



Social Funds for Bengkalis Community Philanthropy

Andrian Saputra

STAIN Bengkalis, Indonesia, andriancahhh@gmail.com

Article Info	Abstract
<p>Article history: Received June 7, 2023 Revised July 1, 2023 Accepted August 27, 2023 Available online September 15, 2023</p> <hr/> <p>*Corresponding author email: andriancahhh@gmail.com</p> <hr/> <p>Keywords: <i>Bengkalis Social Fund, Philanthropy, Society</i></p> <hr/> <p>Page: 364-371</p>	<p>This research examines social funds in the context of the Islamic religion. Social funds are funds related to donations or contributions that are distributed to those in need. In this case, what is meant by social funds in this study are social funds for death, which are practiced by the people of Bengkalis, Riau. The practice of raising funds and distributing these funds has long been carried out by the people of Bengkalis as an entrenched form of philanthropy. Then what if the social fundraising culture is seen from the perspective of Islamic philanthropy. This research belongs to the type of field research in which data collection is carried out by directly observing the cultural practices in the field. The research method used is qualitative with qualitative descriptive data analysis. The research location is located in Kelapapati Village, Bengkalis, Riau. The cultural practice of social fundraising carried out by the people of Bengkalis to help ease the burden on the family left behind is basically in harmony with Islam, namely loving and caring for one another. This form of affection is carried out by mutual cooperation and hand in hand.</p> <hr/> <p>AICIE with CC BY license. Copyright © 2023 Andrian Saputra</p>

INTRODUCTION

Maintaining harmony among fellow Muslims is an important pillar in the establishment and strength of religion. Human values will be created if the relationship between fellow brothers and sisters is well maintained. Efforts to create and maintain harmonious harmony among Muslims should in the future become an asset in order to create a sense of love and mutual affection for fellow Muslims. In the current era, various associations, communities and certain groups carry out activities through programs

implemented in the form of socio-religious activities. Various activities carried out become certain icons as local wisdom and culture. In life, social unity is very important for the survival of each other. Likewise, the formation of a religious group plays a role in creating and maintaining a more harmonious religion, internally and between groups within the community.(Saripudin, 2016)

In general, social unity from the religious aspect is formed in society. However, identically the group moves on the same ideas, ideas and goals. There are groups known as social movements whose movements are in each region. Significantly, efforts to maintain harmony, the emergence of religious unity and ties that operate in people's lives certainly have a large contributing effect.(Linge, 2017)

In Bengkalis Regency, Riau, Indonesia (as the research location) there is a religious unity group as referred to. The religious union in this place is called the union of death. In this location, one object that is focused on is Kelapapati Village, Bengkalis. At the time the research was conducted, did not find valid data about the existence of written rules regarding death unions. However, getting an explanation from the local death union administrator. There are 10 death guilds in this village, the author has a prediction that if one village has as many as 10 of these unions. So, in the whole district there are more than a hundred groups active in the union of death. Although this death union is a kind of small organization, there are many in number and there are from every village in this district. The positive value is that it contributes to nurturing Muslims so that they become a most valuable asset and with the potential to maintain harmony and harmony. The union of death begins with something small which over time in social life has taken root and is used as a local culture that is carried out. In a certain sense it acts as a binding social capital (bonding) for society. In another meaning, it is termed as social capital which is a bridge (bridging) for residents in this place.(Tamim, t.t.)

This culture, as meant, is interpreted as a cultural synthesis that arises by local actors with a process that continues to repeat itself. With the process of internalizing and interpreting the rules of religious and cultural teachings which are explained through the norms of the rules that become the guidelines of society. Being a place for local community activities has become a tradition. It includes customs, institutions, and the teachings of parents first. Through advice and messages in carrying out social relations in the form of Islamic philanthropic funds(Purwanto & Setiawan, 2022), more specifically social death funds. Termed bonding and bridging, this is what motivated researchers to try to research death unions in Bengkalis Regency.

Based on this description, the main problem of this research is "what is the role of death unions with local wisdom to maintain harmony among Muslims. In more depth that the subject matter can be formulated as follows: 1). How to identify the union of death that acts as a social culture in religion? What is the benefit program of the death union? 3). The next step in running a death guild in the current times? Referring to the three basic issues above, the aims of this study include: 1). There is an identification of death unions as the social culture of the Bengkalis people, 2). Trying to explore death union programs and activities, 3). Discusses how in the future the death guild can be run properly. The results of this research

are hopeful that it can be used for government, especially the Ministry of Religion and parties related to social funding issues. So, you should pay attention to this and pay more attention to religious unity, for example the union of death which has taken root in the people of this area. It is necessary to review the death union in Bengkalis Regency, if it can optimize its role and maintain social harmony and harmony among people.

METHOD

In obtaining information and understanding where there are unique characteristics and icons in death unions, this research was carried out through a qualitative approach using descriptive analysis. The data needed uses a technique called data collection by interview. With various observations and documentation studies conducted to collect data. This research took place in Bengkalis district. It was carried out in this place because Bengkalis Regency is a regional representation that is unique and inherent in cultural values, especially synonymous with Malayan cultural nuances. Based on the results of the research conducted in June 2023, after the researchers held various discussions with local religious leaders about the position of the death union union in Bengkalis Regency, the chosen targets finally focused on Kelapapati Village. This research was studied because the death union is part of the local religious union of Bengkalis Regency, which exists in every RT, RW, and is managed under the auspices of a house of worship (mosque/musholla). Assessed because it has potential, this union can be used as a vessel to maintain mutual harmony.

When viewed from the management system, death unions are classified into two categories, namely: (1). Death unions formed and managed at the same level as RT/RW, (2). The death union formed and managed by the mosque/musholla and all its systems are regulated under the auspices of the house of worship. Being the object of research, the first target studied was RT 01, RT 02, RT 03 (RW 06 Kelapapati Village). The factor that causes this region to be used as a representation for other death guilds is because it has death guild unions that are divided in various places. However, it remains within the territory of this village. The large number of Muslim communities here is a driving factor in conducting research in this place.

RESULT AND DISCUSSION

General description Bengkalis Regency, Riau

Bengkalis Regency has an area of 6,973.00 km², divided into 11 districts, 19 sub-districts, 136 villages. This area is part of the eastern mainland of Sumatra Island. Indigenous local residents from the ethnic Malay, Sakai, and Akik. The capital of this place is in Bengkalis District, the location of the island which is separated from the mainland island of Sumatra. This island is located at the mouth of the Siak River, often called the Siak river delta. Of the 11 sub-districts, the city of Duri which is the largest place is located in the Mandau sub-district. (Wati, Nopriyasman, & Samry, t.t.) The population of Bengkalis Regency is around 593,397 people, with a heterogeneous nature, the majority of the population embraces Islam and the majority ethnicity is Malay. The strategic area is the center of trade and traffic flow

of economic circulation through the islands that lie in this area. The wheel of the economy runs over time with the right and suitable maritime area. Besides being known as a place that is synonymous with Malay nuances, Bengkalis is also called the City of Terubuk. The reason is, this area has a lot of terubuk fish and can produce the best fish eggs. Terubuk fish is a fish that lives in sea waters and has a scientific name (*tenulosa macrura*) and has economic value, delicious taste, contains delicious protein when eaten with rice. (Wijoyo, 2020)

This fish has a full historical cultural value, a pride for the people of Riau, especially Bengkalis Regency. Because many poets, writers and various other artists were inspired to create works according to their fields and potentials, for example the poetry of the terubuk fish which appeared in the 19th century. Thus, the terubuk fish has become the identity of this place with the nickname of the lordship of Bengkalis, Terubuk City.

Identification of Death Unions as the Social Culture of the Bengkalis Society

Death unions were formed by local community leaders at the initiative of the community and jointly managed by the community. The formation of death unions has a background of prioritized humanitarian interests. Experiencing difficulties faced because of getting a death accident, taking care of the corpse, washing the corpse, praying the corpse, to the funeral process. This background makes a separate initiative for the community to form a religious group that cares about the disasters that happen to its citizens. It can be interpreted as an association of citizenship which is said to be the culture of society. Belonging to the religious group, unions of death have a position as an adhesive for community life that embodies *hablumminannas* relations. Of course, it has a role in helping the procession to provide services for corpses from death to funerals for Muslim residents in Bengkalis Regency. In essence, philanthropy is very efficiently implemented and implemented in supporting efforts to develop the culture of Malay society, within the scope of Islam with the aim of helping the people of Bengkalis prosper in the economic sector. The presence of philanthropy for the people of Bengkalis as an effort to help those who actually need help. Previously, philanthropy had been known in Islam for a long time, including *infaq* funds, *shodaqoh*, endowments, and funds related to *zakat*. However, in practice managing these funds has not been able to absolutely raise the level and position of the community's economy. (Prasojo, Wahyuni, S.E., M.Si, & Atmadja, S.E, t.t.) However, at least Islamic philanthropy is explained more than this data. It includes other social funds whose goal is to benefit the people and help fellow Muslims. An example of a death social fund. Such a role has innovations that must be implemented and preserved for the community so that the development of Islamic society is mutually sensitive to those affected by the disaster. Of course there is struggle and cohesiveness in managing activities like this. If you look deeper, that the potential for Islamic philanthropy in question is enormous, you should have a great sense of optimism to create a prosperous and compassionate Bengkalis society for others. (Zuhdi, Ferizko, & Melinda, 2020)

Death Union Programs and Activities

The death union in Kelapapati village, Bengkalis, is classified as a social institution formed by community leaders such as RT and RW who should collect or collect donations. In the form of non-governmental organizations to provide assistance to facilitate the

organization of funerals for the Muslim community in this place. This activity is of course a reminder to be able to cultivate spiritually and is a means of mutual cooperation among citizens, relatives and families through collecting these contributions. Referred to as a union of social organizations in the village community. Covers the management of the corpse and its funding aspects. Funds that are collected in practice are through member dues aimed at the local community. The nature of the funds is from the community, by the community, and for the community, dealing with corpses is a priority.(Lubis, t.t.)

Starting from materials, tools, and all the needs needed during this fardhu kifayah procession. In addition, assistance is provided for families affected by the disaster, care, equipment, and all needs related to death unions. The organizers of the death union are fully responsible for the use of social death funds collected by officers who are given the mandate to run or collect funds that have been mutually agreed upon by the local community. Simply put, this fundraising is a kind of social gathering, but it's a social gathering where the people who join will routinely pay contributions every month. Through this program, this type of funeral gathering can at least help people who are grieving, both from the preparation to the funeral.(Ahmad, t.t.)

Figure 1. Fundraising



Figure 2. Takziah To Lighten the Burden of the Accompany of the Disaster



source: documentation of death union officers, Kelapapati, Bengkalis

Based on the picture above, the inculcation of values from ukhuwah Islamiyah gets several stages of internalization which contain Insaniyah values, in the concept of forming brotherhood with a humanitarian basis. The stages of internalizing value transactions embedded in the activities of the death union, the implementation of brotherhood can be realized. The results of interviews conducted showed that death unions have a process of inculcating values. This value is the ukhuwah insaniyah of the Bengkalis people who realize that they are part of social beings who need each other. Especially in need of help from others. Thus, it is proven that when members of the Kelapapati village death union die, they will divide tasks to help what is needed for the bereaved family.(Munib, 2018)

Figure 3. Provision of Funeral Tools



Figure 4. Funeral Process



source: documentation of the management of the Jamik mosque, Kelapapati

Based on the picture above, the next activity of the death union is taking care of the corpse, preparing the tools and necessities for burial, to reading tahlil and talqin on the corpse. By applying the aspects of Fid Din Al Islam which gives understanding to the public regarding the procedures for properly caring for corpses guided by Islam based on religious sources, namely the Al-Qur'an and As-Sunnah.

Figure 5. Cleaning of Cemeteries to Identify Strategic Land as Cemeteries



Figure 6. Mutual Cooperation Caring for Cemetery Sites



Source: documentation of Kelapapati residents

Based on the picture above, the next program of the death union is that apart from solving the fardhu kifayah problem to take care of the bodies, this death union also has a program of working together to clean up the burial site. This is a social activity that involves elements of the community, one example is cleaning the public cemetery located next to the Jamik Kelapapati mosque, Bengkalis. This program also continues over time, various policies carried out in order to preserve the culture of mutual cooperation and hand in hand fellow Muslims are planned in detail.

Efforts To Preserve The Union Of Death

In everyday life, good interactions have been created between people because of the union of death, a harmony that is intertwined with simplicity. Especially when fellow Muslims who are affected by a disaster visit each other and give thanks to cheer up the grieving family so they don't get lost in grief. The tradition carried out by the Bengkalis people is very positive and needs to be preserved. In contrast to the habits of residents who live in urban areas when their family dies. So, they will hire someone else to take care of their family for the funeral process. However, all of this work is usually done by the people of Bengkalis, especially the residents of Kelapapati village. One thing that is interesting is the people in this place when the bodies have been buried. Then, in the evening, yasinan, tahlilan, and prayer are held which is called kenduri.

This religious ritual is carried out to help pray for the bodies that are in the grave. It is customary to carry out this feast on the third, seventh and fortieth nights. In fact, commemorating the death of friends of misfortune usually holds a feast every year and before the month of Ramadan which is held right in the month of Sha'ban. This culture of managing corpses and festivities needs to be appreciated and preserved. This is part of the tradition of the Bengkalis Malay community and a culture of tolerance for the community. The tradition of the tahlilan kenduri does not need to be debated but make it a rohmatan lil 'alamin. (Fadillah, Anwar, & Zainab, t.t.)

CONCLUSION

Based on the results and discussion of the research conducted, it can be concluded that the formation of a death union is based on fardhu kifayah in Islam to take care of corpses. In this case, it will lighten the burden on the family who has suffered a death. The death union in Kelapapati village, Bengkalis, consists of various union groups. Thus, it becomes a means and step in society which is said to be bonding and brigding. The death union was formed and designed as a forum for the people of Kelapapati village, Bengkalis, through a designed socio-religious program.

These programs and activities work to maintain ukhuwah and harmony among Muslims in Bengkalis. Furthermore, the death union is a culture that has become a separate icon for the Bengkalis people. This tradition certainly needs to be used as an identity to unite Muslim harmony and build tolerance which includes a sense of love, mutual sensitivity, and mutual compassion for relatives who have experienced grief and loss.

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