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## Cultural Da'wah in *Antar Pinang Pulang* *Memulangkan* Tradition of Sambas Malay Society, West Kalimantan

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### ABSTRACT

Marriage is a basic human need so that in certain societies it becomes something sacred. The sacredness of marriage is manifested in the series of customs that are required to be carried out. The sacredness of the marriage is as believed by the Sambas Malay community. In Sambas Malay, it is known for the tradition of returning home to returning home, which until now has been an important part in the customs of marriage. This tradition is not an empty tradition without meaning, but instead has a very high meaning and is a cultural da'wah with the internalization of Islamic teachings in everyday life. This research focuses on the design of cultural da'wah in the tradition of returning home area nut. Using interpretive paradigms, phenomenological methods and with an anthropological-sociological approach this study found several things. First, the tradition of returning home area repatriation is an effort to internalize Islamic teachings to strengthen four main aspects in the lives of Muslims, namely 1) human relations with their creators. 2) aspects of meeting human biological needs. 3) aspects of human relations in the family. 4) aspects of human relations with society at large. Second, an interesting approach by synergizing non-verbal messages through symbols and verbal messages through the language class in poetry, and being able to touch the fundamental interests of humans makes the tradition of returning area home returning as a model in the development of cultural propaganda.

**Keywords:** Cultural Da'wah; Tradition; Malay Sambas

### ABSTRAK

*Perkawinan merupakan kebutuhan mendasar manusia sehingga pada masyarakat tertentu menjadi tradisi yang sakral. Sakralitas perkawinan diantaranya diwujudkan dengan rentetan adat istiadat yang diharuskan untuk dilaksanakan. Sakralitas perkawinan tersebut diyakini oleh masyarakat Melayu Sambas Kalimantan Barat. Pada Melayu Sambas dikenal tradisi antar Antar Pinang Pulang Memulangkan yang hingga saat ini menjadi bagian penting dalam tabapan adat istiadat pernikahan. Tradisi ini bukan tradisi yang kosong tanpa makna, tetapi justru memiliki makna yang sangat tinggi dan merupakan dakwah kultural dengan adanya internalisasi ajaran Islam dalam kehidupan sehari-hari. Penelitian ini terfokus pada desain dakwah kultural pada tradisi Antar Pinang Pulang Memulangkan. Menggunakan paradigma interpretif, dengan metode fenomenologi dan pendekatan antropologis-sosiologi, penelitian ini menemukan: Pertama, tradisi Antar Pinang Pulang Memulangkan merupakan upaya internalisasi ajaran Islam untuk memperkuat empat aspek utama dalam kehidupan*

umat Islam yaitu 1) hubungan manusia dengan penciptanya. 2) pemenuhan kebutuhan biologis manusia. 3) hubungan manusia dalam keluarga. 4) hubungan manusia dengan masyarakat secara luas. Kedua, pendekatan yang menarik dengan mensinergiskan pesan non verbal melalui simbol dan pesan verbal melalui bahasa kias dalam pantun, serta mampu menyentuh kepentingan mendasar manusia menjadikan tradisi *Antar Pinang Pulang Memulangkan* sebagai model dalam pengembangan dakwah kultural.

**Kata kunci:** Dakwah Kultural, Tradisi, Melayu Sambas

## INTRODUCTION

Indonesia is a wealthy country with diverse natural resources from Sabang to Merauke island. Treasure that is owned by the Indonesian people is not only the natural resource wealth, but also many other treasures such as ethnic culture, local wisdom, and arts that are spreading throughout the Indonesian archipelago. Among the cultural treasures of the Indonesian people is the tradition of *Antar Pinang Pulang Memulangkan* that is existing in the tradition of the Sambas Malay marriage. This tradition consists of noble values that reflect the noble culture of the Malay community in Sambas, West Kalimantan.

Within the marriage tradition of Sambas Malay community, there are some stages of procession. Kaspullah (2010, p.75-99) noted, in general the traditional procession of marriage is divided into three stages, namely pre-marriage step, marriage contract, and post-marriage step. *Antar pinang* is one of the most important parts in the traditional stages of Malay marriage in Sambas. This is because *antar pinang* is seen to represent the seriousness of the groom to make family relations through marrying the bride. The seriousness is shown in the handovering goods from the groom to the bride. The goods delivery from the groom's side is then returned by the bride, and the reply from the bride side is called *balas baki*.

The procession tradition of *antar pinang pulang memulangkan* is not a meaningless culture. This practice has a lot of messages and shows of Malay teachings whether cultural symbols practiced or oral messages conveyed by *mubakkam* of each party. The symbol contained in *antar pinang* tradition is not just a symbol that is lack of meaning, however it has noble and great meanings. The meanings within the *antar pinang* tradition represents the identity of the Sambas Malay community. This identity then became the identification of the Sambas Malay community for other ethnic groups.

Basically, the meaning and message in *the Antar Pinang Pulang Memulangkan* tradition is an internalization of Islamic teachings in the Sambas Malay people life. Pabali Musa (2010, p.2) said that the history of the Sambas sultanate stated that prior to the entry of Islam, Hinduism and Buddhism were the religions of many Sambas people. When Islam entered Sambas, Sultan Muhammad Syafiuddin I carried out the Islamic *da'wah* movement to the Sambas community. One of his *dak'wah* efforts was internalizing Islamic teachings in every breath of his people's



lives. This effort aimed to popularize Islamic teachings, so that those who did not embrace Islam were expected to have interest to convert to Islam. As for people who have embraced Islam, the internalization of Islamic teachings was intended to further strengthen their faith. This goal really makes sense, because with this internalization Islam will become an important part of the people. And even, it was very possible with the internalization, every Islamic culture would be seen to be something prestigious for the people at that time.

The above fact shows that the tradition of *antar pinang pulang memulangkan* is a part of the cultural da'wah in the Sambas Malay community that has been surviving to the present day. Cultural dak'wah in the tradition of *antar pinang pulang memulangkan* drives the researchers to make in depth study on it. This is because, until now, the tradition still survives and becomes an important part in the stages of Sambas Malay wedding tradition. In addition, the research findings which are related to cultural dak'wah in marriage tradition in this study are expected to provide new construction in the development of dak'wah studies, especially in cultural dak'wah.

The research methodology consists of paradigm, approach, type and research methods. This research is qualitative in nature with the interpretive paradigm. While the procedure used in this research is the anthropology and sociology approach. And the method applied to analyze data is the semiotics method.

## **RESULT AND DISCUSSION**

### ***Antar Pinang Pulang Memulangkan Procession***

Marriage is believed to be a sacred and important ceremony in the Sambas Malay community. For Sambas Malay people, marriage is one of the most important parts in their human. Marriage is not merely seen to be an event between two people from different gender, but also involves some other parties, both sides families and relatives and the bride and groom. Furthermore, marriage provides testimony from community about a person's social status. Through the marriage ceremony, groom and bride will get social recognition from the community through the marriage bond.

For Sambas Malay people, marriage is not merely seen to be a new household formation. Marriage in this case is the bond of two big families that could be different in many respects: social, economic, cultural, and so on. In this regard, marriage is like a graduation ceremony for a young couple to pass the examination of higher and more challenging life education. As a life graduation, it is natural if people celebrate it through long stages of a procession that has a lot of symbols.

The sacredness of marriage in Malay Sambas shows the absolute relationship between humans and culture. This relationship is then relevant to

Koentjaraningrat's view (1997, p.1) which states that humans are essentially called cultural beings. Culture itself consists of symbols and values which are the work of human action. The meaning of culture is created in using symbols. Symbolic messages that humans created in a certain situation are basically intended for themselves to be able to communicate. The symbols of a culture have a meaning that the local community have agreed upon or trusted.

The sacredness of marriage within Sambas Malays makes the celebration adopt in-dept and rooted customs and traditions. Among the in-dept-rooted traditions is the tradition of *antar pinang pulang memulangkan*. The tradition is an important part in the series of the marriage tradition in Sambas Malay people. Therefore, it seems to be much less complete if the Sambas Malay community do not perform *antar pinang* tradition in a series of their marital customs.

The procession practice of *antar pinang* tradition is followed by *antar barang* and then *pulang memulangkan* ceremony. *Antar barang* here means the transfer of agreed goods between the male and female sides. The goods handed over are symbolic of an agreement between the two parties to unite the two families. Whereas *pulang memulangkan* can be interpreted as a ceremony to handover the bride by her family to the bridegroom's family and the groom's delivery by her family to the bride. The submission in *pulang memulangkan* concerns both brides, social life, and culture (Hambali, 2013, p.3). The practices of *antar pinang* procession tradition in the customs of the Sambas Malay marriage are as follows:

First of all is opening. *Antar pinang* tradition is carried out by the male family to the female family. The groom family visits the bride family party. Each party appoints one of the traditional leaders or community leaders to be his representative which is called *mubakam*. The arrival of the groom family is then welcomed and taken to the wedding place that belongs to the bride.

At this opening stage, the man family introduces *the mubakam* and so does the woman family. After that the groom's *mubakam* delivered the intention of his arrival. And he began to convey the purpose of his visit by introducing himself, saying greeting and giving thanks for being welcomed and glorified. Commonly, *mubakkam* delivered his intention and purpose of his arrival by reading poem.

*Ade kafilah di musappa  
Bepergian jauh di waktu subuh  
Dengan ucapan bismillah dipermulaan kata  
Kemudian sambutlah salam keagamaan kita  
Assalamu'alaikum warohmatullahi  
wabarokatuh*

*Cendrawasih di pokok cemara  
Suaranya merdu di tepi paya  
Terima kasih kami ucapkan kepada saudara  
pembawa acara*

There is a caravan in musappa  
Travel far at dawn  
With the word bismillah the word begins  
Then welcome our religious greetings  
Assalamu'alaikum warohmatullahi  
wabarokatuh (Islamic greeting)

Birds of Paradise in the fir tree  
Her voice was beautiful on the edge of the  
swamp  
Thank you to our host brother

<i>Yang telah sudi memberikan waktu kepada saya</i>	Who has been willing to give me time
<i>Batang singkeel rupa pedaru</i>	The trunk is short in appearance
<i>Mbuat ukal tambol zikiran</i>	Create a mind-blowing drug
<i>Saye jadi wakil bukan yang paling tau</i>	I am the representative, not the one who knows best
<i>Pak akal waktu itok, dapat giliran</i>	You can make your turn this time around
<i>Paggi ke matang ke rumah pak abas</i>	Morning to the mattress house
<i>Batang singkeel sannang dipatabkan</i>	The short stem is broken
<i>Kamek datang dari sambas</i>	We came from sambas city
<i>Datang mewakili keluarga bapak Parhan</i>	Come represent Mr. Parhan's family
<i>Bukan rantang sebarang rantang</i>	Not a chain of any chain
<i>Kamek merantang si tali bambang</i>	We attacked the rope
<i>Bukan datang sembarang datang</i>	It's not just coming
<i>Kamek datang tok nak ngantar pinang</i>	We came to deliver the pinang

Secondly is handovering agreed goods and *balas baki*. After the opening remarks were conveyed by both parties, the man party gave goods to the woman party. The list of goods is also submitted to the women for checking. The groom side then mentions the goods to be delivered one by one, while the the bride side checks the availability of the goods. Before mentioning the delivery items, the male *mubakam* began with reading poem.

After completing reading introductory poem, the delivered goods will be mentioned one by one. The given goods are checked one by one by the bride *mubakam* so that nothing is lost or left behind. After that the bride side replied to the delivery of the groom's side. The reply to the man side by the woman is called *balas baki*.

Thirdly is *Pulang Memulangkan*. It is a part of a series of events in the tradition of *antar pinang*. In *Pulang Memulangkan* both bride *mubakkam* and groom *mubakkam* handover the bride they represent to. At this stage the bride and groom are left to their partners, in-laws, and the community. *Pulang memulangkan* is not only the surrender of the bride, but also giving by each *mubakkam*.

Fourthly is closing. The procession of *antar pinang* tradition is completed after the handover of delivery goods. Before ending *antar pinang* ceremony, the man side expressed his gratitude and apologies and closed statement with greetings of several poems, as follows:

<i>Dipernikaban ade pelite</i>	At the wedding there is a lamp
<i>Serumpun tomat tullong karratkan</i>	Pour tomatoes please
<i>Tersalah langkah tersalah kate</i>	Misspelled word wrong
<i>Ampun dan maaf saye harapkan</i>	Forgive me and I'm sorry
<i>Nanam sireh ganti gantian</i>	Plant a series of alternatives
<i>Ade tomat di Balai Karangan</i>	There are tomatoes in the Essay Hall



*Terima kasih dengan segala perhatian  
Mohon maaf dari segala kekurangan*

*Astaghfirullah mohon ampunan kepada Allah  
Lakum dinukum tulisan barian yang tetap utub  
Billabitaufiq wal hidayah  
Wassalamu'alaikum warobmatullabi  
wabarokatub*

Thanks for all the attention  
We apologize for any shortcomings

*Astaghfirullah begged Allah for forgiveness  
Lakum dinukum a daily diary that remains  
Billabitaufiq wal hidayah  
Wassalamu'alaikum warobmatullabi  
wabarokatub*

### **Delivery Goods: Symbolic Da'wah Messages Rooted in Life**

Marriage is a part of human life cycle that has its own meaning. Marriage not only involves the bride and groom, but the parents of both parties and the extended family of both parties. Therefore, according to [Wignjodipoero](#) (1995, p.122) marriage has a very important meaning so that in its implementation it always begins and is accompanied by various complete ceremonies.

According to [Winona](#) (2013, p.58) marriage ceremony is not apart from the cultural context. Culture has a huge function for human life and society, because every human in society always does good or bad habits for himself. Good habits will be recognized and practiced by others, which will then be used as the basis for the relationship between certain people, so that the action raises the norm which is called custom.

Marriage tradition values, personality traits and even philosophical meaning. This is because marriage tradition will still exist in a civilized society. Although within the limited time and space it will change, the tradition will still be a cultural element that has lived from time to time. That is because wedding tradition and ceremonies regulate and confirm a form of relationship that is essential for the people from different genders.

*Antar pinang* tradition is part of a series of Sambas Malay marriage customs tradition. The tradition is seen to be one form of cultural expression where there is a symbol in the ritual ceremony that has some meanings and reflects cultural norms or values. A symbol is something used to designate something else, based on the agreement of a group of people. Symbol includes words (verbal messages), non-verbal behavior, and objects whose meanings are mutually agreed upon. In this sense [Herusasoto](#) (2008, p.86) views that symbols are closely related to people's life, a life that expresses behavior and human feelings through various traditional ceremonies. So far, the practiced symbols contain cultural, ethical, and moral values that are very important for the next generation. Symbol is a cultural product which is a part of local wisdoms that needs the community must understand and catch.

Human mindset development is a development that underlies the formation of an understanding that refers to meaning construction. Basically, life is never separated from meaning and perception. Therefore, for [Roland Barthes](#) (2012, p.12), society is a construction that is enshrined through signs that

represent the dominant values in society.

Symbol always completes the process of a tradition practice. The use of symbols is something unique because it only belongs to humans, not animals at all. Symbol is an indirect form of communication, meaning that in the communication there are hidden messages so that the meaning of a symbol is very dependent on individual interpretation. Besides having function as a social guideline, symbol can also work as a tool for carrying out cultural hegemony.

The tradition of *antar pinang* has noble messages and meaning. The message and meaning are represented through symbols, especially in the form of delivery goods. There are at least ten symbols in the tradition of *antar pinang*. First of all is *seceper Sirih Pinang*. It is the main item in the tradition of *antar pinang*. Ceper is a place that Sambas Malay people use to place the delivered betel nut. Another word that is referring to it in Sambas Malay community is tray. The tray is filled with betel nut together with other ingredients when people eat it. The ingredients/materials are chalk and gambier chalk.

Eating betel nut in Sambas Malay community is a tradition that has been carried out for generations. This tradition, within Sambas Malay community, is also done to build friendly relations and respect guests or common people. Before starting the traditional ceremony, it usually begins with the tradition of eating betel nut. Therefore, betel nut in the tradition of *antar pinang* reflects man's respect for woman.

In the tradition of *antar pinang*, betel nut has a deep meaning. In addition to respecting others, betel nut symbolizes the determination of man to make choices for woman. This determination is then the background for the man to send a group of people to deliver betel nut to the woman as his sincere intention to make her his life partner.

Secondly is betel leaf. Betel leaf symbolizes greatness, brotherhood and unity. This is due to the nature of betel which is easy to grow and has the efficacy to treat various diseases. In *Antar Pinang*, betel leaf from the groom side is arranged in a prone position and an odd number. The facedown position of betel leaf reflects humble and surrender characters. Whereas the betel leaf from the bride's side is arranged on its back. This symbolizes acceptance and surrender. The meeting of betel leaves ends means reaching an agreement on both sides. Thirdly is betel nut. The betel nut that is delivered is a young fruit that has been carved into the skin. The betel nut from the man side cannot be halved. For Sambas Malay community, areca nut symbolizes the sincerity of the man side.

Fourthly is potpourri. Potpourri is a combination of young leaves that emit fragrance. This young leaf combination consists of at least lime leaves, young pandanus leaves and lemongrass. In order to give off the fragrance, the leaves are finely sliced. Then the slices are stirred until they are combined. The combination of leaves in potpourri is a symbol of the union of the bride and groom. The two parties are expected to complement each other's strengths and weaknesses. The

complementarity between the two parties is expected to lead to a harmonious, happy and safe household life. Harmony and happiness in the household will certainly give a fragrance or positive impact to the community as the fragrance of the potpourri can be felt by everyone. Thus it can be said that potpourri is a symbol of hope that household life will be fostered with a portion and fragrant potpourri.

Fifthly is rice. Rice is the staple of the Sambas Malay community. Rice as delivery goods is packaged in transparent plastic bags. The goods are packaged separately not put together. Rice as a part of delivery goods is a symbol of fertility and prosperity in the household life. Sambas Malay people are a community that mostly works as farmers, especially of planting rice and rubber. These agricultural products are used to meet living cost. Therefore the increase in agricultural output will be directly proportional to the improvement of welfare of Sambas Malay community, and vice versa. The increase of agricultural products is affected by some factors. Among the main factors is soil fertility in which the rice grows. Therefore, it seems very common that rice in *antar pinang* tradition is a symbol of fertility and prosperity in the household life.

Sixthly is candlenut fruit. Candlenut in the tradition of *antar pinang* means a commitment to always maintain the confidentiality of the household. Wife and husband must not tell their partner's disgrace or ugliness, and household problems to anyone else. This is so that the relationship between husband and wife in the household life remains harmonious. In addition, candlenut reflects the meaning that in domestic life a couple must manage their finances well and carefully.

Moreover, keminting fruit in *antar pinang* is actually in accordance with the understanding of Sambas Malay community for candlenut. Candlenut in Malay Sambas is called keminting fruit. Kемinting in Sambas Malay is interpreted as a stingy attitude. Likewise, the *keminting* people, for the Sambas people, are those who have a stingy attitude to share with others. Consequently, it seems very reasonable if the candlenut is used in *antar pinang* as a symbol of keeping household secrecy and wisdom in managing family finances. Candlenut which is used in *antar pinang* is not shelled candlenut. Candlenut shell is very hard. This shell protects the candlenut from being easily damaged and durable. Therefore, to use the candlenut the fruit shell is firstly broken. The hard candlenut shell is a symbol of the commitment of wife and husband to seriously maintain the confidentiality of the household.

Sevently is nail. Nail is one of the delivery goods. Nail is a symbol of a complete loyalty agreement between husband and wife in domestic life. This loyalty must be maintained as well as possible so as not to divorce unless death separates.

Nail in Sambas Malay community is generally used as materials for building houses and others. Nail is a building material that has very important function in



building construction. Nail has a big role due to small and large building construction facilities. The function of nail in the construction of buildings is to unite and strengthen the parts and framework of the building. So, it is common to say that nails are used as a symbol of the integrity of the faithful promise of husband and wife, as the function of the nail itself as an amplifier of building structures.

Eighthly is a set of clothes. A set of clothes for the bride-to-be is goods that is a part of the tradition of *antar pinang*. The clothes that are given up cover underwear and outerwear. This set of clothes means the willingness of the prospective husband to provide protection to the prospective wife when later married.

Clothing is a basic human need that can not be apart from everyday human life. Humans need clothes because clothing offers various benefits and virtues to the people. The clothes that one wears must be in accordance with the situation and condition so as not to cause problems, both for yourself and others in the surrounding environment.

With no disputes, people agree that clothing is a part of human civilization. This is because clothes have a very large function in human life. These functions include as a symbol of social status, jewelry and human body protector. In accordance with its function as a protector of the human body, it is not surprising if then a set of clothes in *antar pinang* is a symbol of the willingness of the prospective husband to provide protection to the prospective wife.

Ninthly is a set of cosmetic items. Cosmetic products (beauty care products) are very closely related to woman life. Naturally, women tend to beautify their bodies and want to always stay manicured, beautiful and fragrant. The beautiful women are very much appreciated by men. Among the ways that are done to maintain the beauty is using cosmetics. Therefore, cosmetics (beauty) products in *antar pinang* tradition is a symbol that the wife must always maintain and care for her beauty and appearance.

Tenth is a set of sleeping tools. A set of sleeping tools is a symbol of the household life. This is because Sambas Malay community believes that a household is like an ark sailing on an ocean that has its captain, namely husband and wife. In order for the ark to sail safely and reach its destination, the captain and the skipper (husband and wife) must always agree to be like the saying pepatah "bulat air karena bulat air karena pembuluh, bulat kata karena mufakat". Therefore, deliberation plays a very important role in maintaining household harmony.

Symbolization of certain meanings through delivery goods in *antar pinang* tradition shows that human life is always surrounded by signs. In this regard, Sanders Pierce (in Vera, 2014, p.22) stated that sign has meaning and message. In Pierce's view there are at least two conditions that a sign is considered to have meaning. First, it can be perceived with the five senses and feelings. Second, it functions as a sign or represents something. The conditions that Pierce proposed

are basically focused on the clarity of the shape of a sign and the object it represents.

Referring to the condition of a sign as Pierce previously stated, the symbolization of goods in the tradition of *antar pinang* in Sambas Melayu is basically a meaningful sign. This view is given that the object is very clearly shaped and can be perceived by the five senses and feelings. In addition, the meaning to be represented by the delivery goods is very clear. This clarity is based on the reality of Sambas Malay life related to delivery goods.

The appearance of a sign has a strong relation to the socio-cultural construction behind the sign. In other words, a sign must have a relationship with the socio-cultural conditions of the people who create and own it. At this level, the goods in *antar pinang* which functions as a sign in semiotics has a very close relation to the social culture of Malay Sambas. This relationship was existing since the motive first appeared and through the life of the socio-cultural dynamics of the community to the present time.

The delivery goods in *antar pinang* tradition are mostly made from the natural materials. Among these materials are even used in every day life of Malay Sambas people. This reality basically represents a close connection between nature and the culture of the Sambas Malay community. This relation is institutionalized in both the tradition of marriage and the Sambas Malay livelihood system. This reality also shows that nature is a very important part of Sambas Malay life. At this point, maintaining the preservation and balance of nature is imperative to maintain the continuity of life.

Basically, symbolization of a certain meaning in delivery goods provides a message to be a guide in human's social life. The message conveyed through cultural symbols in the tradition of *antar pinang* is an elaboration of the Sambas Malay philosophy of life, namely "Adat Bersandi Syara', Syara' Bersandikan Kitabullah". This life philosophy becomes the spirit in every idea and action of Sambas Malay people. The philosophy suggests that the feasibility of a culture in Malay Sambas is measured based on Islamic teachings in the Qur'an. Therefore, it is not surprising that efforts to dialect culture with religious teachings have emerged.

The mentioned reality shows that there is a very close relation between Islamic teachings and Sambas Malay socio-cultural life. For Malay Sambas Islam is not only a religious doctrine that regulates human relations with God, but also regulates human horizontal relations. Furthermore, Islam becomes the main pillar of the existence of a culture in Malay Sambas. To this extent, Islam was transformed to be an ideology in the Sambas Malay socio-cultural life.

The role of religion as a support of cultural existence is a necessity. [Agung Setiyawan](#) (2012, p.210) views that religion, on one hand, can be a source of moral and ethics as well as has absolute trait. On the other hand, religion can become a cultural system, that is when revelation is responded to by humans and undergoes

a process of transformation in human consciousness and cognition systems. In this context, religion then becomes a cultural phenomenon. In the next turn, as a system of religious culture, it becomes the main pillar and strength of cultural mobilization in a society.

The effect of Islam in the tradition of *antar pinang* in the Sambas Malay shows that the meaning in the delivery goods originates from Islamic teachings. The meaning within a message applies both for brides and the community. Endang Saifuddin Anshari (2004, p.44) said that the message of preaching (da'wah) is basically the teachings of Islam. In consequence, the message in the Sambas Malay weaving motif can be said as a message of da'wah because it contains the teachings of Islam. At this point, the message of da'wah in the delivery goods of *antar pinang* tradition as a whole is related to morals, especially morality in household life and social life.

### **Cultural Da'wah in *Pulang Memulangkan***

In their social life, Sambas Melayu people still upholds a sense of family and togetherness. This feeling is formed based on an inner bond. The realization of strong family relations and togetherness can be seen in various cultures and customs of Sambas Malay. Sambas Malay people know the existence of honest culture very well. The culture of frankness can be interpreted as an effort of Sambas Malay to explore the possibility of a lineage meeting between one person and another person. In addition, until the present time the attitudes of togetherness and mutual cooperation are still preserved in the Sambas Malay life. According to Kaspullah (2010, p.204) the sustainability of togetherness and a sense of family survive because Sambas Malay people are aware of the importance of harmonious social life. That awareness is as illustrated by the Malay proverb "adat hidup tolong menolong, adat mati jenguk menjenguk".

Basically, the awareness of the importance of harmonious social life that is applied in everyday life is a reflection of the glorious morality of the Sambas Malay people. The noble morality is formed through various ways including the tradition of *pulang memulangkan*. The tradition of *pulang memulangkan* at this point is not merely the handover of the bride and groom to the parents-in-law and the community, but also giving advice on domestic and social life. Giving advice is conveyed either in a direct way or figurative language through meaningful poems.

Messages and advice in the tradition of *pulang memulangkan* were delivered by the *muhakkam* of each party, both from the bride and groom sides. In general, the message content delivered by Muhakkam covers some points. First of all is advice to increase devotion and perform worship. Secondly is advice to be devoted to both biological parents and parent in-laws. Thirdly is advice and suggestion how to navigate the household life. Fourthly is advice to build social awareness in social life. In essence, the four points in the message of *pulang memulangkan* are basically related to balance in maintaining vertical relation



(hablumminallah) and horizontal relation (hablumminannas).

The tradition of *pulang memulangkan* provides a model for the development of cultural dak'wah. In this regard, the da'wah movement is well-prepared in a tradition that includes not only non-verbal messages but oral messages. The message in this tradition which is the translation of Islamic teachings is conveyed in easy understanding and interesting language that is related to everyday life. The fact shows that this tradition is seen to be something important and beneficial in the life of Sambas Malay community. This condition is regarded to be one reason why the tradition of *pulang memulangkan* is still sustainable today. This is in line with Malinowski's view as quoted by Marzali (2006, p.134) stating that a culture will be able to survive if the culture is considered important and beneficial for people's lives.

Sulthon (2003, p.30) stated that cultural da'wah in general is divided into two types, upward and downward oriented. Upward-oriented cultural da'wah is done to bridge the aspirations of Muslims to the authorities without having to involve in a structural part of the government. This kind of cultural da'wah is different from structural da'wah, wherein the structural da'wah emphasizes its position outside of power. Downward-oriented cultural da'wah is done by translating Islamic ideas and teachings into operational concepts that are easily understood and done by Muslims. Referring to Sulthon's statement, the tradition of *antar pinang* is categorized to be downward-oriented cultural da'wah. At this point, the da'wah which is carried out in the tradition of *pulang memulangkan* is intended to instill Islamic teachings through culture that has been rooted in society. This practice is basically part of the internalization of Islamic teachings which are taken from the Qur'an and Hadith as a way of life.

## CONCLUSION

To sum up, that the cultural da'wah in the tradition of *antar pinang pulang memulangkan* is basically an attempt to internalize Islamic teachings to strengthen the four main aspects of Muslim life. First of all is the relationship between humans and their God. Secondly is meeting human biological needs. Thirdly is fulfilling human relations in the family. Fourthly is human relation within society as whole. In addition, the model of cultural da'wah in the tradition *antar pinang* and *pulang memulangkan* can be a reference in the development of today's da'wah. At this point, da'wah can be arranged in an interesting approach by combining non-verbal messages through symbols and verbal messages through poem language. Moreover, cultural da'wah through this tradition is expected to be able to touch the fundamental interests of humans.

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