
**THE TRADITION OF SARAKALAN AS A PREACHING MEDIUM
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Email: vivomalini@gmail.com**ABSTRACT**

The tradition of sarakalan at weddings is called art or tradition as a place for preaching. The tradition of sarakalan or the reading of the Barzanji book accompanied at every wedding event by Malay people who are synonymous with Muslims, is one of the routine rituals that is still preserved to this day in Sambas Regency. The reading of Assalai/Asyraqal is known to the Sambas Malay community by many terms, and is often also known as sarakalan/nyerakal at weddings. This tradition is a real form of cultural ritual tradition with a religious nuance that has survived to this day, especially in Sambas Regency. This type of research is a qualitative research method with a descriptive approach. The data sources used are primary data and secondary data. Data collection techniques used were interviews, observation and documentation. The analysis technique is carried out by reducing data, presenting data and drawing conclusions. Data validity checking techniques are carried out by means of triangulation, member checking and verification or conclusions. The results of the research show: First, the implementation of the sarakalan tradition in Tanjung Bugis village, Sambas District, Sambas Regency, is the first event is an opening guided by the host or MC, the second event is a welcoming speech from the host, the third event is sarakalan (reciting Assalai, Rawi and Asyraqal) and reading prayers, then the fourth event continued, namely speeches from representatives of invited guests, the fifth event was serving dishes and the last event was the closing of the event. Second, the function of the sarakalan tradition as a media for da'wah in Tanjung Bugis village, Sambas District, Sambas Regency is as an entertainment media, da'wah media and educational media. Third, the supporting and inhibiting factors for implementing the sarakalan tradition as a medium for da'wah in Tanjung Bugis village, Sambas District, Sambas Regency are the supporting factors, support from the village, enthusiasm from the participants in carrying out the activity, thus making invited guests enthusiastic about attending the event. The inhibiting factors are the lack of costs, lack of public interest in joining the sarakalan.

Keywords: Serakalan Tradition, Da'wah Media

INTRODUCTION

Da'wah is all forms of activity of conveying the teachings of Islam to others, in various wise ways for the creation of individuals and communities who enjoy and practice the teachings of Islam in all fields of life (Mohammad Hasan, 2013). Da'wah is an attempt to change bad conditions for the better in order to build an Islamic society based on the true truth of Islam.

Da'wah also invites or calls people to the path of goodness, invites humans to believe and obey the teachings of Allah SWT, *Amar Ma'ruf Nahi Munkar* consciously and then practiced in everyday life as a guide to human life in the world. This is in accordance with the word of Allah SWT in QS. Ali Imran/3:104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

And let there be among you a group of people who call to good, enjoin the ma'ruf and prevent the evil, they are the fortunate. (Departemen Agama RI, 2019).

There must be a class of people or a power that calls for policy, commands the *Ma'ruf* and prevents the *munkar*. The determination that there must be one power is the *madlul* content of the Qur'anic passage itself. There is an appeal to virtue, but there is also a commandment to the *ma'ruf* and a prohibition from the *munkar*. If the proselytizing of the call can be carried out by a person who has no power, then the orders and prohibitions will not be carried out except by the person who has power (Sayyid Qutb, 2008).

Based on the above verse, it can be understood that da'wah is essentially all activities to invite individuals or groups of people, to change into a better life than before. This activity is carried out to invite, encourage, call, without pressure, coercion and provocation. The achievement of an expected da'wah activity is certainly not an easy thing. In facing the era of information globalization and recent technological developments, the world is expected to accelerate the development of information flows. The use of technological tools as a medium for delivering information to the audience, seems unstoppable. But on the contrary, the existence of advanced technology in the era of globalization. This information and communication should be utilized for the dissemination of information and messages of Islamic da'wah.

Islamic da'wah activities today are not enough to use traditional media, such as through lectures and recitations that still use oral communication media or speech communication. The use of modern

communication media in accordance with the level of development of human thinking must be utilized in such a way, so that Islamic da'wah is more targeted and not *out of date* (Samsul Munir Amin, 2009).

The preaching media is a tool used to pack messages and preach to the target of dakwah or mad'u. The preaching media is one of the elements of the dakwah that is vitally needed in preaching and cannot escape the other elements. The media used are also diverse and effective in preaching. With so many media, a da'i must choose the most effective media to achieve the goal of da'wah (Yosieana Duli Deslima, 2018).

As has been practiced by ara da'i in the past such as the da'wah of the Walisongo on the island of Java can be widely spread and can be accepted by the community peacefully (Novita Siswayanti) because as a da'i Walisongo uses art forms from community culture as one of the da'wah media used with artistic methods such as prophetic shalawat songs, kasidah and dhikr as da'wah media because the verses used contain da'wah (Nusantara Tutu Siti Rohbiah,).

So it can be said that the *sarakalan* tradition at weddings is called art or tradition as a place to preach. The tradition of *sarakalan* or reading the book of Barzanji accompanied at every wedding ceremony of the Malay community which is identical to Muslims, is one of the routine rituals that is still preserved to this day in Sambas Regency. The recitation of *Assalai / Asyraqal* which is known to the Sambas Malay community with many terms, and is often also known as *sarakalan / nyerakal* in weddings, in Malay society which is identical to Muslims and this tradition is one tangible form, this tradition is one of the real forms of cultural ritual traditions with religious nuances that have survived to this day, especially in Sambas Regency (Varulian, dkk.).

Sarakalan is a loanword taken from Arabic, namely "*ashraqa*" in full *asyraqal-Badru Alaina* money means "*there has been a moon in our midst*". This sentence becomes the opening reading when the worshippers are diba'iyah standing in chanting the hymn al-barzanji. This is a form of expression of ta'dzim which is closely related to the event of the arrival of the Prophet Hijra in Medina. In general, the implementation of *the sarakalan* is the same in every event for approximately 1.5 hours. The recitation of *sarakalan* is divided into three parts, namely *Assalai, Rawi* and *Ashraqal*. (Varulian, dkk.).

Sarakalan in wedding feasts was introduced to the Sambas community approximately in 1897. Apart from being a prayer to the lord of the Prophet Muhammad SAW, according to one of the religious figures in this area, *sarakalan* is carried out as an additional event of the wedding party which then over time this *sarakalan* becomes one of a series of mandatory events in wedding receptions. There are also some people who

say that *sarakalan* is to fill the wedding reception to make it more festive (Sri Sunantri, 2012).

Indeed, at rituals or other events, this shalawat verse becomes the opening reading when the worshippers are *dibaiyyah* standing in chanting the hymn of promise. This is a form of expression of *ta'dzim* which is closely related to the event of the arrival of the Prophet Hijra in Medina. However, this phenomenon in Sambas has actually become a *sarakalan tradition* at every thanksgiving event and has become a mandatory tradition in wedding receptions. Community leaders said that the wedding ceremony is a sacred event, is a ceremony where relatives gather and the community rejoices, so it is fitting that at this event *dhikr* and shalawat be chanted on the honor of the Prophet Muhammad SAW.

This event is performed by male invited guests. Please note that the male and female invited guests are separated by seats. The male guest is usually placed on the *tarup* outside the house and the female guest inside the bride's house (Sri Sunantri, 2012).

Traditionally, da'wah messages are delivered bil-orally, *meaning that da'wah messages are delivered in verbal languages such as social gatherings, recitations, entertainment, competitions and religious rituals and so on.* In addition, da'wah messages can also flow through *bil-hal* channels, namely the delivery of da'wah through non-verbal languages such as behavior, attitudes, noble morals, even through marriage channels, trade and so on, as exemplified by the Prophet SAW (Erwin Jusuf Thaib).

Sarakalan as an oral tradition contains Islamic messages. The presentation of the message of da'wah through this tradition cannot be separated from the Islamic understanding of the practitioners of the *sarakalan* tradition, at least understanding the content of the book they read. Armed with their knowledge, the preachers carry out their da'wah mission through this oral tradition. The content of Islamic values read out aims to provide religious understanding to the community.

However, along with the times, *sarakalan* must be able to survive with existing media. Whether we realize it or not, nowadays we cannot escape the intervention of electronic, print and even cyber media. This reason makes researchers interested in researching *sarakalan* that still exists and is able to survive until now as local wisdom of the Sambas Malay community in Sambas District, especially in Tanjung Bugis village.

The *sarakalan* group in Tanjung Bugis was established in 2001, with 15 members named the *Rafiqi* group. In 2001-2017 chaired by Mr. Suparli and in 2017 until now chaired by Mr. H. Rusli H. Fadali. The group is stationed in Al-Muzaqirin Mosque. The purpose of forming the *Rafiqi* group in Tanjung Bugis village is to develop talents and establish friendship (Minjahid, 2021).

Based on what has been described, researchers are interested in researching further in the form of research entitled *Sarakalan Tradition* as a Media for Da'wah in Tanjung Bugis village, Sambas District, Sambas Regency.

RESEARCH METHODS

This study used qualitative data types. This type of qualitative data is research that specifically uses techniques to obtain answers or in-depth information related to a person's opinions, perceptions, and feelings. In qualitative research, things will be obtained implicitly about the attitudes, beliefs, motivations, and behaviors of the object under study through informants (Sudarto, 1995). The approach taken in this study uses a descriptive approach. This study aims to reveal symptoms holistically-contextually through data collection from natural settings by utilizing the researcher as a key instrument.

The setting in this study is Sebayon Village, Sambas District, Sambas Regency. This research then focuses on the object of the *Sarakalan Tradition* as a Media for Da'wah. Data sources in research are divided into two parts, namely primary data sources and secondary data sources. Data collection techniques use three techniques, namely, observation, interview, and documentary (documentation). Data analysis procedures include data classification, data reduction, data display, data analysis, conclusions. The technique of testing the validity of data is by triangulation of data and member check.

DISCUSSION

After the researcher collects data by observation, interview and documentation, the next data analysis chosen by the researcher will be carried out, namely data reduction techniques, data presentation, data verification and conclusions. The form of exposure is as follows:

The implementation of *sarakalan tradition* in Tanjung Bugis village, Sambas District, Sambas Regency.

In general, the implementation of the *sarakalan* is the same in every event for approximately 1.5 hours. The recitation of the *sarakalan* is divided into three parts namely *Assalai*, *Rawi* and *Ashraqal*. In essence, *sarakalan* is one of the processions in the wedding reception. The first thing to do is the opening of the event from the committee that has been appointed as the host. Then give time to the host or representative to give a welcome. And the next core event is *sarakalan* (dhikr nazam) led by the committee and the reading is accompanied by drums or tambourines, read by sitting between making formations such as prayer shaf extending and facing each other, it can be described as the activities are opening, remarks from the host, the

core event of *sarakalan*, remarks from guests, presentation of dishes and closing of the event.

This is in accordance with the results of observations, interviews and documentation that researchers have done that the implementation of *sarakalan* tradition at weddings starts from the opening ceremony, delivered by the host or MC. Then continued with remarks from the host, after the host delivered the opening remarks and then continued with the *sarakalan event*. Then the opening remarks from the invited guest representatives and continued with the presentation of food, then the last event was the closing.

In the implementation of the *sarakalan* read first is surah Al-Fatihah, the second recites the shalawat, the third is the recitation of *Assalai*, the fourth is the recitation of *Rawi* and the fifth is the recitation of *Ashraqal*. *Sarakalan* is carried out not only at weddings, but there is a practice once a week from house to house of its members.

The function of *sarakalan* tradition as a medium for da'wah in Tanjung Bugis village, Sambas District, Sambas Regency.

Sarakalan is the recitation of *Al-Barzanji*, which is also often called *dhikr nazam* which has three stages when reading it namely *Assalai*, *Rawi* and *Ashraqal*. *Sarakalan* for the community is a tradition of a cultural art that has spiritual meaning, which affects daily life in activities and has various functions such as entertainment media, da'wah media and educational media. *Sarakalan* traditions that are considered as entertainment media are song verses contained in *Kitab al-Barzanji* containing moral and religious messages. The music play and the singing of the verses were so uplifting that the invited guests who attended felt very entertained.

The function of the *sarakalan* tradition is also used as a medium for da'wah, even though the content of the song verses read contains many religious messages. If listened carefully and understood, it will increase our faith and piety to Allah SWT. The reciprocal in one part of the recitation of *Ashraqal* is done alternately, everything in the tarup must be able to recite the recitation of *Ashraqal*. In the reading of *Ashraqal* contains praises to the Prophet Muhammad SAW from the nature of the Prophet, the Prophet's *hujrah* from one place to another, the advantages of the Prophet and the glory of the Prophet Muhammad SAW.

The content of the *above barzanji* encapsulates good people to increase their faith in Allah SWT, which has been written (determined) by Allah SWT. This eloquent call exemplifies that the book of *Al-Barzanji* used has the value of preaching for one another. As for the profound meaning of all existing songs, it can only be understood by the *dhikr*, without a detailed

explanation from *the dhikr*, the community cannot understand the deep meaning of the content of the song. The religious messages contained in the book of *Al-Barzanji* can be used as a medium of da'wah.

Apart from being a function of entertainers and as a medium of da'wah, the tradition of *serakalan* also has a function as self-introspection, because it reminds us of the prophet's prayer so that we are moved to love the prophet by praying to the Prophet, Islamic *ukhuwah* and manners when participating in these activities and how to visit and so on. and reading *Kitab al-Barzanji* is expected to increase faith and love for the Prophet Muhammad (PBUH) and gain many benefits from remembering him.

The *Sarakalan* group in Tanjung Bugis village has increased, one of which is in terms of reading and music. In addition, the *participants of the sarakalan* group also received many references. The function of the *sarakalan* tradition is to preserve culture so that it is not lost to the times, also invites the younger generation to participate in *sarakalan* activities in Tanjung Bugis village. The importance of following or joining this *sarakalan* group, of course, to increase knowledge and establish friendship, also always remember us to visit the Prophet Muhammad SAW. The changes experienced during participating in *sarakalan* are, *the first time he joined the sarakalan* group in Tanjung Bugis village is still a member of *sarakalan* and is still in the process of learning. Over time, he has now become a coach in the *sarakalan* group .

Supporting and inhibiting factors for the implementation of *sarakalan* tradition as a medium of da'wah in Tanjung Bugis village, Sambas District, Sambas Regency.

Every activity is certainly inseparable from supporting and inhibiting factors, while what is meant by supporting factors in this study is to support and give encouragement and enthusiasm given to the *sarakalan* group in carrying out the *sarakalan* tradition in Tanjung Bugis village and inhibit an obstacle to the lack of interest of the local community to participate in *sarakalan* activities.

The supporting factor is that the *sarakalan group* in Tanjung Bugis village is strongly supported by the village. The spirit of the gentlemen who followed the advice was extraordinary. The inhibiting factor is the very minimal cost and the mindset of the local community is still lacking about *sarakalan* traditions, one of which is teenagers who are less concerned with the old culture.

CONCLUSION

The implementation of the *sarakalan* tradition in Tanjung Bugis village, Sambas District, Sambas Regency was the first opening event hosted

by the host or MC, the second event was a speech from the host, the third event was *sarakalan* (*reading Assalai, Rawi and Asyraqal*) and the recitation of prayers, then followed by the fourth event, namely the remarks of representatives of the invited guests, the fifth event served dishes and the last was the closing of the event.

The function of *sarakalan* tradition as a medium of da'wah in Tanjung Bugis village, Sambas District, Sambas Regency is as a media of entertainment, media of da'wah and media of education. The supporting and inhibiting factors for the implementation of *the sarakalan* tradition as a medium of da'wah in Tanjung Bugis village, Sambas District, Sambas Regency are supporting factors supported by the village, the enthusiasm of the participants in carrying out the activity, thus making invited guests enthusiastic in attending the event. The inhibiting factors are the lack of costs, lack of public interest to join the *sarakalan*

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