

THE VALUE OF LOCAL WISDOM OF THE *LAMPU COLOK* FESTIVAL IN THE MONTH OF RAMADHAN IN BENGKALIS DISTRICT VIEWED FROM ECONOMIC ASPECT

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Abstrak : Orang Melayu mempunyai kegigihan yang tinggi dalam mengekalkan nilai budaya mereka. Kearifan tempatan ialah budaya masyarakat Melayu daripada nenek moyang mereka yang tidak dapat dipisahkan daripada bahasa masyarakat itu sendiri dan lazimnya ditinggalkan secara turun-temurun termasuk kearifan tempatan masyarakat Melayu yaitu Pesta Lampu Colok. Kajian ini memberi manfaat untuk mengetahui bagaimana nilai-nilai kearifan tempatan daripada pesta palam lampu sepanjang bulan Ramadan di Daerah Bengkalis dilihat dari aspek ekonomi. Penyelidikan menggunakan kaidah perpustakaan (*Library Research*). Penyelidikan ini merangkumi pandangan masyarakat tentang kearifan tempatan seperti pesta lampu colok yang wajib dipelihara tradisinya dari tahun ke tahun yang dijalankan sepanjang bulan Ramadan yang bermula dengan memilih kayu, mencari tin, sumbu, minyak diesel. dan mereka bentuk rangka lampu pemalam. Dalam aktifitas ini, dapat dilihat aspek ekonomi memberi manfaat kepada golongan muda yang bersemangat memasang lampu colok dan masyarakat yang menjual barangan berkaitan peralatan yang diperlukan dalam membuat lampu colok seperti: minyak diesel, sumbu wayar, paku dan peralatan lain.

Kata Kunci : Kearifan Tempatan, Pesta Lampu Colok, Aspek Ekonomi



INTRODUCTION

Riau Province is located in the central part of the island of Sumatra, Indonesia. Riau consists of many regencies and cities, including Bengkalis Regency, where most of the population is Malay (Hasan et al., 2023). Riau is the centre of Malay culture and traditions that must be maintained so that these traditions continue to grow and are passed down from generation to generation. Our children and grandchildren can feel how the practices were kept from our ancestors, and culture regulates human life from birth to death (Pemda Kabupaten Bengkalis, 1998). Consciously or not, the individual follows the provisions that have been made or created by other people (Winarngsih, 2021).

Malay culture is synonymous with religion, language and customs. The Malay community organizes its life according to businesses so that each member of the tradition lives in civilized life, such as natural customs, customary law, royal customs, state customs, village customs, ruling customs, male and female customs, speech customs, and so on (Firdaus & Hasan, 2023). Adat is a collective phenomenon that underlies Malay culture. In the past, Malays were the kingdoms of the archipelago. The king must strictly adhere to Malay customs when exercising authority over his people (Firdaus et al., 2022). The manners of the Malay kings include: humble themselves, not wanting to exalt themselves, both in behaviour, speech, travel, and position. Malays are Muslim people who speak Malay, have Malay citizenship and claim to be Malay (Rizky & Yuliani, 2017).

Local wisdom has meaning in a culture that can be developed and inherited from ancestors to the next generations. In the explanation (Richards, 2002) it is divided into five forms of local wisdom including: philosophy (local knowledge in the form of a way of life); folklore (the parable of mythology is included in the form of local wisdom); traditional ceremonies are included in the form of local knowledge; local knowledge based on the norms and regulations that exist in society; the daily behaviour of the people is also included in the form of local knowledge (Rahmawati, 2022).

Wisdom means the ability to solve problems in providing environmental balance and social comfort—the word local means allied (regional), such as the Province, Regency and Village area (Sunariani et al., 2017). We often argue when listening to the word local wisdom, which is related to the locality of culture or customs that originate from the past as a legacy from the ancestors of (Sule & Adam, 2018). Local wisdom, namely the ancestral heritage of the ancestors that must be maintained and developed as the identity of a region. From efforts to preserve and develop this, of course, the role and enthusiasm of the government and the local community are needed to work together in maintaining and developing existing local wisdom to continue to be sustainable.

One of the local pearls of wisdom still in Riau Province, particularly in Bengkalis, is the lampu colok festival held during Ramadan. The lampu colok tradition has been around for a long time and is a tradition that can only be left in the hearts of the people after electricity was available in the villages. However, this tradition began to disappear after the inclusion of electricity in rural areas. Therefore the local government and community worked together to hold a lampu colok festival every month of Ramadan as a form of enthusiasm for maintaining and preserving local wisdom (Fawziah, 2017).

This activity arose because of the willingness of the Bengkalis people to illuminate their yards and local streets before the inclusion of electricity in rural areas. However, this tradition is carried out during the month of Ramadan, which coincides with the night of 7 (seven) bends until the end of Ramadan. This lampu colok is used as a competition or festival every year by the Bengkalis government, where this festival was carried out as an Indonesian cultural heritage in 2001. In this lampu colok tradition, there are also economic values in it. Economic value is a value related to financial activities such as; production, distribution, and consumption (Marlina, 2020).

Because it can all be seen from the differentiation of tasks in these three things, it can be seen from the explanation above that this lampu colok contains economic values. It can be seen from this lampu colok festival that each winner will receive a prize; the prizes obtained are in the form of money, trophies, and awards (certificates). According to Raziz Syaputra, "the lampu colok tradition is designed and displayed to gain economic benefits, and culture is deliberately created for financial needs. This lampu colok tradition does not only refer to traditional values. Still, it has become a monetary value because carrying out this lampu colok tradition aims to get prizes from this lampu colok festival activity. This prize was given as an award given by the government of Bengkalis (Roza & Ellya, 2015).

In maintaining the local preservation of the lampu colok festival, many ideas from the local community have economic value in the people's behaviour so that they keep their local wisdom. Based on this phenomenon, the writer is interested in seeing how the values contained in the local knowledge of the Bengkalis lamp festival are viewed from the economic aspect of the Bengkalis Malay community (Salam & Efni, 2017).

RESEARCH METHODOLOGY

The method used in this study is using library research methods (library research) (Amir Sahidin, 2021). Which technique in this literature is by conducting an in-depth review of records, books, reports, and literature that has something to do with the problems being researched by the author. This writing, it is reviewed the literature manuscripts that have proven to be relevant which are raised as problems in this writing problem. In addition, the author also uses the question-and-answer method (interview) directly with the local Bengkalis community (Evadila, 2016). It can be interpreted that the interview here is a direct conversation between the interviewer and the source of information. The primary sources in this research are journals, scientific articles, and literature reviews related to the local wisdom of lampu colok. While the secondary sources are journals related to culture. The steps taken include collecting library data, reading, taking notes, understanding, and comparing the literature and then processing it to produce in-depth conclusions (Sari & Purnama, 2015).

Data analysis used in this study used a qualitative approach using descriptive methods, namely, in this study, all the information obtained in the study was obtained from interviews and direct observation of the people who made lampu coloks. The data and information obtained will be described, resolved, systematic, and detailed to obtain a true picture of this lampu colok tradition and trace the facts in this research (Firdaus et al., 2022).

RESULT AND DISCUSSION

Background to the Emergence of Lampu Colok Tradition in the Month of Ramadan

Based on an interview conducted with Mr Nur Muhammad (2023) as a representative from Pedekik Village Youth, Bengkalis Regency, the lampu colok tradition or also called a lamp arose because there was a desire from the local community as a means of lighting when they wanted to go to the mosque in the month of Ramadan as well as being a light from the darkness at night in the countryside. This lampu colok is made using bamboo which is formed into a torch which is then placed or decorated in front of the door and the yard so that children who want to go to Tarawih or recite the Koran do not feel afraid because of the darkness before electricity enters the countryside. In addition, there are several myths that people believe that in the month of Ramadan, the spirits of the ancestors will return home, so that the yards of the houses need to be illuminated.

Over time, around the 1980s, electricity began to enter rural areas, so that people no longer needed lampu coloks to illuminate the streets. However, as an effort to preserve local wisdom that has existed since ancient times, the Bengkalis Malay community has agreed to continue holding this tradition, namely to coincide with the end of Ramadhan or often referred to as "the night of seven turns", colok in lights are decorated in front of the house as decoration and there are also places where certain places that are shaped according to the wishes of residents who have been mutually agreed upon such as; the form of a mosque, the words Allah and Muhammad or other forms to make a lampu colok festival.

Furthermore, for the winners of the lampu colok festival, the village community has a target for the future, namely to be even better at making lampu coloks than before so that people are more interested in seeing the lampu colok, to strengthen friendships and maintaining existing local wisdom. Therefore, to maintain the beauty of this lampu colok festival, the youth themselves must participate in making lampu coloks as well as the community and officials in the local village.

The Tradition of Carrying Out *Lampu Colok* Today

Youth and the local community have good ideas for change every year, providing and developing extraordinary ideas, starting from designing lampu colok, as well as beautiful and attractive decorations such as decorating parks, fountains, and providing places beautiful photos, these are all efforts made by the youth and the local community in preserving the lamp culture. From the tourism service, they also always hold outreach or provide information about Malay culture and Malay teaching and learning (Rahmawati, 2022). Nowadays, the lampu colok tradition is very different from the past. The old lampu colok tradition was only used as a light or decoration in front of the house and only installed on the road leading to the mosque. The lampu colok tradition is currently coordinated and monitored by the local village government and is used as a competition event.

This lampu colok festival is held at the end of the month of Ramadan, namely the night of the 27th of Ramadan to the 30th of Ramadan. At the celebration of the lampu colok festival there are several stages that need to be prepared before the lampu colok activity is carried out, the stages here start from dividing several groups in the village lamp colok-in festival. Each divided group consists of several people, the minimum number in a group consists of 10 people and the maximum is unlimited (Firdaus et al., 2022).

After dividing the groups into the next stage, a group structure was formed which consisted of the group leader, deputy, treasurer, and other divisions and group members. After the structure is formed, the next step is to start with the initial stage of making a lampu colok. Starting with the distribution of tasks by the group leader to its members, some of them looked for wood in the forest, designed the framework, and looked for the tools needed to make the lampu colok such as; used cans, fine wire, punai wire, razor wire, stove wick, rope, nails and oil to light the lampu colok.

The division of tasks that can be given by the leader of the colour lamp founder group is given to several group members who are already smart and masters. Because not everyone can make this colok-in lamp. After that, clean the footprint or location of the colok lamp. Location cleaners use simple tools, namely using hoes, machetes, and grass-tripping machines. This cleaning is carried out as the basis for making colok-in lamps because the place used for making lampu colok must be a place that is clean of various disturbing plants.

According to one of the youths who participated in making colok-in lamps. The purpose of cleaning the place for the manufacture of this colok-in lamp is to make it look

more beautiful, the view is not disturbed by weedy plants and this colok-in light can be easily installed. Cleaning the location of this colok-in lamp is done in a group/together way. The next stage in making lampu colok is the implementation stage of making lampu colok. In making this colok several activities are carried out, among others, namely building a gate. At this stage, the founders of the colok-in lamp prepare the tools and equipment to be used, such as machetes, wood, nails, ropes, saws, and others. After the preparation is complete the process carried out is to make a hole.

The process of making a hole is done by digging the ground using a hoe. The depth of the soil is adjusted to a length of about 50 cm. After completing the process of making holes, the next step is to build a gate where the tasks given are known to each member. The first thing to do in setting up the gate is to install the poles first. The pole is made of wood and bamboo with a length of about 5-8 meters and a width of about 4-6 meters.

And then, after all the wood and bamboo have been installed or enforced, the next process is to make a framework or colok-in lamp design that has been made using wire. This colok-in lamp is usually made in the shape of a mosque. In this process, it takes 2 to 3 days. After the framework or design has been made, then it is installed on the pole that was colokged in earlier.



Figure 1: Lampu Colok Frame in Ramadan

Putting designs or motifs on the gate, this process is done together and only takes about three hours. And then, after the design is installed, make a colok for the lamp holder. The colok-in lamp holder is made as attractive as possible by arranging it at a distance of about so that it looks beautiful when the colok-in lamp is attached. And then when everything has been done, the group installs or puts a colok-in lamp in the place that has been prepared.

In the current colok-in lamp tradition, some rules serve as a reference. According to the local community, there are several rules, both from the implementing committee and references from the village administration. The regulations set by the implementing committee and the village government prohibited groups participating in the festival from using electricity and decorative lights. Only allowed to use traditional lamps made using fuel oil. The place to build the gate must be clean and the quality of the lights must be considered so that they can last for 4 hours of installation. Then the rules set by the village government were: they had to ask permission from the Kelurahan so that there would be no disputes in the future. After that register with the District (Rahmawati, 2022).

Equipment and the implementation of the colok-in lamp festival require several pieces of equipment that must be provided, including the following: Used cans for each gate require \pm 5,000 cans. These used cans are usually obtained from shops or collected from the homes of each member.

Wood is very much needed in this colok-in lamp festival, the wood used in this festival is chosen. Because the wood used must be straight, the wood needed to make the gate is around 30-40 logs, both small and large sizes. This wood can usually be used for one use during this festival. The wire used in the manufacture of this colok-in lamp consumes 3-4 types of wire and this wire can usually last for 3 times of use or 3 years. And usually, the wires are used for the following years. Wire scissors are indispensable for cutting wire and forming designs on colok lamps. Making hooks to put lampu colok on the gate and so on. The wick used is usually the stove wick, this wick takes \pm 15 meters for all cans. The kerosene used during the 4 nights of the colok-in lamp festival requires around 5 drums of diesel oil. The rope used to tie the wire to the wood and the rope used is raffia rope. Then the wire that has been designed is nailed so that it holds up when the colok-in light is installed.



Figure 2: Lampu colok for the month of Ramadhan Bengkalis 2022



Figure 3: The Colok-in Lamp for the Month of Ramadan in Bengkalis 2022

The Functions and Economic Values Contained in the *Lampu Colok* Tradition

1. Function

Everyone has beliefs either in the form of religion or non-religion. This religion itself follows Nurcholis Majid's intellectual explanation, not only believing in the supernatural and performing certain rituals. Religion is all commendable human behaviour, carried out to get the pleasure of Allah SWT. In other words, religion can cover all human attitudes in this life. This behaviour is to form a whole human being with noble character (Akhlaqul Karimah) based on trust and faith in Allah and individual responsibility at the end of the day.

In structural-functional theory, each culture has its function in people's lives. Likewise, with this colok-in lamp tradition which has a function as lighting, this tradition is held to illuminate their village or house from the darkness before there is electricity, moreover, the people believe in myths that require them to turn on coloks around the house and say that every fasting month must be bright. In addition, the function of this colok-in lamp is to strengthen community friendships that do not distinguish between poor and rich, all the same, strengthen cooperation, preserve traditions, and enliven the atmosphere of Ramadan.

2. Economic Value

In the economic aspect, there are values contained in the colok-in lamp festival, namely values related to economic activities such as production, consumption and distribution activities. Because it can all be seen from the differentiation of tasks in these three things. So it can be seen from the explanation above that this colok-in lamp contains economic values.

It can be seen from this colok-in lamp festival that each winner will receive a prize, the prizes obtained are in the form of money, trophies, and awards (certificates). According to Raziz Syaputra, Youth of Pedekik Village, "the colok-in lamp tradition is designed and displayed to gain economic benefits, and culture is deliberately created for economic needs. now it has become an economic value because carrying out this colok-in lamp tradition gives the goal of getting prizes from this colok-in lamp festival activity. This prize was given as an award given by the Government of Bengkalis. In addition, there is also support provided by the Government in implementing lampu colok in Bengkalis which is very encouraging for the community to be enthusiastic about making these lampu colok, such as providing funds and other donations.

In this activity, it can be seen that the economic aspect provides benefits to young people who are enthusiastic about setting up colok-in lamps and the community who sell things related to the equipment needed in making lampu colok such as oil, wicks, wire, nails, rope and other equipment. In addition, the community of street vendors who have MSMEs also benefit from the peak night of this festival, such as fireworks sellers, as well as food and beverage traders.

CONCLUSION

Local wisdom in a nutshell is the identity of the area. Because of that, a cooperative effort is needed between the government and the local community in developing the potential of this local wisdom. The colok-in lamp tradition carried out by the Bengkalis people is a tradition that is carried out only once a year. That is, in the month of Ramadan, which coincides with the 27th of Ramadan or known as the Night of 7 Twists or the Night of Lailatul Qadar, until the 30th of Ramadan.

The tradition of the colok-in lamp or also called the lamp arose because there was a desire from the local community as a means of lighting when they wanted to go to the mosque in the month of Ramadan as well as light from the darkness of the night in the countryside. This colok-in lamp is made using bamboo which is formed into a torch which is then placed or decorated in front of the door and the yard so that children who want to go to Tarawih or recite the Koran do not feel afraid because of the darkness before electricity enters the countryside.

In carrying out the Colok Lamp tradition in Bengkalis Regency, there are two stages, namely, First: Preparing the required equipment consisting of wood, looking for used cans, cleaning the implementation site, making the gate, and making the design to be used. This colok-in lamp tradition contains values including economic value, where the economic value contained in this colok-in lamp is the existence of values related to

economic activities such as production, consumption and distribution activities. And other community activities that generate money, such as MSMEs and so on.

Nowadays, the implementation of the colok-in lamp tradition is used as a competition event because with this activity the local wisdom of lampu colok continues to be preserved in the era of development. The function theoretical analysis carried out in the colok-in lamp tradition fulfils functions such as strengthening friendships, being a village light from darkness, preserving traditions and enlivening the atmosphere in the month of Ramadan. The values of the colok-in lamp have shifted, as changes in the elements of the equipment, changes in the elements of the implementation process, the location of the implementation, and the participants in the colok-in lamp tradition. All of these elements have shifted towards positive changes, namely the shift in customs that used to be traditional and are now more rational.

For the local government to provide information to the public, especially youth about the colok-in lamp tradition so that they can participate in and care for the culture that has become a tradition in the form of stories, history, and economic norms and values. Given that this colok-in lamp tradition has positive values that are still good for today's life. So this tradition must be preserved so that it can foster friendship, and most importantly the regional cultural assets that are expected of the local government so that this tradition becomes a national event. It is necessary to carry out cultural documentation and notarization and carry out cultural outreach to the community such as; through regional arts, and the publication of books related to this tradition so that this colok-in lamp tradition can be known and also becomes a historical record. So that the younger generation can know about the history of the colok-in lamp tradition.

Those involved with the colok-in lamp should pay more attention to the implementation of the colok-in light tradition, such as providing material support for the preservation of this tradition so that this tradition can become a hallmark of the Bengkalis people. Young generations should be more enthusiastic and self-motivated so they can preserve the cultural heritage that has existed for a long time. So that this tradition is preserved and continues to survive its local wisdom amid today's developments.

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