

## **The Tradition of Kenduri Motor, The Community of The Teluk Ondan Village, Bantan District, Bengkalis Regency, Riau Province Indonesia**

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### **ABSTRACT**

The tradition of motorized feasts carried out by the people of Teluk Ondan is a hereditary tradition carried out by fishermen when their motorbikes will be used to catch fish. But nowadays the tradition of motorized kenduri is rarely carried out by fishermen so some people do not know the readings and values contained in the tradition of motor festivities. The purpose of this research on motorized kenduri is to find out the readings used and what values are contained in the tradition of motorized kenduri of the Dusun Teluk Ondan community. The method used in this study is a qualitative descriptive method with purposive sampling data collection techniques where only local traditional leaders are the resource persons. The results showed that the readings used for motorized feasts were Surat Al-Fatihah, Surah Al-Ikhlâs (3 times), Surah Al-Falaq, Surah An-Nas, Surah Al-Fatihah, Surah Al-Baqarah verses 1-5, Surah Al-Baqarah verse 163, Verse of the chair, Surah Al-Baqarah verse 284-286, Surah Hud verse 73, Surah Al-Ahzab verse 33, Surah Al-Ahzab verse 56, Shalawat to the prophet (3 times), Surah Ali Imran verse 173 and Surah Al-Anfal verse 40, Hauqalah, Istighfar (3 times), Tahlil 160 times, Shahada, and prayer tahlil, while the values contained in motor feasts are: religious, social, cultural, educational, and life values.

Keywords: Values, Tradition, Motor Kenduri Prayer.

## INTRODUCTION

Each region has different traditions and rituals, this is what makes Indonesian society a pluralistic society (Fatanti & Tuti, 2020). One of the consequences of this plurality is the creation of various rituals religion that has a form or way of preserving as well as different purposes and objectives between one community group and another (Bambang Prawiro, 2015) (Nwadiokwu et al., 2016).

Every tradition or ritual carried out by the community has an expected purpose. As done by the people of Soro Village, Lambu District, Bima Regency in carrying out the Dana Prayer tradition because of messages from previous parents, which cannot be separated from the messages of their ancestors to preserve community culture so that it is not eroded by time, apart from the culture that is still sustainable, we can see solidarity (Effendi & Setia Putra, 2016). The community and take the meaning of holding this tradition as a condition for the value of togetherness, because the purpose of this Dana Prayer Tradition is to avoid calamity and as an expression of gratitude (Fadillah et al., 2020) (Fatanti & Tuti, 2020).

Based on research conducted (Ali et al., 2020) by entitled Integration of Local Culture with Islam in the Kenduri Blang Ritual in Lhoknga District, Aceh Besar stated that there was a unification and assimilation of local cultural values with the values of Islamic teachings. This is reflected in the establishment of a strong sense of brotherhood among fellow citizens, cooperation, cooperation, and gratitude to Allah SWT who has given an abundance of blessings to mankind. Kenduri Blang performed by the community also does not deviate from the teachings of Islam (Yunus, 2020).

As is also the case from the results of research that has been carried out by (Tuhri & Ze, 2020). The results of the research in the field show that the canoe kenduri tradition has a very influential relationship with the social life of the Sibolga Malay community. Where this tradition is used as a guide to assess an action taken by the community towards others and is used as an ingredient to living a harmonious community life.

The people of Teluk Ondan, Bantan District, Bengkalis Regency have a tradition that has been passed down from generation to generation. One of the traditions carried out is a motorbike feast. The kenduri motor tradition is a tradition where the people of Teluk Ondan perform rituals before they use their boats to catch fish in the sea (Sutiono, 2019). The ritual activity was carried out by presenting several religious leaders, traditional leaders, and the local community to carry out the motorbike feast. The purpose of holding a motorcycle feast is to hope for safety while they go to sea or catch fish.

Based on the results of field observations, the tradition of motorcycling in Ondan Bay is now starting to be abandoned by the community. Some of the people who will go to sea by using a new boat no longer carry out the tradition or ritual of the motorbike feast. They tend to immediately use their boats to go to sea. With conditions like this, the values contained in the motor festival tradition will eventually disappear (Evadila, 2016).

The motor festival tradition has values that must be maintained. Value is the use of a community life (Adekola & Egbo, 2016), which means the norms that apply in society and the use of norms for society. From the results of research conducted by Syefriani, et al. (2021) with the title Bukoba traditional values in Pasir Pengaraian Rokan Hulu, Riau Province, obtained several values, namely educational, religious, social, and traditional values. As well as the results of research conducted by (Putra, 2019) which states that moral and social values are contained in the festivities, namely, the value of togetherness, cooperation, religious values,

the value of cooperation, in the tradition there are historical values of the past, values of togetherness and fostering respect among citizens. Kenduri held by the community is an example of a sense of togetherness of gotong royong which is always preserved by the community and forms a sense of unity and integrity (Effendi & Setia Putra, 2016) (Tuhri & Ze, 2020).

This study tries to see what cultural values are contained in the motor festival tradition as one of the pearls of wisdom so that this tradition can be maintained. Based on this, the researcher's questions were formulated to be more specific as follows: what are the values contained in the motor festival tradition and the readings used. The purpose of this study is to describe the values contained in the motor festival tradition and the readings used in the ritual.

### **RESEARCH METHODOLOGY**

The method used in the implementation of this research activity is using a qualitative descriptive method. The qualitative descriptive method is a type of research that is not obtained through statistical procedures or in other forms of calculation. Descriptive is a form that exists, both natural phenomena and man-made phenomena themselves. The data collection technique in the implementation of this research activity is a purposive sampling technique (Hasan, 2020; Hasan, 2019). According research from (Zulfikar, 2020), purposive sampling is a sampling technique with special considerations so that it is appropriate to be used as a sample, people who know the problems being studied. In this study, the informants were only traditional and religious leaders in Ondan Bay. This research was conducted from July to August 2021.

### **RESULTS AND DISCUSSION**

From the results of an interview with Mr. Abu Samah, who is a religious leader in Dusun Teluk Ondan, Teluk Papal Village is a village located on the coast of Bengkalis Island. The origin of the name Papal Bay comes from the word "bay" taken from the oldest area or Dusun of Teluk Ondan 1 and Teluk Ondan 2. And the word "Papal" was taken from the name of the hamlet Papal, and the youngest Papal Lima, so the two words were taken to be agreed to be the name of the division of the village, namely Teluk Papal Village. While the name Ondan Bay comes from the word "bay" it is called a bay because the bay area of Ondan is the deepest bay then "Ondan" is taken from the Ondan bird which every 10 months ondan birds are coming and stopping from the big island, namely the Melaka strait and visiting the bay. That's why the founder of the village named it Teluk Ondan. The founder of Teluk Ondan village was Datuk Usman in 1957.

From the results of the interview from Mr. Muhammad Isa who is a figure who leads the motorbike feast prayer, the motorbike festival prayer tradition is a tradition that has been carried out for a long time. The tradition of praying for a motorbike feast is held every fisherman will get off or lower the motorbike as a form of salvation or a safe prayer when going down. The motorcycle feast prayer is slightly different from the general feast prayer, namely, in this prayer, the prayer is devoted or dedicated to the Prophet of Allah, namely Noah and Khaidir, because according to the belief of the local community who holds the sea is the Prophet Khaidir. This prayer is performed when people want to go down to the sea to look for fish and when making new canoes to look for fish and then held when fishermen go to sea but do not get any fish and catches. But now people almost don't do that anymore because many

people violate the prevailing customs and traditions and don't know what values are contained in the motorbike celebration prayer itself.

The purpose of this motorbike feast prayer is to avoid calamity and respect the ancestors and marine guards, as a form of salvation or a safe prayer when going down. The tradition of praying for this motorbike feast is carried out as an expression of the community's gratitude for the seafood they get. In addition, the tradition of praying for a motorbike feast is also a hope that there will always be abundant results, even though the people have not gone down to the sea and have to wait for all the equipment to catch fish to complete.

From the results of the interview with Mr. Muhammad Isa, the implementation of this motorbike kenduri tradition is carried out by preparing the materials that will be needed for the event which will be served in the canoe. The ingredients used for the motorbike feast prayer are turmeric pulut, chili eggs in an odd number, bananas, bertih, limes, water to reject reinforcements. Prayer for the motorbike feast is carried out during the day and for the provisions of the day, there are no special provisions that can be done at any time depending on the owner of the canoe when he wants to carry out the motorbike feast. Prayers for motorbike celebrations can be followed by all groups, both children, teenagers, and parents.

The order of prayer readings that are read in the motor festival prayer tradition is the introductory prayer of Al-Fatihah, Al-Fatihah, Surah Al-Ikhlâs (3 times), Tahlil and Akbar, Surah Al-falaq, Tahlil and Takbir, Surah An-nas, Tahlil and takbir, Surah Al-Fatihah, Surah Al-Baqarah verse 1-5, Surah Al-Baqarah verse 163, Verse of the chair, Surah Al-Baqarah verse 284-286, Surah Hud verse 73, Surah Al- Ahzab verse 33, Surah Al-Ahzab verse 56, Shalawat to the prophet (3 times), Surah Ali Imran verse 173 and Surah Al-Anfal verse 40, Hauqalah, Istighfar (3 times), Tahlil 160 times, Shahada, Prayer for tahlil.

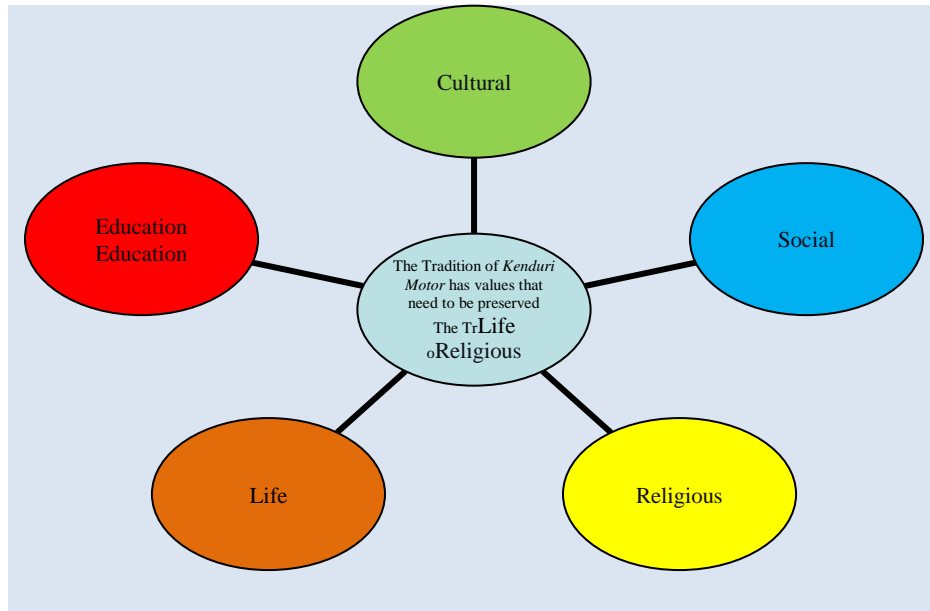
After finishing the prayer for the motorbike feast, people who participated in the prayer for the motorbike feast were invited to enjoy the available food, after they finished eating, they continued to lower the motorbike together. Then those who have motorbikes prepare all the necessities, from nets, fishing barrels, fishing hooks and so on, then the next day they go to sea.

The prayers that are read are not prayers that are ritualistic or deviate from Islamic law but, prayers that contain safety for the sailor. But in this case, there are several reasons why those who have motorbikes want to pray or make a feast due to repairing the motorbike or canoes buy new nets, and increasing catches. With special prayers called tawassul. This is often done by the sailor for safety in earning a living and is also more comfortable to use.

The tradition of praying for this motorbike feast is carried out as an expression of the community's gratitude for the seafood they get. In addition, tradition is also a hope that there will always be abundant results for the future and safety for fishermen. For the people in Teluk Ondan Dusun, the tradition of praying for motor festivities is also interpreted as a relationship between humans and nature, where nature always gives life to humans. So that to repay the goodness of nature, humans are obliged to maintain and preserve it, so that they can always give life, both to them and their children and grandchildren.

The tradition of kenduri motor prayers carried out in Dusun Teluk Ondan, Teluk Papal Village has values that need to be preserved, while the values contained in the tradition are:

Figure 1. The Tradition of *Kenduri Motor* has values that need to be preserved



### **First Religious Values**

At the time of carrying out the motorbike feast, the fishermen or the people who follow the tradition read the verses of the Koran, read the tahlilan, and end with a prayer. From the results of the interview with Mr. Muhamad Isa, they believe that the series of activities will bring blessings and safety. In addition, the fishermen believe that their catch cannot be separated from the gift of the Almighty, therefore there needs to be a motorbike feast prayer as an expression of gratitude as a creature.

### **Second Social Value**

According to Rianti (2014), social value is a benchmark for humans in living their lives with other people. Social value is everything that is considered by society, people's assumptions about something that is expected, beautiful, and true, the existence of values is abstract and ideal. This motorcycle feast tradition is not carried out by individuals but is carried out together with fishermen and even the local community. Therefore, in the implementation of this motorbike celebration prayer, there is a high social value where they remember each other and feel like they are together in finding sustenance. In addition, there is also a sense of mutual help and interaction with one another.

### **The Three Cultural Values**

This tradition is very often carried out in Teluk Papal Village, especially in Dusun Teluk Ondan, every fisherman wants to get off the motorbike. This motorcycle festival prayer tradition is one of the cultural heritage left by the ancestors. Of course, this tradition is full of meaning and values, and philosophy in it.

**The Fourth Value of Education**

Every custom and tradition that exists in a certain area or place must have values that teach about the importance of preserving and maintaining the ancestral heritage first because every tradition teaches about goodness. For example how to appreciate and respect every tradition left behind, made by the ancestors, namely merely to be grateful for the blessings of God Almighty, hoping for safety and blessing from God Almighty in every job, seeking sustenance and living every rule and order of life in this world. Traditions and customs are symbols and characteristics of the area that cannot be owned by other people and other regions.

**The Five Values of Life**

As previously explained, this motor festival prayer tradition is a representation of the relationship between humans and nature, where nature always provides life for humans. And to repay the goodness of nature, humans are obliged to protect and preserve nature, so that nature always provides life for them and their children and grandchildren.

**CONCLUSION**

Based on the description of the results of the research that the author has researched and the author described previously, the authors can conclude that the tradition of praying for this motorbike feast is carried out as an expression of the community's gratitude for the marine products they get. In addition, tradition is also a hope that there will always be abundant results for the future and safety for fishermen.

The purpose of the motor festival prayer is to avoid calamity and respect the ancestors and marine guards, as a form of salvation or a safe prayer when going down. The tradition of praying for this motorbike feast is carried out as an expression of the community's gratitude for the seafood they get. In addition, the tradition of praying for a motorbike festival is also a hope that there will always be abundant results. The values contained in this motorbike feast prayer are religious, social values, cultural values, educational values, and life values.

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