

ACCULTURATION OF LOCAL CULTURE AND RELIGION IN THE *LEK-LEK-AN* TRADITION IN THE SEI KEPAYANG ASAHAN COMMUNITY

Julaikha

Pascasarjana UIN Imam Bonjol Padang
Jl. Sudirman, Kota Padang, Indonesia
Email: julaikhastmr08@gmail.com

Edi Safri

UIN Imam Bonjol Padang
Jl. Lubuk Lintah Kuranji, Kota Padang, Indonesia
Email: edisafri.dt.p.sati@gmail.com

Taufiqurrahman

Pascasarjana UIN Imam Bonjol Padang
Jl. Sudirman, Kota Padang, Indonesia
Email: taufiqurrahman@uinib.ac.id

Edriagus Saputra

Institut Agama Islam Sumatera Barat Pariaman
Jl. Kolonel Anas Malik By Pass Pariaman, Kota Pariaman, Indonesia
Email: saputraedriagus@gmail.com

Article received August 7th, 2021; Article revised September 20th, 2021; Article approved October 22th, 2021

Abstract

This research is a form of living hadith study that discusses the acculturation of local culture and religion in implementing the lek-lekan tradition in the Sei Kepayang community, Asahan Regency, North Sumatra. This study used a descriptive qualitative method with an ethnographic approach. The data were collected through observation, interviews, and documentation. The informants were the government, ulama, community leaders, event organizers and the Sei Kepayang community in general. The results of this study showed the tradition of lek-lek-an carried out at the birth of a baby by arranging an event at the place of the baby's parents. The tradition of lek-lekan is completed with an aqeeqah ceremony for the baby. The primary foundation for the community in carrying out the tradition of lek-lekan is to pass down the traditions of the local community continuously and the sunnah of the Prophet Muhammad related to the aqeeqah of a newborn child..

Keywords: acculturation of local culture and religion, lek-lek-an tradition.

INTRODUCTION

Indonesia is an archipelagic country whose people consist of various tribes, languages, cultures, religions and traditions. However, many people live in groups and side by side. Community activities that are carried out regularly are conveyed continuously to the next generation so that it becomes a habit that is always carried out every moment (Saputra 2019)

The local culture and Islam has been related to each other since the time of the Prophet Rasulullah SAW, (Zulfadli et al.

2021) such as the habit of Arab women in wearing a veil to protect themselves from dust and after converting to Islam, this habit is still maintained in keeping their *awrat* and honor (Wendry, Taufik, and Saputra n.d.).

The form of culture maintained and implemented by the Islamic community (Saputra, 2021) is a culture that does not contradict to Islamic law so that both mutually reinforce one another and become a routine activity carried out by the Muslim community. (Zulfadli et al. 2021) One of the traditions that is closely related to Islam is the *Lek-lekan* tradition in Sei Kepayang. It is a

tradition carried out by Muslims in Sei Kepayang District, Asahan Regency, North Sumatra Province. According to Siti Rafidhoh, this tradition is carried out for three consecutive nights after the child's birth and is completed with *aqeeqah*. Linguistically, the word *lek-lek-an* is defined as a crowd and staying up late together. (Rafidhoh, interview, 2020)

The process of implementing this tradition is carried out consecutively for three nights, starting from the birth of the baby. After that, it is continued with the *aqeeqah* because people who carry out *Lek-lek-an* activities should complete it with the *aqeeqah*. This is due to the belief of the Sei Kepayang community that the two activities are interrelated so that if one of them is not carried out, the tradition will be less than perfect.

According to the people of Sei Kepayang, if the *lek-lek-an* activity is not carried out when a child is born, then it becomes a byword and has violated the customs of the community. Therefore, the local traditional leaders require the activity to be carried out. (Julaikha, 2021)

Basically, *aqeeqah* is conducted as a complement to the *lek-lek-an* tradition. It is because the traditional process of *lek-lek-an* is only limited to shaving hair and giving names, while the slaughter of the required animals is carried out at the *aqeeqah* whose implementation time is far from the time of *lek-lek-an*. However, these two traditions cannot be separated. The local community is based on the hadith of Rasulullah SAW, because *lek-lek-an* is part of the Sunnah of the Prophet:

حَدَّثَنَا سُلَيْمَانُ بْنُ عَامِرٍ الصَّبْيِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْغُلَامِ عَقِيقَةً فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى

Artinya: "Telah menceritakan kepada kami Salman bin Amir al-Dhabiy berkata bahwa ia pernah mendengar Rasulullah SAW bersabda: "setiap anak itu ada aqiqahnya. Maka sembelihlah binatang aqiqah untuknya dan buanglah darinya penyakit (cukurlah rambutnya)". (HR. Al-Bukhari). (Al-Bukhari, 1998)

In English: "It has been narrated to us that Salman bin Amir al-Dhabiy said that he heard the Messenger of Allah (saw) say: "Every child has an aqeeqah. So, slaughter the aqiqah animal

for him and remove the disease from him (shaving his hair) " (HR. Al-Bukhari). (Al-Bukhari, 1998)

Also, a hadith narrated by Abu Dawud:

حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى

Artinya: "Menceritakan kepada kami Ibnu Mustanna menceritakan kepada kami Ibn Abi 'Adiy dari Sa'id dari Qathadah dari Hasan dari Samrah bin Jundub sesungguhnya Rasulullah SAW bersabda: setiap anak akan tergadaikan dengan aqiqahnya, di sembelih untuknya pada hari ketujuh, dicukur rambutnya d-an di beri nama" (HR. Abu Daud) (Al-Sijistaniy, 2005)

In English: "Ibn Mustanna told us Ibn Abi 'Adiy from Sa'id from Qathadah from Hasan from Samrah bin Jundub verily the Messenger of Allah said: every child will be mortgaged with *aqeeqah*, which is slaughter an animal for him on the seventh day, his hair is shaved and given a name" (HR. Abu Daud) (Al-Sijistaniy, 2005)

LITERATURE REVIEW

Islam is a religion of *rahmatan lil alamin* for all humans so that when Islam arrived in Indonesia which has various tribes, sects, races, cultures and traditions, Islam will always be able to blend with the local community. (Saputra and Fata 2021) Indonesian people always settle and live side by side, so that every activity can be carried out in groups and become a routine habit. (Ramanda, Saputra, and Sari n.d.) The tradition that develops in Indonesia, especially for the Muslim community, is a supporting activity that must be carried out to support the implementation of community traditions properly. (Mudin and Safri n.d.)

Acculturation can be interpreted as a fusion of two or more cultures that influence each other. Acculturation can also be said as the incoming process of foreign cultures that affect the existed culture in a society. Some people selectively accept this influence, and some reject it. (Taufik 2016) Thus, it can be understood that acculturation between Islam and culture is a process of converging between cultures that can provide a reciprocal influence between Islam and the culture that lives in society. As this happens a lot in Indonesia (Junaidi, 2003).

Islam and culture are two fields that cannot be separated but can be distinguished. Religion has absolute values that cannot be changed, while culture can change according to the situation and conditions that occur in society. Therefore, it can be understood that religion is a primary thing while culture is a secondary thing. (Hakim, 1999) Harun Nasution explained that the teachings of Islam are divided into two parts; first, the teachings are absolute, unchangeable and changeable. The *second* is the teachings that are relative, change and can be changed according to the demands of the times. (Harun, 1986) Fundamental teachings sourced from the Qur'an and hadith are not part of the culture. Meanwhile, the relative teachings, which scholars have interpreted against Islamic teachings, can be called part of Islamic culture. Some Muslims believe that the culture spread by the ulama is the result of the efforts of the ulama who understand the teachings of Islam so that it is said to be Islamic culture (Junaidi, 2003).

The encounter between Islam and culture will bring up the image of Islam as *rahmatan lil'alamin*. The flexibility of Islamic teachings that are open to the diverse cultures that live amid society allows religious teachings to be accepted readily. However, if Islamic teachings are developed without being open to the culture that lives in the community, in that case, Islam will be difficult to exist in Indonesia easily (Abdullah, 1974).

Combining the two cultures will create a culture that has its uniqueness with the image of local wisdom. People who accept the assimilation will take advantage of and change the old culture to a new one with more values according to their needs. So from this, the term local wisdom lives, which means the ability to absorb and filter influences from the incoming culture (Baso, 2002).

According to Gazalba, the spirit of acculturation in Islamic teachings can be seen in the word of Allah in the letter al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Artinya: “Hai manusia, sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya

kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia diantara kamu disisi Allah ialah orang yang paling takwa diantara kamu. Sesungguhnya Allah Maha Mengetahui lagi Maha Mengenal.”

In English: "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is omniscient, All-knowing."

The verse above explains that Islam recognizes the diversity of humankind, so it is commanded to know each other and humans must have their own culture. There will be cultural acculturation in the effort of getting to know each other.

Research on traditions carried out by people who have close relationships with worship, religion, and the Shari'a, has been widely described by academics and researchers. The researches were final assignments of undergraduate, magister, and doctoral article. However, because the territory of Indonesia is vast and socio-cultural diverse, the traditions that develop are also different (Saputra, 2019). Below are several researches related to this discussion:

First, research conducted by Gusnanda entitled *Living Hadis dalam Tradisi Mambadakan Paja Masyarakat Kamang Mudiak Kecamatan Kamang Magek Kabupaten Agam*, a thesis written in 2019. This thesis concluded that the tradition of *mambadakan Paja* is a tradition from one of *Nagari* in Agam Regency, in *Nagari Kamang*. *Membadakan paja* is a tradition that is carried out in welcoming the birth of a newborn baby; the events began with shaving the hair, slaughtering animals such as chickens, giving names (Gusnanda, 2020).

The second, the research conducted by Gustia, *Tradisi Turun Mandi Bayi Baru Lahir pada Masyarakat Nagari Batu Gajah, Kecamatan Sangir Batanghari*, a thesis for Universitas Andalas year 2016. This thesis contains a traditional activity in a *Nagari* in West Sumatra. The difference with this research, this thesis is not directly related to the traditions of the Prophet. This thesis only focuses on customary research, while the author focuses on living traditions carried out by a community. While the similarities are

both traditions of welcoming babies born. (Yenti n.d.)

The third, research conducted by Asfika Yogi Hutapea entitled *Upacara Mangokal holi Pada Masyarakat Batak di Huta Toruan Kecamatan Banuarea Kota Tarutung Sumatera Utara*. A thesis at Udayana University faculty of literature and culture. This study used a qualitative method. The *mengokal holi* ceremony is a culture that exists in Toruan village, North Sumatra. This culture contains the values of brotherhood, improved social status, and respect for parents and ancestors who first lived in the Batak land. The tradition held to welcome the birth of a baby so that the child will be obedient and obey their ancestors. (Hutapea n.d.)

The difference from other studies is that the *lek-lek-an* tradition carried out by the Malay community of Sei Kepayang, Asahan Regency is a form of tradition closely related to the Sunnah of the Prophet Muhammad. Therefore, a *lek-lek-an* tradition is a form of acculturation between local culture and Islam.

RESEARCH METHOD

This research studied living hadith field research by describing the *lek-lek-an* tradition in the Sei Kepayang community, Asahan Regency. This study used an ethnographic approach because the tradition of *lek-lek-an* was an activity that developed in the community and carried out routinely in every momentum. (Zulfadli et al. 2021)

The research location is centered in the Sei Kepayang area, Asahan Regency, North Sumatra Province. This research was carried out for three months, from November 2020 to January 2021. The data collection techniques were observation, interviews, observations and documentation. In the research of the *lek-lek-an* tradition, the author conducted interviews with several informants consisting of the government, community leaders, event organizers and the Sei Kepayang community in general.

DISCUSSION

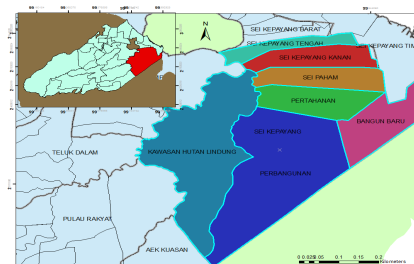
Geography of Sei Kepayang

Sei Kepayang is one of the (twenty-five) sub-districts in Asahan Regency, North Sumatra, located on the east coast of North Sumatra. Astronomically, Sei Kepayang is located at coordinates 2°51'28.34"U and 99°51'23.43"E with an altitude of 2-7 meters

above sea level. Sei Kepayang occupies an area of 23 828 Ha (238.28 Km²) consisting of six villages; Perbaungan, Pertahanan, Bangun Baru, Sei Paham, Sei Kepayang Kanan, and Sei Kepayang Tengah villages. Perbaungan village is the largest village, with an area of 59.87 (Km²) or about 25.12% of the total area of Sei Kepayang District. In contrast, the smallest area is Sei Kepayang Tengah village, with an area of 28.33 (Km²) or about 11.88% of the total area of Sei Kepayang sub-district. (Wahyudi, 2019)

Sei Kepayang has two kinds of climates, the rainy season and dry season with an average rainfall of 371mm/month and has natural conditions of lowland, clay, and gray. The population in the Sei Kepayang sub-district in 2018, the BPS Asahan population in 2018 was 9212 males and 9312 females with a total of 18524 inhabitants. Thus, it included the Development area, with 2106 males and 2039 females populate, the Pertahanan Village has a male population of 1118 and 1149 female, the Bangun Baru village has a male population of 893 and a female population of 882, the Sei Paham village has a male population 2194 and 2230 women, Sei Kepayang Kanan village has a male population of 1131 and a female population of 1117, and finally the village of Sei Kepayang Tengah has a male population of 1770 and a female population of 1895.

Sei Kepayang in the north is bordered by the West Sei Kepayang sub-district, in the east by the North Labuhan Batu Regency, in the south by Pulau Rakyat District and in the west by Simpang Empat District.



Source: Map of Sei Kepayang

Most of the area of Sei Kepayang District is coconut and oil palm farming land, and the majority of the people of Sei Kepayang District work as farmers. Below is the detail of the work of the Sei Kepayang District:

Source: Community business/work		
No	Occupation	Amount
1	Farmer	4671
2	Hodge	1458
3	Fisherman	92
4	Fisherman labor	96
5	Trader/Marketeer	431
6	Civil Servant	131
7	Soldier /Policeman	4
8	Electric/Water/Gas	7
9	Craft Industry	56
10	Private sector employee	22
11	Transportation	121
12	Other Services	91
	Amount	7180

The Sei Kepayang sub-district area is an agricultural land area. More than 70% of its agricultural land is planted with coconut trees, oil palm trees, and rice fields. In addition, the people of Sei Kepayang also earn by planting bananas on the sidelines of coconut plantations between one *munggu* and another *munggu*.

Most of the people of Sei Kepayang Subdistrict have coconut plantations, and some have oil palm plantations. This makes the economic life of the people in Sei Kepayang Sub-district more prosperous. The majority of the people in Sei Kepayang District belong to the upper-middle economic group. However, there are also people whose economy is lower-middle. Nevertheless, this is not up to 20% of the total population in Sei Kepayang District.

Sei Kepayang District is one of the sub-districts of Tanjung Balai City, where the distance to Tanjung Balai City is not too far. Hence, it is also a supporter of economic development in Sei Kepayang District, Asahan Regency. Sei Kepayang sub-district can be categorized as a sub-district that exists earlier than other sub-districts that have been developing for a long time in Asahan Regency. The author will describe the education of the people of Sei Kepayang District in the attachment of this thesis.

The History and Origin of the Lek-lek Tradition

Lek-lek-an is a tradition that has been carried out from generation to generation by the people of Sei Kepayang District, Asahan

Regency. This tradition was brought by the Javanese, who did immigration around the 1940s. The *lek-lek-an* tradition was previously unrelated to the aqeeqah tradition; it only stood alone and ended with slaughtering aqeeqah animals.

This tradition has existed for a long time. However, previously the *lek-lek-an* event could not be held only for one night but had to be done three nights consecutively. Time went by, the tradition of *lek-lek-an* is starting to be shortened to one night. In other words, the first night and the second night are abolished because these two nights are only filled with a visit by guests. As to when and who was the first to do one night of *lek-lek-an*, the author did not find it, but it is most likely above 1996. This is based on the interview with one of the people of Sei Kepayang Tengah. According to them, it is not known the precise time of the entry. (Peah, interview, 2020)

The *lek-lek-an* was only held one night, on the peak night, which is the last night. However, this was only held by people who migrated and then returned to their hometown only to do *lek-lek-an* after the birth of their child. Likewise with aqeeqah, nowadays people have done a lot of aqeeqah when children have grown up, 1-year-old or more. However, in the past, aqeeqah was carried out 3-5 months from the *lek-lek-an* event.

From the interview results in the five villages in the Sei Kepayang sub-district, none gave certainty about the year the *lek-lek-an* tradition was started. From the five villages, the expression of the community is almost the same: “*antahlah, semenjak mengingat aku sudah ado lek-lek-an di sungai payang ni*”, even though the author has searched for the oldest adults in five villages in Sei Kepayang District, but the answer is still no one knows for sure the beginning of this tradition in Sei Kepayang District.

From the five villages in Sei Kepayang District, there is one distinctive village, Sei Kepaham Village. The people said that previously in other villages had already carried out *lek-lek-an*. However, in Sei Kepaham village, they had not done it. This tradition began to live in Sei Kepaham in 1992 by Atok Hitam who had moved from the village of Sei Kepayang Tengah. He held a *lek-lek-an* event for his first grandson. This

information found from one of his grandchildren. Then the author referred to his wife, even though the circumstances and age factors were difficult to communicate, but her answer was indeed correcting her husband involvement as the person who started the *lek-lek-an* tradition.

The *lek-lek-an* tradition in the Sei Kepayang District was not carried out simultaneously by all villages. Based on the researcher's information from the Sei Kepayang sub-district office, the village that was first established was the village of Sei Kepayang Tengah. After having many residents, this village was divided into two villages, Sei Kepayang Tengah and Sei Kepayang Kanan. The other three villages were new villages, such as Desa Bangun Baru, which opened in 1985. (Asmuni, interview, 2021).

From this information, the writer assumes that the first village to carry out the *lek-lek-an* tradition is the village of Sei Kepayang Tengah. The researcher's opinion is also supported by the head of the sub-district, who has the same thoughts because Sei Kepayang Tengah was the first village to be established in Sei Kepayang District. Thus, this village was the first to do *lek-lek-an* and *aqeeqah*. It was complicated to know the year of the beginning of the *lek-lek-an* tradition in the village of Sei Kepayang Tengah. The researcher did not find the exact year of entry, which the researcher believes is around the 1940s. This is based on the researcher's findings at the Asahan Regent's Office about when the Sei Kepayang District was formed. So, the researcher found that in 1935 a circular letter was issued regarding the order for land clearing for coastal areas, particularly in Sei Kepayang District. However, Mr. H. Surya himself could not confirm it because he conveyed the remains of the documents he had read and seen.

As development progresses, the five villages in Sei Kepayang Subdistrict have carried out the tradition of *lek-lek-an* and *aqeeqah*. However, at first, they did not coincide. Even other villages outside the Sei Kepayang sub-district have also carried out the *lek-lek-an* and *aqeeqah* traditions. This development is very rapid, starting from the food menu, which used to be mostly just bread. It has started to vary, such as fried rice, green bean porridge, rice with sidedish, and

many more. The community worked together to decorate the swing as beautifully as possible regarding the *lek-lek-an* decoration on the last of the night. However, a trend of decoration service can now be hired by the *lek-lek-an* host who is financially sufficient.

The development of the times has brought changes in its implementation in the tradition of *lek-lek-an* and *aqeeqah*. *Lek-lek-an* was initially conducted three nights consecutively. Some people accumulated it into one night, as well as *aqeeqah*. Initially, the distance between *lek-lek-an* and *aqeeqah* was still a matter of months, but now some people carry it out in a matter of years.

The *lek-lek-an* tradition and *aqeeqah* as a form of hereditary tradition are still maintained and implemented until now.

The Process of Implementing the *Lek-lek-an* Tradition

Lek-lek-an activity is a tradition carried out by the Muslim community in Sei Kepayang District. This tradition is carried out three nights consecutively after the child's birth. After this tradition is held, followed by *aqeeqah*, which is done in different times of *lek-lek-an* depending on the host's will. The tradition of *lek-lek-an* in Sei Kepayang Subdistrict has the meaning of staying up late together. This means the researcher found from interviews with one of the people in Sei Kepaham Village, Sei Kepayang District.

Announcement of *lek-lek-an* to the public is circulated door to door by neighbors. In this sense, the *lek-lek-an* invitation is not like an invitation to *walimah* where the host must deliver a letter or invite people directly. Nevertheless, the announcement is enough for one neighbor, and later from one person will inform another person, so it goes on and on until the news of *lek-lek-an* quickly spreads.

Before carrying out the *lek-lek-an* event, the youth and families who carry out the *lek-lek-an* will do the cooking that will be served in the evening. In addition, they also prepare decorations such as decorating swings, carving green coconuts for washing scissors, decorating glasses to be given as gifts to *qasidah* members. These were prepared because they will do the swing at night, cut the hair, and *qasida* with tambourine (*rabana*) instrumental.

Implementing this tradition is carried out three nights consecutively, starting from the birth of the baby into the world. For example, a baby is born on a Saturday morning, meaning Sunday night is the first night the baby is born in the world. So that the first lecture will be held, and the second lecture will be continued the next night. Likewise, the third night was held the following night. If the *lek-lek* tradition has been carried out, the aqeeqah will follow. Below are several forms of activities at the *Lek-lek-an* event:

First, Opening. This last night's order or sequence of events starts at 20.30 WIB or usually after the isha prayer. The opening of the event can be started if the guests have arrived, such as the elderly, close relatives, and tambourine (*rabana*) players as well. The first event is the opening in which traditional leaders usually open. If traditional leaders are unable to attend, the event will be opened by elders.

The Second, Entertainment. After the event was opened, people started with the next event, which is singing/*qasidah* while waiting for the guests to arrive. The researcher found that the songs sung were sometimes between four till five songs by the tambourine (*rabana*) players. When the tambourine players sing, the child is taken up to a swing that has been decorated and then swinging slowly accompanied by the tambourine. All of the songs sung are Islamic songs.

The third, Barzanji. The next activity is *berzanji* which often called *barzanji*. It is prayers, praises, and narrations of the history of the Prophet Muhammad, which are recited with a rhythm or tone that is usually sung at the birth, circumcision, marriage, and the day when Prophet Muhammad was born. The *barzanji* book itself is the written work of Sheikh Ja'far Ibn Hasan Ibn Abdul Karim Ibn Muhammad al Barzanji, which contains prose and poetry that tells about the biography of the Prophet Muhammad, including his lineage (genealogy), his life from childhood to becoming apostle. In addition, he also told the various values of his role models that deserve to be emulated by generations of Indonesian Muslims in particular.

The fourth, Marhaban and cutting hair. As soon as the *barzanji* was finished, people immediately played the *marhaban* by the tambourine (*rabana*) instruments. When

the *marhaban* is upon, the hair cutting activity is carried out. Families, close friends, neighbors and the community took turns cutting the baby's hair. Cutting hair is a recommendation of the Prophet Muhammad and is included in the obligations of parents towards babies.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَامِرٍ الضَّبِّيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْغُلَامِ عَقِيقَةً فَأَحْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَدْيَ

Artinya: "Telah menceritakan kepada kami Salman bin Amir al-Dhabiy berkata bahwa ia pernah mendengar Rasulullah SAW bersabda: "setiap anak itu ada akikahnya. Maka sembelihlah binatang akikah untuknya dan buanglah darinya penyakit (cukurlah rambutnya)". (HR. Al-Bukhari). (Al-Bukhariy, 1998)

In English: "Salman bin Amir al-Dhabiy has told us that he once heard the Messenger of Allah say: "Every child has a character. So slaughter the animal for him and remove the disease from him (shaving his hair)." (Narrated by Al-Bukhari). (Al-Bukhariy, 1998)

Cutting hair is part of the obligations of parents to their newborn child. Shaving the hair is usually done after carrying out the aqeeqah. However, suppose the parents are not financially capable. In that case, it is enough to shave the hair and give the child a name without slaughtering the animal as an aqeeqah animal.

During the haircut, the *marhaban* was repeated until the guests who wanted to shave the baby's hair were no longer there. After cutting baby's hair, each guest throws *Rampai* flower (assorted flowers sliced for fragrance). During the *marhaban* and shaving activities, the guests would stand. After shaving the hair, the guests will sit back down.

The fifth, Naming. They were furthermore giving the name that the players of *rabana* will announce. The name was, of course, chosen by his parents. From the researcher's observation, sometimes some parents have not prepared a name for the baby, so before the announcement, the traditional leaders and the whole family will negotiate or consult to find the best name for the child.

The sixth, Enjoying the meal. After the name is announced, the meals will be

served to the guests, which have been prepared since afternoon.

Seventh, Chanting prayers. After the entire series of events has been completed, the *lek-lek-an* is ended with a prayer like *sholawat*. However, some of its contents are in the form of recommendations for filial piety to both parents. As far as the researcher's observations during the research, the one who brought the prayer was the *imam* (prayers lead) of the mosque or the administrator of the local mosque. After the prayer, it is closed by traditional leaders or elders. During the closing, words will be conveyed in the form of *aqeeqah* warning that must be carried out to continue this *lek-lek*.

Eight, Slaughtering *aqeeqah* animal. After completing the *lek-lek-an* tradition, the family proceeded the *aqeeqah* animal as regulated by Islamic law. This *aqeeqah* is the end of the *lek-lek-an* tradition procession at the time of the baby's birth.

Basically, *aqeeqah* must be done when carrying out *lek-lek-an*. However, through this research, it turned out that some people did *lek-lek-an* but not for *aqeeqah*. According to the explanation of the local community, the *aqeeqah* was not carried out because there were obstacles. Such as, the baby died before the *aqeeqah*, or the economic downturn made it very difficult to buy *aqeeqah* animals. However, this only happens to some people. There are no fines for those who do not carry out the *aqeeqah* because the community and traditional leaders will understand situation and conditions for not implementing it.

Religious Values in *Lek-lek-an* Tradition

The first, a form of Gratitude to Allah SWT as Rasulullah SAW has taught about several sunnahs in welcoming the birth of a baby, where the sunnahs are usually applied by the community in one *aqeeqah* event. It is sunnah to express joy and congratulations on the birth of a child. Allah SWT says related to the story of Prophet Ibrahim AS. In the letter Ash-Shafat verse 101,

"Maka Kami beri Dia khabar gembira dengan seorang anak yang Amat sabar"

It means: "Then We give him a good news along with a very patient child"

In Surah Al Hijr verse 53, Allah also said:

Mereka berkata: "Janganlah kamu merasa takut, Sesungguhnya Kami memberi kabar

gembira kepadamu dengan (kelahiran seorang) anak laki-laki (yang akan menjadi) orang yang alim.

It means: "They said: "Do not be afraid, indeed We give you good news with (the birth of a) son (who will become) a pious person"

When the Prophet Muhammad was born, Tsuwaibah conveyed joy for his birth to Abu Lahab. Tsuwaibah was a slave, he said, "This night, a son was born to Abdullah." So Abu Lahab freed Tsuwaibah as a form of his joy. Allah did not waste this action of Abu Lahab, after his death, Allah gave him a drink from the groove at the base of his thumb. Because the expression of joy can cause happiness, it is recommended that Muslims convey the good news to their brothers. Certain *lafazh* spoken in the momentum of the birth of a child. There seems to be some tolerance in this matter, provided that the congratulations do not show the jahiliyyah tradition.

The joy of parents because of the birth of a child causes a right that the child must accept and becomes an obligation for parents to fulfill it. The Prophet has explained the child's rights through his hadiths about *aqeeqah*, which have been described in the previous chapter. *Aqeeqah* outwardly is identified with the slaughter of goats or sheep. However, there is also a meaning that must be deeply contemplated, so the meaning is deeper or wider than that.

The form of gratitude for the people of Sei Kepayang District for the birth of a child is shown from the implementation of *lek-lek-an* and *aqeeqah*. Thanksgiving is seen in distributing a little sustenance to neighbors and close relatives through the food served during *lek-lek-an* and when praying at the *aqeeqah*.

Once the child is born, the parents are delighted, so they want the happiness to be felt by the surrounding. Carrying out this tradition can be seen as a deep-felt expression of gratitude for the birth of a child. Gratitude can be seen from the sincere intention in serving food for three nights consecutively. Then slaughtering goats at the *aqeeqah* is a form of gratitude for both parents to God. (Icah. interview, 2020)

The most concrete form of gratitude is seen in the procession of praying together. This position is led by the *imam* of the mosque

or elders. At the end of both *lek-lek-an* and *aqeeqah*, there will be various chanting prayers. In essence, the prayer contains gratitude to Allah for the birth of a child and a hope that the child will be pious and succeed in the future.

Second, Connecting the bond (*silaturahmi*) between the community and family. Every tradition, including the tradition of *lek-lek-an* and *aqeeqah*, involves many people and interaction between individuals. It created a sense of togetherness and unity for all individuals involved. Likewise, Sei Kepayang Subdistrict's people, with the tradition of *lek-lek-an* and *aqeeqah*, cause the establishment of friendship and always lives in harmony, peace, and happiness. The community is involved starting from preparing the tools, the dishes, and in the traditional procession. Such a warm bond can be seen before and after the procession; people are still busy cleaning the venue, equipment, and other things together. Even there is a kinship when cooking together. (Rahmad. interview, 2020)

In carrying out the tradition of *lek-lek-an* and *aqeeqah*, unconsciously, the community carried out another sunnah of the Prophet, connecting the bond of friendship. This can be seen when an individual gifted with a baby, the community would gather to the house and joke with each other harmoniously.

The third, Prayers and Hopes. Prayer is a hope expressed through wishes to god. Sometimes without realizing it, between hope and prayer is actually something that significantly affects human life in their lifetime.

Hope is the basis of life. Without hope, humans cannot live humanely. Everyone certainly has expectations per the goals and ideals of each. Likewise, parents expect their children to be great people and valuable to society. Some also dream of being rich, owning a house like a palace, and many more.

The prayers and hopes of parents for the newborn child in the *lek-lek-an* and *aqeeqah* traditions can be seen from the singing with *rabana* instrumental. This research, in the field, showed that the dominant song sung by *rabana* players during *lek-lek* is "ideals". This song contains suggestions for pursuing goals.

Further prayers and hopes can be seen from the hair cutting procession during the *lek-lek-an*, where every close relative and guest take turns shaving the baby's hair. Then, they will rub their head while saying a wish/pray, such as: "*sehat-sehat ya nak, panjang umur, sukses kalau sudah besar, jangan durhaka*," It means: "*Be a healthy son, long life, success when you grow up, be faithful*", and there are many other expressions of hope from close relatives who shave the baby's hair.

CLOSING

After conducting research related to the acculturation of local culture and religion in the *lek-lek-an* tradition in the Sei Kepayang community, Asahan Regency, North Sumatra Province, many immeasurable things were found and became lessons for Muslims in general. The *lek-lek-an* tradition that developed in the Sei Kepayang community to welcome the birth of a baby is a form of gratitude carried out by the local community. In addition, the *lek-lek-an* tradition is part of the implementation of the Sunnah of the Prophet related to the *aqeeqah* of a newborn child.

The activities carried out by the people of Sei Kepayang are very beneficial. Thus, if this tradition is not continued to the next generation, it will impact the sustainability of local culture, and the practice of the Sunnah of the Prophet Muhammad will also be lost. Therefore, every activity carried out by the community and has become a routine for every momentum must also be maintained and preserved as well as possible.

ACKNOWLEDGEMENT

The authors would like to thank the supporting team for the collaboration to complete the research and can finally be published in an article. Also, the authors thank all contributors related to the implementation of the *lek-lek-an* tradition who have been willing to become informants in obtaining data to complete this research. In addition, we also thank the editorial board member of Al Qalam. Hopefully, this research can contribute to the scientific treasures and horizons for readers related to culture, traditions, and the Islamic religion in Indonesia.

REFERENCES

- Abdullah, Taufik. 1974. *Islam di Indonesia, Sepintas Lalu beberapa Segi* Jakarta: Tintamas.
- Baso, Ahmad. 2002. *Plesetan Lokalitas Politik Pribumi sasi Islam*. Jakarta: Desantara.
- Gusnanda. 2020. "Mambadakan Paja: Pergumulan Islam dan Tradisi Lokal di Nagari Kamang Mudiak Kabupaten Agam Sumatera Barat." 06:13.
- Gustia, Yenti. 2016. *Tradisi Turun Mandi Bayi Baru Lahir pada Masyarakat Nagari Batu Gajah, Kecamatan Sangir Batanghari*
- Hakim, Atang Abd. 1999. *Metodologi Studi Islam*. Bandung: Remaja Rosda Kirya.
- Hutapea, Asfika Yogi. n.d. "Upacara Mangokal Holi Pada Masyarakat Batak Di Huta Toruan, Kecamatan Banuarea, Kota Tarutung Sumatera Utara." 7.
- Junaidi, Hamzah. *Kajian Akulturasi Islam dengan Budaya Lokal*. Jurnal Diskursus Islam, 2003. Vol. 1 No. 1
- Julaikha, 2021. *Tradisi Lek-lek an dan Akikah di Kecamatan Sei Kepayang Kabupaten Asahan (Studi Living Hadis) (Tesis)*. Padang: Pascasarjana UIN IB Padang
- Maran, Rafael Raga. 2000. *Manusia Dan Kebudayaan*. Jakarta: PT Rineka Cipta.
- Muhammad bin Ismail al-Bukhariy, Al-Imam Al-Hafiz Abi 'Abdillah. 1998. *Shahih al-Bukhari*. Saudi Arabia: Baitul Ifkar.
- Mudin, Kia, and Edi Safri. n.d. "Kehujjahan dan Pemahaman Hadis dalam Membaca Al-Fatihah bagi Makmum di Belakang Imam pada Majalah Soerti." 21.
- Nasution, Harun. 1986. *Islam Ditinjau dari Berbagai Aspeknya*: Jakarta,
- Ramanda, Deski, Edriagus Saputra, and Dian Puspita Sari. n.d. "Pengaruh Qirā'āt Terhadap Penafsiran." 16.
- Saputra, Edriagus. Dkk. 2021. "Tradisi dalam Kajian Hadis". Makassar: Graha Aksara Makassar.
- Saputra, Edriagus. 2019. "Tradisi Menghiasi Hewan Kurban pada Masyarakat Kenagarian Bawan." *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan* 4(1):1. doi: 10.29240/jf.v4i1.763.
- Saputra, Edriagus, and Azamel Fata. 2021. "The Method of Understanding the Hadith of Ibn Rajab Al-Hanbali in the Book of Jami 'al-'Ulûm wa al- Hikam fî Syarh Khamsîn Hadîtsân min Jawâmi' al-Kalim." 16.
- Saputra, Edriagus. 2019. *Studi Living Hadis pada Tradisi Masyarakat Menghiasi Hewan Kurban di Kenagarian Bawan Kabupaten Agam (Tesis)*. Padang: Pascasarjana UIN Imam Bonjol Padang.
- Sulaiman bin al-As'as al-Sijistaniy, Al-Imam AL-Hafiz Abi Daud. 2005. *Sun-an Abi Daud*. Beirut: Dar AL-Fikr.
- Taufik, Muhammad. 2016. "Harmoni Islam Dan Budaya Lokal" *Jurnal Ilmiah Ilmu Ushuluddin* 12(2):255. doi: 10.18592/jiu.v12i2.692.
- Wahyudi, Ginanzar. 2019 *Kecamatan Sei Kepayang Dalam Angka*.
- Wendry, Novizal, Ahmad Taufik, and Edriagus Saputra. n.d. "Autentisitas Hadis dalam Manuskrip Risalah 73 Golongan." 18.
- Zulfadli, Muhammad, Luqmanul Hakim, Novizal Wendry, and Edriagus Saputra. 2021. "Akulturasi Islam dan Budaya Lokal dalam Tradisi Mangaji Kamatian Pada Masyarakat Lareh Nan Panjang Kabupaten Padang Pariaman." *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 7(01):103–14. doi: 10.18784/smart.v7i01.1257..

Interview:

- Asmuni. wawancara dengan Camat Sei Kepayang. pada tanggal 06 Januari 2021.
- Icah. wawancara dengan pemain rebana. tanggal 24 Desember 2020, jam: 15.50 WIB.
- Rahmad, wawancara dengan masyarakat sekaligus pelaksana acara lek-lek an pada tanggal 28 Juni 2020 pukul: 13.45 WIB
- Rafidhoh, Siti. wawancara langsung dengan masyarakat Sei Kepaham, 27 Mei 2020 pukul: 14.00 WIB.
- Peah, wawancara dengan masyarakat Desa Sei Kepayang Kanan Kecamatan Sei Kepayang. 08 Januari 2021, pukul: 15.30 WIB.