



## Islamic Educational Values in the Balalek Tradition of Seburing Village

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### Abstract

This study explores the Islamic educational values embedded in the *Belalek* tradition practiced by the Malay community of Seburing Village, Sambas Regency. *Belalek* is a local agricultural cooperation system rooted in mutual assistance (*ta'awun*) and community solidarity. Beyond its functional purpose in farming, this tradition embodies moral, social, and spiritual values that align with Islamic teachings. Using a qualitative descriptive approach, data were collected through observation, interviews, and documentation to analyze how Islamic values are internalized in social practices. The findings reveal that *Belalek* contains three core dimensions of Islamic education: (1) *Aqidah* values, reflected in the farmers' belief that success and harvest are granted by Allah SWT, fostering faith and gratitude; (2) *Ibadah* values, manifested through sincere intention, cooperation, and collective prayer before work; and (3) *Akhlak* values, evident in honesty, responsibility, discipline, and respect among participants. These dimensions demonstrate the integration of *hablum minallah* (relationship with God) and *hablum minannās* (relationship with others). The *Belalek* tradition, therefore, functions as a medium of informal Islamic education and a form of cultural *da'wah* that strengthens social harmony. In the context of modernization and the decline of communal culture, revitalizing *Belalek* can serve as a model for character education based on local Islamic wisdom.

**Keywords:** Islamic education, local wisdom, *Belalek* tradition, Malay community, character values

*Studi ini mengeksplorasi nilai-nilai pendidikan Islam yang tertanam dalam tradisi Belalek yang dipraktikkan oleh masyarakat Melayu Desa Seburing, Kabupaten Sambas. Belalek adalah sistem koperasi pertanian lokal yang berakar pada saling membantu (ta'awun) dan solidaritas masyarakat. Di luar tujuan fungsionalnya dalam pertanian, tradisi ini mewujudkan nilai-nilai moral, sosial, dan spiritual yang selaras dengan ajaran Islam. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi untuk menganalisis bagaimana nilai-nilai Islam diinternalisasi dalam praktik sosial. Temuan menunjukkan bahwa Belalek mengandung tiga dimensi inti pendidikan Islam: (1) nilai-nilai Aqidah, yang tercermin dalam keyakinan petani bahwa keberhasilan dan panen diberikan oleh Allah SWT, menumbuhkan iman dan rasa syukur; (2) nilai-nilai Ibadah, yang dimanifestasikan melalui niat yang tulus, kerja sama, dan doa bersama sebelum bekerja; dan (3) nilai-nilai Akhlak, yang terlihat dalam kejujuran, tanggung jawab, disiplin, dan rasa hormat di antara para peserta. Dimensi-dimensi ini menunjukkan integrasi ḥablum minallah (hubungan dengan Tuhan) dan ḥablum minannās (hubungan dengan sesama). Oleh karena itu, tradisi Belalek berfungsi sebagai media pendidikan Islam informal dan bentuk dakwah budaya yang memperkuat keharmonisan sosial. Dalam konteks modernisasi dan kemerosotan budaya komunal, revitalisasi Belalek dapat berfungsi sebagai model pendidikan karakter berdasarkan kearifan lokal Islam.*

**Kata kunci:** pendidikan Islam, kearifan lokal, tradisi Belalek, komunitas Melayu, nilai-nilai karakter

## INTRODUCTION

Indonesia is a nation rich in traditions and local wisdom that are deeply rooted in social, moral, and spiritual values. Each tradition that thrives within society serves not only as a cultural heritage but also as a medium for learning and character formation, (Ali, 2023). In rural communities, the tradition of mutual cooperation (*gotong royong*) has become one of the main pillars of social life, reflecting values of solidarity and compassion. One tangible manifestation of this practice is *Belalek*, a tradition of the Malay community in Sambas, West Kalimantan, carried out in rice farming activities. This tradition is not merely a form of cooperation to ease labor but is also imbued with spiritual, moral, and social values deeply grounded in Islamic teachings, (Monografi Desa Seburing., 2018). Etymologically, *Belalek* refers to the communal practice of helping one another in planting, weeding, and harvesting rice in turns. It is carried out based on the principles of mutual assistance (*ta'awun*) and collective work without expecting material reward. The community believes that such cooperation brings blessings and strengthens social ties among farmers. Values such as togetherness, helpfulness, and sincerity form the foundation of *Belalek*, as reflected in the words of Allah SWT (Q.S Al-Mā'idah: 2).

The *Belalek* tradition illustrates that Islam is not separate from local culture; rather, it integrates with and shapes the system of values within the community. In this context, culture functions as a natural and practical medium for the internalization of Islamic teachings. As (Hidayat, 2016) emphasizes, local wisdom can serve as cultural capital that strengthens community-based Islamic education. Thus, *Belalek* can be understood as a form of social learning that aligns with the concept of Islamic education an integrated process of nurturing human beings toward the perfection of faith (*īmān*), knowledge (*'ilm*), and practice (*'amal*) (Tafsir, 2008).

Islamic education itself is not only oriented toward intellectual development but also toward moral, spiritual, and character formation. Al-Syaibani in (Salim, A., & Kurniawan, 2009) explains that Islamic education aims to develop the whole person physically, spiritually, and socially based on divine values. Therefore, a tradition such as *Belalek* is highly relevant to Islamic education, as it embodies the internalization of values encompassing faith (*'aqīdah*), devotion (*'ibādah*), and morality (*akhlāq*). The *'aqīdah* values in *Belalek* are reflected in the community's belief that successful harvests and agricultural productivity are blessings from Allah SWT, fostering attitudes of reliance (*tawakkul*), gratitude (*syukr*), and monotheistic awareness (*tawhīd*). The *'ibādah* values appear through sincere intentions, cooperation, and collective prayers before work begins. Meanwhile, *akhlāq* values are manifested in honesty, discipline, responsibility, and mutual respect among members. These three dimensions reflect the balance between *ḥablum minallāh* (relationship with God) and *ḥablum minannās* (relationship with others), which constitute the essence of Islamic educational goals (Sukino, 2013).

From the perspective of character education theory, *Belalek* can be categorized as a form of *hidden curriculum* the transmission of moral and social values through lived cultural experience (Lickona, 2012). Participation in *Belalek* teaches cooperation, empathy, social responsibility, and sincerity in work key components of Islamic character education through experiential learning. Consistent with this, asserts that education rooted in local culture possesses strong transformative power because it arises from the community's own social reality, (Tilaar, 2011).

In the modern context, *Belalek* holds great potential as a medium for character education based on local Islamic wisdom. Through a contextual approach, its embedded values can be integrated into Islamic Religious Education (*PAI*) in schools and community learning. notes that preserving Islamic values within local traditions is part of the broader process of cultural Islamization making culture a vehicle for Islamic moral education while maintaining local identity, (Rahim, 2013). Therefore, preserving and revitalizing the *Belalek* tradition is crucial to ensure that younger generations not only understand Islamic teachings normatively but also embody them in their social lives. Tradition also need not signify something conservative or unitary, "immune to conflict and change, and intolerant of diverse perspectives, (Rathgeb & Stephen, 2024).

However, amid modernization, agricultural mechanization, and economic value shifts, the *Belalek* tradition is gradually declining. The shift from collective to individualistic orientations has weakened social bonds and diminished the spirit of mutual cooperation, (Azra, 2012). If left unaddressed, not only the tradition but also the Islamic educational values embedded within it may disappear. As (Abdullah, 2017) warns, Islamic education that is detached from social and cultural realities risks losing its meaning and relevance in shaping the character of the ummah.

Based on this background, this study aims to comprehensively explore the Islamic educational values embedded in the *Belalek* tradition among the Malay community of Sambas, particularly in Seburung Village, Semparuk District. This study not only focuses on identifying Islamic values encompassing the dimensions of *'aqīdah* (faith), *'ibādah* (worship), and *akhlāq* (morality), but also examines how these values are internalized and manifested in the community's social practices through the implementation of the *Belalek* tradition in everyday life. Furthermore, this research analyzes the role of *Belalek* as a form of non-formal education that implicitly shapes both individual and collective character through the habituation of religious attitudes, cooperation, sincerity, social responsibility, and concern for others. In the context of contemporary Islamic education,

the Belalek tradition is viewed as having significant potential to serve as a model of character education based on local wisdom that remains relevant to modern challenges while preserving the essence of Islamic teachings.

Through this approach, the study is expected to contribute both theoretically and practically to the development of contextual Islamic education, particularly in integrating local culture with Islamic values. In addition, the findings are anticipated to strengthen the synergy between local traditions and Islamic teachings in shaping a community that is faithful, knowledgeable, and characterized by noble morals, while also serving as a reference for educators, researchers, and policymakers in formulating character education strategies grounded in the social and cultural realities of the community.

## RESEARCH METHODOLOGY

This research uses a qualitative approach with an ethnographic method, aiming to deeply understand the Islamic educational values contained in the Belalek tradition of the farming community in Seburing Village, Semparuk Subdistrict, Sambas Regency. According to (Moleong, 2019) the qualitative approach or method is a research process and understanding based on methodology, investigation, or social phenomena and human problems, (Wahidmurni, 2008). In this approach, the researcher creates a complex picture through words, detailed reports from respondents, and studies the situations experienced. This method allows the researcher to holistically describe life patterns, behaviors, and cultural meanings understood by the local community, (Miles, Matthew B., & Huberman, 1994). Data were collected through participatory observation, in-depth interviews, and documentation involving Belalek practitioners, religious figures, and traditional leaders who understand the Islamic values in the tradition. Primary data were obtained directly from field informants, while secondary data came from literature, village documents, and previous research results.

Data analysis was conducted descriptively and qualitatively with ethnographic analysis steps according to (Spradley, 1997), including data reduction, theme grouping, interpretation of Islamic values (creed, worship, and morals), and inductive conclusion drawing. To ensure data validity, source and method triangulation were used, along with member checks with informants, (Creswell, 2013). Through this approach, the research aims to reveal how the Belalek tradition is not merely a socio-economic activity but also a medium for internalizing Islamic educational values in the life of the Sambas Malay community.

## RESULT

### 1. The Belalek Tradition as a Representation of the Identity of Seburing Village Community

Seburing Village, the focus of this study, is located in Semparuk District, Sambas Regency, West Kalimantan Province. Sambas Regency covers an area of approximately 6,395.7 km<sup>2</sup>, with mostly flat topography (0–2% slope) accounting for about 80% of its total area (Badan Pusat Statistik (BPS) Kabupaten Sambas, 2019). The region has a tropical climate with an average annual rainfall of around 2,229 mm and temperatures ranging from 22.5°C to 29°C, which supports agriculture as the main livelihood of the community. Seburing Village spans approximately 1,665 hectares of predominantly lowland terrain suitable for agricultural development. Around 80% of the land is used for farming, while the rest is occupied by settlements and household gardens (Jaelani, 2020). Water sources for farming rely on manual irrigation systems

and local rivers, especially the Sebangkau River, though water flow is sometimes hindered by waste blockage. Infrastructure has gradually improved, including the construction of a suspension bridge that enhances accessibility and mobility within the village (Monografi Desa Seburing, 2018).

Demographically, Seburing has a population of 4,474 people, with a relatively balanced gender distribution. The level of education indicates increasing awareness of the importance of schooling, although higher education attainment remains low less than 3% of residents have completed a bachelor's degree or higher. Educational facilities available in the village include early childhood education centers (PAUD), Islamic elementary schools (MI), general elementary schools (SD), and junior high schools (SMP). However, there are no senior high schools (SMA/SMK) in the village, requiring students to continue their studies elsewhere (Sambas., 2025). Economically, the village relies heavily on agriculture, with more than 80% of the population working as farmers and around 1,290 hectares of land cultivated for agriculture. Traditional farming practices such as Belalek play a significant role in shaping the village's social and economic structures. They also serve as a form of local wisdom that preserves social and religious values within daily life.

## **2. Belalek in the Perspective of Islamic Values**

The Belalek tradition practiced within the community not only reflects local social and cultural values but also aligns with the principles of Islamic teachings. From the perspective of Islamic values, Belalek can be seen as a tangible expression of ukhuwah (brotherhood), ta'āwun (mutual assistance), and social care as taught in the Qur'an and Sunnah.

### **a. Preparation Stage**

Observations indicate that the Belalek process begins with nyarok (inviting), deliberation (musyawarah), setting the planting time (nandor), and preparing agricultural tools. The nyarok stage is carried out verbally as a moral invitation rooted in familial and social responsibility. This is followed by musyawarah held at the host's home to determine the schedule, tools, land, and division of tasks. The agreement is concluded with the shared expression *insyaAllah*, symbolizing a spiritual bond between humans and their Creator.

### **b. Implementation Stage**

The implementation stage forms the core of the Belalek activity, as it realizes the agreements made during the preparatory phase. Field observations show that farmers naturally assume their respective roles without formal task assignments, as each participant already understands their responsibilities, tools, timing, and working area. This organic division of labor reflects a deeply internalized system of cooperation passed down through generations. Belalek activities usually begin in the early morning in an atmosphere of enthusiasm and togetherness. The host family welcomes participants with simple meals as a gesture of respect and gratitude. When technical issues arise, they are resolved through open and collective discussion among participants.

### **c. Closing Stage**

The closing stage marks the culmination of the Belalek process, expressing gratitude and appreciation from the host to the farmers who participated in the nandor activity. Based on interviews, this stage concludes with the collective recitation of *hamdalah* (praise to Allah) after the work is completed. Empirically,

this closing stage is performed simply farmers gather, share a meal, and express thanks to one another in a familial atmosphere. The recitation of *hamdalah* symbolizes obedience and the consistency of Islamic values in concluding every deed.

### 3. Islamic Educational Values in the Belalek Tradition

Based on observations and interviews, it was found that the practice of *Belalek* embodies three core values in Islamic education: the values of faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*).

#### a. The Value of Faith

The value of *aqidah* in the Belalek tradition is reflected in the farmers' belief that every agricultural effort ultimately depends on the will of Allah. Although farmers work together to cultivate and care for their rice fields, they believe that the success of the harvest is determined by Allah as the Sustainer of the universe. Based on interviews, several farmers explained that they often accompany their farming plans with the expression *in sha' Allah* as a reminder that human effort must always be accompanied by trust in Allah, (Rmi., 2025). This belief reflects the dimensions of *uluhiyyah*, *'ubudiyyah*, and *rububiyyah*, where farmers recognize Allah as the only One worthy of worship, view their work as part of devotion, and acknowledge that the final outcome of their efforts remains under Allah's authority.

#### b. The Value of Worship

The value of worship (*ibadah*) in the Belalek tradition appears in both *ibadah mahdhah* and *ibadah ghairu mahdhah*. Based on the interviews, farmers stated that when the time for prayer arrives, they usually pause their agricultural activities and perform the prayer before continuing their work, (Msr., 2025). This practice demonstrates their commitment to maintaining religious obligations even during busy farming activities. In addition, the value of *ibadah ghairu mahdhah* is reflected in the practice of sharing agricultural yields through *zakat* after harvest. Some informants explained that farmers who obtain sufficient harvests generally allocate a portion of their produce as agricultural *zakat* as an expression of gratitude to Allah and concern for members of the community who are in need.

#### c. The Value of Morality

The moral values (*akhlaq*) reflected in the Belalek tradition are closely related to harmonious relationships between humans and Allah (*hablum minallah*), fellow humans (*hablum minannas*), and the natural environment (*hablum min al-'alam*). From the interview results, community members explained that Belalek is not only a collective farming activity but also a tradition that strengthens solidarity and social cohesion among villagers, (Nda., 2025). Farmers help each other during planting, cultivation, and harvesting without expecting direct material rewards. This practice fosters attitudes of sincerity, mutual cooperation, patience, and gratitude. In addition, farmers show respect for nature by maintaining the fertility of the land and managing it responsibly, as they believe that the natural environment is a trust from Allah that must be preserved.

## DISCUSSION

### 1. Belalek Tradition as a Socio-Cultural Identity of the Seburig Village Community

The findings indicate that the Belalek tradition is closely related to the socio-cultural identity of the Seburig Village community. As shown in the results, the

majority of the population depends on agriculture as their primary livelihood, with more than 80% of residents working as farmers. In agrarian societies, collective labor traditions often emerge as mechanisms to maintain agricultural productivity while simultaneously strengthening social cohesion among community members.

In the context of the Malay Sambas community, Belalek functions not only as a practical farming system but also as a cultural institution that reinforces social solidarity and collective identity. This tradition reflects the spirit of *gotong royong* (mutual cooperation), which is widely recognized as one of the fundamental characteristics of Indonesian social life. According to (Akhtiar, 2002), communal cooperation traditions represent an important social ethic that prioritizes collective welfare over individual interests. The Belalek tradition therefore contributes to maintaining social harmony and strengthening relationships among community members.

Furthermore, cultural traditions in Indonesian Muslim societies are often influenced by religious values. Previous studies suggest that culture and religion in Indonesia are closely interconnected, where local traditions frequently function as mediums for the expression and transmission of Islamic values (Setiarto & Herlina, 2024).. In a multicultural country such as Indonesia, which consists of diverse ethnicities, languages, and cultural traditions, the interaction between religion and culture creates unique socio-religious practices within communities (Sholihah, 2025). The Belalek tradition therefore represents a form of cultural expression that integrates local wisdom with Islamic ethical principles within the daily life of the Malay Sambas community.

## 1. Belalek in the Perspective of Islamic Values

### a. Preparation Stage and the Value of Islamic Consultation (Shura)

The preparation stage of Belalek, which involves *nyarok* (invitation) and *musyawarah* (deliberation), reflects the Islamic principle of shura (consultation). As shown in the results, community members gather to discuss the planting schedule, the preparation of agricultural tools, and the division of labor before beginning the farming activities. This collective deliberation allows participants to reach agreements through mutual understanding and social participation.

In Islamic teachings, consultation is an important principle for decision-making within a community. The Qur'an emphasizes the importance of consultation in collective affairs, as stated in Surah Ali 'Imran (3:159). The implementation of *musyawarah* in the Belalek tradition therefore demonstrates how Islamic principles are integrated into local cultural practices. Through this process, community members not only organize agricultural work efficiently but also strengthen mutual trust and solidarity. Previous studies have also highlighted that communal deliberation processes in traditional societies often serve as mechanisms for maintaining social cohesion and reinforcing collective responsibility. In this context, the *musyawarah* process within Belalek functions as both a practical agricultural coordination system and a social mechanism that nurtures the values of brotherhood and cooperation among community members.

### b. Implementation Stage and the Value of Mutual Cooperation (Ta'awun)

The implementation stage of Belalek illustrates the values of *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance). Field observations indicate that farmers naturally assume their respective roles without formal task assignments.

Each participant already understands their responsibilities, the tools required, and the working areas, demonstrating a deeply internalized cooperative system that has been passed down through generations. This spontaneous division of labor reflects a strong communal work ethic rooted in shared cultural and religious values. In Islamic teachings, cooperation in goodness and piety is strongly encouraged, as stated in the Qur'an (Al-Ma'idah: 2), which instructs believers to cooperate in righteousness and piety. The Belalek tradition therefore represents the practical implementation of this Qur'anic principle within the everyday lives of farmers. Moreover, the communal nature of Belalek strengthens egalitarian relationships among participants. As described in the findings, landowners and farmers work together without emphasizing social hierarchy, creating an atmosphere of equality and mutual respect. According to (Akhtiar, 2002), communal cooperation traditions such as *gotong royong* function as social mechanisms that prevent excessive individualism and promote collective responsibility within rural communities.

In addition, the hospitality shown by the host family, such as providing meals for participants, further strengthens social bonds among community members. These social interactions create a sense of belonging and reinforce communal solidarity, making Belalek not only an agricultural activity but also a social institution that maintains harmonious relationships within the community.

c. Closing Stage and the Value of Gratitude (*Shukr*)

The closing stage of the Belalek tradition highlights the spiritual dimension of communal labor through the collective recitation of *hamdalah* as an expression of gratitude to Allah. Based on the results, farmers gather after completing their work, share meals, and express appreciation to one another in a familial atmosphere. In Islamic teachings, gratitude (*shukr*) is considered an essential moral virtue that strengthens a believer's awareness of Allah's blessings. The Qur'an states that those who express gratitude will receive additional blessings from Allah (QS. Ibrahim: 7). The recitation of *hamdalah* at the conclusion of Belalek activities therefore reflects the spiritual consciousness of the community in acknowledging that agricultural success ultimately depends on divine assistance.

This practice also reinforces social harmony among participants. By sharing meals and expressing gratitude collectively, the community celebrates their joint effort and strengthens interpersonal relationships. Such practices demonstrate that Belalek integrates spiritual values with social interactions, creating a balanced relationship between religious devotion and communal life.

## 2. Islamic Educational Values in the Belalek Tradition

a. The Value of Faith (Aqidah)

The findings indicate that the Belalek tradition embodies the value of *aqidah*, which represents the foundational belief system in Islam. Farmers demonstrate their belief in Allah's sovereignty over natural processes by expressing reliance on divine will during agricultural activities. The frequent use of expressions such as *in sha' Allah* reflects their awareness that all outcomes ultimately depend on Allah's decree. According to Abu Ahmad (2016), *aqidah* refers to a strong conviction that binds the heart and shapes a Muslim's worldview. In the Belalek tradition, this belief is manifested through the

recognition that agricultural success is not solely the result of human effort but also the result of Allah's providence. This theological awareness encourages farmers to maintain humility and spiritual consciousness in their daily work.

b. The Value of Worship (Ibadah)

The value of worship in the *Belalek* tradition is conceptualized in two main forms: "*ibadah mahdhah*" (specific worship) and "*ibadah ghairu mahdhah*" (non-specific worship), (Syafei, 2014). *Ibadah mahdhah* refers to acts of worship that have a direct relationship between an individual and Allah SWT (*hablum minallah*), whose regulations and implementations are based on the Qur'an and Sunnah for example, congregational prayer performed by farmers during the *Belalek* activities (El-Sutha, 2016). In the practice of *Belalek* in Seburung Village, congregational prayer is performed sincerely and voluntarily as an expression of obedience to Allah. It also serves as a form of supplication and a social filter to guide the community's behavior toward righteousness, in accordance with QS. *Al-Ankabūt* :45, which emphasizes that prayer prevents indecency and wrongdoing.

The *ibādah ghairu mahdhah* aspect of *Belalek* can be seen in the practice of agricultural zakat (*zakat al-zur*), a post-harvest "agricultural worship" intended to purify wealth from doubtful or unlawful elements and to cleanse the soul from greed and envy. This agricultural zakat is not only an expression of gratitude to Allah but also a reinforcement of social and humanitarian relations (*hablum minannas*) through helping those in need, in line with Allah's command in QS. *Al-Baqarah* :110, to establish prayer and give zakat.

Theoretically, *ibādah mahdhah* is distinguished by its direct and purely divine nature bound strictly by revelation and ritual regulations whereas *ibādah ghairu mahdhah* is broader, encompassing all beneficial deeds performed sincerely for Allah's sake, benefiting oneself, others, and the environment (Surur, et, al. 2014). In *Belalek*, both forms of worship coexist harmoniously, transforming the act of farming into not merely a worldly effort but also a comprehensive social and spiritual act of worship that nurtures gratitude, sincerity, and piety among the farmers toward Allah SWT.

The *Belalek* tradition also functions as a medium for social worship. The communal labor (*gotong royong*) is regarded as a virtuous deed and devotion to Allah through service to humanity. Participants do not seek payment but act with the intention of helping others and earning divine reward. This dimension of worship broadens the meaning of *ibadah* beyond ritual acts, turning it into the application of Islamic values in daily life, as emphasized in QS. *Al-Ma'idah* :2 regarding cooperation in righteousness and piety. For a long time, this tradition has had to ensure, via assessment, that all graduates have the professional competences needed to treat patients safely, (Mannonen et al., 2026). The community believes that this tradition can maintain its reputation; hence, the community sees it as a civilized environment. This tradition is part of a strategy to maintain the reputation of individuals, communities, and the environment to avoid moral criticism and territorial stigmatization, (Arifa et al., 2025).

c. The Value of Morality (Akhlaq)

The moral values in the *Belalek* tradition reflect three dimensions of human relationships: with Allah (*hablum minallah*), with fellow human beings (*hablum minannas*), and with the natural environment (*hablum min al-'alam*). In

the context of *ḥablum minallāh*, *Belalek* is understood as a form of devotional labor (*‘ibadah al-‘amal*) framed by the awareness that humans are merely recipients of sustenance from Allah. They plan, strive, and ultimately surrender all results to Him, as stated in QS. *Āli ‘Imrān* :112. The philosophy of the rice plant bowing when it is full of grain symbolizes the value of *tawadu’* (humility), which is a core moral trait in this tradition serving as a foundation for harmonious relations with both Allah and others. These practices enrich the prenatal education approach by adding a strong cultural dimension while still adhering to the basic principles of Islam, (Selian, 2025).

Moral values in *Belalek* are also embodied in the principles of egalitarianism and mutual cooperation between landowners (*umme*) and farmers, where no one elevates themselves above others; instead, they take turns fulfilling roles in a spirit of equality. The value of honesty (*ṣidq*) in keeping promises and verbal agreements sustains the continuity of the tradition, while sincerity (*ikhlaṣ*) emphasizes selflessness rooted in faith and devotion to Allah (Mustassem., 2014).

Furthermore, *Belalek* upholds the spirit of *Islamic brotherhood* (*silaturrahim islāmiyyah*) through the stages of *ta‘aruf* (mutual acquaintance), *tafāhum* (mutual understanding), *ta‘awun* (mutual assistance), and *takaful* (mutual protection and care). These principles strengthen fraternity and social solidarity. Such values are expressed in the practice of *gotong royong* (communal cooperation), which is not merely joint labor but a manifestation of social ethics rejecting individualism and prioritizing collective welfare (Akhtiar, 2002). The findings demonstrate that parents play crucial roles through guidance, motivation, role modeling, and supervision in shaping children’s moral foundations from an early age, (Fatmawati, 2025). Human relations with nature in the *Belalek* tradition embody patience (*ṣabr*) and gratitude (*shukr*) as reflections of faith in Allah’s power to govern creation. Farmers are encouraged to remain patient when harvests are unsatisfactory, acknowledging that everything occurs by Allah’s decree and grace (QS. *Fuṣṣilat* [41]:35). This awareness prevents exploitative attitudes toward nature, ensuring that environmental management remains within the bounds of Islamic ethics (*sharī‘ah*).

The *Belalek* tradition integrates noble morals (*akhlaq karimah*) as a practical ethical foundation for maintaining vertical harmony with God, horizontal harmony with fellow humans, and ecological balance with nature forming a comprehensive paradigm of Islamic character education within the Malay Sambas community.

### 3. The Relevance of the Belalek Tradition to Contemporary Islamic Education

The findings of this study reveal that the *Belalek* tradition holds significant relevance as a medium for contemporary Islamic character education rooted in local wisdom. The values embedded within *Belalek* align with the principles of *tarbiyah Islamiyyah* the holistic development of human beings through the habituation of righteous deeds (*‘amal ṣāliḥ*) and harmonious social interactions, as stated by (Tafsir, 2008). In the context of modern education, *Belalek* can serve as a model of contextual learning that integrates Islamic values with local culture, enabling learners to gain

meaningful experiences that strengthen Islamic character values such as cooperation, hard work, and sincerity. (Muzayanah, 2017)

The revitalization of the *Belalek* tradition is also an essential strategy for Islamic education grounded in local culture, in line with (Rahim, 2013) view that Islamic education must utilize local wisdom as a source of values and cultural identity. This study demonstrates that *Belalek* is not merely a cultural heritage, but also a moral and social educational instrument capable of nurturing a generation of Muslims who are virtuous, caring, and ethically upright. Furthermore, *Belalek* internalizes key Islamic values such as *ḥablum minallah* (relationship with Allah), *ḥablum minannas* (relationship with others), and *ḥablum min al-‘alam* (relationship with nature), all of which are highly relevant to character education in addressing contemporary life challenges, (Putra & Aslan, 2019). Additionally, it serves as a form of cultural capital that aids individuals in navigating neoliberal structures. Furthermore, the therapeutic outlook is employed as a classed morality, allowing individuals to assert their superior social status and distinction, (Pagis, 2025). The need to develop programs aimed at raising social and environmental awareness. (Turienzo, 2026). It is a theoretical framework within science education that can be understood as a teaching approach prioritising specific content and teaching strategies, (Mc et al., 2025).

As part of a culture of cooperation and strong solidarity, *Belalek* represents the spirit of *gotong royong* (mutual assistance), which can serve as an effective model for social learning in modern society. Culture has a significant association with religion. In Indonesia, which boasts the largest Muslim population globally, many cultural practices are significantly influenced by Islamic traditions, (Setiarto & Herlina, 2024). Indonesia is a country with diverse cultures, languages, ethnicities, religions and races, (Sholihah, 2025). Thus, *Belalek* not only functions as a medium for preserving cultural heritage but also as an actual, contextual, and applicable instrument of Islamic education to cultivate the character of today’s Muslim generation.

## CONCLUSION

The *Belalek* tradition in Seburing Village represents a local cultural heritage of the Malay Sambas community that embodies profound Islamic educational values. Through collective agricultural practices, *Belalek* serves not only as a form of social solidarity but also as a manifestation of Islamic principles encompassing faith (‘aqidah), worship (‘ibadah), and morality (akhlaq). The value of faith is reflected in the farmers’ attitudes of *tawakkul* (trust in Allah), gratitude, and recognition of Allah’s sovereignty as the sole provider of sustenance and success. The value of worship appears in righteous deeds such as congregational prayer, agricultural *zakah*, and voluntary service performed sincerely for the sake of Allah. Meanwhile, the moral dimension is expressed through honesty, humility (*tawaḍu‘*), mutual help, and responsibility toward others and the environment.

Conceptually, *Belalek* aligns with the principles of Islamic education (tarbiyah Islamiyah), which emphasizes holistic human development through the habituation of good deeds and harmonious social interaction. In the context of contemporary Islamic education, this tradition can serve as a contextual learning model rooted in local wisdom that cultivates Islamic character values such as sincerity, diligence, and social care. Therefore, revitalizing the values embodied in *Belalek* is essential so that Islamic

education remains grounded in local culture while adapting to modern challenges preserving the spiritual and moral essence of Islam within community life.

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