

# **Ghatib Beghanyut Tradition: A Study of The Values of Islamic Civilization of Siak Sri Indrapura Community, Riau**

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## **Abstract**

This paper aims to analyze the values of Islamic civilization contained in the ghatib beghanyut tradition carried out by the Siak Sri Indrapura community. Siak Sri Indrapura as a Malay 'palace country' has a religious cultural heritage from the legacy of the Siak Kingdom which is still carried out today. The implementation of ghatib beghanyut is led by scholars and carried out jointly with the community. This paper is an exploratory field of research to obtain ghatib data while the type of qualitative descriptive research. Data collection techniques through observation, interviews and documentation after which content analysis is carried out. The results of the study found that ghatib beghanyut is a ritual tradition carried out by the people of Siak Sri Indrapura to reject reinforcements that afflict the community and village. Rejecting reinforcements is done by means of remembrance and prayer on a boat while drifting without being rowed with the flow of the river by involving the community and state leaders. Remembrance and prayers are guided by scholars. The tradition of ghatib beghanyut is loaded with the values of Islamic civilization because its implementation does not go out of the corridors of Islam that has been in conflict with the people of Siak Sri Indrapura as a Malay country. Malay is synonymous with Islam, adat berjointed

syarak and syarak berjointed kitabullah, syarak mengata and adat pakai are statements that are attached and formed to their religious traditions and cultures so that they become an important part in the development of sharia tourism promotion in Siak Regency where the implementation of this tradition involves umara, ulama and the community. The procession is full of remembrance and prayers to Allah SWT so that the people of Siak Sri Indrapura are always in religious nuances that build the Islamic cultural behavior of their people.

**Keywords:** *ghatib beghanyut, islamized tradition, Islamic Civilization and Culture, Siak Sri Indrapura.*

### Abstract

Tulisan ini bertujuan menganalisis nilai-nilai peradaban Islam yang terkandung dalam tradisi *ghatib beghanyut* yang dilakukan masyarakat Siak Sri Indrapura. Siak Sri Indrapura sebagai 'negeri istana' Melayu memiliki warisan budaya religius dari peninggalan Kerajaan Siak yang masih dilakukan sampai sekarang. Pelaksanaan *ghatib beghanyut* dipimpin oleh ulama dan dilakukan secara bersama-sama dengan masyarakat. Tulisan ini merupakan *field research* yang bersifat eksploratif untuk mendapatkan data *ghatib beranyut* sedangkan tipe penelitian deskriptif kualitatif. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi setelah itu dilakukan analisis isi (*content analysis*). Hasil penelitian menemukan bahwa *ghatib beghanyut* adalah tradisi ritual yang dilakukan masyarakat Siak Sri Indrapura untuk menolak bala yang menimpa masyarakat dan kampung. Menolak bala dilakukan dengan cara berzikir dan berdoa di atas perahu sambil berhanyut tanpa didayung mengikuti arus sungai dengan melibatkan masyarakat dan pemimpin negeri. Zikir dan doa dipandu oleh ulama. Tradisi *ghatib beghanyut* sarat dengan nilai-nilai peradaban Islam karena pelaksanaannya tidak keluar dari koridor Islam yang telah bersebuti dengan masyarakat Siak Sri Indrapura sebagai negeri Melayu. Melayu identik Islam, adat bersendi syarak dan syarak bersendi kitabullah, syarak mengata dan adat memakai merupakan statemen yang melekat dan terbentuk pada tradisi dan budaya religiusnya sehingga menjadi bagian penting dalam pengembangan promosi pariwisata syariah di Kabupaten Siak dimana pelaksanaan tradisi ini melibatkan umara, ulama dan masyarakat. Prosesinya penuh dengan zikir dan do'a kepada Allah SWT sehingga masyarakat Siak Sri Indrapura selalu dalam nuansa religius yang membangun prilaku budaya Islami masyarakatnya.

**Kata kunci:** tradisi, ghatib beghanyut, peradaban Islam, masyarakat, Siak Sri Indrapura

## Introduction

Malays constitute the majority population in Riau spread across all regions. In addition, in Riau there are also Javanese, Minangkabau, Batak, Banjar, Chinese and Bugis. For the Banjar people from South Kalimantan and Bugis from South Sulawesi, many live in Indragiri Hilir Regency, especially Tembilahan.<sup>1</sup> While Siak Sri Indrapura is the capital of Siak Regency in Riau Province. This regency is known by the nickname 'land of palaces' because in the capital city of the regency stands majestically the palace of Asserayah Alhasyimiyah Siak Kingdom. In addition to the palace, there are still many historical and cultural sites in Siak Regency that can be seen and witnessed to this day. This historical potential is one of the great assets for Siak to be developed into a potential tourist attraction. This means that Siak Regency has tourism potential that has the distinctiveness and uniqueness of the heritage of Islamic civilization.

Various types of zoning cultural properties owned by Siak Regency such as the sultan's palace building, alun-alun (square), Balairung Sari, Balai Kerapatan Tinggi, Koto Tinggi Tomb Complex, Sultan Mosque, Hock Siu Kong Temple, Gunpowder Warehouse, Tomb Complex of Sultan Syarif Kasim II and his consort, Latifah School, Madrasah an-Nisak (Girls' Religious School), Madrasah Taufiqiyah (Men's Religious School), Gunpowder Building (Bedil Medicine Building), Weapons Building, Old Church and Old Market. In Mempura District there are Dutch Tangsi, Controleur House, Landrat House, Datuk Pesisir House and the Tomb of Sultan Mahmud Abdul Jalil Muzafar Syah. In Koto Gasib District there is the Tomb of Putri Kaca Mayang and in Bunga Raya District there are tombs of the founder of the Siak Kingdom, namely Sultan Abdul Jalil Rahmat Shah and the empress. Therefore, the Siak Regency Government is proposing Siak District and Mempura District as "World Heritage Cities" because they have many cultural heritage relics.<sup>2</sup>

Based on these many cultural relics, in 2013 the Siak Regency Government carried a brand that read "Siak The Truly Malay" which

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<sup>1</sup> Roza, "SIMBOL SOSIAL KEBUDAYAAN SUKU ASLI RIAU (Telaah Akulturasi Islam terhadap Adat Pengesahan Perkawinan Suku Sakai Solapan Kabupaten Bengkalis, Riau)", *Tsaqafah: Jurnal Peradaban Islam*, Volume 15, nomor 1, May 2019, 51.

<sup>2</sup> Hafizhah, "Kajian Zonasi Kawasan Cagar Budaya Di Kecamatan Siak Kabupaten Siak," *Jurnal Plano Madani*, Vol.7, No.1, 2018, 43.

means Malay actually exists in Siak Regency.<sup>3</sup> Past cultural heritage passed down from one generation to another is preserved, protected, valued and maintained.<sup>4</sup> Because culture and tradition in an area is something that has been done for a long time and is part of life its people. This is an important point for information that is passed on from generation to generation, both orally and in writing.<sup>5</sup> Like in Siak Sri Indrapura where the community still upholds traditions and one of them is the tradition of ghatib beghanyut which is the tradition of the community in rejecting reinforcements that befall their country. This means that ghatib beghanyut is a tradition of the Siak Sri Indrapura people in rejecting reinforcements by means of remembrance together on a boat while drifting downstream of the river without being rowed or pedaled. This joint prayer led by clerics aims to reject the reinforcements that befall the village and community. Ulama lead remembrance and prayers that are followed by the whole community, either those who ride boats or who stand on the banks of rivers. After remembrance and prayer, go around the village on a boat to the end of the village, then go up to the mainland to pray as a closing and continue with a meal together. In its implementation, government officials synergize with scholars and the community.

If you pay attention to the activities of ghatib beghanyut full of moral values contained in the series of events. Leaders and scholars unite in providing community benefits so as to create a sense of unity and unity that can arouse community nationalism. Thus, the ghatib beghanyut event can build the cultural behavior of the community with Islamic morals. According to Poespoprodjo, morality is a problem that concerns many people, both in advanced societies and backward societies because morality in human actions shows that deeds are right or wrong, good and bad.<sup>6</sup> The moral value system in Islam is a whole order consisting of two or more components that influence each other or work in a unanimous unity oriented to Islamic values and morals. The value system or morals that are used as a frame of reference are

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<sup>3</sup> Artis, "Branding 'Siak The Truly Malay' oleh Dinas Pariwisata Kabupaten Siak", dalam *Komunikasiana: Journal Of Communication Studies*, Vol.1, No.1, 2018, 12.

<sup>4</sup> Ardika, *Pusaka Budaya & Pariwisata*, (Denpasar: Penerbit Larasan, 2007), 19.

<sup>5</sup> Arifin, dkk, "Makna Simbolik Ritual Ratih Berjalan Pada Tradisi Tolak Bala: Studi Desa Sungai Kuruk III Kecamatan Seruway Kabupaten Aceh Tamiang," dalam *Aceh Anthropological Journal*, Vol.4, No.1, 2020, 36.

<sup>6</sup> Poespoprodjo, *Filsafat Moral Kesusilaan dalam Teori dan Praktek*, (Jakarta: Pustaka Grafika, 1998), 118.

the values and morality taught by Islam through the revelation of Allah revealed to His messenger Prophet Muhammad SAW.<sup>7</sup> Islamic morality values contain normative aspects (rules and guidelines) and operative aspects (being the basis for charity deeds).<sup>8</sup>

All the values contained in the ghatib begganyut tradition are actually the implementation of Islamic civilization and become a very solid basic capital in building, fostering, maintaining and preserving religious harmony and harmony of Indonesian society in general and the Siak Sri Indrapura community in particular. Therefore, scholars in Siak Sri Indrapura are very instrumental in preserving Islamic civilization so that routine practice of cultures derived from Islamic civilization strongly supports the creation of a harmonious and harmonious society.

The tradition of repulsion has become a tradition throughout the archipelago. This is evidenced by the many writings or articles of reject bala published in various journals, among which Hasbullah and friends concluded that tolak bala is a tradition that has been going on for a long time in the Petalangan community and is still maintained until now. This ritual aims to resist disasters, both personally and in the village.<sup>9</sup> Then Revi Madriani concluded that historically the tradition of rejecting Bepapas reinforcements was a tradition resulting from the mixing of Hindu and Muslim cultures. The tradition is meant to avoid all models of distress led by Indigenous figures (pak Labbai). Tolak bala Bepapas has become a tradition of the Muslim community in Parit Setia Village with Islamic values in it, namely to relate to nature, maintain ties of friendship between others, ask for salvation and as an expression of gratitude to Allah Almighty. This tradition of rejecting Bepapas reinforcements is a living Islam (living Islamic theology) in the Parit Setia community.<sup>10</sup>

Likewise, Nurhikmah and friends concluded that (1) the pattern of religious life of the people of Parepare City reflects the pattern of

<sup>7</sup> Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1991), 139.

<sup>8</sup> Miftahuddin & Nofmiyati, "Nilai-nilai pendidikan moral dalam Gurindam Dua Belas karya Raja Ali Haji", dalam *Jurnal Sosial Budaya*, vol.40, no.2, 2015, 89.

<sup>9</sup> Hasbullah, Toyo, Awang Azman Awang Pawi, "Ritual Tolak Bala Pada Masyarakat Melayu (Kajian Pada Masyarakat Petalangan Kecamatan Pangkalan Kuras Kabupaten Pelalawan", dalam *Jurnal Ushuluddin*, vol . 25, no.1, Januari-Juni 2017.

<sup>10</sup> Revi Madriani, " Living Teologi Tradisi Tolak Bala Bepapas pada Masyarakat Desa Parit Setia Kecamatan Jawai Kabupaten Sambas Kalimantan Barat", *Jurnal Penelitian Ilmu Ushuluddin*, vol. 1, no. 3, Agustus 2021.

cultural and religious adaptation depicted in the tradition of rejecting reinforcements because in the tradition of rejecting bala involves several elements consisting of the high priest, imam rawatib, doja' and pattola 'bala'; (2) the form of adaptation of da'wah in the tradition of rejection of reinforcements occurs because this tradition was originally part of the da'wah method in the context of spreading Islam and then transformed into a da'wah media with a non-scientific approach to continue to carry out the commands of Allah SWT. The role of pious people involved in the tradition indirectly participates in preaching the teachings of Islamic sharia with the medium of prayer and good advice to pilgrims who come to carry out the tradition.<sup>11</sup>

In addition, Azmi Fitriisia concluded that the 'reject bala' ceremony was held the Painan Kenagarian community urgently needs to be preserved. Because at the ceremony there are changes in the income of fishermen in particular and the general community. Judging from its function in detail, the 'reject bala' ceremony contains 3 functions, namely religious functions, social functions and economic functions.<sup>12</sup>

Furthermore, a search of articles related to the tradition of ghatib beghanyut was found, then found various articles written by Joserizal and S. Berrein SR which concluded that ghatib beghanyut is a tradition from the Kingdom of Siak to reject reinforcements that befall the country and society which is still carried out until now.<sup>13</sup> Then Nurkhasanah, Isjoni and Bunari wrote with the conclusion (1) ghatib beghanyut is carried out depending on the circumstances and the number of signs of the calamity occurring; (2) the function of the ghatib beghanyut ceremony as a way to resist reinforcements and disasters that will befall the general community in Siak Regency and especially in Mempura District.<sup>14</sup> Then M.Khairi and S.Tantoro also

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<sup>11</sup> Nurhikmah dkk. "Adaptasi Dakwah dalam Tradisi Tolak Bala Masyarakat Kota Parepare", *Jurnal Dakwah Risalah*, vol. 32, no. 1. Juni 2021.

<sup>12</sup> Azmi Fitriisia, "Upacara "Tolak Bala" Refleksi Kearifan Lokal Masyarakat Nelayan Kenagarian Painan Kabupaten Pesisir Selatan Propinsi Sumatera Barat Terhadap Laut", *Jurnal Humanus*, vol. XIII, no.1, 2014.

<sup>13</sup> Joserizal dan S. Berrein SR, *Ghatib Beranyut Tradisi Di Kerajaan Siak Untuk Menolak Bala Yang Menjadi Warisan Masyarakat Siak Sekarang*, Seminar Internasional and Festival Tradisi Lisan Dalam Sistem Matrilineal, (FIB Universitas Andalas Padang, 26-27 Oktober 2015).

<sup>14</sup> Nurkhasanah, Isjoni dan Bunari, "Sejarah Tradisi Upacara Ghatib Beghanyut Di Kecamatan Mempura Kabupaten Siak". *Jurnal Online Mahasiswa*, dalam *Jurnal Online Mahasiswa*, vol.3, no.2, 2016. <http://jom.unri.ac.id/index.php/JOMFKIP/article/view>

wrote and concluded that the tradition of ghatib begganyut was held by the people of Kampung Dalam Siak in the month of Safar. This tradition is an application of the religiosity of the people of Kampung Dalam Siak who adhere to the customs of jointed sharak and syarak jointed kitabullah, syarak mengata and adat wear.<sup>15</sup> In addition, NS. Rahayu, Hambali and S. Separen wrote with the conclusion that all points of Pancasila are contained in the traditional ceremony of ghatib begganyut because the community, scholars and government are united in its implementation.<sup>16</sup> Likewise, M. Sukri wrote a thesis and at the end of the thesis mentioned that the religious values contained in the ghatib begganyut tradition are (1) The Value of Ruhul Jihad; (2) Moral values and discipline; (3) Exemplary; (4) The value of trustworthiness and sincerity.<sup>17</sup>

For more details, a check was also carried out on the *Publish of Perish* application about articles written from 2017-2021, it turned out that no ghatib begganyut articles were found. Based on this, it can be concluded that ghatib begganyut has not been written much. Therefore, this study is very appropriate to be published because it is different from the studies above, both in terms of subject, object and location. That is, this study aims to describe ghatib begganyut as a routine tradition of the Siak Sri Indrapura community that contains the values of Islamic civilization.

Siak Sri Indrapura, the capital of Siak Regency and the center of government of Siak Kingdom

Based on Law number 53 of 1999, Siak changed its status to a regency under the name Siak Regency. The establishment of Siak Regency was officially carried out by the Minister of Home Affairs Feisal Tanjung on October 12, 1999 and at the same time H. Tengku Rafian was inaugurated as the first Regent of Siak through the Decree

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<sup>15</sup> Khairi dan S.Tantoro, "Tradisi Ghatib Beghanyut pada masyarakat Siak di Kampung Dalam Kecamatan Siak", dalam *Jurnal Online Mahasiswa*, Vol. 7: Edisi I Januari - Juni 2020, <http://jom.unri.ac.id/index.php/JOMFKIP/article/view>

<sup>16</sup> Rahayu,NS., Hambali dan S. Separen, "Analisis nilai-nilai Pancasila yang terkandung dalam tradisi ghatib begganyut di Kabupaten Siak", *Jurnal Online Mahasiswa*, vol.9, no.1, 2021, <http://jom.unri.ac.id/index.php/JOMFKIP/article/view>

<sup>17</sup> M. Sukri, *Nilai Religius Dalam Tradisi Ghatib Beghanyut Pada Masyarakat Melayu Siak Sri Indrapura*, (Pekanbaru: FIB Unilak, kode 1297m-pustaka-2016).

of the Minister of Home Affairs No.131.24-1129 dated October 8, 1999.<sup>18</sup>

One of the visionary directions of Siak Regency is to realize Siak Regency as the center of Malay culture in Indonesia by 2025. The trick is to increase community involvement together to explore, build and develop old Malay villages as well as various traditions and local wisdom. The strong roots of Malay culture not only support people's lives, but strengthen the nation's cultural behavior to respond to foreign cultural interventions that are not in accordance with the nation's personality. Therefore, community involvement as supporters of Malay culture is very important.<sup>19</sup> The community involved is in the form of cultural activists. Cultural activists are people who raise the spirit of culture in the region and they are also assigned by the Directorate General of Culture in the region to (1) assist the government in efforts to disseminate access to information about culture; (2) assist the government in consolidating with the community in the field of culture; (3) assist the government in its efforts to collect cultural data; (4) assisting the Cultural Advancement Village Program; (5) provide assistance to the Cultural Community and the community in the district or city in an effort to protect, develop and utilize.<sup>20</sup>

Furthermore, Siak Sri Indrapura was the center of government of the Kingdom of Siak (1723-1945). Siak Kingdom is one of the kingdoms in the archipelago founded by Raja Kecil entitled Sultan Abdul Jalil Rahmat Shah in 1723. This kingdom was established due to the helplessness of Sultan Abdul Jalil Rahmat Shah when he became the 12th Sultan of Johor against the Bugis forces who sided with King Sulaiman, son of Sultan Abdul Jalil Riayat Syah IV, the 11th Sultan of Johor. Therefore, after a long period of war, deliberation was held with the decision that the territory of the Kingdom of Johor was divided into two parts, west to south was controlled by Sultan Abdul Jalil Rahmat Syah and Siak as the center of government of his kingdom, while east to north was controlled by King Sulaiman who continued the rule of the Kingdom of Johor and was inaugurated as the 13th Sultan of Johor. With the division of these two regions, the Kingdom of Siak

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<sup>18</sup> Roza, *Kerajaan Siak 1723-1908: Perspektif Sejarah dan Sosiobudaya*, (Depok: Rajawali Press, 2020), 3.

<sup>19</sup> <http://mediacenter.riau.go.id/read/7659/bupati-promosikan-siak-the-truly-malay.html>.

<sup>20</sup> Siregar "Pengelolaan Pariwisata Warisan Budaya Di Kawasan Istana Asserayah Al-Hasyimiah Kabupaten Siak – Provinsi Riau." *Edutourism Journal of Tourism Research*, Vol. 03, No. 01, 2021, 78.

was autonomously established in 1723.<sup>21</sup>

Then when Indonesia became independent in 1945, Sultan Syarif Kasim Abdul Jalil Saifuddin as the 12th Sultan of Siak Kingdom directly joined the Unitary State of the Republic of Indonesia. Even the Kingdom of Siak contributed money estimated at f.13.5 million to maintain Indonesia's independence.<sup>22</sup>

The Siak Kingdom as a split of the Malay Kingdom of Johor Riau continued the model of government based on Islam. Thus, as an area that was once ruled by a kingdom based on Islam, the life of its people could not be separated from the rules imposed during the reigning sultan. Even various local wisdom is very much considered by the sultan so that it becomes a local culture and becomes part of people's lives so that the people of Siak Sri Indrapura have a number of local cultures that are loaded with Islamic values. Some of these local cultural traditions have become customary. Customs are formed based on habituation in human life that is continuously carried out. Customs in the life of the Siak Sri Indrapura community originate from Islamic law, namely the Quran and Hadith so that the Siak people have the motto "adat berjointed syarak, syarak berjointed kitabullah."

In the next period, namely the reign of Sultan Syarif Kasim II, the Kingdom of Siak was already in a state of economic and customary stability. This was thanks to the hard work of the previous sultan who was famous for having a wide association in the form of trade relations with traders from abroad such as Europe and the Middle East and at that time the administrative system was organized and structured. This can be seen from the cultural relics still stored well in the Siak palace.<sup>23</sup>

## Meaning of Ghatib Beghanyut

Ghatib beghanyut is a term used to refuse reinforcements to the Siak Sri Indrapura community in Riau Province. The terms ghatib and beghanyut are actually pronunciations of the words ratib and drifting. This happens because of the inability of speakers to pronounce the letter 'r'.<sup>24</sup> Actually, it is not the inability to pronounce the letter 'r', but

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<sup>21</sup> Roza, 2020, *op.cit.*,2.

<sup>22</sup> Roza, *Penyerahan Sumbangan Kerajaan Siak kepada Pemerintah RI di Gedung Agung Yogyakarta*, (Pekanbaru: Dinas Pendidikan Propinsi Riau, 2010), 186.

<sup>23</sup> Sudiar dkk, "Perancangan Repositori Arsip Digital Istana Siak," *Jurnal Pustaka Budaya*, Vol. 7, No.1, 2020: 27, <https://journal.unilak.ac.id/index.php/pb>

<sup>24</sup> Publiknews, "Riwayat Ghatib Beghanyut di Siak, Ritual Tolak Bala di Atas Perahu".

the pronunciation is a dialect of the Siak Malay community that does not explain the sound of the letter 'r' clearly in words and sentences. But if pronounced the letter 'r' singly, then the people of Siak Sri Indrapura are able and can pronounce it clearly. The word ghatib / ratib means dhikr and beghanyut / drifting means drifting by boat. The use of the word ratib as a synonym of orderly or regular dhikr is actually commonly known in Indonesian society, for example is Ratib Al-Haddad or Ratib Al-Attas compiled by scholars from Hadramaut.<sup>25</sup>

Ghatib beghanyut is a dhikr activity on a boat and drifting along with the flow of the river carried out by a number of mosque worshippers, mushalla and Muslim residents in Siak Sri Indrapura and is a repulsion ceremony by reciting prayers and dhikr melafazkan do'a dan dzikir above river water level. This ritual aims to prevent people from bad luck, disease, bad events. The concept of repulsion in the old belief aimed at avoiding bad luck or accidents was more institutionalized, continuing some rituals. In the event of a catastrophe, it is more of a scheduled ceremony.<sup>26</sup> In Malay expression it is said:

*tolak bala adalah menolak segala petaka, (to reject reinforcements is to reject all calamities)*

*menolak segala celaka, (resist all woes)*

*menolak segala yang berbisa (resist everything that is venomous)*

*supaya menjauh dendam kesumat, (in order to stay away from the grudges of the people)*

*supaya menjauh segala yang jahat, (to depart from all that is evil )*

*supaya menjauh kutuk dan laknat, (in order to stay away from curses and anathema )*

*supaya setan tidak mendekat, (so that setan does not approach )*

*supaya iblis tidak melekat, (so that iblis will not cling to )*

*supaya terkabul pinta dan niat, (intentions may be granted,)*

*supaya selamat dunia akhirat.<sup>27</sup> (so that the hereafter may be safe)*

The emergence of the bala ghatib beghanyut rejection ceremony was because during the era when the Siak Kingdom developed, one of the villages was affected by an infectious disease outbreak so that its people suffered. Facing the plague, the sultan invited all scholars to carry out ratib (dhikr) rituals. According to Datuk H. Wan Said

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2018, Siak, Date accessed 2019-03-09.

<sup>25</sup> Ratnawati (editor), *Penetapan Warisan Takbenda Indonesia Tahun 2018*.

<sup>26</sup> Direktorat Warisan and Diplomasi Budaya, 2018.

<sup>27</sup> Effendi, *Tunjuk Ajar Melayu (Butir-butir Budaya Melayu Riau)*. (Yogyakarta: AdiCita, 2004), 360.

that the concept of rejecting reinforcements was carried out to avoid bad luck and distress that befell the village and the community by conducting joint prayers led by clerics. This means that if something catastrophe occurs and the community already feels uncomfortable, then action must be taken to expel or reject the reinforcement.<sup>28</sup> Then H. Said Muzani a Siak community leader, explained the beginning of the emergence of the ghatib beghanyut ritual due to various prolonged disasters that befell the Siak Kingdom such as the issue of black people, malaria outbreaks and various other disasters. To resolve these issues, the elders deliberated and then decided to perform a ritual of repulsion in the form of ratib (ghatib) en masse.<sup>29</sup> Meanwhile, Azaly Johan explained that this ghatib beghanyut is a tradition in the form of a ritual of rejecting the original reinforcements from the ancestors of the Siak community which has become a tradition of the Siak Sri Indrapura community in the form of prayers to Allah SWT to be shunned from all dangers.<sup>30</sup> Likewise, Nurmansyah explained that ghatib beghanyut is a ritual in the form of remembrance that glorifies the *Ilahi Rabbi* to ask for salvation from danger and disaster.<sup>31</sup>

Based on the various views above, it can be said that ghatib beghanyut is one of the traditions or customs that have been ingrained in the lives of the people of Siak Sri Indrapura.

This means that ghatib beghanyut is the local wisdom of the Siak people which contains values that are believed to be true and become a routine for the community. Therefore, it is reasonable to say that ghatib beghanyut is an entity that greatly determines the role of ulama in the life of Siak society so that ulama as leaders of the ummah become important in processing the Islamic behavior of the community. As Syukur's view that exploring and reinstalling local wisdom through local community practice is an effort to strengthen the nation's national identity and can be a filter against the negative influence of foreign cultures.<sup>32</sup>

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<sup>28</sup> Interview with Datuk H.Wan Said, Chairman of the Riau Malay Traditional Institution Siak Regency, Monday 27 June 2022 at the LAMR Siak office

<sup>29</sup> Interview with H.Said Muzani, a Siak community figure, Monday 27 June 2022 at his home.

<sup>30</sup> Interview with Azaly Johan SH, a Siak community leader, former Regent of Bengkalis, Monday 11 July on Sisingamangaraja Street number 21 Pekanbaru.

<sup>31</sup> Interview with Drs. Nurmansyah, a Siak community figure, former Head of District Tourism Office Siak, Monday 27 June 2022 on Balai Kayang Siak Sri Indrapura

<sup>32</sup> Syukur dkk., "Local Wisdom In *Ma'balendo* Traditional Art At The Harvest Festival In Belopa, Luwu Regency." *Al- Qalam Jurnal Penelitian Agama dan Sosial Budaya*, Vol.28,

## History of *Ghatib Beghanyut*

Regarding the beginning of the ghatib beghanyut tradition is not known by the Siak Sri Indrapura community in general, but based on information obtained from informants such as community leaders, traditional and government leaders about the history of ghatib beghanyut, three opinions were obtained. First, there is an assumption that ghatib beghanyut began during the time of the Siak Kingdom centered in Mempura during the time of Sultan Mahmud Abdul Jalil Muzafar Shah (1746-1760), the second sultan of the Siak Kingdom. Due to the very strategic location and position of Mempura and the fertile earth and suitable as agricultural land, the Kingdom of Siak became the Company's hunting field at that time. However, the prosperity obtained by the Kingdom of Siak was hit by disasters and disasters where the appearance of wild animals such as tigers on land and white crocodiles in rivers. This is so disturbing to the community that people dare not leave their homes. At the same time, outbreaks of terrible diseases such as cholera and smallpox attacked the community. To overcome such conditions, the sultan consulted with the Royal Council to perform a ritual event by praying together called ghatib beghanyut.<sup>33</sup> The disaster that hit the Siak Sultanate caused economic stability to be paralyzed. Economic paralysis was exacerbated by crop failure. To deal with the disaster, the Sultan ordered the religious scholars to discuss the problems that were being faced at that time. The Sultan asked for the help of alim ulama to lead a joint prayer to Allah SWT so that the disaster that occurred could disappear from the territory of the Kingdom of Siak. Dhikr and prayers are performed in the flow of the Siak River using a canoe called Sampan Jalo. The alim ulama who have been gathered perform dhikr and prayers on the jalo canoe (*sampan jalo*) to dispose of negative energies that exist in the village to uninhabited places and areas.<sup>34</sup>

Second, some Siak Malay elders argue that ghatib beghanyut began since the eleventh Sultan, namely Sultan Syarif Hasyim Abdul Jalil Saifuddin (1889-1908). He is well known as an economist and during his reign policy refers more to his expertise as an economist namely creating jobs and building infrastructure and building

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No.1, 2021, 18.

<sup>33</sup> Interview with Datuk H.Wan Said, Chairman of the Riau Malay Traditional Institution Siak Regency, Monday 27 June 2022 at the LAMR Siak office.

<sup>34</sup> Nurkhasanah at.all., *op.cit*,5.

construction. Developments include Asserayah Al-Hasyimiah Palace and High Density Hall. Then the Sultan also encouraged his people to cultivate fields and gardens by planting various types of plants so that his people did not lack food clothing. Then at one time there was a disease outbreak that deeply troubled the sultan's heart where gardens and fields, both community and royal property experienced unrelenting crop failure. Related to these conditions, the sultan ordered the ulama and invited the public to pray to Allah SWT to be given salvation and shunned from danger.<sup>35</sup>

Third, some Siak Malay elders argue that ghatib beghanyut began since the last sultan, namely Sultan Syarif Kasim Abdul Jalil Saifuddin (1915-1945).<sup>36</sup> As is known that the last sultan of the Siak Kingdom was a sultan who prioritized religious values in every activity.

Based on the three opinions above, it can be concluded that the tradition of ghatib beghanyut began since the time of the second sultan of the Siak Sri Indrapura Kingdom. Since then it has become a tradition of the community routinely carried out every month of Safar because it is predicted that in that month there will be many disasters, both disasters to the community and disasters that befall the business of community life.

### Implementation of *Ghatib Beghanyut*

Ghatib beghanyut is carried out if there are already visible signs of discomfort felt by the community. For example, the number of diseases that afflict the community, unsuccessful harvests continuously, the emergence of wild animals or appearing to the community such as in gardens or fields. While in the river like a crocodile that reveals itself. As a result, people are restless and restless because people cannot carry out routine activities to make a living to support their families.<sup>37</sup>

The implementation of ghatib beghanyut is carried out at night, namely after Isha prayer and in general every month of Safar because

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<sup>35</sup> Interview with Hamdan Sayli, community figure and former Chair of LAMR Kab. Siak, Tuesday June 28 at his home in Benteng Hulu Siak Sri Indrapura village

<sup>36</sup> Drs.OK. Nizami Jamil,dkk., *Sejarah Kerajaan Siak*, (Pekanbaru: Pemda Siak, 2010), 43.

<sup>37</sup> Nurkhasanah, Isjoni and Bunari, *op.cit.*,6.

according to the habits and predictions of old people and traditional leaders that in the month of Safar many diseases are endemic in the community. At that time the sun was red and full round, so the signs of disease and danger approached society. This information is in accordance with what Mr. Nasir Katan said that ghatib beghanyut is done at night because the relationship between humans and the khaliq is closer and more especially so that the prayers of His servants are granted by Allah SWT. He added that praying is a reception of a servant's request to Allah so that Allah grants it. Therefore it is necessary for a believer to pay attention to the special times that must be as recommended by the Prophet SAW.<sup>38</sup> Therefore, the more you pray, the better the result. Thus, the implementation of ghatib beghanyut is not just one night. Ghatib beghanyut is a tradition that has become the culture of the Siak people who are thick with Islam and continue to be preserved, especially to improve the faith of the community.<sup>39</sup> Thus, the tradition of ghatib beghanyut carried out by the people of Siak Sri Indrapura is a picture of Islamic civilization that is timeless by heat and not weathered by rain.

The ghatib beghanyut procession does not use complicated equipment because only men participate. While the women are in charge of preparing dishes for a meal together in the last session after the prayer together. In the procession, this activity is carried out when the river water is receding with the aim that the people on the boat do not experience difficulties in drifting because the canoe is not rowed but drifts by itself following the flow of the river.

There are several stages of the ghatib beghanyut procedure, namely (1) all adult males gather at the port wearing white clothes. Before there was electricity in Siak, people used torches as a means of lighting; (2) then briefings from religious and community leaders; (3) joint prayer led by scholars; (4) after prayer, all participants board a boat; (5) on the boat the ulama leads prayers, dhikr or ratib which are followed by the whole community, either riding a boat or just standing on the bank of the river along the river through which the boat passes. Ratib begins with takbir Allahu Akbar repeatedly; (6) to the end of the village all participants who beghatib go ashore to pray together in an open field while the women prepare a meal to eat together after

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<sup>38</sup> Interview with Nasir Katan, a Siak community figure, former Head of M.Ts.N Siak, Tuesday 28 June 2022 at Alamuddin Syah Street, Siak Sri Indrapura

<sup>39</sup> Sukri, 2016, *op.cit.*, 4.

praying; (7) finally, all participants returned to their homes with great hope that the country and society would receive protection from Allah SWT and avoid all disasters.

If analyzed, it can be said that ghatib beghanyut is a religious activity and is an implementation of Islamic civilization because it is not arbitrary beghanyut but asks Allah SWT for protection. The procession is full of self-servitude to Allah and its performance is very solemn when performing remembrance on a boat by chanting Allah's asthas led by scholars. Even before the start of ghatib beghanyut, in the evening the whole community makes a pilgrimage to the sultan's tomb located next to the Syahbuddin Mosque (sultan's mosque). The community prays and remembrance together led by scholars. In this ghatib beghanyut activity, Perangkat Adat, Penghulu, Batin and Antantan devices are involved so that *umara* and *ulama* synergize in the benefit of the community.

*Ghatib Beranyut* tradition of Siak Sri Indrapura people contains the values of Islamic Civilization

Cultural forms are divided into two, namely physical (tangible) and non-physical (intangible) where both are priceless wealth and at the same time constitute the cultural identity or cultural personality of the nation.<sup>40</sup> Both forms of cultural heritage can still be witnessed in the city of Siak Sri Indrapura. One of them is the intangible tradition of the *tolak bala ghatib beghanyut* ritual.

Each tradition certainly has uniqueness in each region, both the procedures for its implementation, and its purpose. The people of Siak Sri Indrapura carry out the tradition of *ghatib beghanyut* has the aim of the safety of the community and village. Ritual traditions become symbols or actions as an expression of the soul of the community in asking the creator. Every month *Safar* the people of Siak Sri Indrapura perform this ritual as a legacy of their ancestors or ancestors with the aim of getting salvation. Hasbullah explained that safety and pleasure are important things in human life. However, humans are faced with various kinds of problems, challenges or failures, such as failure in animal husbandry, crop failure, business failure, natural disasters and so on in life. It has become a law that life is not always happy, therefore,

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<sup>40</sup> Hermawan, *Penilaian Ekonomi Cultural Heritage dengan Menggunakan Pendekatan Travel Cost Method*, (Yogyakarta: Universitas Gadjah Mada, 2009), 14.

solutions are needed in dealing with such problems. There are many ways that humans do, one of which is by making peace with nature, namely by performing ceremonies or rituals.<sup>41</sup>

The practice of the repulsion ritual contains elements derived from Islam, namely a series of kalimah readings praising Allah SWT and prayers led by religious figures such as scholars and amen by the community. In a religious context, the ritual of repulsion has its inevitable parts of religious elements. As Geertz explains, one way to elaborate the system of religious symbols is through rituals. Because through ritual, the world that is only in imagination and the world that is truly experienced are united in deeds in the form of symbols.<sup>42</sup>

In accordance with the vision and mission of Siak Regency, the government emphasizes several programs that have been and are being implemented towards the historical and cultural heritage of its people. Even the government realizes the potential of Siak which is rich in tradition, history and culture, so the government has proposed this area as a heritage city area or a city that has cultural and historical wealth that must be preserved.<sup>43</sup> According to Semuel, et al, cultural aspects are the main and important aspects to support the development of tourism development. Tourism and culture can be interpreted as interconnected activities where information exchange activities such as art, food, traditions, identity, ceremonies and others occur. So that the culture of an area can be enjoyed by other people who come to visit the place. Culture will greatly affect the prospects of tourism activities carried out by the government and society.<sup>44</sup>

Based on an interview with the Head of the Siak Tourism Office, it can be seen that ghatib beghanyut activities are carried out regularly with the hope that the Siak people know the meaning contained in it. Because the culture and customs of an area have become the main destination for the government to attract tourists, both from inside

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<sup>41</sup> Hasbullah dkk., "Ritual Tolak Bala ada Masyarakat Melayu (Kajian pada Masyarakat Patalangan Kecamatan Pangkalan Kuras Kabupaten Pelalawan," *Jurnal Ushuluddin*, Vol.25, No.1, 2017, 60.

<sup>42</sup> Geertz. *Abangan, Santri, Priyayi dalam Masyarakat Jawa*, (Jakarta: Pustaka Jaya, 1987), 32.

<sup>43</sup> <http://mediacenter.riau.go.id/read/7659/bupati-promosikan-siak-the-truly-malay.html>.

<sup>44</sup> Semuel, dkk., "Perilaku sosial budaya masyarakat dan implikasinya pada nilai-nilai Kewarganegaraann." *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan*, Vol.2, No.4, 2020, 27.

and outside the city and foreign tourists to come to the Siak area. Furthermore, he explained that the Siak Regency Tourism Office carries out activities in accordance with RI Law no. 10 of 2019 in article 30 concerning tourism.<sup>45</sup>

Therefore, the Siak Regional Government makes the tradition of ghatib beghanyut as a routine annual agenda of the region with the aim of preserving culture with Islamic connotations. In addition, at the same time promoting sharia tourist destinations in Siak Regency so that the ghatib beghanyut tradition is expected to become a regional characteristic in preserving Islamic civilization. This is in line with Syukri that the maintenance and preservation of culture does not mean just always remembering the past or always worshiping the past, but more than that is exploring the values contained in it and transforming it into present and future lives.<sup>46</sup> Likewise, Sedyawati explained that the effort could be in the form of research or scientific studies on the legacy of the past or it could also be by reconstructing what had happened in the past so that it could be a guide in fostering the present and the future.<sup>47</sup> With the ghatib beghanyut activity as a tradition that contains the values of Islamic civilization, a synergy was formed between umara and ulama in the life of the people of Siak Sri Indrapura. This is done as a preventive effort by the government as a community protector.<sup>48</sup> This means that various parties in Siak Sri Indrapura have realized the importance of local cultural traditions being implemented and preserved. In this case related to the tradition of ghatib beghanyut, the *ulama* as community leaders are very instrumental in the continuity of the tradition. Thus, the existence of regional traditions that describe the content of Islamic civilization is not extinct by modern culture that has plagued all aspects. Likewise, cultural values derived from local traditions will be a filter for foreign cultures that enter people's lives because cross-national cultural interactions cause people to tend not to care about local cultural values. In fact, according to Syamaun that every individual who has the skills, must also manage, especially if

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<sup>45</sup> Interview with Fauzi Azni, Head of District Tourism Office Siak, Tuesday 28 June 2022 at the Siak Tourism Office Siak Sri Indrapura.

<sup>46</sup> Syukri, "Naskah-naskah Tradisi Lisan Riau: Upaya Penyelamatan Asset Budaya." *Jurnal Sosial Budaya*, Vol. IX, No. 12, 2012, 72.

<sup>47</sup> Sedyawati, *Kebudayaan di Nusantara*. (Jakarta: Komunitas Bambu, 2014), 23.

<sup>48</sup> Editor, "Revitalisasi Pendidikan Agama Islam Dalam Upaya membangun Karakter dan Budaya Bangsa," *Prosiding Seminar Nasional*, (Pekanbaru: FTK UIN Suska Riau, 2015), vii.

they live in tourist destinations. Management by utilizing the tourism potential of each region must be able to be managed as much as possible while preserving all existing potentials so that it can be an attraction for tourists who come. Because the development of tourism in an area will bring many benefits to the community, namely economically, socially and culturally. However, if the development is not managed properly, it will cause many problems that harm the community.<sup>49</sup>

Article 32 paragraph 1 of the 1945 Constitution expressly states that the state promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the community in maintaining and developing its cultural values... This was realized by Sultan Syarif Kasim II who promoted the culture of the region that became his government. In addition, the last sultan of Kingdom Siak also focused on strengthening the field of education as evidenced by the establishment of many educational institutions such as *volkschool* (elementary school) and *Vervolk school* (connection school).<sup>50</sup>

According to the sultan, education was useful to build the people and character of the Siak people who at that time were treated unfairly by the colonial ruler. Employees who are considered reliable in their fields are also involved in efforts to support the sultan's desire to prosper all his people.<sup>51</sup> Education is a cultural medium to form a whole person. The relationship between education and humans is very close and inseparable. Education is a process of humanization, namely as a medium and a process of guiding young humans into adult humans.<sup>52</sup>

The ritual tradition of *tolak bala* ghatib beghanyut of the Siak Sri Indrapura community is a routine activity carried out by the local community, because in addition to being in the form of community habits, these activities can also build the religious cultural behavior of the community. It is clearly written in the Qur'an in surah Ar-ra'du verse 11 which is translated *Indeed, God does not change the condition*

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<sup>49</sup> Syamaun, "Pengaruh Budaya Terhadap Sikap Dan Perilaku Keberagamaan." *Jurnal At-Taujih Bimbingan Dan Konseling Islam*, Vol.2, No.2, 2019, 83. <http://jurnal.ar-raniry.ac.id/index.php/Taujih>.

<sup>50</sup> Mulya, H., Sukoharsono, E. G., Djamhuri, A., & Baridwan, Z. *Metode Penelitian Kualitatif: Akuntansi Harta Era Sultan Syarif Kasim Kerajaan Siak Sri Indrapura Riau (1908-1946)*, (Jakarta: Mitra Wacana Media, 2016), 60

<sup>51</sup> Idayanti, at.all., "Kepegawaian di Kesultanan Siak: Gambaran Arsip Gaji Era Sultan Syarif Kasim II." *Jurnal Kearsipan*, Vol.5, No.1, 2020, 64.

<sup>52</sup> Kumalasari, D., "Konsep Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Taman Siswa (Tinjauan Humanis-Religius)." *ISTORIA*, Vol.9, No.1, 2010, 77.

*of a people so that they change the situation that exists in themselves and if God desires evil against a people, then no one can resist it and there is no protector for them but Him.*

The verse says that God will not change the state of a society until it changes its own mental attitudes and behavior. According to Syamaun this verse speaks of two models of change with two actors. First, a change in society whose perpetrator is God, and secondly a change in the mental attitude and behavior of man whose perpetrator is man himself. God's changes occur decisively through the social laws he establishes and they do not distinguish between one society and another. Changes in mental attitudes and human behavior are understood and the words *ma bianfusihim* which consist of two main elements, namely the values lived and the will (will) of man. The fusion of values and will creates the driving force to do something. It should be understood that mental attitudes are individual mental attitudes integrated in collective life. For, the above verse does not speak of the wholeness of man in his capacity as an individual but in his capacity as a community. No matter how great an individual is, he will not be able to make changes if it is not done collectively. So cultural change and social mobility are two important elements to effect societal change.<sup>53</sup> Therefore, social interaction occurs by itself if the community carries out activities together. These activities usually take place when the community experiences something related to life, both individually and in groups.<sup>54</sup>

When associated with the Malay proverb, "where the earth is footed, there the sky is upheld". This proverb contains a hint that a person can live somewhere if he is able to adapt to the environment concerned. The environment here is a holistic environment, not only the biological physical environment but also the socio-cultural environment. It should be understood that traditions, culture and art with various forms and types, are always passed down and taught by the older generation to the younger generation directly, both through education (formal, informal and non-formal education), as well as through religious teachings, customs and others.

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<sup>53</sup> Syamaun, *loc.cit.*

<sup>54</sup> Zuhdi, "Dakwa dan Dealektika Akulturasi Budaya", *Jurnal RELIGIA*, Vol. 15, No. 1, April 2012. IAIN Mataram. Also read Selo Soemardjan. 1988. *Steriotip Etnik, Asimilasi, Integrasi Sosial*. Jakarta: Pustaka Grafika Kita.

By carrying out the tradition of ghatib beghanyut every month of *Safar* regularly or in other months depending on the situation and state of the country, there is an indirect change in behavior in individual members of the local community. Because the ghatib beghanyut ritual is a religious activity that invites people to ask Allah SWT to be kept away from danger. This is in accordance with the word of God whose translation is "Pray unto me, and I will allow thee" (*Berdoalah kepada-Ku, niscaya akan Kuperkenankan bagimu*).<sup>55</sup> This means that there is communication between the servant and the creator. With communication, all efforts and efforts will be answered later so that ghatib beghanyut becomes a means to build cultural behavior that leads to religion without denying other aspects such as moral/ethical messages, didactic, filosofis, welfare values. By carrying out ghatib beghanyut that is sincere for the sake of Allah, humans are sure to get mercy and blessings in trying in the world and getting happiness in the hereafter. In this case, the ghatib beghanyut procession is very relevant to be carried out by the people of Siak Sri Indrapura with the belief that they will get mercy and blessings from Allah SWT. God's blessings and mercy take many forms, but in this activity it is protected from all dangers because if the calamity has shown its signs, then humans are told to try to reject it in a way that has become a tradition.

Rejecting reinforcements is important for the community because if people feel discomfort in their activities while living their lives, they will immediately overcome and find a solution. Thus the community will avoid various kinds of diseases. Avoiding disease is a must for humans. Disease is not only a disease that afflicts humans but also a disease that afflicts plants and pets of the community. This means that humans must try to avoid things that become diseases, therefore humans must live clean and protect the environment because Allah SWT is clean and Allah likes cleanliness and in a healthy body there is a healthy soul. In addition, in essence, the tradition of ghatib beghanyut can strengthen the bonds of brotherhood. Through the repulsion of bala ghatib beghanyut activities carried out, there are many positive values obtained by the people of Siak Sri Indrapura because the relationship between communities is well established so that with the procession of the ghatib beghanyut ritual tradition the community knows each other. Thus unity and unity were formed which eventually gave rise to the spirit of nationalism and nationality of the Republic of Indonesia.

## Conclusion

At the end of this article it can be concluded that the ghatib begganyut tradition carried out by the Siak Sri Indrapura community is a cultural heritage of the Siak Kingdom. This tradition is carried out to reject reinforcements that befall the community and village. Rejecting reinforcements is important for the community because if people feel discomfort in their activities while living their lives, they will immediately overcome and find a solution. One of them is carried out guided activities to reject reinforcements by means of remembrance and prayer led by scholars. Because the Siak state and people inhabit the area along the Siak River, the ghatib begganyut is carried out on a boat while drifting along the current of the Siak River. The boats that the community rides are not rowed or paddled but left to walk alone following the flow of the river. Therefore ghatib begganyut is done at night after Isha prayer because at that time the river flow recedes and this makes it easier for people on boats to go to the end of the village and go ashore to pray together.

The tradition of ghatib begganyut is very loaded with the values of Islamic civilization where ghatib begganyut activities have been in conflict with the people of Siak Sri Indrapura as a Malay country while Malay is synonymous with Islam. The statement is formed in religious traditions and culture so that it becomes an important part of people's lives. The implementation of this ghatib begganyut tradition involves umara, ulama and the community. The procession is full of remembrance and prayers to Allah SWT so that the people of Siak Sri Indrapura are always in religious nuances that build Islamic cultural behavior and believe in Allah's mercy. With the ghatib begganyut tradition activities, Siak Sri Indrapura as the Malay 'palace country' has cultural relics, both tangible and intangible that can still be witnessed today, so the slogan "Siak The Truly Malay" which means Malay actually exists in Siak Regency is very appropriate because the nuances of Malay that contain the values of Islamic civilization are very clearly seen in its people.

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