

ISLAMIC EDUCATIONAL VALUES CONTAINED IN THE WEDDING TRADITION OF THE SAMBAS MALAY COMMUNITY

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Abstract

The purpose of this research is to analyze the values of Islamic education contained in the marriage tradition of the Sambas Malay community. This research uses a qualitative approach. The approach used in this research is a phenomenological approach. Data collection techniques with observation, interviews and documentation. Data analysis uses data collection, data reduction, data presentation and conclusion drawing. Primary data sources were obtained from cultural leaders, and religious leaders as key informants and several village heads and elements of implementing marriage activities. While secondary data is obtained from books, journals, and websites. The results showed that the wedding tradition of Sambas Malay community is based on the philosophy of "adat bersandikan syara' and syara' bersandikan kitabullah". The implementation of the wedding tradition is an enculturation entity of Islamic values that are actualized in the form of brotherhood value (ukhuwah), honesty value and right promise (al-wafa), cooperation value, responsibility value, loyalty value, balance value (al-adalah), peace value, equal position value, justice value, (al-musawwah), and harmony value. The educational values contained in the marriage tradition of the Sambas Malay community can be classified as follows, namely Ta'aruf, ta'awun deliberation, advice, Mu'asyarah, Ba'ah (ability) and Mitsaqan ghalizhan.

Keywords: *Islamic Education Value; Wedding Tradition; Sambas Malay*

A. Introduction

A strong, sturdy and resilient family is one of the most important foundations in human resource development. To realize it requires serious and earnest efforts for male and female couples who will and are building a household (Marisa, 2014a) . Therefore, knowledge about the meaning of marriage with various elements in it is very necessary to be known and understood by both prospective brides and those who have gone through the marriage phase. According to (Riansyah, 2023) marriage or marriage is a very strong bond and is considered a sacred and noble thing that has also been explained in the Qur'an that as one of the many favors of Allah swt to His servants and as proof of His power and greatness. The importance of marriage that is recommended is that it can bring together and unite two different people and even as a phenomenon to unite two large family groups that originally consisted of two families who did not know each other (Nasution, 2004) .

As a preliminary process and as a first step towards marriage in achieving the ideals of a *sakinah* household is the engagement (*khitbah*). *Khitbah* is a process towards finding an ideal partner (*kafa'ah*), and an effort to lead to the purpose of marriage. The stages of the marriage procession after the engagement (*khitbah*) include the marriage contract, the presence of guardians and witnesses, the obligation to give the dowry, and up to the Islamic wedding ceremony (*walimatul urs*).

The Sambas Malay community is one of the Malay sub-ethnicities that live on the North coast of West Kalimantan Province. According to its characteristics, it is defined as a person who *speaks* Malay, lives with Malay culture and *is a* Muslim, as stated by Leonard Andaya "*one who speaks Malay habitually, practices melay culture, and is a moslem*" (Musa, 2003). With such classification and categorization, one thing that is unique to ethnic Malay is identical to Islam. Thus, between the two, both social character and religious views are inseparable from Islamic values (Putra, 2021).

One of them is the wedding ceremony which has been preserved from generation to generation until now is a form of implementation and meaning in the Islamic education system, so that consequently there is a combination of customs and Islamic law, meaning that the marriage that is held in addition to following what is prescribed by Islam but there are several additional events that are customary and must be carried out (Susanto & Muharani, 2019) . Malay is always identified with Islam, Islam is the handle of its creed, Malay and Islam are like "aur and cliff" which cannot be separated. The Malay way of life is based on adat, adat is based on syarak, and syarak is based on kitabullah. Based on this expression, the Malay community in Sambas Regency is an adherent of Islam which is believed to have existed for centuries, so that in life between religion and custom cannot be separated.

The elements of tradition as a traditional cultural treasure in the Marriage ceremony are intended in the context of the Sambas Malay community consisting of: *hearing, proposing, delivering goods, sitting side by side, bathing belulus, eating hadap-hadapan* which until now is

still practiced and passed down from generation to generation. More fully and specifically the marriage ceremony is divided into three stages, namely: *First*, the pre-marriage ceremony is preceded by *bipari-pari*, *proposal*, *antar cikram*, and *antar betel nut*. *Secondly*, during the marriage contract, and *thirdly* after the marriage contract, starting with the wedding party, the recitation of the *zikr al- Barzanji* or commonly called *al-salai* and *as-rakal* together in the *tarup assembly*. After that, it is continued with the *bridal procession* accompanied by *tanjidor music*, or *tahar with special readings in the form of praise to the Prophet*, *sitting scales*, and *eating mufakatan*, *returning home*, *bathing belulus*, *turning the mat*, *buang-buang*, and *running the bride* (Islam, n.d.-a). However, for the present, the wedding procession carried out by the Sambas Malay community has experienced a shift in the sequence, whereas in the past the sequence carried out was considered sacred and should not be abandoned, let alone done in an incoherent manner. So that at this time for the Sambas Malay community the procession carried out does not follow the usual flow or sequence. For example, the pre-marriage ceremony is preceded by *bipari-pari*, *proposal*, *antar cikram*, and *antar pinang*, then followed by the marriage ceremony. However, what happens is that the marriage contract is done first and then goes backwards by doing *antar cikram*, and *antar pinang* (Putra & Aslan, 2019).

In addition, in the Marriage tradition of the Sambas Malay community, sometimes prioritizing the Wedding reception procession, so that in any conditions and situations the Wedding reception is still held even though the bride is pregnant. In the past, when a marriage was performed by a bride who was preceded by pregnancy it became very taboo, even the woman did not dare to leave the house because it was very *supan* (Sara et al., n.d.). The values of Islamic education in the wedding tradition of the Sambas Malay community have significant urgency in various aspects. Marriage traditions are not just a series of traditional processions, but also a means of inheriting Islamic values that have taken root in the culture of the community. In the context of modernization and globalization, many local traditions have begun to be eroded by the changing times, so this research becomes important to explore, document, and analyze how Islamic educational values are still maintained in the marriage customs of the Sambas Malay community (Tiara, 2024).

In addition, this research can provide insight into how Islamic teachings are applied in the social life of the community, especially in shaping individual and family character based on Islamic principles. The marriage tradition in Sambas Malay society is not just a bond between two individuals, but also reflects the concept of Islamic education that involves the extended family and community. By understanding the values contained in the wedding procession, this research can serve as a reference for the younger generation to maintain a cultural heritage that is in line with Islamic teachings. Furthermore, this study has both academic and practical benefits. Academically, this study can enrich the repertoire of knowledge in the fields of Islamic education, culture and sociology of religion. From a practical perspective, the results of this study can serve as a guide for the community in maintaining and practicing marriage traditions that are in accordance with Islamic values.

Therefore, this research is relevant in efforts to preserve culture and strengthen the values of Islamic education in social life.

Based on the facts that occur in the field with the form of meaning of the Islamic education values contained in the Marriage tradition in the context of the culture of the Sambas Malay community is very interesting to be researched, studied and examined. Besides having its own uniqueness, this research is even more interesting because it does not only reveal a culture like other studies, but also reveals the meaning and explores the values of Islamic education in the context of cultural devices, especially marriage. So that it can function as guidelines and instructions in the life of the Sambas Malay community in carrying out the marriage process from pre to post marriage coherently without distorting the proper sequence.

B. Method

This research is called integrated research, namely between field research and literature research. The intended field research is data obtained directly from the Sambas Malay community, especially through interviews and observations. While the data that is literature is related to library materials that support data in the field. The type used in this research is qualitative research. This research aims to obtain an authentic understanding of the Wedding tradition, as perceived by people, especially the Sambas Malay community. The approach used in this research is a phenomenological approach, which is an approach in scientific research in examining subjective religious facts such as thoughts, feelings, ideas, emotions, intentions, experiences, and so on from a person expressed in external actions (words and deeds) (Nasir et al., 2023) . With this approach, the Islamic education model contained in the Sambas Malay Wedding tradition can be revealed. The phenomenological approach intended in this research is cultural research or culture that has been traditionalized in the Sambas Malay community wedding program. Then the Sambas Malay community's wedding tradition will be studied for the meaning contained in it starting from the pre-marriage contract, during the marriage contract, after the marriage contract.

The main sources and types of data in qualitative research are words and actions, the rest are additional data, such as documents and others. Judging from the source of data, the data collection needed in this study consists of two parts, namely primary data sources in the form of words and actions obtained from natural situations that occur in the Sambas Malay community, families and communities, research sites, both physical, social, and psychological situations and Penghulu / Islamic religious instructors, village heads, cultural leaders, community leaders, or people who understand the traditions and actors in Sambas Malay community marriage. Secondary data sources are all the data needed and seen as supporting primary data, including written documents and photographs. Data collected in the form of in-depth interviews to collect information in the form of oral speech. Meanwhile, observation techniques are carried out to understand the attitudes/actions that occur. The documentation technique is a data collection technique for documents in the form of

writings, images, recordings / videos or photographs. Techniques in data collection used by researchers include Participant Observation Techniques, in-depth interview techniques, and documentation techniques.

C. Finding and Discussion

1. Finding

The Malay community of Sambas Regency in general still dominantly adheres to the extended family system. Relatives in the community in Sambas Regency are not only the nuclear family, but also consist of siblings, cousins from the father's and mother's side, and siblings from the wife's side. They do not distinguish kinship between paternal or maternal families, which is one unit as an extended family (bilateral). Whereas in the Sambas Malay religious system, in particular, it is always identical to Islam, Islam is the grip of his life so that it is likened to "aur and tabbing" which cannot be separated. So that the Malay way of life always adheres to Islamic values. Likewise, the Sambas Malay community still upholds customs that are always upheld and preserved. One of the customs preserved until now is the marriage custom of the Sambas Malay community (KASPULLAH, 2010) .

Islam and Sambas Malay customs are interrelated, as a form of enculturation of Islamic values (Marisa, 2014b) . This somboyan of life is known as adat bersandikan syarak, and syarak bersandikan kitabullah. Based on that expression, the Malay community in Sambas Regency is a devout follower of Islam because it is believed to have existed for centuries, so that in life between religion and custom cannot be separated. In social interactions, generally the Malay community in Sambas Regency still upholds a sense of togetherness and kinship (Mualimin et al., 2018) . They still know each other and feel an inner bond and kinship. So that in the community the spirit of gotong royong (belallek) and helping each other is still high. One manifestation of a sense of togetherness and kinship in a wedding celebration. All members of the community work together to help the party holding the event. They, young and old, men and women, work together to prepare materials for consumption, prepare the party venue (tarup), and jointly enliven or succeed the wedding party. Then in the system of socializing the philosophy that becomes a guide is "where the earth is trodden there the sky is upheld". meaning, the Sambas Malay community is open and able to coexist with other ethnic groups. They are open to elements of other regional cultures, but they also still have and feel proud of their own local culture.

Based on the research conducted, it was found that the wedding tradition of the Sambas Malay community contains various Islamic educational values that are passed down from generation to generation. These values are not only reflected in the wedding procession, but also in the philosophical meaning contained therein. One of the main values found is the value of akidah, which is seen in the marriage contract procession as a form of submission to Allah SWT. Marriage is seen as an act of worship and a form of perfection of faith, in accordance with Islamic teachings that emphasize the importance of building a household based on tawhid. Furthermore, there is the value of worship and Islamic law,

which is reflected in processions such as khatam Al-Qur'an for the bride and groom, joint prayers, and the implementation of marriage contracts that follow the pillars of marriage in Islam. This value shows that the Sambas Malay community makes Islam the main guideline in every aspect of life, including marriage.

Another value is moral and moral values, which are embodied in various customs such as the *merisik* and proposal processions, which teach the importance of politeness, manners, and respect for parents and family. This process also reflects Islamic teachings on maintaining honor and chastity before marriage. In addition, this study found the value of *ukhuwah Islamiyah* and togetherness, which is reflected in the involvement of the extended family and community in organizing the wedding. Traditions such as *gotong royong* in preparation for the wedding reflect the spirit of brotherhood in Islam, which emphasizes the importance of helping and maintaining friendship. In terms of family education, this study shows that marriage in Sambas Malay society also contains the value of responsibility and leadership in the family. This can be seen in the traditional advice given to the bride and groom regarding the role of the husband as the leader of the household and the wife as a faithful companion.

2. Discussion

According to (Alber, 2017) commonly in Malay customs there are expressions that are able to summarize and standardize the main values of its culture. In addition, the expression is woven with beautiful language that is full of symbols and meanings. Thus, Malay cultural values which are essentially sourced and based on Islamic religious values can be chiseled, woven, and assembled in expressions and then disseminated in the community and passed down from generation to generation. This is the case in the marriage tradition of the Sambas Malay community, in which there are stages and implicitly contained meanings and ideal values. The ideal meaning contained in the marriage tradition is what is used as a reference so that it is still preserved from generation to generation until now. In the marriage tradition of the Sambas Malay community, there are three major stages carried out as a form of internalization and socialization of socio-cultural values in family life, namely customs before marriage, customs during marriage, and customs after marriage. Pre-marriage customs are usually carried out as preparations that can lead the bride and groom to the marriage period. This is where parents play a role in passing on noble family values. The noble values that have been a role model in life in addition to being maintained are also maintainers and protectors for children so that they are able to survive and control themselves in family or social life.

The tradition of *bepari-pari* or *aerating* is basically an initial exploration process to find out the background conditions of each prospective bridal couple. Exploration of parents to find similarities and compatibility for children, especially in religious attitudes and good behavior. Exploration is also intended to strengthen family or kinship relations between the two, and this is the duty and responsibility of parents. Based on the meaning and essence of

the bipari-pari tradition in the Sambas Malay community, when associated with Islamic teachings, there is no evidence that commands or prohibits it. However, when viewed from the essence and then the bepari-pari tradition is a form of enculturation and internalization of the values of ukhuwah or Islamic brotherhood through culture. In the concept of Islam, the Prophet strongly recommends that every bride-to-be see her partner with the aim of tightening and marrying the relationship between them when married.

Then the tradition of *proposing* is a form of determination and sincere intention of a man in determining prospective choices for his life companion. Meanwhile, *antar cikram* is a form that is proven by giving a sign of engagement between the two partners to be more serious towards marriage. The tradition of *proposing* and *antar cikram* for the Sambas Malay community can bring consequences arising from the tradition, namely the prohibition for other people to propose to the woman. It also results in an attachment for the woman to not be able to accept another man's proposal before the first proposal releases or allows it. Similarly, both the man and the woman must maintain their relationship with each other because they are still outside the legal marriage bond.

The tradition of *proposing* and *between cikram* in the Islamic concept is called *khitbah*. *Khitbah* in the concept of Islam is a syari'at and must before a marriage is held. When viewed from the aspect of the process of *proposing* and *between cikram* is an Islamic law (*khitbah*) and at the same time notification (*i'lan*) to show seriousness to get married. In addition, *khitbah* also contains moral consequences on each prospective bride and groom and also other people. Thus it is understood that the Islamic values in the tradition of *proposing* and *antar cikram* are precise promises (*al-wafa*) and honesty between prospective couples, parents, and the community. As for the tradition of *antar pinang* and *balas baki*, its essence is proof of readiness on the part of the prospective bride and groom shown to parents and the community. When viewed from the symbols used, the readiness between them is in attitude-mental, material, and spiritual. In the Islamic concept, the tradition of *antar pinang* and *balas baki* is not known or there is no shari'at that regulates it. However, when viewed from its essence, the tradition is included in the enculturation and internalization of Islamic values, namely ability (*bâ'ah*).

The tradition of wedding celebrations (*walîmah al-urs*) and bridal *processions* has its essence in addition to the gratitude of parents for being able to marry their children as their duties and responsibilities. Through wedding celebrations and bridal *processions*, the teaching instructions given by parents in addition to their prayers and the title "king of the day" for the bride and groom reflect the amount of respect given by the community, so that they are allowed to wear traditional clothes that are usually only allowed to be worn in certain circles in their daily lives. The wedding ceremony, which is carried out in a proper way, is intended so that the bride and groom can also bring themselves to be "commendable human beings" in accordance with the expectations of their family and community. From this family, it is hoped that the next generation will be born who are able to put themselves

"into people", namely humans who are perfect outwardly and inwardly. This generation will then pass on the instructions and advice to their descendants, so that the continuity of the inheritance of noble values continues (Alber, 2017). However, the essence of wedding celebrations and bridal *processions* is a form of notification (*i'lan*) to the wider community that one of their children has been married, with the aim of avoiding fitnah and hidden marriages. The notification to the wider community will foster commitment and responsibility to preserve marriage until the end of life. So the Islamic values of wedding celebrations value loyalty and implicitly contain the value of responsibility. The celebration of marriage in the Islamic concept is a Shari'a that is recommended to organize. Wedding celebrations as a form of notification and dissemination of the order to marry or start a family. Islamic Shari'a regarding the recommendation to hold a wedding celebration.

The tradition of *sitting on the scales* is essentially an instruction to the bride and groom if in married life the hopes and desires of both parents and the entire community. The hope is to build a household starting from the intention that is *ihlas* and solely to build a household and seek the pleasure of Allah SWT. A household that is an example and dream of every couple as exemplified and recommended by the Prophet Muhammad, namely a household in which there is no significant disagreement and even avoid divorce. To strengthen and sustain the bonds of marriage and avoid disputes, then always uphold the principle of cooperation (*taâwun*) "the same light is carried the same weight is carried", The existence of such a statement between husband and wife makes both of them need each other and each can meet the needs of their partners. This is what is meant (Su'aidi & Cholil, 2019) when making a partner as a partner in achieving family harmony, managing a partner becomes an interesting art. Then the meaning of this event is, the need for careful planning with the principle of deliberation between the two parties in fostering households, both related to matters of division of tasks in the family and in terms of earning a living for continuity and mutual success. Thus through this tradition, in essence, the parents and the community are teaching about ethics in the household, especially between husband and wife and their dependents. Although this tradition does not directly have a shari'a, if you look at its essence, it is an effort made to preserve household life or family ethics. The Islamic value that is internalized is cooperation, and simultaneously emerges the value of balance (*al-adalah*) or *balance*.

The tradition of *eating peace* is essentially a symbol of the wife's obedience to her husband. In addition, it is interpreted as a symbol of mutual care, love and nurture between husband and wife in the household. The meaning of this custom indicates and belief, that in the family as the smallest unit of society consisting of husband, wife and children. The tradition of *eating peace means* loving each other and being loyal to each other so that there will be security and comfort in the family. Therefore, the tradition of eating peace is an enculturation of the value of loyalty in the household. The Islamic value contained in this tradition is the value of peace and loyalty in the family. Based on information and

information related to the *return home*, the meaning contained in the *return home* event is advice. Advice to the bride and groom as husband and wife who will build a household, especially related to their duties, positions and responsibilities in the family. These duties and responsibilities are as husband and wife, children and son-in-law, as well as community members.

The meaning of this customary meaning of *returning home* is that the hope is built as a husband and wife to know their duties and responsibilities in building a household, namely in achieving the goal of a *sakinah* marriage. Likewise, the position as children and sons-in-law is to always obey and obey the parents of both parties as they should and treat them as biological parents. It is the duty of husband and wife to pay attention to the mother and father and relatives within the limits guided by religion. In this case, attention is not only focused on material provision, but attention can be interpreted as mutual friendship or mutual visits. Then when still living together with both parents, that is the place to gain knowledge from both spouses in building a new household, both in religious knowledge, and even in social society.

Pulang memulangkan is essentially mutual advice or advice given to the bride and groom. In the concept of Islam, advising each other is generally an obligation of every Muslim, as explained in the Qur'an. Wills in marriage are also a custom practiced by the Arab community, as explained in a narration that Amr bin Hajar was the King of Kindah when proposing to Ummu Iyas bint 'Auf bin Muslim ash-Syibani. At the time of the marriage, Ummu Iyas' mother - Umamah bint al-Harith - sneaked in to meet him and gave him a will in which she explained the basics of a happy home life and the wife's obligations to her husband. It is this kind of history that is used as the basis for the Sambas Malay community in giving wills to bridal couples in the tradition of *going home*. Thus, it is understood that the Islamic value in going home is the value of brotherhood (*ukhuwah*), the value of equal position in the family and society (*al-musawwah*), and the value of balance (*al-adalah*).

Based on the meaning and understanding of the community regarding the *buang-buang* tradition carried out is an effort to internalize it through its culture about Islamic values in strengthening or preserving and the integrity of its marriage. In the Islamic concept of marriage preservation is the ideal and core goal of every couple in building a happy and prosperous family. So the Islamic values contained in the *buang-buang* tradition are brotherhood (*ukhuwah*), and the value of equal position in the family (*al-musawwah*), and harmony. While the tradition of *bathing belulus and balik tikar* carried out for each bride is basically interpreted as a hope that the two brides as husband and wife in running their household life always adhere to the principle of togetherness to achieve success in various matters. The point is the belief that in fostering a new household later between the two partners have a relationship and equal position, so that their position in the family has balanced or proportional rights and obligations.

In the context of Islamic teachings, the meaning of balance and justice in married life is one of the main principles for lasting married life and achieving the ideals of a *sakinah* family (LESTARI, 2021). One of the justice and balance in married life between the rights of husband and wife and their obligations. Based on the traditions and stages in marriage carried out by the Sambas Malay community, in principle, they contain noble meanings and values, so that they are used as instructions by parents for each bridal couple that are passed down from generation to generation. In the marriage tradition, there are stages based on the customs of the Sambas Malay community, and also based on the Qur'an and hadith (Islamic law). So in this case there is a tangent point between the marriage tradition and Islamic law, especially in the process of socialization, internalization, and enculturation of the principles of marriage in Islam. Principles in marriage such as justice, responsibility, brotherhood, unity, cooperation and harmony in the family are implemented in several stages of the Sambas Malay marriage tradition (Muttaqin & RUSTANUARSI, 2021). Thus it is understood that the marriage customs of the Sambas Malay community are an enculturation of Islamic teachings and Islamic values, especially the law of marriage in Islam. It is true what is the philosophy and motto of Sambas Malay life "adat bersandikan syarak and syarak bersandikan kitabullah".

Thus the life of Sambas Malay people in particular as expressed (Fitri & Yusuf, 2017) that Islam is not only a torch but also a joint in their lives. When Islam entered and enlightened, Malay culture was perfected. Some customary value systems that had been gathered with local teachings and paganism were slowly eliminated. Life should be guarded by religion, good customs and traditions rest on religion, like a pillar rests on its own joints. This means that the marriage tradition of the Sambas Malay community is used as an educative or coaching tool about family life for the bridal couple if the custom does not conflict with the kitabullah or the Qur'an and hadith.

However, some of the stages and processions in the Sambas Malay wedding tradition are indicated in "local teachings and paganism" so that they are believed to be incompatible with Islamic teachings, so the tradition should be slowly changed by not losing its meaning. Among the wedding traditions referred to such as; the procession of *sitting the scales* there is the term *becacah*, then the *becacah* tradition is slowly abandoned, so that when *sitting the scales* it is immediately replaced by reading congratulatory prayers by religious leaders or *lebai*. Then in the procession of *buang-buang* which is carried out by giving offerings to the river or land, the procession of *buang-buang* is rarely carried out by the Sambas Malay community, although there are still those who carry out during the procession only reading congratulations and reading prayers to ward off bad luck. Similarly, in the process of *bathing belulus*, without losing its meaning at the time of *bathing belulus*, the bride and groom are dressed by covering their bodies, because the procession is witnessed by people from both sides of the family. Such a shift is now carried out by the Sambas Malay community, and even the procession carried out in the marriage tradition for

certain circles of society has slowly begun to be abandoned (Islam, n.d.-b). The values of Islamic education in the wedding tradition of the Sambas Malay community show that marriage in this culture is not just a social event, but also a means of internalizing Islamic values in community life. Through various stages of the wedding procession, Islamic values are instilled and passed on from generation to generation.

One of the main aspects of Sambas Malay community marriage is the strong value of faith. This can be seen in the understanding that marriage is not only a relationship between two people, but also a form of worship to Allah SWT (Kautsar, 2023). The marriage ceremony, as the core of marriage, is proof that the Sambas Malay community highly upholds religious provisions in carrying out marriage. In addition, this study also found that the marriage tradition in the Sambas Malay community contains the value of worship and Islamic law. This can be seen from the procession of khatam Al-Qur'an, where the bride and groom are encouraged to read and memorize the Al-Qur'an before marriage. This tradition instills the value of love for the Qur'an as well as the importance of understanding Islamic teachings before entering household life.

Moral and moral values are also highly emphasized in Sambas Malay marriage. The *merisik* and *meminang* traditions teach the value of politeness, manners in choosing a partner, and respect for the family. In Islam, finding a partner with good religion and morals is highly recommended, and this value is reflected in the Sambas Malay marriage tradition which prioritizes family blessings and a polite approach in the process of finding a mate (Julia et al., 2020). In addition, the value of *ukhuwah Islamiyah* was also found in this marriage tradition. The involvement of the extended family and community in the wedding procession shows the existence of togetherness and help in Islam. Traditions such as *gotong royong* in wedding preparation reflect Islamic teachings on the importance of establishing good social relations, as well as how marriage not only unites two individuals, but also strengthens the relationship between two extended families. From the aspect of family education, marriage in Sambas Malay society also teaches the value of responsibility and leadership. The marriage advice given to the bride and groom emphasizes the importance of carrying out their respective roles in the household in accordance with Islamic teachings. Husbands are taught to be responsible leaders, while wives are taught to be loyal companions and contribute to building a harmonious household.

E. Conclusion

The implementation of the marriage tradition is an enculturation entity of Islamic values that are actualized in the stages of the marriage procession. The Islamic values in question are; the value of brotherhood (*ukhuwah*), the value of honesty and precise promises (*al-wafa*), the value of cooperation, the value of responsibility, the value of loyalty, the value of balance (*al-adalah*), the value of peace, the value of equal position, the value of justice, (*al-musawah*), and the value of harmony. The values of the Qur'an and Hadith contained in the marriage tradition of the Sambas Malay community can be classified as follows: *Ta'aruf*

which is found in the custom of *bipari-pari*, *proposing*, *buang-buang* and *running the bride and groom*). Deliberation is found in the custom of *sitting scales* and *bathing belulus*. *Ta'a>wun* is found in the custom of *eating mufakatan*, Advice on the custom of *returning home*. *Mu'a>syarah* is found in the *balik tikar* custom. *I'lan* in marriage is found in the custom of *proposing*, wedding parties, recitation of the *dhikr of al-Barzanji*, and *bridal processions*. *Ba>'ah* (ability) is found in the custom of *antar cikram* and *antar pinang*. *Mitsa>qan ghali>zhan* (agreement between husband and wife) is found in the marriage contract.

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