

THE TRADITION OF THE *LAMPU COLOK* AHEAD OF *EID AL-FITR* IN RELIGIOUS VALUES OF THE MALAY SOCIETY IN PEKANBARU

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ABSTRACT

The Malay community of Pekanbaru Riau still holds traditions that originate from of the values of Islam which is the main religion in Riau Province. The tradition of *Lampu Colok* is still carried out today with a plug lamp which has its own meaning for the Malay community every 27 Ramadan (night of *Lailatul Kadr*) or often called the night of 7 *Likur* ahead of *Eid al-Fitr*. The purpose of this research is to find out the current tradition of the traditional light bulb at the festival in order to survive in the midst of the times with a qualitative approach. The tradition of the *lampu colok* originated from a story passed down from generation to generation that in the month of Ramadan one must turn on the lamp or there must be lighting. The *lampu colok* tradition in the Pekanbaru Malay community has various values which include mutual cooperation, economics, social culture, norms and morals, cooperation, beauty, kinship so that it creates a culture of religiosity in the community and can maintain or maintain this *lampu colok* tradition.

I. Introduction

Culture regulates human life at all times from birth to death. Consciously or not, there is constant pressure to follow certain types of behavior that have been created by others. Tradition is an inheritance from generation to generation, tradition means something that is channeled or passed down from the past to the present, tradition means parts of social heritage that are still strongly connected to today's life.

Every time people enter the holy month of Ramadan, there are many traditions carried out by the Malay community in order to welcome and enliven the holy month of Ramadan, as a sign of gratitude and joy for the coming of the blessed month. There is a way to welcome Ramadan by going to the river and then sit near it to take a bath, there is also a way to buy limes or oranges in

droves and then pour them all over the body or what is popularly known as a *Petang Megang* (Suroyo, Putra, & Ibrahim, 2021).

Even at the end of the month of Ramadan, there are also many traditions that have been passed down from generation to generation since the past. One of them that is still being carried out but has begun to dim is the tradition of *LampuColok*. The *lampu colok* tradition is actually a tradition carried out from the past from generation to generation by the Malay community by turning on traditional lights or lighting placed around the mosque, in various corners of the road, in the yard and on the terraces of people's houses(Yanti & Nina, 2019).

One of these traditions is the *Lampu Colok* (*Api Jagau, Likuran, Liquran* (Istiana, Ismunandar, & Istiandini, 2019), *Tujuh Likur, Nujuh Likur*) tradition which is carried

out. Tradition is an inheritance from generation to generation, tradition means something that is channeled or passed down from the past to the present, tradition means parts of social heritage that are still strongly connected to today's life (Taur, Bere, & Hole, 2020).

The most special when entering the 27 days of Ramadan or the odd night, one of the most special odd nights in the holy month of Ramadan not only in the courtyard of the house, thousands of lamps will decorate the shoulder of the road. Plus gate works with Islamic motifs and patterns. Mosque compositions, moon-stars, calligraphy combined (Badriyah, 2020); (Fathurrosi, 2020); (Suroyo, Putra, Ibrahim, Fiqri, & Fikri, 2021). It looks majestic on the streets. The making of the gate is usually done by local youths or the local village, they make it voluntarily together, starting from taking materials in the form of wood, boards, materials for lamps, and others in large quantities. A lot depends on the size of the gate that will be made for the celebration of the *lampu colok* (Niode & Aziz, 2020).

The *lampu colok* tradition is still widely practiced because it is driven by a strong belief in a tradition that has been passed down from generation to generation, so they do not dare to break it. Although there are some people in Riau Province, especially in Bengkalis and Pekanbaru who no longer adhere to tradition, they still carry it out (Saepuddin, 2020).

The process or stage of carrying out the night of *lampu colok* is carried out or starts in the afternoon or before the *lampu colok*, namely by sending offerings, people who are involved in the implementation of the *lampu colok* Tradition, namely all elements of society, both fathers, grandparents, adults or youth, even children, also participate in celebrating the night of seven sweets, by participating in various activities that are held. They also celebrate with fireworks and firecrackers.

The goal is to celebrate, enliven, and liven up the atmosphere of the Night of Seven *Likur* to make it look festive. The tradition of *lampu colok* is carried out from generation to generation by the Malay

community. The *lampu colok* in Pekanbaru is held after *Tarawih* prayers. First, gather at the mosque with the aim of closing or discussing the division of the group. Residents are grouped to determine where they will be placed. In addition, the community gathers in the mosque with the aim of praying together (Hadi, 2017).

After evening, people start to put on a lamp, and after the prayer *tarawih* they will eat together like a celebration of *lailatul Qadr*, most of the local community call it "*Tarawih Kenduri*" due to after the *Tarawih* prayer, people will serve the food to eat together. Towards *Eid al-Fitr*, many things are done by Muslims to welcome it. In a number of regions in Indonesia, each has their own way of celebrating it. The people of Riau and its surroundings have a tradition called *Lampu Colok*. *Lampu Colok* is lamps made from used drink cans or bottles. Then given the wick and kerosene and then lit (Erlin, Nuron, Fitri, & Agustin, 2018); (Yanti & Nina, 2019). Usually installed on the 27th night of Ramadan with in the past, *Lampu Colok* were used to light the way to the mosque, because before there was no lamp. But now the plug lights are assembled with extraordinary creativity by the Malays. The application of this tradition has always been embedded in the hearts of the people. But after the entry of electricity in rural areas, this tradition began to erode. Therefore, the government took the initiative to hold a *lampu colok* festival so that this tradition is maintained and preserved. Based on this phenomenon, researchers are interested in conducting research on *lampu colok*.

II. Review Related Literature

Syam'un (2018) research entitled The Values of Da'wah in the Bugis Tradition in Tanete Riattang District, Bone Regency. The purpose of this research is to find out how the implementation of the *Mappanre Temme'* tradition, to find out the meaning & purpose of the *Mappanre Temme'* tradition and to find out the *da'wah* values contained in the tradition carried out by the Bugis community. The method used in this research is qualitative. The results of this study are the implementation of the *Mappanre Temme'*

tradition carried out by the Bugis community is a stand-alone tradition, but now its implementation is combined into the Mapacci process. The meaning and purpose of this tradition is still attached, namely to motivate others, make the Qur'an as a way of life, gather family or relatives. The values of the Da'wah of the Mapanre Temme' tradition are having a human relationship with Allah, Islamic education, gratitude, friendship and patience.

Agus Riyadi (2013) research entitled The Contest of Religious Ceremonies and Social Processes in Rural Muslims (Case of Three Villages in Karangrayung District, Grobogan Regency). The purpose of this study was to describe the implementation of religious ceremonies and social processes among rural communities, as well as to find out the community's views regarding the importance of religious ceremonies and social processes among rural Muslim communities in Karang Rayung District, Grobogan Regency. The method used in this research is descriptive qualitative. The result of this study is that the people of Karangrayung still believe that commemorating Islamic holidays and social processes is a religious duty and an act of worship, so that it becomes an effective means for fostering and increasing the faith and piety of the Muslims.

Farida (2012) research entitled Da'wah Values Behind the *Nasi Kepel* Tradition at the Wali Loram Kulon Mosque. This study aims to determine the da'wah values behind the *Nasi Kepel* tradition at the Wali Loram Kulon Mosque, the benefits behind the *Nasi Kepel* tradition at the Wali Loram Kulon Mosque, and the role of religious leaders in instilling the correct understanding behind the *Nasi Kepel* tradition at the Wali Loram Mosque. Kulon. The method used is qualitative. The results of this study indicate that the da'wah values behind the *Nasi Kepel* tradition are religious guidance for alms and sharing food with others, so as to create religious harmony and avoid conflict. The perceived benefits of this tradition are the emergence of a sense of trust (*mantep*) that prayers that are said will be granted by Allah SWT and the role of religious leaders is still needed to always remind the public to intend only to Allah SWT, not to others.

Tiwi Mirawati (2016) research entitled Islamic Values in the *Garebeg Mulud* Tradition and Its Implications for the Yogyakarta Palace Community. The purpose of this study was to determine the Islamic values contained in the *Garebeg Mulud* tradition and to determine the implications of the Islamic values contained in the *Garebeg Mulud* tradition on the lives of the people around the Yogyakarta palace. The method used in this research is a qualitative method with a philosophical approach. The results of this study indicate that many symbols in the *garebeg mulud* tradition contain Islamic values. The elements that exist when the *Garebeg* tradition is carried out are *gunungan*, offerings and *peranakan* clothes. Symbol

Gunungan is interpreted as a form of believing in the Oneness of God, because the shape is conical to the top which means going to one point.

Waqi'aturrohmah (2015) research entitled Wehwehan Tradition in Commemorating the Birthday of the Prophet Muhammad and Its Implications for Ukhuwah Islamiyah in Kaliwungu District, Kendal Regency. The purpose of this study is to find out what the meaning of the *Weh-wehan* tradition in Kaliwungu District is and to find out what the influence of the *Weh-wehan* tradition on the ukhuwah Islamiyah of the Kaliwungu community is. The method used in this research is descriptive qualitative. The results of this study are the *Weh-wehan* tradition has a positive influence in terms of creed and social aspects. The Wehwehan tradition in addition to getting closer to God and a form of gratitude, also has an educational element in it. The Kaliwungu community indirectly teaches their children to share with others.

III. Research Methodology

This research was conducted by taking the location in the city of Pekanbaru, Riau Province. The reason the researcher chose this location was because there had always been *lampu colok* but at this time it was even more festive at the end of Ramadan, so the researchers took the location in Pekanbaru City. In this study, there are two sources of information needed by the research, namely

key informants and informants. Thus, the subjects in this study are cultural observers, festival participants, and people who have settled in Pekanbaru City and still follow the *Lampu Colok* tradition.

The researcher hopes that through these respondents, all the data needed in this study can be obtained in order to conclude the overall research results. Taking the subject by purposive sampling that is (taking the subject based on the purpose). The technique used to obtain relevant data as well as to observe the symptoms, the authors use observation and interviews. With observations about all aspects relating to observations, regarding the cultural background of the *Lampu Colok* tradition and the current implementation of the *Lampu Colok* tradition with interview is a data collection technique by communicating directly with respondents to obtain data from subjects in Pekanbaru. Interviews with research subjects were conducted to obtain information from these subjects to find out the meaning of the traditional *Lampu Colok* and other matters related to the research.

In this study all data obtained in this study were analyzed using descriptive qualitative analysis. The data and information collected will be described, analyzed, and interpreted in a systematic and detailed manner so that a true picture of the *Lampu Colok* tradition can be obtained. The results of the analysis described will be combined between general concepts or theories in the field, in a descriptive way (providing a picture of the actual state of society) and trying to connect the theory used with existing social phenomena, as well as tracing facts related to the research.

IV. Results and Discussion

The accepted tradition will become a living element in the lives of its supporters. It is part of the past that is maintained until now and has the same position as new innovations. Tradition is a picture of human attitudes and behavior that has been processed for a long time and is carried out from generation to generation from ancestors.

In addition, tradition can also be interpreted as a shared habit in society, which will automatically influence actions and reactions in the daily lives of members of the community itself.

Making decorations from *lampu colok* during Ramadan is a community tradition in Riau. The *lampu colok* tradition has religious values, mutual cooperation and a sense of togetherness. Even now, the *lampu colok* that are usually installed lined up on the road are starting to be modified. Seen thousands of *lampu colok* made with various models. There are miniature mosques, Allah's words, verses of the holy Qur'an and other Islamic symbols. Thousands of lamps from used cans are made on a frame in the form of a wooden tower that stands firmly.

Its height reaches dozens to tens of meters towering upwards. Tonight lights made from used soft drink cans lined up. The axis is made of special cloth with kerosene or diesel fuel. While plug refers to a unique way of turning on a light by using a wooden or bamboo stick that light up at the end. '*Colok*' is how local residents turn on the can light.

People who are involved in the implementation of the *lampu colok* tradition, namely all elements of society, both fathers, grandparents, adults or youth, even children, also participate in celebrating this plug, by participating in various activities that are held. They also celebrate with fireworks and firecrackers. The goal is to celebrate, enliven, and liven up the atmosphere of the *lampu colok* so that they look festive.

This tradition is carried out from generation to generation by the people of Pekanbaru and Malays in Riau Province. This tradition is carried out after Tarawih prayers. First, gather at the mosque with the aim of closing or discussing the division of the group. Residents are grouped to determine where they will be placed. In addition, the community gathers in the mosque with the aim of praying together. The *Lampu Colok*, when it was out of shape and made of old cans. The plug is made of bamboo or reed, its name at that time was called a torch. This is reinforced by the results of an interview by one of the people

who participated in the *Lampu Colok* festival, Tatik

"Yes, in the past we used cans like drinks, then filled with kerosene, some also used bamboo, in my village Pekanbaru some still use bamboo, we call it reed" said Tatik

This tradition originated from the desire of the Malay community to provide lighting in the month of Ramadan. This *lampu colok* is a traditional lamp used to illuminate the darkness in rural areas. This plug lamp material can be made of bamboo such as a torch, in rural areas the plug is used as a lighting tool that is placed in front of the door of the house and is useful. The *Lampu Colok* has its own meaning for Pekanbaru residents. In the past, the *Lampu Colok* was a means of lighting the way for residents who wanted to pay *Fitrah* every 27 Ramadan night to the community's house

At that time, the infrastructure in Pekanbaru was not as fast as it is today. The streets are still in the form of alleys covered with bushes left and right. Plug the *lampu colok* into the street light, avoiding danger to citizens paying *zakat fitrah*.

"Why is 27 Ramadan installing *lampu colok*, because that day is the day to hand over *zakat fitrah* to the community, previously the roads were not like this, the roads were just alleys, bushes, so this plug-in lamp served as a light to avoid danger," said Nining, people of Pekanbaru city and observer of Malay culture.

"For example, I want to pay for *fitrah* at local leader's house I also bring this torch for lighting. Some residents who can afford it, install more than 10 torches in their respective yards to make 27 Ramadan brighte," explained Roma, one of the local cultural experts.

This *lampu colok* tradition aims to illuminate society before there was electricity, ancient society was still thick with the myths attached to each of them which ancient people believed that every month of Ramadan the spirits of the ancestors returned

home, therefore must illuminate house with *lampu colok*. Besides that, it also accompanies when the children go to the mosque to read the Koran and study in the dark.

Over time, as a form of respect for the traditions that have been passed down from generation to generation, the Malay community, especially towards the end or the last month of Ramadan, uses *lampu colok* as decoration in front of the house. In the implementation of this traditional *lampu colok*, it is established or carried out by only one family. This is done by all people in their respective homes, with the implementation of this tradition it can be seen that this tradition is carried out by the community simultaneously from each family.

This tradition is carried out as lighting when there is no electricity, this *lampu colok* is used as a street light to the mosque or prayer room because there are also people who make plugs from bamboo which are installed on the side of the road to make it easier for the people and encourage their citizens to go to the mosque. This tradition is also a joy for the children because when the month of Ramadan arrives the children happily turn on the *Lampu Colok* around their homes so that the lively month of fasting is felt and they play and walk to their neighbors to see their neighbors' *Lampu Colok*.

Even though it is simple, it feels more like family togetherness in fasting and implementing the sharing of happiness among Muslims in the month of Ramadan. In structural functional theory, each culture has its own function in people's lives. Likewise with the tradition of this plug lamp which has a function as lighting, this tradition is held to illuminate their village or house from the darkness before there was electricity, especially since the people really believe in the myths that require them to turn on the plug around the house and they say that every month of fasting must be clear.

The essence of the culture of every society is the values contained in it. Based on

the above understanding, we can determine some of the values contained in the traditional *lampu colok*. The value of solidarity in the *lampu colok* tradition, in the past, *lampu colok* tradition of togetherness was marked by the community simultaneously installing *lampu colok* in their respective homes, while now it is marked by cooperation in establishing *lampu colok*, starting from looking for wood, preparing all the tools and equipment needed to constructing *lampu colok* done together in a group.

In the Riau Malay community, joy welcomes the night. Lailatul Qadar begins on the 21st night of the holy month of Ramadan which is often called the night of the Liquran. People welcome Liquran night by making gates from cheerful bandong. *Lampu colok* are prepared on the first night of *lampu colok* until the seventh night with various forms of cheerful bandong. The joy of *lampu colok* tradition that is turned on on the night of Lailatul Qadar is believed to be a sign for angels to come to them and as an expression of joy to welcome a night full of glory (Agus Riyadi 2018).

This tradition is carried out as an explanation when there is no in the past, *lampu colok* was used as a street light to the mosque or prayer room. In addition, in the past there were also people who made plugs from bamboo which were installed in front of their homes with the aim of facilitating vision at night and besides giving people enthusiasm to go to the mosque.

Moral values in the tradition of the lights, which are marked by making positive things in the month of Ramadan by making the *lampu colok* and relations with the community are more well maintained. In addition, tradition or now the *lampu colok* festival in Pekanbaru can also strengthen the relationship between *silaturrahmi*. But through the tradition, the relationship between the malay community is tighter. This *lampu colok* festival contains economic value.

Which in this *lampu colok* festival the winners will get prizes, prizes obtained in the form of money with the tradition of this is packaged and displayed to get economic benefits, culture is deliberately created for economic interests. This tradition no longer refers to customary values but has now become an economic value because in the implementation of the tradition of this *lampu colok* has the aim to get prizes in the form of money from this *lampu colok* event. The tradition of the lights is plugged in the form of cooperation that exists is mutual cooperation.

Mutual cooperation is seen starting from making a *lampu colok*, making a *lampu colok* gate, making a *lampu colok* design to upholding the gate put a design on the gate to pair the *lampu colok* on the gate. This can be seen starting from the process of making plug lamps. Where the entire malay community together made the plugs, especially young people.

The progress of the *Lampu Colok* tradition is now extraordinary. Moreover, the Pekanbaru City Government holds a plug festival every year so that the preservation of lights is maintained. Of course, the support for hereditary traditions must be maintained. *Lampu colok* are not only cultural values that should be preserved. However, there are other values, namely religious values, mutual cooperation and togetherness. *Plug lamps*, at this time, are made with various models. There are miniature mosques, Lafaz Allah, holy verses of the Qur'an and so on. Making it, carried out between a mix of old and young people and they jointly built a light tower *lampu colok* with various models according to the agreement.

"The development of *Lampu Colok* today is extraordinary. Of course, this is very necessary. I have conveyed to the government that plug-in lamps should be preserved. Because this is our culture since ancient times, so that generations know the history of *Lampu Colok*," added the local culturalist, Roma.

The consistency of the Malay community, continued Roma, in preserving the *Lampu Colok* is very large. A plug light tower was built with no small amount of funds. However, that is not a barrier. This plug lamp festival adds to the festive month of Ramadan, especially since the last 4 nights of the fasting month are more felt in welcoming Eid.

On these nights the streets are filled with young people and young women and even old people who invite their children to see this plug lamp festival event, so that in the last nights the fasting feels more lively than usual nights. In the tradition of this *lampu colok* having a function as lighting, this tradition is held to illuminate their village or house from darkness before electricity, especially when people really believe in myths that require them to turn on plugs around the house and they say that every fasting month must be bright

"The competition organized by the government motivates the community. Community cooperation with young people is united in preserving plug-in lamps" he said.

The integration that we can see in the tradition of this plug lamp is seen in the function in the implementation of the tradition of the plug lamp, which is to unite the community or strengthen silaturahmi and enliven the month of Ramadan. With the implementation of the tradition of this plug lamp many relatives or people who are monitored home so that togetherness is more pronounced and the ties of friendship are maintained and even tighter. Many people who work are monitored home and help in making this plug lamp. Many families are also far away only come and gather with the family as well as see this plug lamp, making this plug lamp is done in groups so that there will be close silaturahmi rope among fellow group members because they have to work together in making good *lampu colok*.

In addition there is also a function to enliven the month of Ramadan which with the existence of this plug lamp in the month of Ramadan is more festive especially on the

night of 30 Ramadan they go around by echoing takbir by looking at the lights. Many children who play fireworks with their families, with a lively fire arranged in the gate as well as the lively hearts of children in celebrating the Eid day. In addition to being a tradition every year, Pekanbaru *Lampu Colok* are famous everywhere. Not infrequently, neighboring Bengkalis also glances and marvels at the tradition of *Lampu Colok* in this country.

"I was in Pekanbaru to meet local community of Malay Pekanbaru, they praised the Pekanbaru plug lamp, they said it was very good," said Roma.

The tradition and culture of the *Lampu Colok* is indeed found in other areas in Riau. However, it only exists in certain locations. The purpose of this government decision is that the tradition of this plug lamp remains surviving and preserved for the continuity of cultural values that have been attached to the hearts of their people. That way the lights will be a hallmark or work of daunts that will be used as a means of tourism and become the pride of the Malay area.

Therefore the government called for making this plug lamp because many people from the outside want to see, and people who are monitored have the desire to go home to the village to see and gather with family so that they feel beautiful together in the month of Ramadan.

"We are very supportive of the Lampu Colok event being an event throughout Riau. Moreover, the Pekanbaru Lampu Colok is already well-known in Indonesia," added Roma, hoping that the *Lampu Colok* tradition will continue to be maintained

V. Conclusion

The *lampu colok* tradition in Pekanbaru has become a tradition that is ingrained in their lives as if this has become a habit for them. The implementation of the plug lamp has the meaning contained in it. Implementation of the traditional *lampu*

colok, the first is delivering offerings of meaning as a form of respect for the ancestors whose purpose is to seek blessings, safety, and so that the village is safe, the second stage is to install a lamp, the lamp contains the meaning of symbolizing a bright soul and in the general view the tradition of installing a lamp is also for lighting, while according to belief for lighting for the spirits or people who have died to return home.

The third stage a feast is a ceremony to commemorate or pray for people who have died as well as a way of sending prayers to God for the sustenance that has been given in addition to that so that the family visited will get an abundance of sustenance. Until now, the *lampu colok* tradition is still widely practiced because it is driven by a strong belief in a tradition that has been passed down from generation to generation, so they do not dare to violate it. Although there are some people in Pekanbaru who no longer adhere to tradition, they still carry it out. The value of solidarity in the light plug tradition. In the past, this tradition of togetherness was marked by the community simultaneously installing plug-in lamps in their respective homes, while now it is marked by cooperation in establishing plug-in lamps, which starts from looking for wood, preparing all the tools and equipment needed to building plug-in lamps which are carried out together.

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