



# Aghi Ghayo Onam: Religious and Costumery Tradition by Malay Kampar People in Islamic Perspective

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Article History	Abstract
Received August 31, 2023	<i>The festival of Aghi Ghayo Onam (The Sixth Feast Day) is celebrated extensively in Kampar, even more so than Idul Fitri on the first day of Shawwal. This Sixth Day Celebration has become a customary tradition passed down through generations and regularly practiced by the people of Kampar Regency. Previous research lacks a detailed examination of the religious customs and attire of the Malay Kampar Riau community from an Islamic viewpoint. This present study seeks to examine these traditions through an Islamic lens. The research methodology employed was qualitative, observation of cultural events and practices, and analysis of relevant literature as primary data collection and the support data will be involving unstructured interviews with community members. The findings of the study reveal that the Malay Kampar people's Aghi Ghayo Onam tradition is deeply intertwined with their cultural practices. Islamic teachings inform their daily lives, including their clothing, food, and social interactions in the tradition. The community also places great importance on maintaining their cultural identity through their traditional food, which is characterized by vibrant colors, intricate patterns, and the spices of the authentic local food. The study concludes that an understanding of these traditions is essential for promoting interfaith dialogue and cultural understanding in a diverse society.</i>
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## INTRODUCTION

On the occasion of Eid al-Fitr, Indonesians observe the holiday with diverse customs and practices. One such tradition that has endured across generations and remains

preserved in present times is the Aghi Ghayo Onam Festivities in Kampar District, Riau Province. To welcome the feasting period of Aghi Ghayo Onam or Six Day Eid, there is a custom of connecting with family, friends and acquaintances.. This activity is usually carried



out on the sixth day after the first Eid (Darussamin, Rahman and Ghozali 2020).

Before celebrating the sixth day of Eid, some people in Bangkinang observe the *Shawwal* sunnah fasting for six consecutive days after Ramadan. This Sixth Day begins with a grave pilgrimage, that's why it is also called *Aghi Ghayo Zorah/Onam* or Pilgrimage Day. Almost every hamlet or village in Bangkinang has done this for generations, by making pilgrimages in groups of up to hundreds of people. This tradition was put on hold during the Covid-19 pandemic, but this year it is being reinstated. Several areas held it on Saturday, April 29 2023, including Muara Uwai Village, Bangkinang, Kampar Regency, which was also attended by the Governor of Riau. While some other regions are holding it on Sunday 30 April 2023. This celebration is also known as *Hari Rayo Anam* in Kuantan Singingi Regency or *Aghi Ghayo Zorah* in Siak Regency. In this celebration, the local community will make a pilgrimage to the graves as a form of respect for their ancestors and those who have died. Even so, celebrations or traditions related to Islam (Bambach 2015); (Abrahamov 2019) must be studied from the point of view of Islamic teachings or from an Islamic perspective (Anfa 2022, Syamsuardi, Nurainas, Taufiq et al. 2022).

Eid al-Fitr is one of the most important religious festivals celebrated by Muslims around the world. It marks the end of the holy month of Ramadan, during which Muslims fast from dawn to dusk. Eid al-Fitr is a time for Muslims to come together with family and friends, to celebrate and to give thanks for the blessings of Allah (Muawanah and Mustolehudin 2020, Ramaidani and Navia 2022, Umar 2023). From an Islamic perspective, Eid al-Fitr is a celebration of the completion of a month-long spiritual journey during which Muslims strive to increase their devotion to Allah through fasting (Rohman 2023), prayer and acts of charity (Hayadin, Mastiyah, Muntafa et al. 2019, Kulaçatan and Behr 2018). It is a time to reflect on the lessons learned during the month of Ramadan, to

renew one's commitment to living a righteous life, and to seek forgiveness for any committed sins (Thoriquattyas and Hanun 2020, Widayanti 2020).

Like the Aghi Ghayo Onam tradition in Kampar, sharing food is a key part of Eid al-Fitr. Muslims make special foods and desserts for Eid al-Fitr and share them with their families, friends and neighbors. This act of sharing and kindness is a way to show thanks for Allah's blessings. It also helps bring the Muslim community together. Even so, there are many aspects that must be reviewed in a tradition concerned with Islamic teachings, so that individuals who carry out these traditions do not violate Islamic law (Rianti, Novenia, Christopher et al. 2018).

Research by (Fikri, Aliyas and Gunawan 2021) explains the tradition of visiting graves carried out by the Malay Jambi community on the sixth day of Eid al-Fitr, this is considered to be able to respect the ancestors and family members who have died. Meanwhile, research by (Fitriani 2023) explains the tradition of welcoming Shawwal in Javanese society, especially Semarang. In addition, (Artina 2022) explain the tradition of fasting six which is carried out a week after Eid al-Fitr, at the same time this tradition is a tradition that originates from Java but is carried out by the Muslim community of Gorontalo.

This study discusses the Islamic tradition with the value of education in children. This tradition is considered to have benefits such as being able to meet family and have fun together (Aisyah, Nursyahidah and Kusumaningsih 2020). Research on welcoming the six holidays in the Kampar area has been carried out by (Pratama, Bagaskara and Kusumawati 2023) explaining the tradition of welcoming the six holidays with various activities such as parades and *takbiran*. Yet, no one has provided a detailed account of the Aghi Ghayo Onam custom performed by the Kampar Muslim community to welcome the sixth holiday during the month of Shawwal. Therefore, given the lack of prior research on this topic, the researchers are interested in examining this

traditional practice of the Kampar community (Adiyo, Nasien, Andrio et al. 2021, Suroyo 2022, Suroyo, Putra and Ratnawati 2022, Suroyo, Bima Maulana, Yuliantoro et al. 2023).

One area that requires further investigation in this study is the absence of an extensive examination into the symbolic meaning and religious importance of the conventional attire donned during the Aghi Ghayo Onam festivity. Prior research has a propensity to concentrate solely on chronicling and portraying the culture and styles of dress rather than conducting a more profound analysis of the impact of Islam within the setting of this custom. Additional research in this context would furnish a more all-encompassing comprehension of cultural legacy and the upkeep of religious virtues in the religious practices of the Malay Kampar people group of Riau. It is significant that this research can provide new knowledge related to cultural studies from an Islamic perspective, besides that this study is considered to be the latest discovery and scientific contribution to the cultural studies community from an Islamic perspective. The objective of this study is to analyse the *Aghi Ghayo Onam* tradition of the Kampar people and an Islamic point of view, this is related to a series of activities in this tradition such as parades, eating together, and visiting graves (Abrahamov 2019, Sahin 2018, Stokes 2013).

In addition, this study also has an objective in the form of an analysis of the traditions of the people of Kampar in making it a typical religious and culinary tour of the people of Kampar with an Islamic perspective. So that this research has benefits for the community so that they can carry out traditions related to Islamic teachings without violating Sharia and religious provisions.

## LITERATURE REVIEW

Kusuma Wardhani & Rahardjo (2022) conducted the study in order to comprehend the Eid Al-Fitr tradition in Yogyakarta City (Kusuma Wardhani and Rahardjo 2022).

Utilizing an ethnographic methodology, the researchers documented Eid festivities, social events, and distinctive practices related to the celebration. The research entailed active engagement in local community pursuits during the Lebaran timeframe. The findings demonstrated the persistence of conventional rituals like kenduri, reciprocal visits between neighbors, and the custom of larung offerings in the river as an expression of thankfulness during Lebaran. (Fauziah and Fadli 2022) claimed that this research examines the tumpeng tradition during Eid al-Fitr festivities in Surabaya Regency. The aim is to comprehend the significance, purpose, and transformations of the tumpeng custom. Data was gathered through in-depth interviews with locals who participate in the tumpeng tradition, participatory observation throughout the festivities, and document analysis. The findings revealed that the Eid tumpeng tradition is part of a holiday ceremony representing joy, thankfulness, and distributing benevolence within the community. The research analyzes the tumpeng practice in Eid celebrations in Surabaya Regency to understand its meaning, role, and changes. Interviews, observation, and documents provided insights that the Eid tumpeng is a ceremonial symbol of happiness, gratitude, and sharing goodness.

Adlinnas (2022) claim that this study aims to explore the role of Maulid Nabi in the commemoration of Eid al-Fitr in Medan City. Using qualitative research methods and a descriptive approach, the researcher collected data through in-depth interviews with religious figures involved in Eid celebrations, field observations, and analysis of relevant documents. The results show that Eid al-Fitr celebrations in Medan City are influenced by the tradition of *Maulid Nabi* (Prophet's birthday), which involves the recitation of the Prophet Muhammad's story, recitation, and screening of Islamic history films. This tradition plays an important role in strengthening the spirituality and religious awareness of the local community (Adlinnas

2022).

## **CONCEPTUAL FRAMEWORK**

This approach underlines the significance of comprehending how power dynamics, like those founded on race, gender, class, and sexuality, form cultural creation and intake. Cultural studies also spotlights the function of agency and opposition in cultural practices, and the manners in which people and groups can defy dominant cultural standards and meanings. Meanwhile, the conceptual framework of cultural psychology emphasizes the importance of studying the ways in which culture and psychology are intertwined. It recognizes that cultural norms and values shape individual and group behavior, and that understanding these cultural contexts is essential for understanding human behavior more broadly. However, the behavior of Kampar will examine in Islamic perspective.

The research that focuses on the religious traditions and customary clothing by the Malay Kampar community in an Islamic perspective. The concept highlights the relationship between religion, tradition, and traditional dress in Malay Kampar culture. The custom of "Aghi Ghayo Onam" is a spiritual observance impacted by Islamic principles, in which Malay Kampar individuals observe Hari Raya Onam by carrying out worship and donning their conventional attire. The theoretical structure of this examination will profoundly investigate the significance of religion in this tradition and how Malay Kampar customary clothing assumes a fundamental part in this strict action. In this research, it is important to analyze how the tradition of "Aghi Ghayo Onam" is influenced by the teachings of Islam. The conceptual framework analysis will explain how the religious activities performed by the Malay Kampar community during this celebration affect their traditional dress code. Religious traditions, such as worship and prayers, have a great influence on the selection of traditional Malay Kampar costumes worn during the celebration. Many factors related to

Islamic teachings, such as polite and orderly dress code, play an important role in the selection of these traditional costumes.

The conceptual framework is important in this study to provide a deeper understanding of the interrelationship between religion, tradition, and traditional costume in the context of Malay Kampar. By examining the conceptual framework, the researcher can understand how these customs are founded in Islamic faith and how traditional attire becomes a way to convey their religious identity. Furthermore, this framework will also help the researcher in discussing the variations and commonalities between this tradition and comparable traditions present in other areas from an Islamic viewpoint.

## **Cultural Studies**

Cultural studies is an interdisciplinary field of study that focuses on the complex relationships between cultures (Sihombing 2022), power, and society (Lattu 2019). This field emerged in the late 1950s and early 1960s as a response to the limitations of traditional academic disciplines (Afandi, Afandi, Erdayani et al. 2023), which were seen as unable to fully address the cultural and social changes that were taking place at the time (Kellner 2016, Oktavio and Lis Indrianto 2019). Cultural studies aims to analyze and critique the ways in which power relations are embedded in cultural practices (Faizin and Basid 2023), representations, and institutions (Utami, Aulia, Permatasari et al. 2022), and how these relations shape the production and consumption of culture (Maftukha 2022).

Cultural studies draws on a range of theoretical and methodological approaches, including Marxism, feminism, postcolonialism (Gunawan 2020, Sahin 2018), and semiotics, among others (Storey 2021). These approaches are used to analyze a wide range of cultural phenomena, including popular culture, media, language, art, literature, and everyday (Grossberg 2010). One of the key contributions of cultural studies is its focus on the ways in which culture is produced and consumed

within specific social, historical, and political (Barry 2020).

### Islamic Theology

Islamic theology, also known as "kalam" in Arabic, is the study of Islamic beliefs and doctrines. It is a discipline that aims to understand and explain the Islamic faith through rational inquiry, philosophical analysis, and scriptural interpretation life (Husein and Slama 2018, Ulfat 2020). The foundational concepts of Islamic theology include the nature of God, the relationship between God and humanity, the nature of prophethood, the afterlife, and the role of reason and revelation in understanding religious truths (Nakissa 2020).

The origins of Islamic theology lie in the Qur'an and Hadith, the holy scriptures of Islam. The Qur'an is viewed as the direct word of Allah, whereas the Hadith comprises the utterances and deeds of Prophet Muhammad, both of which are seen as authoritative foundations of Islamic theology. One of the most impactful figures in Islamic theology is Imam Al-Ghazali, who has provided influential interpretations within Islamic theological contexts (Husein and Slama 2018).

In his magnum opus "The Revival of the Religious Sciences" (*Ihya' 'Ulum al-Din*), Al-Ghazali provides a comprehensive framework for Islamic theology, which he calls "the science of beliefs" (*ilm al-tawhid*). According to Al-Ghazali, the science of beliefs is divided into three branches:

*The science of theology (ilm al-kalam)*, which deals with the rational inquiry into the nature of God, His attributes, and His relationship with the world.

*The science of jurisprudence (ilm al-fiqh)*, which deals with the practical application of Islamic law in everyday life.

*The science of Sufism (ilm al-tasawwuf)*, which deals with the inner spiritual dimensions of Islam and the purification of the soul.

Al-Ghazali's framework for Islamic theology has had a profound impact on the development of Islamic thought and continues

to be influential today (Ehterami 2023).

### Cultural Psychology

Cultural psychology is a field of psychology that examines the ways in which culture shapes human behavior, cognition, and emotion. It emphasizes the importance of understanding the cultural context in which behavior occurs and recognizes that cultural norms and values play a crucial role in shaping individual and group behavior. According to (Salter, Adams and Perez 2017), cultural psychology is based on three key assumptions:

*Cultures are diverse and complex.* Cultural psychology recognizes that different cultures have unique values, beliefs, and practices that shape how people think, feel, and behave.

*Culture and psychology are mutually constitutive.* Culture influences psychological processes, and psychological processes also influence culture. This means that individuals' thoughts, feelings, and behaviors are shaped by the cultural context in which they live, and they, in turn, shape that context through their actions.

*Culture is embedded in context.* Cultural psychology recognizes that cultures are not static or monolithic, but are constantly evolving and changing in response to social, economic, and political factors.

### RESEARCH METHOD

This study utilizes qualitative methodology with a descriptive approach. The data gathering methods used are observation, interviews, and document analysis. The research process starts with direct observation of the Aghi Ghayo Onam ritual carried out by the Malay Kampar Riau community. The informants in this study are Malay Kampar Riau people directly engaged in the practice of the Aghi Ghayo Onam tradition, such as those involved in the preparation, performance, and preservation of the tradition. The number of informants in this study is determined purposively until it reaches data saturation,



which will be considered sufficient if the information obtained has been strongly represented by the 8 informants who have been sampled. this study is a research that focuses on religious traditions and traditional clothing carried out by the Malay Kampar Riau community in an Islamic perspective. This research will provide a detailed description of the practice and meaning of the tradition, including research findings such as the influence of Islam in rituals and the use of traditional costumes that involve religious and cultural aspects of the Malay Kampar Riau community.

The location of this research is in the Kampar region, Riau Province on the sixth day of Shawwal month in April 2022. Data analysis used in this research is data triangulation analysis because data triangulation is a powerful method used in data analysis to improve the accuracy and reliability of the results. It involves the use of multiple sources of data to validate and cross-check the findings obtained from a single source.

## RESULT AND DISCUSSION

### Tradition of Aghi Ghayo Onam in Kampar

*Aghi Ghayo Onam (Hari Rayo Anam* in Kuantan Singingi and West Sumatera, *Aghi Ghayo Zorah* in Siak, *Lebaran Ketupat* in Java Islands especially in West Java) is a celebration held by the people of Kampar, Riau after fasting for six days after Eid al-Fitr or 1 *Shawwal*. At this festival, the local community will make a grave pilgrimage to pay respect to ancestors and the deceased. The Aghi Ghayo Onam festivities start with a mass grave visit involving hundreds of people from each community after finishing the six fasts during Shawwal. The community moves together after the communal Fajr prayer until the time for Zuhur prayer. This pilgrimage to the graves makes the village very busy. The local residents go on pilgrimages and pray with their families, and mothers will bring bowls of food to gather back at the mosque or in an open area. Each

household contributes a tray of food to the Aghi Ghayo Onam feast. A wide variety of food is offered to the whole community, from kids to community leaders and migrants. They also eat communally from shared trays. At the end, the gathered people perform *tahlil* and *dhikr* together which they call *Ratik Tagak* or *tahlilan* while standing.

In addition to the grave pilgrimage, there are also various other activities carried out in the *Aghi Ghayo Onam* celebration such as parades, various competitions, and also the distribution of aid to people in need. The local people will also wear distinctive traditional clothes to celebrate this festival.

Hundreds or even thousands of people line the streets of the village during this unique tradition. In addition to the locals, outsiders and relatives come to witness and take part in the festivities, making for an extremely crowded scene. The roads are filled with people traveling on foot, taking the opportunity to forgive one another, exchange greetings, and converse. The pilgrimage to the graves and associated celebrations bring the community together. After praying for the spirits of those who have passed away, the movement of the community is again seen heading to places of worship either in mosques or mushalabs to carry out *Zuhur* prayers in congregation and have lunch together. Afterward, the community members go back to their own homes to welcome guests or visit from one family member's house to another. The Aghi Ghayo Onam celebration serves not only as a way to build friendship and unity among residents in the local community, but can also act as an appealing cultural tourism destination for tourists interested in learning about and experiencing the culture of the Riau people. The Aghi Ghayo Onam festival demonstrates the significance of cultural diversity in enhancing life and sustaining harmony in communities. Through being preserved and maintained, this custom will become a treasured cultural legacy for Indonesia and globally. It is hoped that this practice will persist being safeguarded and

become a source of pride for the local people and can draw tourists to become acquainted with the variety of Indonesian culture. For the people of Riau (especially Kampar, Pusako Siak, and Kuantan Singingi) and West Sumatra (especially Luhak nan Tigo), *Aghi Ghayo Onam* or *Rayo Anam Day* used to be more festive than Eid al-Fitr. Because on this *Rayo Anam Day*, all the children of *sasuku* (the same ethnic or family free), both those who live in their hometowns and overseas will return home and gather together.

The celebration of Aghi Ghayo Onam through religious practices like pilgrimages and praying for the souls of departed loved ones is considered virtuous by many. It stems from the belief that such rituals give peace to the deceased in the afterlife and protect them from suffering. While some oppose visiting graves and offering prayers, those who partake find meaning in hoping their acts grant comfort to family no longer living. This tradition on Rayo Anam Day can also foster charity and strengthen community bonds, faith, and trust in Allah. The core ideas and flow are maintained while using my own vocabulary and phrasing. It can be a means of increasing peace of mind for people who carry out the tradition, as well as opening their eyes that we live in this world only temporarily and one day we will definitely return to Him. As explained by Safriadi (54) a resident of the area who conducts this activity;

*"Onam (Aghi Ghayo Onam) is one of the traditional ceremonies that has strong religious roots. Onam is a ritual performed once a year to honour the ancestors and ask for blessings from God. From an Islamic perspective, Aghi Ghayo Onam explained that this tradition does not contradict the teachings of the religion, as long as it is carried out with sincere intentions and based on well-maintained customs."*

In terms of culture, the meaning of the Hari Rayo Anam tradition is a bridge to

establish friendship in community life. Through the implementation of the *Aghi Ghayo Onam* tradition, it can strengthen the unity of the community and establish a sense of togetherness in the principle of living together and sharing among fellow communities. This is in accordance with a statement from Sitta (28) a local resident who explained the meaning of this activity;

*"Aghi Ghayo Onam is a traditional celebration that is quite important to our community in Kampar. Aghi Ghayo Onam literally means "the sixth day of Eid" Onam itself is a festival celebrated throughout Kampar district. However, in Kampar (Bangkinang Sub-district), this festival has been adopted and presented in a form that is unique to us, i.e. eating together and so on"*

Hopefully Aghi Ghayo Onam, the tradition of Eid after fasting six days of *Shawwal* in several districts in Riau Province, as well as similar traditions in various other regions in Indonesia can continue to be preserved and become a pride for the local community and can attract tourists to get to know the diversity of Indonesian culture in the spirit of Wonderful Indonesia.

### **Tomb Visit as One of the Process in Aghi Ghayo Ritual in Islamic Perspective**

The Aghi Ghayo Onam tradition starts with people going to visit the graves of their family members and relatives. The people of Kampar also pray and pay respects to their ancestors during this time. In Islam, the Prophet Muhammad prohibited making pilgrimages to graves early on in the religion's history. This was because Muslims were still strongly influenced by Jahiliya society at the time. There was concern that Muslims might say or do things at gravesites that imitated Jahiliya practices. But when the rules and teachings of Islam have been strong, until the piety of Muslims has increased, then the Prophet SAW allowed them to visit the grave

**Figure 1**  
Tomb Visit during Aghi Ghayo Onam  
Tradition in Kampar



Source: aktualbersuara.com

for grave pilgrimage Through the hadith narrated by Buraidah bin Al-Hashib, he said that the Prophet SAW said:

إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَارْزُوهَا

"I forbade you to visit the grave, so visit it." (HR Muslim, Ahmad & Nasa'i)

Shaykh Abu Bakr Jabir Al-Jazairi, in his book Minhajul Muslim, states that visiting graves is recommended by Prophet Muhammad, based on the hadith narrated by Buraidah bin Al-Hashib. Imam Shamsuddin Al-Qurthubi, in his book At-Tadzkirah, says that scholars agree that grave pilgrimage is sunnah for men. There are differing opinions on whether grave pilgrimage is allowed for women. Old women are permitted to visit graves. In his book Fiqh al-Madzahib al-Arba'ah, Shaykh Abdurrahman Al-Jaziri also says grave visitation is recommended for men. Visiting the graves of old women who will not cause fitnah is permissible, but if an old woman cries at a grave, it becomes haram for her. According to the Hanafiyah and Malikiyah schools, it is haram for a woman who may cause fitnah to visit graves. The Hanbali school views grave visitation as completely makrooh for young and old women. If women's visits could lead to fitnah, it is forbidden according to the Hanbalis. As for the Shafi'iyah, the grave pilgrimage that is far away and can only be reached by traveling, the law is permissible, not *mandub* (recommended) for women both

young and old. However, behind the proscription of the Prophet SAW for grave pilgrimage in the hadith narrated by Buraidah bin Al-Hashib, it turns out that visiting the grave has its own wisdom. This is also the consideration of scholars who state the law of grave pilgrimage is sunnah, permissible or recommended. The wisdom is stated by Sayyid Sabiq in the book *Fiqh Sunnah*;

*"Grave pilgrimage aims to remember (death) and take lessons, so grave pilgrimage to the graves of disbelievers is also permitted."*

*"If when passing by the graves of people who often did wrong and Allah SWT tortured for their actions (in the past), it is recommended to cry and show humiliation to them." continued Sayyid Sabiq. He based this on the hadith narrated by Ibn Umar, that the Prophet SAW said to his companions when he and they arrived at Hijr (the village of the Tsamud). The Prophet said: "Do not enter the graves of those who have been punished unless you cry. If you do not weep, then do not enter their graves; what befalls them will not befall you" (HR Bukhari in the book Ash-Shalah)*

Shaykh Abdurrazaq bin Abdul Muhsin Al-Badr in his book also quoted additionally in the hadeeth of Buraidah bin Al-Hashib narrated by Imam Ahmad, where the Prophet said;

*"Indeed it (grave pilgrimage) reminds you of the hereafter."*

Imam Muslim also narrated a hadeeth from Buraidah bin Al-Hashib in which there is an additional phrase, in which the Prophet said;

*"Whoever wants to go on a pilgrimage (grave) then let him go on a pilgrimage, and do not say hujran."*



*Hujran* here is explained by Shaykh Al-Badr, namely false words( bad words and/or curse words). So, when visiting graves, Muslims should avoid saying these words, and it is better to pray and ask for forgiveness from the residents of the grave. This is by what is done by the Kampar community in the *Aghi Ghayo Onam* tradition which is in the activity of grave pilgrimage, Muslims pray to Allah SWT to be given relief and forgiven the sins of parents and family who have passed away. One of the other benefits that can be felt by the grave experts is that the torment of the grave can be alleviated because one of the charities that can be obtained by the grave experts is the prayer of a pious child. It is also recommended for pilgrims to read Surah Yasin during grave pilgrimage, as mentioned in the hadith narrated by Abdul Aziz, Rasulullah SAW said:

*"Whoever enters the cemetery, then recites Surah Yasin, Allah will alleviate the punishment for the occupants of the grave and for those who read will be rewarded with the goodness of a number of grave dwellers."* (HR Abdul Aziz)

In the grave pilgrimage activity at the Aghi Ghayo Onam, Muslims when they are at the grave will roll out a mat and then sit and some will stand. Then, pray for the person who died. But in the view of Islam, praying for the dead does not necessarily have to pray at the grave. But it can be done at home or in the mosque after every prayer. Because people who have died do not need how beautiful the grave decoration is. But what they need is prayer. The word of Allah which reads:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ  
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ  
يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي  
مَنْ هُوَ كَذِبٌ كَفَّارٌ

*"Only Allah is the pure religion (from shirk). And those who take protectors besides Him (say), "We do not worship*

*them but (hope) that they may bring us near to Allah as near as possible." Indeed, Allah will judge between them about what they dispute. Indeed, Allah does not guide the liar and the utterly disbeliever (QS. Az-Zumar: 3).*

The practice of Bajambau (also known as Bedulang, Binarundak, Botram, Makmeugang, or Saprahan) is a communal meal shared among indigenous groups, featuring unusual or traditional dishes. It is a tradition typically held before major events like Ramadan, Eid al-Fitr, holidays, or other gatherings that call for the community to come together and dine. Bajambau meals are meant to welcome honored guests, facilitate bonding, and bring people together.

In the Aghi Ghayo Onam rituals, after visiting ancestral graves, the people return home and share a Bajambau feast with extended family and guests. In some areas, the meal is held outdoors, with mats laid out and mothers cooking up Kampar Malay culinary specialties to share.

The communal meal reinforces cultural identity and bonds within the indigenous community. While the dishes served may be unique, the act of sharing a meal itself is a universal human experience that bridges cultures.

After that, all members of the extended family and/or guests will eat together as well as fellowship. This is similar to the statement by

**Figure 2**  
*Bajambau, Tradition of Eating Together during Aghi Ghayo Onam*



Source: [kampartrapost.com](http://kampartrapost.com)

informant Agung (34) stated:

*"There are several types of Bajambau meal. There are for traditional events, friendship between families, breaking the fast or Eid al-Fitr"*

Bajambau has several rules, ranging from how to sit, and how to carry to serving. Especially for sitting, men and women usually do not sit together. This is following Islamic law which explains the prohibition of men being close to women. The gathering of men and women in one place and their mixing and some of them interacting with others, then the woman uncovering her face in front of men, all of these are things that are forbidden in the Shari'ah, because it is a cause of fitnah and arousing desire and a factor that triggers adultery and immorality.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

*"When you ask them (the Prophet's wives) for anything, ask from behind the veil. That is purer for your hearts and theirs."* (QS. Al-Ahzab: 53)

Ibn Kathir (may Allah have mercy on him) in his commentary on this verse said: "That is, just as I forbade you from entering women's places, so you should not look at them in their entirety. If any of you have a need that

you want to take from them, then do not look at them and do not ask for their needs except from behind a veil. The Prophet (peace and blessings of Allaah be upon him) tried to prevent mixing between men and women, even in the most beloved place of Allaah, the mosque, by separating the rows of men and women, so that the male worshippers would remain in the mosque until the female worshippers left, and then a special door was made in the mosque for women.

عن أم سلمة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم إذا سلم قام النساء حين يقضي تسليمه ومكث يسيرا قبل أن يقوم قال ابن شهاب فآرى والله أعلم أن مكثه لكي ينفذ النساء قبل أن يدركنهن من انصرف من القوم

*"Umm Salamah (may Allah be pleased with her) reported: When the Messenger of Allah (blessings and peace of Allah be upon him) finished his prayer, the women would get up as soon as he finished his greeting, then he would remain silent for a while before getting up. Ibn Shihab said: "I think that his silence was so that the women would be finished before the male congregation left the mosque." (HR: Bukhari, no. 793)*

In one *talam*, there are a number of menus served such as snacks to traditional foods such as buffalo meat, fried egg brlah and kue godang. This communal meal is held at a local surau or mosque. People call it 'bajambo' or 'Bajambau', where all relatives gather and eat together with traditional leaders, clerics and officials. This moment is an activity that gathers all levels of society regardless of position. However, from an Islamic perspective, it is recommended to eat together on one tray. The concept of eating together on one large plate does not only exist in pesantren, but also in Arab society. In fact, some Arab restaurants provide this type of tray meal. Of course, with a menu that is also typical of Arabic with goat kebuli rice or mandhi rice, kabsah rice and so on. The tradition of eating

**Figure 3**  
Kue Godang or Old Style Sponge Cake



Source: Merdeka.com

together with many hands on one large plate is actually the teaching of the Prophet. In a hadith that came from the companion Wahshi bin Harb and narrated by Abu Dawud, it is mentioned:

عن وحشي بن حرب رضي الله عنه أن أصحاب رسول الله صلى الله عليه وسلم قالوا: يا رسول الله إنا نأكل ولا نشبع؟ قال: فلعلكم تفرقون قالوا: نعم قال فاجتمعوا على طعامكم واذكروا اسم الله يبارك لكم فيه رواه أبو داود

*"The Companions asked the Messenger of Allah (peace and blessings of Allah be upon him), 'Why do we eat but not get full?' The Prophet asked, 'Do you eat individually?' They replied, 'Yes (we eat individually)'. The Prophet replied, 'Eat together and recite the basmalah, then Allah will bless you all.' (HR. Abu Dawud).*

The blessing of a food is also related to how many people participate in enjoying it, the more hands the more blessing. This is then what the students use as a guideline to always eat with the concept of *Aghi Ghayo Onam*. This is how the Prophet's advice was upheld by his companions and family. Until now, habaib and kiai in pesantren who do not want to Eat so that a friend comes to eat together. Because eating alone for them is a disgrace that must be avoided as the Prophet never did.

وقال أنس رضي الله عنه كان رسول الله صلى الله عليه وسلم لا يأكل وحده وقال صلى الله عليه وسلم خير الطعام ما كثرت عليه الأيدي

*"Meaning: Companion Anas RA said that the Prophet never ate alone. The Prophet also said that the best food is that which is eaten by many hands"*

### Takbiran Parade in Kampar

Several areas in Kampar, Riau province, Indonesia will hold takbiran parades on the eve of the Aghi Ghayo Onam festival, especially in Kuok town. People express their joy through fireworks and the traditional Talempong oguong music (a local Malay instrument).

**Figure 4**  
Typical Dish of Bajambau Style during  
*Aghi Ghayo Onam*



Source: Kemdikbud.com

Typically, fireworks are set off after the Maghrib evening prayer when youth at the mosque chant takbir to each other, with the sound echoing from one mosque to the next. These fireworks are usually lit by children and adults in fields near neighborhoods, but the main area is around the Rantau Berangin Bridge. As villagers compete with fireworks, a decorated canoe floats down the middle of the Kampar River with ten people inside playing traditional calempung and oguong music over loudspeakers, the takbir chant audible as well. The oguong itself is a type of traditional musical instrument of the Kampar people that is similar to traditional music in the West Sumatra region.

As practised by the people of Kampar, *Takbiran* is one of the Islamic symbols performed by Muslims on the night and day of Eid al-Fitr. *Takbiran* is chanting the phrase "*Allahu Akbar*" (God is Great) as an expression of gratitude and adoration to Allah SWT for all His favours and gifts. The word of Allah SWT in Surah Al-Baqarah verse 185:

وَلْيُكْمِلُوا الْإِعْدَةَ وَلْيُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

*"And let the number (of fasting days) be fulfilled, and let you glorify Allah for His guidance given to you, that you may be grateful." (QS. Al-Baqarah: 185)*



**Figure 5**  
Oguong Music During Takbiran Parade in  
Kampar



Source: sahdien.blogspot.com

This verse shows that *takbir* is a form of gratitude to Allah SWT for His guidance and guidance that has made it easier for us to fulfill the fasting of Ramadan. The hadith of the Prophet Muhammad SAW narrated by Imam Bukhari and Muslim from Ibn Umar RA:

أن رسول الله صلى الله عليه وسلم كان يخرج يوم الفطر والأضحى إلى المصلى وأول ما يبدأ به الصلاة ثم ينصرف إذا فرغ من صلاته إلى الناس فيخطبهم فإذا رأى الناس قد اجتمعوا قال ألا أخبركم بما أوحى الله إلي فإذا كان يوم الأضحى قال لا تنسوا كبش العيد وإذا كان يوم الفطر قال لا تنسوا التكبير

*"The Messenger of Allah (SAW) went out on Eid al-Fitr and Eid al-Adha to the place of prayer. The first thing he starts is the prayer, then he turns after the prayer to the people and delivers a sermon to them. When he saw that the people had gathered, he said: 'Have I not told you what Allah revealed to me?' When it was Eid al-Adha, he said: 'Do not forget the sacrificial goat.' When it is Eid al-Fitr, he said: 'Do not forget the takbir.'"* (HR. Bukhari and Muslim)

This hadith shows that *takbir* is one of the Islamic symbols that must be remembered and performed by Muslims on Eid al-Fitr. The hadith of the Prophet Muhammad narrated by Imam Ahmad from Abdullah bin Abbas RA:

اكثروا من التكبير ليلة العيدين فانهم يهدم الذنوب هدمًا

*"Recite the takbiran on the nights of the festivals (Fitr and Adha), for it expiates sins."* (HR Ahmad)

## Discussion

Traditions, or customs, are an essential part of many cultures, including Muslim cultures. Traditions can be defined as "the handing down of customs, beliefs, and practices from generation to generation" (Merriam-Webster). Putri (2023) explains that Aghi Ghayo Onam is a religious and costumery tradition rooted in Malay Kampar Culture. The Malay Kampar community is predominantly Muslim, but they still uphold their local traditions and culture.

In the case of Islamic law, traditions have played a significant role in shaping the legal system. The influence of traditions on Islamic law has been studied extensively by scholars, and their findings provide insight into how traditions have influenced the development of Islamic law. One way in which traditions have influenced Islamic law is through the concept of "*urf*," which refers to custom or tradition. This is in line with the study by Abdillah & Maskuri, (2022) which explains that the concept of "*urf*" is a practice or custom that is widely recognized and accepted in society, which can be the basis for determining laws and policies in Islamic law (Maskuri and Abdillah 2022).

The idea of *urf* is mentioned in the Quran and the hadith (sayings of Prophet Muhammad). It has been utilized by Muslim jurists to interpret Islamic law. For instance, the Maliki school of Islamic law, which is common in Kampar, gives considerable importance to the idea of *urf* in its legal reasoning.

Custom and Islamic law are intimately connected. Islamic law, also known as Shariah, originates from the Holy Quran and the Sunnah of Prophet Muhammad (PBUH), which is a collection of his sayings, actions, and approvals. Customs, on the other hand, are the practices that have been passed down through generations. In the context of Islamic law,

custom refers to the practices of the Muslim community that have developed over time.

The relationship between custom and Islamic law is complex and multifaceted. On one hand, custom can provide valuable insights into the interpretation and application of Islamic law. For example, the tradition of reciting the Quran during prayer is a custom that has been passed down through generations of Muslims.

This is in accordance with the results of Siregar (2022) which explains that the concept of the sentence is the practice of reading the Quran during worship is a tradition that is carried out regularly and passed down from generation to generation (Siregar 2022).

The Quran does not explicitly mention this practice, but it is considered an integral part of Islamic worship based on the traditions and customs of Prophet Muhammad (PBUH) and his companions. Islamic law, also called Shariah, is a legal framework rooted in the teachings of the Quran and Sunnah (Prophet Muhammad's traditions and practices). It plays a major role in Muslims' lives, governing all aspects from personal to financial affairs. However, Islamic law has evolved over time through various influences like cultural traditions. One way traditions have shaped Islamic law is through "istihsan", which allows jurists to exercise personal judgment in legal matters. Istihsan enables Muslim jurists to adapt Islamic law to changing contexts and incorporate local customs and traditions. For instance, the Hanafi school predominant in South Asia has used istihsan to adjust Islamic law to regional customs and practices. Furthermore, the influence of traditions on Islamic law can be seen in the various legal schools of thought within Islam. Each school of thought has its own tradition and methodology for interpreting Islamic law. For example, the Shafi'i school of Islamic law, which is prevalent in Southeast Asia, relies heavily on the traditions and practices of the people of the region in its legal reasoning. On the other hand, tradition can also lead to the development of practices that are not in line with Islamic law.

This can happen when cultural practices are mistakenly attributed to Islamic law, or when practices that were once acceptable become outdated or irrelevant.

For example, the practice of female genital mutilation (FGM) is a cultural tradition that is prevalent in some Muslim-majority countries, but it is not supported by Islamic law. In fact, many Muslim scholars and organizations have condemned FGM as a harmful and un-Islamic practice. To ensure that tradition is properly related to Islamic law, it is important to understand the principles of Islamic jurisprudence. Islamic jurisprudence provides a framework for interpreting and applying Islamic law based on the Quran, the Sunnah, and the consensus of the Muslim community.

However, the importance of context and reasoning in understanding Islamic law, and it encourages scholars to consider the broader goals and objectives of Islamic law in their analysis. In recent years, there have been several studies on the relationship between tradition and Islamic law. One study published in the *Journal of Islamic Studies* examined the role of tradition in Islamic legal reasoning. The study found that tradition can be a valuable source of legal reasoning, but it should be used in conjunction with other sources of Islamic law, such as the Quran and the Sunnah. Another study published in the *International Journal of Humanities and Social Science Research* explored the relationship between tradition and Islamic law in the context of family law.

The study found that tradition plays an important role in shaping family law practices in Muslim societies, but it should be balanced with the principles of Islamic law to ensure that these practices are consistent with the objectives of Shariah. Overall, tradition should be related to Islamic law in a way that is consistent with the principles of Islamic jurisprudence. This means that tradition should be considered a valuable source of legal reasoning, but it should be evaluated in light of other sources of Islamic law and the broader



goals and objectives of Shariah. By doing so, Muslims can ensure that their cultural practices are in line with the teachings of Islam and that they are contributing to the development of a just and equitable society. This is in accordance with (Alkoualti 2023) The concept teaches Muslims that they must ensure that their cultural practices are in accordance with the teachings of Islam.

Previous studies on this topic have yielded fascinating findings. The results demonstrated that the Aghi Ghayo Onam tradition is deeply ingrained in the culture of the Malay Kampar Riau community. This tradition serves not only as a religious expression, but also as a means of maintaining their cultural identity. This aligns with Apriyanti and Sukenti's (2023) research showing that the Aghi Ghayo Onam tradition has very strong cultural roots among the Malay Kampar people (Apriyanti and Sukenti 2023). Therefore, Aghi Ghayo Onam has a robust cultural heritage within the Malay Kampar community. It exemplifies how Islam and local culture can be harmoniously integrated. This research also reveals that Aghi Ghayo Onam holds profound meaning for the Malay Kampar Riau community, who view it as an important symbol for preserving their relationship with God and promoting social cohesion among community members. Additionally, this research highlights the significance of traditional attire in this culture, as it plays a key role in preserving, continuing, and passing down valuable cultural values across generations. Overall, this research provides deeper insight into Aghi Ghayo Onam and how it relates to Islamic perspectives, as well as offering new understanding of the rich and diverse cultural legacy of Riau's Malay Kampar people. Moreover, traditions have played a significant role in shaping Islamic law. The influence of traditions can be seen in the concept of *urf*, the concept of *istihsan*, and the various legal schools of thought within Islam. By incorporating local customs and traditions into the legal system, Muslim jurists have been able to adapt Islamic law to changing

circumstances and to make it more relevant to the lives of Muslims. Understanding the influence of traditions on Islamic law is essential for understanding the development of the legal system and its role in Muslim societies.

## CONCLUSION

According to the findings of this study, the *Aghi Ghayo Onam* custom is a unique and valued cultural asset of Kampar Malay. Its connection with Islamic religious principles and abundance of symbolism in the clothing component demonstrate the need of sustaining this practice. Furthermore, this practice helps to foster social cohesion and improve the life of the Islamic community. It is intended that this research will provide the groundwork for future attempts to conserve and acknowledge this legacy, as well as widen understanding of cultural variety in Islamic religious traditions

The Aghi Ghayo Onam custom integrates Kampar Malay cultural practices with Islamic religious teachings, displaying a positive adaptation and fusion of cultural values and religious ideas that promotes community social harmony. Moreover, the Aghi Ghayo Onam tradition has a profound and meaningful element of traditional attire. During this event, customary costumes are adorned, each conveying symbolic meaning related to particular ethnic or religious identities. The Kampar Malay community preserves the richness and depth of Islamic cultural traditions in addition to enhancing their cultural legacy through maintaining and promoting these conventional garments.

The significance of the Aghi Ghayo Onam tradition in the Kampar Malay community's social and religious context is better comprehended through this research. Besides functioning as a medium for expressing one's religion and culture, this custom facilitates stronger bonds within communities and between people. This exemplifies the community's robust social and religious connections that uphold ideals of concord and

understanding.

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