

The tradition of child becungak in cultural values in the Kampar community of Riau Province

by Pustaka UIR

Submission date: 18-Feb-2025 02:57PM (UTC+0700)

Submission ID: 2591842699

File name: in_cultural_values_in_the_Kampar_community_of_Riau_Province.pdf (255.84K)

Word count: 5834

Character count: 30288

THE TRADITION OF CHILD BECUNGAK IN CULTURAL VALUES IN THE KAMPAR COMMUNITY OF RIAU PROVINCE

Nurmalinda¹, Zulfa²

¹FKIP-Universitas Islam Riau, ²Universitas PGRI Sumatera Barat
Email: nurmalinda@edu.uir.ac.id, zulfaeva75@gmail.com

ABSTRACT

This research aims to describe in detail how the Becungak Anak tradition relates to cultural values in the Sawah Community in North Kampar District, Kampar Regency, Riau Province. The Becungak anak tradition is a form of gratitude for the birth of a child by inviting village people and praying for the baby to always be under the protection of Allah SWT, and to develop into a child who is pious and pious and has faith and is useful for society. The research method uses descriptive qualitative methods. The data collection techniques used in this research are: observation techniques, interview techniques, and documentation study techniques. In this research, there were 6 subjects consisting of baby midwives, baby parents, babies, the general public and local traditional leaders. The main resource person in this research is Mak Oncu Asmarni as a baby midwife or leader of the Becungak Anak tradition. The implementation of the becungak anak tradition is as follows: becungak anak is seen in terms of i) time, ii) place, iii) objects/tools, iv) people involved in it. From the results of this research, it was found that the values contained in children's Becungak are: religious values, social values, and also traditional values. Apart from that, the Becungak Anak Procession is still preserved among the people of Sawah Village, North Kampar District, Kampar Regency, Riau Province. The becungak anak tradition is a tradition that has cultural values that must be preserved in Kampar society, so that these cultural values remain alive in Kampar society in particular and Riau society in general.

Keywords: *Becungak anak tradition, cultural values, Kampar society*

INTRODUCTION

Riau Province has one of the Kampar districts, Kampar district has the North Kampar sub-district. North Kampar District has many traditions inherited from the days of our ancestors, such as the becungak anak tradition which is still preserved by the people of Sawah Village in the District. North Kampar District, Kampar. The tradition of Becungak anak (taking a bath) is carried out by people in Sawah Village, North Kampar District, Kampar Regency, Riau Province. This procession also functions as a custom after the birth of a baby and the traditional becungak anak process is carried out on the Kampar river. In the Becungak anak tradition process, the day is not differentiated between male and female babies. This becungak for children is carried out for approximately one hour which is usually done in the morning. One day before carrying out the tradition of becungak anak, the baby's parents do a kekah and continue with thanksgiving and giving the baby a name.

The aim and purpose of the becungak anak tradition is to introduce the baby to the environment, both the family environment and the home environment, so that the child gets used to river water or well water, giving the baby a name and being introduced to relatives and neighbors. This becungak tradition is also a form of gratitude for the birth of a child by inviting village people and praying for the baby to always be under the protection of Allah SWT, and to develop into a child who is pious and devout and has faith and is useful for society.

The child's becungak procession is a tradition of bathing the baby for the last time by the baby midwife and after the becungak procession is completed, the baby's parents will take over this task. This tradition of becungak anak is still carried out today. The becungak anak tradition was originally carried out in the river, however, with the development of the times, this tradition is carried out in the yard of the baby's mother's house. However, this does not change the meaning and meaning contained in the Becungak anak tradition. From the background description above, the researcher wants to describe and document it in written form with the title "Children's Becungak Values in the Sawah Community in North Kampar District, Kampar Regency, Riau Province".

Tradition

According to Law. Hamidy (2009:21-22), says that tradition means a series of habits and values that are passed down from one generation to the next, covering almost all of the life of a particular community. Human existence in this world is a circle, therefore three important life events are connected, namely birth, marriage and death. Where every life event usually takes place with a ceremony, each ceremony includes: (1) Time, (2) Place or space, (3) Equipment, (4) Text/message of the ceremony, (5) Performer of the ceremony, (6) Participants ceremony. Thus, it is a tradition that always takes part in the span of human life.

According to Sal Murgianto (2004:2) tradition is the result of human creation and work, material objects, beliefs, fantasies, events or institutions that are passed down from one generation to the next. Furthermore, Sal Murgianto (2004:10), also said that tradition is usually defined as a way of passing down thoughts, habits, beliefs, arts, dances from generation to generation from ancestors to grandchildren orally.

According to Waridy (2009:12), tradition comes from the word traditional which contains meaning of something that is passed down from generation to generation, habits and customs. Tradition is human behavior and actions that always continue from generation to generation. According to Zainul Daulay (2011:27), a tradition is said to be traditional because this knowledge is created in a way that reflects the traditions of the community, so that traditions not only recognize the essence of the tradition, but also how the tradition was created, preserved and disseminated. According to Koentjaraningrat (2009:296, a tradition consists of certain ceremonies in it, the ceremony also has many elements, namely: i) offering food, ii) making sacrifices, iii) praying, iv) eating together with food that has been purified by prayer, v) dancing sacred dances, vi) singing sacred songs, vii) taking processions or parades, viii) performing sacred dramas.

Mark

According to Elly Setiadi (2010: 119), values are the most important part of culture which is an action that is morally valid and can be accepted if it is harmonious or in line with the values agreed upon and upheld by the society in which the action is carried out. According to Arthur W. Comb (2000:45), values are generalized beliefs that function as guiding lines for selecting goals and behavior that will be chosen to be achieved. According to UU Hamidy (2010:49), values are the use of society, meaning the norms that apply in society and the usefulness of norms for society. The Hamidy Law also states that the values that exist in society are still implemented by society, namely

7 as follows: 1) educational values, 2) religious values, 3) traditional values, 4) social values. The values contained in the tradition are:

The Value of Education

According to Prof. Dr. Dedi Supriadi (1982:28), the value of education in general aims to help someone understand, realize and recognize values and be able to place them in life. Meanwhile, in particular, the value of education is expected to be useful for all communities where the value of education is developed. According to Amalia (2010: 55), the value of education is a process where all human abilities are influenced by good habits to help others and themselves achieve good habits. Siswoyo (2007:18), the value of education is the process by which society, through educational institutions (schools), deliberately transforms its cultural heritage, namely knowledge, values and skills from generation to generation.

Religious Values

8 According to Rohmat Molyana (2004:35), hierarchically, religious values are actually values that have the strongest basis in truth compared to other values. This religious value originates from the highest truth that comes from God. The scope of its value is wider. Human mental structure and mystical truth are two superior sides that have religious value. According to Elly Setiadi (2006: 117), religious values are high and absolute spiritual values, these religious values originate from humanity's belief or belief in God. According to Munandar Soelaeman (2010:34), spiritual and religious values are values within the scope of "Holy" and "God". Meanwhile, according to Fuad Ikhsan (2008:149), the values and rules in this religion are eternal, rigid and absolute, they cannot be changed by human hands because they are not human creations. According to Rusman Tumanggor (2010: 121), religious value is when humans assess an amazing secret and a thrilling truth in which there is a concept of holiness and reverence for the supernatural. Meanwhile, according to Usman Kolip (2011:125), religious values are values that originate from the holy book Al-Quran.

Social Values

According to Soerjono Soekanto (2014: 191), social values are a series of abstract conceptions that live in the minds of the largest part of society regarding what is considered good and what is considered bad. There are also rules that regulate activities. human activities to achieve these goals. These socio-cultural values function as guidelines and incentives for human behavior in their lives. Soerjono Soekanto (2012:55), said that social interaction is the basis of social processes which refer to dynamic social relationships. The general form of social processes is interaction (social process) because social interaction is the main condition for social activities to occur. When two people meet, social interaction begins at that moment. They greet each other, shake hands, talk to each other or maybe even fight. Such activities are forms of social interaction.

According to Soerjono Soekanto (2012:311), social problems involve social values which also include a moral aspect because to be able to classify an issue as a social problem, assessment must be used as a support. Therefore, it is possible to examine social problems without paying attention and considering society's standards regarding what is considered good and what is considered bad.

Traditional Values

According to UU Hamidy (2011:52), the value system provided by tradition is the values that most color the behavior of the social life of village communities in the Riau area. This is not so

surprising, values are relatively easier and are planned first by members of society because these values are introduced earlier in the development of people's lives. This set of values is always in contact with their daily lives. UU Hamidy (2010:51), also says that when the traditional value system creates patterns of harmony between society and the authorities, then traditional values try to create harmony between humans and nature.

METHODS

In this research, the author uses a descriptive analysis method using qualitative data which places more emphasis on revealing the actualization of the values contained in the implementation of becungak anak in Sawah Village, North Kampar District, Kampar Regency, Riau Province. According to Iskandar (2009:187), qualitative research is researchers who adhere to the naturalistic or phenomenological paradigm. Because qualitative research is always carried out in natural settings regarding phenomena. Apart from that, qualitative research also actually uses several data collection techniques to describe a phenomenon. Therefore, qualitative researchers are also guided by paradigms. Therefore, the more data collection techniques used, the better the research results will be because they can provide the chain of evidence needed to improve the data collected.

In qualitative research, researchers must collect all data first through several data collection techniques so that all the data studied can be accurate and not made up. Qualitative research includes several research techniques carried out by researchers, including: observation techniques, interview techniques, documentation techniques, recording techniques, and data analysis techniques. Subjects are people seen in this research. The subjects in this research were 6 people, including: Mak Oncu Asmarni (as a midwife/midwife), Anwir (community figure and traditional leader), Winda (general public), Ema (baby's parent), Dani (baby's parent), and Child. This research subject is used to complete the results of the researched data and find out about the values contained in the Becungak anak tradition as well as the stages in implementing the Becungak anak tradition.

Data analysis techniques are the process of systematically searching and compiling data obtained from interviews, observations, documentation, recordings, field notes and other materials, so that they can be easily understood and the findings can be informed to others. Data analysis is carried out by organizing the data, describing it into units, synthesizing it, arranging it into patterns, choosing what is important to study and then making conclusions that can be told to other people. The data obtained is collected and grouped, then selected according to the problem to be answered, then the data is processed and analyzed so that the data is a very important first stage of the entire series carried out in this stage, the answers to the main problems posed in the research. In general, qualitative data analysis can be carried out through the following steps, namely: Data reduction, Carrying out Data Display or Presentation, Drawing Conclusions or Verification.

RESULT AND DISCUSSION

The implementation of the Becungak Anak tradition in the Sawah Community in Kampar District, Riau Province is described as follows:

1. Time to Implement the Becungak Anak Tradition

Time is very necessary in every event, especially in a ceremony where you have to know when the ceremony will take place. Just like in the implementation of the becungak anak tradition, time is something that is very necessary, especially in a traditional ceremony.

1. The time for carrying out the becungak anak tradition is in the morning before noon time arrives. The day can be determined on any day, as long as the child's umbilical cord has been removed. The research on the becungak tradition for children was carried out on Wednesday 11 May 2016 at 08.00 WIB until completion.

2. Children's Becungak Implementation Place

A place is a location for an activity to take place. Based on the results of observations on Wednesday, May 11 2016. The place chosen is a decision from the time of their ancestors.

The place chosen is one of the decisions from the previous ancestral era to carry out the becungak anak tradition. The river or yard of the baby's house has its own history for the people of Sawah village. The place chosen is a place that has been believed in by their ancestors and has been passed down from generation to generation, which has its own meaning.

The river or yard where the traditional ceremony takes place can remove all bad influences on the baby. Usually, when the tide is high, this tradition can be carried out in front of the yard of the baby's parents' house, but this does not change the meaning and meaning of the event. However, with the development of the times, the implementation of the becungak anak tradition is carried out in the yard of the house and in the yard of the baby's family's house. However, all this will not change the meaning and meaning of this tradition because this place has become a sacred place for the people of Sawah Village.

The people involved in implementing Becungak anak are clean people, because according to religion cleanliness is part of faith. Mak Oncu Asmarni as the baby midwife or leader in the Becungak anak tradition, the baby's family, community leaders, and all the people present in the implementation of the Becungak anak tradition are people involved in this tradition. And this baby will be introduced to all the people involved in implementing the Becungak anak tradition. As a tradition that must be carried out every time a baby is born, this event ends with a meal together, namely a meal provided by the baby's family and closes with the reciting of prayers. The implementation of the Becungak anak tradition does not last long, because the event is carried out simply.

Led by Elected People

In the becungak anak tradition, not just anyone can lead the becungak anak tradition, only certain people, such as Mak Oncu Asmarni, who has the trust of the baby's family as a baby midwife or leader in the Becungak anak tradition.

Words Used in the Implementation of Becungak Anak

Words or utterances that are capable of granting wishes, healing. Judging from the purpose of the request, there are 2 types of mantras. First, mantras which are actually prayer requests to God. Second, mantras in the form of sentences to ask for help from ancestral spirits. The readings used in the implementation of Becungak anak are taken from the holy verses of the Al-Qur'an. The verses from the Koran that are read by baby midwives are Ayat Kursi which is read when walking towards the yard in the Becungak anak tradition. The verse of Kursi reads as follows:

Bismillaahir rahmananir rahiim

Allaahu laa ilaaha illaa huwal hayyul qayyuum, laa ta-khudzuhuu sinatuw walaa nauum, lahuu maa fissaamaawaati wamaa fil ardhi, man dzalladzii yasyfa'u 'indahuu illaa bi idznih, ya'lamu maa baina aydiihim wamaa khalfahum, walaa yuhiithuuna bisyai-inm min 'ilmihii ilaa bimaa syaa, wasi'a kursiyuhus samaawaati wal ardhi, walaa ya-uuduhuu hifzhuhumaa, wahuwal'aliyyulazhiim.

Reading the prayer when the baby is put in the cradle, the baby midwife reads the following prayer:

Allah Humma Fiqqih Hufiddin (3x)

“Hopefully I will become a child who understands fiqih/understands religion.”

The poem or song sung by a baby midwife when putting the baby to sleep in a swing is as follows:

9
Lolok la nak dalam buayan.....
Piciong kan mato copek la godang.....
Lolok la nak dalam buayan.....
Piciong kan mato copek la godang.....
Lolok la nak dalam buayan.....
Piciong kan mato copek la godang.....
"Sleep in a swing..
Close your eyes quickly it's big...
Go to sleep in a swing..
Close your eyes quickly it's big...
Go to sleep in a swing..
Close your eyes quickly and it's big."
Lolok lah nak dalam buayan.....
Amak logukan sambie baposan.....
Sucikan jiwa sehatkan badan.....
Supayo iduik ponuoh amalan....
"Tidurlah nak dalam ayunan.....
Ibu nandungkan sambil berpesan....
Sucikan jiwa sehatkan badan.....
Supaya hidup penuh amalan."
Lolok lah nak si jantuong ati.....
Lolok lah sayang bolahan jiwa....
Kalau lah bisuok harus mangaji.....
Supayo manjadi anak babudi.....

"Sleep, dear heart.....
Go to sleep dear soulmate.....
If you have to recite the Koran tomorrow.....
So that you become a virtuous child."

Process of Implementing Becungak for Children of the Sawah Village Community in North Kampar District, Kampar Regency, Riau Province

In the process of implementing Becungak Anak, there are several stages that must be carried out by the baby midwife, including:

The first stage is the stage where after the birth of the baby, Mak Oncu Asmarni or the baby midwife will cut the umbilical cord using a coin base and cut it using a razor blade. With changes and developments over time, the tool used to cut the umbilical cord uses scissors that have been prepared previously by the baby's midwife. By reading Basmallah Mak Oncu Asmarni cuts the baby's umbilical cord so that the implementation runs smoothly.

The second stage is the stage where after 7 days of the baby's birth, the baby's midwife will come to the house to see that the baby's umbilical cord has been separated from the body. After that, the baby midwife will prepare all the necessities for carrying out the child's becungak. The baby will be carried by the midwife and will be taken to the yard to perform Becungak anak accompanied by the reading of Ayat Kursi with the aim that they will be protected by Allah SWT.

The third stage is the stage where the baby midwife has completed the Becungak anak tradition and brought the baby into the house by saying the greeting "Assalamu'alaikum Warahmatullahi Wabarakatuh" with the aim of teaching the baby to good things. After the baby midwife enters the house, the baby will be fully clothed or swaddled. Next, the midwife will put the baby in the cradle and read the prayer "Allah Humma Fiqih Hufiddin" (3x) by rubbing the baby's head with the aim of making the baby a child who is pious/understands his religion. After the baby midwife has finished reading the prayer, the baby midwife will then hum or sing until the baby falls asleep.

The fourth stage is the final stage where after carrying out the child becungak process, the baby midwife has completed all her duties and obligations. Next there will be a Nyudai procession (a thank you/handover from the parents to the baby's midwife). Nyudai is in the form of basic necessities or money that parents have prepared for the baby's midwife. The basic necessities include: one rope of coconut (2 pieces), 1 kg of edible oil, 1 kg of sugar and one packet of tea, bath soap and a towel (cloth), and 1 packet of salt. After the basic necessities are given, the Becungak anak tradition is finished and a meal or family thanksgiving will continue.

B. Values Contained in the Implementation of Becungak Anak The Value of Education

Educational values are values that aim to convey the messages and teachings contained in an implementation of Becungak Anak. The value of education is a habit that is sometimes indirectly ingrained in every person even though the person has not yet experienced school. The educational value contained in the implementation of Becungak Anak should be able to educate children from childhood until the child grows up. This educational value will indirectly develop by itself from a habit that the child carries out. The values contained in the implementation of becungak for children, such as religious, social and traditional values, will be introduced and can indirectly educate the child.

The educational value that can be seen in religious values is that when the baby's midwife reads verses from the holy Qur'an in front of the baby, this will indirectly teach and educate the child. The educational social values contained in it will teach the child the nature of solidarity, the nature of friendship, and the nature of helping each other among other people in society. And the traditional values that can educate children can be seen from the customs and habits of the local

community in implementing and preserving habits that will provide knowledge to these children from generation to generation.

Religious Values

Islamic religious values are seen as a barometer of other values such as tradition and social. Religious values are values that are the basis for knowing what is good or vice versa. Religious values will be directly related to God 7 the Creator. According to UU Hamidy (2015: 50) religious values are seen as values relating to the relationship between humans and God, the relationship between the created and the Creator, the relationship between creatures and the Creator. And this religious value originates from human trust or belief in God and back to humans.

The religious value contained in the Becungak anak operation is that the baby midwife always recites verses from the holy Qur'an such as reciting Basmallah, reciting Ayat Kursi, reciting Salam when entering the house. All readings of the holy verses of the Koran will be a direct connection between the servant and His God to ask for salvation so that a baby can later have good character.

The religious value contained in the Basmallah reading is the belief that the servant develops in Allah SWT which can be seen from the meaning "In the name of Allah, the most merciful, the most merciful" as the Messenger of Allah said, "Every important matter according to the Shari'a that does not begin with bismillah is a matter who is not blessed." Because of this, everything is sunnah in carrying out every activity. Just like, Mak Oncu Asmarni said Basmallah with the aim that what she did could run smoothly and be blessed by Allah SWT.

The content of reading the verses of the Al-Qur'an chair provides many benefits to servants who always read these verses. This verse is intended to guard and protect his servants from disturbances and temptations and will provide peace for those who always read this Ayat Kursi. Because this Kursi verse is directly related to Allah SWT and this verse is contained in religious values. Saying greetings is one of the commands of Allah SWT that must be carried out by Muslims. With the words "Assalamu'alaikum warahmatullahi wabarakatuh" which has the meaning of praying for our brother so that he will find salvation in matters of his religion or world. Greetings are said when entering the house and there will be a reward for those who answer this greeting. By frequently reading verses from the Holy Qur'an such as: Basmallah, Ayat Kursi, Salam, and other holy verses from the Qur'an, it will teach and introduce the baby to his religion, namely Islam.

The birth of a child is seen by its parents as a blessing given to them by God. The child who is born and who is sent down to earth is a holy child who has no sin. As soon as a child is born, the parents or family should immediately introduce God to him. The baby midwife introduces God and religion to the child by always reading verses from the holy Qur'an during the traditional Becungak procession for children.

Social Values

Social values are mutual assistance between humans and humans or humans and the wider community. Humans in their environment cannot live alone because humans will need other people and they will live next to each other in the community. This will foster social traits that will be instilled by society in the next generation. So that social characteristics and values will be preserved from time to time.

The social value contained in a society can be seen from the fact that they can help each other and assist other people. If in a community environment there is mutual cooperation then other communities will work together to help each other to help clean up their environment too. Just like if a community is going to hold an event or tradition, they will help the community in preparing and making the event a success.

The helping nature produced by society is obtained from positive habits. People's desire to help each other will foster social values. Establishing communication between two individuals or groups is a good step in conveying information about events or anything else. With this, it will foster a spirit of mutual help from each individual or community. The community relies on mutual cooperation to do things, as is the case in implementing the Becungak anak tradition, mutual cooperation is maintained because the process of social interaction requires each other. In a reciprocal relationship, someone will take turns needing the help of another person, as is the case in this procession.

The social value contained in the implementation of Becungak Anak is that the baby midwife or leader in the implementation of Becungak Anak has a high social character who always helps every parent who wants to carry out the Becungak Anak tradition without thinking about the rewards for what he or she has done. And the community in general has a sense of togetherness in preparing and helping with all the needs that must be carried out in the implementation of Becungak anak, such as: mothers coming to the homes of the people who will carry out the Becungak anak tradition to do work such as making food served in the Becungak anak tradition, that's where The mothers worked together while joking, laughing and talking about their children's behavior, family life and economic situation, so that what was being done did not feel like it would be completed quickly. Social value can also be seen in the implementation of Becungak anak, namely all the people who attend and see the Becungak anak tradition just before the Becungak anak event begins. child. The nature of togetherness between the community and other communities will create solidarity and they will always uphold this social characteristic.

Traditional Values

According to UU Hamidy (2015:52) the value system provided by tradition is the values that most color the social life behavior of village communities in the Riau area. Traditional values are relatively easier and are first understood by community members because these values These values were introduced earlier in the development of social life. This set of values is always in contact with their daily lives.

Traditional values will originate from the behavior and development of people's lives. Traditional values inherited from previous ancestors have been passed down from generation to generation from time to time. A society that is able to maintain and preserve habits from the past until now is part of traditional values. The traditional value contained in the implementation of Becungak anak is that the local community can still maintain and carry out the Becungak anak tradition from their previous ancestors. This Becungak anak tradition is still carried out in the midst of the Sawah village community, North Kampar District, Kampar Regency, Riau Province. As an effort to preserve the tradition from their ancestors until now so that they do not become extinct.

CONCLUSION

Becungak anak (taking a bath) is a tradition of the Ocu tribe which aims to pray for safety, luck, health, prosperity, protection and blessings from Allah SWT for children who are carrying out
Journal of Humanity Studies 2 (2), 2023
<https://ejournal.upgrisba.ac.id/index.php/jhs/index>

the Becungak anak tradition. The Becungak anak tradition is still maintained in Sawah Village, North Kampar District, Kampar Regency, Riau Province, and people are often found who still preserve this tradition. The Becungak anak procession is a legacy passed down from generation to generation by the Ocu tribe. This tradition functions as one of the customs after the birth of a baby. From the results of describing the implementation of the becungak anak tradition in the Sawah community in North Kampar District, Kampar Regency, Riau Province, including: The first stage, Mak Oncu holds the baby and takes the baby to the yard to the place where the Becungak anak (bathing the baby) is carried out by reciting a verse prayer Al-Qur'an chair at every step Mak Oncu takes. The second stage is the stage where the baby midwife/mother Oncu will put on the baby's clothes/swaddle the baby. Apply eucalyptus oil and powder to the baby's body. After swaddling the baby's body is complete, the baby midwife will put the baby into the swing. The third stage is the stage where the baby will be put to sleep in a swing that has been prepared by the baby's family. When the baby is swung by the baby midwife, the baby midwife will rub the baby's head by reciting the following prayer: Allah Humma Fiqqih Hufiddin recited (3x). The fourth stage is the final stage where after carrying out the child becungak process, the baby midwife has completed all her duties and obligations. Next there will be a Nyudai procession (a thank you/handover from the parents to the baby's midwife). Nyudai is in the form of basic necessities or money that parents have prepared for the baby's midwife.

In implementing the becungak anak tradition in the Sawah community in North Kampar District, Kampar Regency, Riau Province, there are educational values in it. The values contained in the implementation of Becungak Anak include: religious values that are visible in the implementation of Becungak Anak, social values that are created because of the attitude of helping each other, and traditional values that have been passed down from the time of our ancestors until now which can be seen from the implementation of the Becungak anak tradition which is still preserved.

REFERENCES

- Alisjahbana Takdir. 1986. *Antropologi Baru*. Jakarta : PT. Dian Rakyat. Anggota IKAPI: GP Press. Jakarta.
- Al-Qur'an.Surat Al-Baqarah. Ayat 255
Gajah Mada University Press.
- Hamidy, UU, 2009. *Kebudayaan Sebagian Amanah Tuhan*. Pekanbaru: UIR Press.
- Hamidy, UU, 2010. *Jagad Melayu Dalam Lintas Budaya Di Riau*. Pekanbaru: Bilik KreatifPress.
- Hamidy, UU, 2015. *Jagad Melayu Dalam Lintas Budaya Di Riau*. Pekanbaru: Bilik Satra danIlmu Sosial.
- Hamidy, UU. 1980. *Riau Sebagai Pusat Bahasa Dan Kebudayaan Melayu*. Pekanbaru: BumiPustaka.
- Hasbullah, 2007. *Islam Dalam Transformasi Kebudayaan Melayu Di Kerajaan Siak*. Pekanbaru:Yayasan Pusaka Riau.
- Ikram Jamil, Taufik dkk. 2005. *Dari Percikan Kisah Membentuk Provinsi Riau*. Pekanbaru:Yayasan Pustaka Riau.
- Iskandar, 2008. *Metodologi Penelitian Pendidikan Dan Sosial (Kualitatif Dan Kuantitatif)*.
- Mulyana, Rohmat. 2004. *Mengartikulasi Pendidikan Nilai*. Bandung: Alfabeta.
- Pusat Bahasa Departemen Pendidikan Nasional, 2003. *Seni Pertunjukan*. Jakarta: Gajah Mada Universitas Perss.
- Pusat Bahasa Departemen Pendidikan Nasional. 2001. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Pusat Bahasa Departemen Pendidikan Nasional. 2008. *Seni Pertunjukan Di Eraglobalisasi*.
- Sedyawati, Edy. 1980. *Pertumbuhan Seni Pertunjukan*. Jakarta: Sinar Harapan.

- Setiadi Elly.2006. *Ilmu Sosial dan Budaya Dasar*. Jakarta: Kencana Prenada Media Group.Setiadi Elly. 2011. *Pengantar Sosiologi*. Jakarta: Kencana .
- Soelaeman, Munandar. 2011. *Ilmu Budaya Dasar*. Bandung: PT Refika Aditama.Sall Murgianto. 2004. *Tradisi dan Inovasi*. Jakarta: Wedeta Widya Sastra.
- Tumanggor, Rusmin dkk.2010. *Ilmu Sosial dan Budaya Dasar*. Jakarta: Kencana PrenadaMedia Grup.
- Zulfa, Z., Nazmi, R., Yelliza, M., & Husnita, L. (2023). Melayu Culture Learning Model With Value Clarification Approach for Internalization and Character Building. *International Journal of Arts and Social Science (IJASS)*, india, 113-118.

The tradition of child becungak in cultural values in the Kampar community of Riau Province

ORIGINALITY REPORT

10%

SIMILARITY INDEX

8%

INTERNET SOURCES

3%

PUBLICATIONS

4%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Udayana University Student Paper	2%
2	ijassjournal.com Internet Source	2%
3	Yetty Morelent, Bambang Irawan. "The Influence of Euphemism and Dysphemism on Politeness in the Malay Dialect of Kampar", KnE Social Sciences, 2022 Publication	1%
4	ijsshr.in Internet Source	1%
5	e-journal.uac.ac.id Internet Source	1%
6	iosrjournals.org Internet Source	1%
7	Submitted to Universitas Muria Kudus Student Paper	1%
8	journal2.uad.ac.id Internet Source	1%
9	media.neliti.com Internet Source	1%
10	www.ijsshr.in Internet Source	1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On