

The Values of the Qur'an in the Tradition of *Beghanyut Selawat* in the Perkumpulan Sholawat Laut Indonesia, Bengkalis Regency, Riau

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Abstract: This article discusses the reception of the community towards the tradition of *Selawat Beghanyut* in the Perkumpulan Sholawat Laut Indonesia in Bengkalis Regency, Riau. The tradition of *Selawat* is performed by the Bengkalis community with the aim of preserving the village. The people of Bengkalis refer to it as "bele kampung," but now this tradition is known as "Selawat Beghanyut." *Selawat Beghanyut* is a salawat activity performed on boats. It is called *Selawat Beghanyut* because it involves floating with boats moving along the river or sea currents. This tradition is interesting to explore further because it contains the values of the Qur'an, conceptually known as the study of the living Qur'an. This field research employs a descriptive-qualitative method with a phenomenological approach. Data collection involves observation, interviews, and documentation. The results of the research indicate that the tradition of *Selawat Beghanyut* is a cultural behavior resulting from the reception of Muslims towards the Qur'an, especially Surah Al-Ahzab verse 56. This verse contains the command to send blessings upon the Prophet Muhammad (peace be upon him), and this command is implemented by the community in the form of *Selawat Beghanyut*. Furthermore, the tradition of *Selawat Beghanyut* also embodies religious and social values. The religious values include constant reminders to worship Allah, have faith in the Prophet, and adhere to the Qur'an. As for the social values, this tradition fosters brotherhood and serves as a platform for fostering relationships among all members of the community.

Keywords: Tradition; *Selawat Beghanyut*; The Values of the Qur'an.

Abstract: Artikel ini membahas tentang resepsi masyarakat pada tradisi *Selawat Beghanyut* pada Perkumpulan Sholawat Laut Indonesia di Kabupaten Bengkalis, Riau. Tradisi selawat dilakukan oleh masyarakat Bengkalis bertujuan untuk memelihara kampung. Masyarakat Bengkalis menyebutnya dengan istilah "bele kampung", namun sekarang tradisi ini dikenal dengan "Selawat Beghanyut". *Selawat Beghanyut* adalah suatu kegiatan berselawat yang dilakukan di atas perahu. Dinamakan dengan *Selawat Beghanyut* karena diambil dari istilah berhanyut dengan perahu yang bergerak mengikuti arus sungai atau laut. Tradisi ini menarik untuk dikaji lebih mendalam karena memuat nilai-nilai Al-Qur'an atau secara konseptual dikenal dengan kajian living Qur'an. Penelitian dengan jenis penelitian lapangan ini menggunakan metode deskriptif-kualitatif dengan pendekatan fenomenologi. Data penelitian diperoleh melalui observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi *Selawat Beghanyut* merupakan hasil perilaku kultural dari resepsi umat Islam terhadap Al-Qur'an, khususnya surat Al-Ahzab ayat 56. Ayat tersebut berisi tentang perintah ber-selawat kepada Nabi Muhammad Saw, perintah tersebut diimplementasikan oleh masyarakat dengan bentuk *Selawat Beghanyut*. Selain itu, tradisi *Selawat Beghanyut* juga memuat nilai-nilai keagamaan dan nilai-nilai sosial. Nilai keagamaan yaitu senantiasa mengingatkan untuk selalu beribadah kepada Allah, beriman kepada Nabi, serta agar selalu berpegang kepada Al-Qur'an. Adapun nilai-nilai sosial dalam tradisi ini yaitu memuat nilai persaudaraan serta ajang silaturahmi seluruh anggota masyarakat.

Kata kunci: Tradisi; *Selawat Beghanyut*; Nilai-nilai Qur'ani.

INTRODUCTION

The Qur'an is a guide to life for Muslims, containing the meaning of being handed down to guide mankind. To get guidance, humans must interact with the Qur'an by reading, understanding, and practicing its contents in everyday life. The results of reading the Qur'an cause various understandings resulting in various behaviors in life, both theological, philosophical, psychological, and cultural. In addition, the experience of interacting with the Qur'an also produces various activities such as for treatment, media for supplication, expelling spirits, or applying certain Qur'anic verses in individual and social life, such as writing certain Qur'anic verses to ward off disturbances, making them as decorations, and making them as wirid at certain times. Some circles, whether from pesantren, assemblies or other institutions, are not a few who make the Qur'an as a wirid that is read regularly either daily, weekly, monthly or yearly by them by their respective implementations and with certain goals and purposes, both assemblies that have been carried out for generations, as well as newly established assemblies.

There are several Islamic teachings that are then framed with customs that have been passed down by previous people, giving rise to activities in a village or region, for example activities in Bengkalis Regency founded by the Sholla Association (Selawat Laut Indonesia), namely Selawat Beghanyut. Selawat Beghanyut is an activity of selawat on a boat and drifting along with the flow of the river or sea. This Selawat is a tradition or culture of old people who have religious values in an effort to protect the village or country. The process of carrying out this selawat begins with release at a predetermined location and then travels from the starting point of release to the next point accompanied by readings, including the recitation of prayers, *qosidah burdah*, *selawat dalail al-khoirot*, *simtudduror*, *hizib malam Friday*, and selawat containing praise poems that are usually recited accompanied by kompong or hadrah.

There is also reading and reciting the Qur'an and others. This activity has existed before, which was then again carried out by the Indonesian Sea Selawat Association in Bengkalis. The implementation of Selawat Beghanyut activities around the waters of Bengkalis Island as a form of reviving the traditions of previous old people in guarding a place or village commonly called '*bele kampong*'. This study will further reveal how the implementation of the Selawat Beghanyut tradition at the Indonesian Sea-Selawat Association in Bengkalis Regency, as well as what Qur'anic values are contained in the tradition.

There are several other studies similar to this study that also discuss the tradition of reading selawat. Among them is an article written by Sri Chalida et al entitled "The Tradition of Shalawat in Commemoration of the Maulud of the Prophet Muhammad (Saw) Among Indian Muslims in Padang City (Living

Hadith)". This article discusses the traditions of the Indian community in the city of Padang in commemoration of the Birthday of the Prophet Saw. In the event, one of the contents was the recitation of the Prophet's visit. However, this article focuses more on seeing whether the recitation of selawat is in accordance with the provisions contained in the hadiths of the Prophet related to the recitation of selawat.¹ This is certainly different from the studies discussed in this article.

Another article entitled "The Tradition of Shalawat Ngelik in Santri Mlangi Village, Sleman, DIY" was written by Nur Rokhim. This article discusses the Selawat Ngelik Tradition is a tradition of celebrating the birthday of the Prophet Muhammad (peace be upon him), which is in the village of Santri Mlangi, Sleman, Special Region of Yogyakarta. This tradition is carried out at the peak of the celebration of the Prophet's birthday, namely the 12th of Rabiul'ul Awal at the Pathok Negoro Mlangi Mosque. This study focuses on discussing the things that have led to the preservation of this tradition until now and found that the students from dozens of Islamic boarding schools, especially those from Mlangi village and the youth there became agents of preserving the Selawat Ngelik tradition in this village.²

In addition, an article entitled "The Values of Character Education in the Javanese Sholawat Tradition" written by Fajry Sub'haan Syah Sinaga et al. This article discusses the values of character education in the Javanese Selawat tradition as an effort to maintain and develop values in moral and character studies.³ Based on the researchers' frugality in inventing studies on the selawat tradition, the research that the researchers did was different from others and had its own uniqueness, especially the place where the implementation was carried out at sea, then this activity has become a routine agenda and also a tourist attraction for visitors who come to Bengkalis.

This article is focused on answering two main problems, namely, what is the basis behind the implementation of the Selawat Beghanyut tradition in Bengkalis and what values are contained in the activities of Selawat Beghanyut. The above problems will be answered using descriptive-qualitative methods with a phenomenological approach. In addition, the data obtained by researchers are sourced from observations, interviews and documentation. It is hoped that the

¹ Sri Chalida, "Tradisi Shalawat Dalam Peringatan Maulud Nabi Muhammad Saw Di Kalangan Muslim India Kota Padang (Living Hadis)," *Jurnal Ulunnuha* 7, no. 1 (30 Juli 2018): 105–15, <https://doi.org/10.15548/ju.v7i1.242>.

² Nur Rokhim, "Tradisi Shalawat Ngelik di Kampung Santri Mlangi, Sleman, DIY," *Tamaddun: Jurnal Kebudayaan dan Sastra Islam* 20, no. 1 (28 Juni 2020): 15–28, <https://doi.org/10.19109/tamaddun.v20i1.5951>.

³ Fajry Sub'haan Syah Sinaga, Shobrun Jamil, dan Suwito Ns, "Nilai-nilai Pendidikan Karakter dalam Tradisi Shalawat Jawa," *Tonika: Jurnal Penelitian dan Pengkajian Seni* 6, no. 1 (27 Mei 2023): 40–50, <https://doi.org/10.37368/tonika.v6i1.487>.

results of this research will enrich scientific treasures in the field of Living Qur'an studies.

DISCUSSION

A. Profile of *Perkumpulan Selawat Laut Indonesia Bengkalis Regency*.⁴

Selawat Laut Indonesia (Sholla) has a deed of establishment number 01, dated December 4, 2019 by Fitro Zakiyah, S.H, M.kn, as a Notary whose address is Jl. Hang Tuah, No. 20 Duri, Mandau District, Bengkalis Regency - Riau, and received a Decree of the Minister of Law and Human Rights of the Republic of Indonesia number AHU-0000478. AH.01.07 of 2020, concerning the Ratification of the Establishment of the Legal Entity of the Indonesian Sea Sholawat Association, issued on January 20, 2020. This association is domiciled on Jl. Bantan, Gg. Melati, Senggoro Village, Bengkalis District. Before getting legality, having a legal entity, and being recognized by the state, the Indonesian Sholla Association was originally only the idea of a program to carry out visit and dhikr activities to be held in the waters of the island of Bengkalis, Riau Province.

In 2014 came the idea from Abah Guru Ahmad Fadhli Inayatullah (founder and caretaker of the *Al Burdah Baa Khaalish science and charity assembly* 2002) when he finished fishing activities with Habib Ali Al Kaff (Habib Qomar), from Bogor and some of his pilgrims in the waters of Ketam Putih village, Bengkalis District. This idea was conveyed by Abah Guru when he was at the residence of Misuan (leader of the *Al Burdah Pematang Duku assembly*), Bengkalis District. This idea was welcomed by the Habaib, especially Habib Qomar who was a special guest who had come all the way from Java Island to fulfill the invitation of the assembly of knowledge and charity.

Furthermore, the delivery of ideas increased into socialization and asked for support from religious leaders, traditional leaders, educational figures, youth leaders, community leaders, fishermen, and the general public who have an interest in selawat activities, Islamic da'wah, care for Bengkalis Island, care for customs and traditions, care for social, care for future generations, take care of the country, take care of the country, and protect the ocean.

This socialization takes place every time there is an opportunity to meet with figures, whether at assembly activities, gathering events, or other activities. In fact, it is not uncommon to deliberately visit a character to ask for special prayers so that plans to visit around the island can be implemented. The figures in question are, Habaib (both assembly leaders and da'wah activists, who are in Sumatra, Java or Kalimantan); kyai, buya, tuan guru, ustadz, and leaders of Islamic boarding schools (in Sumatra, Java, and Kalimantan); traditional figures such as figures from the Riau

⁴ Data ini diperoleh dari dokumen profil Sholawat Laut Indonesia Kabupaten Bengkalis.

Malay Customary Institute (LAMR) Bengkalis; village parents, descendants of the king of Siak, Datuk laksmana, and Batin; leaders of Islamic Community Organizations (CSOs) such as MUI, NU, and NGOs; educational figures such as lecturers and teachers; community leaders such as Members of the People's Representative Council (DPRD) and village heads and fishermen.

The idea to do selawat that has emerged since 2014 has not been realized. This is due to many other activities. In 2019, the discourse on visiting the waters of Bengkalis Island resurfaced by planning visit activities at four points as an initial pioneer. Even though at that time it was still busy with the activities of the 360-night mawlid safari program, the *Al Burdah Baa Khaalish* science and charity assembly 2002. Along with the 507th anniversary of the city of Bengkalis, Tuesday 30 July 2019/27 Zulkaidah 1440 H, a visit activity in the waters of Bengkalis Island was first held called "Selawat Beghanyut". This activity took place in the waters of Tanjung Jati, Prapat Tunggal Village, Bengkalis District.

This visit at sea was first initiated by 9 people led by Abah Guru Ahmad Fadhli Inayatullah, followed by Habib Arifin Baraqbah Dumai, Habib Khaidir Dumai, Habib Hendri Bengkalis and *Al Burdah Baa Khaalish* pilgrims including Miswan, Arman, Azwar, Heri, Syafrizam and assisted by the ship driver (captain) as well as the ship owner. This sea shalawat activity turned out to make an impression on them. They explained, the swing of the waves that accompanied the journey to make the physical condition become dizzy and vomiting, to its solemnity that cannot be expressed through words. This first Beghanyut visit was well held and successful and left a great story and memories for those who followed. Furthermore, activities for the second began to be redesigned and carried out in the waters of Tanjung Sekodi, Sekodi Village, Bengkalis District, on August 25, 2019, with more crowded pilgrims participating.

Then, the distance of about 1 month Selawat Beghanyut continued for the third carried out on September 25, 2019, in Senekip waters, Teluk Pambang Village, Bantan District. The fourth implementation was carried out in the waters of Perapat Tunggal, Bengkalis District, on October 9, 2019. Before this fourth activity was carried out, there was a discourse to make the association of organizations recognized by the state. At first wanted to name it Selawat Beghanyut Indonesia. In fact, on October 9, early morning, the millennial method was carried out to introduce this 'product' to the wider community through the creation of a *Facebook fan page* with the name in question. The drafting of a *draft* to legalize this organization began to be rushed. From the process of simple meetings, the creation of organizational bylaws, logos and other things deemed necessary. But finally, because the name Selawat Beghanyut Indonesia felt awkward because it adopted a local phrase and was less familiar if it was brought to the surface of the archipelago,

so the thought arose to change the name of this association to Selawat Laut Indonesia.

The name Selawat Laut Indonesia was finally standardized for the purposes of preparing the deed of establishment. Selawat activities are still carried out according to the requests and wishes of pilgrims and a handful of people who know about this activity. As on Dedap Island, on October 19, 2019, which is said to be historically an island originating from a ship with the legendary story of a child's iniquity to his parents which is popularly called the story of Dedap Durhaka. And, in the waters of Muntai Village, Banten District, on October 26, 2019. A number of these activities can be carried out properly and without significant obstacles.

On Tuesday, November 19, 2019, the files for making a notarial deed were handed over to Heryanto, SH, MH, and he delegated it to Notary Fitri Zakiyah, SH, M.KN, whose address is Jl. Hang Tuah No. 30 Duri, Mandau District, Bengkalis-Riau Regency. The notarial deed was issued on December 4, 2019, followed by submitting an application to the Ministry of Law and Human Rights of the Republic of Indonesia so that a Decree that is legally recognized by the state can be issued.

Furthermore, about one and a half months later, a Decree was issued from the Directorate General of General Legal Administration, Kemkumham RI. stipulated on January 20, 2020 and printed on January 24, 2020, which was then signed by the Minister of Law and Human Rights of the Republic of Indonesia, through the Director General of General Legal Administration, Cahyo Rahadian Muzhar, S.H, LL.M. The names of the administrators listed in the Ministerial Decree are Azwar as Chairman, Sopan Saputra as Secretary and Amran as Treasurer. Then as Supervisor was Chairman Ahmad Fadhli Saputra and assisted by two members, Syafrizam and Jundi Bistari.

B. History of Selawat Beghanyut Tradition

Tradition is a hereditary custom (from ancestors) that is still carried out in society.⁵ Tradition is also understood to be something that has been done for a long time and is part of the life of a community group. The most basic thing about tradition is that there is information that is passed from generation to generation both written and often orally, because without this the meaning of tradition can become extinct. Tradition is part of the *root of culture* as something unique in a village, city, or country in the world.⁶ The tradition of guarding the village or maintaining the village is one of the traditions/habits carried out among the people of Indonesia, especially in Riau Province. This tradition is commonly called *bele kampung*. According to Malay *bele* it means to maintain or guard while *kampung* is kampung.

⁵ <https://kbbi.web.id/tradisi>, diakses 13 Januari 2023.

⁶ Noor Hamidah dan Tatau Wijaya Garib, *Batang Tipomorfologi Permukiman Kalimantan Tengah* (Yogyakarta: PT Kanisius, 2019). 31.

So *bele kampong* is to protect the village from all things that endanger and maintain the safety of the community.

The custom of maintaining or guarding the village is also carried out by the people of Bengkalis, this tradition is called Selawat Beghanyut. Selawat Beghanyut or Selawat Berhanyut is one of the traditions or cultures of the previous old people in guarding the village or reject reinforcements in Bengkalis Regency, Riau. This activity is carried out by visiting the Messenger using canoes or boats that drift together in the waters. In addition, this activity is also filled with rituals in the form of joint prayers and kenduri. This Beghanyut visit was actually known before. However, previously using the term *ratib togak, ratib drifted away*. Selawat Beghanyut wants to return to pre-existing traditions to be re-cultured and preserved. Selawat Beghanyut is a culture of the Malay community, especially those who work as fishermen. Selawat Beghanyut is also one of the efforts to invite and involve the community to like to pray.⁷

Several research informants, including Amrizal, explained that Selawat Beghanyut is an activity to ground selawat. In it there are also elements of da'wah, because it invites the community to get used to visiting. The approach used is a cultural approach. According to oral stories obtained from the community, Selawat Beghanyut is carried out by fishermen, especially on the island of Bengkalis when their catch is reduced. They start the journey from the first place they release the rope of the boat/canoe to the destination where they will net fish, in the hope that the blessings of the visit they read, then Allah will return their catch.⁸

In line with that, the Chairman of the MUI of Bengkalis City also explained that the Selawat Beghanyut activity is one of the ways for scholars together with the community to protect the island and the country, especially Bengkalis Island and its surroundings to be kept away from danger, disaster and slander. May it be a country of safety, peace, tranquility, prosperity, prosperity, and blessed sustenance. This activity is also carried out as a form of syiar inviting fishermen, especially anglers and people who are active in the sea to visit. By visiting while earning a living in the hope of getting blessings in his sustenance. In this activity is not only filled with recitation of selawat, but also there is recitation of dhikr and wirid, as well as recitation of the Qur'an.⁹

The tradition of Selawat Beghanyut which is a cultural heritage in the city of Bengkalis, was later revived by the Indonesian Sea Selawat association of Bengkalis Regency. In 2020, this activity was attended by 200 people with a fleet of 8 ships. Of the eight ships that participated, the visit was carried out in a relay from ship to

⁷ Wawancara dengan Amran, tanggal 15 September 2022.

⁸ Wawancara dengan bapak Azwar di Bengkalis, tanggal 15 Oktober 2022.

⁹ Wawancara dengan Bapak Zuriat Abdillah di Bengkalis, tanggal 10 September 2022.

ship. In the following year, in December 2021, the Indonesian Sea Sholawat Association successfully held the Selawat Beghanyut activity around the waters of Bengkalis island with 300 participants and 13 fleets of ships. The prophet's visit was recited in the waters accompanied by a compound around the island of Bengkalis. Selawat is recited uninterruptedly around Bengkalis for 24 hours. In 2022, the Indonesian Sea Sholawat Association also successfully held the Selawat Beghanyut activity in December with 130 participants and 8 ships.¹⁰

C. The Process of Implementing the Selawat Beghanyut Tradition

The implementation of the Selawat Beghanyut tradition event consists of several stages, including, *First*, the preparation stage. The preparation stage starts from seven days before the day of the Selawat Beghanyut tradition event. Some things that are usually done are the Indonesian Sholla association is to deliberate and calculate the preparation date, determine the location and travel route, then conduct a survey. Further preparation of the Indonesian Sholla association and pilgrims or the community prepare needs during the event such as funds, fleets / ships, kompong or hadrah and other tools needed.

Second, execution time. The time for this tradition is once a year, usually held at the end of the year. The activity was carried out for two days and one night, starting before the maghrib with a release event by the Regent of Bengkalis or his representative. Followed by Maghrib and Isha prayers in congregation, then head to the location to start activities.

Third, the place of execution. In the implementation of the Selawat Beghanyut tradition, the place to hold the event is divided into two parts, namely, at the official house of the regent or deputy regent, this is where the kenduri is carried out with the reading of prayers and then the release of the participants of the begemonyut sholawat is held. Bandar Sri Laksamana Port, this place became the starting point on the travel route.¹¹ The routes on the trip include, Bandar Sri Laksamana-Kuala Sungai Bengkalis-Pesisir Buruk Bakul-Antara kuala Siak-ujung Pulau Padang-Kuala Sungai Pematang Duku-Ketamputih-Pulau Dedap-Bandul-Tanjung Sekodi-Kuala Sungai Bloating Luar-Tanjung Parit-Kuala Sungai Selat Baru-Tanjung Mayat-Tanjung Jati Luar-Tanjung Leban-Merambung-Tanjung Jati-Kuala River-Kuala Sungai Bukit Batu. Stop Mahalul Qiyam), (Stop Greetings).

Fifth, reading in the tradition of Selawat Beghanyut. The text varies greatly according to the needs of the reader, for what purpose and when it should be read. This background is what causes the wide variety of texts (recitations) of sholawat

¹⁰ Wawancara dengan Bapak Zuriat Abdillah di Bengkalis, tanggal 10 September 2022.

¹¹ Wawancara dengan Abah Fadhli. tanggal 10 September 2022.

readings that are popular among scholars and Muslims.¹² In the selawat activity, there is an implementation procession as the opening of the visit. The tradition of selawat beghanyut at the Indonesian Sholla association, selawat is not interpreted as ordinary praise poems, but selawat is one of the worship commanded by Allah SWT to Muslims, so that in worship it takes sincerity, sincerity and respect as well as submission during the activity to achieve the desired goals and benefits such as getting closer to Allah, achieving the love of the Prophet and getting his intercession.

In its implementation, Selawat Beghanyut consists of several processions including,

a. Prayer Reading

The recitation of the prayer is led by one of the appointees by the master of ceremonies. The recitation of prayers aims so that the activities they do run smoothly, and so that what is done is of worship value and praiseworthy before Allah Almighty. In addition, they also chant the prayer of salvation. The recitation of the prayer is followed by chanting the adhan to signal the start of Selawat Beghanyut activities.¹³

b. Recitation of Qosidah or Selawat Burdah

Burdah is a work of Arabic literature (praise of Prophet Muhammad (peace be upon him) composed by Bushiri.¹⁴ Sholawat Burdah is a poem expressing al-Bushiri's love and longing for His Messenger from the bottom of his heart, which was later expressed through Selawat Burdah. Through his love al-Bushiri for the Holy Prophetsa showed his love for the Prophet as *al-Habib al-Mushthafa* (chosen lover). That is the meaning that al-Bushiri intends to convey in his love poems. Selawat Burdah can also be read with a variety of songs, and is the single most powerful Arabic literary poem to survive. The series of readings in selawat burdah are as follows: recitation of al-Fatihah, recitation of selawat burdah, and reading prayer after selawat burdah.

c. Recitation of *Selawat Dalail al-Khoirot*

Dalail al-Khoirot is a book containing a collection of the Prophet's visits. In the composition of *Dalail al-Khoirot* the recitations are divided into days, starting from the first Monday to the second Monday. Every day consists of

¹² Wisnu Khoir, "Peranan shalawat dalam Relaksasi Pada Jama'ah Majelis Rasulullah di Pancoran" (Jakarta, UIN Syarif Hidayatullah, 2007).

¹³ Wawancara dengan Abah Fadhlil, di Bengkalis, tanggal 14 Oktober 2022.

¹⁴ Nama lengkapnya Abu Abdillah Syarafuddin Muhammad bin Said bin Hammad ash-Shanhaji, lahir pada tahun 1213 M atau 608 H di Dalaash Maroko dan dibesarkan di Desa Bushir Mesir. Lihat: Moh. Tolchah Mansur, *Sajak-sajak Burdah Imam Muhammad Al-Bushiri* (Yogyakarta: Adab Press, 2006). 14.

various readings, but has almost the same character as each other.¹⁵ According to Abah Fadhli, the door to Allah among them is the Prophet (peace be upon him), our door to the Prophet is the fastest is selawat. The greatest visit is the selawat compiled by the great waliyullah, namely Imam Muhammad bin Sulayman al-Jazuli from Morocco, the grandson of the Prophet from the descendants of Sayidina Hasan al Hasani, namely Selawat *Dalail or Dalail al-Khoirot*. This book is widely known by the people of Islamic countries in the Western hemisphere, exactly five hundred years ago. Then it spread widely in the Islamic lands of Southeast Asia and the regions located in between.¹⁶

Sheikh al-Jazuli was also a cadre of great scholars and an accomplished preacher. Some of his famous disciples were Sheikh Abu Abdullah Muhammad as-Shaghir as-Suhali and Sheikh Abu Muhammad Abdul Karim al-Mandzari. It is in their hands that many people are moved to pursue tariqa as a way to Allah Almighty.¹⁷

In Malay, *Dalail al-Khoirot* is one of the most important Sunni scriptures after the Qur'an and Hadith in the 18th and 19th centuries. This visit is a visit of Malay warriors, whose book was held in the left hand of king Haji Fisabilillah when fighting against Dutch infidels in Ketapang Bay, Melaka. While holding an outrigger and the book *dalail al-khoirot*. This book is a practice of ancient and hereditary Malay warriors, but many of the present generation do not know it. *Dalail al-khoirot* is believed to be a practice that is able to bring a person to the degree of goodness and virtue by reciting the Prophet's prayers and several other prayers or wirids.¹⁸

d. Recitation of *Selawat Simtudduror (Mawlid Habsyi)*

Selawat simtudduror or better known as mawlid habsyi, is a book of mawlid that contains poems and historical stories that tell the Prophet Muhammad. This book has the original title "Simtudduror fi Akhbar Maulid Khairil Basyra min Akhlaqi wa au Shaafi wa Siyar" hereinafter abbreviated as Simtudduror. The author of this book was a great scholar and waliyullah from Hadramawt, Tarim, Yemen. He was born in 1259 AH (1838 AD) and died in 1333 AH (1913 AD). Nasab's lineage and lineage are directly related to the Prophet Muhammad (peace be upon him).¹⁹

¹⁵ M. Rahmad Azmi, *Al-Qur'an Dan Kehidupan: Aneka Living Qur'an Dalam Masyarakat Adat (Jawa Timur: Uwais Inspirasi Indonesia, 2022)*, 247.

¹⁶ Wawancara dengan Abah Fadhli di Bengkulu, tanggal 14 Oktober 2022.

¹⁷ <https://www.tribunnews.com/tribunners/2021/02/03/sekilas-sejarah-keutamaan-puasa-dan-wirid-dalailul-khairat>, diakses pada hari Jum'at 28 Oktober 2022 jam 14.00 WIB.

¹⁸ Wawancara dengan Abah Fadhli di Bengkulu, tanggal 14 Oktober 2022.

¹⁹ <https://www.fiqihmuslim.com/2016/12/teks-bacaan-kitab-mawlid-simtudduror.html>, diakses pada tanggal 18 Oktober 2022.

Just like other selawat, reading Selawat Simtudduror in the hope that it will increase our love for Allah and the Prophet Muhammad Saw., get closer to Allah SWT., get rewards from Him, and get intercession from the Prophet Muhammad Saw. The Book of Mawlid *Simtudduror* contains lafadz and good readings such as shalawat to the Prophet, verses of the Qur'an, to the story and biography of the life of the Prophet Muhammad Saw, from birth to being appointed an Apostle. There are several stanzas and rawis in this Mawlid Habsyi, and usually every one or two rawis will be interspersed with recitation or chanting of qashidah/selawat.

e. Friday night Hizib recitation

Hizib is a collection of wirid derived from the Qur'an or hadith of the Prophet which is used to ask for help from Allah Almighty in dealing with external and mental problems, be it world affairs or the hereafter. This is due to the magnitude of the hizib fadhilah. If this beghanyut visit activity is held to coincide on Friday night, then the Sholla association worshippers will read the Friday night *hizib*. It is devoted to reading this *hizib* because there are special prayers for the spirits of parents, teachers and Muslims all. Therefore, this association not only prays for protection for the country of Bengkalis but also prays for the spirits who preach it.

In this activity, selawat readings are carried out in relays from ship to ship or carried out in an alternating manner. When one ship prays, the other takes a break. While resting, the pilgrims read the Qur'an, read mawlid, dhikr, wirid and beristighfar and *be-ratib* read *Laa ilaha illa Allah* according to the conditions and abilities of the pilgrims.²⁰ In this selawat activity there is also a ritual of sowing flowers and sea alms. The following will be explained about both rituals:

1) Sow Flowers (Nyekar)

Sowing flowers or nyekar in the sea is sprinkling flowers in the sea to commemorate meritorious people or Muslims who were victims at sea. Not only sowing flowers, they then recited al-Fatihah and sent prayers for the spirits in the sea. Sowing flowers or nyekar is done at stopping points according to a predetermined direction. And done finished *mahalul qiyam* then they do flower sowing or nyekar. The flowers used in this nyekar vary including roses, cantilevers, ylang, jasmine and others that have a scent or fragrant smell. This is because Allah Almighty, Prophets and Angels love the fragrance.

²⁰ Wawancara dengan Abah Fadhli, tanggal 14 Oktober 2022.

2) Sea Alms

Sea alms means giving and sharing sustenance with fellow creatures of Allah Almighty. The purpose of this sea alms is not for devoted beings, but for God's creatures in general. Whoever finds it means it's his fortune. For example, if there are fishermen or other people who find and take it means it is halal and its sustenance or even if it is eaten by fish or animals in the sea it means that it is also the animal's sustenance.²¹ Related to these two rituals; flower sowing and sea almsgiving, the informant argues that these rituals do not contain elements of shirk because they are intended solely to commemorate the spirits of the past victims who were sacrificed in the sea and share the sustenance of fellow creatures of Allah Almighty, not for negative things, such as feeding or giving offerings to spirits. In this ritual there is also no element to turn away from the Khaliq.²²

Based on the explanation above, it can be understood that the tradition of Selawat Beghanyut is a tradition that is very closely nuanced religiously, because it is filled with activities ordered by the Qur'an and hadith. Such as visiting the Prophet, and reading the Qur'an in a series of traditional events. In the study of the Qur'an and Tafsir, this is known as the study of living Qur'an, *meaning culture extracted from the Qur'an itself*.²³ Or it can also be categorized various forms of community interaction models with the Qur'an, namely the presence of the Qur'an integrated in the culture of society.²⁴ So, the values of the Qur'an are embedded in the traditions of the community.

D. Qur'anic Values in the Selawat Beghanyut Tradition

This Selawat Beghanyut tradition contains Qur'anic values that can be grouped into religious values and social values.

1. Religious Values

The religious values contained in this Selawat Beghanyut tradition are:

a. Self-approach to Allah Almighty.

This Selawat Beghanyut tradition for members of the Sholla Association is interpreted as an approach to Allah SWT. Getting closer to Allah is by reading shalawat. This is in accordance with the Word of Allah in QS. al-Maidah verse 35:

²¹ Wawancara dengan Bapak Azwar selaku ketua Sholla di Bengkalis, tanggal 15 Oktober 2022.

²² Wawancara dengan Abah Fadhlil di Bengkalis.

²³ Ahmad "Ubaydi Hasbillah, *Ilmu Living Qur'an - Hadis Ontologi, Epistemologi dan Aksiologi* (Tangerang Selatan: Maktabah Darussunnah, 2019). 23.

²⁴ M. Mansyur dan dkk, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH Press, 2007). 12.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

It means: " O you who have believed, fear Allāh and seek the means [of nearness] to Him and strive in His cause that you may succeed." (QS. al-Maidah: 35)²⁵.

M. Qurais Shihab explained that this verse is an invitation for believers -even if only a little bit of faith- to fear Allah, avoid His torture both worldly and ukhrawi and earnestly seek the way and method that He justifies, which draws closer to His Ridha. The term tawasul in this verse is understood as a way to draw closer to Him. Of course, there are many ways that can be taken to draw closer to Him, and these methods must also be within the corridors permitted by religion.²⁶

In addition, the Prophet (peace be upon him), said narrated by the companion Anas bin Malik, that he said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ حَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

He who loves My Sunnah has loved me, and whoever loves me will be with me in heaven."²⁷

b. Implementation of faith in the Prophet / Apostle

This tradition of sholawat beghanyut is filled with recitation of selawat to the Prophet. Faith in the Prophet / Messenger is understood that a Muslim is obliged to believe and believe wholeheartedly that Allah Almighty has sent the Prophet / Messenger to direct him to the right path.²⁸ The attitude of a believer in the Prophet is to obey his commands, carry out his sunnah and forsake what he forbids. Information from some pilgrims who follow this tradition reveals that one of the ways of believing in the Prophet is by praying, because sholawat is included in light practices that are very great in merit and virtue. The more we visit, the more rewards will come back to us and will be beneficial to us in the hereafter. Allah also commands His servants to always pray and glorify what Allah glorifies.²⁹

²⁵ Kementerian Agama, *Alquran dan Terjemah Edisi Penyempurnaan* (Jakarta: Lajnah dan Pentashihan Mushaf al-Qur'an, t.t.). 106.

²⁶ M. Qurais Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, vol. 3 (Jakarta: Lentera Hati, 2000). 87.

²⁷ Mohammad Farhad dan Abdullah Farouk, *Khotbah Jumat Sepanjang Masa* (Surabaya: Amelia, 2005). 66.

²⁸ Sukrin Nurkamiden Dkk., "Implementasi Pemahaman Iman Kepada Rasul Dalam Pembentukan Akhlak Masyarakat Desa Kalikesur Menurut Q.S. Al-An'am Ayat 48" 1, no. 1 (2022). 25.

²⁹ Wawancara Jamaah perkumpulan Sholla.

In the hadith of the Prophet narrated by Imam Muslim:

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Whoever prays to me once, Allah will visit him ten times" (HR. Muslim)

The command to pray is found in the word of Allah in Sura al-Ahzab verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace. (QS. Al-Ahzab: 56)³⁰.

The above verse is a command from Allah SWT., to visit the Prophet Muhammad (peace be upon him). Basically, people who believe in Allah need the help of the Prophet Muhammad (saw) in the doomsday which is called intercession. The intercession of the Prophet is one that every Muslim dreams of wherever he is. Because every Muslim cannot rely on his charity alone in overcoming the enormity of Judgment Day and the Hereafter. The most effective way to get intercession from him is to read a lot.

This verse also shows that a person is commanded by Allah to glorify and remember the merits of the Prophet Muhammad. Because of the services and sacrifices of the Prophet, Allah poured out Mercy and the angels asked for forgiveness for him and encouraged Muslims to offer prayers and peace to the Prophet Muhammad and his family.³¹

Through this tradition the pilgrims of the Sholla association became accustomed to reading selawat and practicing in daily life, this is also an implementation of love for the Prophet Muhammad. By praying to Him, the Sholla congregation feels a deep love for the Prophet Muhammad, longing for his presence and admiring his morals and merits. This is as revealed by the chairman of MUI Bengkalis, "One of the purposes of visiting is to get love from the beloved of Allah, namely the Prophet Saw. The love of the Prophet of course we used to pursue His love. How could the Prophet love someone who did not try to pursue his love". By visiting the love for the ³² Prophet Muhammad is increasing, and indeed one of the reasons for participating in this activity is because of the great love and

³⁰ Kementerian Agama, *Alquran dan Terjemah Edisi Penyempurnaan*. 613.

³¹ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2000). 314.

³² Wawancara dengan M. Guntur Fakhnizam, tanggal 16 Oktober 2022.

longing for the Prophet Muhammad. Not only that, by praying, the heart and soul will become calm.

c. Making the Qur'an a guide to life

It is the duty of Muslims to make the Qur'an and Sunnah as a source of guidance and guidance for life. Because Muslims believe that Allah is the only God who deserves to be worshipped and believed. The messages that Allah conveys are all contained in the Qur'an and take examples from the life of the Prophet Muhammad through the Sunnah.

In the process of implementing Selawat Beghanyut, it can be seen that pilgrims cling to the Qur'an and Sunnah as evidenced by the practice of reading the Qur'an in its implementation. The Qur'an is the only book that there is no doubt as well as a guide for those who are devout.

Allah said in QS. al-Baqarah verse 2:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

It means: " This is the Book about which there is no doubt, a guidance for those conscious of Allāh." (al-Baqarah:2)³³

2. Social Values

The social values embodied in this tradition are:

a. Ukhuwah

Ukhuwah means brotherhood, air is needed by humans in a life. Man cannot live alone living this life, so man needs to live brotherly. Brotherhood is not only a person who has a kinship but in Islam must have a relationship of aqidah or faith. This has been mentioned in the word of Allah in QS. al Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

It means: " The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy." (QS. al-Hujurat: 10)³⁴.

Allah (swt.), affirms believers are brothers. Although not siblings, they are bound by the brotherhood of faith like siblings and even stronger. The implication of this bond is that love, peace, cooperation and unity are the main foundations of Muslim society.

b. Silaturahmi/Islamic friendship

³³ Kementerian Agama, *Al-Qur'an dan Terjemah Edisi Penyempurnaan*. 2.

³⁴ Kementerian Agama., 515.

One of the pilgrims also said that this activity was not only attended by local people, but from various regions such as, Meranti Islands, Siak, Dumai and even from Java. This makes sholawat beghanyut activities as a medium for connecting ties between fellow pilgrims. This is as expressed by Juli Sahara "we get many benefits from this activity, such as silahturahmi events for all participants of the visit, furthermore silahturahmi prolongs life, eliminates disputes, gets mercy and expands sustenance.³⁵

CONCLUSION

The tradition of *Selawat Beghanyut* or Selawat while drifting in a boat is a tradition or culture passed down in guarding the village or *tolak bala* or "*bele kampong*" in the waters of Bengkalis Island, Riau. This activity is carried out by visiting the Messenger using canoes or boats that drift together in the waters. Currently, the implementation of Selawat Beghanyut is held once a year, namely in December. The visits read in the implementation of Selawat Beghanyut are selawat *Burdah*, selawat *Dalail al-Khoirot*, and selawat *Simtudduror (Mawlid Habsyi)*. In addition, in its implementation, there are also flower sowing activities (*nyekar*) and sea alms. This activity is one of the models of community reception to several verses of the Qur'an. The reception model is integrated in the traditions and culture of the community.

The values of the Qur'an contained in the tradition of Selawat Beghanyut include religious values and social values such as self-approach to Allah Almighty, implementation of faith in the Prophet and Messenger, making the Qur'an a guide for life, the embodiment of *ukhuwah/brotherhood* and a place for silahturahmi. By looking at the values that exist in this activity, it is very necessary that this tradition is always preserved. There are still many shortcomings in the study, especially the lack of literature that discusses themes relevant to this study. Researchers hope that this research can enrich scientific treasures, especially in the field of Living Qur'an studies and studies on religious phenomena that occur in the Nusantara.

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