

Islamization Through Ritual Tradition: A Case of *Bele Kampung*, In Kelumu Daik Village Lingga Island, Kepulauan Riau, Indonesia

Angga Marzuki*, Heru Cahyono

Institut Agama Islam Bunga Bangsa Cirebon

*anggamarzuki@bungabangsacirebon.ac.id

Muhamad Rosadi

Balai Penelitian dan Pengembangan Agama Jakarta

Abstract

In Indonesian Islamic Studies, the relationship between Islam and the ritual tradition is the object of researchers study, the First study on this theme was begun by Snouck Hurgrenje who concluded that tradition was contrary to Islam; Islam is a religion of imports that comes from the Middle East. This conclusion had refuted by Nur Syam who argued that tradition was not a stagnant thing, because it was inherited from generation to generation. In the tradition there will be changes both on a large and small scale, Islam comes, engages in dialogue, accommodates and negotiates with the ritual traditions that have been carried out by its ancestors. Through this paper, will be shown that the acceptance of Islam by some people in Kelumu village, experiencing dialogue and negotiation with the ritual traditions that existed before Islam came, this article clarifies the opinion that concludes being a Muslim is a process of being.

Keywords: *Tradition, Islamization, Bale Kampung, Ritual, Arrival, Bomoh, Samman*

Introduction

When the spread of Islam to a region, sometimes the characteristics of local wisdoms influence values in Islam its self. The relation between the two can be dualistic, so that, it's difficult to unite local value and Islam doctrin. With this case, of course, especially when local wisdom containing the values opposite to the substance of Islamic doctrine, and the result creating a syncretic religious understanding.

Among Islam Nusantara community there is a unique phenomenon about diversity, this case called by Abdul Aziz Thaba as “distinctive Islam” and different from The Islam in Arab. For example, there are ritual ceremonies giving offerings (some varian things for ancestors or we call *sesajen*) at a certain place and time such as in the sea, forest or cemetery. When a certain event is carried out, one of goals is requesting to the authorities of the forest, sea, grave or a region, so that, the power (ancestor) in that place does not harm their

offspring. This is certainly very nuanced syncretic (shirk) and opposite to Islam doctrine, because the essence of Islam in its monotheism, so a moslem only asking for protection from the one and only, Allah Swt.¹

Certainly, this is very much related to the religions that had existed before spreading Islam in Indonesia, the spread of Islam in Indonesia did not take the way by replacing it at once or eliminating the religion that had been embraced by the people, but the Sufis who came to Indonesia did dakwah with soft way, non-violent way and teaching the community to convert and understand Islam step by step and gradually, so that, it is not surprising that there are still many ritual tradition practiced that contained dimensions of anemism that are still held by communities of littoral or countryside. But the sophisticated and unique one, in some ritual traditions that are still being carried out, Islamic prayers have been inserted. Like starting with Bismillāh, or by reciting welfare prayers and some verses from the Qur'an.

But it is difficult to determine exactly in what kinds of Islam influenced the lives of Indonesian people for the first time. However, because Islamic law or Fiqh contains concrete implications for the daily behavior of individuals and society, it is reasonable to assume that, the Islamic tradition which first spread in Indonesia inevitably included legal elements (fiqh), although it is not an easy thing to identify in terms of what Islam the first time it entered became part of the local tradition of the Indonesia society.² There is no information that provides knowledge about the beginning of the spreading of Islam to Indonesia follows the aspect of Islamic law or fiqh content, therefore without this element, Sufi teachers can preach wisely without forcing the Indonesian at that time to apply the Shari'a.

As for preliminary information about the adoption of Islamic law in the daily lives of Indonesian people, according to Anthony Reid, one element of Islamic law that affects the way Indonesian people dress, according to him before the arrival of Islam, in some parts of Indonesia, some women generally leave their body parts up without clothes, bare chest. with the arrival of Islam, Javanese women for example, added another piece of clothing beside a sarong that covered the lower part of the body and a scarf to cover the top or breasts³. That was the first time, the beginning of Islamic law which helped change the behavior of Javanese people, even though in view of strict Islamic Law, the closure of aurat had to cover almost all bodies except hands and face. But the change to closing the body part of the body is an initial change.

Talking about the arrival Islam in Indonesia, there are some theories about where did Islam come to Indonesia for the first time, the scientists have varian perspectives about this, this theme was divided into four opinions. Theory of come from Gujarat, Arabic / Mecca, Persian Theory and Chinese Theory, following explanation of theories:

¹ Abd Ghofur, 2011. Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara" Jurnal *Ushuluddin*.(XVII. 2), 159.

² Salim, A. Perkembangan Awal Hukum Islam di Nusantara, Jurnal Hukum *Respublica*, (5, 1.2005), 62-63.

³ Reid, A. Asia Tenggara dalam Kurun Niaga 1450-1680. Jakarta: Yayasan Obor. 1992, 96-102.

Theory of Gujarat

Historical and process factors as well as who influences the process of Islamization in Indonesia greatly contribute to shaping the inclusiveness of Indonesian Islam⁴ This theory is based on the view that the origin of the region that brought Islam to Nusantara is from Gujarat (Gujarat is one of the cities in India). The originator of this theory was first stated by Pijnepel (1872 AD) who interpreted the travel record of three figures, including: Sulaiman, Marcopolo and Ibn Batutah. In addition to Pijnepel, this theory was also strengthened by Snouck Hurgronje with several arguments, among others, that trade relations between Indonesia-India have long been well established and found The oldest inscriptions about Islam in Sumatra (western Indonesia) provided an explanation of trade relations between Sumatra and Gujarat.⁵

Certainly this theory is not without criticism, one of the Indonesian Islamic leaders who criticized this theory is Hamka, if according to the theory of Gujarat, the arrival of Islam in Indonesia occurred in the 13th century, this opinion was denied by Hamka, according to him the arrival of Islam in Indonesia for the first time occurred in the century In the 7th century, according to him, Gujarat was only a haven for Arab merchants such as Mecca, Egypt and Yemen. Actually Mecca or Egypt is the place of origin for taking Islamic teachings. This theory was also reinforced by several historians, including: Crawford (1820 AD.), Keyzer (1859 AD), Veith (1878 AD). and Naquib Al-Attas⁶. Hamka refuted this theory by proposing the opinion that Islam that came to Indonesia was Islam that originated in Arabia and spread to Indonesia since the 7th century AD.

Theory of Arab/Mecca

This theory is often also called Arabic theory, for example Nasaruddin Umar named this theory with Arabic theory. This theory is more recently appeared when compared to Gujarat theory. The Meccan theory only emerged around 1958 AD, while the Gujarat theory had existed since 1872 AD if Gujarat theory informed that the arrival of Islam in Indonesia occurred in the 13th century AD, while the Meccan Theory informed that the arrival of Islam in Indonesia occurred in the first century hijriah or around the 7th century AD, this theory informed Islam come to Indonesia brought by Muslim Arabs. This theory was strengthened by Van Leur, Anthony H. Johns, T. W Arnold and Hamka. Mecca Theory is supported by the finding of several evidences, one of which was in the 7th century AD, on the East Coast of Sumatra there were Islamic villages typical of the Umayyad Dynasty. Until now the Mecca / Arabic theory is considered the most powerful theory, only if seen from the theory of history has not found much data and formal evidence that can strengthen this theory in a solid way . Of course, it is possible for historical data to strengthen this theory.

Theory of Persian

This theory was first put forward by P.A. Hoesin Djajadiningrat from Indonesia. The viewpoint of this theory has differences with the theories of Gujarat and Mecca

⁴ Nasaruddin Umar. *Islam Nusantara: Jalan Panjang Moderasi Beragama di Indonesia*, Jakarta: Quanta, 2019, 48.

⁵ Ghofur, Abd.. *Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara*” *Jurnal Ushuluddin*.(XVII. 2, 2011), 161.

⁶ Azyumardi Azra, *Perspektif Islam di Asia Tenggara*. Jakarta : Yayasan Obor, 1994, XL.

regarding the entry and arrival of Islam in Indonesia. according to Hoisen Djajadiningrat Islam spreaded to Indonesia from Persia from the 7th century AD⁷ This theory emphasizes with socio-cultural analysis in the Indonesian Islamic community that has similarities with Persian society. Some of these are the celebration of the Tabut in several places in Indonesia, and the development of the thoughts of Sheikh Siti Jenar in the era of the spread of Wali Sanga Islam has similarities with the thoughts of Sufi al-Hallaj from Persian Iran. This theory was concluded from the results of routine tradition observations that are routinely carried out by the Indonesian Islamic community. Of course the emergence of Persian theory is not without criticism, the emergence of this theory, a lot of criticism addressed to this theory, signifies disagreement if the origin of Islam that came to Indonesia came from Persia or Iran, which is not Shi'ite. Some serious criticisms stated by Islamic leaders: The Seminar Masuk dan Berkembangnya Islam di Indonesia was held in Medan in 1963 AD. The criticism came from Dahlan Mansur, Abu Bakar Atceh, Saifuddin Zuhri, and Hamka. The rejection of this theory is based on the reason that, if Islam entered the 7th century AD, when it was ruled by the Umayyad Caliph (Arab), the Persians of Iran did not yet occupy the leadership of the Islamic world. And the entry of Islam in a region, is it not identical to the direct establishment of Islamic political power.⁸ Criticism in Persian Theory comes from several figures who believe in the correct theory of Mecca / Arabic. If observed in the traditions carried out by the Indonesian Islamic community, there are many similarities to what the Indonesian Islamic community practices and the traditions that exist in the Persian Muslim community.

Theory of Chinese

The beginning of the emergence of Chinese theory, or the theory that emphasized that Islam came to Indonesia came from Chinses, was initiated by Selamat Muljana who stated that the Sultans in the Islamic kingdom of Demak were crossbred Chinese. Similarly, he explained that the Wali Sanga were Chinese crossbred. This Slamet Muljana opinion is based on a Chronicle of Sam Po Kong's temple.⁹ But the evidence submitted by Slamet Muljana was denied by G. W.J. Drewes (Dutch University of Leiden Islamologist).

Methodology

This article uses qualitative method adopting interdisciplinary study that is combining between religious text analysis on one side and fieldwork on the other side. In qualitative research, the study includes not only try to understand and document the life of the people being researched. Data collection in fieldwork for this research use in-depth interview. The fieldwork is inspired by feminist ethnography which suggests to interact with participants in a less hierarchical and exploitative manner. Employing feminist ethnography in research on women's experiences could contribute to the understanding of women's voices to be

⁷ Ahmad Mansur Suryanagara, *Menemukan Sejarah, Wacana Pergerakan Islam di Indonesia*. Bandung: Mizan. 2002, 80.

⁸ Abd Ghofur, "Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara" *Jurnal Ushuluddin*. (XVII. 2), 163.

⁹ Abd Ghofur, 2011. *Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara* *Jurnal Ushuluddin*.(XVII. 2), 163.

considered and to be part of knowledge. The primary participants is Bomoh, the leader of Ritual Bale Kampung (Mrs. Razimah). The data is analysed using descriptive analysis.

Results

A Glimpse of Diversity in Lingga Island

Lingga is the name of an island as well as the name of a district in the Riau Archipelago Province. Lingga in its heyday was once the center of the great Melayu kingdom with the name Lingga Kingdom, which is very famous in the Asia Pacific region.¹⁰ The accomplishment of the ritual *Bele Kampung* was not carried out by all people of Lingga island, but now, this ritual is only carried out by a part of the community of Kelumu Village, Daik Lingga, Riau Islands. As a kingdom that has experienced glory, of course inherit heritage, whether it be traces of civilization, in the form of scripts and artifacts building sites that show the greatness of the Lingga sultanate, as well as the culture that exists in society.

The majority of the people of Kelumu village embraced Islam. Those who embraced Islam are people who have been in the village of Kelumu for generations. Whereas the people of Kelumu village who embrace Protestant and Buddhist religion are the community of immigrants. They are mostly Suku Laut (the community used to often live in the sea) people who moved and lived in the village of Kelumu, while the rest were Chinese.¹¹ Long time before the spreading Islam in Riau, animist beliefs and dynamism that had mixed with Hindusme and Buddhism had been adopted by the society,¹² before Islam came, ritual practices in which nuanced animism flourished in the Malay region, until the arrival of Islam, the ritual practice was affected. According to Koentjaraningrat animism is the belief that this world is influenced by spirits/souls of ancestors who are not caught by the five senses, he can do anything, the spirits can do anything, the spirits get an important place for society, and become the object of respect accompanied by ceremonies in the form of prayers and ritual offerings.¹³ . Long after the arrival of Islam, ritual practices like the one above were still implemented and preserved, but many dimensions of Islam that had mixed them up, both materially recited and time of accomplishment were also influenced by Islam who came there, that is in muharram month.

The religious and cultural life of Riau, especially the island of Penyengat (the seat of the Bugis rulers) and of Lingga (the seat of the Malay rulers) did not seem to be at all influenced by the Dutch. The main area of traditional life which the Tuhfat al-Nafis (manuscript) does portray as having been subject to Dutch intervention on was piracy.¹⁴ so it can be seen that religious life on the island of Penyengat and Lingga island has a unique religious life, because it is not influenced by invaders. in fact, Islam comes second and influences diversity there, Islam that comes there preaches wisely, adapts to adaptation,

¹⁰ Indra Purnama. *Jalan-jalan ke Kepri*. Jakarta: Gagas Media, 2010, 84.

¹¹ Candra, R. *Ritual Bele Kampung Pada Masyarakat Desa Kelumu Kabupaten Lingga*, Thesis, Raja Ali Haji University, 2017, 16.

¹² Hidayat, *Akulturas Islam Dan Budaya Melayu*. Jakarta: Badan Litbang dan Diklat Depag RI. 2009, 99.

¹³ Koentjaraningrat, *Ritus peralihan di indonesia*, Jakarta: PN Balai Pustaka, 1985, 14.

¹⁴ Matheson, V. Mahmud, *Sultan of Riau and Lingga (1823-1864)*, in *Indonesia*, 13. 1972, 119.

is accomdative and conducts negotiations, it forms a moderate diversity and can live in peaceful and harmonious.

The practice of Sufism In Lingga Island

The main focus in this article is a ritual tradition carried out by the Muslim society of Kelumu Village, on Lingga Island, the *Bele Kampung* tradition. Tradition has several dimensions, but in general there are two dimensions that can be underlined, the first, there are animism and Islamic dimensions. These two dimensions will be eloborated at the next chapter.

Lingga Island is included in the Riau Islands province, which is actually a Melayu tribe. In this section we will discuss how the Malay community can convert to Islam. Anthony Reid argued that the mass conversion of Melayu people to convert Islam coincided with what he called the 'age of commerce', a period when Southeast Asia experienced a 'trade boom' (15-17 century) due to the increasing position of Indonesia in East-West trade. Van Leur explained that there was a mass conversion of the people of Indonesia to Islam because of political changes in India.

Anthony Reid further stated that there were several important factors that led to the mass conversion of Melayu people to Islam during the trading period, namely: first, the portability of the Islamic faith system. Before the arrival of Islam, the local belief system, which was centered on the worship of ancestral spirits, was not portable, not ready to use anywhere, did not apply in all conditions. Second, the Islamic Association with wealth. Certainly, the local community in the Melayu region first met and interacted with immigrant Muslims in coastal areas or ports. They were wealthy Muslim traders. Third, the introduction of literacy culture is relatively universal for the population of this region. This factor has often been raised by many experts. Even Al-Attas has concluded that the introduction of literacy culture has given rise to a spirit of rationalism and intellectualism, not only in the royal or court circles, but also among the common people.

The figure behind in Islamizing the Melayu community was the Sufis, the services of the Sufis in Islamizing the Melayu region were quite large, this was marked by the development of congregations in Indonesia in the 6th and 7th centuries. Mukti Ali emphasized that the success of the development of Islam in Indonesia was through tarekat and tasawuf doctrine. Sartono Kartodirdjo explained, the factors that contributed to the process of Islamization in Indonesia were the Sufism or mysticism which had institutionalized the congregations from the Middle East and penetrated into the Indonesia.

Some Wali Songo mixed Islamic doctrine with mysticism, resulting in a syncretism. They were willing to use elements of pre-Islamic culture in spreading Islam. Through suluk literature, adjustments are easily made about concepts and images of life that have been rooted in pre-Islamic culture. In the early stages of the Islamization process, it was the phenomenon of cities and coastal areas, then through Sufism and the tarekat spread of Islam covering rural areas and rural communities. The Qadiriyyah, Naqshabandiah, Syatariyah orders were widespread in Sumatra and Java.¹⁵ And Kelumu Village is on Lingga Island, moreover the village is in the interior, to get to the location, we can only use motorbikes,

¹⁵ Abd Ghofur, 2011. Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara” Jurnal Ushuluddin. (XVII. 2), 165-166.

cannot use cars, because road access is not possible. On Lingga Island, the Sammaniyah/Ratib Samman developed, or the Lingga community called it the *Besaman* tradition. On Lingga Island this Ratib was recited by people living in Resun and Kelumu Villages, but since 2012, Ratib Samman in Resun Village has no longer been recited, because Haji Mansyur, Rattib Samman leader of village Resun died in 2015.¹⁶

Resun people used to recite Rattib Samman when there was a disaster that befalls the society, for example there are dryness for long time, natural disasters and deadly diseases. In contrast to what was done by the Kelumu Village Community, they carried out routine recitation of Ratib Samman every month in Muharram, and this is included in one of the traditional *Bele Kampung* ceremonials¹⁷

Ritual Bale Kampung: Islamic Negotiations

The spread of Islam in every corner of the world has its own processes, many variables are involved in the process of acceptance Islam brought by the preachers and the community along with regional identity, so it is not surprising, from the coming Islamic dialogue and ritual traditions and its own uniqueness than Islam that developed in the Arabian Peninsula. This can be understood because every religion, including Islam, cannot be separated from the reality in which it is located. Islam is not a religion appeared in empty space but there are ritual traditions practiced by people. Between Islam and reality, it requires an ongoing dialogue dynamically.¹⁸ Whether it is by the way Islam accommodates or negotiates.

Islam that has mingled with tradition is termed cultural Islam, cultural Islam that exists in Indonesia is very different from Islam which developed among Middle Eastern and European communities. This cannot be separated from the heterogeneity and plurality of the Indonesian nation. As We know, Indonesia as a plural country, does not only vary in terms of religion, belief, culture, ethnicity and language. This country is also multiethnic (Dayak, Kutai, Banjar, Makassar, Bugis, Javanese, Madurese, Sundanese, Batak, Aceh, Minang, Flores, Bali and so on) and also becomes a battleground for various multimental and ideological influences (India, China, Netherlands, Portuguese, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalism, socialism and so on).¹⁹ The nation's heterogeneity and pluralism in turn places Indonesia as a unique, distinctive and attractive country. Likewise with the religious patterns he adheres to. Religion that grows and develops in Indonesia inevitably has to dialect with local culture which then has its own characteristics and uniqueness.²⁰

Many experts assume that, the further the geographical position of an Islamic community from the center or the source of a great tradition will be the stronger the far and local traditions, of course this assumption is not always true, in other words, Arab

¹⁶ Interviewed H. Mukhtasar bin H. Mansyur, September 14, 2018.

¹⁷ Interviewed Auzar, personal communication, September 16, 2018.

¹⁸ Thahir, M. "Pergumulan Hukum Islam dan Budaya Sasak: Mengarifi Fiqih Islam Wetu Telu, Jurnal Istiqro, (06, 01. 2007), 174.

¹⁹ Aziz, A. , "Multikulturalisme: Wawasan Alternatif Mengelola Kemajemukan Bangsa," in Jurnal Titik-Temu, Jurnal Dialog Peradaban. 2, 1. 2009), 24.

²⁰ Paisun, Dinamika islam kultural: studi atas dialektika islam dan budaya lokal madura," el-Harakah, (12, 2. 2010), 156.

society is not always more Islamic than the Indonesian Islamic Community.²¹ it means that the distance of an area from where the Qur'an is revealed allows to influence the dimensions of the locality of the area in coloring the genius of its people. In addition, the process of the arrival of Islam by its preachers undergoes dialogue with the traditions of local communities, according to Hasyim Muzadi, the arrival of Islam in Indonesia fully filled with Hinduism, Buddhism and local values is inevitable, moreover it requires a subtle approach to nonviolence so that Islam can be accepted by Indonesian society, because even if religion cannot be forced, it should be religious based on consciousness. Although in historical records, it cannot be denied that the spread of Islam in the world is not always shaded by peace.

The experience of Islam in Indonesia is relatively different from Islamic experience in other regions. If in the Middle East, South Asia or the Continent of India experienced direct political conquest by Muslim military forces from Arabia, Indonesia has never had such a process. Therefore, it is often said by experts, that Indonesia is a Muslim region that has the least Arabization. The spread of Islam in Indonesia in general takes place through a process often referred to as penetration passive (peaceful dissemination).

The first time Islam came was introduced by Muslim traders who came from the Middle East, since the 8th century, which then continued through mass conversion thanks to the efforts made by Sufi teachers who wandered from place to place. This kind of process provides a distinctive color for Islam that is developing in Indonesia, namely Islam that is accommodative and inclusive, if not can be said to tend to be singkretik with the local belief system,²² also the ritual traditions that had existed in Indonesia before the arrival of Islam were not immediately abolished or categorized as heretical, but Sufi teachers preached Islam very wisely, slowly and gradually, by providing a moderate understanding of Islam. In order for Islam to come, it can be accepted by the community without any existence or minimizing the blurring which makes it possible if Islamic da'wah is carried out by force.

The meaning of Ritual is a series of traditional ceremonies which are traditions or inheritance that last from generation to generation. Whereas *Bele Kampung* comes from Malay Language, which means keeping or caring for the village, this ritual is filled with a series of reciting prayers ceremonies.

The *Bele Kampung* ritual consists of three ritual traditions, all of which aim to request protection from those who have the power and form of gratitude for a year of blessing. Three rituals are carried out in sequence, carried out on one of the weeks in the month of Muharram, starting Wednesday night. The first ritual is the reciting Ratib Samman or they called *Besaman*. In simple terms, Ratib Samman reciting the dhikr, the verses of the Qur'an and prayers. This ritual was carried out by the people of Kelumu village by men after the evening prayer on Wednesday night, Thursday night and Friday night. the first two nights of Ratib Samman's reciting take place at the Village Mosque, while on the third night the dhikr and prayer were carried out on a canoe or small boat (to be attached to the photo), starting from the river in the village to the estuary. For the third night among women it is permissible to take part in praying and dhikr on the boat, on the way across the sugai to the estuary, the pilgrims dhikr, reciting the holy verses of the Qur'an and pray. And stop at

²¹ Azyumardi Azra, Konteks berteologi di indonesia; pengalaman islam. Jakarta: Paramadina. 1999, 13.

²² Ibid

five points that are considered haunted, there one of the pilgrims echoed the call to prayer (adzan), this was intended to prevent awesomeness. The pilgrims arrived at the estuary and eat the food brought by them. The Leader (Khalifah) of *Besaman* is Mr. Auzar.²³

The second ritual is the *Bele Laut* ritual, if *Besaman* is led by the Caliph (Khalifah, his name Mr. Auzar), in *Bele Laut* led by Bomo, Bomo is now Mrs. Razimah, a old woman and Muslim woman, *Bele Laut* is held on Friday morning, at nine o'clock the people of Kelumu village carry out the *Bele Laut* ritual led by Bomo, carried out at the boundary of the village, there had already lined up boats, on the edge of a row of boats that were ridden by three people consisting of Bomo, his son (later to become the next Bomo) and someone who helped rowing, after all gathered, someone reciting the holy Koran to start the *Bele Laut* ritual. After that Bomo begins to recite the mantra/magic while burning the coconut husk and incense/offerings on the boat She is riding, then the boat runs past the other canoes that line up, while Bomo throws offerings in the form of superb rice soaked and turmeric rice into the sea. While Bomo's children noticed what was done by his mother, so that later he could continue to become Bomo. After the boat Bomo passed the boats three times, then the boat that was boarded by Bomo stopped and the three people moved to the boat. Only after that someone reciting a few verses and surah al-Qur'an, surah al-Fātiḥah was continued by surah al-Ikhlās, al-Falaq and al-Nās, as well as several verses from surah al-Baqarah and ayat Kursi. Then ended the reciting of the welfare prayer.

Bela Laut continued by eating together, everyone eat and give food with each other between boats give food, then habits that were outside of the *Bele Laut* ritual procession, some played with food, by throwing food at each other. Some of them do not like the habit because they are considered as mubadzir, they go straight home and then the *Bele Laut* ritual is finished.

The end of the ritual is the *Bele Kampung* ritual, after the morning of the *Bele Laut* ritual, after Friday prayers, around two o'clock in the afternoon, the *Bele Kampung* ritual at the old Village Mosque is held. The community went to the old mosque by carrying water in a bottle and a white cloth filled with incense tied to the end of the bottle, besides bringing enough food and drink to eat together. Arriving at the old mosque, the people who recite surah al-Ikhlās, Yāsīn surah and welfare prayers gathered inside the mosque, while Bomo or Ibu Razimah, and their children outside the mosque to recite mantras/magic and in front of them were bottles filled with water and incense, Bomo recite the mantra while throwing the soaked rice and kencur rice into the bottle, while Bomo reads his spells and worshipers who read the prayers and the holy verses in the mosque. And both of them finished reading what they read. Then the ritual is closed by eating together. While asking about the taboos for *Bele Kampung* this year, then after everything was finished, the people returned to their homes, it is important to know that the Caliph and Jamaah Rattib were present and prayed at the *Bele Kampung* ritual. Likewise Bomo was present outside the village mosque when reciting Rattib Sammān/*Besaman*.²⁴

One ritual tradition in which there is a multi-dimensional implementation, Islam and animism is the *Bele Kampung* ritual tradition, this ritual tradition is the culmination of a series of ritual traditions carried out by the people of Kelumu Village on Lingga Island,

²³ Interviewed Auzar (Khalifah Ratib Samman/*Besaman*) 6 October 2018.

²⁴ Interviewed Razimah (Ibu Bomoh/Leader of Ritual *Bele Kampung* and *Bele Laut*) 7 October 2018.

Riau Islands Province, Indonesia. This ritual tradition is carried out as a form of gratitude to the person who possesses power over the blessings that have been conferred for a year, besides this ritual tradition is also a place to convey requests in the form of village stability, both in terms of security and economy, Bele village ritual consists of three series of ritual traditions, starting from Zikir Saman (jammah Tarekat Sammaniyyah), followed by the *Bele Laut* Ritual which ends with *Bele Kampung* and the existence of something forbidden (Pantangan) after the *Bele Kampung* Ritual is completed.

On the enforcement of *Bele Kampung*, describes how the ritual traditions that were before the arrival of Islam still exist but with a note that they have been inserted into the Islamic dimension, such as during the Muharram month, the ritual begins with the recitation of the Koran, inside rituals are recited by several surahs and verses and closed with the reading of the congratulatory prayer. This shows without eliminating the ritual traditions that have existed for a long time, Sufi Teachers preach Islam very wisely and without violence but they do several negotiations inserting Islamic doctrine. Besides, the authors know, when the author searched the location for data, the author asked several people related to the enforcement of *Bele Kampung* in which there are dimensions of animism, some are asked to feel uncomfortable about the animism dimension, this conclusion is because science is now easily accessed, with the internet, television and books, they get knowledge from there. some understand and think it's natural that it's a tradition.

Conclusion

The spread of Islam in Indonesia is very unique, through a very subtle way, without doing social deconstruction, both in terms of ritual traditions and social order. Sufi teachers preach Islam very wisely, by inserting Islamic doctrine into existing rituals before they arrive. do some negotiation so that Islam can be accepted by the community. In addition, with knowledge that is easily accessible, little by little the community will understand what is actually wrong, which is feasible and not feasible to do.

Bibliography

Book and Article

- Aziz, A. , "Multikulturalisme: Wawasan Alternatif Mengelola Kemajemukan Bangsa," in *Jurnal Dialog Peradaban*. (2, 1. 2009).
- Azra, Azyumardi. *Perspektif Islam di Asia Tenggara*. Jakarta : Yayasan Obor, 1994.
- Azra, Azyumardi. *Konteks Berteologi di Indonesia; Pengalaman Islam*. Jakarta: Paramadina. 1999.
- Candra, R. *Ritual Bele Kampung Pada Masyarakat Desa Kelumu Kabupaten Lingga*, Thesis, Raja Ali Haji University, 2017.
- Ghofur, Abd. "Telaah Kritis Masuk Dan Berkembangnya Islam Di Nusantara" *Jurnal Ushuluddin*.(XVII. 2, 2011).
- Hidayat, *Akulturas Islam Dan Budaya Melayu*. Jakarta: Badan Litbang dan Diklat Depag RI. 2009.

- Koentjaraningrat, *Ritus peralihan di indonesia*, Jakarta: PN Balai Pustaka, 1985.
- Mansur Suryanagara, Ahmad. *Menemukan Sejarah, Wacana Pergerakan Islam di Indonesia*. Bandung: Mizan. 2002.
- Matheson, V. Mahmud, "Sultan of Riau and Lingga (1823-1864)", in *Indonesia*, (13. 1972).
- Paisun, *Dinamika Islam Kultural: Studi Atas Dialektika Islam dan Budaya Lokal Madura*," *el-Harakah*, (12, 2. 2010).
- Purnama, Indra. *Jalan-jalan ke Kepri*. Jakarta: Gagas Media, 2010.
- Reid, A. *Asia Tenggara dalam Kurun Niaga 1450-1680*. Jakarta: Yayasan Obor, 1992.
- Salim, A. "Perkembangan Awal Hukum Islam di Nusantara", *Jurnal Hukum Respublica*, (5, 1.2005).
- Thahir, M. "Pergumulan Hukum Islam dan Budaya Sasak: Mengarifi Fiqih Islam Wetu Telu, *Jurnal Istiqro*, (06, 01. 2007).
- Umar, Nasaruddin. *Islam Nusantara: Jalan Panjang Moderasi Beragama di Indonesia*, Jakarta: Quanta, 2019.

Interview

- Interviewed H. Mukhtasar bin H. Mansyur, September 14, 2018.
- Interviewed Auzar (Khalifah Ratib Samman/Besaman) 6 October 2018.
- Interviewed Razimah (Ibu Bomoh/Leader of Ritual Bele Kampung and Bele Laut) 7 October 2018.