

**Cultural *Da'wah* and Islamic Education Values in Antar
Ajong Tradition of People in Melayu Sambas
West Kalimantan**

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Abstract

This study describes the culture in the tradition of *antar ajong* in Sambas Regency and also the meaning contained in both cultural preaching and the value of Islamic education. This research is about traditional ritual ceremonies of *antar ajong* as traditional media in preaching and associating Islamic values. This study uses a qualitative approach. The research aims to describe the *antar ajong* tradition and

the value of Islamic education in *antar ajong* tradition related to (a) its process of carrying out traditional rituals of *antar ajong*, (b) the purpose of the *antar ajong* tradition, (c) the function of the *antar ajong* ritual as a form of da'wah and as value of Islamic education. The traditional ceremony of *antar ajong* was carried out by the Malay community, Sambas Regency had a social role in order to establish relations with human beings, as well as to have a religious role, namely to establish human relations with the Almighty God. Through the tradition of *antar ajong*, as a cornerstone for religious development in the community also will be created, and closer to a lifestyle that is opt to Islamic guidance, besides *antar ajong* tradition contains Islamic values. Therefore, Muslim community in its association reveals positive behavior, because it is directed to always do something good, right through ethics and morals in society.

[Penelitian ini mendeskripsikan budaya dalam tradisi antar ajung di Kabupaten Sambas serta makna yang terkandung didalamnya baik dakwah kultural maupun nilai pendidikan Islam. Penelitian mengenai upacara ritual tradisi antar ajung sebagai media tradisional dalam berdakwah dan menggaali nilai-nilai Islam. Penelitian ini menggunakan metode kualitatif. Upacara tradisi antar ajung dilaksanakan oleh masyarakat Melayu Kabupaten Sambas mempunyai peran sosial dalam rangka menjalin hubungan dengan sesama manusia, serta berperan religius yaitu menjalin hubungan manusia dengan Tuhan Yang Maha Kuasa. Melalui tradisi antar ajung ini akan tercipta modal dasar untuk pembinaan keagamaan di masyarakat, dan lebih mendekatkan pada pola hidup yang sesuai dengan tuntunan Islam, selain itu pula tradisi antar ajung mengandung nilai-nilai Islam. Oleh karena itu, masyarakat Muslim dalam pergaulannya akan menampilkan sisi positif dari tingkah lakunya, karena diarahkan oleh ajaran yang selalu mendorongnya berbuat baik, sesuai dengan etika dan moral dalam masyarakat.]

Keywords: cultural *da'wah*; Islamic educational values; tradition; *Antar Ajong*

Introduction

History is a dialogue between past events and future developments.¹ Historical traditions possessed by Indonesian society rapidly develops. Historical relics found in Indonesia indicate that the

¹Kochhar, *Pembelajaran Sejarah*, trans. Purwanta & Yofita Hardiwati (Jakarta: Grasindo, 2008), 5.

historical tradition has been possessed. In Sartono Kartodirdjo's view that local history is a history which is smaller units of provincial administration area consisting of the history of districts, cities and villages.² Submission of ritual ceremonies of *antar ajong* by teacher in the material of history of Indonesian society during the pre-trial period is very important because historical events around students can help them to understand the forms of past events and the occurrence of it.

In the local context, especially in Sambas Malay community in Paloh Subdistrict, West Kalimantan, there is a culture that has tradition in the midst of community life namely the traditional ritual ceremony that is *antar ajong*. According to Koentjaraningrat a ritual or ceremony is a system of activities or a series of actions arranged by custom or laws that applied in the community that are related to various types of events that usually occur in the community concerned and even those things are fossilized and become a culture.³

Culture comes from the word of Sanskrit *budhayah* which is plural form of the word of *budhi* means sense. So, culture can be defined as "things that are concerned with sense". Whereas the word "culture" is compound development of cultivation which means the power of mind. Hence, it distinguishes between culture which means "the power of mind" in the form of creativity, taste, and intention, and culture which means "the result of activity, taste and intention".⁴ Some scientists such as Parson (sociologist), Kroeber (anthropologist) recommend to sharply distinguish the form of culture as a system. The form of culture is a series of actions which is patterned by human activities. Koentjaraningrat suggests that culture is divided or classified into three forms. First, the form as a complex activity of ideas, values, norms and regulations. Second, the form of culture as a complex activity and patterned action from humans in society. This form is called a social system, because it involves patterned actions and

²Sartono Kartodirdjo, *Lembaran Sedjarah Beberapa Masalah Teori dan Metodologi Sedjarah Indonesia* (Yogyakarta: Universitas Gadjah Mada, Seksi Penelitian Djurusan Sedjarah Fakultas Sastra dan Kebudayaan, 1970), 43.

³Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia* (Jakarta: Penerbit Djambatan, 1999), 190.

⁴M Munandar Sulaeman, *Ilmu Budaya Dasar Suatu Pengantar* (Bandung: PT Eresco, 1998), 12.

behaviors that can be observed and documented in the social system. Third, the form of culture as objects of human work.⁵

The form of culture in the form of ideas, concepts and the human mind, called a cultural system, is abstract in nature, cannot be seen and is centered on the human mind that adheres to it. It is a cultural system because these ideas are not in the form of separated pieces but are interrelated and based on closely related principles, so that it becomes a relatively stable system of ideas and thoughts. Culture in the form of complex activities is called a social system that cannot be separated from the cultural system in any form. These activities are organized by ideas and thoughts that exist in humans. Activities that interact with each other cannot be separated from various uses of equipment as a result of human work to achieve its goals. Culture in physical form includes objects that are solid and also moving.⁶

Antar ajong ritual ceremony that has been cultured and embedded that was originally carried out by the community as traditional medicine that many outbreaks of the disease struck. Based on the premonition obtained by witch to eliminate the outbreak is by going through the ritual ceremony of releasing boat or *ajong* on the beach which is called *antar ajong* ceremony. *Antar ajong* ritual ceremony consists of two syllables they are *antar* and *ajong*. *Antar ajong* means conveying or tilting, while *ajong* is a type of boat or small canoe completed with a screen. So the *antar ajong* ritual ceremony is a ritual of releasing *ajong* or boat to the sea that has been equipped with offerings and equipment as well as a sailboat.

Ajong which is released into the sea is usually made of *jelutung* wood, *pelaik*, and *menti-bar*, which has a light weight and it can sail on its own. The ritual ceremony is one form of human activity in the life of the agricultural community, with the aim that the community can achieve safety and prosperity and to deliver evil spirits so that the land becomes fertile and gets abundant crops. *Antar ajong* ritual ceremony for coastal Malays is considered as a medium to deliver evil spirits to the high seas. Therefore, the *antar ajong* ritual is a culture that has local historical values that must be embedded to the future generations in

⁵Elly M. Setiadi, et.al, *Ilmu Sosial dan Budaya Dasar* (Jakarta: Kencana Prenada Media Group, 2013), 29.

⁶Sulaeman, *Ilmu*, 13.

order they do not abandon the value of education that it is always preserved.

Antar ajong tradition is part of a living tradition that is lived and implemented from one generation to the next. Living traditions are patterned behaviors that have become a collective agreement in the past that continues to the present. The living tradition is based on beliefs, myths, legends, and values that are shared by a supportive community group. There are several forms of living traditional manifestations in the community. First is the oral tradition, namely witnessed oral from one generation to the next generation. The oral tradition is in the form of (a) traditional expressions, namely expressions from the past which are now still used by the supporting community. Second, the partial oral tradition in the form of people's beliefs and folk games. Third, tradition is not oral, for example people's food. These various traditions are called *Folklore* by James Danan Jaya.⁷

The main substance of culture includes several aspects. First, the knowledge system that acts as an accumulation of the journey of human life in understanding nature and everything in it. Second, a value which is something good that is always desired, aspired and considered important by all humans as members of society. Therefore something is said to have value if it is useful and valuable (truth value) is valuable, beautiful (aesthetic value), both (moral or aesthetic value), religious (religious value). Third, a view of life which is as a guideline for a nation or society in answering or overcoming various problems faced. Fourth, beliefs that contain a broader meaning than religion and belief in God Almighty. Fifth, perception is a starting point of thought that is composed of a set of words that are used to understand events or symptoms in life. Sixth, cultural ethos in the form of citizen behavior such as hobbies, various objects of work seen from the outside by foreigners.⁸ There are several things that become cultural characteristics. One of them, culture is manifested and channeled from human behavior. In addition, culture has existed before the birth of a certain generation and will not die with the end of the generation

⁷Tim Penyusun, *Pedoman Penulisan Sejarah Lokal* (Jakarta: ASDEP Urusan Sejarah Nasional Deputy Bidang Sejarah dan Purbakala Kementerian Kebudayaan dan Pariwisata, 2005), 29.

⁸Setiadi, Ilmu, 30.

concerned. Culture is also needed by humans and manifested in their behavior. Culture includes rules that contain obligations, accepted and rejected actions, prohibited actions and permitted actions.⁹

According to Darmodiharjo is something useful for physical and spiritual human life.¹⁰ Value is a determination or an object quality that concerns a type of appreciation or interest, value is abstract conceptions within oneself.¹¹ Humans or society, regarding things that are considered good, right, and things that are considered bad and wrong.¹² Values also have an element of deep conception compared to just sensations, emotions, or needs. Value is not a concrete goal of action, but it has a relationship with a goal, because values have function as criteria in choosing goals.¹³

This article depicts religious values, namely something that is useful for the physical and spiritual life of humans, which is an interest or appreciation originating from the Islamic religion. Religious value is the concept of respect for the community for some of the main problems of religious life, it becomes a guideline for the religious behavior of the community.¹⁴ Religious values in addition to the level of personality integrity that reaches the level of conscience (conscience, good people), are also in absolute truth, universal and holy. Truth and goodness of religion overcoming ratios, feelings, desires, human desires and being able to transcend subjectivity, class, race, nation, and social stratification.¹⁵

Methods

This study used a qualitative research approach with a case study design. The reason for using a qualitative approach is that in this study the main focus is related to the ritual tradition of *antar ajong*, which must reveal the substance and truth in research, so that in-depth

⁹Ibid., 33.

¹⁰Ibid., 33.

¹¹Muhammad Noor Syam, *Filsafat Pendidikan dan Dasar Filsafat Pendidikan Pancasila* (Surabaya: Usaha Nasional, 1986), 133.

¹²Wila Hukii, *Pengantar Sosiologi* (Surabaya: Usaha Nasional, 1982), 146.

¹³Sulaeman, *Ilmu*, 20.

¹⁴Tim Depdikbud RI, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), 615.

¹⁵Syam, *Filsafat*, 133.

observations are needed to comprehend social phenomena or symptoms comprehensively and contextually by describing empirical reality about the object under study. The research aims to describe *antar ajong* tradition and the value of Islamic education in *antar ajong* tradition related to (a) the process of carrying out traditional rituals of *antar ajong*, (b) the objectives of *antar ajong* tradition, (c) *antar ajong* ritual ceremony as a form of da'wah of Islamic values.

Sources of data in this study are rite leaders, religious leaders, community leaders. To determine the informant, the researcher used sampling (especially key informants) by using *purposive sampling*, which was then developed into other informants by using *snowball sampling*. To obtain data, the researcher uses data collection techniques that are validly used in qualitative research. Generally, in qualitative research using data collection techniques such as *in-depth interviews* participant observation, and documentation studies. A research that is based on observations and short interviews does not mean that it can automatically be said to be qualitative, because the task of qualitative researchers is also to interpret the beliefs and behaviors of the participants. Referring to the opinion above, the primary data obtained was analyzed according to the interactive model following the instructions of Miles & Huberman namely (1) data reduction, (2) data presentation and (3) conclusions (temporary conclusions, verification and final conclusions).¹⁶

Result

Tradition of *Antar Ajong*

In accordance with the etymology, ritual ceremonies can be divided into two words namely ceremony and ritual. Ceremony is an activity carried out by a group of people and has stages arranged according to the purpose of the event. Whereas what is meant by ritual is a matter that relates to spiritual beliefs and beliefs with a specific purpose. Based on that case, a ritual is an activity carried out by a group of people who relate to spiritual beliefs and beliefs with one specific purpose.¹⁷

¹⁶A. Michael Huberman and Matthew B. Miles, *Qualitative Data Analysis: A Source Book of New Methodes* (C.A.Sage: Newbury Park, 1994), 296.

¹⁷Situmorang, accessed July 23, 2017, <http://www.scribd.com/doc/>.

According to Purba and Pasaribu in a book entitled “Popular Music” said that ritual ceremonies can be interpreted as roles carried out by a supporting community of one religion, customs, beliefs, or principles in order to fulfill the need for inherited cultural and spiritual values or teachings handed down by their ancestors.¹⁸ According to Koentjaraningrat a ritual ceremony is a system of activities or a series of actions arranged by rite or applicable law in a society that is related to various kinds of events that usually occur in the community. From the various studies above, it can be concluded that ritual ceremonies are basically activities that are carried out by a group of people who relate to spiritual beliefs and beliefs with a specific purpose and within a community towards a system of activities or a series of actions arranged by custom or applicable laws in a community of people various kinds of events.

The ritual ceremony is bound by certain rules in its implementation in a society, therefore ritual ceremonies are ancestral cultural heritage that must be preserved by the next generation to maintain the existence of a ritual ceremony in the community. In order for future generations having emotional relationships and have the same feelings and appreciate what their predecessors have done, socialization and history are used as a means of communication through ritual ceremonies as a means of preaching to the public. This is because in the implementation of the tradition of ritual interfaith rituals is full of the contents of the values of Islamic education.¹⁹

a. The Process of *Antar Ajong* Tradition

The ritual ceremony of *antar ajong* ritual is a traditional ritual ceremony of the Sambas Malay sub-tribe, especially in several villages in the Paloh Sub-district area. There are still many forms of traditional ritual ceremonies found in the province of West Kalimantan, but the name and purpose are different from the ritual ceremonies of *antar ajong*. This tradition was originally carried out by the community in a village as a treatment when there were many outbreaks of disease that

¹⁸Pasaribu, Ben M, “Taganing Batak Toba: Suatu Analisis Struktural dan Stratifikasi Sosial,” in *Seni Pertunjukan Indonesia*, edited by Sugeng (Surakarta: Masyarakat Seni Pertunjukan Indonesia, 1992), 134.

¹⁹Koentjaraningrat, *Manusia*, 191.

hit the village. Based on the premonition obtained by the witch that to eliminate the outbreak is to carry out the ritual ceremonies by releasing the boats in the sea. The figurative meaning contained in the tradition of *antar ajong* rituals is a form of acknowledgment of power or Almighty God, or super natural power compared to humans. The limitations and incompetence of humans are evidenced by the various trials God has inflicted on humans. The ordeal came from the negligence of the man himself in giving offerings in recognition of God. In the basis of the implementation of the tradition of *antar ajong*, it can be divided into several stages, namely the preparation, implementation and final stages.

From the various studies, it can be concluded that ritual ceremonies are basically activities carried out by a group of people who relate to spiritual beliefs with a specific purpose and within a community and there is a system of activities or a series of actions arranged by custom or laws that apply in society with various events. The ritual ceremony is bound by certain rules in its implementation in a society, therefore ritual ceremonies are ancestral cultural heritage that must be preserved by the next generation to maintain the existence of a ritual ceremony in the community. Dealing with the process of implementing *antar ajong* tradition consists of planning stage, the implementation stage, and the final stage or the peak stage of the tradition.

In the planning stage, it is preceded by a meeting of rite leaders, heads of camps and community members in determining the time, place for the execution of the dispensary, the costs needed and the time of searching for timber as raw material for the *ajong*. In the planning stage, activities carried out by community members are always guided by the traditional chairman's instructions (the rite leader). In the preparation phase the wood which are selected as an ingredient, usually the community members move from the house based on settlement that has been determined by the rite leader. This is done with the hope that all sailed *ajong* meet their expectations. Likewise the case with wood chosen with straight wood with a light weight. Meanwhile, the implementation phase usually lasts up to two days, starting from the ritual of *ratib*, *bersiak*, and *antar ajong* ritual ceremonies itself. Furthermore, in the final stage is the implementation of taboos for the

villagers after they are released on the beach. This ceremony only lasts one night, starting at 6pm after being released until 6 am the next day.

The preparation for the interfaith ritual ceremony began with a meeting between the rite leader, the village apparatus and all the villagers. After an agreement was made on the implementation of the ritual ceremony of the rite leader as the person in charge of the work, he would inform the process all villagers. Usually the rite leader will appoint one of his citizens to notify the day of the ritual ceremony. The meeting between the rite leader and the villagers was held in mid-June. Entering July, approximately ten days or one week before the ritual ceremony, the rite leader invites his citizens to look for wood into the forest as an ingredient. In the case of this timber search, the rite leader moves to leave the village to the forest, always taking into account the slope with the aim of the boat to be released to sail well. In the selection of *ajong* is usually chosen with light and straight weights.

The rite leader presides over the preparation of the lecture by reading the incantations to begin the work. The witch and other workers carry out the tasks arranged by the rite leader. *Ajong* that is made is not limited in number depending on the ability of the population to prepare it. In carrying out the ritual ceremonies *antar ajong* usually release 10 pieces of *ajong*. Before working on wood the spells and prayers are given by the traditional leader. At the time of *ajong* which has been equipped with offerings the rite leader read prayers and incantations.

The carriage *ajong* that will be sailed is given paint as is true of a sailboat. Other preparations are in the form of mental preparation from all the people and it is hoped that the residents will not have too much influence so that they can participate in the holding of ritual ceremonies. Likewise, on a predetermined day there are no other ritual ceremonies in the village, it does not reduce the wisdom and the hectic ritual. A few days before the holding of the ritual ceremony, the mothers and young women had prepared the necessary of equipment in the ritual ceremony of *antar ajong*. Tools and offerings were collected and taken to the house of the rite leader. The offerings which are the ingredients of the bans have been prepared 2 days before the release of the ingredients. This is done because a night before the evening is released the next day all offerings have been entered into the *ajong*

before the ceremony is held. The tools and contents of the offerings needed in this ritual include:

1. Lime betel, at least having the same fins, supplemented with *gambier*, areca nut and glitter cigarettes, namely cigarettes which is made from *nipah* leaves and incense.
2. Frankincense or incense. Frankincense means incense in the form of flat from pottery or copper with coals from wood.
3. Yellow rice with one grain raw chicken eggs served in a white glass plate.
4. Bake one chicken and give it a yellow color from turmeric. The size of this chicken is in accordance with the request of the Rite Leader.
5. A knife or a piece of iron or nail, as a hardener.
6. A packet of salt, rice, onions, tamarind, shrimp paste, chili, and spices. Each type is wrapped in a small cloth and put together in a cloth sack.
7. Kerosene and coconut oil each one put in small bottle.
8. Vegetable seeds and secondary crops in small packages and put together in large packages.
9. A sheet of *pandan* leaves according to the floor area
10. Several pieces of cloth or clothes for men and women.
11. A candle or a lamp.
12. *Ratih*, rice which is fried without using oil.
13. *Cucur daram-daram*, typical cakes made from fried rice and have five holes.

b. The stages of the ceremony

1) *Ratih*

The *Ratih* ritual is held on Friday afternoon before the evening prayer, where almost all residents, especially men and children gather at the end of the village, is the easternmost limit. The gathering place for the village community is the place where the *Ratih* process is started. In this place the rite leader began the implementation of the *Ratih* with incense burning followed by witches, village heads, *lebai* and several community leaders. After that, it was followed by a prayer reading which was followed by all participants of the *Ratih*. After completion, the rite leader, witches, village head and all community members

participating in the implementation of the *Ratib* began to move towards the westernmost village boundary. Along the way the customary leader reads or pronounces *lailaha illallah* remembrance, followed by all participants who line up irregularly behind the rite leader. The *Ratib* procession line moves slowly in accordance with the rhythm of the slow pace of recitation of remembrance. The incense burner place was brought along by one of the participants who accompanied by the rite leader with the aim that at any time the rite leader could sow incense on the coals.

Until the middle of the village, a place where residents had spread out mats in front of his yard, the *Ratib* process stopped while continuing to read remembrance together led by the rite leader. The incense burner or incense burner carried by the *Ratib* participants is placed in the midst of the customary leader and the shaman who accompanies him sitting facing the burning places. The participants sat around the head of the rite burning incense by sprinkling incense frankincense on the coals of burning flames along with reading spells. The spells uttered very slowly even almost do not sound, followed by rejecting the reinforcements which are recited by all participants of the ritual ceremony. After reading the prayer the *Ratib* procession continued its journey to the far west of the village. The rite leader, shaman and censer bearer was in the front row followed by all *ratib* participants. The group walked slowly in tune with the speed of remembrance he read. Until the end of the westernmost village, the *Ratib* procession stopped again. The burning place is said in the middle of a stretch of mats where the rite leaders of the ritual ceremonies will sit cross-legged facing the west accompanied by the witch of the village.

The participants also sat around the traditional leader while listening to the incantations and prayers uttered by the rite leader. After reading the prayers and incantations, all participants will return to the rite leaders' house. At the house of the rite leader, the participants of the *Ratib* ritual ceremony will enjoy the dishes provided by the mothers and young women, as a sign that the *ratib* ritual is complete. The food provided includes *ketupat*, *apam*, *cucur daram-daram* and others.

2) Tweeting

Tweeting ritual that is carried out in a series of ritual ceremonies of *antar ajong* is a difference from tweeting which is carried out for

medical purposes. This ritual is held on Saturday night, after the afternoon when *Ratib* ritual was held. This ritual ceremony intends to invite and summon spirits or super natural powers as guardians of the information for information. This ritual is the ritual ceremony of reciting prayers and incantations accompanied by burning incense until one of the witch is possessed by a spirit. After one of the witch conferred, a dialogue was held relating to the implementation of the ritual ceremony *antar ajong*. This ritual is held on the home page of the rite leader. At this home those *ajong* that will be released the next day is collected and equipped with offerings and recited prayers and spells. After completing the filling the offerings then continue with the ritual ritual of tweeting.

This tweeting ritual begins with incense burnings and readings prayers and incantations by the traditional leader. After that, the witch, both male and female, read the incantations until one of them conquered a spirit. At the time of this conquest, there was a dialogue between the witch who accompanied him by asking questions related to the holding of the ritual ceremony *antar ajong*. Unconsciously, one of the witches who had conceded to speak whatever was desired by the spirits. From this information, magically, the causes of agriculture are less successful, the spread of disease and fish products in the sea are reduced. As the questions of the accompanying shamans who do not concede, information can be obtained on how to administer the ritual according to the wishes of the spirits. Thus *antar ajong* ritual that will be held the next day will take place smoothly and convincingly. By the way of the above mentioned, this kind of ritual has never happened before. All *ajong* released into the sea have never returned or have not sailed even though there is no driver inside. *Antar ajong* ritual ceremony that is only exists in a number of villages in the Paloh sub-district is led by the rite leader. The main task of the rite leader is as an intermediary between the real world, namely the human realm and the occult, namely the nature of the spirits. With the preceding reading of prayers and incantations of the customary leader contacting the spirits through the intermediary of the witch who had been possessed. Fine creatures that incarnate into the body of a shaman are believed to have advantages and can interfere human life. For him, the *ajong* was made and released as an offering so that fine creatures would help humans.

Eventhough the *ajong* is released without a driver but can drive itself towards the open ocean as a sign that all offerings aimed at spirits who are believed to have magical powers have been received and human life will be free from the interference of these spirits.

Besides that the rite leader is also in charge of leading *Bersiak* (tweeting). Through the communication between rite leader and fine spirits by tweeting with the help of a witch, information about the ritual ceremony will be obtained. Shouting is done through reciting prayers and spells that are spoken by the rite leader so that there is conceding where one of the witches is unconscious. The shaman or witch will behave as believed by the local community as a behavior of subtle or supernatural beings. In a situation like this there was a dialogue between the rite leader and the witch who had entered the spirit. Everything that is desired by spirits through the intermediary of the witch will be fulfilled by the community in the hope that spirits will help and no longer interfere with human life.

The function of the witch in the implementation of the shaking is an intermediary between humans and spirits through dialogue conducted with the traditional leader. From the dialogue the rite leader obtained instructions in the implementation of the ritual ceremonies of *antar ajong*. In order for the ritual to run well and smoothly, the request for spirits must be fulfilled. Other technical organizers of the ritual ceremonies are some villagers who have been appointed by the rite leader as bearers to come down from the house of the rite leader. This officer will also be tasked with reducing the boat to the sea to be released to the open sea. This appointment was made so that the *ajong* will be taken to the shore off from damage before being released at the peak of the event. No less important is the role of housewives appointed by the customary leader to prepare offerings. This is done so that the contents and needs relating to the course of the ritual are not experiencing difficulties or obstacles.

c. *Antar Ajong* ritual

The ritual of *antar ajong* is the culmination of another ritual. Besides having religious religious values, this tradition has socio-cultural values, namely as entertainment for residents in the surrounding villages. Before the *ajong* was brought to the beach, they

were first given a safe prayer and spells by the rite leader. After that, the *ajong* will be taken down from the house of the rite leader by the designated villagers. *Ajong* which have been given congratulatory prayers and spells are placed in the village junction to be simultaneously dispatched to the seafront. Before the ritual of releasing the *ajong* is usually interspersed and enlivened with *kuntaw* attractions or *pencak silat* and music also accompanies the beach. After the time the head of the Rite as the leader of the ritual ceremony gave a speech in front of the participants of the ritual ceremony. In the speech mentioned the purpose of the ritual ceremony, besides that also explained the restrictions or prohibitions that must be obeyed by all villagers. After giving a speech, the chairman had burnt incense near the stands which would be anchored and followed by reading prayers and spells. After reading the incantation the leader of the ritual ceremony gave the signal and the sound of the call to prayer echoed. This *Azan* is carried out by one of the participants of the ritual ceremony who has been appointed by the rite leader. After reciting *azan* they carry *ajong* together to be delivered to the high seas.

According to the belief, if the *ajong* goes smoothly towards the middle of the ocean, it means that the prayers and incantations of the traditional leader and the witch who lead the ritual are accepted by the Almighty God. For local villagers, this means that the next farming season is believed to be working well, the fish population in the sea will increase, the rainy season will arrive soon and diseases that usually disturb the villagers will soon disappear. On the other hand, if the *ajong* which are released are slow or even go back to the beach, this means that the prayers and their incantations are not accepted by the Creator and agricultural production will not be satisfactory, the disaster that befell the population will not immediately disappear. According to the belief of the local community, all the efforts they will make will face obstacles. According to the experience and information of the rite leader and the community, there has never been a rejection of a ritual like this. *Ajong*, which was delivered and released to the sea, has never been returned to the beach. After the show sailed to the middle of the ocean, this meant that the series of ritual ceremonies of *antar ajong* was completed.

d. The purpose of the ritual ceremony

The inter-ritual ritual held by the Sambas Malay community in several villages, especially those on the coast especially in Paloh District. This is done as a manifestation of a request for forgiveness from God Almighty for the sins committed by the community. The trials that come such as the failure of the harvesting business, attacks of pests and diseases that are quite malignant, prolonged drought and reduced population in the sea are warnings for the community. With the implementation of the ritual ceremonies of *antar ajong* in the form of offerings with the aim that the super natural strength no longer disturbs his life. All kinds of trials that have been imposed are replaced with help and protection so that a safe and prosperous life is achieved. Besides that, *antar ajong* ritual ceremony was carried out as a manifestation of gratitude from community members for the Almighty God for the crops that have been obtained.

At the present the ritual is also a means of entertainment and recreation for the surrounding community. While resting, residents can enjoy several traditions such as R[^]atib, tweeting, *pencak silat* (self-defence arts) and *antar ajong* ceremony itself. While for young people this ritual ceremony is a meeting place for soulmates. Basically, in carrying out the *antar ajong* ritual ceremony, it means to instill a form of community discipline in the context of the beginning of the rice growing season. If the ritual of *antar ajong* has not been implemented, residents are not permitted to sow seeds. This proves obedience of community members to the rite leader and village head about abstinence from prohibition and orders in the village. Thus the rite leader plays an important role in instilling a form of discipline for the community. *Antar ajong* ceremony was held by the Sambas Malay sub-tribe community is very unique, where ritual ceremonies are not held routinely at the same time. The time for performing ritual ceremonies is usually in mid-July until mid-August every year. The certainty of the day of the ritual ceremony of *antar ajong* depends on the decision of the rite leader. The *antar ajong* ritual ceremony is usually carried out during the full moon, namely during the full moon when sea water begins to tide. If the sea water has not yet been installed, the discharge will not be carried out because the *ajong* cannot sail. *Ajong* has only been released when the sea water has started to rise.

The series of ritual ceremonies of *antar ajong* was carried out in almost all villages, considering that the main purpose was as village medicine. The places used cover the end of the village to the village boundary as a place for the *Ratib*. At the end of the village the rite leader was assisted by a witch and then started the *Ratib* preceded by burning incense. After completing the call to prayer led by villagers, they will move towards the village boundary while praising the greatness of Allah, the Almighty God. This is done as an effort to drive out spirits in the village so as not to disturb the running of the ritual ceremonies that will be carried out. Inside the house of the rite leader, with several sheets of mats as the place to carry out the ritual of tweeting. In this place the *ajong* which will be released to the sea on the next day is equipped with the necessary information.

This process was carried out at night and was attended by villagers and residents of the surrounding villages. At this location, the rite leader will hold a dialogue with the witch who has conceded spirits from super natural powers to find out what his request and how the ritual of *antar ajong* should be carried out on the next day. At the mouth of the river on the shore as a place of releasing *ajong* is a place of concentration of the ceremonies. This is where the *ajong* that has been equipped with offerings will be revealed to be delivered to the open sea. In this place was also held a tweeting ritual ceremony led by the rite leader waiting for the right time to bring the boat to the sea to be delivered.

e. Meanings of Symbols in traditional ritual ceremonies between ajongs

Every offer that is used by ritual means something. This is also the case with offerings or facilities used in the *antar ajong* ritual ceremonies that have meaning. The meanings of each of these offerings include:

1. Lime betel, symbolizing respect or giving special food to the spirits or super-natural strength, because with the lime means that there is an inner bond between citizens and the creator and spirit.
2. Frankincense, symbolizes a fragrant smell that can contain spirits and gods to come to the place of ritual ceremonies.

3. Incense smoke symbolizes the intermediary, namely with the smoke of the incense can contact spirits and the gods.
4. Yellow colored rice, symbolizes the typical cuisine of the gods and kings. Besides that yellow *pulut* rice for local villagers also symbolizes the most important rice because it is the king's food. In ancient times the Sambas empire used yellow as a symbol of royal greatness.
5. Roasted chicken symbolizes the most delicious side dishes which are the favorite of spirits.
6. The nail or piece of iron symbolizes the most effective tool or tool in the journey and shows that the hard desire of the applicant
7. Salt and other cooking ingredients symbolize supplies for people who will travel or sail away to cook.
8. Coconut oil and kerosene are the provisions of the journey.
9. The seeds symbolize that the plants will flourish and produce a lot, and the disease or plague will stay away and will not return.
10. A mat symbolizes that the ritual ceremony is carried out with full deliberation, wisdom, and a sincere heart.
11. Pieces of cloth or clothes symbolize the provisions for those who sail, namely as a blanket so that it is not cold beside it also symbolizes friendship with the spirits.
12. A candle symbolizes the guideline or lighting so that the person can sail to the destination so it is not misguided.
13. *Ratih*, rice which is fried without using oil symbolizes the effort for those who sail can develop as well as the *ratih*.
14. *Curu daram-daram*, is a typical Malay food that is usually prepared at certain times. This cake is intended for the creator as an expression of gratitude.



Pela'i wood /Making Ajong



The witch is reading *mantra*





Besiak ingredients making *Ajong*



Releasing ajong into the sea

Discussion

The Function of Antar Ajong Ritual Ceremony as a form of *da'wah* and Islamic Education Values

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Traditional ritual ceremonies are one form of culture that is closely related to various symbols and values, it has a very important meaning for the lives of its supporting communities. The significance of the ritual is evident in the fact that through traditional ritual ceremonies, the noble values of national culture can be introduced and reveal the symbolic meanings contained in them to understand the existence of traditional ritual ceremonies as a whole thing. The main function of the traditional ritual ceremony of *antar ajong* can be seen in the social life of the supporting community, both horizontally and vertically. Vertically, the main function of *antar ajong* is to create a balance between humans and the Creator, spirits and other super natural powers. The existence of this balance will bring happiness and peace to the people who support ritual ceremonies. The function of traditional ritual ceremonies horizontally in a day-to-day period is more normative, namely to maintain balance in every social relationship between villagers as the main supporter of a ritual ceremony. *Antar ajong* ritual ceremony is one of the ritual ceremonies that is very important for the people of Tanah Hitam, Matang Danau and Kalimantan villages in Paloh District and several villages in the Tangaran sub-district located on the edge of the Natuna sea coast. This ritual is not only considered sacred but also relates to the noble values of national culture and the highest value contained in the implementation of this ritual is its magical religious value. The *antar ajong* ritual is an example of a traditional ritual ceremony in the Paloh sub-district which has a very important meaning for the outer and spiritual life of the community concerned. In addition, the traditional ritual of *antar ajong* has several functions including:

a). Spiritual Function

The ritual of *antar ajong* in general is an expression of feeling grateful to the Almighty God. In a series of ritual ceremonies of *antar ajong*, prayers are always read or pronounced, both before and after. Prayer reading is intended as an effort to ask for protection and help from Allah SWT. Aside from being an expression of gratitude, reading prayers also means asking for spiritual and physical blessings. Thus the traditional rituals of *antar ajong* held by the community in Tanah Hitam, Matang Danau, and Kalimantan villages in Paloh Subdistrict have quite high spiritual functions. In this ritual ceremony, in addition

to being provided with an invitation, a variety of equipment such as offerings, all of which are presented to the Creator of the universe and super natural forces as a manifestation of gratitude, are also prepared. Community compliance in carrying out customs and habits that are considered as ancestral inheritance is also one aspect of that spiritual function. This traditional *antar ajong* ritual ceremony implies a human effort to interrupt race or maintain a balance of relations with God the Creator and super natural forces and with the surrounding natural environment.

The balance of the relationship between humans and the natural environment revealed in the holding of traditional ritual ceremonies is evident in the ritual ceremonies themselves, which almost entirely come from nature. The development of technology and science has had an influence in the implementation of traditional rituals of *antar ajong*, however, the intent, purpose and function of the ritual ceremonies have never undergone a shift and there is even a ritual ceremony for the community to preserve it.

b). Social Function

According to Budi Santoso, the functions of traditional ritual ceremonies can be seen in the social life of the supporting communities, namely the existence of social control, social media, supporting social norms namely the existence of social control, social media social norms and social grouping.²⁰ Based on these criteria, the ritual ceremony of *antar ajong* for the community as a supporter of the ritual ceremony has several functions, including:

i) As Social Norms and Social Control

The implementation of traditional ritual ceremonies of *antar ajong* is offerings which are symbols that are positive. Symbols contain norms or rules that reflect what is good and what is not good, so that it can be used as a social control mechanism and behavioral guidelines for the supporting community. In these symbols contained messages and noble values which re addressed to the community. The value of these rules and norms not only functions as a regulator of behavior between individuals in society but also regulates human relations with the

²⁰Budi Santoso, *Tradisi Lisan Sebagai Sumber Informasi Kebudayaan dalam Analisa Kebudayaan* (Jakarta: Depdikbud, 1989), 28.

natural environment, especially in the Creator of the universe. This mechanism is not formal, that is, it is not standardized in writing, but lives in the human mind, is recognized and obeyed by almost all citizens as supporters of the ritual. This control is also positive because it contains recommendations, education and direction as guidelines for citizens' behavior in accordance with the social will or the community. In addition, the obedience of citizens in terms of taboos or monitoring related to the inter-ritual is the cultivation of social norms for the community. Likewise, in terms of community obedience in terms of abstinence and command orders which are guided by the rite leader, it is a description that traditional ritual ceremonies are interrelated that traditional rituals of *antar ajong* have a function as social norms.

ii) As Social Media and Social Grouping

The traditional ritual ceremony of *antar ajong*, has a function as social media, namely as an emotional attitude object that connects the past with the present. Because this traditional ritual of *antar ajong* is used to look back on what their ancestors did in the past and is now continued by the next generation as social media, the ritual is also used to express thoughts, messages, interests and needs of the lives of many people. The message, direction, value or advice conveyed through this ritual ceremony encourages people to obey the inheritance of their ancestors. In addition, *antar ajong* ritual ceremony in several villages in Paloh Subdistrict is also a tool that allows community members to conduct social relations or social contacts among community members such as working together, donations and so on. In this way the community fosters mutual cooperation with each other. This is the realization of togetherness, integrity, solidarity, traditional ceremonies related to the human environment such as ritual ceremonies carried out by the Malay people of Sambas Regency are still well preserved and still maintained and there are also community efforts to preserve them despite the influence of development, modernization and entry external culture, has not caused any shifts in the meaning or function of the ceremony.

Islamic Education Values in Antar Ajong Tradition

The Islamic values of teachings through institutions in the form of the traditions of the local community are an alternative forum for the

world of Islamic education in conveying to their followers the purpose of Islamic education. This is because if the world of Islamic education only relies on formal education institutions, certainly it will not be enough to achieve the goals. Therefore, it is very necessary for alternative pathways in the world of education in addition to a formal forum with the aim of expanding the effectiveness of the distribution of the value of education with a space of time and movement that is more free for Muslims to touch.

The value of Islamic education in this study is the messages of Islam that want to be conveyed through tradition, especially in the tradition of *antar ajong* in Sambas Malay community. The values of education are good in education especially in Islamic education. This value is realized from a pattern of action that is expected by the world of education to be able to bring a better direction of change. Therefore, a discussion of the values of Islamic education in the tradition between the Sambas Malay community, the researcher needs to reiterate that the effort to bring up or analyze the value of education through understanding activities and processions in carrying out traditional rituals and information within this research. Noeng stated that education is an effort to develop the creativity of society, to preserve divine values and human values.²¹ From this, the sensitivity of the people to their social sense will be fertilized by their closeness to God. Whereas Hazim Amir states that humans are dilemmatic beings who are often faced with problems in their lives, as well as a person who has constructive and destructive power as a social and personal being. Thus the educational process is a process of civilizing humans, humanizing the community with a humane system as well.²² So the distribution of Islamic education values contained in the tradition of *antar ajong* is one way to color the pattern of life of Muslims through cultural processes that have been integrated into their living environment. In research on traditions that exist in particular, about traditions of *antar ajong*. In this study, the tradition of *antar ajong* was carried out by the Sambas Malay

²¹Noeng Muhadjir, *Pemahaman Taksonomi Sebagai Dasar Penulisan Soal*, (Jakarta: Depdikbud, Dirjen Dikti, Proyek Pengembangan Lembaga Pendidikan Tenaga Kependidikan, 1984), 176.

²²Hazim Amir, *Nilai-Nilai Etis dalam Wayang*, (Jakarta: Pustaka Sinar Harapan, 1997), 12.

people who in fact were Muslim. The values of Islamic education contained in the tradition of *antar ajong* tradition include:

1). Human values

a. Strengthening relationships

Since the preparation began to hold a tradition of *antar ajong*, there have been interactions with the spirit of cooperation between the people who will carry out the tradition. In addition, if in terms of equipment, those who participate in the success of the tradition ceremony before *antar ajong* are relatives and neighbors and the community. From the implementation of the tradition of *antar ajong*, there is indeed a form of relationship towards the good with fellow Muslims, so that it will create a harmony of brotherhood that is popular with *ukhuwah Islamiyah*. From harmonious relations and brotherhood that are well established, then Muslims will be able to maintain unity and peace, which in turn will realize the ideals of Islam in the social order. Gathering is evident in the implementation of *antar ajong* tradition ceremony which was attended by people who were very enthusiastic to this tradition. Their meeting was made into *ukhuwah Islamiyah* to strengthen the brotherhood. As recommended in the following Surah An-Nisa verse 1: “and fear Allah by using His name, you each other guard in harmony. Verily, Allah is guarding and watching over you” (QS. An-Nisa: 1). From these data sources, it is known that the people who hold *antar ajong* traditions realize how important it is to maintain friendship by visiting each other's relatives' homes. In Islamic teachings, it is highly recommended to try to contact family and neighbors even though they have broken ties with him. Word of the Prophet “If two Muslims shake hands, Allah will forgive his sins.” (H.R. Abu Daud). Therefore, the tradition of culture that has been entrenched in the community in Paloh village strongly supports a strong Islamic brotherhood.

b. *Iffah* or *Taaffuf* (Always Grateful)

Carrying out traditional *antar ajong* activities is a form of gratitude for the blessings of the treasures and gifts that Allah has given. This, is the greatest pleasure that humans receive in the world. For that Muslims who have been given the gift of wealth and pleasure

to immediately perfect their servitude to Allah and gratitude for the pleasure of performing the worship of *Tepung Tawar* with full sincerity and sincerity. As the word of God: (Namely) those who spend (wealth) both in the field and narrow, and those who hold back their anger and forgive (mistakes) people. God likes those who do good. The Word of God. (ie) those who spend (wealth), both in the field and narrow, and those who hold back their anger and forgive (mistake) people. God likes those who do good. (QS. Ali Imran: 134).

The tradition of *antar ajong* as a form of gratitude is a whole worship in all aspects. Especially related to body health, wealth, abilities and so on. Therefore, the tradition of *antar ajong* is not obligatory on Muslims. So, in the tradition of *antar ajong* there is a feeling of gratitude to God for various gifts and pleasures, while grateful for blessings is the obligation of a servant to Allah that must not be abandoned. *Antar ajong* tradition has very high religious spiritual values that need to be preserved in daily life, to form noble personalities, morals and morals, it is expected to be a good example or *uswatun khasanah* that can be emulated for the wider community around.

Based on the results of the interview, in the tradition of *antar ajong*, the aspect of *ubudiyah* (self-slavery to Allah) is evident, where the invitees show their humility before God. They are all servants of God who come to Him with hope to get the pleasure from Allah SWT.

c. Al-Ukhuwah (Mutual Help)

Islam advocates to have a good cooperation, in the sense that the people who work together and help one another in kindness. The pattern of social beings like this is the purpose of the commandments of Allah as mentioned in the Qur'an in the letter Al-Maidah, verse 2 which contains suggestions to help something good, and forbid the opposite. Helping each other is an attitude of happiness helping others both in material form and in the form of morale. In the tradition of *antar ajong* worship, a help can be seen before the implementation of the *antar ajong* tradition event takes place, both family, relatives and neighbors help the host in carrying out the event. At the time of the implementation of *Tepung Tawar* program both the family, the staff and neighbors helped in the event. This can be seen from the time of the

process of submitting invitations, the lending and borrowing process until the day of implementation.

Other moral values are found in the tradition of *Tepung Tawar* ceremonies, namely the existence of community togetherness in providing participation and mutual cooperation in carrying out *Tepung Tawar* activities, while it is also cleaning the environment. Maintaining cleanliness is a manifestation of *akhlakul karimah* to its environment, life is always comfortable and healthy and beautiful to be looked at. In keeping Islam clean is part of faith, this is an affirmation of the urgency of a positive attitude towards the environment. Humans are emotionally related to the surrounding environment, therefore it seems that it has become a necessity for Sambas Malay people to maintain cleanliness. In addition, humans and the environment have a reciprocal relationship, if the surrounding environment is always clean, humans can live healthy lives and if humans live healthy, they can interact well with the surrounding environment.

2). Divine value

a. Getting used to praying to the Prophet

One of the series in the tradition ceremony of *antar ajong* is the reading of *al-Barzanji*. Looking back at the source book of *al-Barzanji* which is very well known by the community, there is a meaning contained in the implementation of the activity. Especially what we often hear is prayer to the Prophet. Apparently, in the implementation of the tradition of *antar ajong* tradition carried out so far by the community, without realizing and understanding through reading. *Al-Barzanji*, by itself lauds his personality which deserves to be a role model. Divine values in the tradition of *antar ajong* are reciting prayers addressed to the Prophet Muhammad, his family and friends to get his intercession. As in the word of God in the surah *Al-Ahzab* verse 56 “Verily Allah and His angels worshiped the Prophet, O believers, pray for the Prophet and read the greetings to him as well as possible” (*Surah Al-Ahzab*: 56).

In each tradition of *antar ajong*, the reading of *al-Barzanji* is the main event or core that will be read in turns with the intention to respect the invitees, and to foster an attitude of working with others in doing things, for example the reading of *Al-Barzanji* has begun *salawat*,

namely *Allahumma sallim wasallali wabarik alaih*. There are many articles which contain meaning to the Prophet Muhammad until the end of the program which is closed again by reading *shalawat*.

b. Grateful

One of the values of Islamic education which is contained in the implementation of *Tepung Tawar* tradition is an effort to be grateful to the blessings of Allah SWT in the form of harvest time. Thus it can be concluded that one of the values of Islamic Education contained in the tradition of *antar ajong* is an expression of gratitude to Allah SWT.

c. Familiarize the public to read the verses of the Qur'an

In its implementation, the tradition of *antar ajong* is always followed by the reading al-Barzanji. Language and writing used in the book *al-Barzanji* are Arabic, the language used in the Qur'an. Fluency in reading al-Barzanji is part of the *tepung tawar* event turned out to be a means or bridge in reading of the Qur'an. Reading several surahs and verses of the Qur'an in the traditional ceremony of *antar ajong* turned out to have a purpose so that Muslims could understand and reflect their intentions to be applied in daily life. From this purpose it is intended that Muslims can realize how urgent the existence of the Qur'an is as the main source of Islamic teachings and that it is a guide to the life of a Muslim.

Conclusion

The ritual ceremony of *antar ajong* has become an inseparable part of the tradition of the community. Its existence is able to become a binder of wholeness in society and to maintain the heritage of the ancestors. This can be seen from the preservation of the ritual ceremony between the stands by the Malay people on the coast of Sambas Regency. The old ceremony of the community is conveyed in a mouth-to-mouth manner or verbally conveyed well through stories that develop in the community with the values adopted by the community.

Knowing the belief system in certain communities is inseparable from ancestral traditions. Traditions that have been rooted in the midst of society with exposure to the flow of globalization should be preserved, because in it contains the meaning and symbols and the

value of education that can be taken meaning in life. One of the Sambas Malay community traditions, specifically *Tanah Hitam* Village, *Paloh* Subdistrict, *Sambas* Regency, is an *antar ajong* activity. The preparations for the process of *antar ajong* are from the preparation of *Ajong* itself with deliberations and requests for prayer, the ritual of releasing *antar ajong*. The ritual of *antar ajong* is gathering evil spirits to send him sailing away. This was done so that the evil spirits of the rulers of all pests, plagues and disasters did not disturb the residents and their fields and gardens.

As compensation, residents provided provisions needed by the spirit during the voyage in the form of *ratteh*, yellow rice, salt, bananas, coconut, *cucur* cakes, diamonds and other necessities needed by the household. This activity has been made into a community to strengthen the relationship between them. It can be seen from the preparations between the lectures beginning the deliberations between community elders, as well as starting from the search for ingredients, making offerings, until the ritual ceremony to release the sea all was carried out in mutual cooperation between villages. Besides that, *antar ajong* has become an attractive entertainment facility for both the local community and the outside community. Even this tradition can be extracted and made as a promising tourism asset and the impact can be felt directly by the people of *Paloh*.

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