is requested and expected by their roles towards achieving community goals. 4. Values can function as monitoring tools with certain power and pressure and binding power. They encourage, guide, and sometimes pressure people to do good. 5. Values can function as a means of solidarity among members of community groups [10].

3.1.2. Political Function

The tradition of 'Mandi Safar' ritual is followed and done by almost all residents in Pengujan Village and even from the surrounding areas. This ritual shows that a charismatic figure will be followed and obeyed by the community in general. Thus, the political interests emphasized are the interests of change and development, not power. By holding 'Mandi Safar' ritual, this village has the following advantages: First, as has been stated previously that the 'Mandi Safar' ritual can unite people into one social bond regardless of ethnicity, race, and religion and called as social solidarity. Second, the economic benefits are obtained by holding this ritual. Why? This village is often visited by tourists and regional officials as well as local people in general. It attracts the demands of purchasing some basic necessities like foods and drinks or even increasing the locals' incomes by selling their trademark souvenirs, snacks, local foods and drinks. This is a brilliant strategy to gain more benefits from this ritual.

3.1.3. Religious Function

Islamic law is divided into two; namely Islamic law in relation to the Shari'a and the second law is rooted in the area of *ijtihad*. 'Mandi Safar' can be viewed *ijtihad* point of view. There are 3 types of bathing according to Islam. They are obligatory bathing, *sunnah* bathing and permissible bathing. Judging from the category, "Mandi Safar" is neither obligatory nor *Sunnah* bathing because there is no a single argument that regulates it. So, it can be summed up that 'Mandi Safar' is categorized as a permissible bathing, because there is nothing that makes it *sunnah* or obligatory. Bathing is an Islamic way to maintain health and cleanliness.

'Mandi Safar' is a habit that starts with observing other regional traditions. If it is considered good, then people will follow to do it. 'Mandi Safar' culture has the benefit of establishing *ukhuwah* or togetherness including working together, maintaining cohesiveness, a sense of kinship, eliminating boundaries between the rich and the poor, eliminating long distances, bringing officials and the people closer [11]. Besides, it also affect on improving the local economy. A Malay proverb expresses the harmonization between Custom and Islam, "As long as custom does not violate the Shari'a, then society can develop it". That means that everything that exists in Malay society must refer to Islam and must not contradict it. If there is something that is not in accordance with Islamic teachings, it must be straightened out. In other words, Malay culture cannot be separated from Islamic teachings. It is a unity.

3.2 Discussions

In the concept of religious moderation, there are several basic concepts and values which are fundamentals. They include tolerance, solidarity, justice and equality. The following parts are some brief explanations of these elements.

3.2.1. Tolerance

Being tolerant is an attitude of understanding, mercy and mutual respect among others even though there are conflicts. As social creatures, people always need other people in carrying out their social life. This often causes disputes in the midst of social life. However, these disputes can be resolved with a tolerant attitude. Islam is a religion that always upholds the value of tolerance in carrying out social life as long as it does not conflict with Islamic law and does not contain any harm.

In the context of the 'Mandi Safar' ritual, the tolerance that is built in the midst of the community is how they take care of each other and respect the customs between community groups or each region to undergo the 'Mandi Safar' ritual which they have been doing from generation to generation by local ancestors. 'Mandi Safar' is the right momentum to promote local tourism in the area. This condition also happens to the community of Hamlet 1 of Pengujan Village in maintaining tolerance between religious communities in preserving the tradition of 'Mandi Safar'. There are even many non-Muslim communities participate and come to see the ritual of 'Mandi Safar' organized by the local community because most of them also take advantages of this moment to relax, vacation and gather with family.

3.2.2. Solidarity

Religious people in the context of the nation are often found in a dual identity as religious people and citizens who are obedient and obedient to the rules of social values, one of which is in terms of religious solidarity. It is often found that the issues related to religious solidarity are not even related with the existing national brotherhood. Actually, religious people do need to share experiences related to events or disasters experienced in their respective regions. So, they become valuable lessons in creating harmonization and social welfare in the midst of community activities. For this reason, it is necessary to pay attention to fellow religious people so as not to tear the national brotherhood. Solidarity is a sense of mutual trust between one another. It is a sense of kinship that is owned by individuals or groups. In having social life, of course, many problems occur directly or indirectly that will affect trust and brotherhood in the community. Therefore, this solidarity needs to be maintained and applied in

everyday life. In moderate religious life, solidarity with non-Muslim brothers and sisters is also very important to concern [12].

In this 'Mandi Safar' ritual, one of the goals is to be able to purify the badness of people's behavior which is considered not in accordance with prevailing religious values and norms. It is also expected that through this 'Mandi Safar' ritual, people will be able to live side by side, socialize and adapt to social changes that occur during society and build high solidarity between religious communities.

3.2.3. Justice

Justice is a condition where everything is treated equally according to the rights and obligations of each individual. Justice is also the standard of a good deed. Sayyid Qutub stated that the concept of justice is that means 'fair or same' and 'balance'. Justice also means to pay attention to individual rights and giving those rights to right persons; and justice means "attributed to God". Regarding to 'Mandi Safar', justice is understood that with the tradition of 'Mandi Safar', it is expected to be able to get rid of bad attitudes and characters to be better, more honest, fairer by not discriminating the differences in ethnicity, race and etc.

3.2.3. Equality

Islam does not look at the high and low degrees of a person from the position and property they have, but from the level of faith they have. The principle of equality is the embodiment of tolerance in which each person individually is socially equal.

To answer the questions related to religious understanding in Hamlet I Pengujan Village, it is necessary to have a good social approach through socialization to the community in order to provide understanding regarding religious moderation [13]. It can be done by approaching the ta'lim group of women in Hamlet I of Pengujan Village to provide understanding related to creed, morals, worship and social activities.

Aqidah is a belief that exists in humans. This belief is divided into two. They are belief in God Almighty and belief in supernatural things that are unseen. True belief is belief in Allah. It is the essential standard of one's faith and is perceived as an ability of bringing one to the good of the world and the hereafter. Whereas belief in supernatural things is believing in the power of certain objects or places that are considered capable of giving something in accordance with what is desired. This is wrong understanding. Everything happens on this earth because of Allah Almighty.

Morals are the results of one's aqidah and worship. Morals are all behaviors born purely from a person without any intentional or contrived elements. Broadly speaking, morality has 3 goals. They are morality to God, morality humans and morality to environment. Worship is a form of servitude by self-surrender to Allah with love for the only Creator. Worship is the result of a solid aqidah and creates activities to do all Allah's commands.

Social is everything related to society including interactions between people, behaving and developing as a culture. The tradition of 'Mandi Safar' reveals that people are social creatures who always need other people and live side by side. All children and youth of Hamlet I of Pengujan Village were taught the sciences of Qur'an recitation, tahsin, tahfiz and daily prayers memorization by the students of STAIN SAR Kepri. During this teaching activities, those students were also accompanied by a Qur'an teacher in each TPQ (Qur'an Education Center). All activities are always begun and ended by prayer. It aims to teach them the importance worshipping, praying, and expecting to the only one Allah the Almighty.

4. Conclusion

“Mandi safar” is a bathing or showering ritual in the month of Safar in order to avoid and remove the calamity from Allah to all mankind in this world as what has been stated in the Lauh Mahfuz. The Malay community commits to Islamic teachings proven by the involvement of Islamic teachings in the implementation of cultural customs. This has led to the emergence of Islamic acculturation and Malay culture, especially during ‘Mandi Safar’ ritual. Islamic acculturation is a mixture of foreign cultures that enter Indonesia and then develops and affects the life patterns of people who are Muslim in carrying out their religious rituals. By considering these conditions, a country that has a diversity of races, ethnicities, and other cultural aspect diversity, it is a must to be maintained and preserved forever. As long as it does not cause a contrast with their respective religious beliefs and teachings, one of which is the tradition of taking a ‘Mandi Safar’.

The function of the ‘Mandi Safar’ ritual carried out by the people of Hamlet I of Pengujan Village includes: The first, the social function is to strengthen the solidarity of community groups from all ethnicities and religions in Pengujan Village area and its surroundings. The second, the political function by holding a ritual ‘Mandi Safar’, this village has the advantage of being able to unite the community in one social bond regardless of ethnicity, race, and religion and it is called as social solidarity. The third, Islamic function. Islamic law in Islamic function is divided into two; namely Islamic law in relation to the Shari'a and the second law is rooted in the area of ijtihad. The fourth, the economic advantage is that by holding a ritual bathing trip, this village is often visited by tourists and regional officials as well as the local people in general. The fifth, the religious function of ‘Mandi Safar’ is not classified as an obligatory bathing or a sunnah bathing, because there is no single argument that regulates ‘Mandi Safar’. So, it can be is categorized as a permissible bathing, because there is nothing that obliges it. Bathing is an Islamic way to maintain health and cleanliness.

Acknowledgement

This study can be done by having the support and cooperation from The Rector of STAIN Sultan Abdurrahman Kepulauan Riau and all people involved in this study. Therefore, the writers would like to express their highest gratitude to all people that support directly and indirectly in accomplishing and publishing this article. It is obviously realized that this article is still far away from the perfection. There are still many mistakes here and there to be evaluated. Therefore, the suggestion and advice are expected to create better articles in the future.

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