

BUYA HAMKA'S VIEWS ON GATHERING IN AL-AZHAR TAFSIR AND ITS RELEVANCE TO THE ALEK BAKAJANG TRADITION

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Abstract

Silaturrahmi is a command from Allah as stated in the Qur'an. Buya Hamka, in his Tafsir Al-Azhar, explains that silaturrahmi means fostering bonds of compassion among all human beings, as humanity fundamentally originates from a single soul. This concept of silaturrahmi is also implemented by Indonesian society through various traditions, such as the Alek Bakajang tradition. Alek Bakajang is a longstanding tradition passed down through generations to strengthen relationships among all elements of society in Nagari Gunuang Malintang, Pangkalan Koto Baru Subdistrict, Lima Puluh Kota Regency, West Sumatra. In modern times, this tradition is often associated with "open house" gatherings and "halal bi halal", commonly held after the celebration of Eid al-Fitr. This study aims to analyze Hamka's perspective on silaturrahmi and its relevance to the Alek Bakajang tradition. It combines library research with field research and employs a qualitative approach. Data were collected from Hamka's Tafsir Al-Azhar as well as through observation and interviews with informants in the study area. The findings reveal that Hamka's view on silaturrahmi aligns closely with the values embedded in the Alek Bakajang tradition. In the context of silaturrahmi, the Alek Bakajang tradition carries profound meanings, including understanding and preserving family lineage, always remembering Allah and supporting relatives, forgiving one another within the community, and promoting good counsel and mutual advice.

Keywords: Buya Hamka; Silaturrahmi; Alek Bakajang.

Abstrak

Silaturrahmi merupakan perintah Allah dalam al-Qur'an. Buya Hamka dalam kitab tafsir Al-Azhar menjelaskan bahwa silaturrahmi bermakna menjalin hubungan kasih sayang antar seluruh umat manusia karena manusia pada hakikatnya berasal dari diri yang satu. Silaturrahmi ini juga diimplementasikan oleh masyarakat di Indonesia dengan berbagai bentuk tradisi, misalnya tradisi Alek Bakajang. Alek Bakajang merupakan tradisi dan

warisan turun-temurun untuk mempererat hubungan di antara seluruh elemen masyarakat di Nagari Gunuang Malintang, Kecamatan Pangkalan Koto Baru, Kabupaten 50 Kota, Sumatera Barat. Tradisi ini di era sekarang dikenal dengan istilah “open house dan halal bil halal” yang biasanya dilakukan setelah hari raya Idul Fitri. Penelitian ini bertujuan untuk menganalisis pandangan Hamka terhadap silaturahmi dan relevansinya dengan tradisi alek bakajang. Penelitian ini menggabungkan penelitian pustaka (library reseach) dengan penelitian lapangan (field research) dan bersifat kualitatif. Data-data dikumpulkan dari kitab Tafsir al-Azhar dan melalui observasi dan wawancara dengan informan di lokasi penelitian. Dari penelitian ini, dipahami bahwa silaturahmi menurut Buya Hamka memiliki relevansi dengan tradisi alek bakajang. Tradisi Alek Bakajang dalam konteks silaturahmi mengandung makna dalam rangka mengetahui dan memelihara silsilah kekerabatan, selalu mengingat Allah dan saling membantu keluarga kerabat, saling memberi maaf kepada sesama masyarakat, dan mendakwahi atau menasehati sesama manusia.

Kata Kunci: Buya Hamka; Silaturahmi; Alek Bakajang.

INTRODUCTION

Silaturahmi comes from the word *shilah* which means relationship or connecting. The word *rahim* or *rahmi* means a female relative or relative. The origin of the word is from *ar-rahmah* (affection). This word is used to refer to the womb or relatives because with the relationship of the womb or kinship, people are affectionate (M. Syaiful: 2022). The Kamus Besar Bahasa Indonesia defines the term *silaturahmi* with friendship (brotherhood), and “*bersilaturahmi*” means tying the rope of friendship (brotherhood): they - to

the homes of their relatives (KBBI). The definition presented in the KBBI emphasizes silaturahmi as “friendship rope” or brotherhood. This understanding provides a context that silaturahmi not only has a religious dimension, but also a social and cultural one that is widely recognized in Indonesian society. The discourse of silaturahmi is a concept that has been identified in human life, especially in religious and social contexts (Handrianto: 2010). Silaturahmi is often interpreted as a relationship between individuals and groups based on good treatment, compassion and attention to humans as a whole and is

always renewed and maintained continuously, so that a good and directed relationship is established according to the guidance of the Qur'an and the teachings of the Prophet Muhammad SAW. (Fatihuddin: 2010). Silaturahmi is a fundamental aspect of social interaction rooted in the teachings of Islam because humans as perfect creatures are unable to live individualistically and need each other (Titis Rosowulan: 2019). This concept is described not only as a close bond of brotherhood, but also as the main element in building a harmonious community, mutual respect, and coexistence in sustainable values of compassion according to the teachings of Islam.

Islam strongly emphasizes the relationship between creation and its Creator (*hablun min Allah*) as well as the relationship among humans (*hablum min annas*). Both are deeply interconnected and cannot be separated (Ghafur: 2005). *Hablum min annas is known by the term silaturahmi. This term has been explained in various ways by scholars. Among them, Imam An-Nawawi*

describes silaturahmi as an act of kindness performed by a person, which can be seen from the circumstances of both the one initiating the connection and the one being connected. It can be carried out through financial assistance, help, visits, or exchanging greetings (Mohammad Tabrani: 2002). Imam Abdurrauf Al-Manawi defines *silaturahmi* as an act of goodness that includes one's relatives. Ibn Hamzah and Abu Jamrah describe *silaturahmi* as a comprehensive act of conveying kindness according to one's ability, carried out through prayers, smiles, and financial support. (Tabrani: 2002).

Muhammad Quraish Shihab explains that the root word *al-arham* is the plural form of *rahim*, which refers to the womb—a place where offspring reside, grow, and are born, eventually multiplying and sharing similarities in traits, both physical and psychological. The womb symbolizes a bond that nurtures and connects individuals, whether near or far, ensuring the relationship is not severed due to negative actions. The most important aspect of *silaturahmi* is *silah* (Quraish Shihab: 2002)

According to Wahbah Al-Zuhaili, *silaturahmi* is a command of piety toward Allah to improve and strengthen human relationships through love and kindness while avoiding actions that sever those ties (Wahbah Al-Zuhaili: 2012). According to Imam Ibn Al-Kathir, *silaturahmi* is a metaphor for doing good to close relatives, whether through lineage or marriage, by showing affection, gentleness, and mutual care. (Syaikh Ibn 'Atha'illah: 2008)

Imam Al-Qurtubi states that *silaturahmi*, when viewed from its object, has two meanings: a specific meaning and a general meaning (Sayyid Quthb: 2000). The specific meaning refers to ties based on lineage, brotherhood, or kinship. Meanwhile, the general meaning involves fostering bonds of compassion and kindness among all humans based on religious principles (Tim Lajnah Pentashihan Mushaf Al-Qur'an, Al-Qur'an).

From the explanation above, it can be understood that the concept of *silaturahmi* in Islam has a broad scope, encompassing various aspects of

social, familial, and religious relationships. *Silaturahmi* is not merely defined as maintaining good relations but also involves various acts of kindness and compassion, both toward family and the wider community. The perspectives of various scholars highlight that *silaturahmi* has both practical and spiritual dimensions that complement each other, making it one of the essential elements in social life and the practice of Islamic teachings.

According to Buya Hamka, *silaturahmi* is a command from Allah SWT that is mentioned in several verses of the Qur'an. An interesting point highlighted by Buya Hamka in his *Tafsir Al-Azhar* is that *silaturahmi* is depicted as a command to establish bonds of compassion among all humanity, as they fundamentally originate from a single soul. It includes the directive to foster love, maintain unity, and strengthen ties among tribes, clans, lineages, and other groups (Hamka: 1989). This interpretation is relevant to how *silaturahmi* is practiced in Indonesian society, as seen in the tradition of *Alek Bakajang*. *Alek Bakajang* is a tradition

observed by the community of Nagari Gunuang Malintang, Pangkalan Koto Baru District, 50 Kota Regency, West Sumatra, aimed at strengthening *silaturahmi* among all elements of society. In modern times, this tradition is comparable to an open house or *halal bi halal*. *Alek Bakajang* is typically held at the *Surau* (mushalla).

This paper aims to explore Buya Hamka's perspective on *silaturahmi* in greater depth and analyze how his thoughts relate to the tradition of *Alek Bakajang*. The study will highlight the Qur'anic values reflected in the *Alek Bakajang* tradition from Buya Hamka's perspective, positioning it as part of the study of the *living Qur'an* or the phenomenon of the Qur'an in everyday life. This research focuses on socio-religious events that reflect the community's response, perception, and beliefs regarding the teachings and interpretations of the Qur'an (Afriadi Putra: 2019).

LITERATURE REVIEW

There are several writings that examine this *alek bakajang*, including; first: an article entitled "Bakajang

Tradition and Socio-Economic Impact in Nagari Gunuang Malintang, Pangkalan Koto Baru District, Lima Puluh Kota Regency, West Sumatra Province". This article was written by Dedi Asmara and Hendri in 2023, discussing the *Alek Bakajang* tradition that has developed and survived in the Nagari Gunuang Malintang community to date which has had an impact on the social and economy of the area (Dedi Asmara: 2023).

Second: an article entitled "The Function of the *Alek Bakajang* Tradition in Strengthening Community Social Integrity in Kenegarian Gunuang Malintang, Pangkalan Koto Baru District, 50 Kota Regency, West Sumatra". This article was written by Hafizaul Ismi in 2015, this article discusses the need to strengthen social integrity in the Nagari Gunuang Malintang community in the *Alek Bakajang* tradition, because it is not uncommon in society for conflicts and differences of opinion to occur. The first article highlights the benefits of the *alek bakajang* tradition in social life, including its impact on social life and the economy of the community.

While the second article discusses the function of this tradition as one of the social integrity of the community. These two articles are different from this study, because this study looks more at alek bakajang as an implementation and practice of the values of the Qur'an based on the views of Buya Hamka as one of the mufasirs who also came from West Sumatra.

Third: an article entitled “Silaturrahim in Qur'anic Perspective”, written by Lilik Umami Kalsum in 2011, Lecturer at the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. This article explains that the Qur'an does not explicitly use the term shilat al-rahim, but if examined more deeply it will find an order to establish friendship, the focus of this research is the Qur'anic insight into shilat al-rahim and its urgency in life. This article is purely library research so that it looks very clear the difference with this study which not only discusses literature data, but also uses field data.

Fourth: an article entitled “Silaturahmi Through Social Media Hadith Perspective with Syarah Bil

Ra'yi Method” written by M. Syaiful et al in 2022. This article discusses silaturahmi using social media, including the benefits of silaturami through social media and its permissibility as long as it aims for good deeds and contains benefits. This article is also very different from this study which focuses on Buya Hamka's views in his interpretation.

RESEARCH METHODS

This article uses literature data (library research) and field data (field research) and is qualitative or research data in the form of information, sentences, schemes, and images. Primary data in the literature study is the book of Al-Azhar interpretation by Buya Hamka. For field data collected through observation (observation) and interviews from community leaders and the people in Nagari Gunuang Malintang, Pangkalan Koto Baru District, 50 Kota Regency, West Sumatra about the implementation of hospitality in the Alek Bakajang tradition. The data that has been collected will be explained descriptively and analyzed. The descriptive method is by describing

something in detail with the aim of presenting a complete picture of the phenomenon and then describing it. While the method of analysis by selecting the discussion then evaluating the data and classifying based on a comprehensive understanding.

RESULTS AND DISCUSSION

A. Silaturahmi Perspective of Buya Hamka in the Book of Tafsir Al-Azhar

Buya Hamka explained his views regarding this silaturahmi in several verses, including Surah Al-Baqarah verse 83, Surah. An-Nisa' verses 1 and 36, surat. Ar-Ra'd verse 21, and surat. Al-Hujurat verse 13.

In Surah al-Baqarah verse 83 Allah says "Do not worship other than Allah, and do good to parents, relatives, orphans, and the poor". One of the messages contained in the verse is the command to do good to relatives. Buya Hamka explained that what is meant by relatives here are brothers, uncles, father's brothers and mother's brothers, male grandmothers and female grandmothers, in short, all

those who are blood-related. The household is intertwined with other families, so that there is a large family in the form of tribes, kabilahs and peoples that form a large society, in the form of countries and countries, so maintain good relations with family friendship. (Hamka: 1989)

Surah Al-Baqarah verse 83 emphasizes the importance of worshipping Allah and doing good to relatives. The command to treat relatives with love and care not only builds strong family ties, but also supports the formation of a harmonious society. By strengthening relationships through silaturahmi, Muslims are reminded that maintaining good relations with relatives has a much greater social impact, creating a life order that is full of love, care and protection.

Surah an-Nisa verse 1 Allah says: "O people! Fear your Lord who created you from one self (Adam), and created his mate (Eve) from his self; and from them He multiplied men and women. Fear Allah, in whose name you ask one another, and maintain kinship. Verily,

Allah is always watching and watching over you”.

Hamka explains that God's call in this verse is addressed to all mankind regardless of origin, nation, or skin color. This verse conveys two important messages: firstly, to fear God, and secondly, to realize that humanity is a unity. The passage “He has made you from one self” emphasizes that all human beings originated from a single ancestor, Adam, who then together with Eve gave birth to an ever-expanding generation. This one origin of mankind is intended to maintain unity among them. The verse “He has made you from one self” confirms that all humans came from one ancestor, Adam, who then together with Eve gave birth to an ever-expanding generation. This one origin of human beings is intended to maintain unity among them. (Hamka: 1989)

Furthermore, Allah's words commanding piety and maintaining family relationships emphasize the

importance of kinship relationships, referred to in the verse as “al-arham”. This word is the plural of “rahim,” which literally means affection, but also refers to blood relations. God uses this term to remind people of the importance of the unity of offspring, which stems from a mother's affection for her child conceived in her womb. (Hamka: 1989)

In human culture, people tend to seek family connections if they meet in a strange place, whether far or near. Arabs, for example, will ask the tribe of origin of their interlocutor, such as Adnan, Qahthan, Mudhar, or Rabi'ah, as a way of connecting family trees. Similarly, Minangkabau people who have migrated will, when they meet, ask for their tribe and identify each other by blood, whether as brothers, bako, or semenda, indicating a close sense of kinship. (Hamka: 1989)

Buya Hamka's interpretation also shows locality, seen in his explanation related to this verse, namely “Minangkabau people if they meet in overseas people, even though one comes from Payakumbuh and the other from Painan, always ask the

tribe. If it happens that the person asked is of the same tribe as the one who asked, they immediately recognize the brothers as one descendant. If he was of the same tribe as his father, he called him *bakonya*. And if the person answering the question happened to be of the same tribe as his wife, he immediately replied, "if that is what you say, then I am a relative of your master." The farther one travels, the closer the kinship becomes. Such is the extent and breadth of *al-arham*'s feelings, that we are surprised at the sound of the verse, which explores the human soul. First the fruit of their questions or when establishing help, they mention Allah, the second they ask questions from the matter of *al-arham*. (Hamka: 1989)

The verse ends with the statement that God is the Overseer of all human beings. The message is that, although humans differ in skin color and place of residence, they are still one big family supervised by one God. This verse is the basis for the establishment of a society and state that is based on divinity and humanity

and strengthens the relationship between fellow human beings. (Hamka: 1059)

In Surah an-Nisa' verse 36, Allah commands us to do good to our closest relatives, saying, "Do good to parents, relatives, orphans, the poor, near neighbors and far neighbors." This verse implies the importance of respect, solemnity, love, and compassion. This commandment is one of the most important things after obedience to Allah, because through parents, Allah bestows great favors and instills love in their hearts. (Hamka: 1212)

The immediate family includes siblings, paternal and maternal uncles and aunts, and other relatives. Doing good to them is highly recommended, as they are referred to as *Ulul-Arham*, which means the rope of love and affection. Their presence makes life feel warmer and more intimate. This affection creates unwritten family values, such as honor and extended family traditions. Although close family relationships often face challenges and minor problems, a sense of unity emerges when facing danger together.

In this era of urbanization, it is important for parents to introduce their children who were born overseas to their extended families, so that friendships can be maintained across generations. Don't let the influence of modernization weaken family ties and Islamic values. (Hamka: 1213)

The verse also emphasizes the importance of good relations with neighbors, both near and far, as this can broaden associations and promote good morals. In addition, special attention is also given to close friends and companions, as a place to share secrets and support. From this explanation of Surah an-Nisa' verse 36, we can understand that Allah commands us to devote ourselves to Him by worshiping and avoiding alliances, as well as maintaining good relations with fellow human beings. Parents overseas need to instill in their children the value of love and kindness towards the entire extended family who are still related by blood, or *ulul-arham*.

In Surah al-ra'du verse 21, Allah says "and those who connect what Allah has commanded to be connected, and they fear their Lord and dread a bad reckoning". This verse emphasizes the importance of establishing friendship with fellow human beings, showing noble morals, mutual help, and compassion. The relationship with Allah needs to be balanced with a good relationship with fellow human beings. People who break the relationship and replace affection with hatred are people who have not understood these noble values. This verse also shows that between affection for others and fear of Allah and awareness of the Day of Judgment, the personality of a believing Muslim is formed. The fear of Allah encourages one to maintain good relations with fellow human beings, as they are creatures of Allah who need each other. (Hamka: 3754)

From this interpretation, it can be understood that the command to stay in touch is realized through kindness, helping, and loving one another. This not only has a positive impact on life, but also strengthens faith and piety to

Allah. Unfortunately, in modern life, enmity, jealousy, and breaking ties become commonplace, as if ignoring the fear of Allah and the Day of Judgment.

Furthermore, in Surah al-Hujurat verse 13 Allah says “O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the All-Researching.”.

This verse explains that all mankind came from one couple, namely Prophet Adam and Siti Eve. Both were the first humans to be created in the world. The word of God that reads: “And We made you into nations and tribes, that you may know one another,” describes the process of the formation of nations and groups, which are then divided into small tribes, then into families, to smaller household groups. These differences are intended to allow people to

recognize the origins and lineage of their ancestors, not to create distance, but to strengthen relationships. For example, people on the shores of Lake Maninjau call their origin from Luhak Agam, which originated from Pagaruyung. There is also a saying that goes, “if far away look for a tribe, if near become hindu.” A person from the Tanjung tribe who migrates to another area, such as Indrapura or Kampar, will feel like a brother when he meets people from the same tribe. (Hamka: 6834)

Humans tend to seek out their origins and establish relationships with others to strengthen social ties, making the distant feel close, and the tenuous familiar. There are no differences that need to be contested, but rather it must be realized that all humans have common descent. (Hamka: 6835). From this interpretation, it can be understood that Allah created humans from one descendant, namely Prophet Adam and Siti Eve, who developed into nations and tribes to get to know each other. If humans live individually, then this relationship will be difficult to

establish. It is human nature to seek origins and establish brotherhood, so that distant relationships become close and tenuous ones become more intimate.

From the explanation above, it can be understood that some important points of Buya Hamka's explanation regarding his views on *silaturahmi* are based on several verses of the Qur'an, such as Surah Al-Baqarah verse 83, An-Nisa' verses 1 and 36, Ar-Ra'd verse 21, and Al-Hujurat verse 13, namely in Surah Al-Baqarah verse 83: Contains the command to worship Allah and do good to relatives, orphans, and the poor. Buya Hamka emphasized the importance of maintaining good relations with relatives and extended family. Surah An-Nisa' verse 1 contains a call to fear Allah and maintain family relationships, reminding that all humans come from one couple, Prophet Adam and Siti Eve, and emphasizing the importance of maintaining unity and unity between humans. The term *al-arham* refers to the relationship of blood and affection rooted in the womb of a mother, and

encourages unity and close brotherhood in social life. In the socio-cultural context, Buya Hamka's explanation touches on the Minangkabau culture in maintaining kinship relations despite being overseas. Surah An-Nisa' verse 36 contains a message to do good to parents, relatives, neighbors, and the wider community as a form of love and respect after obedience to Allah. Surah Ar-Ra'd verse 21 emphasizes the importance of friendship and shows noble character, mutual help, and fear of Allah and the Day of Judgment. And finally, Surah Al-Hujurat verse 13 reminds us that humans come from one ancestor and were created into nations and tribes in order to get to know each other, strengthen relationships, and strengthen brotherhood.

B. The *Alek Bakajang* Tradition

History of *Alek Bakajang* Tradition

The word "Alek" comes from the Minangkabau language of West Sumatra, meaning a big party or celebration by the Minang people. The term is not yet listed in the Big

Indonesian Dictionary (KBBI), but there is a similar word, “helat,” which also means party. Meanwhile, “Kajang” comes from the Deli Malay language and refers to a boat or canoe equipped with a roof of woven nipah leaves, prickly pandanus, or similar material that has been dried and woven into a roof sheet. Boats with this roof are called “Kajang.” (Chalil: 1985)

In the past, kajang was used as a means of transportation by the ancestors of the people of Nagari Gunuang Malintang in the waters of Batang Mahat, because road access was not yet available and the area was still a wilderness. The Batang Mahat River became the only transportation route and link between regions, so the Alek Bakajang tradition emerged as a way to strengthen friendship. The tradition has been around for hundreds of years, and although its origins are not entirely clear, interviews with local people suggest that it may have started around the 18th century AD, not far from the time of the spread of religion around Muaro Takus Temple. (Chalil: 1985)

Kajang has evolved over time. At first, the kajang was just a canoe with a roof of woven nipa leaves. Then, in the second phase, it resembled a small hut with a roof and walls made of natural materials such as roots and bark. In the third phase, kajang began to use painted fabric and plastic walls. In the fourth phase, around 1980, the kajang underwent a major innovation, resembling a small yacht with walls of painted and decorated plywood, although the main material remained the sampan. (Rosniati: 2024)

Alek Bakajang was agreed as a tradition through deliberations of community leaders in Nagari Gunuang Malintang. The tradition is still carried out today, even in the era of modernization with various existing challenges, so there is a potential for the tradition to be lost. As revealed by Muhammad Nida' Fadlan in his article, many countries excel in education and science, and they often neglect the preservation of their unique traditions, which are sometimes an integral part of their identity. (Muhammad Nida' Fadlan: 2023) The same thing was also revealed by Jose Colmeiro, the

globalization of neoliberalism is able to disrupt local identity, creating cultural dislocations. (Jose Comeiro: 2018)

Alek Bakajang is centered in the Palace or Tribal Surau, where leaders not only carry out family and community duties but also educate and nurture the younger generation. This tradition is held every 4th of Shawwal after Eid al-Fitr, with the aim of strengthening family ties and friendship between citizens, including nephews, ninik mamak, alim ulama, scholars, and bundo kanduang. (Jamhir: 2024)

Nagari Gunuang Malintang has four main tribes, namely Domo (ninik mamak Datuak Bandaro), Malay (ninik mamak Datuak Sati), Pagar Cancang (ninik mamak Datuak Paduko Rajo), and Piliang (ninik mamak Datuak Gindo Simarajo). For this reason, four kajang are made to represent each tribe, and one additional kajang for the religious scholars and village leaders, so there are five kajang in total. This tradition lasts for five consecutive days, with the order of implementation based on the

history of the arrival of the ancestors:

1. Surau Datuak Bandaro (Domo tribe) in Jorong Koto Lamo, first day.
2. Surau Datuak Sati (Malay tribe) in Jorong Batu Balah, second day.
3. Surau Datuak Paduko Rajo (Pagar Cancang tribe) in Jorong Baliak Bukik, third day.
4. Surau Datuak Gindo Simarajo (Piliang tribe) in Jorong Koto Mesjid, fourth day.
5. Surau alim ulama and scholars in Jorong Boncah Lumpur, the fifth day.

This order has been agreed upon since the tradition began and cannot be changed.

Overview of *Alek Bakajang* Tradition

The series of implementation of the Alek Bakajang tradition in Nagari Gunuang Malintang as explained by one of the informants (named Jamhir Datuak Pakomo), the implementation of the Alek Bakajang tradition is divided into two stages, namely the preparation stage and the implementation stage.

1) Preparation Process of Alek Bakajang Tradition

Preparation for the Alek Bakajang tradition begins in the middle of Ramadan, usually after 15 days of fasting. At this stage, the people of Nagari Gunuang Malintang held deliberations and consensus through the Nagari Customary Institution to plan the implementation of the tradition. The children ask permission from the *ninik mamak* of the four tribes, scholars, scholars, nagari leaders, and *bundo kanduang* to organize this tradition. After permission is granted, the next step is to collect the implementation budget, which is sourced from community contributions, migrants, and local government support. When the budget is sufficient, the organizing committee from among the children is formed, and after that the process of making the *kajang* begins. (Jamhir: 2024)

The making of the *kajang* is done in mutual cooperation by the community in each *orong*, especially by the young men and women. They

start by looking for wood in the forest, which is then processed into boards. After that, the canoes are assembled, as each *kajang* requires two canoes as the main component, as well as other equipment that must be purchased. The spirit of *gotong royong* remains high, even though this implementation takes place in the middle of fasting. The completed *kajang* will be decorated as beautifully as possible, with creative colors and decorations, so that it resembles a miniature cruise ship. (Pandi Ahmad: 2024)

The day before the tradition begins, the community again works together to clean and decorate the Palace or *Surau* that will be the venue for the activity. In addition to cleaning, they also make *panjat pinang* and provide a special place for *bundo kanduang*. The *bundo kanduang*'s seat is called "*Baleghong*", a covered area that resembles a *mihrab*. This reflects the great respect for *bundo kanduang*, who is traditionally not allowed to sit with men. This mutual cooperation shows the community's spirit of togetherness in preparing for the Alek Bakajang tradition. (Erni Yunita: 2024)

2) Implementation Process of Alek Bakajang Tradition

The Alek Bakajang tradition begins on the first day at the Palace or Surau of Datuak Bandaro of the Domo tribe in Jorong Koto Lamo, which is also the location of the opening ceremony. All the Kajang sail on the river and prepare to head to the dock opposite the Palace/Surau of the host. There, representatives of the Andiko ninik mamak (Kopak Ambaian) from the host side pick up Andiko ninik mamak from the other three tribes, alim ulama, cadiak pandai, nagari government, and bundo kanduang who have boarded their respective Kajang to be taken to the Palace/Surau Datuak Bandaro dock.

Upon arrival at the dock, all groups gathered at the home of the host tribe's headman, considering that Rumah Gadang was no longer there. This house is a temporary gathering place awaiting the presence of ninik mamak from other tribes, religious scholars, cadiak pandai, bundo

kanduang, and invited guests such as governors, regents, members of Parliament, and the community. The guests are entertained with dishes by the host's nephews. On the other hand, people from other jorongs also use this time to visit each other and strengthen friendship with the residents of Jorong Koto Lamo as the host. (Jamhir: 2024)

Around 11:00 AM WIB, all *Kajang* (traditional boats) docked at the host's pier. At that moment, the young women from each clan, known as *Puti Bungsu*, dressed in traditional *baju kurung* attire, walked toward the Palace/Surau carrying three-legged trays (*jamba*) filled with traditional food and drinks, adorned with food covers embroidered with gold thread. Upon reaching the front of the Palace/Surau, the trays were received by the young men (*Bujang Juara*), dressed in batik shirts, trousers, sarongs, and black caps, who then neatly arranged them inside the Palace/Surau.

After the Zuhur prayer around 1:15 PM WIB, a procession consisting of *ninik mamak* (clan elders), Islamic scholars (*alim ulama*), intellectuals

(*cadiak pandai*), *bundo kanduang* (matriarchs), invited guests, and other community members marched from the penghulu's ancestral house to the Palace/Surau, covering a distance of one kilometer. This procession, known as *baaghak*, was accompanied by the recitation of *dikia*, an Islamic art form that includes dhikr (remembrance of Allah) and praises for Allah and His Messenger, led by the *alim ulama*. Along the way, all participants joined in the rhythmic recitation of the dhikr.

Upon arriving at the Palace/Surau, the procession was welcomed with a *Pasambahan* dance performed by the young women of the clan and a traditional silat (martial arts) performance by the *dubalang* (traditional guards). The welcome ceremony continued with handshakes between the procession members and the local community. At the entrance of the Palace/Surau, the host's *bundo kanduang* greeted the guests with customary pleasantries and wise sayings (*pepatah petitih*), before finally inviting them inside and guiding them to their designated seats.

Inside the Palace/Surau, the main event began. The secretary of the host *ninik mamak* opened with a welcoming speech and ensured all guests were seated according to customary rules. The host *ninik mamak* continued the ceremony with a traditional speech accompanied by the presentation of a *carano* containing betel leaves, symbolizing an apology and the opening of the event. The betel leaves in the *carano* were chewed as a sign of accepting the apology and validating the customs. Following this, the traditional dishes in the trays were unveiled and enjoyed by all attendees.

The event continued with the delivery of customary advice by the *ninik mamak*, a religious sermon by the *alim ulama*, and governmental guidance by the *cadiak pandai* or a representative of the *nagari* (village administration). Once all activities were completed, the *alim ulama* led a collective prayer, seeking blessings from Allah SWT. The day's series of events concluded with a customary farewell expressed through *petatah petitih* (traditional proverbs), involving the host's *bundo kanduang* granting

permission before the guests departed from the Palace/Surau. After exiting, the procession headed to the pier to enjoy attractions such as the greased pole climbing competition (*panjat pinang*), canoe races (*lomba selaju sampan*), and the *Kajang* sailing display. As a closing gesture, all *Kajang* boats sailed three times around the pier, waving to the community as a symbol of farewell. The Alek Bakajang tradition continued the following day with a similar series of events, held at the Palace/Surau of the next *orong* (hamlet) according to the established customary order. (Rosniati: 2024)

C. The Locality Values in Buya Hamka's Interpretation and Their Relevance to the Alek Bakajang Tradition

Buya Hamka's interpretation of the verse on *silaturahmi* (maintaining kinship ties) in the Qur'an, as presented in his *Tafsir Al-Azhar*, reflects local values and the cultural and societal conditions of Indonesia. This demonstrates its relevance to the Alek Bakajang tradition. The explanation is as follows:

a. Recognizing and Preserving Kinship Lineage through Silaturahmi

Silaturahmi plays an important role in human life, one of which is maintaining and understanding kinship lineage. By preserving these relationships, strong bonds of brotherhood are formed within the community, as explained in Surah An-Nisa' verse 1. Buya Hamka, in his *Tafsir Al-Azhar*, states that all humans, regardless of their place of residence or skin color, originate from one source, namely Prophet Adam, and from Adam, Eve was created. From both of them, humanity developed into various nations, tribes, and families, as mentioned in Surah Al-Hujurat verse 13, with the purpose of fostering mutual recognition and maintaining kinship ties. (Hamka: 1059)

Seeking and understanding the origins of kinship is a natural instinct of humans that also supports the establishment of *silaturahmi*. History shows that the Arab people greatly valued this tradition, including Prophet Muhammad (peace be upon him), who is known to have understood his

genealogy up to several generations. This example remains relevant to the modern era, where maintaining kinship ties is still important, even as individualistic lifestyles become more prevalent. Buya Hamka, in his interpretation of Surah An-Nisa' verse 36, emphasizes the importance of introducing relatives to children, even when living far from home, so that *silaturahmi* is not severed. (Fatimah S. 2017)

Buya Hamka's interpretation also reflects pride in the Minangkabau customs, which have a kinship-based social system. This custom is in harmony with Islam through the principle of "*Adat Basandi Syara', Syara' Basandi Kitabullah*," where customs must not contradict Islamic teachings. Traditions such as "Alek Bakajang" in Nagari Gunuang Malintang serve as a tangible expression of generational teachings to preserve kinship.

Through this tradition, the community not only recognizes their family lineage but also strengthens relationships with relatives, both in their hometown and abroad. This is explained by informants such as Erni

Yunita and Rosniati, who emphasize that the "Alek Bakajang" tradition encourages people to get to know each other, show respect, and strengthen kinship ties, including providing an opportunity for migrants to return to their hometowns, reunite with family, and maintain good relationships with parents and other relatives. This tradition plays an important role in solidifying brotherhood and preserving kinship values within the community. (Erni Yunita: 2024)

b. *Silaturahmi* as a Reflection of Always Remembering Allah and Helping Relatives.

In the Qur'an, the command of *silaturahmi* (maintaining kinship ties) is closely linked to the command to fear Allah SWT. This is reflected in Surah An-Nisa' verse 1, which is explained by Buya Hamka in *Tafsir Al-Azhar*. According to him, this verse reminds humanity to be mindful of Allah while also fostering love and affection for relatives, as all humans originate from a single lineage. This relationship encompasses two main dimensions: the relationship with Allah (*hablum min Allah*) and the

relationship with fellow human beings (hablum min an-nas). (Hamka: 1053)

Silaturahmi based on faith in Allah becomes an important element in life. With love and fear of Allah, humans are encouraged to carry out His commands and avoid His prohibitions. Surah An-Nisa' verse 36 also emphasizes the importance of establishing acts of worship and maintaining good relationships with others. Buya Hamka explains that worship is not only in the form of formal rituals like prayer, fasting, and almsgiving, but also includes all good deeds done with the right intention. This includes daily activities such as trading, educating children, and maintaining health, as long as they are done with the consciousness of remembering Allah (dhikr), which brings inner peace. (Hamka: 1210)

This value is reflected in the "Alek Bakajang" tradition, where *dhikr* (remembrance of Allah) plays an important role in its execution. One of the distinctive moments is the procession to the surau or palace, accompanied by the chanting of *dhikr* (*badikigh*), led by the *alim ulama*. This tradition not only reminds people to draw closer to Allah but also

strengthens social bonds and fosters love for the Prophet Muhammad. According to Amin Siak, *badikigh* is an Islamic art heritage from ancestors, using the *rebana* (traditional drum) to chant praises to Allah and His Messenger, creating a solemn atmosphere during the procession. (Amin Siak: 2024)

Buya Hamka emphasizes that *silaturahmi* should be based on a relationship with Allah, as stated in Surah An-Nisa' verses 1 and 36. This relationship is manifested through love and affection for others, starting with parents, relatives, and the surrounding community. Abu Jamrah adds that *silaturahmi* can be expressed in various ways, such as providing material assistance, a smile, or prayers. Buya Hamka illustrates this in his interpretation of Surah Ali-Imran verse 134, where he describes a community working together to build a mosque, with contributions in the form of money, wood, labor, or food, all done with the spirit of seeking paradise. (Hamka: 926)

The "Alek Bakajang" tradition in Nagari Gunuang Malintang reflects the

spirit of mutual cooperation in maintaining *silaturahmi*. According to Wido Putra, the entire community, both those living in the village and those abroad, voluntarily participates in supporting the execution of this tradition, whether through material donations, labor, or food. One form of contribution is bringing light snacks (*jamba*) to the surau or palace to be shared, as mentioned by Rosniati. She emphasizes that this reflects care and gratitude, even if simple, as long as it is done with a sincere heart. Through this tradition, the community demonstrates Islamic values such as worship, doing good to others, and working together selflessly. The "Alek Bakajang" tradition is a tangible proof of how *silaturahmi* strengthens kinship bonds and social values, making the community more caring and harmonious.

c. Tradition as a Means of Forgiving One Another in the Community.

In Islam, maintaining and preserving the integrity of society is one of the values that is strongly emphasized. A sincere and humble

attitude, based on faith in Allah SWT, serves as the foundation for creating harmonious social relationships. However, in community life, humans often face various dynamics such as feelings of joy, anger, disappointment, and even conflicts that can either harm or benefit certain parties. This is natural, as humans are Allah's creatures who possess the inherent trait of "*al-Insan mahallul khata' wa al-nisyanu*," meaning that humans are prone to mistakes and forgetfulness. (Asmaran: 2002)

Therefore, in living within a community, it is necessary to adopt an attitude of self-improvement and forgiveness. Forgiving means removing the wounds in the heart, eliminating discomfort, and being open-hearted toward the mistakes of others. Buya Hamka, in his *Tafsir Al-Azhar*, when interpreting Surah Ali-Imran verse 134, explains that in building a community, disappointments or situations that provoke anger often arise. However, a true believer, who possesses a noble spirit and is God-conscious, is able to control their anger and forgive others sincerely. (Hamka: 927)

In the context of building a community, many obstacles may arise, including the difficulty of meeting in person to ask for forgiveness due to everyone's busy schedules. However, the "Alek Bakajang" tradition provides an opportunity for the community to restore broken relationships. After Eid al-Fitr, this tradition becomes a moment to renew *silaturahmi* and forgive one another, one of the ways being through a handshake.

Based on observations, in the implementation of the "Alek Bakajang" tradition, the community greets each other with handshakes and asks for forgiveness when the procession arrives in front of the Istano or Surau. Both men and women, from children to adults, stand on both sides of the road to reconnect and restore good relations. This aligns with the statement of one informant, Kical, who said that this tradition not only strengthens *silaturahmi* but also reflects the quality of a community in a good *nagari* through harmonious social relationships. (Kical: 2024)

Furthermore, during the procession at the Istano or Surau, all members of the community sit

together, and the ninik mamak (tribal elders) of the host family begin the event with the customary *petatah-petitih* and the offering of "*carano*" betel leaves. This offering symbolizes an apology to all those present, acknowledging that humans are prone to mistakes, while absolute truth belongs only to Allah SWT. The procession involves the ninik mamak approaching each guest one by one while carrying the "*carano*", followed by handshakes or greetings. The betel leaves from the "*carano*" are then consumed as a symbol of tradition and acceptance of forgiveness, emphasizing the importance of forgiveness in creating social harmony.

d. Inviting or Advising Fellow Human Beings.

Building *silaturahmi* is not just about visiting, but has a deeper and broader meaning because it carries various responsibilities. One of its manifestations is doing good, in accordance with the teachings of the Prophet Muhammad SAW, who emphasized the importance of maintaining relationships through

gentle speech, giving advice, and forbidding wrongdoing. Speaking harshly or offending others can damage these relationships. (Muhammad Sani: 2012) The Prophet Muhammad SAW said, "The most beloved deeds to Allah SWT are faith in Allah, maintaining *silaturahmi*, and performing *ma'ruf* (good deeds) and forbidding *munkar* (wrongdoing)." (Muhammad bin Ismail Al-Bukhari : 348)

Silaturahmi accompanied by preaching and advice brings many benefits, including strengthening relationships and creating a good society. In his *Tafsir Al-Azhar*, Buya Hamka explains that speaking kindly, giving advice, enjoining what is good and forbidding what is wrong, as well as correcting mistakes wisely, are key to building a better society. Those with knowledge are expected to teach those who are less knowledgeable, fostering harmony in life. In Indonesia, *silaturahmi* has a deeper meaning, including advising one another to strengthen *ukhuwah Islamiyah* (Islamic brotherhood). As found in the "Alek Bakajang" tradition in Nagari

Gunuang Malintang, *silaturahmi* serves as a means of reminding and advising each other. The *ninik mamak* (tribal elders) offer customary advice, while the *alim ulama* (religious scholars) convey religious teachings with wisdom to the community. Masda, a religious scholar in Nagari Gunuang Malintang, emphasizes that the responsibility of enjoining what is good and forbidding what is wrong is a collective obligation for Muslims to remind one another for the safety of both this world and the Hereafter. (Masda: 2024)

In the "Alek Bakajang" tradition, *silaturahmi* is not merely about meeting, but also serves as an effective pillar of Islamic preaching. Through the advice and counsel shared, the message of enjoining what is good and forbidding what is wrong (*amar ma'ruf nahi munkar*) can spread more widely among the community, strengthening social bonds and Islamic values.

CONCLUSION

Silaturahmi in the Qur'an, according to Buya Hamka, has relevance to local

traditions, such as the "Alek Bakajang," which reflects the culture and conditions of Indonesian society. The value of locality is evident in the importance of maintaining kinship, strengthening social relationships, and delivering *dakwah* through tradition. *Silaturahmi* helps maintain and understand family lineage, creating strong bonds of brotherhood. The "Alek Bakajang" tradition serves as a platform for introducing and strengthening family relationships, including for those in diaspora. *Silaturahmi* is closely related to the command to be God-fearing (*hablum min Allah*) and to maintain good relations with fellow human beings (*hablum min an-nas*). The "Alek Bakajang" tradition integrates the values of worship and mutual cooperation, for example, through *badikigh* and the community's contributions in supporting the implementation of the tradition. *Silaturahmi* helps repair broken relationships through sincere attitudes and mutual forgiveness. In the "Alek Bakajang" tradition, the community asks for forgiveness and shakes hands

as a way of restoring social bonds. *Silaturahmi* carries a moral responsibility to deliver good advice (*amar ma'ruf nahi munkar*). This tradition strengthens the value of *ukhuwah Islamiyah* and creates a better society through continuous *dakwah*.

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