

PREGNANCY AND BIRTH TRADITIONS Living Hadith Study of Sambas Malay Life Cycle

Masmuri , Bayu Suratman

Sekolah Tinggi Ilmu Kesehatan (STIKES) YARSI Pontianak,
Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta.
m4smuri1984@gmail.com, bayuseladu@gmail.com

ABSTRACT

Research conducted on the Malay community in Sambas Regency, West Kalimantan Province focused on the tradition of pregnancy and birth of the Sambas Malays as a tradition based on hadith or called living hadith. In addition, the tradition carried out by the Sambas Malays can be categorized as a living hadith phenomenon because the purpose of the tradition of pregnancy and birth is a form of gratitude for the Sambas Malays for the presence of the fetus they are carrying and being grateful for the birth of a child. The tradition of pregnancy and birth is part of the representation of their inherent identity as adherents of Muhammad's teachings, but on the other hand they also carry out local traditions. For the Sambas Malays, traditions do not contradict and even become a necessity in their community. This research is a qualitative-descriptive study where the data were obtained based on the results of interviews, observations, and documentation conducted on the Sambas Malays in Sambas Regency. and give birth. As adherents of Islamic teachings who adhere to the Sambas Malay community, they include Islamic values in their implementation so that there is no conflict between the two. The tradition of pregnancy and childbirth by the Malay sambas is based on and based on the hadith of the Prophet Muhammad

Keywords: *Pregnancy, Birth, and Living Hadith*

ABSTRAK

Penelitian yang dilakukan pada masyarakat Melayu yang ada di Kabupaten Sambas, Provinsi Kalimantan Barat fokus pada tradisi masa kehamilan dan kelahiran orang Melayu Sambas sebagai tradisi yang berlandaskan hadis atau disebut living hadis. Selain itu tradisi yang dilakukan oleh orang Melayu Sambas dapat dikategorikan fenomena living hadis karena tujuan tradisi masa kehamilan dan kelahiran wujud syukur orang Melayu Sambas atas kehadiran janin yang dikandung dan bersyukur lahirnya anak. Tradisi masa kehamilan dan kelahiran merupakan bagian dari representasi identitas yang melekat dari mereka sebagai penganut ajaran Muhammad namun sisi lain juga menjalankan tradisi lokal. Bagi orang Melayu Sambas tradisi yang dilakukan tidak bertentangan dan bahkan menjadi sebuah keharusan dalam komunitas mereka. Penelitian ini merupakan penelitian kualitatif-deskriptif dimana data-datanya didapatkan berdasarkan hasil wawancara, observasi, dan dokumentasi yang dilakukan pada orang Melayu Sambas di Kabupaten Sambas. Tradisi ini melekat dan menyatu dengan Islam sebagai agama yang dianut oleh orang Melayu sambas sehingga tampak dalam pelaksanaan tradisi hamil dan melahirkan. Sebagai penganut ajaran Islam yang menganut masyarakat Melayu Sambas memasukkan nilai-nilai Islam dalam pelaksanaannya agar tidak terjadi konflik antara keduanya. Tradisi hamil dan melahirkan oleh orang Melayu sambas berdasarkan dan berdasarkan hadits Nabi Muhammad

Kata Kunci: *Kehamilan, Kelahiran, dan Kesehatan*

A. INTRODUCTION

In practice Sambas Malays are known to have a variety of cultures, customs, and traditions that have been integrated in the joints of daily life. Of course, the tradition that takes place in the lives of Sambas Malays has become an inseparable part especially between Malay tradition and Islam.¹ In addition, Sambas Malay have a unique rule or norm in society either in the form of local wisdom that still survives to this day or experiences contact or can be called acculturation. The local wisdom of Sambas Malay people in the form of ideas or values is essentially easy to understand considering

¹ Bayu Suratman, "Pendidikan Anak Usia Dini Berbasis Kearifan Lokal Pada Suku Melayu Sambas," *Jurnal Noken* 4, no. 2 (2019): 107–17.

humans as social beings. This product of local wisdom is the sign of Sambas Malay identity as well as other communities have a distinctive ethnic identity in accordance with their respective characteristics.² Local wisdom that takes place has become a system and durable in relation to the life cycle or life cycle of sambas Malay both from pregnancy to death.

In this context, which will be discussed related to the phase of pregnancy to birth where this phase is the life cycle of sambas Malays. In the pregnancy phase is a prefix and important times for the growth of the baby from the moment in the womb until childbirth. If seen, that pregnancy is part of the natural process for a human being. Changes that occur in women during normal pregnancy are physiological and not pathological. While in the context of education that the period of pregnancy is a golden age where the fetal period in the womb almost all of the normal number of brain cells experience rapid growth. The importance of pregnancy, not a few sambas people or in other areas celebrates the presence of the fetus conceived and part of the expression of gratitude. No wonder, many traditions found during pregnancy among sambas Malay wrapped in Islamic teachings.

In addition to the pregnancy phase, the birth phase is also no less important so that in practice also performed rituals as an expression of gratitude for the birth of the child. As is known birth is part of the process of childbirth where a physiological process that allows a series of major changes in the mother to be able to give birth to her fetus through the birth canal.³ Based on the research conducted by the author, Sambas Malay carry out the tradition of pregnancy and birth part of the expression of gratitude because it has been given by the baby. Therefore, Sambas Malays give prayers and some dishes (alms of rice) to the people around the house. Traditions carried out during pregnancy and birth at least the author found 2 (two) traditions, namely: *tuang minyak* and *tepung tawar*.⁴

Based on the research was conducted by the author that traditions such as pouring oil and fresh flour part of the local culture local wisdom

² Syamsul Kurniawan & Bayu Suratman, "Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, dan Character Building," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 190–91.

³ Ari Kurniarum, *Asuban Kebidanan Persalinan dan Bayi Baru Lahir* (Jakarta: Kemenkes RI, 2016).

⁴ Bayu Suratman & Nur Hamzah, *Etnoparenting: Pengasuhan Anak Usia Dini Berbasis Kearifan Lokal Pada Orang Melayu Sambas* (Kubu Raya: Ayunindya, 2020).

that is carried out in descending and subsequently fused with Islam. When viewed from its function of course pouring oil and fresh flour is part of the education or early childhood care done by Sambas Malay parents to their children. The importance of this tradition is certainly the same as the tradition or values that prevail in the Sambas Malay family in educating their children, such as: *pantang larang*, *kemponan*, give folklore and others.⁵

Naturally the tradition concerning pregnancy and birth performed by Sambas Malay is not found in Islamic teachings. However, Islam is a very flexible religion that accepts outside cultures with the wrapped teachings of Islam so that between Islam and certain cultures are not a problem. Moreover, what the Sambas Malay do contains many benefits, especially in social-society. Moreover, if it is associated with Islamic teachings and based on the Hadith of the Prophet then in practice in addition to culture also contains Islamic values. Including in the tradition of pregnancy and birth that took place in the Sambas Malay tribe became the focus in this study. In the belief of the Malay Sambas a pregnant woman and a woman giving birth should be performed a special ritual as an expression of gratitude to Allah Almighty. As mentioned earlier that the rituals performed wrapped in Islam then in practice the ritual of pregnancy and birth led by a religious leader will recite the sentences *thoyyibah* into the dishes that have been provided.

Through the perspective of living hadith tradition in the pregnancy and birth phase of Sambas Malay people is a mixture of tradition with Islamic teachings that have become hybrid. The existence of this mixture is due to Sambas Malay who still hold strong local wisdom in their daily life so that it is very close to the teachings that it adheres to, namely Islam. Moreover, the tradition that continues to grow and develop among Sambas Malay who are hybrid colored and become a blend of Islamic culture and values.⁶ Research on pregnancy and birth in Sambas Malay is not new research. The theme of this kind of research has been widely done, such as research conducted by

⁵ Khatijah, "Peran Wanita Dalam Masyarakat Sambas," *Rabeema: Jurnal Studi Gender dan Anak* 5, no. 2 (2018): 139–44.; Bayu Suratman, "Pendidikan Karakter Anak Usia Dini Melalui Cerita Rakyat dan Permainan Singinca'an Pada Suku Melayu Sambas di Desa Sepadu," *3th Annual Conference on Islamic Early Childhood Education*, 2018.

⁶ Syamsul Kurniawan, "Globalisasi: Pendidikan Karakter, dan Kearifan Lokal yang Hybrid Islam Pada Orang Melayu Kalimantan Barat," *Jurnal Penelitian* 12, no. 2 (2018).

Syamsul Kurniawan, who researched abstinence from playing maghrib time in the study of living hadith in Sambas Regency.⁷ Nur Atika through his research described the terminology in the ritual of *tuang minyak* on sambas Malay people in semantic studies. Nur Atika conducted this research in Semata Village, Tangaran Subdistrict, and Sambas Regency.⁸

In addition, there is also a dissertation of Moh.Haitami Salim which is used as a book and research related to pontianak Malay traditional ceremony. Based on the author's analysis of Moh.Haitami Salim's research, there are similarities between the culture conducted by Pontianak Malays and Sambas Malay, especially in the life cycle of pregnancy and birth.⁹ Finally, patience was onto research which examines the tradition of pregnancy in Ghana. This research shows that the tradition of pregnancy carried out by Malay is not only carried out by other Malay tribes in the archipelago but also carried out by the People of the African Continent in Ghana.¹⁰ Thus, the focus of this research with other research is not the same because the focus of this study is the tradition of pregnancy and birth as a form of living hadith that is carried out in descending by Sambas Malay. This paper is qualitative-descriptive research where the data is obtained based on the results of interviews, observations, and documentation conducted on Sambas Malays in Sambas Regency.

B. OBJECTIVE CONDITION OF SAMBAS AND SAMBAS MALAY IDENTITY

Sambas cannot be separated from the Sambas Malay tribe as the majority residents in Sambas Regency. In addition, when discussing Sambas Malay tribe, it will also talk about the religion that is embraced, namely Islam. Malays and Islam are like two sides of an inseparable currency because the two have been identical to each other. Traditions run by ethnic Malay

⁷ Syamsul Kurniawan, "Pantang Larang Bermaian Waktu Maghrib: Kajian Living Hadis Tradisi Masyarakat Melayu Sambas," *Jurnal Living Hadis* 4, no. 1 (2019): 1–26.

⁸ Nur Atika, Ahmad Rabi'ul Muzammil, & Agus Syahrani, "Peristilahan Dalam Ritual Tuang Minyak Pada Masyarakat Melayu Sambas: Kajian Semantik," *Jurnal Pendidikan dan Pembelajaran Khalustiwa* 8, no. 9 (2019).

⁹ Moh.Haitami Salim, *Nilai-Nilai Pendidikan Islam Dalam Upacara Adat Melayu Pontianak* (Pontianak: STAIN Pontianak Press, 2013).

¹⁰ Patience Otto, dkk, "Foof Prohibitions and Other Traditional Practices in Pregnancy: A Qualitative Study in Western of Ghana," *Advances in Reproductive Sciences* 3, no. 2 (2015).

Sambas are very thick with Islamic teachings can even be seen in their daily life. The local wisdom of Sambas Malay is a manifestation of sambas Malay identity itself. If quoting the theory built by Hermansyah¹¹ then Malay Islam ethnic Malay as adherents of Islamic teachings and as a marker of the identity of one's kemelayuan. Therefore, Malay and Islam are inseparable and some Muslims and Malays are synonyms. Related, with the theory built Hermansyah affirmed by Yusriadi.¹² Islam is an important part of Malay identity and Islam is part of Malay identity. Moreover, Malay identity is very easy to know besides Islam in the language of Sambas Malay people using Sambas Malay language in their daily speech.

Historically, Sambas area has a background in the spread of Islam in West Kalimantan. It can be dilihar from the first mosque built in West Kalimantan that was built during the sambas kingdom which was originally a house and used as a mosque and is now the Jami Keraton Sambas Mosque. The first mosque was founded by Sultan Umar Aqomuddin who ruled sambas state in the span of 1702-1727 AD. The mosque that was built was later renovated by his son named Sultan Muhammad Saifuddin and developed into jami mosque on October 10, 1885 AD.¹³ In addition, in the field of Islam Sambas Malay also contributed and gave birth to a great cleric of international calibre namely Sheikh Ahmad Khatib Sambas, founder of Qadiriyyah Wa Naqshabandiyah and Muhammad Basiuni Imran student Muhammad Rasyid Ridha.¹⁴

In the current context, Islam in Sambas and the interior in West Kalimantan tends to be moderate and accepts differences, especially religious differences, at least about 87% of sambas residents are Muslims. Sambas Malay tolerance can be seen from the harmony between ethnic Chinese, Dayak and Sambas Malay (Tidayu). In addition, in the teachings of Islam

¹¹ Hermansyah, *Islam dan Melayu di Borneo* (Pontianak: IAIN Pontianak Press, 2015).,1.

¹² Yusriadi, *Identitas Orang Melayu di Hulu Sungai Sambas* (Pontianak: IAIN Pontianak Press, 2017).,1.

¹³ Abdul Baqir Zein, *Masjid-Masjid bersejarah di Indonesia* (Jakarta: Gema Insani Press, 1999); Masmuri & Bayu Suratman, "Revitalisasi Masjid Dalam Membangun Karakter Pada Komunitas Melayu Sambas," *jurnal intizar* 25, no. 1 (2019).

¹⁴ Moh.Haitami Salim dkk, *Sejarah Kesultanan Sambas Kalimantan Barat* (Jakarta: PUSLITBANG Lektur dan Khazanah Keagamaan Badan LITBANG dan DIKLAT Kementerian Agama RI, 2011).

itself Sambas Malay tend not to like the debate and more carry out the teachings that have been delivered by the teachers in the village. In fact, the moderate Islam embraced by the Sambas Malay has been going on since the time of sambas kingdom.¹⁵ Religious issues in Sambas Regency are not about Islamic religious teachings from one another but rather religious understanding. At this time of concern and obedience in the practice of religion is very minimal, in this case is: enliven the mosque, pray five times, zakat. Carrying out Islamic teachings is a basic problem in Sambas Malay society including other things, such as: marriage, inheritance law, guardianship and this case occurs a lot in sambas Malay society not to mention related to *muamalah*.¹⁶

While socially Sambas Malay tribe has spread to various regions or other districts in West Kalimantan can even be found Java. In addition, usually Sambas Malay who are outside Sambas regency and West Kalimantan form associations using both Sambas and West Kalimantan communities both in friendship, arts, and culture.¹⁷ if seen the majority of the profession of Sambas Malay is as a rice farmer then no wonder in practice there is also a lot of local culture and wisdom in rice farming Sambas Malay.¹⁸

C. LIVING HADITH AND LOCAL TRADITIONS

Living hadith has the meaning of everything that appears in society in the form of patterns of behavior that source and responds to the use of hadith of the Prophet Muhammad Saw.¹⁹ In the view of Saifuddin Zuhri,

¹⁵ Zaenuddin Hudi Prasoj, Elmansyah, & Muhammad Sahrin bin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities in the Hinterland of West Kalimantan." Indonesian Journal of Islam and Muslim Societies," *Indonesian Journal of Islam and Muslim Societe* 9, no. 2 (2019): 218–19.; Erwin Mahrus, Zaenuddin Hudi Prasoj, & Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020).

¹⁶ Interview with MUI secretary Sumar'in Asnawi in Sambas

¹⁷ Rizal Mustansyir, *Kearifan Lokal Masyarakat Melayu Sambas Dalam Tinjauan Filosofis* (Yogyakarta: Fakultas Filsafat UGM, 2015), 9.; Bayu Suratman & Syamsul Kurniawan, "Tudang Sipulung In Muslim Community Of Peniti Luar (Identity, Islamic Value, And Character Building)," *jurnal Khalustiwa: Journal of Islamic Studies* 9, no. 1 (2019): 71–73.

¹⁸ Syamsul Kurniawan & Bayu Suratman, "Bertani Padi dan Etos Kerja Petani Perempuan Dari Suku Melayu Sambas," *Raheema: Jurnal Studi Gender dan Anak* 5, no. 1 (2018).

¹⁹ M. Khoiril Anwar, "Living Hadis," *Jurnal Farabi* 12, no. 1 (2015): 73.

Qudsy,²⁰ that the focus of living hadith studies is on a form of study of the phenomenon of practices, traditions, rituals, or behaviors that live in a society that has the basis of the prophet's hadith. The portrait of living hadith reflects that the phenomenon of tradition that takes place in Sambas Malay society can melt away and this indicates that Islam is universal and flexible character.²¹ Therefore, in coloring a tradition that takes place in society through Islamic values should at least pay attention to several things, such as: the existing culture or tradition does not have to be fully Islamic. That is, it has to be in a very long process and takes a long time. However, the culture and tradition that has taken place with the Islamic pattern must be in accordance with the purpose of Islam itself, namely the religion that *rahmatan lil alamin*. Of course, this is a concept of Islamic teachings that is as a view of life (*weltanchnung*) concerning, justice, equality, freedom, and honor. No less important, has the concept of humanistic theocentrism as the core value of all Islamic teachings.²²

The tradition of Sambas Malay is part of Malay culture that grows and develops on the basis of awareness and openness so that it does not have exclusive qualities in its cultural politics. This trait can be due to the basic character of Malay culture which is accommodating and open and emphasizes equality in its outlook on life and values.²³ Malay openness and Islam easily became an inseparable union. Perhaps, one of the opennesses so that Islam and Malay become one part. So it is not surprising when a person when in West Kalimantan when entering Islam will be referred to as entering Malay.²⁴

Islam as dogma is also not rigid in the face of times and changes. Islam always presents itself in a flexible form, when facing the society it encounters with a variety of cultures, customs or traditions. As a historical reality,

²⁰ Saifuddin Zuhri Qudsy, "Living Hadis:Genealogi, Teori, dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (2016).

²¹ Syamsul Kurniawan, "Pantang Larang Bermaian Waktu Maghrib: Kajian Living Hadis Tradisi Masyarakat Melayu Sambas."

²² Salman Faris, "Islam dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)," *Jurnal Thaqafiyat* 15, no. 1 (2014): 76.

²³ Irwan abdullah, "Glokalisasi Identitas Melayu: Potensi dan Tantangan Budaya dalam Reproduksi Kemelayuan," *Manhaj: Jurnal Penelitian dan Pengabdian Masyarakat* 6, no. 2 (2017).

²⁴ Interview with Yusriadi, West Kalimantan researcher

religion and culture can influence each other because there are values and symbols.²⁵ Although not all traditions that took place especially the Sambas Malay but elements that are contradictory to the teachings of Islam were eliminated or replaced. This is in line with Yusriadi's view that every tradition and culture that takes place in society, especially those that still survive due to the benefits (pragmatic) of the tradition. Usually useful traditions will be maintained and will be adapted to the teachings embraced by Islam.²⁶

The tradition maintained by the Sambas Malay in accordance with the concept of "keeping good old traditions and taking something new is better". Therefore, Sambas Malay in this case do not indiscriminately purification of existing traditions or hastily adopt new things.²⁷ The traditional practice of pregnancy and birth in the sambas Malay beliefs although not found in Islamic teachings but in terms of its usefulness (pragmatic) has Islamic values and cultures that are able to unite between sambas Malay tribes. Moreover, Sambas Malay in their social life are more together and cooperate in carrying out an activity be it religion, social, culture and others. Moreover, the tradition of pregnancy and birth has a strong relationship with Islam, especially when it is based on the hadith of the Prophet Muhammad.

1. The Basis of Hadith tradition of Pregnancy and Birth of Sambas Malays

In relation to the hadith in the tradition of pregnancy and the birth of the Sambas Malay which later became the basis for the Sambas Malay in carrying it out is expressed based on the meaning of a hadith rather than in the text. In the context of this study, the authors found several hadiths that were narrated differently. Based on the author's search hadith tradition of pregnancy and birth can be found in Muhammad Sholikhin²⁸, As follows:

Hadith Praying for Newborns

²⁵ Kastolani & Abdullah Yusof, "Relasi Islam dan Budaya Lokal: Studi Tentang Tradisi Nyadran di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4, no. 1 (2016).

²⁶ Interview with Yusriadi, West Kalimantan researcher

²⁷ Syamsul Kurniawan, "Pantang Larang Bermaian Waktu Maghrib: Kajian Living Hadis Tradisi Masyarakat Melayu Sambas."

²⁸ Muhammad Sholikhin, *Ritual & Tradisi Islam Jawa: Ritual-Ritual dan Tradisi Tentang Kehamilan, Kelahiran, Pernikahan, dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa* (Yogyakarta: Narasi, 2010), 93-118.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالصَّبِيَانِ فَيَدْعُو لَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُحَنِّكُهُمْ فَيَدْعُو لَهُمْ بِالْبَرَكَاتِ

It means: "Every baby who is presented to the Messenger of Allah, then he prays for him, feeds him with thawed dates (chewed) and prays for him with blessings". (Hadits by Abu Dawud).

Hadith about Shaving Baby's Hair

يَا فَاطِمَةُ إِحْلِقِي رَأْسَهُ وَتَصَدَّقِي بِرِوزْنِهِ فِضَّةً عَلَى الْمَسَاكِينِ فَوَزَنَاهُ فَكَانَ وَزَنَهُ دِرْهَمًا أَوْ بَعْضَ دِرْهَمٍ.

It means: "O Fatimah, shave her hair and give silver to the poor as much as her scales." (Hadith by Imam Ahmad dan Imam Tirmidzi).

Hadith bless baby

حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالصَّبِيَانِ فَيَبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ

It means: " That to the Prophet Muhammad proposed a baby then he blessed him and put something on his palate". (Mutaffaqun 'Alaih, al-Bayan, Hadis no.1258).

2. Reflection of Hadith and Tradition of Sambas Malay People (Pregnancy and Birth)

From the hadith that has been presented above, it can be concluded that Islam commands to be grateful and bless newborns. It is relevant to the tradition carried out by Sambas Malay in performing thanksgiving (ceremony) that takes place lively and festive. The traditions that take place during pregnancy and birth that take place in the Sambas Malay community are as follows:

a. The Tradition of *Tuang Minyak* (Pregnancy Phase)

The tradition of *tuang minyak* is a ritual performed by Sambas Malay in the seventh month of a mother's pregnancy. In the procession *tuang minyak*

parents who carry it out must prepare forty kinds of fruits and then cut into containers and made into one and one egg. In addition, parents should also prepare seven pieces of cloth consisting of five long pieces of cloth and two short pieces of cloth consisting of black and white fabrics. After that the cloth is surrounded in the abdomen area of the mother. After the prayer was recited by the shaman, both parents ate fruits that had been prepared in the procession of *tuang minyak*.²⁹ In addition to the ritual of eating fruit as many as forty kinds of pieces of fruit. *Tuang minyak* events are also done with rice alms and invite relatives and neighbors. Before the meal began, a Labai (village religious figure) recited a prayer for the safety of the fetus and pregnant mother.

The tradition of eating forty kinds of fruit eaten by both parents aims when the child is born there is no drool. Sambas Malay belief in women who are pregnant and carry out seven months (*tuang minyak*) then the child will avoid drool when it is born. Not only that, *tuang minyak* is also a form of affection given to the child even before the child is born. When viewed local traditions during pregnancy is not only done by sambas malay people only many ethnic and other tribes that carry out the same tradition.

At least based on the results of research conducted Catherine A. Forestell mentions the local wisdom of many cultures that most pregnant women what women eat while pregnant can have a long-term effect on children. Of course, this is done in descending ways from one generation to the next because this belief is rooted in religious and traditional beliefs. The practice of *tuang minyak* is shaped by a wide variety of social, cultural, economic and psychological factors in maintaining the culture embraced. *Tuang minyak* is done exactly the same practice as in Shao a rural Nigeria, South Africa, and Mexico where certain foods are present during pregnancy as well as food prohibitions so that for the local community to believe it as a necessity in pregnancy and will affect the child at birth.³⁰

b. *Food Intake of Sambas Malay Women After Childbirth*

Sambas Malay women when they finish giving birth will be given food

²⁹ Interview mrs. Simus one of the female shamans in Sambas

³⁰ Catherine A. Forestell & Julie A. Mennella, *Food, Folklore, and Flavor Preference Development* (USA: Humana Press, 2008).

intake from ground black pepper and anchovies. Eating mashed black pepper and anchovies has become a tradition and has been down and down after childbirth. Some of the Sambas Malay women interviewed at all ate only black pepper and anchovies when they finished giving birth and for about seven days. The purpose of eating black pepper was for the Sambas Malay to increase blood after childbirth and facilitate postnatal recovery.³¹

For Malay Sambas anchovies are also able to add breast milk to breast-feed. Consuming black pepper and anchovies by Sambas Malay after childbirth is part of the traditional way of maintaining health when they have finished giving birth. Although health is still untested that eating black pepper and anchovies is good for women's health after childbirth. However, consuming black pepper and anchovies is one of the ways of Sambas Malay in an effort to provide nutrition to mothers and children. Therefore, the author calls it what the Sambas Malay do with traditional health terms.

c. *Tradition of Tepung Tawar (phase after childbirth)*

After the next pregnancy Sambas Malay people carry out the tradition after birth one of them by carrying out *tepung tawar* during the welcoming ceremony of the birth of the child. *Tepung tawar* is carried out on odd days after the birth of the child. *Tepung tawar* is a kind of expression of gratitude to God for the provision of children to him. *Tepung tawar* is also done at other events, such as: Moving house, buying a new vehicle, circumcision, and others. However, Sambas Malay people generally carry out *tepung tawar* identical to the child birth ceremony. This *tepung tawar* is a kind of ritual '*aqiqah*' in children but to cut goats post-birth child depends on the economy of each person. The principle of cutting goats (*'aqiqah*) is done in the process of fresh flour. *Tepung tawar* means flour given a prayer or mantra. *Tawar* itself in the use of Sambas Malay means prayer.

In the procession of *tepung tawar* Sambas Malay carry out their event activities on odd days and invite crowds. As for the implementation of parents who hold events to give names to children delivered to Mr. labai (religious figures) and then recited prayers. After reading the prayer Mr. Labai (religious figure) beat a lump of leaves containing *juang-juang*

³¹ Interview with Sambas Malay women, 15 December 2020

leaves to the mother, husband, and child. This *juang-juang* leaf is inserted into the coconut shell containing flour that has been recited prayer and then beaten. Beating with the leaves of these fights is called *bepapas*.³²

After the next prayer was recited the male invited guests read *asyarakalan* and *dhikr nazam* accompanied by drums. It was at this time of practice that the invited guests cut the newborn's hair alternately carried by the baby's father. In Islam there are already recommendations to cut newborns. This is in accordance with the hadith of the Prophet Muhammad which means: "O Fatimah, shave her hair and give silver to the poor people the weight of their scales." (Hadith by *Imam Ahmad dan Imam Tirmidzi*).

This *asyarakalan* event is the most important part of the baby birth *tepung tawar* because it is a series of activities that are mandatory in *sambas* tradition. As it is known that in addition to the birth of *asyarakalan* children are also performed at weddings and circumcision of Malay *sambas* children. Not only that, *Sambas Malay* perform *asyarakalan* events in accordance with the hadith of the Prophet Muhammad said, as the author quotes in Muhammad Sholikhin which means³³ which means: "*Narrated from Abu Hurairah, the Prophet Muhammad said: Indeed, Allah SWT, the Most Blessed, the Most High possess the angels who have the advantages given by Allah SWT. Angels always surround the earth. The angels always observe the zikir ceremonies, they follow the ceremony filled with zikir, they follow the ceremony where they will cover it with their wings, until it fills the space between the person attending the zikir ceremony and the sky. When those present at the ceremony were over, the angels ascended to the heavens*". (Hadith by Imam Bukhari dan Imam Muslim).

When the recitation of *asyarakalan* performed by men is then carried out a *saprahan* meal (eating team) consisting of six people with one meal. Eating *saprahan* is a way for *Sambas Malays* to perform thanksgiving, marriage, *tahlilan*, circumcision, 'aqiqah, moving house, etc. After the men had finished eating, the invited women came and entered the house of the

³² Syamsul Kurniawan, ed, *Tradisi dan Kepercayaan Umat Islam di Kalimantan Barat*, Jilid 1-3 (Yogyakarta: Samudra Biru, 2015).

³³ Muhammad Sholikhin, *Ritual & Tradisi Islam Jawa: Ritual-Ritual dan Tradisi Tentang Kehamilan, Kelahiran, Pernikahan, dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa.*,102-103.

maker of fresh flour to eat together.

If seen from the implementation of the tradition of *tepung tawar* carried out by the Sambas Malay, it can be based on one of the Hadith of the Prophet who said: *“That to the Prophet Muhammad proposed a baby then he blessed him and put something on his palate”*. (Mutaffaqu ‘Alaih, al-Bayan, Hadis no.1258). Based on this hadith, it can be known that the prophet Muhammad also gave prayers to the newborn by means of something placed on the palate of the baby. In the context of Sambas Malay people where in the process of fresh flour using clumps of *juang-juang* leaves that are beaten to the baby with white rice flour water that has been recited prayers by religious leaders of the Sambas Malay community.

The suggestion of praying for a newborn baby performed by the Sambas Malay can be found in other hadiths, such as the hadith narrated by Abu Dawud, which means: *“Every baby who is presented to the Prophet (s), then he prays for her, feeds her with thawed dates (chewed) and prays for her with blessings”*.(Hadith by Abu Dawud). Therefore, the tradition carried out by the Sambas Malay is part of a local tradition that has been integrated with Islam as a religion that it adheres to. Therefore, the tradition that is carried out during pregnancy and tradition is a form of accumulation of sambas Malay form in expressing gratitude to Allah Almighty who has given children to him. Thus, between the traditions carried out has become part of Islam for the Sambas Malays and has become a unity. It can be seen from the following chart:

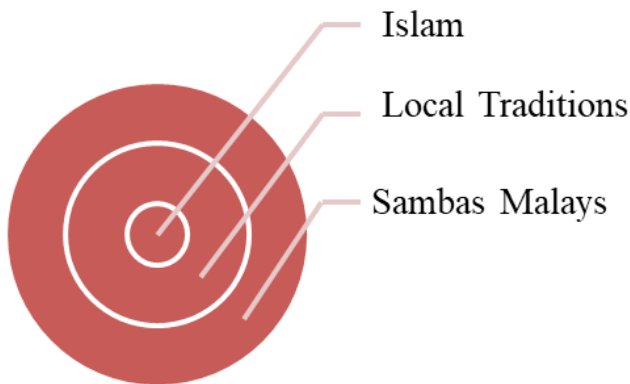


Chart 1. Islamic Relations, Local Traditions, and Sambas Malays

Based on the chart shows that Islamic teachings come into contact with local traditions and become a layer of activity of daily life, so that between the three become a marker they are part of a Sambas Malay community that carries out local traditions and at the same time a devout Muslim. Therefore, the tradition of pregnancy and birth carried out by the Sambas Malay is part of the inherent representation of identity of them as adherents of Muhammad's teachings but the other side also carries out local traditions.

D. CONCLUSIONS

The period of pregnancy and birth performed by Sambas Malay is a local tradition that still lasts until today. This tradition is attached and integrated with Islam as a religion embraced by sambas Malays so that it appears in the implementation of the tradition of pregnancy and birth. As adherents of Islamic teachings that adhere to the Sambas Malay community incorporates Islamic values in its implementation so that there is no conflict between the two. the tradition of pregnancy and birth by sambas Malays is based on and based on the hadith of the Prophet Muhammad. So for Sambas Malay the tradition is not contradictory and even become a necessity in their community. In the procession during pregnancy Sambas Malay can at least be found the tradition of *Tuang Minyak* which is a seven-monthly tradition of pregnancy age. Where in its implementation both parents eat fruit as much as 40 kinds that have been prayed. In addition, there is a tradition of haircuts or Sambas Malay often call it *tepung tawar* where in the element is done the process of *bepapas*, *asyarakalan*, and alms rice.

DAFTAR PUSTAKA

- Abdul Baqir Zein. *Masjid-Masjid bersejarah di Indonesia*. Jakarta: Gema Insani Press, 1999.
- Ari Kurniarum. *Asuhan Kebidanan Persalinan dan Bayi Baru Lahir*. Jakarta: Kemenkes RI, 2016.
- Bayu Suratman. "Pendidikan Anak Usia Dini Berbasis Kearifan Lokal Pada Suku Melayu Sambas," *Jurnal Noken* 4, no. 2 (2019): 107–17.
- . "Pendidikan Karakter Anak Usia Dini Melalui Cerita Rakyat dan Permainan Singinca'an Pada Suku Melayu Sambas di Desa Sepadu." *3th Annual Conference on Islamic Early Childhood Education*, 2018.
- Bayu Suratman & Nur Hamzah. *Etnoparenting: Pengasuhan Anak Usia Dini Berbasis Kearifan Lokal Pada Orang Melayu Sambas*. Kubu Raya: Ayunindya, 2020.
- Bayu Suratman & Syamsul Kurniawan, "Tudang Sipulung In Muslim Community Of Peniti Luar (Identity, Islamic Value, And Character Building)," *urnal Khalustiwa: Journal of Islamic Studies* 9, no. 1 (2019): 71–73
- Catherine A. Forestell & Julie A. Mennella. *Food, Folklore, and Flavor Preference Development*. USA: Humana Press, 2008.
- Enny Fitriahadi. *Buku Ajar Asuhan Kehamilan Disertai Daftar Tilik*. Yogyakarta: Universitas 'Aisyiyah Yogyakarta, 2017.
- Erwin Mahrus, Zaenuddin Hudi Prasajo, & Busro. "Messages of Religious Moderation Education in Sambas Islamic Manuscripts." *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020).
- Hermansyah. *Islam dan Melayu di Borneo*. Pontianak: IAIN Pontianak Press, 2015.
- Irwan abdullah. "Glokalisasi Identitas Melayu: Potensi dan Tantangan Budaya dalam Reproduksi Kemelayuan." *Manhaj: Jurnal Penelitian dan Pengabdian Masyarakat* 6, no. 2 (2017).
- Kastolani & Abdullah Yusof. "Relasi Islam dan Budaya Lokal: Studi Tentang Tradisi Nyadran di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4, no. 1 (2016).
- Khatijah. "Peran Wanita Dalam Masyarakat Sambas." *Raheema: Jurnal Studi Gender dan Anak* 5, no. 2 (2018): 139–44.

- Loeziana Uce. "The Golden Age: Masa Efektif Merancang Kualitas Anak." *Jurnal Pendidikan Anak Bunayya* 1, no. 2 (2015): 78.
- M. Khoiril Anwar. "Living Hadis." *Jurnal Farabi* 12, no. 1 (2015): 73.
- Masmuri & Bayu Suratman. "Revitalisasi Masjid Dalam Membangun Karakter Pada Komunitas Melayu Sambas." *jurnal intizar* 25, no. 1 (2019).
- Moh.Haitami Salim. *Nilai-Nilai Pendidikan Islam Dalam Upacara Adat Melayu Pontianak*. Pontianak: STAIN Pontianak Press, 2013.
- Moh.Haitami Salim dkk. *Sejarah Kesultanan Sambas Kalimantan Barat*. Jakarta: PUSLITBANG Lektur dan Khazanah Keagamaan Badan LITBANG dan DIKLAT Kementerian Agama RI, 2011.
- Muhammad Sholikhin. *Ritual & Tradisi Islam Jawa: Ritual-Ritual dan Tradisi Tentang Kehamilan, Kelahiran, Pernikahan, dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa*. Yogyakarta: Narasi, 2010.
- Nur Atika, Ahmad Rabi'ul Muzammil, & Agus Syahrani. "Peristilahan Dalam Ritual Tuang Minyak Pada Masyarakat Melayu Sambas: Kajian Semantik." *Jurnal Pendidikan dan Pembelajaran Khalustiwa* 8, no. 9 (2019).
- Patience Otto, dkk. "Foof Prohibitions and Other Traditional Practices in Pregnancy: A Qualitative Study in Western of Ghana." *Advances in Reproductive Sciences* 3, no. 2 (2015).
- Rizal Mustansyir. *Kearifan Lokal Masyarakat Melayu Sambas Dalam Tinjauan Filosofis*. Yogyakarta: Fakultas Filsafat UGM, 2015.
- Saifuddin Zuhri Qudsy. "Living Hadis:Genealogi, Teori, dan Aplikasi." *Jurnal Living Hadis* 1, no. 1 (2016).
- Salman Faris. "Islam dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)." *Jurnal Thaqafiyat* 15, no. 1 (2014): 76.
- Syamsul Kurniawan. "Globalisasi: Pendidikan Karakter, dan Kearifan Lokal yang Hybrid Islam Pada Orang Melayu Kalimantan Barat." *Jurnal Penelitian* 12, no. 2 (2018).
- . "Pantang Larang Bermaian Waktu Maghrib: Kajian Living Hadis Tradisi Masyarakat Melayu Sambas." *Jurnal Living Hadis* 4, no. 1 (2019): 1–26.
- Syamsul Kurniawan & Bayu Suratman. "Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, dan Character Building."

- Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 190–91.
- . “Bertani Padi dan Etos Kerja Petani Perempuan Dari Suku Melayu Sambas.” *Raheema: Jurnal Studi Gender dan Anak* 5, no. 1 (2018).
- Syamsul Kurniawan, ed. *Tradisi dan Kepercayaan Umat Islam di Kalimantan Barat*. Jilid 1-3. Yogyakarta: Samudra Biru, 2015.
- Yusriadi. *Identitas Orang Melayu di Hulu Sungai Sambas*. Pontianak: IAIN Pontianak Press, 2017.
- Zaenuddin Hudi Prasajo, Elmansyah, & Muhammad Sahrin bin Haji Masri. “Moderate Islam and the Social Construction of Multi-Ethnic Communities in the Hinterland of West Kalimantan.” *Indonesian Journal of Islam and Muslim Societies*. *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019): 218–19.