

## Internalization of Islamic Educational Values in the *Cecah Inai* Tradition of the Natuna Malay Community

### Yurnalis \*

Universitas Muhammadiyah Malang, Indonesia

Email: [nalis.ntx@gmail.com](mailto:nalis.ntx@gmail.com)

### Abdul Haris

Universitas Muhammadiyah Malang, Indonesia

Email: [haris@umm.ac.id](mailto:haris@umm.ac.id)

### Syamsurizal Yazid

Email: Universitas Muhammadiyah Malang, Indonesia

Email: [syamsurizal@umm.ac.id](mailto:syamsurizal@umm.ac.id)

Doi: <https://doi.org/10.58818/ijems.v4i6.269>

### Abstract

This study aimed to describe the process of internalizing Islamic educational values in the *Cecah Inai* tradition among the Malay community in Bunguran Timur District, Natuna Regency. The research employed a qualitative approach with a case study design. Data were collected through observation, interviews, and documentation, involving traditional leaders, *Mak Inang* (female ceremonial leaders), and local cultural officers. The findings showed that the *Cecah Inai* tradition was not merely a cultural ceremony within the Malay wedding sequence but also functioned as a medium for imparting Islamic values that became internalized in the community's social life. The values that emerged in this tradition included *aqidah* values (faith and monotheism toward Allah), *shari'ah* values (obedience to laws and social etiquette), and *akhlaq* values (courtesy, patience, and moral responsibility). The *Cecah Inai* procession demonstrated a harmonious integration between customary practices and Islamic teachings, which characterized the culture of the Natuna Malay community. This study affirmed that local traditions played an important role as a non-formal educational medium in shaping character and strengthening the community's Islamic identity.

**Keywords:** Value Internalization, Islamic Education, Malay Tradition, *Cecah Inai*, Religious Culture.

### Introduction

Indonesia is a country with exceptional ethnic, cultural, and religious diversity. This diversity characterizes the nation, enriches its civilization, and shapes its national identity, rooted in both spiritual and social values. According to data from the Central Statistics Agency in 2023, Indonesia has more than 1,300 ethnic groups, each with its own unique traditions and local wisdom. Amid this heterogeneity, Islam plays a dominant role in shaping the moral and social order of society (Nisa et al., 2021). In Indonesia, Islam is not only present as a belief



system but also as a cultural force that interacts with local customs and traditions (Bungaalsa et al., 2023).

In this context, the Malay community is known as an ethnic group with a strong attachment between religion and tradition. Their well-known life principle, “adat bersendikan syara’, syara’ bersendikan Kitabullah,” reflects the worldview that every cultural practice must be grounded in Islamic values (Ummah, 2019). Malay traditions are not merely an ancestral heritage, but also serve as a living medium for value education within society. One tradition rich in religious and social significance is *Cecah Inai*, a ceremonial procession that forms part of wedding customs among the Malay people of Natuna. This tradition integrates symbolic, aesthetic, and spiritual elements, making it a medium for the internalization of Islamic values in daily life (Agustina et al., 2023).

The integration of religion and culture, as reflected in *Cecah Inai*, represents a form of local wisdom that maintains balance between Islamic teachings and Malay identity. According to Zainuddin et al. (2022), the Islamization process in the archipelago was not carried out confrontationally but through soft and persuasive cultural acculturation. This approach enabled communities to embrace Islamic teachings without abandoning their cultural identity. In the *Cecah Inai* tradition, Islamic values such as purity, sincerity, and togetherness are manifested through customary symbols passed down from generation to generation (Tripayana et al., 2021).

On the other hand, globalization and modernization have brought changes to societal lifestyles, including traditional cultural practices. According to Azizah & Rahman (2022), many local traditions are beginning to be abandoned because they are perceived as irrelevant to modern life. This situation raises concerns about the loss of the social and spiritual functions of traditions as a medium for character education. In the context of Islamic education, the disappearance of traditions such as *Cecah Inai* implies a reduction in contextual and practical learning spaces for Islamic values (Irfan & Setiady, 2023).

Islamic education itself is not limited to formal learning processes in schools but encompasses all efforts to form an Islamic personality through life experiences, social environments, and cultural settings (Fatah & Faozan, 2022). According to Rohmatun et al. (2024), the internalization of Islamic values can occur through religious activities, local traditions, and social interactions within the community. Therefore, the *Cecah Inai* tradition can be viewed as a form of nonformal education that plays an important role in strengthening Islamic character among the Malay community in Natuna. This tradition not only teaches spiritual meaning but also instills social values such as mutual cooperation, respect for elders, and moral responsibility within family life.

Previous studies have demonstrated that local traditions play a significant role in reinforcing Islamic values within communities. For example, research by Mutmainnah (2020) on Malay *pantun* culture demonstrated the transfer of moral values through traditional literature. Another study by Sulendra et al. (2023) It was found that the Bedom tradition in Lampung played a role in cultivating religious values and fostering communal solidarity. However, few studies have specifically examined the *Cecah Inai* tradition in Natuna from the perspective of Islamic education. Therefore, this research is essential to explore how Islamic values are internalized within the tradition and how this cultural practice contributes to shaping a religious and morally upright society.

Thus, this study aims to describe the process of internalizing Islamic educational values in the *Cecah Inai* tradition of the Natuna Malay community. The research is expected to make theoretical contributions to the study of Islamic education rooted in local culture and provide practical recommendations for preserving religious traditions as a medium for fostering national character.

## Research methods

This study employed a qualitative approach with a case study design focusing on the process of internalizing Islamic educational values in the *Cecah Inai* tradition among the Malay community of Natuna. The qualitative approach was selected because it is appropriate for gaining a deep understanding of meaning, values, and social phenomena through the subjective experiences of the community (Creswell & Poth, 2018). The case study design allowed the researcher to examine the relationship between Islamic values and cultural practices within a specific social context holistically. In this regard, the researcher acted as the primary instrument, directly observing the tradition, interacting with the community, and interpreting the data based on the social and spiritual realities encountered in the field (Miles et al., 2019).

The research was conducted in Bunguran Timur District, Natuna Regency, as this region serves as the center where the *Cecah Inai* tradition continues to be preserved amid modernization. The research informants consisted of Malay traditional leaders, local religious scholars (*ulama*), *Mak Inang* (female leaders of the procession), bridal couples, and regional cultural officers. Data were collected through three main techniques: in-depth interviews, participant observation, and documentation. Semi-structured interviews were conducted to gather information on the symbolic meanings, Islamic values, and changes in traditional practices. Observations were carried out during the implementation of the tradition to examine community roles, ritual symbols, and the natural process of value education that occurred during the event (Sugiyono, 2020).

The collected data were analyzed using Miles and Huberman's interactive analysis model, which includes three stages: data condensation, data display, and conclusion/verification (Miles et al., 2019). Data validity was ensured through triangulation of sources, techniques, and timing to maintain the accuracy and consistency of the findings (Denzin & Lincoln, 2018). In addition, the researcher applied ethical principles of qualitative research, such as obtaining permission from community leaders, protecting the confidentiality of informants, and ensuring that data interpretation aligned with local cultural perspectives (Moleong, 2021). Through this methodological approach, the findings were expected to authentically depict how Islamic educational values are internalized through the *Cecah Inai* cultural practice, which is rich in spiritual and social meaning.

## Results and Discussion

The study's findings indicate that the *Cecah Inai* tradition is a significant component of the traditional wedding ceremonies of the Malay community in Natuna Regency. This procession incorporates various symbolic elements such as henna, *tepung tawar*, turmeric rice, and *bunga rampai*, each of which carries its own philosophical and religious meaning. The tradition is not merely regarded as a cultural practice, but also as a spiritual expression of the community, reflecting their adherence to Islamic values. The recitation of collective prayers, the utterance of *basmalah*, and the involvement of religious figures demonstrate that Islam has been integrated into every aspect of the social life of the Malay community (Agustina et al., 2023; Zainuddin et al., 2022). *Cecah Inai* thus becomes a symbol of harmony between custom and Islamic law, simultaneously strengthening the Islamic identity of the Natuna Malay people (Ummah, 2019).

Socially, this tradition serves as a means of strengthening relationships among community members. The implementation of *Cecah Inai* involves the collective participation of various groups, including family members, neighbors, and community leaders, each contributing to the preparation of the ceremony. This shared involvement reflects the values of *ukhuwah Islamiyah*, which emphasize solidarity, cooperation, and social concern (Sulendra et

al., 2023). From a religious perspective, the tradition serves as a means of purification and an expression of gratitude to Allah SWT for the marriage taking place. The Malay community believes that the blessing of a household depends on the purity of intention, prayer, and parental blessings, as emphasized in Islamic teachings regarding the importance of *barakah* in all aspects of life (Irfan & Setiady, 2023; Rahim & Mahfudz, 2024).

The values of *aqidah* embedded in the *Cecah Inai* tradition are evident through the presence of prayers and *dzikr* in every stage of the procession. All activities begin with seeking the help of Allah SWT, affirming that humans possess no power except by His will. This expression of faith cultivates spiritual awareness among the community, encouraging them to always depend on Allah in every aspect of life. According to Alam (2016), the internalization of *aqidah* within a social context can strengthen the spiritual dimension of society and position culture as an effective instrument of *dakwah*. This aligns with the views of Fatah & Faozan (2022), who assert that the process of Islamic value education can be carried out through cultural media containing elements of religiosity and social exemplarity. Thus, *Cecah Inai* becomes a form of cultural *dakwah* that concretely reflects the value of *tawhid*.

In addition to *aqidah*, *shari'ah* values also appear in the implementation of the tradition. The Natuna Malay community observes proper etiquette during the procession, such as maintaining separate spaces for men and women, wearing modest clothing, and reciting prayers that express supplication for blessings. These actions reflect the application of *shari'ah* principles in social life. The tradition aligns with the philosophy of “adat bersendikan syara', syara' bersendikan Kitabullah,” which serves as the main guideline for the Malay community in maintaining the balance between custom and religion (Maisyanah & Inayati, 2019).. According to Nasution (2021), such adaptive practices demonstrate the community's ability to uphold Islamic values without rejecting ancestral traditions. Thus, *Cecah Inai* is not merely a ceremonial ritual, but also a reflection of adherence to Islamic laws and norms, as manifested in social behavior.

*Akhlaq* values form the core of the entire *Cecah Inai* procession. Throughout the event, traditional leaders and parents offer advice to the bridal couple on the importance of maintaining honor, loyalty, and responsibility within the household. These values are rooted in Islamic teachings on *akhlak al-karimah*, which promote compassion, honesty, and patience (Mutmainnah, 2020). This process of giving advice is not only a form of tradition but also a method of moral education that has been passed down from one generation to the next. Hidayat & Fauzi (2022) assert that character education based on culture has stronger resilience because it is conveyed through emotional and social experiences rather than mere cognitive instruction. Therefore, *Cecah Inai* can be regarded as an effective medium for strengthening morality and ethical values within Muslim families.

The study also found that the *Cecah Inai* tradition functions as a form of nonformal education within the community. This tradition offers a platform for social learning, where Islamic values are acquired through direct participation rather than formal instruction in educational institutions. Through the social interactions that occur during the procession, community members subconsciously learn values such as honesty, responsibility, and social awareness (Rohmatun et al., 2024). Syamsuddin (2023) argues that Islamic education based on local wisdom enables the internalization of values to occur naturally through cultural activities. Thus, *Cecah Inai* is not only a ritual medium but also a contextual community education system oriented toward Islamic spiritual values.

The process of internalizing Islamic educational values in the *Cecah Inai* tradition occurs through three stages: understanding, accepting, and practicing these values. The community understands the symbols and religious meanings contained in each element of the ceremony, then accepts these values as part of their social identity, and finally practices them in daily life (Widyaningsih, 2014). This aligns with the findings of Zainuddin et al., (2022), who state that

the Malay community possesses a strong system of value internalization through religious customary activities. In this context, *Cecah Inai* serves as an instrument for shaping the Islamic identity of the community by linking theological beliefs with social practices.

However, amid the currents of globalization and modernization, the *Cecah Inai* tradition faces significant challenges. Younger generations increasingly view the tradition as an outdated practice that is less relevant to modern lifestyles. Factors such as urbanization and shifting mindsets have made the preservation of the tradition more difficult (Azizah & Rahman, 2022). According to Huda and Prasetyo (Huda & Prasetyo, 2023), the decline of local cultural values is caused by limited regeneration and low public interest in ancestral heritage. Therefore, revitalization efforts are necessary through educational and innovative approaches, such as the digital documentation of cultural traditions and the integration of traditional values into Islamic education curricula. These efforts are crucial for maintaining the continuity of spiritual values within a dynamic social context.

The relevance of the *Cecah Inai* tradition to Islamic character education is also evident in its alignment with modern moral education principles. Values such as honesty, respect for parents, and responsibility, which are embedded in the tradition, correspond to the concept of character education in Islam that emphasizes the development of noble behavior (Fauziah & Hasan, 2023). Research by Rahman & Qamar (2024) shows that integrating Islamic values into local traditions strengthens the moral resilience of the community. Thus, *Cecah Inai* can serve as a model for developing culturally based character education that is relevant to contemporary needs without erasing the religious roots and cultural identity of the Natuna Malay community.

Based on the findings, the *Cecah Inai* tradition has significant implications for the development of contextual Islamic education. The process of value learning through local culture has proven effective in instilling moral and spiritual principles because it is participatory and contextual (Sari et al., 2023). This approach not only supports cultural preservation but also strengthens the Islamic character of the younger generation. Therefore, Islamic educational institutions need to harness the potential of local traditions, such as *Cecah Inai*, as a medium for character education. In this way, Islamic education becomes not only a means of transmitting religious knowledge but also a vehicle for preserving culture rich in values and meaning.

## Conclusion

The *Cecah Inai* tradition of the Natuna Malay community represents a tangible integration of customary practices and Islamic teachings, functioning as a medium for the intergenerational internalization of Islamic educational values. Through ritual symbols, prayers, and moral advice, the community instills the values of *aqidah*, *shari'ah*, and *akhlaq* within social life in accordance with the principle of “*adat bersendikan syara', syara' bersendikan Kitabullah.*” This tradition not only strengthens individual spirituality but also fosters social solidarity, shaping a community characterized by religiosity, tolerance, and noble character. In the context of Islamic education, *Cecah Inai* serves as a culturally based, non-formal educational model that instills values contextually and practically.

Therefore, the implications of this study emphasize the importance of preserving local traditions as a strategy for strengthening Islamic character education in the modern era. Islamic educational institutions may integrate the values of religious traditions into contextual curricula and culturally oriented learning activities to ensure a comprehensive value internalization process. Local governments and traditional communities also need to collaborate in preserving educational traditions, such as *Cecah Inai*, through digital and collaborative approaches, so that this cultural heritage not only endures but also becomes an integral part of the nation's character education system.

## References

- Agustina, S., Syahri, M., & Lutfiana, R. F. (2023). Kearifan lokal dan pendidikan karakter Islam melalui tradisi Petik Laut. *Jurnal Pendidikan Dan Kebudayaan Islam*, 18(2), 145–162. <https://doi.org/10.21067/jmk.v8i2.9074>
- Alam, S. (2016). Internalisasi nilai dalam pendidikan Islam. *Al-Ta'dib Journal*, 9(2), 101–112.
- Azizah, L., & Rahman, M. (2022). Modernisasi dan transformasi budaya Islam di era digital. *Jurnal Sosial Humaniora*, 14(3), 201–214.
- Bungaalsa, R., Rahman, M., & Qamar, N. (2023). Agama dan peradaban dalam masyarakat multikultural Indonesia. *Humaniora Islamica*, 14(1), 50–66.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2018). *The Sage Handbook of Qualitative Research* (5th ed.). Sage Publications.
- Fatah, A., & Faozan, I. (2022). Media wayang sebagai sarana internalisasi nilai-nilai Islam humanis religius. *Humanities and Islamic Arts Review*, 7(3), 203–215.
- Fauziah, A., & Hasan, R. (2023). Character education and Islamic values integration in cultural contexts. *Journal of Moral Pedagogy*, 11(2), 112–126.
- Hidayat, M., & Fauzi, A. (2022). Pembentukan akhlak dalam pendidikan Islam berbasis budaya lokal. *Jurnal Pendidikan Islam Nusantara*, 9(1), 31–49.
- Huda, S., & Prasetyo, D. (2023). Revitalisasi kearifan lokal dalam era globalisasi digital. *Jurnal Pendidikan Dan Kebudayaan*, 27(3), 201–219.
- Irfan, A., & Setiady, D. (2023). Pendidikan Islam dalam tradisi Nganggung masyarakat Bangka Belitung. *Jurnal Studi Agama Dan Budaya*, 6(1), 41–55.
- Maisyannah, & Inayati, L. (2019). Internalisasi nilai-nilai Islam melalui tradisi Meron di Kudus. *Jurnal Pendidikan Islam Indonesia*, 5(2), 75–89.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). Sage Publications.
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif* (Revisi). Remaja Rosdakarya.
- Mutmainnah. (2020). Nilai-nilai pendidikan Islam dalam budaya pantun Melayu Ketapang. *Al-Irsyad Journal*, 12(4), 321–335.
- Nasution, A. (2021). Syariat Islam dalam budaya Melayu: Kajian integrasi adat dan agama. *Jurnal Hukum Dan Sosial Keislaman*, 8(2), 134–150.
- Nisa, L., Rahmat, A., & Hamid, S. (2021). Pluralitas agama dan identitas Indonesia: Perspektif pendidikan Islam. *Asian Social Science Review*, 12(3), 78–90.
- Rahim, M., & Mahfudz, M. (2024). Nilai spiritual dan religius dalam ritual masyarakat pesisir Melayu. *Jurnal Kajian Islam Dan Budaya*, 14(1), 67–81.
- Rahman, N., & Qamar, N. (2024). Integrating Islamic ethics in local tradition-based education. *Journal of Islamic Cultural Studies*, 13(2), 201–222.
- Rohmatun, N., Azizah, L., & Supriyatno, T. (2024). Nilai-nilai pendidikan Islam pada tradisi Bubur Asyura di Pondok Modern Asy-Syifa Balikpapan. *Ta'dibuna: Jurnal Pendidikan Islam*, 13(1), 28–41. <https://doi.org/10.32832/tadibuna.v13i1.15318>

- Sari, N. P., Lestari, M., & Akmal, H. (2023). Penguatan karakter berbasis budaya lokal dalam pendidikan Islam kontekstual. *Jurnal Pendidikan Karakter Islam*, 8(1), 45–59.
- Sugiyono. (2020). *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*. Alfabeta.
- Sulendra, D. A., Mu'amalah, H., & Purwanigara, S. (2023). Nilai-nilai pendidikan Islam dalam tradisi Bediom masyarakat Lampung. *Al-Hikmah Journal*, 15(2), 111–129.
- Syamsuddin, A. (2023). Pendidikan Islam berbasis kearifan lokal sebagai media transfer nilai. *Jurnal Ilmiah Pendidikan Agama Islam*, 21(2), 99–114.
- Tripayana, N. A., Mufidah, N., Handayani, N., & Basyariah. (2021). Tradisi Magibung dan pembentukan karakter masyarakat Islam Bali. *Cultural Education Studies*, 4(1), 60–72.
- Ummah, K. (2019). Adat bersendikan syara' dalam perspektif budaya Melayu Islam. *Jurnal Fikrah*, 7(1), 33–48.
- Widyaningsih, L. (2014). Tahapan internalisasi nilai dalam pendidikan Islam. *Al-Ta'dib Journal*, 7(2), 45–56.
- Zainuddin, R., Latief, F., & Mahfudz, M. (2022). Islamisasi budaya Nusantara: Pendekatan historis dan edukatif. *Jurnal Peradaban Islam*, 15(2), 91–106.