



KENDURI NASI TRADITION IN THE MONTH OF SHA'BAN: STUDY OF THE VALUE OF ISLAMIC EDUCATION IN MALAY CULTURE

TRADISI KENDURI NASI DI BULAN SYA'BAN: KAJIAN NILAI PENDIDIKAN ISLAM DALAM KEBUDAYAAN MELAYU

Neng Sufia ¹, Fajar Aswati ^{2*}, Jarir ³

¹Postgraduate Study Program In Islamic Religious Education, Department Of Education And Teaching, IAIN Datuk Laksmana Bengkalis, Email: nsnengsufia@gmail.com

²Postgraduate Study Program In Islamic Religious Education, Department Of Education And Teaching, IAIN Datuk Laksmana Bengkalis, Email : fajaraswati72@gmail.com

³Postgraduate Study Program In Islamic Religious Education, Department Of Education And Teaching, IAIN Datuk Laksmana Bengkalis, Email : jariramrunmarsimin@gmail.com

*email Koresponden: nsnengsufia@gmail.com

DOI: <https://doi.org/10.62567/micjo.v2i3.884>

Article info:

Submitted: 09/06/25

Accepted: 13/07/25

Published: 30/07/25

Abstract

The Kenduri Nasi tradition, held during the month of Sha'ban, is a tangible manifestation of the acculturation between Malay culture and Islamic teachings. This tradition not only strengthens social bonds but also functions as a medium for internalizing Islamic educational values such as *shukr* (gratitude), *ukhuwwah* (brotherhood), and social awareness. Using a qualitative approach through a literature review, this study explores the embedded Islamic values within *Kenduri Nasi* and its role in preserving local cultural identity. The findings reveal that *Kenduri Nasi* serves as a contextual medium for transmitting religious values across generations through culturally rooted practices. This tradition exemplifies a positive syncretism between Islamic teachings and Malay customs, making it relevant for character education based on local wisdom. It also provides a meaningful model for integrating religious teachings into everyday life in a way that is both accessible and culturally sensitive.

Keywords : *Kenduri Nasi* , Islamic education, local wisdom, cultural tradition

Abstrak

Tradisi *Kenduri Nasi* yang diselenggarakan pada bulan Sya'ban merupakan manifestasi nyata dari akulturasi antara budaya Melayu dan ajaran Islam. Tradisi ini tidak hanya mempererat ikatan sosial, tetapi juga berfungsi sebagai media internalisasi nilai-nilai pendidikan Islam seperti *shukr* (syukur), *ukhuwwah* (persaudaraan), dan kesadaran sosial. Dengan pendekatan kualitatif melalui studi pustaka, penelitian ini mengeksplorasi nilai-nilai Islam yang terkandung dalam tradisi *Kenduri Nasi* serta perannya dalam pelestarian identitas budaya lokal. Hasil



penelitian menunjukkan bahwa *Kenduri Nasi* menjadi media kontekstual dalam mentransmisikan nilai-nilai keagamaan lintas generasi melalui praktik budaya yang berakar kuat. Tradisi ini mencerminkan sinkretisme positif antara ajaran Islam dan adat Melayu, sehingga relevan dalam pengembangan pendidikan karakter berbasis kearifan lokal. Selain itu, *Kenduri Nasi* menjadi contoh model pendidikan Islam yang bermakna, kontekstual, dan selaras dengan budaya masyarakat.

Kata Kunci : *Kenduri Nasi*, pendidikan Islam, kearifan lokal, tradisi budaya

1. INTRODUCTION

The Malay community in the Riau region, Riau Islands, and parts of East Sumatra are known to have cultural traditions that are deeply rooted in Islamic teachings. One tradition that is still preserved today is *Kenduri Nasi*, which is generally held in the month of Sya'ban as a form of spiritual preparation for the holy month of Ramadan. The implementation of this tradition involves activities such as praying together, reading Surah Yasin, and sharing food which are carried out in local homes or mosques. This practice is not only ritualistic, but also contains social, cultural, and spiritual functions that are integrated into the lives of the Malay community.

In the context of Malay community life, *Kenduri Nasi* is not just a religious ritual, but also a medium for strengthening social ties and preserving the values of togetherness, mutual cooperation, and respect between generations. This tradition shows the continuity of values between the older and younger generations through cultural practices that indirectly become a means of informal but effective Islamic education. Values such as gratitude, friendship, and social concern are transmitted naturally in community interactions.

Previous studies have discussed various religious traditions in Malay society, such as *tepung tawar* and *kenduri arwah*, from a cultural and anthropological perspective. However, studies that specifically review Islamic educational values in the context of local traditions such as *Kenduri Nasi* are still very limited. In fact, this tradition has great potential as a medium for forming Islamic character based on local wisdom.

Based on this background, this study aims to analyze the values of Islamic education contained in the *Kenduri Nasi* tradition, while also seeing its relevance as a means of character education in the social life of Malay society. In the context of current challenges in Islamic education, a more contextual and integrated approach with local culture is needed. Traditions such as *Kenduri Nasi* have the potential to be a strategic alternative in transforming Islamic values comprehensively and sustainably.

2. RESEARCH METHOD

This study uses a qualitative approach with a literature study method as the main framework for data collection and analysis (Sugiyono, 2013). The data analyzed in this study were obtained from various reliable sources, including academic journals, books, scientific articles, magazines, and official documents relevant to national education and Islamic education issues. This method utilizes primary and secondary data collected from various library literature. After the data collection process is complete, the analysis is carried out by applying content analysis techniques to identify and evaluate the main themes related to. Data sources come from scientific journals, books, articles, and official documents relevant to the *Kenduri Nasi* tradition and Islamic educational values. Data are analyzed using thematic analysis techniques to identify and group educational values contained in the tradition. This study focuses on the meaning of Islamic values taught through *Kenduri Nasi* as a form of character education based on local culture.

3. RESULTS AND DISCUSSION



Tradition And Mark Islamic Education in Perspective Culture Malay

Tradition in public Malay is form expression culture that is not let go from the influence of Islam. (Fitri dkk., 2024) state that custom Malay No Once off from teachings of Islam, even become a strengthening medium values Islam in life everyday. In context this , tradition like Kenduri Nasi no only understood as habit hereditary, but also as mechanism internalization Islamic teachings in general cultural . Practice This show that Islam and culture can synergize in a way harmonious, creating room learning relevant values with condition social public.

Kenduri Nasi served on the moon Sha'ban reflect values Islamic education such as gratitude , ukhuwah Islamiyah, and concern social. This is in line with findings (Salsabila & Nurafni, 2024) which shows that feast in welcome month holy month of Ramadan in Bengkalis contain values Islam is taught in a way non-formal And participatory. Values the transmitted through interaction social, reading prayer, and distribution food to fellow . This process No only create experience religious, but also forms character Islamic in framework culture local.

Besides that, tradition This become part from education effective non- formal in to plant spiritual values and social to generation young (Rahmadhanty dkk., 2024b) explain that culture like pat flour freshwater in Riau also contains load moral education and strong religious, similar with Kenduri Nasi. In perspective this, involvement children And teenager in activity feast is part from inheritance mark And formation character based wisdom local. So, tradition culture like Kenduri Nasi must viewed as asset Islamic education is necessary preserved And developed in a way contextual.

Tradisi sebagai Media Internalisasi Nilai-Nilai pendidikan Islam

Tradition own role important in internalize religious values to public in a way experience And sustainable. (Hiptraspa & Novis. S, 2024) explain that values monotheism And Islam can integrated to in various aspect life social And culture , including in form tradition. Kenduri Nasi as Wrong One tradition public Malay is proof concrete How Islamic values, such as monotheism, gratitude, and brotherhood, no only taught in the room class, but also embodied through practice culture that lives in the midst society . Tradition This become means delivery easy religious teachings understood And accepted cross generation.

Presence Kenduri Nasi also becomes proof strong the existence of an acculturation process positive between Islam and culture Malay. This is strengthen opinion (Muhammad, 2020) which states that in public Malay, elements custom and religion does not can separated Because has to form system mutual values complete. Kenduri Nasi facilitate the inheritance process Islamic values in general contextual through interaction social, prayer rituals, and involvement cross age . With However, Islamic values do not taught in a way cognitive only, but built through experience emotional and impressive social.

More far, function educative from tradition like Kenduri Nasi in line with approach learning based on the current culture start adopted in modern Islamic education . Such as explained In the Qur'an, Surah Ibrahim verse 7, thanksgiving on God's favor will bring in addition delicious, and tradition Kenduri Nasi become representation practice I'm grateful collective that forms spiritual awareness and social society . By because that's important for institution Islamic education for integrate tradition culture to in the learning process as strategy for strengthen identity Islam and to form relevant characters with environment social public.

Discussion

Islamic Education Values in the *Kenduri Nasi Tradition*

Kenduri Nasi in the Malay tradition, especially in the month of Sha'ban, is not just a social ritual, but also contains deep religious meaning. This tradition is carried out as a form of gratitude to Allah SWT for all the blessings given and as an inner effort in welcoming the holy month of Ramadan. In its implementation, the community gathers to recite Surah Yasin, tahlil and dhikr



together. This activity reflects the appreciation of the values of monotheism and *ubudiyah*, namely the oneness of Allah and devotion to Him, which are the core teachings of Islam (Mannan, 2018) .

In the perspective of Islamic education, this kind of activity plays a role as a means of spiritual development (*tarbiyah ruhiyah*). Through the habit of reading the Qur'an and *dhikr* in congregation, the community collectively strengthens their faith and love for Islamic teachings. In addition, the prayers that are said contain hopes for blessings, safety, and forgiveness, in line with the values taught in the Qur'an. As emphasized in the word of Allah SWT in QS Ibrahim: 7 (Ministry of Religion of the Republic of Indonesia, 2019; Riyadi, 2019) :

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember too), when your Lord announced: "Indeed, if you are grateful, We will certainly increase (favors) to you, and if you deny (My favors), then truly My punishment will be very painful."

This verse is the theological basis of the practice of *kenduri* as a form of expression of gratitude. *Kenduri Nasi* also functions as a space to strengthen collective religious identity. In an atmosphere of togetherness, participants not only carry out rituals of worship, but also renew the spirit of brotherhood among fellow Muslims. In this case, the *kenduri* activity shows the values of Islamic brotherhood that live and grow in society. The togetherness created through sitting cross-legged, eating together, and reciting *dhikr* in one voice, becomes a symbol of a strong spiritual bond between members of society.

Kenduri Nasi represents a form of preserving religious culture that is passed down from generation to generation. This tradition proves that religious education does not only take place in formal spaces such as *madrasahs* or Islamic boarding schools, but also through cultural activities with spiritual nuances. Thus, this practice indirectly shapes the religious character of the community, especially in increasing awareness of the importance of being grateful, praying, and preparing oneself to face the month of Ramadan with a clean heart and a steady soul.

In this framework, *Kenduri Nasi* can be understood as a form of contextual and applicable education. It blends with the daily life of the Malay community that upholds the values of religiosity and togetherness. Therefore, this tradition should be preserved not only as a cultural heritage, but also as an effective method of Islamic education in forming individual and social piety. (Yunus, 2018) .

Based on the results of literature studies from various sources of literature and previous research, it was found that *Kenduri Nasi* contains a number of integral Islamic educational values, including: *gratitude* (gratitude to Allah SWT), *ukhuwwah Islamiyah* (brotherhood among Muslims), *ta'awun* (mutual assistance), and *adab* (Islamic morals). These values emerge through the implementation of activities such as reading prayers, sharing food, *dhikr* together, and friendship between residents.

The involvement of children and adolescents in this activity also shows an effective non-formal education process in the inheritance of values. The community collectively maintains the sustainability of this tradition as part of spiritual and social practices that are deeply rooted in Malay culture. In addition, it was found that this tradition is still carried out routinely in several areas such as Bengkalis, Rokan Hilir, and Rupa Island. Although not entirely identical in the technical implementation, the basic values contained are still maintained

The *Kenduri Nasi* tradition that has developed in Malay society, especially in the month of Sya'ban, is not merely a ceremonial cultural ritual . More than that, this tradition contains deep meanings related to Islamic teachings and values. *Kenduri Nasi* is part of a religious culture that is integrated into the daily life of Malay society, reflecting the harmony between customs and sharia.

The values of Islamic education contained in this tradition are applicable and touch on aspects of social life in real terms. In it are teachings about togetherness, solidarity, concern for others, and the importance of sharing sustenance. These values are not taught theoretically, but through concrete examples and habits that are continuously practiced in every implementation of *kenduri*.



Through consistent social practices passed down across generations, Kenduri Nasi becomes an effective means of informal education. Children and teenagers who participate in this activity will learn directly about Islamic values, such as respecting parents, maintaining relationships, and the importance of living together. Thus, this tradition also functions as a medium for character formation based on Islamic values.

Overall, Kenduri Nasi not only strengthens the Malay cultural identity, but also plays an important role in instilling Islamic values contextually. Its presence in the month of Sya'ban further emphasizes the spiritual spirit of the Malay community in welcoming the holy month of Ramadan, while strengthening social and religious relations within the community.

Ukhuwwah Islamiyah (Islamic Brotherhood)

The *Kenduri Nasi* Tradition event presents a social interaction space that strengthens the bonds of brotherhood among fellow Muslims. This collective participation fosters a sense of belonging and fosters solidarity in the community. This value of ukhuwah is in line with the word of Allah in QS. *Al-Hujurat: 10*

"Indeed, believers are brothers, so make peace between your two brothers and fear Allah so that you may receive mercy (Ministry of Religion of the Republic of Indonesia, 2019)

This verse is the theological basis that every Muslim must maintain harmonious relationships with others. Through *Kenduri Nasi*, the value of brotherhood is not only taught verbally, but is brought to life in real practice. The implementation of this value is evident from the habit of residents to visit each other and maintain relationships, both before and after the event. Thus, *Kenduri Nasi* becomes a means of social character education based on Islamic values.

The Value of *Gratitude* (Shukr) as Spiritual Education

The value of *gratitude* in the *Kenduri Nasi* tradition is reflected in group prayers and the reading of Surah Yasin as a form of devotion to Allah for the blessings of life and health ahead of Ramadan. According to Al-Ghazali, *gratitude* is a branch of *mahabbah* (love of Allah) and is the basis for the perfection of faith (Al-Ghazali, *Ihya Ulumuddin*). In this context, *Kenduri Nasi* becomes a medium for spiritual education that internalizes gratitude practically, not just theoretically.

Tarbiyah Ruhiah (Spiritual Formation)

Before eating the food, the *Kenduri Nasi* event always begins with a prayer reading, tahlil, and dhikr together. This assembly is led by a religious figure or village elder and followed solemnly by all participants. This activity is a medium for effective and sustainable spiritual development of the community. The practice of dhikr and congregational prayer enlivens religious spirit in the community, and strengthens awareness of the importance of vertical relationship with Allah SWT. From the perspective of Islamic education, *Kenduri Nasi* forms a religious culture that is not rigid, but flows in everyday life. Children and teenagers who attend also witness and absorb the values of worship contextually, so that it becomes a means of culturally inheriting spiritual values.

Social Concern (Ta'awun and Infaq)

In its implementation, *Kenduri Nasi* is not only for residents who attend, but is also distributed to those who cannot come, especially the elderly, the sick, and underprivileged families. The distribution of food to the poor, the elderly, and those who are unable to attend shows the application of the values of *ta'awun* and *infaq*. According to Al-Attas (1979), education in Islam must be able to foster social awareness as a form of *tazkiyatun nafs* (self-purification). Therefore, *Kenduri Nasi* becomes a means to instill a generous attitude, not individualistic, and caring for others.



Through this food distribution, people are taught the importance of sharing and caring for others. This value teaches that blessings are not only obtained from worship rituals, but also from giving benefits to others. The implementation of this value also becomes a social education for the younger generation not to live individualistically and to pay attention to the common welfare.

Manners and Morals

Kenduri Nasi tradition also teaches the importance of noble morals, such as respecting guests, politeness in speaking, maintaining cleanliness, and table manners. These values are an important part of Islamic-based character education. Since childhood, children are involved in the event and taught to help their parents, be polite to guests, and respect food as a blessing from Allah. These morals are an implementation of the words of the Prophet in HR. Ahmad number 8595, Juz 2, Page 381 in the *Dar al-Fikr* numbering.

"Indeed, I was sent to perfect noble morals."

Therefore, *kenduri nasi* is not only a ritual forum, but also an educational space to instill Islamic moral values in a real and comprehensive manner. In addition to individual values, social morals such as patience, sincerity, and responsibility are also fostered through the division of tasks in the activity. This process indirectly forms a Muslim character that is balanced between the dimensions of worship and mu'amalah.

Relevance to Malay Community Life

The values of Islamic education contained in the *Kenduri Nasi* tradition have strong relevance to the lives of Malay society. This tradition is not only part of cultural practices, but also reflects the religious identity that lives in the daily lives of society. Through this tradition, Islamic values such as gratitude, sincerity, togetherness, and mutual assistance continue to be maintained and practiced within the framework of deeply rooted customs.

As a means of character education, *Kenduri Nasi* functions effectively in instilling noble values in society, especially the younger generation. The involvement of children and teenagers in the preparation process until the implementation of the *kenduri* makes this tradition a natural and contextual learning medium. They learn to respect their parents and traditional figures, understand the importance of togetherness, and foster empathy for others through sharing food and praying together.

This tradition also strengthens social solidarity in the Malay community. In its implementation, all levels of society, regardless of social status, participate and contribute according to their respective abilities. This creates close social ties, strengthens the value of mutual cooperation, and fosters a sense of belonging to the traditions and social environment in which they live. Thus, *Kenduri Nasi* not only strengthens religious life, but also maintains social harmony in the community.

In addition, *Kenduri Nasi* enriches non-formal education based on local wisdom that is characteristic of Malay society. In this context, education does not only take place in formal institutions such as schools, but also through meaningful social interactions in the community. Local wisdom like this is an important capital in building a religious, characterful, and cultured society, in line with the universal values of Islamic education.

4. CONCLUSION

Based on the results of the study, it can be concluded that *Kenduri Nasi* is a religious cultural tradition of the Malay community that contains significant Islamic educational values, both in spiritual, social, and moral dimensions. These values include *shukr* (gratitude), *ukhuwwah Islamiyah* (brotherhood), *ta'awun* and *infaq* (social concern), and *adab* (noble morals). This tradition functions as a means of internalizing Islamic values informally and contextually through collective experiences passed down across generations. These findings indicate that *Kenduri Nasi* not only strengthens Malay cultural identity, but also plays an important role in character education based on local wisdom. In the



context of Islamic education, this tradition can be interpreted as a learning medium that integrates religious values into the social life of society in a natural and participatory manner.

However, the preservation of this tradition faces challenges amidst the currents of modernization, urbanization, and changes in people's lifestyles. Therefore, it is important to strive to integrate Islamic educational values from traditions such as *Kenduri Nasi* into the formal education system as part of strengthening culturally and spiritually relevant character education. As an implication, support is needed from educational institutions, religious figures, and the wider community to maintain the existence of this tradition and develop it as an Islamic educational approach that is contextual, adaptive, and based on the local wisdom of the Malay-Islamic community.

5. REFERENCES

- Fitri, A., Laili, N., Ramadhani, D. P., Salsabila, M., Rizki, M., & Darwis, M. (2024). *Islam dan Kebudayaan (Adat Melayu Tidak Pernah Lepas Dari Agama Islam)*. 03(06).
- Hiptraspa, Z., & Novis, S, D. (2024). *Tradisi Islami dalam Kearifan Lokal: Praktik Budaya dan Adat Istiadat di Komunitas Pedesaan*. Vol. 11, No. 2, 151–166.
- Kementrian Agama Republik Indonesia. (2019). *Al-Qur'an dan Terjemahnya*.
- Mannan, A. (2018). *Transformasi Nilai-Nilai Tauhid dalam Perkembangan Sains dan Teknologi*.
- Muhammad. (2020). *Hubungan Agama dan Budaya Pada Masyarakat Gampong Kereumbok Kabupaten Pidie, Provinsi Aceh*.
 file:///C:/Users/acer/OneDrive/Dokumen/II%20MAGISTER/JAMAL%20JRUNAL/7769-21285-2-PB.pdf
- Rahmadhanty, R., Rahmawati, R. D., & Gustiwi, T. (2024a). Tepuk Tepung Tawar: Tradisi Kebudayaan Masyarakat Melayu Riau. *TSAQIFA NUSANTARA: Jurnal Pembelajaran dan Isu-Isu Sosial*, 3(1), 15. <https://doi.org/10.24014/tsaqifa.v3i1.23450>
- Rahmadhanty, R., Rahmawati, R. D., & Gustiwi, T. (2024b). *Tepuk Tepung Tawar: Tradisi Kebudayaan Masyarakat Melayu Riau*. 03(01).
- Riyadi, A. (2019). *Identifikasi Faktor Penyebab Siswa Kurang Percaya Diri Di Sd Negeri 2 Wates*.
- Salsabila, & Nurafni, S. (2024). *Nilai-Nilai Islami Yang Terdapat Pada Kenduri Dalam Menyambut Bulan Suci Ramadhan di Desa Senderak Kabupaten Bengkalis Provinsi Riau*. 124–132.
- Sugiyono, S. (2013). *Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta Bandung.
- Yunus, N. (2018). *Pendidikan Nilai Islami dalam Budaya Keluarga (Perspektif Budaya Aceh)*. Universitas Islam Negeri (UIN) Ar-Raniry.