

## MANDI SAFAR TRADITION AT TASIK NAMBUS KEPULAUAN MERANTI RIAU SOCIETY (VIEWED FROM THE PERSPECTIVE OF HADITS)

Miftahul Fikria\*, Muh. Fathoni Hasyim

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

### Abstract

*This article discussed about Mandi Safar Tradition at Tasik Nambus, the society of kepulauan Meranti Regency, Riau (Viewed from the Perspective of Hadits). The purpose of this study is to review the values contained in mandi safar according to hadits perspective. So that Islamic values are found in it. Because there are still many people who think that the traditions that develop in society are against the Shari'a, including the tradition of taking a mandi safarin Kepulauan meranti Regency. This study used a qualitative method, using two methods, namely by interviewing community leaders and exploring the literature related to research. As for the results of the study it was found that the Mandi Safar tradition of the society of the Kepulauan Meranti Regency is a hereditary tradition. This tradition started since the discovery of Tasik Nambus, the main character is Muhammad Sholeh. The Mandi Safar procession has two stages, namely preparation and implementation. The preparatory stage consists of soaking the wafak and preparing food, while the procession stage begins with praying together, eating together and bathing in Tasik Nambus, and this tradition is still running today. Based on the procession that was carried out, it was found that the values contained in the Mandi Safar tradition at Tasik Nambus, namely surrendering to God, giving charity and staying in touch. These three values when viewed from the perspective of hadith are recommended, the hadith also doesn't conflict with Al-Qur'an and common sense.*

*Keywords: Mandi Safar Tradition; Tasik Nambus; Hadist perspektif.*

### INTRODUCTION

The diversity of social life will be evident in the structure of a pluralistic society like Indonesia. The diversity of social relations can occur because the Indonesian state has various tribes, races, customs and beliefs that are different. Having so much diversity that other countries don't have, it is only fitting that the Indonesian people become the initial foundation for maintaining this diversity so that it can become a hallmark and special value of regions in Indonesia (Muzakir, Malisi, & Rahmad, 2021). A special characteristic or value in a society if practiced continuously will become a tradition and culture in an area in Indonesia (Yadiana & Faidah, 2020).

Every region will have different traditions and culture, as well as the people in Kepulauan Meranti Riau Regency. It becomes a necessity that culture or tradition is very important in human life, because a tradition or culture will have values that can be used as learning (Mawarti, 2021). Maintaining and preserving culture is an obligation for all levels of society. The cultural diversity in Indonesia from Sabang to Merauke is a huge and priceless wealth, so it must be preserved.

One of the traditions that still survives and develops in Indonesia today is the Mandi Safar tradition at Tasik Nambus which is carried out by the people of the Kepulauan Meranti district of Riau. Local people call this tradition the name "mandi sapo". As a tradition that is embedded in the community, of course, it has noble values contained therein. As stated by Pitor Sztompka, every tradition must have its useful values. Traditions are like a collection of thoughts and materials that are used at present and to build the future (Mawarti, 2021).

Religious traditions such as mandi safar are an integral part of the culture of society that supports and sustains life. The implementation of religious traditions like this is very important for

\*Correspondance Author: [02050122032@student.uinsby.ac.id](mailto:02050122032@student.uinsby.ac.id)

Article History | Submitted: 6 Desember, 2022 | Revised: 14 Mei, 2023 | Accepted: 04 Juli, 2023

HOW TO CITE (APA 6<sup>th</sup> Edition):

Miftahul Fikria, Muh. Fathoni Hasyim. (2023). Mandi Safar Tradition at Tasik Nambus Kepulauan Meranti Riau Society (Viewed from the Perspective of Hadits). *Juspi: Jurnal Sejarah Peradaban Islam*. 7(1), page.36-44

DOI: <https://dx.doi.org/10.30829/juspi.v7i1.14479>

the socio-cultural development of the community concerned. This is because one of the objectives of the religious tradition of taking a mandi safar to reinforce past cultural norms (Alfadhilah, 2021). However, along with the development of the times, many do not want to carry out this local tradition that has been in effect for a long time, this is due to fears of violating shari'a rules. But basically if you look at the values contained in a tradition, you will find positive values that are even encouraged in Islam. This also includes the tradition of taking a mandi safar at Tasik Nambus which is carried out by the people of the Riau Kepulauan Meranti Regency, especially by the people of Tanjung Darul Takzim Village.

According to the author's research, so far no previous studies have been found that are directly related to the mandi safar tradition at Tasik Nambus, Kepulauan Meranti Regency, from a hadith perspective. However, researchers found research from the Khoiri brothers with the title "Between Adat and Syariat (Study of the mandi safar Tradition at Tasik Nambus, Riau in Review from an Islamic Perspective)". In this study, the researchers examined the relationship between adat and Shari'a, then made taking mandi safar at Tasik Nambus as an object. While the research that the author is currently conducting examines the tradition of bathing safar at Tasik Nambus from the values it contains and then looks at the hadiths that support the values contained in this tradition, besides that it also looks at the status of the hadith both in sanad and matan (Faridatul Muaffiroh, 2021).

This research was conducted due to the assumption that some of the traditions that developed were traditions that did not exist in Islamic teachings. Meanwhile, on the other hand, there is an opinion that the existence of mandi safar is just an ancestral tradition that has Islamic breath which needs to be preserved, by prioritizing Islamic modifications and removing elements of mysticism (Ashsubli, 2018). Therefore the author tries to trace the tradition of bathing safar in Tasik Nambus which is in the Kepulauan Meranti Regency of Riau from a hadith perspective (Sutikno, II, Kartolo, Harahap, & Ali, 2022).

With the problems above, in this study there are at least three problem formulations that the author discusses. First, how the history of mandi safar at Tasik Nambus, Kepulauan Meranti Regency, Riau? This section explains the history of mandi safar in general, so that the tradition of mandi safar emerged at Tasik Nambus, Kepulauan Meranti Regency, Riau. Second, how is the development and procession With the problems above, in this study there are at least three problem formulations that the author discusses. First, what is the history of mandi safar at Tasik Nambus, Kepulauan Meranti Regency, Riau? This section explains the history of mandi safar in general, so that the tradition of mandi safar emerged at Tasik Nambus, Kepulauan Meranti Regency, Riau. How is the development and the mandi safar procession at Tasik Nambus, Kepulauan Meranti Regency, Riau? This section will describe the stages in carrying out mandi safar at Tasik Nambus. Third, how is the hadith review of the values contained in the mandi safar tradition at Tasik Nambus, Kepulauan Meranti Regency, Riau? This section will answer the review of the hadith on the values in mandi safar and the status of the hadith in terms of sanad and matan. The purpose of this research is to answer all the formulations of the problem above, and to find out the values contained in the tradition of mandi safar at Tasik Nambus whether it is against Islam or not, especially according to the hadith view.

## RESEARCH METHOD

In accordance with the purpose of this research, that is to find out the hadith views on the values contained in bathing safar in Tasik Nambus, Kepulauan Meranti Regency, Riau, the researchers used a qualitative research method. Qualitative method is a particular tradition in social science that fundamentally depends on observing humans in their own area and relating to these people in their language and in their terminology (Sugiyono, 2009). The main source of this research comes from the Head of Tanjung Darul Takzim Village. The other sources are from journal articles that discuss related traditions and also taken from the local area's website. The focus of the study in this study is the community of Tanjung Darul Takzim Village and its surroundings as well as the hadith views on mandi safar tradition carried out by the people of the Kepulauan Meranti Regency, Riau.

## RESULT AND DISCUSSION

### History of Mandi Safar

M. As'ad Arsyad emphatically and clearly stated that basically the recommendation to take a mandi safar is not found in the main sources of Islam, that is Al-Qur'an and hadith. One of the sources held so far by the community is the expression of Shaykh Syafruddin in his book "ta'liqah" which explains that on the last Wednesday night of the month of Safar Allah will send down 12,000 kinds of reinforcements from lawh al mahfudz to the sky of the world. So to avoid these various kinds of reinforcements, Shaykh Syafruddin wrote down seven verses of Al-Qur'an which were then drunk with the intention of obtaining goodness and blessings (Khoiri, 2017) mixed with writing seven verses of Al-Qur'an, but replaced by mandi at Tasik Nambus.

This tradition has been developing for a long time among the people of the Kepulauan Meranti Regency, especially in Tanjung Darul Takzim Village. Specifically, it is not known what caused this tradition to be implemented, but it can be found that the main character who pioneered mandi safar tradition at Tasik Nambus was Muhammad Sholeh (Rasid, 2022) one of the elder figures in the surrounding community at that time. The tradition of mandi safar at Tasik Nambus is a hereditary tradition that has survived to this day. According to a source, the tradition of mandi safar at Tasik Nambus was the first time it started since the discovery of Tasik Nambus, but at first the visitors were not as busy as at this time. According to information compiled through [tribunpekanbarutravel.com](http://tribunpekanbarutravel.com), the first discovery of Tasik Nambus was in 1936 by two deer hunters (Tarigan, 2021).

Tasik Nambus is waters that are almost similar to lakes, but this lake is not as wide as lakes in general. The area of Tasik Nambus is approximately 5 square hectares, which is in the middle of a plantation. Usually, to get to this place, it takes about an hour for those who walk from the port of Tanjung Darul Takzim Village. But if taken by motorbike, then in about 15 minutes you will be able to see the beauty of Tasik Nambus. It's just that until now the road to at Tasik Nambus is not adequate, because the access road has not been built (Rasid, 2022) Even so, until now there are still many people who visit this place, both for tourist purposes and with the intention of carrying out traditions that have developed at this time every last Wednesday of the month of Safar.



Picture 1: Tasik Nambus

### Procession and Meaning of Mandi Safar at Tasik Nambus

The tradition of Mandi Safar at Tasik Nambus is usually carried out on the last Wednesday of the Safar month (*Hijri* month), starting with writing seven verses of the Koran that start with "Salamun". Before Mandi Safar, there are several stages that must be prepared by the community, including: first, before Mandi Safar at procession begins, in the morning the people who want to Mandi Safar soak a kind of wafak containing prayers to reject reinforcements. Second, after entering the noon time, the visitors who want to perform Mandi Safar ritual perform the midday prayer. Third, in the morning before carrying out the local community's tradition of preparing food to be eaten before carrying out Mandi Safar procession.

Meanwhile, after all preparations are considered complete, the whole community begins to carry out a series of activities in mandi safar tradition. As for the series are: first, carry out a prayer together. This joint prayer was carried out at the bathing location, namely Tasik Nambus. Through



2018). In this procession, the value of surrendering to Allah is found. In the hadiths of the prophet, there is so much that discusses surrendering to God, either by using the word pray directly or using the word surrender, trusting or through orders to be pious. One of the hadiths is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِعْوَلٍ عَنْ أَبِي إِسْحَقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ قَالَ حَاطَبًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةِ آدَمَ فَقَالَ أَلَا لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ اللَّهُمَّ هَلْ بَلَغْتَ اللَّهُمَّ أَشْهُدُ أَنْتَجُوبُونَ أَنْتُمْ رُبُعُ أَهْلِ الْجَنَّةِ فَقُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ أَنْتَجُوبُونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأُمَّمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ

"Have told us Muhammad bin Abdullah bin Numair, told us my father, told us Malik and him Ibn Mighwal from Abu Ishaq from Amru bin Maimun from Abdullah, he said: Rasulullah saw. gave us a sermon, then he leaned his back against the dome made of leather, saying: "Know that nothing will enter heaven except the soul that surrenders. O Allah, have I conveyed. O Allah, witness. Are you willing to be a quarter of the population of heaven? We answered 'Yes'. Then he asked again "are you willing to be a third of the population of heaven? We answered 'Yes'. So he said: "Indeed I hope you become half of the inhabitants of heaven. And you are not in the master of shirk but like white hair on the skin of a black cow, or like black hair on the skin of a red cow." [H.R Muslim 326] (*Ensiklopedi Hadis Kitab 9 Imam*, 2010).

The hadith narrated by Muslim number 326 above according to Ijma' scholars with shahih status, the status of the narrators can be identified as follows (Hadithsoft Application, n.d.): Abdullah (Abdullah bin Mas'ud bin Ghafil bin Habil), among the companions who were born in Kufah and died in Medina in 32 H. The second narrator was Amru bin Maimun with the chewing of Abu 'Abdullah. He was a tabi'in from the elderly who lived in the land of Kufa and died in 74 H. According to Yahya bin Ma'in and Ibn Hajar al Asqalani, he was a tsiqoh. Meanwhile, according to Al 'Ajli he is tabi'i tsiqoh. Furthermore Amru bin 'Abdullah bin Ubaid, is a tabi'in of the middle class. He lived in Kufah and also died there in 128 H. According to Ahmad bin Hambal and Yahya bin Ma'in he was a tsiqoh. Meanwhile, according to Adz Dzahabi he is ahadul ahlam.

Malik bin Mighwal bin Ashim, was an old tabi'ut tabi'in, he lived and died in Kuffah in 159 H. According to Yahya bin Ma'in, Abu Hatim Ar Rozy and an Nasa'i he was a tsiqoh. Meanwhile, according to Ahmad bin Hambal he is thiqoh thabat. As for Muhammad bin Sa'ad, he is Tsiqoh Ma'mun. Furthermore Abdullah bin Numair, included in tabi'ut tab'in among ordinary people. He died in Kufah in 199 H. According to Yahya bin Ma'in he was a tsiqoh, whereas according to Abu Hatim he was a Mustaqimul Hadith. Meanwhile, according to Ibn Hibban he is mentioned in 'ats tsiqaat. The last narrator Muhammad bin Abdullah bin Numair. He lived and died in Kufah in 234 H, was among the tabi'ul atba' among the elderly. According to Al 'Ajli and Abu Hatim he was a tsiqoh. Meanwhile, according to An Nasa'i, it is included as tsiqoh ma'mun, according to Ibn Hibban he is mentioned in 'ats tsiqaat.

Then, there are several hadiths that have a similar meaning to the hadith above, including those found in Sunan Abu Daud 1445, Sunan Tirmidhi 798, Musna Ahmad 7744, Musnad Ahmad 14881, Musnad Ahmad 22337 and Sunan Darimi 2394 (*Encyclopedia of Hadit*, 2014) and so on.

Second, alms or sharing. Alms is a worship that teaches a person to have a good relationship with God (*hablumminallah*) and good relations with humans (*hablumminannas*) (Mariyana, Naan, & Tamami, 2019). Charity is an act that is recommended in Islam in order to help others. Islam teaches its people to have a generous spirit (like to give/give alms) with the aim of clearing one's soul, realizing social sensitivity, tolerance, and important opportunities to remember God's gifts (Nofiaturrahmah, 2018). Through charity there will also be feelings and impressions of life in one's soul (Muhammad, 2021). So one of the values contained in the bathing safar tradition is alms or sharing. This can be seen on the day of Mandi Safar, the local community prepares food to eat together before Mandi Safar at Tasik. This practice is one of the recommended values in Islam, as the prophet Muhammad Saw said:

حَدَّثَنَا عُفَيْهِ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيْسَى الْخَزَّازُ الْبَصْرِيُّ يُؤْتِسَ بْنِ عُبَيْدٍ عَنِ الْحَسَنِ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ عَنِ مِثْيَةِ السُّوءِ

"Having told us 'Uqbah bin Mukram al'Ammy al Bashri, had told us Abdullah bin Isa al Khazzar al Bashri and Yunus bin 'Ubaid from al Hasan from Anas bin Malik he said, Rasulullah SAW said: from the wrath of Allah and prevent someone from dying in a bad condition (*su'ul khatimah*). [H.R Tirmidhi No. 600] (At- Tirmidzi, 1208).

According to M. Nashiruddin Al Bani, in the book Sahih Sunan Timidzi, the Hadith of the History of Tirmidhi number 600 is a hadith that has the status of shahih initial syatruck minhu. With the status of the narrator as follows: Anas bin Malik (Anas bin Malik bin An Nadlir bin Dlamdlom bin Zaid bin Haram). According to Ibn Hajar al 'Asqalani he was among the companions who lived in Kufa and died in 91 H. The second narrator Al Hasan (Al Hasan bin Abi Al Hasan Yasar). Was a tab'in of the middle class who lived in Basra, died in 110 H. According to Al'Ajli he was a tsiqoh person, while according to Muhaamad bin Sa'd Al Hasan was a tsiqoh ma'mun. Meanwhile according to Ibn Hibban the name al Hasan is mentioned 'ats tsiqaat.

Then, Yunus bin Ubaid, was an ordinary tabi'in who lived in Basrah and died in 139. According to Ibn Sa'd, Yahya bin Ma'in an Nasa'i, Ahmad bin Hambal he was a tsiqoh, and according to Ibn Hibban his name was mentioned in 'ats tsiqaat. According to Ibn Hajar al Atsqalani, he is a tsiqah tsabat fadlil wara'. Furthermore, Abdullah bin Isa Al Khazzar Al Bashri (Abdullah bin Isa bin Khalid), is from among the ordinary tabi'ut tabi'in, who lives in Basra. According to Abu Zur'ah he was a person who was ungarul hadith, whereas according to an Nasa'i he was included in laisa bi tsiqah. Meanwhile, according to Ibn Hajar Al Atsqalani and Adz Dzahabi, both say that this hadith is dho'if. The last narrator is Uqbah bin Mukram Al Ammy Al Anshri, a middle class tabi'ut atba'. He lived in Basrah and died there in 234. According to Ibn Hibban his name was mentioned in 'ats tsiqat. Meanwhile, according to an Nasa'i, Abu Daud, Ibn Hajar he was a tsiqah. And according to Adz Dzahabi, he is a Hafiz.

In addition to the hadith above, there are several hadiths that discuss the virtues of giving alms and advocating charity, including those in the book Sahih Bukhari number 4300, Sahih Muslim 1692, Sunan Nasa'i 2483 and other hadiths. These hadiths include those with authentic status (*Ensiklopedi Hadis Kitab 9 Imam, 2010*).

Third, establish friendships. Through gathering, kinship relations will be maintained. This practice of hospitality can be realized through pilgrimages, providing material assistance, visiting sick people, fulfilling invitations, sharing joy in other people's success, teaching science, and so on (Kusnawan, 2017). By holding Mandi Safar at Tasik Nambus, people will gather and interact with one another to foster a sense of brotherhood. Because to be able to gather fellow people who have a variety of activities really need special moments, one of which is Mandi Safar at Tasik Nambus. There are many hadiths that discuss hospitality, such as:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

"Have told us Yahya bin Bukair, told us Laits from 'Uqail from Ibn Syihab that Muhammad bin Jubair bin Mut'im said, that Jubair bin Mut'im had informed him that he heard the Prophet. He said: " Will not enter heaven the person who breaks the relationship [H.R Bukhari: 5984] (Bukhari, 1981).

Hadith of Bukhari number 5984 (in the hadith encyclopedia application and hadithsoftware, this hadith is found in Sahih Bukhari number 5525) is an authentic hadith. This can be seen from the status of the narrator, which is as follows: Jubair bin Mut'im. His real name was Jubair bin Muthim bin 'Adiy, who was from among the companions of the prophet who lived and died in Medina in 59 H. The next narrator, Muhammad bin Jubair bin Muthim, was one of the tab'in of the middle class. He lived in Medina and died in 100 H. According to Ibn Kharasy and Ibn Hajar he was a tsiqoh. According to Al 'Ajli he tabi'i tsiqah and according to Ibn Hibban his name is mentioned in 'ats tsiqaat. Next, Ibn Syihab (Muhammad bin Muslim bin Ubaidillah bin Abdullah bin Syihab). It is tabi'ut tabi'in among the middle class who live in Medina. He died in 124 H. According to Ibn Hajar al Asqalani he was faqih hafidz mutqin. Meanwhile, according to adz Dzahabi he is a figure.

The next narrator, 'Uqail bin Khalid bin 'Uqail, was among the tabi'in but did not meet friends. He lived in Sham and died in Maru in 144. According to Ahmad bin Hambal, An Nasa'i, Al Ajli and Ibn Hibban he was tsiqah, while according to Abu Zur'ah shaduuq tsiqah. As for Abu Hatim, he is la ba'sa bih, and according to Al 'Uqaili, he is shaduuq. Next Laits bin sa'ad bin Abdur Rahman, is tabi'ut tabi'in among the elderly. He lived in Maru, died in 175 H. According to Yahya bin Ma'in, Ahmad bin Hambal, Abu Zu'rah, Muhammad bin Sa'd he was a tsiqah person. Meanwhile, according to Ibnu Madini, tsiqah tsabat. The last narrator Yahya bin Bukair (Yahya bin Abdullah bin Bukair), is an old tabi'ul atba'. Lived in Maru, died in 231 H. According to Al Khalili, Ibn Qani', Ibn Hajar al Asqalani, he was a tsiqah, and according to Adz Dzahabi he was a hafizh. Meanwhile, according to An Nasa'i he is a da'if. As for the opinion of Ibn Hibban his name is mentioned in 'ats tsiqaat, according to As Saji he is shaduuq.

In another hadith it is said that maintaining hospitality is part of faith, which is found in the hadith narrated by Bukhari number 6138 (Bukhari, 1981). Similar hadiths can also be seen in Sahih Bukhari number 5185, 6018 and 6136.

Based on the analysis of the hadith above, the values contained in Mandi Safar tradition at Tasik Nambus carried out by the people of the Riau Kepulauan Meranti Regency do not violate the teachings brought by the Prophet. In addition, the values described in the above hadith also don't conflict with Al-Qur'an. Where in Al-Qur'an there are also verses commanding to pray or surrender to Allah SWT, orders for friendship and also orders to give alms. The verse is as follows:

The command to pray and surrender to Allah SWT

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَآتِكُمْ غُلُوبًا ۗ وَعَلَى اللَّهِ قَتَوْلَكُم مِّنْكُمْ

"Said two men among those who fear Allah, both of whom have been given favors by Allah, "enter the gates of the land to (attack) them (residents of Baitulmaqdis). If you enter it, you will definitely win. Fear only Allah, if you are believers" (Q.s Al-Maidah: 23)(Kementrian Agama, 2014)

The command to Alms

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا □

"Let the person who is spacious (his sustenance) provide a living according to his ability, and the one whose sustenance is limited, let him provide a living from what (wealth) has been bestowed upon him by Allah. Allah does not burden a person except (according to) what Allah has bestowed upon him. Allah will later grant spaciousness after narrowness" (Q.s Ath -Talaq: 7) (Agama, 2014).

The command to maintain good relations (silaturahmi)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Worship Allah and do not associate anything with Him. Do good to both parents, close relatives, orphans, poor people, close neighbors and distant neighbors, colleagues, Ibn Sabil and the slaves you have. Indeed, Allah does not like people who are arrogant and very proud of themselves (Q.s An-Nisa': 36) (Agama, 2014).

So it can be understood that Mandi Safar tradition at Tasik Nambus, Kepulauan Meranti Regency, Riau, when viewed from the point of view of the values contained does not conflict with Al-Qur'an or hadith. Apart from that, this safar bathing tradition is not contrary to common sense. This can be seen from the existence of people who continue to carry out this tradition. If viewed from a positive side, this tradition also aims to build public awareness of others besides being busy at work.

## CONCLUSION

The tradition of Mandi Safar for the people of Kepulauan Meranti Riau Regency is a hereditary tradition. This tradition started since the discovery of Tasik Nambus, the main character is Muhammad Sholeh. Mandi Safar procession has two stages, namely preparation and implementation. The preparatory stage consists of soaking the wafak and preparing food, while the procession stage begins with praying together, eating together and bathing at Tasik Nambus. The tradition of Mandi Safar at Tasik Nambus is still going on today. Based on the procession that was carried out, it was found that the values contained in the Mandi Safar tradition at Tasik Nambus, namely surrendering to Allah, giving alms and maintain good relation. These three values when viewed from a hadith perspective are something that is recommended, the hadith also does not conflict with Al-Qur'an and common sense.

## REFERENCES

- Agama, K. (2014). *Al Mushawwir : Al-Quran Perkata Transliterasi*. Bandung: Cordoba Internasional Indonesia.
- Alfadhilah, R. D. (2021). *Internalisasi Al-Qur'an dan Ritus Budaya Mandi Safar di Indonesia; Studi Kasus di Desa Air Hitam Laut Kecamatan Sadu Tanjung Jabung Timur Provinsi Riau*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Ensiklopedi Hadis Kitab 9 Imam*. (2010). Jakarta: Lidwa Pusaka.
- Faridatul Muaffiroh. (2021). Makna Ngruwat Manten sebagai Tolak Bala' di Dusun Mendono Kelurahan Temu Bojonegoro dalam Upacara Pernikahan Perspektif Maqashid Syari'ah Jasser Auda. *Sakina: Journal OF Family Studies*, 5(1).
- Hajar, N. N. (2022). DOA SEBAGAI SARANA KOMUNIKASI DENGAN SANG PENCIPTA. *Jurnal Studi Islam*, 11(1). <https://doi.org/http://dx.doi.org/10.3347/jsi.v11i1.2961>
- Khoiri, K. (2017). ANTARA ADAT DAN SYARIAT (Studi Tentang Tradisi Mandi Safar di Tasik Nambus, Riau, ditinjau dari Perspektif Islam). *Jurnal Ilmiah Islam Futura*, 16(2), 196. <https://doi.org/10.22373/jiif.v16i2.873>
- Kusnawan, A. (2017). Implementasi Metode Silaturahmi dalam Bimbingan Konseling Sosial Berbasis Dakwah. *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam*, 8(2). <https://doi.org/10.21043/kr.v8i2.2742>
- Mariyana, D., Naan, N., & Tamami. (2019). Sedekah Sebagai Kekuatan Spiritual (Studi Kasus pada Komunitas Yuk Sedekah Bandung). *Syifa Al-Qulub*, 4(1). <https://doi.org/https://doi.org/10.15575/saq.v4i1.5241>
- Mawarti, S. (2021). TRADISI MANDI BALIMAU Menengok Kembali Nilai Pendidikan Agama Islam pada Tradisi di Riau. *Nusantara; Journal for Southeast Asian Islamic Studies*, 17(1), 1. <https://doi.org/10.24014/nusantara.v17i1.13805>
- Miswar. (2018). Konsep Tawakkal dalam Al-Qur'an. *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab*, 4(1). <https://doi.org/http://dx.doi.org/10.30821/ihya.v4i1.1497>
- Muhammad, M. . (2021). Sedekah sebagai Metode Membumikan Ekonomi Syariah di Masyarakat. *El-Iqtishady*, 3(1).
- Muzakir, F., Malisi, A. S., & Rahmad, R. (2021). Nilai Pendidikan Pada Prosesi Tradisi Mandi Safar Masyarakat Banjar di Kota Sampit Kabupaten Kotawaringin Timur. *Muallimun : Jurnal Kajian Pendidikan Dan Keguruan*, 1(1), 27-36. <https://doi.org/10.23971/muallimun.v1i1.3203>
- Nofiaturrmah, F. (2018). PENANAMAN KARAKTER DERMAWAN MELALUI SEDEKAH. *ZISWAF: Jurnal Zakat Dan Wakaf*, 4(2), 313. <https://doi.org/10.21043/ziswaf.v4i2.3048>
- Sugiyono. (2009). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sutikno, II, H., Kartolo, R., Harahap, R., & Ali, R. (2022). Java Traditional Community Wedding



**Miftahul Fikria, Muh. Fathoni Hasyim**

Ceremony Tradition in Bandar Jawa III Huta, Bandar Sub-District, Simalungun Regency. *Sosiohumaniora: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 24(1), 8–15.

Tarigan, T. (2021). Mandi Safar di Tasik Nambus Gagal Masuk Kategori Anugerah Pariwisata 2021. Retrieved from [TribunPekanbaru.com](https://pekanbaru.tribunnews.com/2021/04/16/mandi-safar-di-tasik-nambus-gagal-masuk-kategori-anugerah-pariwisata-2021-di-riau) website: <https://pekanbaru.tribunnews.com/2021/04/16/mandi-safar-di-tasik-nambus-gagal-masuk-kategori-anugerah-pariwisata-2021-di-riau>

Yadiana, R., & Faidah, M. (2020). Upacara Tumulak Punjen dalam Prosesi Panggih Pernikahan Adat Jawa di Kota Malang. *E-Jurnal*, 09(2), 465–473.

Rasid, B. (2022). *Interview*.