

Portrait of Damar Tradition in Welcoming the Arrival of Lailatul Qadar Night in the Community of Patipi Island Village

Muhamad Yusuf

Institut Agama Islam Negeri Fattahul Muluk Papua, Jayapura, Indonesia, Jalan Merah Putih Jl. Buper Waena, Waena, Kec. Heram, Kota Jayapura, Papua 99351
E-mail: joesoef1974@gmail.com

M. Syukri Nawir

Institut Agama Islam Negeri Fattahul Muluk Papua, Jayapura, Indonesia, Jalan Merah Putih Jl. Buper Waena, Waena, Kec. Heram, Kota Jayapura, Papua 99351
E-mail: syukri.nawir@iainfmpapua.ac.id

Afan Garamatan

Institut Agama Islam Negeri Fattahul Muluk Papua, Jayapura, Indonesia, Jalan Merah Putih Jl. Buper Waena, Waena, Kec. Heram, Kota Jayapura, Papua 99351
E-mail: muhafan588@gmail.com

Suparto Iribaram

Institut Agama Islam Negeri Fattahul Muluk Papua, Jayapura, Indonesia, Jalan Merah Putih Jl. Buper Waena, Waena, Kec. Heram, Kota Jayapura, Papua 99351
E-mail: suparto7500@gmail.com

Rachmad Surya Muhandy

Institut Agama Islam Negeri Fattahul Muluk Papua, Jayapura, Indonesia, Jalan Merah Putih Jl. Buper Waena, Waena, Kec. Heram, Kota Jayapura, Papua 99351
E-mail: muhandy.rachmads@gmail.com

ABSTRACT

The purpose of the study was to explain the implementation of the Damar tradition in the community of Patipi, Fak-Fak Island Regency, West Papua Province. The Damar Tradition welcomes the night of Lailatul Qadar by lighting torches using resin sap. The research method used a qualitative model with a social phenomenological paradigm and a flow model analysis technique. This research produced several findings regarding implementing the Damar tradition as follows. The Damar tradition in Patipi Island developed orally from generation to generation. Islam, as a religion with plenty of followers in Patipi Island, adapts to its culture to form a tradition in enlivening the night of Lailatul Qadar. Damar tradition begins in the last ten days of Ramadhan month, exactly in the odd number of fasting days: the 21st day, the 23rd, the 25th and the 27th day of fasting, respectively. The Damar tradition can unite the community and form of joy to welcome the night of Lailatul Qadar. The absence of fixed and given goods is a moral idea and shows the citizen's generosity. The gift belongs to the mosque management, so they carry out their duties and responsibilities properly. There is reciprocity in the form of prayers read by the mosque management, a form of dependence between the community and the mosque management. The symbols in the tradition have meanings that can be interpreted by the Patipi island community, in the form of incense burned while reading prayers, Raun or a gift holder made of woven coconut leaves, torches, gifts, and cleaning and giving sand to the grave.

Keywords: Damar; Giving; Lailatu Qadar; Tradition.

INTRODUCTION

The people of West Papua, who are still thick with their culture and can still be found today, are a description of the local culture that remains in several regions in West Papua, which can be found in reality is still being implemented by the community, one example is the culture in Fak-fak Regency, West Papua Province, where the community has its uniqueness in uniting citizens in everyday life through the traditions carried out. This can be seen in the lives of people in Patipi Island Village, Fak-fak Regency, West Papua Province, where most are Muslims. Where during the holy month of Ramadan, there is a tradition that is rarely found in other areas, namely the Damar tradition, which has been carried out by the people of Patipi Island Village for decades, even hundreds of years for generations since the entry of Islam in the village, which has become a habit for the community and is still carried out today. This tradition combines several activities into one tradition called the Damar tradition, which becomes a unity in its implementation.

The naming of Damar in this tradition begins with the use of resin sap as a substitute for oil which was lit on torches before the existence of lighting in the form of lamps, both lanterns and electric lights, as at this time, this has been done since ancient times to be able to carry out community activities or activities carried out at night by using Damar sap taken from the forest in the Patipi Pulau Village area which is a substitute for oil. Where the sap can be used to light torches that will be used in activities that take a long time at night, mainly when the Tarawih prayer is held, which takes a long time to carry out, so it requires sufficient lighting, where the sap can be used to light a torch that will be used in activities that take a long time at night, mainly when the Tarawih prayer is held which takes a long time to perform, so it requires sufficient lighting.

The Damar tradition is a tradition of giving donations on the nights of Lailatul Qadar or the night of the descent of the Qur'an, which is carried out up to three days before the Eid al-Fitr holiday. In this tradition, the community gives donations of crops, seafood and money to mosque administrators, including the Mosque Imam, Mojim, Marbot, and Khotib, where this tradition is still carried out today. The big question is: Why do people prosper the mosque administrators on the night of Lailatul Qadar? Where in contrast to the current reality in Indonesia, where mosque administrators are trying to prosper their people, in Patipi Island Village, Fak-fak Regency, the community is trying to prosper the mosque administrators in the Holy Month of Ramadan by giving various gifts or alms intended for mosque administrators with various forms of gifts or alms which are unique in the Damar tradition which is voluntarily and given by its citizens to mosque administrators in Patipi Island Village. In addition, various activities are integrated into the Damar Tradition as a whole unit that cannot be separated and is carried out annually by the people of Kampung Patipi Pulau from the past to the present. Meanwhile, what happens in other mosques is how the mosque management tries to prosper the worshipers by collecting mosque funds in the form of money and food that can be used to break the fast during the holy month of Ramadan.

Maimun Ibrahim (2017) said in his research that there is sufficient budget availability in some mosques in Banda Aceh City—donations from donors both from outside and around the Mosque's location. The existing budget sources in the Mosque are not used even at all for managing the people's economy because it is not allowed by shara law. After all, the budget is used only for the needs of the Mosque. Another reason is that there is no thought of an economic empowerment programme for the people because the previous management and other reasons still need to implement it.

As stated in the research of Zarti et al. (2019), The fact that residents contribute to the *grubyukan* event is to help finance the marriage ceremony, a form of solidarity and the value of harmony in society and reciprocity. Furthermore, residents' participation in the *grubyukan* event can be seen in the form of services and objects, in the form of, brewing where residents provide donations and help in the form of labour; married women also assist in filling kitchen ingredients.

It is also mentioned in Hariyanto & Rusnaena (2020), Utami et al. (2017), Saputra & Kusuma (2017), which says that the law of non-cash donations at the Mosque can be carried out with a note without causing an element of coercion, only to increase motivation for other people. *Infak* and *shodaqoh* boxes are distributed to each head of the family, which are then withdrawn every month. In the social aspect, the Mosque provides services to its congregation in various aspects. Mosque revitalisation is also carried out by strengthening the capacity of *takmir* as the spearhead in serving the community.

The research is done by Nawir et al. (2023), which explains that the series of activities in the Damar tradition contains the value of Islamic education, including *Ketaqwaan*, *Amaliyah*, *sedekah*, *al-ukhuwah*, *Khuluqiyah*, *al-Masuuliyah*, *al-Munfiqun* and *silaturahmi*.

It is further explained in the research of Wibawa (2018) found as follows: First, the value of awareness of the identical offspring; Installation of lights is carried out by all levels of society in the yard of the house. Second, the value of returning to the *fitri* Ramadan fasting is a worship routine that cannot be abandoned every year due to its mandatory law. Ramadan fasting is fasting from sunrise to sunset. Third, the value of spiritual satisfaction: Spiritual Satisfaction of the Gorontalo Community is realised through installing the *tumbilotohe* with kerosene lamp model.

Furthermore, it is explained in the research of Muallim & Hapsah (2022) that the *Hepatirangga* tradition is an annual ritual in the South Wandoka Village community such as colouring nails with crushed henna leaves and a form of thanksgiving ceremony to honour the spirits of their ancestors by visiting the family cemetery because they can again celebrate the night of *lailatul qadr*. The tradition is carried out right on the 27th night to welcome Eid. The tradition of *Hepatirangga* as a matchmaking event is also interpreted as a form of reflection of community behaviour to think before acting in doing something. According to community

belief, patirangga leaves are not only used to colour nails but are also used as a form of media with ancestors and henna leaves as an annual treatment in hepaticirangga.

Different from what happened in Istanbul, Turkey, where it is said in the research of Hetice K. Arpagus (2023) (accessed 11 Juni 2023) said that Illuminating the Mosque with Candles and Mahya, namely stringing Candles on a rope and carried out since the beginning of the holy month of Ramadan, and carried out since long ago. While on the night of Laylat al-Qadr, the sultan will perform tarawih prayers in one of the Mosques; the road to the procession gate will be illuminated, and the sultan will go to the Mosque following the lamp held by the aghast. This procession, whose arrival and route are pre-arranged, is called Kadir alayi (Qadr procession).

This research is more specialised on the implementation of the Damar tradition by the people of Kampung Patipi Pulau in the holy month of Ramadan, precisely on the night of Lailatul Qadar, which contains various symbols and values of togetherness seen from the social and cultural perspectives of the community. In addition, the use of Damar sap as torch fuel still exists from the past to the present. Furthermore, there are alms to mosque administrators to prosper the mosque and repair graves as well as various traditions that are a unity in the Damar tradition in Patipi Pulau Village.

There are various theories used to strengthen the analysis in this research. According to Anthony Giddens (2010), which explains that the principle of structuration can be understood as an organisational principle that allows various forms of consistent creation of distance, space, and time that can be recognised based on a fixed mechanism of community integration. Explained by Levi-Strauss (1997) that structure is a system of various oppositions and correlations that integrate all elements of a situation. Furthermore, Strauss said that structuralism deals with things without practical impact.

It is mentioned by Marcel Mausse quoted in Nuhuyanan et al. (2022), explains that Almsgiving, on the one hand, is the result of moral ideas about giving gifts and wealth and, on the other hand, is the result of ideas about sacrifice. Further explained by Marcel Mausse quoted said that the gift that is obtained in reality belongs to the recipient, but this ownership is special. The gift that is obtained in reality belongs to the recipient, but the possession is special. About the gift no one refuses a gift that is handed over to him, but sometimes it is shown that people have a sense of generosity to others.

Marcel Mausse mentions it, cited in Nuhuyanan et al. (2022), explaining that Almsgiving, on the one hand, is the result of moral ideas about giving gifts and wealth and, on the other hand, is the result of ideas about sacrifice. Further explained by Marcel Mausse, said that the gift obtained in reality belongs to the recipient, but this ownership is unique. The gift that is obtained in reality belongs to the recipient, but the possession is special. About the gift no one refuses a gift

that is handed over to him, but sometimes it is shown that people have a sense of generosity to others.

In line with the opinion above stated by Sairin et al. (2002) some experts have elaborated on the concept of reciprocity to explain the phenomenon of exchange in society, which is their concern. Reciprocity is a reciprocal exchange between individuals or between groups. This restriction needs to explain the characteristics of the actors of the exchange. The pattern has laid the foundation of the notion of reciprocity by pointing to the characteristics of the exchangers.

As explained by Daniel L. Pals, cited in Yusuf et al. (2021) that Regarding, the function of ritual diversity is far more important than this belief can create opportunities for each member of the community to change their commitment to the community, reminding them that in any condition, they will still have a dependence on the community, where the community also depends on them.

It is explained by Koentjaraningrat et al., (1984) that Ceremony (Ritual, ceremony) is a system of activities or a series of actions regulated by custom or law that applies to the community related to various fixed events that are usually carried out in the community concerned.

Victor Turner, cited by Winangun (1990), explains the same opinion, which states as follows: (a) The ceremony can integrate and unite the people, namely cementing the key and the principal value of culture through it as well as above individuals and groups. Here the ceremony is seen as a unifying and integration tool; (b) The ceremony can legalise people to convey their feelings and emotions; (c) Putting coercion on the social order. Pressures are exerted so that individuals perform social norms experienced by members of society. In the rite, the pressure is released. (d) Adequate energy created from symbolism and socially negative behaviour is transferred to that which is socially positive; and (e). A ceremony is a tool for social conditioning. It reunites the people and strengthens the structure.

This article aims to describe the implementation of the Damar tradition carried out in the Patipi Pulau community of Fak-fak Regency, West Papua Province, which can survive in the modern era.

METHOD

Based on the research objectives described above, which in principle are to explain the Damar tradition in Patipi Pulau Village. The research conducted is included in qualitative descriptive research. The research paradigm used in this article is Social Phenomenological. Schutz and Luckman in Denzin & Lincoln (2009), said that Social Phenomenology is explained to describe social science that can be interpreted as well as explained human actions and thoughts by describing the various basic structures of reality that are visible in the eyes of everyone who is guided by natural attitudes.

This research centres on meaning and everyday subjective experience, which aims to explain how objects and experiences are meaningfully created and communicated in everyday life. The data sources used in this research are primary data and secondary data. Primary data is data that researchers directly collect from the first source, namely the informant or subject under study, the Muslim Patipi Pulau community. Secondary data is arranged in documents or books, journals, and scientific magazines related to the object under study. The research was conducted in Patipi Island Village, Fak-fak Regency, West Papua Province. The key instrument in the research is the people of Patipi Pulau Village, the Mosque management, traditional leaders, and the village community. In this study, researchers went directly to the research location, namely in Patipi Pulau Village, Fak-fak Regency, so that researchers wrote down all that was seen, understood, known, and heard. It could be written down and analysed.

The method used to obtain field data is by making observations. In this case, researchers came to Patipi Pulau village, where researchers carried out various observations to obtain field data. In addition, In-depth Interview was also carried out, the depth of the interview carried out was a dialogue or interview to obtain the data under study obtained from informants, more freely, in order to obtain more open problems, by carrying out unstructured interviews using the help of recording devices, notes, in data collection. The informant's identity and the research's time are outlined in this research. The informants interviewed in this study were Patipi Pulau Village residents and the Al Ihsan Mosque management, collecting interview data from July to August 2022 in Patipi Pulau Village.

This research uses the flow chart analysis technique developed by Miles and Huberman, cited in M. Y. Yusuf et al. (2020), said that analysing data by dividing it into three stages, namely: first through data reduction: Namely summarising data, sorting out various things that are considered necessary, focusing on various main things, also getting rid of all things that are not needed; second, doing Data Display (Data Presentation): Namely describing briefly, charts, relationships of various categories and the like; then the third is doing Conclusion Drawing / Verification: Namely drawing conclusions and verifying.

RESULT AND DISCUSSION

The Origin of the Damar Tradition

Various traditions that exist in Eastern Indonesia, especially in Papua, are carried out from generation to generation and passed on orally from one generation to another. There are very few historical records of the implementation of these traditions, making it difficult to prove when the beginning of a tradition was carried out. Not only that, very few researchers research and publish existing traditions, so not a few traditions in the Papua and West Papua regions are lost and eroded by the times so that the tradition cannot be found again. Sometimes only stories appear from traditional leaders. There used to be a tradition that is now not carried out again due to the absence of people who can carry out the tradition, or the community

needs to remember the tradition. The existence of stories about traditions can only be found recently through various studies conducted by researchers from both inside and outside Papua, like the Damar tradition carried out by the Patipi Island community since ancient times after the entry of Islam to Patipi Island, where this tradition is carried out until now. Unfortunately, there is no written record of the origin of the implementation of the Damar tradition in Patipi Pulau village, so it cannot be known with certainty when this tradition began. The community only knows that this tradition has been carried out from one generation to the next, passed down by their ancestors and continues to be carried out.

Islam entering the Fak-fak Regency area resulted in various traditions carried out by the community, including the Damar tradition. Where this tradition is divided into four stages, namely Damar Matan Sasa (Ujung Satu), held on the 21st day of Ramadan and Damar Matan Nanua (Ujung Kedua), held on the 23rd day of Ramadan, then Damar Matan Teni (Ujung Tiga) and the next Damar Abuan (Damar Besar) held on the 27th night of the holy month of Ramadan. The use of the name Damar itself is where, in ancient times, the mention torch lights fuelled by resin which was a means of lighting in ancient times before the existence of electric lighting, used by the community in carrying out their activities at night. However, after the existence of oil, these torches were made without using oil as a firing trigger but still using resin sap as fuel. The Damar tradition carried out by the Patipi Pulau community is honouring the night of Lailatuh Qadhar. In line with the explanation described above, it is reinforced by an interview with informant Yunus Kelimagun, who is the Imam of the Patipi Island Mosque, who explained as follows:

"For Damar itself, we do not know the origin of when this tradition was carried out, but our parents used to carry out the Damar tradition at the Mosque, so now we just follow it, continuing. The meaning of the name Damar, its origin is Damar oil taken from *tewer* (sap) damar, which is used as an oil, a lamp fuel used to be burned on the 27th day of the fasting month, namely the night of Lailatul Qadar. The resin is placed in the shell, *bia* skin, and *ciput garai* skin, and then the community makes a wick and sticks it in front of the houses throughout the village. Then on the 27th night, the community burns it so the whole village looks bright. That is what we call Damar Night".

As explained by Durkheim cited in Nawir et al. (2020) said, Religion will always be a social fact, a social reality that science cannot deny. In other words, Religion will adapt and change itself and not disappear. Giddens (2010) further clarified stated that in tribal societies or small oral cultures, the dominant structural principle runs toward the axis that connects tradition with kinship.



Figure 1. Implementation of the Damar Tradition in Patipi Island Village
(Personal Data, 2022)

There is no document on the Damar tradition's origin in Patipi Island Village. Hence, the tradition developed orally from the ancestors from one generation to the next was carried out by the people of Patipi Island Village. The community believes that the tradition has been implemented since the island's inhabitants began to multiply. Islam, as the religion of the Patipi Island community, adapts to the community and its culture to form a unity that is poured into the traditions used in enlivening the night of Lailatul Qadar which is strengthened by the kinship that exists in the Patipi Island community, so that various traditions including the Damar tradition can survive and be able to be maintained in today's modern era and not easily eroded by the times. The implementation also continues to use resin sap as a material or medium for torch fuel even though, nowadays, other fuels can be found to be used to light the torch. However, resin sap is very important for residents to carry out the tradition to continue what their predecessors carried out to enliven the night of Lailatul Qadar. In this tradition, various other activities complement or accompany the Damar tradition, which becomes a complete unit in its implementation.

The Time of the Damar tradition

Every tradition carried out by traditional communities generally has times that have been determined and agreed upon by the community in its implementation, mainly when the tradition is carried out continuously from one generation to another in a community, especially in communities that still maintain their customs, even without written evidence of the beginning of the implementation or history of the tradition. Sometimes the time of implementation of a tradition that has similarities in certain areas differs from others. Similarly, the Damar tradition carried out by the Patipi Pulau community of Fak-fak Regency where the implementation of the tradition is carried out in the holy month of Ramadan in order to welcome the night of Lailatul Qadar, carried out in the afternoon until night, except for Damar abuan, it is carried out from morning to night which ends with night prayers at the Village Mosque. The Damar tradition is carried out by carrying out a torch parade from the house of the imam of the Patipi Pulau Village Mosque and then heading to the Al Ihlas Mosque in Patipi Pulau

Village. Although it is carried out very simply, the Damar tradition is implemented with great excitement by its citizens to welcome the night of Lailatul Qadar. The determination of the time for the implementation of the tradition is based on an agreement made by the predecessors of the Patipi Island community, which is followed by the next generation.

Based on the explanation above is related to Yunus Kelimagun's opinion, who is the Imam of the Patipi Pulau Mosque. He explains as follows:

"So the time of conducting Damar is only done in the month of Ramadan, starting from the 21st day of fasting to the 27th day after the asr prayer, specifically on odd days only. After the asr tifa (drum) sounds, the community performs the asr prayer, and then the Tifa is sounded again. Still, not like the tifa sound at the time of the asr prayer, only one blow, but the length of the sound is not interrupted, it means that the sign begins to deliver the Damar goods that want to be donated to the Mosque management. The tifa sounds until approximately no one has come to deliver the Damar goods to the Mosque, meaning that the Marbot then locks the tifa, and the people who delivered the Damar goods gather. Then the Marbot reads a prayer, and then each person goes home. On the 21st day, it is called in the Onim language Damar Matan Sasa (1st Damar), the first Damar. Then on the 23rd day, it is called in the Onim language Damar Matan Nua (2nd Damar), the 25th day is called Damar Matan Teni (3rd Damar) and the 27th day is called Damar Abuan (Big Damar) or the peak of the Damar tradition celebration. For the 1st, 2nd, and 3rd day of Damar, each person brings a Damar item that they donate to the Mosque caretaker, after which the Marbot reads a prayer, and then they return to their respective homes. But Damar Abuan (big Damar) has its differences. Starting from the morning, the villagers are already busy—some clean the Mosque, house yard, and graveyard. As for the graves, they start pulling the grass, taking new sand to add to the old sand".

Victor Turner in Winangun (1990) describes that: (a) The ceremony can unite the people by cementing the key and core values of culture over and above individuals and groups. The ceremony is seen here as a unifying and integration tool; (b) The ceremony can legalise individuals to express their feelings and emotions; (c) Putting coercion on the social order. Various pressures are exerted so that people perform social norms experienced by members of society. At rites, this pressure is released. (d) The effective energy created from symbolism and socially negative behaviour is transferred to that which is socially positive; and (e). A ceremony is a tool for social conditioning. It reunites the people and strengthens the structure.

The damar tradition carried out by the people of Kampung Patipi Pulau has a sequence of implementation starting from the 21st day of fasting; it is divided into Damar Matan Sasa (1st damar), which means the first Damar. Then, on the 23rd day, it is called in the onim language, namely Damar Matan Nua (2nd Damar). The

25th day is called Damar Matan Teni (3rd Damar), and the 27th day is called Damar Abuan (Big Damar) or the peak of the Damar tradition celebration, which can integrate and unite the people of Kampung Patipi Pulau, which time and implementation have been determined together by the predecessors of the village. The Damar tradition is a unifying community and integration tool in Patipi Pulau Village. The Damar tradition is a tool for achieving feelings of joyful expression in welcoming the night of Lailatul Qadar which the community has waited for one year. The Damar Tradition provides an exemplary example to the community in the form of learning alms that must be done by residents in the holy month of Ramadan, which can be applied on ordinary days, as well as how to honour the dead by cleaning the grave and also celebrating the Village Mosque by reading the holy verses of the Qur'an together which is carried out at the Village Mosque. The Damar tradition uses various symbols that complement its implementation, which can be interpreted positively by its citizens. The Damar tradition can reunite the community members in Patipi Pulau Village and strengthen the management structure of the Mosque, which is held from generation to generation and is part of the leadership in traditional communities in Muslim villages, especially those in Papua.

Types of Items that are Delivered as a Gift

In carrying out a tradition, there must be various other activities that accompany the implementation of the tradition or are complementary to the tradition, which is a complete unity that becomes a series of traditions carried out which cannot be separated from one another to form a tradition. As is the case in the implementation of the Damar tradition where there are delivery items or gifts made by the Patipi Pulau village community addressed to the Mosque management, which is one of the activities that must be carried out in the implementation of the Damar tradition, where the gifts carried out by the community to the Mosque management can be in the form of food, either cooked or in a raw state, drinks, crops either fish catches or plantations, or in the form of money brought by villagers who are received by the marbot (mosque officer) who is the mosque caretaker appointed by generations from one generation to the next to take care of the mosque, and then the gift is prayed for by the existing mosque caretaker, where the prayer is addressed to the family of the delivery of the gift or to someone who is intended. The items' diversity is a form of togetherness and sincerity that exists in the community in Kampung Patipi Pulau, Fak-fak Regency.

The description that has been described above is reinforced by the expression expressed by informant Kadir Patipi, who is the Marbot of the Patipi Island Mosque, who stated as follows:

"If the items that are delivered as alms to the mosque are up to them. If they have coconuts, they bring coconuts. If they have rice, they gift rice. If they have money, give money. If they have green bean porridge, then green bean porridge. If they have kasbi (cassava), bring kasbi (cassava). If they have cakes, bring cakes, some even give firewood because, maybe at that time,

the person did not have anything, so what was brought was only firewood. The point is that the Damar item is not pegged. Whatever is as much as the congregation wants to give. What is required is to bring one piece of Damar sap to be used to make a Damar lamp on the night of Lailatul Qodar. If durable goods are stored at the mosque for later when Damar Abuan is held, they are distributed to mosque officials. If it is a kind of cake, porridge, that kind that does not last long is used to break the fast at the mosque ".

Sairin et al. (2002) explained that several experts have elaborated on the concept of reciprocity to explain the phenomenon of exchange in society, which is their concern. Reciprocity is a reciprocal exchange between individuals or between groups. This restriction does not describe the characteristics of the actors of the exchange. The pattern has laid the foundation of the notion of reciprocity by pointing to the characteristics of the exchangers.

There is no provision for the form of delivery items and the amount that must be given in making alms so that the form of delivery items and the amount has a diversity of forms brought by the people of Kampung Patipi Pulau to be donated to the administrators of the Patipi Island Mosque which is part of a series of Damar traditions carried out by the community in Patipi Island Village. The gift can be in the form of food ranging from processed food that is ready to eat, which can be used to break the fast together by the Mosque administrators and residents, to unprocessed food in the form of garden products or sea products or in the form of money or other goods that have a practical value that can be given by the residents of Patipi Island Village such as firewood or others intended for Mosque administrators, which is given as sincerely as possible by the community members who are the result of moral ideas from the people of Patipi Island Village where the gift belongs to the recipient of the gift, namely the mosque administrators in Patipi Island Village, both the Imam, Marbot, Mojin, and Khotib. This shows the sense of generosity of the Kampung Patipi Pulau residents. There is reciprocity in the form of prayers read by the mosque caretaker to the giver in the hope that the prayers will be answered. However, there is one obligation to bring Damar sap as fuel for lighting in the form of torches used in celebrating the night of Lailatul Qadar.



Figure 2. Community Delivery and Prayers by the Mosque Management
(Personal Data, 2022)

Recipient of Gift

In a tradition, various series of activities complement or accompany the implementation of the tradition, which is an inseparable unity between one another. Likewise, in implementing the Damar tradition, there are gifts, a series of Damar traditions carried out by the community. The gift is in the form of food or drinks, either cooked food or raw food, crops, either fish catches or plantations owned by residents, received directly by the Marbot where when accepting the delivery, the recipient makes a prayer addressed to the delivery person and the family of the delivery person or someone who is entrusted through the delivery or gift. Then the results of the delivery in the form of durable materials that do not rot quickly are collected and then at the end of the Damar implementation are distributed to the mosque management except for food that is cooked or quickly stale or damaged, which is usually used for breaking the fast together by the mosque administrators and also the local community who want to break the fast at the mosque. The gift has a meaning that is intended so that the mosque administrators always maintain their loyalty in taking care of the mosque, which is done for generations.

Regarding the recipient of the gift in the Damar Tradition, this is as stated by informant Rugia Iba who is a resident of Patipi Pulau Village explained as follows:

"Those who receive the Damar goods are the mosque officers, namely the Imam, Marbot, Mojin, and Khotib, the people who are in charge of keeping the five daily prayers in the month of Ramadan so as not to be interrupted one time too. At the same time, the perishable food is eaten together to break the fast together at the Mosque. That's why we donate the Damar goods to them".

As described by Marcel Mause cited in Nuhayanan et al. (2022), which explains that Almsgiving on the one hand is the result of moral ideas about giving gifts and wealth and on the other hand is the result of ideas about sacrifice. Furthermore, Marcel Mause said that the gift obtained belongs to the recipient, but this ownership is special. About the gift, no one refuses a gift that is handed over to him, but sometimes it is shown that people have a sense of generosity to others.

The recipients of the goods, in this case, are the mosque administrators in Patipi Pulau Village, starting from the Imam, Marbot, Mojin, and Khotib. At the same time, goods in the form of finished food are used to break the fast together with the people of Patipi Pulau Village. In contrast, other raw goods are shared together for the Kampung Mosque administrators, where the gift is the result of a joint idea of the community that has been carried out from the past until now so that the Mosque administrators can carry out their duties and responsibilities in managing the Mosque. Delivery goods in the form of raw goods belong to the mosque caretaker, who receives them due to the work done by the mosque caretaker in managing the Mosque. Besides that, the community has a sense of togetherness to give something, either food or money, to the mosque caretaker as alms in the

holy month of Ramadan and show the generosity of the Kampung community to the mosque caretaker with the hopes they want either through prayers offered by the mosque caretaker or other hopes that the mosque caretaker continues to carry out his duties and responsibilities to the maximum so that the implementation of worship at the Kampung Mosque continues to be carried out as it should, especially during the holy month of Ramadan which requires high intensity in the practice of citizen worship held at the Mosque, thus requiring the ability of the mosque caretaker to realise it until the end of the holy month of Ramadan.

Place of Giving

In tribal societies, the place where a tradition is carried out is usually predetermined and agreed upon jointly, which cannot be changed by individuals in the community. This is especially true when the tradition is carried out together and takes place every year by the community, where there has been a mutual agreement by the community carrying out the tradition about the place where it held, moreover when the tradition is carried out for generations. Similarly, the Damar tradition carried out by the people of Kampung Patipi Pulau, where there is a gift from the community to the Mosque management, in its implementation, it is determined at the Village Mosque, where the gift is carried out after Asr prayers until Maghrib where the Mosque management has been waiting for the arrival of the deliverers of the aid and is ready to give prayers to the deliverers of donations including the families who deliver the aid, sometimes there are even requests for prayers for certain people.

The description described above is in line with what was expressed by informant Kadir Patipi, who is the Marbot of the Patipi Island Mosque, who stated as follows:

"The giving is only done at the Mosque by the community to the Mosque management, and nothing is done elsewhere other than at the Mosque. The community brings the alms items to the Mosque". We pray in the fasting month, which is a good month that people who give alms to us as the Mosque management, we pray that they get an easy life and their fortune is smooth".

Explained by Koentjaraningrat et al. (1984), the Ceremony (Ritual, ceremony) is a system of activities or a series of actions regulated by custom or law carried out in a community that has a relationship with various fixed events usually carried out in the community concerned.

In line with the opinion above, it is explained by Daniel L. Pals, cited in M. Yusuf et al. (2021), said that regarding the function of ritual diversity is far more important than this belief can create opportunities for all members of the community to change their commitment to the community, reminding them that in any

condition, they will always have a dependence on the community, where the community depends on them.



Figure 3. Community and *Al Ihlas* Mosque in Patipi Island Village

The implementation of the gift, which is part of the Damar Tradition from the past until now, carried out by the people of Kampung Patipi Pulau is only carried out in the Village Mosque, which is a joint decision of the people of Kampung Patipi Pulau who still maintain the customs or laws that apply in their society which is a series of joint actions built by the community which makes the Mosque a place of giving that has been going on for a long time in the Damar tradition. The Mosque is the place where the gift is given. It is a joint commitment of the community established by its ancestors. The place of giving is part of the procedure for implementing the Damar Tradition, which no one in the implementation of the tradition can change. This is because it is a collective agreement to make the Mosque a sacred place to carry out these activities besides the request for prayer from the delivery of the gift to the Mosque management, which is also carried out in the Mosque. There is interdependence between the community and the Mosque caretaker, where the community believes that the Mosque caretaker can convey the prayers desired by the community. The community realises that in any condition, the community surrenders to the creator of the universe about the granting of prayers conveyed through the intercession of prayers made by the mosque administrator to the giver of alms carried out at the Mosque, which is a means of worship for Muslims.

Symbols in the Damar Tradition

In a regional tradition, the implementation of each tradition applied by the community is inseparable from the various symbols used by the community that complement the various implementation of these traditional activities. These activities have meaning and meaning that can only be translated by the people carrying out the tradition. As is the case with the community in Kampung Patipi Pulau, Fak-fak Regency. People often carry out various traditions together in their community. This can be seen in the damar tradition, carried out annually by the people in Patipi Pulau Village. This tradition is thick, with various symbols used in every implementation. These symbols have their meaning which is made as a complement to the tradition. Among these symbols is: Raun, or a parcel made of coconut leaves, which is usually used as a delivery for children under five years old. Incense or incense, which is burned when prayers are read, and torches are used

during the Damar night. The above is in line with what was expressed by informant Salim Garamatan who is Kapitan Patipi Pulau, who explained as follows:

"Symbols such as kemunian are burned when people read prayers so that the prayers penetrate the seven heavens to the owner of life itself, meaning here the creator. The use of kemunian (incense) in delivering the prayers has been going on for a long time and is not only done during Damar but also in other prayer readings such as tahlilan. There is also a Raun or parcel holder made of woven coconut leaves, which is used to put gifts of goods for small children, usually containing sweets, shop cakes, toys and so on, which has a meaning that in the future it has a beautiful life like the wicker for people who are still alive. But for small children who have died, usually to please them only. While the torch used in the implementation of the Damar tradition is likened to light from the dark ages to the brightly lit era with the arrival of the Qur'an, the gift is also a symbol of the residents' hope that the mosque management continues to carry out its duties and responsibilities properly".

Explained by Geertz (1992) said that Whatever and wherever, there may be various symbol systems "in their sense, further defined by G.H. Mead and other experts in Geertz stated that Most of these symbols are words, but also signs, paintings, musical sounds, mechanical devices such as clocks, or natural objects such as jewellery.

As described in Mary Douglas, cited in M. Yusuf, Sahudi, et al. (2021), which explains that Natural Symbols testify to the value of certain types of ritual forms in bringing coherence and stability to society; positions and boundaries are symbolised precisely by physical characteristics. Further said by Langer and Geertz, cited in M. Yusuf, Sahudi, et al. (2021) said that every object, action, event, trait or relationship that is capable of having a role as a vehicle for a conception, and this conception is the "meaning" of the symbol. Thus, cultural interpretation is essentially the interpretation of symbols.

In line with the opinion above, it is explained by Bourdieu, cited in Jenks (2013), who said that by Creating a positive relationship between symbolic order and the conditions of social structure, he shows how various forms and communication patterns reflect and legalise certain societies. Levi-Strauss (1997), explains that the symbolic function is a distinctive human ability to direct reality through the help of signs. The symbolic function directs how human intellectual efforts have the aim of mediating and providing an understanding of the transition from nature to culture.

Furthermore, it is explained by Geertz in Pals (2012) said that Religion is A symbol system that has the aim of creating strong feelings and motivations that are easy to spread and not easily lost in individuals through the formation of conceptions regarding a general procedure for existence and attaching these

conceptions to factual emanations and ultimately these feelings and motivations will appear as a unique reality.



Figure 4. Adding sand to the grave symbolises respect for the deceased (Personal Data, 2022)

The use of symbols in tradition is something that is often done by traditional societies, as in the Damar tradition, various symbols assemble and unite in the tradition in the form of objects, actions, and events, which are a vehicle that is a unique reality in the lives of people in Patipi Pulau Village so that it has certain meanings, values and patterns that have the aim of understanding changes from nature to a culture that are not easily lost in the community to form a conception of a general procedure. Where the symbols are in the form of kemunian or incense, which is burned when people read prayers so that the prayer penetrates the seven layers of heaven to the owner of life itself, meaning here is the creator of the universe. Raun, or a parcel made of woven coconut leaves used to put goods for small children, usually contains sweets, shop cakes, toys, and so on, meaning that in the future, it will have a beautiful life like the wicker for still alive people. But for small children who have died, Raun is usually made solely to please them so they are not sad. The torch used in implementing the Damar tradition is likened to light from the age of darkness to a brightly lit age, where religion merges with the local community's culture to create excitement in Patipi Pulau Village. The gift is also a symbol of the residents' hope that the mosque caretaker continues to carry out his duties and responsibilities properly, as well as cleaning the grave and giving sand to the grave, which is considered the roof of the deceased person's house which the community believes when not giving sand to the grave can cause illness for the family. Not only that, the sound of the drum or tifa, which is different from the sound of the drum for prayer, is a sign of the time for Patipi Island villagers to bring gifts to the mosque, all of which are symbols that have their meaning that can be interpreted by the residents of Patipi Island Village, especially traditional leaders and adult communities in Patipi Island Village.

CONCLUSION

The Damar tradition in Patipi Island Village develops by oral means from one generation to the next. The community believes that the tradition has been implemented since the island's inhabitants began to multiply. Islam, as the religion of the Patipi Island community adapts to its culture to form a tradition in enlivening the night of Lailatul Qadar, strengthened by the existing kinship so that the Damar tradition can survive until now. The Damar tradition has a sequence of implementation starting on the 21st day of fasting, divided into Damar Matan Sasa or the first Damar, then on the 23rd day in Onim's language, Damar Matan Nua (2nd Damar), the 25th day is called Damar Matan Teni (3rd Damar) and the 27th day is called Damar Abuan (Big Damar) or the peak of the Damar tradition which can integrate and unite the people of Patipi Island Village and a form of achieving feelings of joy in welcoming the night of Lailatul Qadar. The absence of provisions on the form of delivery items and the amount to be given in charity, which is the result of moral ideas and generosity of the community and belongs to the recipient of the gift (Mosque Management), so that the Mosque management carries out its duties and responsibilities properly. In giving alms there is reciprocity in the form of a prayer read by the Mosque caretaker at the introduction to the gift. Giving is carried out in the mosque which is a joint community decision. The request for prayers from the delivery of alms to the Mosque management is an interdependence between the community and the Mosque management. Some symbols frame the Damar tradition with meanings that the Patipi Pulau Village residents can interpret. Symbols in the form of incense that is burned when reading prayers. Raun or a parcel made of woven coconut leaves, torches used, gifts, cleaning the grave and giving sand to the grave and the sound of the drum or tifa which is different from the sound of the drum for prayer.

Researchers suggest that there should be support from all stakeholders, both primary and secondary, in supporting the preservation of the Damar tradition and making it a cultural asset of Fak-fak Regency. Further studies are needed on the culture in Fak-fak Regency so that it is not lost in the times. They are making various traditions, including Damar as a tourist icon of Fak-fak Regency.

ACKNOWLEDGMENTS

Thanks to all those who have helped until this article was completed and published.

REFERENCES

- Arpagus, H. (2023). *Kehidupan Beragama di Istanbul*. Istambultarihi. <https://istambultarihi.ist/529-religious-life-in-istanbul#sdfootnote36sym>
- Denzin, N. K., & Lincoln, Y. S. (2009). *Handbook Qualitative Research*. Pustaka Pelajar.
- Geertz, C. (1992). *Tafsir Kebudayaan*. Kanisius Press.
- Giddens, A. (2010). *Teori Strukturasi: Dasar-dasar pembentukan struktur sosial*

- masyarakat*. Pustaka Pelajar.
- Hariyanto, H., & Rusnaena, R. (2020). Sumbangan Non Tunai Pada Pembangunan Masjid Baiturrahim Kab. Pinrang Dalam Hukum Islam. *Balanca: Jurnal Ekonomi Dan Bisnis Islam*, 2(1), 44–54.
- Ibrahim, M. (2017). Masjid Dan Kemiskinan (Refleksi Hasil Penelitian 'Pemanfaatan Dana Masjid untuk Pemberdayaan Ekonomi Umatâ'). *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam*, 1(2), 153–166.
- Jenks, C. (2013). *Cultur, Studi Kebudayaan*. Pustaka Pelajar.
- Koentjaraningrat, K., Budhisantoso, B., Danandjaya, J., & Suparlan, P. (1984). *Kamus Istilah Antropologi*. Pusat Pembinaan dan Pengembangan Bahasa.
- Levi-Strauss, C. (1997). *Mitos, Dukun & Sihir*. Kanisius.
- Muallim, W. O. K., & Hapsah, W. O. S. (2022). Tradisi Tahunan Hepatirangga Dalam Menyambut Malam Lailatul Qadr Pada Masyarakat Kelurahan Wandoka Selatan Kecamatan Wangi-Wangi Kabupaten Wakatobi. *Kabanti: Jurnal Kerabat Antropologi*, 6(1), 153–162.
- Nawir, M. S., Yusuf, M., Iribaram, S., Garamatan, A., & Lestari, N. P. (2023). Nilai-Nilai Pendidikan Islam dalam Tradisi Damar pada Masyarakat Kampung Patipi Pulau Kabupaten Fak-Fak. *Jurnal Pendidikan Humaniora*, 10(3), 164–178.
- Nawir, M. S., Yusuf, M., Umkabu, T., Mayalibit, M. Y. U. N., & Maryati, S. (2020). FAMAJAL (Potret Tradisi Pengakuan Keekerabatan Masyarakat Kampung Lilinta Distrik Misool Barat Kabupaten Raja Ampat Melalui Ritual Keagamaan). *Jurnal Sosiologi Agama*, 14(2), 159–178.
- Nuhayanan, F., Yusuf, M., Iribaram, S., Purwaka, S., & Muhandy, R. S. (2022). Potret Tradisi Bib Maaf pada Keberangkatan Haji Masyarakat Desa Dullah Laut Kepulauan Kei Maluku Tenggara. *Potret Pemikiran*, 26(2), 191–212.
- Pals, L. D. (2012). *Seven Theories Of Religion, Tujuh Teori Agama Paling Komprehensif*. IRCiSod.
- Sairin, S., Semedi, P., & Hidayana, B. (2002). *Pengantar Antropologi Ekonomi*. Pustaka Pelajar.
- Saputra, A., & Kusuma, B. M. A. (2017). Revitalisasi masjid dalam dialektika pelayanan umat dan kawasan perekonomian rakyat. *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam*, 1(1), 1–16.
- Utami, E. R., Kresnawati, E., Saud, I. M., & Rezki, S. B. (2017). Pengelolaan Potensi Zakat, Infak, Dan Shadaqah untuk Meningkatkan Kesejahteraan Masyarakat. *Berdikari: Jurnal Inovasi Dan Penerapan Ipteks*, 5(2), 107–115.
- Wibawa, N. H. H. P. (2018). Aksiologi “Tumbilotohe” Masyarakat Gorontalo Relevansinya dengan Kesucian Jiwa. *Farabi*, 15(2), 158–180.
- Winangun, Y. W. (1990). *Masyarakat bebas struktur: liminalitas dan komunitas menurut Victor Turner*. Kanisius.
- Yusuf, M., Rumansara, E., Flassy, M., & Wijayanti, E. (2021). Funeral Traditions in The Mat Lou Ethnic Culture in Lilinta Village, Raja Ampat Island. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(2), 240–247.
- Yusuf, M., Sahudi, S., Sileuw, M., & Safitri, L. (2021). Menata Kontestasi Simbol-Simbol Keagamaan di Ruang Publik Kota Jayapura. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 5(2), 161–174.

- Yusuf, M. Y., Bugis, A., Iribaram, S., & Pratiwi, D. (2020). The Rise Of Children Dropping Out Of School In Raja Ampat. *AL-ISHLAH: Jurnal Pendidikan*, 12(2), 270–287.
- Zarti, F., Firman, F., & Rusdinal, R. (2019). Grubyukan Pada Upacara Perkawinan Masyarakat Jawa Jorong Piruko Nagari Sitiung Kabupaten Dharmasraya Provinsi Sumatera Barat. *Jurnal Pendidikan Tambusai*, 3(3), 1526–1533.