



The Malay Community's Yellow Rice Scattering Tradition in Baru Village, South Arut, West Kotawaringin

Silvana Dewi

History of Islamic Civilization, UIN Palangka Raya
E-mail: silvanadewi12mei2002@gmail.com

Selvia Santi

History of Islamic Civilization, UIN Palangka Raya
E-mail: selvia.santi@uin-palangkaraya.ac.id

Suryanti

History of Islamic Civilization, UIN Palangka Raya
E-mail: suryantianthy@gmail.com

Submitted: August 14, 2025	Revision Required: August 21, 2025	Published: September 1, 2025
-------------------------------	---------------------------------------	---------------------------------

Abstract

This research explores the yellow rice sprinkling tradition practiced by the Malay community in Kelurahan Baru, Arut Selatan, Kotawaringin Barat Regency. Originating from the pre-Islamic era, this ritual has been transformed over time through Islamic adaptation. While often mistaken as a Dayak custom, it is actually rooted in Malay traditions, shaped by local cultural interactions, including elements of Dayak culture, and enriched by Islamic teachings. Today, the ritual is typically performed during significant events, such as weddings, religious ceremonies, and the welcoming of guests. Although its outward form has evolved, it retains deep symbolic meaning, representing prayers for protection, well-being, and gratitude. The practice now often includes Islamic

elements, such as sholawat (praises for the Prophet) and directed intentions to Allah SWT, highlighting its religious integration. This qualitative study investigates how the ritual is conducted and its meanings within the community. Data were collected through in-depth interviews with community elders, religious leaders, and local residents. The findings show that the ritual is still carried out with a sense of sacredness, usually by respected cultural figures, and is often combined with the *tampung bargain* ceremony. Ultimately, this tradition reflects a harmonious blend of ancestral heritage and Islamic values within Malay cultural identity.

Keywords: *yellow rice scattering, Malay tradition, Islamic values*

Abstract

This study examines the tradition of scattering yellow rice, which is still preserved among the Malay community in Baru Village, South Arut District, West Kotawaringin Regency. This tradition has existed since pre-Islamic times, but after the community embraced Islam, a process of adaptation occurred through Islamization. Although its form has changed, its essence and spiritual values remain intact, aligning with Islamic teachings. This tradition does not originate from the Dayak tribe, but rather is part of Malay culture that has undergone acculturation with local influences, including Dayak traditions, and has been enriched with Islamic values. Sprinkling yellow rice is usually performed at important moments such as weddings, welcoming guests, and religious events. This tradition holds symbolic meanings, including hopes for prosperity, protection, and gratitude. This study aims to understand the implementation of the ritual and the Islamic values contained. A qualitative approach was used, using in-depth interviews with traditional leaders, religious figures, and local residents. The results indicate that this tradition is still carried out sacredly, often led by cultural figures, and is usually combined with the *tampung tawar* ceremony. The presence of prayers and sholawat to Allah SWT demonstrates the harmony between ancestral customs and Islamic spirituality that is a part of Malay culture.

Keywords: *sowing yellow rice, Malay traditions, Islamic values*

INTRODUCTION

Indonesia is rich in cultural diversity and traditions passed down through generations, containing aesthetic, spiritual, and religious values. Belief

in supernatural powers is often expressed through traditional rituals that ward off disaster, pray for safety, and mark important life stages. Before the arrival of Islam, the people of the archipelago practiced Hinduism, Buddhism, animism, and dynamism. The arrival of Islam did not erase local cultures, but instead gave rise to a process of acculturation, namely the fusion of Islamic values with elements of local traditions. This phenomenon is clearly visible in Central Kalimantan, a region with high ethnic diversity, particularly among the Dayak people, who have various sub-ethnicities, and the Malay people, who are deeply rooted in Islamic teachings, customs, and a social system that upholds good manners, ethics, and etiquette.

One area that reflects this fusion is the Baru Village in West Kotawaringin. Since the time of the Banjar Sultanate, the Malay community has intermingled with the Arut Dayak, forming a new identity known as the South Arut Malay. The people of this region are known for their spirit of mutual cooperation, maintaining harmonious relations with the Dayak, Javanese, Bugis, and Chinese ethnicities, and preserving various traditions such as Tampung Tawar, Bamandi Basunat, the Kriang Kriut Festival, and the Sprinkle of Yellow Rice. The tradition of Sprinkle of Yellow Rice has deep symbolic meaning: the yellow color of turmeric symbolizes glory, prosperity, and purity, while the rice symbolizes unity and blessings.

Previous research by Sartika (2021) and Alamsyah (2022) has shown that yellow rice in rituals not only has aesthetic value but also serves a spiritual purpose, acting as a means of warding off disaster, a symbol of purity, and a source of religious blessing. This tradition is a concrete manifestation of the acculturation of Malay culture with Islamic teachings that persists amidst globalization. Studying the Yellow Rice Sprinkle tradition not only enriches cultural and Islamic studies in Indonesia but also serves as a medium for preserving noble, spiritual, and religious values, while strengthening interethnic and interfaith harmony in the multicultural society of Central Kalimantan.

RESEARCH METHODS

This research employs a qualitative approach with an ethnographic method, focusing on an in-depth description of the culture of the Malay

community in Baru Village, South Arut District, West Kotawaringin Regency. The ethnographic method was chosen because it is considered capable of revealing the symbolic meaning and cultural values contained in the implementation of the Tabur Beras Kuning tradition, while analyzing the activity patterns, belief systems, and customs of the local community. This approach is based on the concept of Rites of Passage (*Les Rites de Passage*) introduced by Arnold van Gennep, which explains the stages in life transition rituals such as birth, marriage, and death. This concept is relevant because the Tabur Beras Kuning tradition is part of a series of rites that mark changes in the social and spiritual status of individuals in society. The research was conducted directly on site for two months. Data collection techniques used include Participatory observation, which allows for direct observation of the Tabur Beras Kuning procession and the socio-cultural interactions of the surrounding community. In-depth interviews were conducted with traditional leaders, religious leaders, ritual participants, and local residents to obtain information about the history, symbolic meaning, and transformation of traditions over time. Documentation included taking photographs, recording videos, and collecting local archives to support and validate field data. The data obtained were analyzed descriptively and qualitatively through three main stages: data reduction, data presentation, and concluding. This approach enabled researchers to understand the Tabur Beras Kuning tradition holistically, based on the perspectives and experiences of the cultural participants themselves.

DISCUSSION

History of West Kotawaringin

The history of West Kotawaringin Regency (Kobar) is inextricably linked to the founding of the Kutaringin Kingdom, a branch of the Banjar Sultanate established in 1679 by Prince Adipati Antakusuma, the son of Sultan Musta'inubillah. Not being the heir to the throne, he migrated to the western region, stopping at Kuala Pembuang. However, being rejected by the community, he continued his journey to Panau Village. There he was welcomed by Damang Petinggi Umpang of the Dayak Arut Tribe through a blood pact, which emphasized just leadership

without excessive worship. The initial center of government was located in Old Kotawaringin, with Kyai Gede serving as prime minister. In 1814, it was relocated to the Yellow Palace in Pangkalan Bun. After the recognition of Indonesian sovereignty on December 27, 1949, Kobar was established with a temporary capital in Sampit, before relocating to Pangkalan Bun. The aspiration to leave the Swapraja system was submitted on June 21, 1955, and approved by the central government. On October 3, 1959, Governor Tjilik Riwut inaugurated Kobar with C. Mihing as its first regent.

Geographically, Kobar is located in southwest Central Kalimantan, with an area of 10,759 km², comprising six sub-districts. It has a strategic position as the main entry point to the province by sea and air, with Iskandar Airport serving as a transportation hub. The population is diverse, comprising Dayak, Malay, Javanese, Bugis, Madurese, and Chinese, who live in harmony with the majority of Muslims, followed by Christians, Hindus, Buddhists, and adherents to local beliefs. The regional economy is based on agriculture, plantations (including oil palm and rubber), fisheries, forestry, and tourism, particularly in Tanjung Puting National Park, which is a habitat for orangutans and an international tourist attraction.

The arrival of Islam in West Kobar, particularly South Arut, began in the 17th century through political influence, trade, and da'wah. Prince Antakusuma introduced Islamic influence from the Banjar Sultanate, which was reinforced by scholars such as Kyai Gede, who built the Kyai Gede Mosque around 1675. The process of Islamization proceeded peacefully through four main channels: the implementation of sharia by the kingdom and nobility, religious education through langgar (prayer houses), Islamic boarding schools, and madrasas (Islamic schools), trade interactions and inter-ethnic marriages between Muslims, and cultural assimilation that adapted local customs to Islamic values. This approach aligns with Mendeley's concept, which involves adapting Islamic teachings to local customs without compromising the essence of local culture, as explained by Azyumardi Azra (2004).

The history of the yellow rice sprinkling ritual tradition of the Malay community in the new sub-district

The Yellow Rice Sprinkle ritual practiced by the Malay community in Baru Village has a long history and is closely linked to the development of Malay culture in Kalimantan. This tradition is believed to have originated from the influence of Hindu-Buddhist culture, which spread to the archipelago via maritime trade routes from the 7th to the 13th centuries. During that time, yellow rice dyed with turmeric was used in various royal and religious ceremonies as a symbol of glory, prosperity, and protection from danger (Suryadi & Azeharie, 2020).

Figure 1



Figure 2



Yellow Rice and Plain Rice

(Author's documentation source, June 10, 2024)

Locally, this tradition has become an inseparable part of the cultural identity of the Malay community of Kelurahan Baru.

Based on the statement of Utin Ratnati SH on June 11, 2024:

The practice of sprinkling yellow rice has been carried out for generations as a form of respect for ancestors and an expression of gratitude for safety and prosperity. Although modernization has brought changes to the technical aspects of the ceremony, the community continues to uphold the symbolic meaning and sacred value of this tradition. Certain elements have been adapted to maintain relevance, without losing their inherent historical and

spiritual value. (Utin Ratnati SH, personal communication, June 11, 2024).

This ritual also holds a significant place in the historical development of Malay culture in Central Kalimantan, particularly in West Kotawaringin Regency. More than just a traditional ceremony, Tabur Beras Kuning (Sprouting Yellow Rice) is a symbol of cultural heritage, reflecting the long process of interaction between local culture and Hindu-Buddhist and Islamic elements. Therefore, the continued existence of this tradition today demonstrates the resilience of Malay culture in responding to changing times.

With the arrival of Islam in West Kotawaringin in the 16th and 17th centuries through the Banjar Sultanate and the preaching of Islamic scholars, the tradition of "Sprinkling Yellow Rice" (Tabur Beras Kuning) was not abandoned. Instead, it underwent cultural acculturation, where symbols from the pre-Islamic era, such as the sacred color yellow, were combined with Islamic values through the recitation of prayers and blessings during the ceremony.

This type of acculturation phenomenon can also be observed in various other regions of Indonesia. As noted by Rozy Afriansyah (2021), people in Lampung also maintain pre-Islamic traditions by adapting them to Islamic values. A similar trend is observed in Kelurahan Baru, where the Malay community continues to preserve traditional practices while strengthening their Islamic identity in their daily cultural life.

Stages of the Yellow Rice Sowing Procession for the Malay Community in Baru Village

The tradition of sprinkling yellow rice is a cultural heritage of the Malay community in West Kotawaringin that is still preserved to this day. This procession is not only a traditional ritual but also steeped in symbolic and spiritual values, reflecting a blend of local wisdom and Islamic teachings.

As stated by Nea Tengku Salamah on June 11, 2024, The implementation is carried out systematically through several important stages, each of which has profound meaning.

The first step is preparing the main ingredient, yellow rice. This process begins with selecting high-quality white rice, which is then dyed yellow by soaking or mixing it with grated turmeric. In this tradition, the color yellow is not merely aesthetic; it also holds profound symbolism, symbolizing nobility, glory, and blessings. Meanwhile, the white color of the rice symbolizes purity of heart and intention. According to sources, this turmeric rice can be served as a smooth porridge or grains, depending on the type of event being held, such as a wedding, circumcision, or welcoming an honored guest.

The second stage is the creation of a "tamping tawar," a ritual medium consisting of woven coconut leaves filled with turmeric water and perfume, served in a glass or bowl. Tampung tawar plays a crucial role in traditional ceremonies as a means of spiritual cleansing and protection from supernatural disturbances. The coconut leaves used typically come in six different types of weaves, each with specific symbolism:

1. Seradang symbolizes the spirit and serves as a deterrent to disturbances from spirits.
2. The Great Head refers to a replacement for the head, with the hope of averting disaster.
3. Siti Fatimah's bun is a symbol of smoothness in carrying out her wishes.
4. Kerupat Men and Women means repelling evil and eliminating disease.
5. The releaser functions as a disaster buster, safeguarding the smooth running of the event.

The third stage in this procession involves the addition of additional symbols, such as tumpeng rice and free-range chicken eggs. Tumpeng rice is considered a traditional dish and must be present at every important ceremony. The community believes that tumpeng rice is an ancestral heritage that should not be abandoned.

An informant stated, "Tumpeng rice is a traditional rice dish that must be provided, it is our ancestral custom." Tumpeng is usually arranged in a cone shape and surrounded by traditional side dishes. In addition to the tumpeng, free-range chicken eggs are also added, placed on top of the rice as a symbol of fertility and

the continuation of life. These eggs complement the prayer for safety, smoothness, and fortune for the person being prayed for. All of these elements—yellow rice, tampung tawar, tumpeng rice, and free-range chicken eggs—come together to form a complete and meaningful series in the Yellow Rice Sprinkle procession. *Nea Masrulah, personal communication on June 11, 2024*)

Thus, this procession not only demonstrates the community's adherence to tradition but also reflects the spiritual values inherent in their daily lives. This demonstrates that local cultural heritage remains highly relevant and well-preserved in the lives of the West Kotawaringin Malay community, even amidst modernization.

Time for the Yellow Rice Scattering Ritual for the Malay Community in Baru Village

According to one of the traditional figures, Nea Tengku Salamah, on June 13, 2024:

The timing of the Yellow Rice Scattering ritual among the Malay community of Kelurahan Baru is flexible and not tied to a specific time. Based on interviews with local residents, this ritual is generally performed at sacred moments or important events in the life cycle, such as welcoming guests of honor, weddings, circumcisions, births, deaths, and departures for the Hajj pilgrimage. One informant said that when an honored guest arrives, the community spontaneously begins the yellow rice scattering procession accompanied by the recitation of blessings on the Prophet, as a form of prayer for safety. This indicates that the timing of the ritual is highly contextual and adaptive, depending on the sacred value of the event and the need for communal prayer." (Nea Tengku Salamah, personal communication, June 13, 2024).

These findings align with research by Widaty & Nur (2022) on a similar tradition in South Kalimantan. The study revealed that the yellow rice-sprinkling ritual is carried out in accordance with the community's life cycle, including birth, marriage, and death, and serves a social function by strengthening relationships between residents through

communal prayer and traditional feasts. In the context of the Malay community of Kelurahan Baru, this ritual is also understood not only as a customary obligation but also as a means of social solidarity that strengthens community ties.

Besides being determined by the type of traditional event, the timing of the ritual also depends on the readiness of the family or group organizing it. Interviews revealed that the morning is often chosen as the ideal time for the ritual due to its calm atmosphere and belief in its blessings. Prayers offered in the morning are considered more effective, reflecting the community's belief in sacred times. This explanation is supported by Ashmarita (2025), who stated that choosing important moments, such as the bride and groom's ascent to the altar or the arrival of honored guests, is believed to strengthen the spiritual meaning of the prayers and hopes contained in the procession. This reflects a combination of religious belief and customary flexibility in determining the timing of the ritual.

Time flexibility also allows communities to adapt rituals to their social and economic circumstances. In practice, even if an event such as a wedding is held, the "Sprinkling Yellow Rice" (Sprinkling Yellow Rice) ceremony remains a priority. However, additional offerings such as tumpeng rice or free-range eggs may be adjusted to suit the family's budget. According to Beding & Astuti (2024), this adaptation is a cultural strategy employed by indigenous communities to maintain the core of tradition without ignoring the modern realities they face. This also occurs in Baru Village, where communities continue to strive to preserve traditions despite the challenges of modern lifestyles and changing economic conditions.

Thus, the timing of the Tabur Beras Kuning (Yellow Rice Sprinkle) ritual in the Malay community of Kelurahan Baru reflects a balance between traditional values and the demands of contemporary life. This tradition continues to be practiced because it is viewed as a means of communal prayer, a way to show respect for ancestors, and a means of fostering social cohesion. Anwar (2023) emphasized that preserving traditions that can adapt flexibly while maintaining their sacredness is key to maintaining the relevance of cultural practices in the era of globalization. This demonstrates that Tabur Beras Kuning serves not

only as a ceremonial ritual but also as a reflection of a dynamic cultural identity that continues to live in the daily lives of the community.

The Ritual Procession of Scattering Yellow Rice by the Malay Community in Baru Village

The procession of sprinkling yellow rice typically takes place before the main event of a wedding, welcoming guests of honor, marking the departure for the Hajj, or as a gesture of thanksgiving. Yellow rice is sprinkled around the main person of the event as a symbol of environmental purification and repelling negative energy. Sprinkling yellow rice is a cultural tradition commonly found in various regions in Indonesia. This tradition is typically observed through a series of traditional ceremonies, weddings, thanksgiving events, or to welcome special guests. However, each region has different meanings, symbols, and methods of implementation, including the sprinkling of yellow rice by the Malay community of South Arut (West Kotawaringin, Central Kalimantan) and similar traditions in other regions such as Java, Bali, and Bugis. Efansyah, T & Andaryuni, L. (2024).

As said by Nea Tengku Syahuyah on June 14, 2024:

The tradition of scattering yellow rice in the Malay community of Baru Village holds a unique meaning, distinct from that of other regions. This procession may only be carried out by religious or traditional royal figures who possess social and spiritual authority, as only they are considered legitimate and have the right to perform the ritual. The yellow rice scattering ritual is always accompanied by the chanting of prayers, as a form of adapting tradition to Islamic values. In the Malay community of South Arut, the tradition of scattering yellow rice plays a significant role in traditional wedding ceremonies. More than merely symbolic, this ritual contains profound meaning, namely as an expression of prayer and good wishes for the bride and groom, aimed at warding off bad things or disturbances that may occur during and after the wedding, as well as a symbol of honor, happiness, and prosperity in building a household.” (Nea Tengku Syahuyah on June 14 2024)

Another source said; The timing of the yellow rice sprinkling procession is generally carried out at certain moments in the wedding, such as when the groom arrives at the bride's residence,

during the marriage contract or after the marriage contract procession, when the bride and groom enter the altar, or during the bridal procession. Philosophical Meaning Yellow rice is a symbol of abundant sustenance and honor. The color yellow, culturally among the Malays, symbolizes nobility and nobility. The entire procession is a sign that the bride and groom have received traditional and spiritual blessings from the family and community. "(Utin Darmal, personal communication, June 14, 2024)".



Figure 3



Figure 4

The ritual procession of scattering yellow rice and collecting fresh rice.

(Author's documentation source June 10, 2024)

Another source also stated that after the yellow rice sprinkling procession is carried out, it is followed by a closing session with the Tampung Tawar Ritual, which is also accompanied by the reading of special prayers or poems led by religious figures or traditional royal figures. By using spiritual media such as water, flowers, leaves, and turmeric porridge, it functions as a means of cleansing and protection. This ritual makes the entire procession feel complete, harmonious, and spiritually meaningful. Tampung Tawar is one of the traditional ceremonies that holds symbolic and sacred meaning in Malay culture, particularly in the Baru Village area of West Kotawaringin. Etymologically, the word "tampung" means place or container, while "tawar" refers to the act of calming

or preventing danger. This ritual is commonly performed as a form of prayer for safety, warding off disaster, and seeking blessings for individuals or a significant event. For the Malay community in Baru Village, Tampung Tawar is not merely a ceremony. However, a tangible manifestation of hope, spiritual protection, and noble values passed down from generation to generation. By utilizing natural elements and meaningful ritual practices, this tradition helps preserve culture, strengthen social bonds, and foster spiritual connections with God. (Hj. Kapsul Indah, personal communication, June 14, 2024)

The Yellow Rice Scattering (Tabu Beras Kuning) reflects the community's view that traditional ceremonies are not merely a form of hereditary tradition but also serve as a link between humans, ancestors, and God. As Zulkarnain (2019) explains, this ritual structure reflects the orderliness of social and spiritual relationships established within the local community. Thus, the Yellow Rice Scattering (Tabu Beras Kuning) serves not only as a ceremonial symbol but also embodies values of togetherness, respect, and spirituality that are continuously maintained and lived out by the community.

Furthermore, this view aligns with Pangaribuan's (2023) opinion, which states that the integration of shalawat elements into traditional traditions is part of the Wali's strategy in the process of Islamizing local culture. This strategy is carried out without erasing the community's original identity, but rather by aligning Islamic values with the existing cultural structure. Therefore, each stage of the Tabur Beras Kuning procession has a strategic function in preserving the cultural and spiritual values of the Malay community in West Kotawaringin, making it an important part of a collective identity that lives and develops amidst the dynamics of the times.

The meaning and symbolism of the tradition of sowing yellow rice in the life of the Malay community in the new sub-district

The ritual of sprinkling yellow rice is a significant element in the culture of the Malay community in Kalimantan, particularly in the West Kotawaringin area.

As Prince Muasjidinsyah said on June 15, 2024:

The tradition of scattering yellow rice is not merely a ceremonial event; it holds profound meaning and plays a vital role in the lives of Malay people, particularly in Kalimantan and the West Kotawaringin region. This ceremony embodies traditional and spiritual values, and is filled with symbols of prayer, blessings, and hopes for safety, happiness, and prosperity. As a cultural representation, scattering yellow rice serves as a means of preserving the identity and ancestral heritage of the Malay people. The scattering of yellow rice often accompanies various important ceremonies such as weddings, welcoming guests, thanksgivings, and other traditional rituals. Furthermore, the tradition of scattering yellow rice also strengthens social bonds between residents and reflects respect for others. Thus, scattering yellow rice is not only symbolic but also embodies the noble values inherent in the identity of the Malay people of West Kotawaringin. The tradition of scattering yellow rice is not merely part of a traditional ceremony but also contains spiritual and symbolic values that have been passed down from generation to generation. (Pangeran Muasjidinsyah, Personal communication, June 15, 2024)

The symbolism of yellow rice, which is made from a mixture of white rice and grated turmeric, is believed to have the power to ward off disaster, expel disease, and be a means of asking for blessings and health from God.

A source explained, "White rice reflects purity, while yellow symbolizes nobility and prosperity. These colors are also synonymous with royal or palace symbols, depicting authority and majesty."

Acculturation of Hindu and Islamic Cultures. The implementation of this ritual also demonstrates the process of acculturation between Hindu heritage and Islamic values. Initially, this ritual originated from Hindu traditions. However, when Islam began to spread in the region, the Wali Songo (Nahdlatul Ulama) adapted it by adding elements of shalawat (prayer) to align it with Islamic teachings. This process demonstrates that cultural values were not erased but instead adapted to remain relevant to the community's beliefs without losing local identity.

The meaning of the rice grains: the uniform and unified shape of the grains is understood as a symbol of unity and togetherness within the community. Yellow rice also represents enthusiasm,

gratitude, and respect for ancestors. Therefore, this procession is generally performed at important moments such as weddings, circumcisions, welcoming special guests, deaths, and even departure for the Hajj. This tradition is usually accompanied by the serving of yellow rice and free-range chicken eggs, which are part of the customary requirements that must not be ignored.

This ritual also holds sacred status, so not everyone can perform it. According to other sources, only traditional figures or members of the royal family have the authority to lead this ritual, especially when welcoming distinguished guests or at large-scale traditional events. This suggests that the yellow rice-sprinkling ritual is not only culturally relevant but also closely linked to social structure and respect for traditional authority. (Utin Misnariyati Masnur, personal communication, June 15, 2024)

Several scientific studies have also highlighted the symbolic meaning of this ritual. Wahyuni (2023) states that yellow rice serves as a protective measure against disaster, a source of hope, and a symbol of respect for ancestors. Subekti (2019) explains that the color yellow in Malay culture symbolizes honor, spirituality, and the community's connection to traditional authorities such as the palace. Meanwhile, Ramadhan (2021) states that this ritual embodies the preservation of ancestral cultural values that have been Islamized, without losing their original meaning.

Thus, the ritual of scattering yellow rice and holding the rice basket is not merely a traditional event. It reflects a vibrant spirituality, rich culture, and local wisdom that the Malay community of West Kotawaringin continues to uphold to this day. This tradition symbolizes social unity, respect for ancestors, and the harmony of religious and cultural values in daily life.

CONCLUSION

Based on the discussion above, it can be concluded that the tradition of sprinkling yellow rice in the Malay community of Baru Village, South Arut District, is still carried out from generation to generation in various traditional events, such as weddings, circumcisions, and welcoming guests. This ritual is carried out sacredly by traditional or religious figures, and is often combined with a *tampung tawar*. Symbols such as

yellow rice, tumpeng rice, free-range chicken eggs, and coins represent prosperity, protection, and gratitude. The meaning and values of Islam in the tradition of sprinkling yellow rice are reflected through the recitation of salawat and intentions directed solely to Allah SWT. This tradition is the result of acculturation between ancestral customs and Islamic teachings, provided it does not contain elements of polytheism. The community interprets this ritual as a form of prayer, expressing gratitude and making a request for blessings, all of which remain in harmony with Islamic values.

REFERENCE

- Afriansyah, R. (2021). The Tradition of Scattering Yellow Rice and Coins in Lampung Traditional Wedding Processions: An Urf Perspective in Islamic Law (A Case Study in Mataram Marga Village, Sukadana District, East Lampung Regency). Thesis. IAIN Metro.
- Al Qutuby, S., & Kholiludin, T. (2020). Religion & Culture of the Archipelago Post-Islamization. Semarang: eLSA Press.
- Alamsyah, AG, Nugraha, A., Reza, M., Sazali, H., & Dalimunthe, MA (2022). Malay Culture and the Influence of Islam in Wedding Ceremonies in Tanjung Balai. MUKADIMAH: Journal of Education, History, and Social Sciences, 6(2), 410–413. <https://doi.org/10.30743/mkd.v6i2.5532>
- Ani, N., Abubakar, A., & Iqbal, M. (2019). Acculturation of Islam in Dayak Ngaju Traditional Marriage: The History of the Muslim Community in Petak Bahandang Village, Katingan Regency, Central Kalimantan. Journal of the Study of Religion and Society, 15(2), 107–117. <https://doi.org/10.23971/jsam.v15i2.1624>
- Anwar, R. (2023). Youth and the Preservation of Local Culture in the Digital Era. Journal of Social and Cultural Studies, 15(1), 55–68.
- Ashmarita, Jalil, A., Satria, Hartini, & Rahman, H. (2025). Duai Boe Boteh: The Ritual of the Bridal Bathing of the Bajo Ethnic Group in Waturambaha Village, Lasolo Islands District, North Konawe Regency. Journal of Fisheries Socioeconomics, 10(2), 149–156. <https://doi.org/10.33772/jsep.v10i2.241>

- Beding, V.O., & Astuti, S. (2024). The Meaning of Symbols in the Sengkelan Kanong Tradition of the Sintang Malay Community. *Journal of Indonesian Language and Literature Education*, 13(1). <https://doi.org/10.31000/lgrm.v13i1.11068>
- Bell, C. (1997). *Ritual: Perspectives and Dimensions*. Oxford: Oxford University Press.
- Bell, C. (2009). *Ritual: Perspectives and Dimensions*. Oxford: Oxford University Press.
- Efansyah, T., & Andaryuni, L. (2024). The Tradition of Sowing Yellow Rice in Wedding Processions. *Attractive: Innovative Education Journal*, 6(1). <https://doi.org/10.51278/aj.v6i1.1140>
- Lailiyah, RD (2021). A Review of the 'Urf' on the Tradition of Throwing Yellow Rice at Weddings (Case Study in Karangdagangan Village, Bandarkedungmulyo District, Jombang Regency). Thesis. Unipdu Jombang.
- Pangaribuan, N. (2023). The Tepung Tawar Tradition: Acculturation of Islam and Malay Culture in the Malay Wedding Procession in Tanjung Balai City. *Tamaddun: Journal of Islamic Culture and Literature*, 23(2), 97–108.
- Pelu, IEAS, & Tarantang, J. (2022). *Comparison of Legal Culture: Peaceful Customary Peace in South Kalimantan and Barapen in Papua*. Yogyakarta: K-Media Publisher.
- Sarip, M. (2022). Unraveling the Meaning of the Color Yellow in the Sacred Nusantara Tradition with Limitations. Retrieved July 25, 2025, from <https://kaltimkece.id/rupa/risalah/mengurai-makna-warna-kuning-dalam-tradisi-nusantara-yang-sakral-dengan-batasan>
- Sartika, D. (2021). The Use of Yellow Rice in Death Rituals in Tanjung Keputran Village from an Islamic Faith Perspective. Thesis. UIN Raden Fatah Palembang.
- Suryadi, FF, & Azeharie, SS (2020). Tatung as a Culture of Chinese Society (A Study of Tatung Ritual Communication in Singkawang). *Connection*, 4(1), 90. <https://doi.org/10.24912/kn.v4i1.6615>
- Wahyuni, RS, Parji, P., & Hanif, M. (2023). The Symbolic Meaning of Uborampe, the Ritual of Bathing Brides at Sendang Modo Kandangapi Jenar, Sragen and Its Potential as a Source of

Cultural Resilience. *Syntax Literate; Indonesian Scientific Journal*, 7(9), 15539–15558. <https://doi.org/10.36418/syntax-literate.v7i9.14532>

Widaty, C., & Nur, R. (2022). Bridal Bathing Ritual in Banjar Traditional Wedding Ceremonies in Martapura, South Kalimantan. *Journal of Sociology and Humanities Education*, 13(2), 749. <https://doi.org/10.26418/j-psh.v13i2.58086>

Zulkarnain, H., Linyang, T., Musa, P., & Nur, F. (2019). The Symbolic Meaning of the Tepung Tawar Tradition in Durian Sebatang Village, Seponti District, Kayong Utara Regency. *Journal of Anthropology*, 2(2), 133–153.