

## ***BASIACUONG: ORAL TRADITION IN KAMPAR MALAY CEREMONIAL PROCESSIONS: A Living Hadith Study***

### **Rahman**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: rahman@uin-suska.ac.id

### **Ilyas**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: ilyas.husti@uin-suska.ac.id

### **Zikri Darussamin**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: zikri.darussamin@uin-suska.ac.id

### **Achmad Ghozali Syafii**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: ahmadgozlisafii208@gmail.com

### **Zailani**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: zailani@uin-suska.ac.id

### **Djeprin E. Hulawa**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: djeprin.ehulawa@uin-suska.ac.id

### **Ahmad Fauzi**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia  
Email: ahmadfauzi@uin-suska.ac.id

### **Abstract**

For Muslims, hadith is something very important because it contains various traditions and habits that developed during the time of the Prophet (PBUH). Indonesia is known for its various traditions and cultures in various regions where these traditions and cultures are integrated with the

social life of the community. One of them is the oral tradition of *Basiacuong* found in the Malay community in Kampar Regency which has been applied for generations where previously it had been carried out by Kampar community leaders. This research is a field research, by tracing directly to the field of objects in the field to dig up information and obtain various data that appear in the field, by observing social phenomena that exist in the community when the tradition is carried out. The location of this research is Koto Perencaran Village, Kampar Regency, because the community in the village still maintains the oral tradition of *Basiacuong* and applies it in various traditional ceremonies such as marriage, circumcision, akikah, inauguration of traditional heads and so on. Data collection techniques include observation, interviews, and documentation. The results of this study conclude that the *Basiacuong* tradition found in the Malay community in Koto Perambahan Village, Kampar Regency is the implementation and interaction of living hadith, because the tradition contains good messages and advice, even though the tradition is carried out in traditional ceremonies.

**Keywords :** Local Wisdom, *Basiacuong*, Living Hadith

### **Abstrak**

Bagi umat Islam, hadis merupakan sesuatu yang sangat penting karena didalamnya tertulis berbagai tradisi dan kebiasaan yang berkembang pada masa Nabi Saw. Setelah Nabi wafat, tradisi yang merupakan bagian dari pilar kenabian Muhammad Saw masih terus dilaksanakan meskipun dalam prakteknya mengalami perubahan karena perubahan kondisi sosial masyarakat Muslim. Indonesia yang dikenal dengan berbagai macam tradisi dan budaya diberbagai daerah di mana tradisi dan budaya tersebut menyatu padu dengan kehidupan sosial masyarakat. Salah satunya adalah tradisi lisan *Basiacuong* yang terdapat pada masyarakat Melayu di Kabupaten Kampar yang telah berlaku secara turun temurun dimana sebelumnya pernah dilakukan oleh tokoh masyarakat Kampar. Penelitian ini merupakan penelitian lapangan (*field research*), dengan menelusuri secara langsung ke lapangan objek yang ada dilapangan untuk menggali informasi dan memperoleh beragam data yang muncul di lapangan, dengan mengamati fenomena sosial yang ada pada masyarakat ketika tradisi tersebut di laksanakan. Lokasi penelitian ini adalah Desa Koto Perambahan Kabupaten Kampar, karena komunitas masyarakat pada desa tersebut masih tetap menjaga tradisi lisan *Basiacuong* dan menerapkannya dalam berbagai upacara adat seperti perkawinan, khitanan, akikah, pelantikan kepala adat dan lain sebagainya. Teknik pengumpulan data diantaranya adalah observasi, wawancara, serta dokumentasi. Hasil penelitian ini menyimpulkan bahwa tradisi *Basiacuong* yang terdapat pada

masyarakat Melayu di Desa Koto Perambahan Kabupaten Kampar merupakan implementasi dan interaksi dari living hadis, karena tradisi tersebut mengandung pesan-pesan dan nasehat-nasehat yang baik, meskipun tradisi tersebut dilaksanakan pada upacara adat.

**Keywords :** Kearifan Lokal, *Basiacuong*, Living Hadis

## Introduction

The existence of hadith in the lives of Muslims, both individually and in a social context, has a very important role because hadith includes various traditions and customs that developed during the time of the Prophet Muhammad. These traditions refer to the Prophet's personality as an Apostle who is a role model for Muslims. Within these traditions, there are rich Islamic teachings, so that these traditions can develop in accordance with the social conditions of the Muslim community itself. With the continuation of the prophetic tradition, Muslims can understand, remember, and implement Islamic teachings as exemplified by the Prophet Muhammad. Although the Prophet has passed away, the tradition that is part of the pillars of the prophethood of Muhammad SAW continues to be carried out, although its practice has changed according to the different social conditions of Muslim society. This is closely related to the development and social needs of society that are increasingly complex, as well as the desire to practice Islamic teachings in line with what was taught by the Prophet SAW. Therefore, the existence of the hadith remains alive among Muslims.<sup>1</sup>

Indonesia is famous for its various unique traditions and cultures spread across various regions. These traditions and cultures have become integrated with the social life of the community, even becoming an integral part that is passed down from generation to generation. One of the traditions that is still maintained is the

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<sup>1</sup>Nurul Faiqah, "Fenomena Living Hadis Sebagai Pembentuk Kultur Religius di Sekolah," *Turats: Jurnal Penelitian dan Pengabdian*, Vol. 5 No. 1 Januari 2017, h. 89

"*Basiacuong*" tradition that exists in the Malay community in several areas in Kampar Regency. This tradition is a legacy from ancestors that is carried out from generation to generation. "*Siacuong*" is interpreted as an activity of praising or flattering each other between one party and another, usually carried out by the *ninik mamak* or traditional leaders of a tribe who speak on behalf of their group<sup>2</sup> The verb form of "*siacuong*" is often called "*Basiacuong*," which means to intentionally do an action.<sup>3</sup>

This tradition is also known by other names such as "*sisombau*" or "*basisombau*." In the *Basiacuong* tradition, deliberation and conversation are held in various social contexts, such as weddings, circumcisions, and death events. This tradition reflects the values of togetherness, mutual respect and appreciation, and in collective decision-making, which are in line with the principle of deliberation or *shura* in Islamic teachings. Thus, *Basiacuong* not only preserves local wisdom, but also practices Islamic teachings in everyday life.<sup>4</sup>

The oral tradition of *Basiacuong* is one of several forms of conveying ideas, thoughts and advice through indirect methods or using language techniques that are comfortable to hear. In oral literature there is a conversation between two *ninik mamak* and conveying proverbs and *pantuns* that have various values and good

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<sup>2</sup>Zulfahmi J, "Tradisi Basiacuong Dusun III Tanjung Pulau Tinggi Desa Alampanjang Kecamatan Rumbio Jaya Kabupaten Kampar," Jurnal Pendidikan Tambusai, Vol. 6 No. 2 Tahun 2022, h. 82

<sup>3</sup> Mohd. Yunus, "Tradisi Basiacuong Dalam Masyarakat Adat Limo Koto Kampar", Jurnal Menara, Vol.12 No. 2 Juli-Desember 2013. *Basisombau* memiliki makna yang sama dengan *basiacuong* merupakan satu dari beberapa bentuk penyampaian ide, pikiran serta nasehat melalui metode secara tak langsung maupun menggunakan teknik bahasa yang nyaman didengar. Pada sastra lisan ada percakapan diantara dua *ninik mamak* serta menyampaikan pepatah serta *pantun* yang memiliki beberapa nilai serta penggunaan bahasa secara bagus. Pada beberapa upacara misalnya acara kenduri, pernikahan, pertunangan, penobatan *ninik mamak* lazimnya "*basiacuong*" dilakuakn. Lihat Mohd. Yunus, "Tradisi *Basiacuong* dalam Masyarakat Adat Limo Koto Kampar, h. 92

<sup>4</sup> Nurmalia, *Basiacuong Masyarakat Kualu Nenas Kabupaten Kampar Provinsi Riau (Fungsi Sosial dan Nilai-Nilai Budaya)*, Jurnal PAUD Tambusai, Vol. 2 No. 2 Tahun 2016

language use. In several ceremonial activities such as circumcision, kenduri, marriage, engagement, coronation of ninik mamak, the *Basiacuong* tradition is usually carried out. The *Basiacuong* tradition which is a local tradition and culture has wisdom that must be maintained continuously.

There are many interesting values and teachings that can be taken from this tradition, one of the interesting things about the oral tradition of "*Basiacuong*" is the use of language as a form of verbal communication that motivates the public to always be good at speaking and improve their manners, not to speak rudely and have advice or lessons that can be learned and can be implemented in community life. For example, what was conveyed by Datuk Podo Satu ninik mamak Suku Piliang as a figurative word to start when eating a meal as follows:

"O.... Tuok .... Yo..  
*Assalamualaikum mangadok kadamuok*  
*Condo pandangan jauh ambo loyang*  
*Pandangan dokek ambo tukiokng*  
*Min ala upo nan nampak*  
*Bunyi condo nan kabadangauan*  
*Apo la nyie datuok upo nan tampak*  
*Oh iyo pinggan condo nan baecek*  
*Gole condo nan ba otok*  
*Basuoh tangan nan ala talotak*  
*Dek kami saumpun pokok*  
*Minta jawekkan ayu saroto rozoki*  
*Barang ado saupo ado*  
*Sedetu doolo kato dipasombahan samo datuok...*<sup>5</sup>

Thus, the oral tradition of "*Basiacuong*" which is local wisdom for the Kampar Malay community is part of Islamic teachings where Islam has also ordered its followers to always pay attention to ethics, especially in communicating. For example, in QS. al-Nisa' verse 86 as follows:

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<sup>5</sup> Zulfahmi J, "Tradisi Basiacuong Dusun III Tanjung Pulau Tinggi Desa Alampanjang Kecamatan Rumbio Jaya Kabupaten Kampar," Jurnal Pendidikan Tambusai, Vol. 6 No. 2 Tahun 2022

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ  
حَسِيبًا

It means:

"And if you are honored with something, then return the honor with something better than it, or return the honor (with something similar). Indeed, Allah takes everything into account." (QS. al-Nisa', 86)

The verse above shows how important it is to respect each other among other human beings in carrying out social interactions, because basically the command to respect and honor each other, in essence, is what regulates and organizes human life both in the world and in the hereafter in this case is Allah SWT, and one form of it is guarding the tongue in communicating. Because in the perspective of Islam, communication is an inseparable part of the social life of humanity and the communication in question is of course communication that is in accordance with Islamic principles, namely communication with noble morals or ethics.

This shows that in communicating, everyone must be able to guard their tongue, be careful in every word and utterance, and strive so that what is born from every word is an expression that is full of values of goodness and truth. This is in accordance with the hadith sourced from Abu Hurairah which was narrated by al-Bukhari, al-Tirmidzi and Ibn Majah as follows:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ  
رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ  
مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ

It means:

"From Abu Hurairah from the Prophet SAW, he said: "Indeed, a servant will say a sentence that is approved by Allah, a sentence that he does not care about but with which Allah raises him several degrees. And indeed, a servant will say a sentence that is hated by Allah SWT, a sentence that he

did not care about, but with which Allah SWT threw him into hell." (HR. al-Bukhari, al-Tirmidzī and Ibn Majah)

Likewise, the same meaning as the proverb above is found in the following words of the Prophet Muhammad:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ  
بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

It means:

From Abu Hurairah, the Messenger of Allah SAW said, "Indeed, a person (can) say a word that he thinks has no (impact), but with that sentence he falls into hell for seventy years." (HR. al-Tirmizi and Ahmad)

Thus, the oral tradition of “*Basiacuong*” is the Prophet's daily practice in communicating by applying principles and ethics in communicating, because this is also part of the Prophet's strategy in spreading the message of Islam.

Based on several writings that discuss the issues raised by the author and support this research, there are several research results in the form of journals, theses, dissertations and relevant writings. Some of the literature relevant to this research, such as Mohd Yunus' article titled “*Basiacuong* Tradition in Limo Koto Kampar Indigenous People”, states that the function of *Basiacuong* as an oral tradition in Limo Koto Kampar includes improving speaking skills, giving advice, improving politeness, strengthening friendship, and motivating people to work together in everyday life.<sup>6</sup>

Suryadi (2016) in his thesis explained the function of *Basiacuong* in the olek event in Batulangkah Kecil Village as follows: (1) part of the olek custom, (2) encouraging people to be proficient in speaking, (3) as the opening language of the event, (4) giving advice or lessons, (5) increasing the value of politeness, (6)

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<sup>6</sup> Mohd. Yunus, “Tradisi Basiacuong dalam Masyarakat Adat Limo Koto Kampar”. Jurnal Menara, Vol. 12 No. 2, Juli-Desember 2013, h. 92-114

motivating cooperation, (7) as a means of strengthening friendship.<sup>7</sup> The research by Nova Yohana and Kurnia Husmiwati highlights that the social interaction rules in the *basiacuang* tradition of Malay Kampar marriage customs involve reciprocal interactions between the female and male sides, emphasizing mutual communication and engagement.<sup>8</sup>

Nurmalina's study on the *Basiacuong* tradition of the Kualu Nenas community in Kampar Regency highlights its role as a cultural element passed down through generations. The tradition holds significant social, economic, and political values. It defines the community's identity, fosters social bonds, provides utility, and reflects power dynamics. *Basiacuong* serves as an important element in maintaining the cultural heritage of the Kualu Nenas people.<sup>9</sup>

This study offers an academic contribution by exploring the interaction between the *Basiacuong* oral tradition and living hadith, an area that has been largely unexplored in previous research. While existing studies have focused on the social, cultural, and economic functions of *Basiacuong*, particularly in strengthening community bonds, promoting politeness, and motivating cooperation, this research introduces an Islamic perspective, linking the tradition to the principles found in living hadith. By analyzing the local wisdom embedded in *Basiacuong*, the study will uncover how Islamic values can be reflected and practiced within this oral tradition, thus bridging the gap between local cultural practices and religious teachings. The novelty of this research lies in its integration of Islamic studies with cultural traditions, offering insights into how

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<sup>7</sup> Suryadi, *Struktur dan Fungsi Basiacuong Dalam Acara Olek di Desa Batulangkah Kecil Kecamatan Kuok Kabupaten Kampar*, Skripsi (Padang: Universitas Negeri Padang, 2016), h. 72

<sup>8</sup> Nova Yohana, Kurnia Husmiwati, "Kaidah Interaksi Komunikasi Tradisi Lisan Basiacuang Dalam Adat Perkawinan Melayu Kampar Riau", *Jurnal Penelitian Komunikasi*, Vol. 18 No. 1, 2015, 43-56

<sup>9</sup> Nurmalina, "Basiacuong Masyarakat Kualu Nenas Kabupaten Kampar Provinsi Riau (Fungsi Sosial dan Nilai- Nilai Budaya)", *Jurnal PAUD Tambusai*, Vol. 2 No. 2, 2016, 42-49



living hadith can shape and influence the ongoing development of the *Basiacuong* tradition in the Malay Kampar community. This study provides a unique perspective on the continuity of cultural practices in harmony with religious values, enriching both Islamic and cultural studies.

### ***Oral Tradition***

Oral tradition is one of several forms of expression of a culture in various regions and is part of the cultural strength of a country. Oral tradition in traditional ceremonies practiced by indigenous peoples is a tool and means of communication used by indigenous peoples to express desires that are in line with the rules and customary language that apply.<sup>10</sup>

Oral tradition encompasses various forms of community expression, such as ceremonies, rituals, folk tales, and games, and reflects the cultural identity, beliefs, and wisdom of the people. It goes beyond mere entertainment, serving as a medium for ritual, strengthening social bonds, self-reflection, and even preaching. Oral traditions also preserve knowledge about history, law, medicine, and ecology.<sup>11</sup> As Hutomo, as cited in Setiawanti, explains, oral literature is characterized by being community-based, transmitted orally across time and space, reflecting both the past and ongoing social changes, and often lacks a known creator, making it a collective cultural property. This study aims to explore the role of oral traditions, specifically the *Basiacuong* tradition, as a medium that not only conveys cultural practices but also reflects local wisdom, religious values, and the dynamic interaction with living hadith within the community.<sup>12</sup>

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<sup>10</sup>Benny Hoed, *Semiotika dan Dinamika Sosial Budaya* (Bandung: FIB-UI, 2008), h.184

<sup>11</sup> Dedi Irwanto, "Kendala dan Alternatif Penggunaan Tradisi Lisan Dalam Penulisan Sejarah Lokal di Sumatera Selatan", *Jurnal Forum Sosial*, Vol.V No. 02, September, 2012, h. 125

<sup>12</sup> Yuliana Setiawanti, "Rekonstruksi Cerita Rakyat Djaka Mruyung di Kabupaten Banyumas", *Jurnal Sutasoma*, Vol. 3 No. 1 (2014), h. 44

Oral traditions are characterized by their traditional nature, being passed down orally, and existing in various versions. They are anonymous, simple yet capable of conveying complex messages, and are shared collectively within a community.<sup>13</sup> These traditions function as educational tools, entertainment, and carriers of cultural teachings, displaying village-style characteristics and embodying the language techniques specific to the community. Their anonymous nature allows them to serve as a shared property, reflecting the collective identity and values of the society they represent.

### ***Basiacuong***

The term "*Basiacuong*" originates from the word "acuong," meaning to respect or flatter others in communication. In Kampar Malay, "*Basiacuong*" refers to the language used in the "ocu" dialect, characterized by rhythm and regularity, symbolizing respect and significance. This tradition, an integral part of the oral culture in Kampar, is employed during various ceremonies, such as marriage, batogak penghulu, and birth rituals. *Basiacuong*, which traces its origins to the earliest human events in Minangan Tamwan, has evolved alongside the development of customary law. It remains a vital means of communication, reflecting the cultural heritage and social values of the Kampar Malay community.<sup>14</sup>

The history of *Basiacuong* is deeply connected to the development of literature under the influence of the Andiko Nan 44 kingdom. *Basiacuong*, as a language rooted in the kingdom's laws, became essential for the datuks in official contexts. This poetic form, known since the era of Sriwijaya (7th century AD), utilized metaphors, proverbs, and allusions, requiring linguistic skill. The establishment of a research center in Matadanau (Muara Takus)

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<sup>13</sup> Mursyidah, "Disfungsi Tradisi Lisan, h. 371

<sup>14</sup> Syarfi.dkk. *Siacoung (Sisombou) dalam Masyarakat Adat Kampar*, h. 44

supported the advancement of these literary traditions, contributing to the growth of local literature.<sup>15</sup>

The oral tradition of *Basiacuong* continues to live until today, although it has begun to erode due to the entry of new cultures. *Basiacuong* has become a distinctive characteristic in the social environment of the Kampar indigenous community, because the *Basiacuong* tradition can provide many very valuable lessons.<sup>16</sup>

*Basiacuong* is a valuable oral tradition of the Kampar Malay community, reflecting deep cultural norms and wisdom. However, in the face of rapid social changes, the younger generation shows less interest in upholding the values embedded in *Basiacuong*. Many view it merely as a customary formality rather than a meaningful tradition. In the past, traditional ceremonies were invalid without *Basiacuong*, as it represented the connection between datuk, ninik mamak, and their community. This study aims to explore the fading significance of *Basiacuong* and its role in preserving the cultural identity of the Kampar Malay people.<sup>17</sup>

Syarfi et al. describe the *Basiacuong* tradition as a crucial element of social life among the Kampar indigenous people, manifesting in three primary contexts: in olek (celebrations or gatherings), traditional halls, and everyday social interactions. **First**, In **olek**, *Basiacuong* is used as an opening language before and after meals and to request permission when leaving, emphasizing good manners and enjoyment of the event. The proverb “iduik babaso, makan basantap” highlights the importance of language in ensuring the event adheres to customary rules. **Second**, In **traditional halls**, *Basiacuong* serves as the language of authority, essential for traditional leaders, especially penghulu (chiefs), who must be proficient in it to maintain their dignity and respect within the community. **Third**, In

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<sup>15</sup> Syarfi.dkk. *Siacoung (Sisombou) dalam Masyarakat Adat Kampar*, h. 45

<sup>16</sup> Zulfa, “Tradisi Basiacoung pada Masyarakat Melayu Kampar—Riau”, h. 43

<sup>17</sup> Syarfi.dkk. *Siacoung (Sisombou) dalam Masyarakat Adat Kampar*, h. 47

everyday social life, *Basiacuong* promotes politeness and prevents misunderstandings, facilitating harmonious interactions. The expression **“bakonlah bak kono, basingguong lobio bak jadi”** emphasizes the importance of delivering messages in a refined, polite manner. The legal foundation of *Basiacuong* is rooted in the **Hontak Soko Pisako**, which governs customs, social relations, and leadership within the Kampar community. Passed down through generations, this legal framework shapes the customs and social order, illustrating how *Basiacuong* is integral to Kampar society, influencing cultural practices, leadership, and social interactions.<sup>18</sup>



The image above shows the Regent of Kampar, represented by the Regional Secretary Drs. Yusri M.Si, who was held with Datuk Bandaro Mudo, officially opening the *Basiacuong* competition event in order to welcome the 71st Anniversary of Kampar Regency in 2021 at Radio Suara Kampar.

### Local Wisdom in the *Basiacuong* Tradition

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<sup>18</sup> Syarfi.dkk. *Siacuung (Sisombou) dalam Masyarakat Adat Kampar*, h. 53

Local wisdom refers to knowledge and practices developed from a society's experiences, often passed down through generations.<sup>19</sup> In Indonesia, local wisdom varies by region, reflecting cultural richness. The *Basiacuong* oral tradition embodies this wisdom, emphasizing togetherness, mutual respect, and finding solutions for common interests. This study focuses on identifying and analyzing the forms of local wisdom in the *Basiacuong* tradition, highlighting its role in fostering social harmony and collective values. So in this case there are several forms of local wisdom contained in the oral tradition of *Basiacuong*, including;

### ***Basiacuong* as a Discussion Opener**

The *Basiacuong* tradition is a key element in the deliberative process of the Kampar Malay community, reflecting values of togetherness, democracy, and mutual respect in decision-making, especially during events like marriage, circumcision, and death.<sup>20</sup> In marriage ceremonies, there are three main stages in the *Basiacuong* process: (1) the opening, where the simondo from both the male and female sides initiate the deliberation, (2) ulu tepak, where the male and female ninik mamak exchange discussions and messages, and (3) the closing, where the results of the deliberation are presented. The three stages—opening, contents, and closing—structure the deliberative process, ensuring that all parties are involved and their perspectives are respected. This study highlights the role of *Basiacuong* in fostering collective decision-making and maintaining social cohesion in the Kampar Malay community.<sup>21</sup>

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<sup>19</sup>Wahyu Wahyu, 'KEARIFAN LOKAL DALAM PERSPEKTIF BUDAYA BANJAR', *Cross-Border*, 3.2 (2020), pp. 226–40.

<sup>20</sup>NURUL ANNISA, 'MAKNA SIMBOLIK TRADISI BASIACUONG DALAM ADAT PERNIKAHAN MASYARAKAT MELAYU KAMPAR DESA SUNGAI PINANG KECAMATAN TAMBANG' (unpublished skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2024) <<https://repository.uin-suska.ac.id/78667/>>.

<sup>21</sup> Syarfi.dkk. *Siacoung (Sisombou) dalam Masyarakat Adat Kampar*, h. 53

The final *Basiacuong* structure in the Kualu Nenas community includes six stages: (1) the woman's simondo offers to eat together; (2) the man's simondo consults with the man's ninik mamak; (3) the results are conveyed by the man's simondo to the woman's simondo; (4) the man's simondo asks permission to go home; (5) the woman's simondo consults with the woman's ninik mamak; and (6) the results are conveyed by the woman's simondo to the man's simondo. This structure serves as a key element in the *Basiacuong* tradition, defining the process of consultation and consensus within the community.<sup>22</sup>

The opening of the *Basiacuong* begins with greetings from the simondo of the male party to the simondo of the female party, marked by the *Basiacuong* which will begin as in the following *Basiacuong* excerpt.<sup>23</sup>

- SPL: *Asalamualaikum ambo manghadok juo samondo (Asalamualaikum, I am facing the grandfather)*
- SPP: Peace be upon you and the mercy of Allah

Next, the male simondo asks permission from the female simondo to be given time for his ninik mamak to talk to the female ninik mamak through the female simondo as a representative of the homeowner. This is done to make it easier to convey the intention of the male simondo. In the customs of the Kampar community, all matters including the marriage of a child or nephew will be discussed first with the ninik mamak as intended by the following *Basiacuong* quote.

- SPL: Tumbuo diantau nan buajo nagoghi bapangulu kampuong nan batuo uma Batanganai, view jawo la ambo layang view dokek la ambo tukiong, Deck Simondo condo which is togak at the intersection of the road nan duduok di sompan panambangan, bakacimpuong nye ughang harvest mandi mangecek pakayan duduok, kok ala bulio permission juo bonowdek ughang samondo, yo nak check ambo sapata duo kek niniok mamak nan

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43 <sup>22</sup>Zulfa, "Tradisi Basiacoung pada Masyarakat Melayu Kampar—Riau", h.

<sup>23</sup>Syarfi.dkk. *Siacoung (Sisombou) dalam Masyarakat Adat Kampar*, h. 44

mananti, sodo tu kato nan conveyed to Simondo. (Living abroad in a country with village leaders is lucky like a homeowner, I've tried looking far, I've done looking close, because the datuk looks like he's the one standing at the side of the road sitting in a canoe crossing, dabbling in the game of bathing, talking about sitting clothes, if that's okay permission and permission from Datuk, yes I want to say a word to Ninik Mamak who is waiting, those are the only words I want to convey to Datuk).

After the male simondo conveys his request to the female simondo, the female simondo asks permission from the male simondo to convey the purpose of his visit to his ninik mamak because in the customs of the Kampar Malay community, to make a decision on a problem, it must first be discussed with the ninik mamak, simondo and people from his tribe, as intended by the following *Basiacuong* quote.

- SPP: Pulang kek ambo asokan tido pulo bajawek Panjang, gondang customary deck biaso batingka, traditional kato biaso bajawek, perhaps ambo answered juo sapata nan duo as maulang kato datuok, yo tasobuikdek datuok earlier, katapuong manyambuik padi siceghek pendayuong biduok, bakacimpuongnye datuok harvest bathing to check the duduok harvest, condo nak mangek datuok juo niniok mamak nan mananti, right baitu nye datuo earlier. Min bakato manuju ka dokek ambo, yodek ambo tuok manconcang dak sakali putui, makan dak juo abi soghang maladek apo tionye datuokdek kami soghang lai baduo, baduo lai pulo batigo, sapanjang goal juo makosuk datuok, kato ambo gantuong saeto tali digonang sasayak ayu, samantagho ambo mambio iyo sleep diantagho kami soang boduo. Sodo tu kato basombang ke datuok. (Going back to me, I feel like I won't have a long answer, because drum customs usually behave, customary words are usually answered, maybe I'll answer in a piece or two as a repeat of Datuk's words, yes, Datuk said, to Tapung to welcome padi siceghek (name of wood) canoe paddlers, dabble in words datuk game mandi talking sitting clothes, seems like he wants to talk datuk with ninik mamak who is waiting, that's what datuk said earlier, if the words are addressed to me, because I'm fast, I don't stop eating once and I don't finish eating alone, because there are two of us, there are two of us. also three, as long as the datuk's goals and intentions, I said hang a cubit of rope in a shell of water, while I deliberate between the two of us, that's the only word offered to the datuk).

Next, the male simondo then gives permission to the female simondo to consult with her ninik mamak. This is done to make it easier for the ninik mamak from the male side to convey the purpose of his arrival. In *Basiacuong* the deliberation process is common

because in deliberation it will create a sense of mutual respect and also preserve the values of politeness. A simondo may not make decisions alone, must go through ninik mamak or with all people of his tribe, as the meaning of the following *Basiacuong* quote.

- SPL: Until ambo dongou bilangka ughang samondo, salamo antau nan batuwik salamo naghoi nan bauni itu juo lusuo nan ayahai pasie nan batuwik, sungguo pun kato ambo manuju ka ughang samondo, kok ompiong juo sakali picak samondo tolan juo bulek soangdek ambo la mudo bonau that nan saupo, condo deck money samondo nan patuik tau di bai tau nan patui clever dibai clever, ambo lope ughang samondo bajalan, Sodo tu kato basombang kek ughang samondo. (After I heard the old man's statement earlier, during the time we visit other countries, as long as the land we live in is still the same, we still use the customs and regulations that are carried out. Even though I said to the Simondo people that if the old man decides directly, that is truly an easy path for us, but according to the old man who... It is appropriate to be told what is appropriate to be conveyed intelligently, I invite you to walk, those are the only words I offer to you, Grandpa).

Next, after the simondo of the woman is allowed by the simondo of the man to consult with her ninik mamak, the simondo of the woman tells the simondo of the man to wait for her arrival. Formal language like this is usually done in *Basiacuong*, because formal language like this can flatter someone, as intended by the following *Basiacuong* quote.

- SPP: Until ambo dongou sapanjang numeration datuok asokan sonang tuok in silent ati asokan di kigho-kigho, yo mala apo tionye datuokdek ala kato sepata, tando ela check a tando permit, now condo ambo nan ka pai datuok nan tinge. Yo, dai ambo understands that pulo lanye datuok bajalan jawo many baliku uma godang long basughio, talambek ambo asked to wait, why are you so negligent, ambo datuok tio nan maingean, yo bajalan ambo le tuok. (After I heard Datuk's delivery, I felt happy in our hearts and it felt quiet when we thought about it, yes, why is that, because there was a word, a sign that I had done it and got permission, now I will go, Datuk will wait, yes, on my part, please understand, walk a long way lots of winding gadang houses with lots of carvings, if I'm late I'll ask you to wait, if I forget I'll remind you).

Next, the simondo of the man must convey his willingness to wait for the arrival of the simondo of the woman, as intended in the following *Basiacuong* quote.



- SPL: Until ambo dongou sapanjang counting ughang samondo, pincalang malabo di muagho iyak manyosou until ka hat as long as pintak laika bulio lamo lambek ambo later. Sodo tu kato convey ughang samondo cake. (After I heard the datuk's delivery, the canoe stopped at the mouth of the wave and pushed it to the shore, as long as the request would be granted, I would wait a long time later, those were the only words conveyed to the datuk).

Next, the women's simondo prepares to join in the discussion with their ninik mamak, as meant in the following *Basiacuong* quote.

- SPP: *Until ambo dongou sapanjang datuok numeration. tasobuikdek datuok pincalang malabo di muagho iyak manyosou to ka hat, as long as pintak laika bulio lamo lambek ambo later. right baitunye datuo earlier, the party in ambo latu now basuo banou bak nye ughang, raindrops in the Kamaghau rice season tugalan tumbuo daolu, deck la dapek permission juo bonau duduok bakisau ambo daolu.* (After I heard the explanation from the grandfather, the grandfather said that the boat stopped at the estuary, the waves pushed it to the edge, as long as the request was granted, I would wait a long time, that was what the grandfather said. However, from our side, it was the same as what people said, heavy rain in the dry season, the rice that was planted has grown because I have received permission from the grandfather, so I will go there now to convey it).

The tradition of *Basiacuong* which emphasizes the importance of deliberation is in line with Islamic teachings which also emphasize the importance of deliberation. The principle of deliberation in Islam can be found in the Qur'an and hadith, one of which is the verse in QS. Asy-Shura: 38, which states: "*And their affairs are (decided) by consultation between them.*" (QS. Asy-Shura: 38). Meanwhile, the principles underlying deliberation in Islam are as follows:

- 1) Togetherness and participation. Islam teaches that every individual has the right to participate in decision-making relating to the public interest.<sup>24</sup>
- 2) This is also reflected in the *Basiacuong*, where every member of society, regardless of social status, can be invited to express their views and opinions.
- 3) Justice and equality. In deliberation, every opinion must be considered fairly and equally. Islam encourages leaders to listen to all views before making a decision, as the Prophet Muhammad

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<sup>24</sup>Fuad Muhammad Zein, 'Konsep Syuro dalam Perspektif Islamic Worldview', *POLITEA*, 2.2 (2019), p. 199, doi:10.21043/politea.v2i2.5910.

SAW always listened to his companions<sup>25</sup> In *Basiacuong*, this principle is applied by providing equal opportunities to all participants in the deliberation.

- 4) Harmony and unity. The ultimate goal of deliberation in Islam is to reach an agreement that brings goodness, welfare and unity among the people.<sup>26</sup> *Basiacuong* also aims to maintain harmony in society, by seeking solutions that are acceptable to all parties and bring benefits to the community as a whole.
- 5) Respect for elders and scholars. In the *Basiacuong* tradition, the role of traditional elders and scholars is highly valued and considered as a source of wisdom and religious knowledge. They play a central role in the process of deliberation and decision-making, guiding the community with wise views and advice. This reflects one of the hadiths of the Prophet Muhammad SAW which states: "He is not one of us who does not respect his elders and does not love his younger ones" (HR. Ahmad & Abu Dawud)
- 6) This hadith emphasizes the importance of respecting elders and loving the younger, values that are clearly reflected in the practice of *Basiacuong*. Traditional elders and ulama are respected not only because of their age, but also because of their extensive knowledge and experience in matters of custom and religion. They act as guardians of tradition and spiritual guides, ensuring that decisions made in deliberations are in line with Islamic teachings and local wisdom.

*Basiacuong* involves a deliberation process where traditional elders and religious leaders play a central role, with younger people encouraged to listen and learn. This balance between respecting elders and guiding the youth reflects the harmony between local traditions and Islamic values, emphasizing wisdom and compassion for a just society. The tradition not only preserves cultural heritage but also strengthens social and religious ties, aligning with the teachings of Prophet Muhammad SAW. This makes *Basiacuong* a

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<sup>25</sup>Khoirul Anwar, *Berislam Secara Moderat (Ajaran dan Praktik Moderasi Beragama dalam Islam)* (Penerbit Lawwana, 2022), p. 15.

<sup>26</sup>Ahmad Faruqi and Shofi Lailatul Fitri, 'Konsep Musyawarah Dalam Al-Qur'an (Kajian Tematik Dalam Penafsiran M. Quraish Shihab)', *JURNAL ILMU AL-QUR'AN DAN TAFSIR NURUL ISLAM SUMENEP*, 4.1 (2019), pp. 141–207.

meaningful practice, connecting cultural preservation with Islamic principles in the context of modern life.

### **Openness and Tolerance**

The *Basiacuong* tradition promotes openness in expressing opinions and listening to others, aligning with the hadith of the Prophet Muhammad SAW: "Whoever always deliberates, then he will get the right guidance" (HR. Ahmad). This tradition emphasizes the importance of involving all members of society in decision-making, allowing everyone—regardless of social status or age—to voice their opinions.<sup>27</sup>

In *Basiacuong*, deliberation is not just a formal process but a means to seek truth and find the best solutions through dialogue and exchange. This practice reflects Islamic teachings on the value of deliberation, ensuring that decisions made are in the collective interest of the community. By fostering openness and mutual respect, *Basiacuong* demonstrates how Islamic principles can be integrated into local traditions, creating a just and harmonious society. This study highlights the intersection of cultural practices and Islamic values, showcasing how local traditions can embody Islamic teachings.

### **Implementation and Interaction of Living Hadith in the *Basiacuong* Tradition**

Living hadith is a phenomenon where the Muslim community not only studies the hadith of the Prophet Muhammad SAW in text, but also brings them to life and practices them in their daily lives.<sup>28</sup> The tradition of *Basiacuong* in Kampar Malay is one real example of

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<sup>27</sup>Suhaeni Suhaeni, Ahmad Haromaini, and M. Asep Rahmatullah, 'SIKAP TOLERANSI BERAGAMA DAN KETERBUKAAN DALAM MEMBANGUN KEPERIBADIAN AKHLAK MULIA (Sebuah Tinjauan Sosiologis)', *Islamika : Jurnal Agama, Pendidikan Dan Sosial Budaya*, 15.1 (2021), pp. 13–26, doi:10.33592/islamika.v14i2.1086.

<sup>28</sup>Fadhilah Iffah, 'LIVING HADIS DALAM KONSEP PEMAHAMAN', *Thullab: Jurnal Riset Publikasi Mahasiswa*, 1.1 (2021), pp. 1–15.

how hadith lives and is applied and connected to local culture. The tradition of *Basiacuong* itself is when Kampar Malay people gather to talk about various social, cultural, and religious issues. Meanwhile, Islamic values and Kampar Malay customs based on the principle of "*Serambi Mekkah*", are the basis of this tradition. In the tradition of *Basiacuong*, many hadith come alive in the midst of society even though the community is not aware of it. Here are some important points, including the following:

### **Consultation (*Shura*).**

The *Basiacuong* tradition in Kampar embodies the principle of deliberation (*shura*) as taught by the Prophet Muhammad SAW, encapsulated in the hadith, "Whoever consults, then he has received the right guidance" (HR. Ahmad). This principle promotes collective decision-making, encouraging community members to share their thoughts and contribute to discussions. *Basiacuong* integrates Islamic values with local practices, aligning social, cultural, and religious contexts. It serves as a platform for preaching and teaching, demonstrating the practical application of living hadith within the community. This study explores the interaction between local customs and Islamic principles, highlighting how *Basiacuong* embodies and promotes Islamic values in everyday life.

### **Diversity of Opinion**

The *Basiacuong* tradition in the Kampar Malay community reflects the values emphasized in hadiths, particularly the principle that "differences among people are a blessing" (*ikhtilaf ummati rahmah*). This hadith underscores the positive role of diverse opinions, which aligns with *Basiacuong*'s function as a deliberative process that promotes local democracy. In this tradition, community members are encouraged to voice their perspectives before reaching a consensus, respecting the diversity of views. This practice embodies the Islamic values of justice, wisdom, and brotherhood, fostering unity while honoring individual

contributions.<sup>29</sup> By applying these principles, *Basiacuong* helps the community reach fair and thoughtful decisions, demonstrating how differences of opinion can be a source of strength rather than division. Thus, the tradition not only upholds cultural values but also integrates key Islamic teachings, offering a model of deliberative decision-making that enriches both local customs and religious principles.

### **Social Justice and Welfare.**

In the Kampar Malay community, the *Basiacuong* tradition is instrumental in promoting justice and social welfare through collective deliberation and consensus-building. Rooted in the hadith, "The best people are those who are most beneficial to others" (Narrated by Ahmad, al-Thabrani), this practice embodies the Islamic value of benefiting others as a moral foundation. *Basiacuong* serves not only as a forum for sharing opinions but also as a means of achieving fair and beneficial solutions for the community. It aligns with Islamic principles of justice and social responsibility, emphasizing the collective good over individual interests.<sup>30</sup> By incorporating the principles of living hadith, *Basiacuong* fosters a culture of cooperation, fairness, and social harmony, ensuring that every voice is heard in decision-making. This tradition reflects a strong commitment to the common good, embodying the core values of justice and social welfare within the Kampar Malay society.<sup>31</sup> Through studying the interaction between

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<sup>29</sup>Purnomo, Hendri, Anastasia Wiwik S., Sita Rohana, Febriyandi YS Febby, Sasangka Adi N, Dedi Arman Jauhari, and others, *WARISAN BUDAYA TAKBENDA: HASIL PENETAPAN KEMENDIKBUD 2013 s.d. 2018, WILAYAH KERJA BPNB KEPULAUAN RIAU* (Balai Pelestarian Nilai Budaya Kepulauan Riau, 2018)

<sup>30</sup>Zulfa, "Tradisi Basiacuong pada Masyarakat Melayu Kampar—Riau", h. 43

<sup>31</sup>Reci Pratami, Elmustian, and Syafrial, "TRADISI BASIACUONG DI BATU BELAH KECAMATAN KAMPAR KABUPATEN KAMPAR", *Berasa*, 2.2 (2022), pp. 34–47.

living hadith and local traditions like *Basiacuong*, this research highlights how Islamic teachings are integrated into cultural practices, demonstrating the relevance of hadith in shaping everyday life and fostering an inclusive, just society.

### **Customs and Sharia**

The Kampar Malay community integrates Islamic teachings, particularly the values from the Prophet's hadith, with their customs in everyday life. When addressing issues like marriage, inheritance, or conflict resolution, they refer to Islamic principles such as justice, brotherhood, and cooperation, ensuring decisions align with both religious teachings and cultural traditions.<sup>32</sup> This integration allows the community to maintain a harmonious balance between local customs and Islamic law, preserving their cultural identity while adhering to religious principles. This study aims to explore how living hadith is implemented in the Kampar Malay community, highlighting the continuity between custom and sharia in their practices.

### **Ceremonies and Rituals**

Hadiths emphasizing social ethics and interpersonal relationships are deeply ingrained in Malay cultural ceremonies, such as weddings and funerals, where they guide the treatment of guests and the expression of solidarity. In Malay culture, guests are seen as an honor, and the values from hadiths about respecting and serving guests are reflected in the warmth and attention given to them during events.<sup>33</sup> Similarly, death ceremonies reflect Islamic teachings

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<sup>31</sup>Afriadi Putra and others, *STRATEGI KAMPAR MENUJU SERAMBI MAKKAH MELALUI "TALI BAPILIN TIGO"* (LP2M UIN SYARIF KASIM RIAU, 2020), pp. 1–43.

<sup>32</sup>Putra, Afriadi, Mashuri, Johar Arifin, Muhammad Yasir, and Masyhuri, *STRATEGI KAMPAR MENUJU SERAMBI MAKKAH MELALUI "TALI BAPILIN TIGO"* (LP2M UIN SYARIF KASIM RIAU, 2020), pp. 1–43

<sup>33</sup>Wahab, Wahab, Erwin Erwin, and Nopi Purwanti, 'Budaya Saprahan Melayu Sambas: Asal Usul, Prosesi, Properti Dan Pendidikan Akhlak', *Arfannur*, 1.1 (2020), pp. 75–86, doi:10.24260/arfannur.v1i1.143

on patience, mutual assistance, and concern for others, as the community shows support for the bereaved family. The integration of these hadith-based values into daily life and rituals highlights how Islamic teachings shape social norms and ethics, beyond ritual worship, preserving cultural identity while reinforcing religious values. This study aims to explore how these values from hadith influence the Malay community in Kampar, focusing on their practical application in traditional ceremonies and their role in maintaining both religious and cultural integrity.



Image: The tradition of receiving guests in the Kampar community, followed by the *Basiacuong* tradition, as a form of gratitude and respect for the guests present

### **Education and Preaching**

*Basiacuong* in various traditional events often become an effective event to spread religious knowledge and practice the hadiths of the Prophet in the Kampar community. Traditional and religious figures often insert religious education in various discussions or traditional events, so that this tradition can be one of the effective media of preaching in the community. In every opportunity or traditional event such as weddings, circumcisions, family events, or other traditional gatherings, there is often time provided to provide religious advice, remind about Islamic values, and practice the hadiths of the Prophet. Religious figures such as ulama, kyai, or people who are respected for their knowledge, are

often also asked to give lectures or religious advice to the community.<sup>34</sup>



Through this approach, the Kampar Malay community has been able to gain religious knowledge directly from respected figures in their community. They can also practice Islamic teachings in their daily lives, including in the various traditions and customs that they carry out. This helps strengthen the bond between religion and culture, and ensures that religious values are upheld in community life. In addition, religious education embedded in various traditional events also helps in spreading messages of goodness and morality in society, so that this tradition has a positive impact in shaping the character and behavior of society as a whole.

## Conclusion

The oral tradition of "*Basiacuong*" in the Kampar Malay community embodies local wisdom rich in noble values. It functions not only as a mechanism for decision-making and maintaining social harmony but also strengthens community ties. The integration of living hadith into this tradition demonstrates how religious teachings can be adapted to a local context, enhancing social cohesion and communal welfare. *Basiacuong* is not merely a decision-making tool but a reflection of a dynamic, harmonious religious life. The interaction between *Basiacuong* culture and Prophet Muhammad's hadith includes elements such as deliberation (Shura),

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<sup>34</sup> Ellya Roza, 'Internalisasi Nilai Islam Dan Tamadun Melayu Terhadap Perilaku Sosial Orang Melayu Riau', *Toleransi: Media Komunikasi Umat Beragama*, 6.1 (2014), pp. 16–35.



the acceptance of diverse opinions, and justice, aligning with Islamic principles. This study reveals that there is no contradiction between local wisdom and Islamic teachings; rather, they support and strengthen each other, providing a richer context for the continuity of cultural practices and religious teachings in the Kampar community.

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