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The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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EDITORIAL

We are very pleased to present the Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 3, No. 1, 2019. This issue mainly consists of selected papers presented in a special seminar held by the Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS) on “*Fiqh of Culture: Texts, Locality and Globality*” later this year.

The first article by Nur Khaliq Ridwan discusses the Qur’anic perspective on the other culture as the normative foundation for Muslims in dealing with diversity and differences. The second article by Aguk Irawan NM then looks at the historical practice of art in the time of Prophet to show the early empirical Islamic response to literature and fine arts. Following this, Addiarrahman’s article discusses the urgency of new *fiqh* paradigm in supporting sustainable development. This is followed by Widodo Brontowitono’s article on the actualization of the Javanese ecoculture and Islamic eco-theology as one of possible efforts toward sustainable development. In the fifth article, Elizabeth Inandiak reveals some interesting messages in the famous Serat Centhini on green local culture, the duty to remember and recognition of beauty. The last article by Azrial, Pipin Armita and Muh. Rizki then examines the tradition of *Balimau Kasai* in Kampar as an example of integration of Islamic values and local culture.

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

CONTEXTUALIZATION OF CULTURAL FIQH IN THE BALIMAU KASAI TRADITION: Integration of Islamic Values and the Kampar Local Culture

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Abstract

This study aims to examine the integration of Islamic values and local culture of Kampar that is wrapped up as cultural fiqh in the Balimau Kasai tradition. The tradition of Balimau Kasai is a tradition of welcoming the holy month of Ramadan by bathing with traditional ingredients and gathering at the river's edge. The found four dimensions of integration of Islamic values and the local culture of Kampar in the Balimau Kasai tradition, namely: (1) the Balimau Kasai is held by the Kampar community as a form of gratitude of being able to meet with the month of Ramadan, (2) the Balimau Kasai is a form of joy and happiness with the coming of Ramadan, (3) the Balimau Kasai is a means of cleaning and purifying the body and spiritually, (4) the Balimau Kasai is a place to establish harmonious relationship (silaturrahim), and (5) the Balimau Kasai is a moment to forgive each other. Based on these four dimensions, the Balimau Kasai tradition is not only a local cultural tradition, but also a form of inculcation of Islamic values.

Keywords: Tradition, Balimau Kasai, Integration, Islam, Culture

A. Introduction

The local tradition is a characteristic or identity of the community that does not necessarily exist in other areas. This local culture is obtained from experiences or events experienced by certain communities that can affect the lives of these communities. In Kampar, Riau Province, there is one area that still maintains the traditions of their ancestors that have lasted for a long time and now still exist. One of the local traditions which from ancient times until now is still preserved in this area is the *Balimau Kasai* tradition.

Balimau Kasai is a special traditional ceremony for the Kampar people to welcome the holy month of Ramadan. The *Balimau Kasai* tradition is usually held once a year, that is, the day before the fasting month.¹ The purpose of bathing *Balimau Kasai* is to cleanse the body of impurities and body odor, but essentially it is encouraged to glorify the holy month of Ramadan. Traditionally, the *Balimau Kasai* ritual must be done by installing an intention, cleansing the body and cleansing the heart and soul of all the impurities of worldly qualities following the definition of purification in the study of *fiqh*, namely cleaning oneself (physically and spiritually).² In what follows, the paper seeks to examine the link between Islamic values (*fiqh*) and the Kampar local culture in the *Balimau Kasai* tradition.

B. Research Method

This study is a field research, that is research whose data are obtained from tracking data materials in the field with an analytical descriptive data analysis. The data sources in this study are divided into two, namely the primary data and secondary data sources. Primary data sources are data obtained directly from respondents in the form of

1 Ria Zelfy Raini, "Daya Tarik Wisata Balimau Kasai di Kecamatan Kampar Kabupaten Kampar Provinsi Riau", *Jurnal Jom FISIP UR*, Vol. 2 No. 2 Oktober 2015, (Pekanbaru: Fakultas Ilmu Sosial dan Ilmu Politik Universitas Riau, 2015), p. 8

2 Syakir Jamaluddin, *Kuliah Fiqh Ibadah*, cet. ke-5, (Yogyakarta: LPPI UMY, 2015), p. 61

interviews, while secondary data are obtained from the reading of the literature on the *Balimau Kasai* tradition.

The data analysis process begins by examining all data obtained by organizing data into categories, describing into units, synthesizing, organizing into patterns, choosing what is important to learn, and contains conclusions so that they are easily understood by themselves and others.³ Techniques in data analysis used in this study are qualitative data analysis following the concepts given by Miles and Huberman,⁴ which are as follows: (a) data reduction, namely summarizing activities, choosing the main things that are focused on important things and are arranged systematically so as to provide a clear picture for the results of the study. After that the main points and themes are chosen and then the data is simplified to become key data points. (b) presentation of data, which is the main things and then arranged in the form of a narrative and systematic description so that it can be easy to find a central theme in accordance with the focus or formulation of the elements and make it easier to give meaning. (c) conclusions and verification, which is a picture of the object of research. This retrieval process is based on various information that is entered and arranged in the form of data presentation. In analyzing qualitative data, this study used an inductive thinking framework that starts from specific facts and then general conclusions are drawn.

C. Results and Discussion

Understanding Traditions

In order to facilitate human life, it can be said that tradition is part of culture. Without tradition, it is impossible for a culture to live and last. With tradition, the relationship between the individual and his community becomes harmonious. If tradition is eliminated there

³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2006), p. 209

⁴ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Cet-XI, (Bandung: Alfabeta, 2010), p. 18

is hope that a culture will end at that moment. In the Indonesian Language Dictionary (KBBI) tradition is defined as a custom passed down from the ancestors that are still practiced in the community.⁵ So tradition is a habit that is carried out continuously by the community and will be passed down from generation to generation.

According to Anton M. Moeliono, tradition is a hereditary custom that is still practiced by the community. Tradition is defined as a way of passing on thoughts, habits, beliefs, artistry from ancestors to their children and grandchildren. Tradition is also a legacy of the past, which is preserved up to now, both in the form of values, social norms, and customs that are part of culture, namely the work of people who do repeatedly.⁶

Tradition is also commonly known by some people as custom. These habits are also synonymous with traditional customs and habits that have long happened. Traditional habits that have been maintained for a long time will increasingly develop and broader, of course, these traditional habits will touch or get influence by other communities. According to Soebadio in Mursal Estan, tradition is a hereditary habit of a group of people based on the cultural values of the people concerned. Tradition shows how community members behave both in worldly life and in matters that are supernatural and religious.⁷

There are still many traditions in Indonesian society that have been carried out well until now. These traditions certainly have a good aim to create a civilized society. This is the case especially in Kampar. Despite the rapid development of technology, the Kampar people still maintain that their customs and traditions are still well implemented.

Balimau Kasai

In Kampar, the religious value of the people is very high. This is because the majority of the people are Muslim. It is undeniable that the

5 Anton M. Moeliono, *Kamus Besar Bahasa Indonesia (KBBI)*, (Jakarta: Balai Pustaka, 1995), p. 157

6 *Ibid.*, p. 158

7 Mursal Esten, *Kajian Transformasi Budaya*, (Bandung: Angkasa, 1999), p. 21

Kampar people deeply practice the teachings of Islam. For example, in welcoming the holy month of Ramadan, they are very enthusiastic about purifying traditions known as *Balimau Kasai*.

Balimau Kasai is a special traditional ceremony for the Kampar people to welcome the holy month of Ramadan. This event is usually held the day before the fasting month.⁸ This traditional ceremony aside from being an expression of gratitude and joy entering the fasting month, is also a symbol of purification and self-cleansing.⁹ *Balimau* means bathing by using water mixed with oranges which the Kampar people call limes. Oranges that are commonly used are lime and orange.¹⁰

Oranges are used by the Kampar community as a body cleanser, even though the Kampar people already know soap as their body cleanser. The Kampar society believe that oranges can clean dirt that is attached to the body that cannot be cleaned with soap. Besides being able to clean the impurities attached to the body, oranges can also eliminate all evil qualities that exist in the human soul. Oranges are also used by the Kampar community to bathe the deceased.

Whereas *Kasai* are traditional ingredients that have been formulated to be used for hair fragrances. In the *Balimau Kasai* tradition, the Kampar people use traditional herbs and spices as fragrances when shampooing. Even though Kampar people now know shampoo as a head and hair cleanser, for them, *Kasai* as a traditional hair deodorizer can be trusted to repel all kinds of envy and the stubbornness that exists in humans before entering the fasting month. So, it does not only

8 Fajri Arman, "Persepsi Masyarakat Terhadap Tradisi Balimau Kasai di Desa Kuapan Kecamatan Tambang Kabupaten Kampar", *Jurnal Jom FISIP UR*, Vol. 2 No. 2 Oktober 2015, (Pekanbaru: Fakultas Ilmu Sosial dan Ilmu Politik Universitas Riau, 2015), p. 4

9 Dona Kahfi MA. Iballa, "Tradisi Mandi Balimau di Masyarakat Kuntu: Living Hadis Sebagai Bukti Sejarah", *Journal Living Hadis*, Vol. 1 No. 2, Oktober 2016, (Yogyakarta: Program Pascasarjana UIN Sunan Kalijaga, 2016), p. 276

10 Reni Lismayanti dan Asril, "Fungsi Musik Pada Tradisi Potang Balimau di Pangkalan Koto Baru Kabupaten Limapuluh Koto", *Melayu Arts and Performance Journal*, Vol. 1 No. 1, April 2018, (Padangpanjang: Program Pascasarjana Institut Seni Indonesia Padangpanjang, 2018), p. 92

cleanse the outside of the body, but also can eliminate the bad and evil nature that comes from the body.

The tradition of bathing *Balimau Kasai* is carried out on the river's bank. The goal is that the flowing river water can wash away any impurities that have been cleaned. The choice of river for bathing *Balimau Kasai* is that the river can flow swiftly and can wash away all the impurities as far as possible so that it cannot return. By the tradition of bathing *Balimau Kasai* in the river before entering the holy month of Ramadan, it is expected that the whole body, from toe to hair, will be completely clean and pure. All the impurities and bad qualities have been removed as far as possible, so that in carrying out worship in the month of Ramadan, the evil nature that existed in humans before will not return and they can maximize worship to Allah with a clean physic and spirituality.¹¹

Integration of Islamic values and local culture in the Balimau Kasai tradition

The *Balimau Kasai* tradition is a combination of Islamic values and Kampar local culture. This is what makes the *Balimau Kasai* tradition a part of cultural fiqh. The special feature of the *Balimau Kasai* tradition which is part of cultural fiqh is a traditional event which also contains Islamic values and distinctive local culture. This means that there is integration of Islamic values with the local culture of Kampar in the following dimensions:

1. Balimau Kasai is a form of gratitude to meet with the month of Ramadan

Bathing *Balimau Kasai* is carried out by the Kampar community as a form of gratitude of being able to meet with the month of Ramadan. For eleven months they are busy with world affairs, looking for life and collecting wealth for their world life, and they remember very

11 Gina Novia Utami, dkk, "Tradisi Balimau Pada Masyarakat Minang di Kecamatan Rajabasa Kota Bandar Lampung", *Jurnal FKIP UNILA* edisi April 2010, (Lampung: Universitas Lampung, 2010), p. 10

little about Allah. So, when the month of Ramadan arrives, they try to maximize a full month to worship Allah. Therefore, as a form of gratitude for meeting with the month of Ramadan, the Kampar community hold the *Balimau Kasai*. This is in line with the Qur'anic command for Muslim to be always grateful for Allah's grace and blessing as follows:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

«And (remember) when your Lord proclaims the truth, if you are grateful, surely, I will add (ni'mah) to you, but if you deny (ni'mah) me, then surely my punishment is very grievous». (QS. Ibrahim (14): 7)

Allah also says:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

«So, remember me, I will remember you. Be thankful to me, and do not deny me». (QS. al-Baqarah (2): 152)

2. *Balimau Kasai* is a form of happiness with the coming of Ramadhan

The tradition of bathing *Balimau Kasai* is carried out by the Kampar community by gathering and flocking to go to the river's bank to perform the *Balimau Kasai* bathing ritual. The Kampar people are very enthusiastic about participating in the traditional event because besides doing the tradition of bathing *Balimau Kasai*, they also hold entertainment events or games for the community. The atmosphere of excitement is a form of welcoming the holy month of Ramadan.

This is in line with the teachings of Islam that encourages Muslims to be happy to welcome Ramadan. One sign of the perfection of a Muslim's faith is that they are happy with the coming of Ramadan. In the past, scholars and righteous people longed and were happy if Ramadan would come. The excitement is due to the abundance of glory, virtue, and blessing in the Ramadan. In the Ramadan, worship

is increasingly enjoyable and delicious to Allah swt. Good news about the arrival of Ramadan is described in the following hadith:

قَدْ جَاءَكُمْ رَمَضَانُ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تَفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ

«*Ramadan has come, blessed month. Allah requires that you fast him. The gates of heaven opened to him. The gates of hell are closed. Demons are shackled. In it there is a night that is better than 1000 months. Who is hindered from his kindness, then truly he is obstructed*” (Ahmad: 2/385).

3. *Balimau Kasai* as a means to cleanse and purify physically and spiritually

Welcoming the month of Ramadan, Muslims must be physically and spiritually clean. Therefore, the tradition of bathing *Balimau Kasai* was used as a means to cleanse the body and spirit. The main objective of the Kampar community to carry out the tradition of bathing *Balimau Kasai* is to cleanse their bodies of all impurities. In addition, the Kampar people believe that the *Balimau Kasai* bathing can cleanse and purify all spiritual diseases or bad qualities that exist in every Muslim. Because Ramadan is a holy month, then by bathing *Balimau Kasai*, they expect themselves (physically and spiritually) to be clean and pure. Moreover, the month of Ramadan is a month that is glorified by Allah and his Messenger. Muslims should cleanse themselves (physically and spiritually) from all dirt and sin and leave all immorality to welcome the coming of Ramadan. The month of Ramadan is a momentum to be godly people who are clean from sin so that its end is celebrated with the Eid al-Fitr (return to holiness).

4. *Balimau Kasai* is an event to establish *silaturrahim*

The tradition of bathing *Balimau Kasai* is carried out by Kampar

people by gathering at the river's edge where they meet each other face to face. Many of them had never met each other before because of their respective activities. Many of them had previously broke the relationship (*silaturrahim*) among them. The tradition is thus an opportunity to re-establish the *silaturrahim*. This is in line with the commands of Allah in order to always establish *silaturrahim*.

The reason the Kampar people do that is fear as a result of not having established *silaturrahim* among their fellow citizens. The Kampar people are afraid that their worship during Ramadan will be in vain. They are afraid of not being accepted by Allah because the Prophet Muhammad once mentioned in his hadith that a Muslim would not enter the paradise if he broke the *silaturrahim*. This hadith shows that breaking *silaturrahim* between fellow Muslims is a grave sin and prevents entering heaven. Therefore, they make the tradition of bathing *Balimau Kasai* as a place to maintain *silaturrahim* and reconnect the broken relationship.

5. *Balimau Kasai* is a moment to forgive each other

Many Kampar people who live abroad leave their hometown and only return once a year. Many of them return back to their hometowns during the celebration of bathing *Balimau Kasai*, which is one day before Ramadan. The hope is that they can carry out the meal and open it together with family on the first day of fasting. In the language of Kampar people, this is called *puasa tuo*.

For Kampar people, this tradition is a matter of urgency and sacredness. They regard the *Balimau Kasai* tradition as a perfect moment for the whole community and family members to apologize and forgive each other before entering Ramadan. Students will come to teacher, children will come to parents, son-in-law will come to in-laws, nephews will come to uncle (*mamak*) to apologize before entering Ramadan. This is in line with the command of the Prophet Muhammad that apologizing to fellow Muslims is a religious command.

D. Conclusion

Based on the previous discussion, it is safe to draw the conclusion that the tradition of bathing *Balimau Kasai* is a traditional event integrating Islamic values and the local culture of the Kampar community. *Balimau Kasai* is a traditional ceremony for the Kampar people to welcome the holy month of Ramadan. This event is usually held the day before the entry of Ramadan. The tradition of bathing *Balimau Kasai*, apart from being an expression of gratitude and joy entering the month of Ramadan, is also a symbol of purification and self-cleansing. For the Kampar people, the tradition of bathing *Balimau Kasai* is a ritual that must be performed before entering the month of Ramadan. In addition to being in the river with limes and *kasai* which are considered as physical purification, this tradition is also used as a means to strengthen the Muslim brotherhood by visiting each other and apologizing.

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