

Bridging Tradition and Faith: Islamic Da'wah and the Evolution of Malay Marriage Customs in South Sumatra

Eti Yusnita¹, Gibtiah²

¹ Raden Fatah State Islamic University Palembang, Indonesia; etiyusnita_uin@radenfatah.ac.id

² Raden Fatah State Islamic University Palembang, Indonesia; gibtiah_uin@radenfatah.ac.id

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Abstract

The acculturation of Islam in the marriage customs of the Malay community of South Sumatra reflects a harmonious combination of Islamic values and local customs. Marriage is an essential event that involves married individuals and family relationships. This study aims to analyze Islamic acculturation in the marriage customs of the Malay community of South Sumatra, especially among the Semende tribe. This study uses a qualitative approach with observation, interview, and document analysis methods. The population in this study is the entire Palembang community and four ethnic groups (Komerling, Semende, Besemah, and Ogan). At the same time, the research sample represents the people of Palembang and four ethnic groups (Komerling, Semende, Besemah, and Ogan). The study results show that Islamic values are integrated into the traditional wedding procession, from pre-marriage to wedding celebrations, creating a balance between local traditions and Islamic values. For example, the wedding custom of "Tunggu Tubang" in the Semende tribe shows how the roles and responsibilities of the family mandated by Islam are adopted in the customary system. The acculturation process between Islamic values and local customs is only sometimes completely harmonious, as potential conflicts or tensions may arise, especially when there are differences in the interpretation of local religious values and traditions. Challenges like this often arise to strike a balance between adhering to Islamic values and maintaining traditions passed down from generation to generation. In conclusion, the acculturation of Islam in the marriage customs of the Malay community of South Sumatra creates a harmonious and sustainable customary practice, showing that customary values can function as Islamic principles as long as they do not contradict the Qur'an and hadith. For example, in the Minangkabau community, known for the principle of "adat-based share, share-based Kitabullah," there is a harmony between customary values and Islamic values, where customs are recognized as long as they do not contradict religious teachings. Customary values in some contexts have also been adopted by religious courts, especially in cases relating to inheritance or marriage, as long as the basic principles of sharia are observed.

Keywords

Acculturation; Malay Community; Wedding Customs.

Correspondent

Eti Yusnita

Raden Fatah State Islamic University Palembang, Indonesia; etiyusnita_uin@radenfatah.ac.id



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1. INTRODUCTION

Marriage is an essential element in life as it concerns those who are married and includes family relationships. The formulation of Article 1 of Law Number 1 of 1974 states that marriage is an innate bond between a man and a woman as husband and wife to form a happy and eternal family/household based on the One Godhead (Najib & Bassar, 2023); (Triadi, 2019). Islam sees marriage as a sacred, strong, and firm covenant to live together legally between a man and a woman, forming an eternal and loving family with security, peace, happiness, and eternity (Thahir & Nasution, 2023). Marriage is also one of the sunnahs of the Prophet PBUH that Muslims must follow. The Prophet PBUH strongly recommends marriage for someone who can perform it and anyone who does not perform the marriage.

On the other hand, customary values also play an important role in shaping the characteristics of marriage in various communities, including the Malay community of South Sumatra. According to customary values, marriage bonds not only affect civil relations, such as the rights and obligations of husband and wife, common property, the position of children, and the rights and obligations of parents, but also concern customary relationships, family, kinship, and closeness, as well as customary and religious ceremonies (Heaphy, 2018). As for *ushul fiqh*, customs are known as '*urf*', as an additional source of Islamic principles enshrined in the rules of *fiqh al'adatu al-muhakkamah*, which means that these customs can become principles. Islam and customs shape each other's human characteristics, such as doing good and abandoning bad deeds.

The Semende tribe is one of the tribes that inhabit the South Sumatra region, especially in Muara Enim Regency, and has very distinctive customary characteristics, especially in its marriage system. One of the unique marriage customs in this tribe is the custom of "Tunggu Tubang." This custom stipulates that the eldest daughter in the family, referred to as "Tunggu Tubang," has a special responsibility to maintain and manage the family heirloom. This position can only be held by married women; if the eldest daughter is not married, she is referred to as a candidate for "Tunggu Tubang." The role of Tunggu Tubang reflects a blend of traditional values that emphasize the role of women in the family and Islamic values of responsibility and guardianship in the household (Lubis, 2021). The Malay community here means they communicate with the Malay dialect, have Malay culture, and embrace the teachings of Islam (Kahn, 2020). In terms of Malay ethnography itself, South Sumatra is one of the provinces in Indonesia with the capital city of Palembang. So, the South Sumatra Malay community is an ethnic Malay domiciled in the South Sumatra Province area.

In the context of the Malay community of South Sumatra, especially the Semende Tribe, wedding customs such as "Tunggu Tubang" reflect the important role of customs in regulating social life. However, on the other hand, Islam, as the majority religion, also provides a framework of values that govern aspects of life, including marriage. These two value systems, although often running side by

side, can sometimes clash, especially when customs are considered to be contrary to the basic principles of Islam. For example, the inheritance system and property division are strictly regulated by Islamic principles. On the other hand, in the custom of "Wait for Tubang," family property is managed by the eldest daughter, which can cause potential conflicts in the interpretation of inheritance rights according to Islam. This is where complexity and challenges arise, where adjustments between Islamic customs and values require negotiation, reinterpretation, or even modification to maintain harmony between local traditions and religious teachings. Thus, this study will critically examine how Islamic acculturation in Malay marriage customs, especially in the Tunggu Tubang custom, functions and challenges that arise in maintaining a balance between local customs and Islamic values. The relationship between customary and Islamic values in the sense of "contact" has been going on for a long time in South Sumatra (Nopryana & Susilowati, 2022). When Kyai Gede Ing Suro established the Sultanate of Palembang, Islam had existed in this area for a long time. The available information explains that Islam entered Palembang at least in 1440 AD, brought by a Walisongo known as the spreader of Islam from the Sufis. Currently, Palembang is under the leadership of Ario Damar. It makes sense for Taufik Abdullah to state that Palembang was one of the most important Islamic Enclaves. In the same century, Islam also entered the interior of Palembang, brought by da'i-da'i from Aceh, known as the spreader of Islam (Manan dkk., 2022).

Islamic marriage customs in the Semende tribe have a long history that illustrates important phases of acculturation between Islamic values and local customs. This process can be explained in three main phases: 1) Early Influence Phase (15th to 17th Centuries): In the middle of the 15th century, Islam began to enter South Sumatra, especially in the Palembang area. The dai and ulama, who came from Aceh, known as the center of the spread of Islam in Indonesia at that time, played an important role in spreading the teachings of this religion. In this phase, Islamic teachings began to be accepted by the local community, including the Semende community, especially in religious aspects such as worship procedures and basic moral principles. However, the influence of local customs, such as the Tunggu Tubang custom, is still very strong, and customary law remains the main framework in social affairs, including marriage. 2) Integration Phase (17th to 19th Centuries): With the establishment of the Sultanate of Palembang under the leadership of Kyai Gede Ing Suro, Islam became the official religion, and Islamic law began to be applied more widely, including in marriage matters. In this phase, there is a deeper integration between Semende customs and Islamic teachings. The Tubang Tunggu custom, which regulates the role of the eldest daughter in the family, began to be adopted within the framework of Islam, where women's responsibilities in the family are adjusted to Islamic values such as guardianship and inheritance. 3) Consolidation Phase (19th Century to Present): In this phase, Islam is fully accepted as the majority religion in the South Sumatra region, including in the Semende

community. Wedding customs like Tunggu Tubang continue to run with better harmonization between customs and Islamic teachings. Nonetheless, challenges and potential conflicts still exist, especially related to the different inheritance-sharing systems between customary and Islamic law. However, negotiations and compromises between these two legal systems continue to be carried out to maintain social balance and harmony in the Semende community.

Acknowledging that this acculturation process only sometimes goes smoothly is important. On the one hand, Islamic values that focus on justice and clear division in inheritance can clash with the Tunggu Tubang custom, which gives the eldest daughter a special role in managing the family inheritance. Thus, by the middle of the 15th century, Islam had become part of the life of the people of Palembang, both in the city and in the interior. At the same time, the influence of traditional religion still exists. The Sultanate at this time was involved in the traditions and teachings of Islam. From here, the sultanate's desire to adapt religious teachings to the existing value system as much as possible or, at least, formally a forum that opens up more possibilities for the continuation of the adaptation process within the sultanate (Milner, 2023). One of the elements of Islamic religious teachings that received the main attention of the sultan was in the field of principles. Ali Amin, who quoted J.W. Van Royen in his work *The Palembangsche Marga and its water rights*, among others, even stated that the influence of Islamic values in the Sultanate of Palembang was so strong that it weakened the position of customary values, especially in the fields of family values, marriage, and inheritance.

The country's society also reflects the close relationship between the two value systems. In Acehnese society, familiarity is reflected in various speeches and expressions. For example, an expression reads: "Nilai on Adat Hantom Cree, Lage zat on Sipeut," meaning Islamic values and customary values cannot be separated like substance and nature. In the Minangkabau language, it is reflected in the sayings "Adat dan syara' sanda menyanda, syara' mengato adat mamakai", and "Adat basandi syara', syara' basandi kitabullah". According to Hamka, this saying means the relationship between customary and Islamic values (sharia) is very close. Support each other. The same is true for the customs that apply in the South Sumatra region. South Sumatra as part of the Malay world region, with the capital city of Palembang with four tribal groups (Komerling, Besemah, Semende, and Ogan) in its traditional wedding procession has the characteristics of a wedding culture carried out by its people in three stages, namely, pre-marriage, marriage contract, to wedding celebration in it with slight differences in the mention of terms contained in the three stages of the procession (McDowell & Anderbeck, 2020).

This research thesis focuses on integrating Islamic values into the traditional wedding customs of the Malay community in South Sumatra. It seeks to explore how Islamic teachings are aligned with local customs, especially in the context of the unique "Tunggu Tubang" marriage system of the Semende

tribe. Examining this acculturation, this study aims to highlight the balance between maintaining cultural heritage and adhering to Islamic values. This research is located in Aremantai Village, Semende Darat Ulu District, Muara Enim Regency. Semende itself is interpreted as shahadatain, a relationship between humans who are pleased with Allah. In other words, the Semende people come from the unity of the nation of all the islands of Semende Raye. Semende here can also be interpreted as Semunde, an island/island/archipelago/Semunde raye. The founders of Semende come from all over the archipelago, including Malaysia, Patani, Mindanao/Philippines, and others. So actually, Semende Araye is all islands of the archipelago called Karno, "Greater Indonesia Archipelago," which is spread along the Indian Ocean and the Shady Sea, both large and small Sunda.

The Semende tribe has a traditional marriage known as the *Tunggu Tubang* wedding. This form of marriage is unique, has distinctive characteristics, and is the only one in Indonesia. The Wedding Customs of Waiting for Tubang This combines economic, social, and religious. *Tunggu Tubang*, in Semende tradition, is a position usually entrusted to the eldest daughter even though she has an older brother (Mawitjere, 2023). Wait Tubang is in charge of maintaining and managing Jurai's heritage. In this case, Wait Tubang does not depend on age; Even the smallest child can become a Wait Tubang after marriage (Arifin dkk., 2023). If there are no children in the family, the waiting time for Tubang can be transferred to the younger sister who is waiting for Tubang. Meraje must approve this transfer during the jury's deliberations. Please note that Wait for Tubang can only be held by married people; if they are not married, they are called candidates or candidates for *Tunggu Tubang*.

Although many studies have been conducted on Islamic acculturation in local culture in Indonesia, research that specifically examines Islamic acculturation in the wedding customs of the Semende Tribe, especially the custom of "*Tunggu Tubang*," is still limited. Previous studies have focused on the general interaction between Islam and Malay customs but often need to investigate specific aspects of unique customary practices, such as the role of women in inheritance and the marriage system (Heaphy, 2018). The Tubang *Tunggu* custom, which places the eldest daughter as the manager of the family's property, presents challenges when juxtaposed with the Islamic value system that strictly regulates inheritance. The study fills this gap by providing an in-depth analysis of how Islamic values are integrated into the "*Tunggu Tubang*" custom and how local communities navigate the potential conflict between the custom and sharia. This research contributes to a broader discussion of the interaction between customary and Islamic values in Indonesia by highlighting specific issues such as inheritance rights and family responsibilities. This provides new insights into the continuity of tradition in Muslim societies. It offers a new, richer perspective on how customs and religion can interact in everyday practice.

This study aims to analyze Islamic acculturation in the marriage customs of the Malay

community in South Sumatra. This research is expected to significantly enrich the literature on cultural and religious acculturation and provide deeper insights into the social and cultural dynamics in the Malay community in South Sumatra and its surroundings. The benefits of this research are academic and practical, as it guides the community in maintaining and preserving its rich and diverse cultural heritage while maintaining true Islamic values.

2. METHOD

The methods used in this study are qualitative, field research, or field research with a sociological approach. The object of sociological study itself is society, seen from the paradigm of human relations and the processes that arise from human relations in society. This research is located in Aremantai Village, with a focus on the wedding tradition of the "Tunggu Tubang" of the Semende Tribe. The funds, time, and ease of access obtained by the researcher are considered in the context of participatory observation and structured interviews related to the traditional wedding procession of Palembang. The population in this study is the entire Palembang community and four tribes (Komerling, Semende, Besemah, and Ogan). At the same time, the research sample represents the people of Palembang City and four tribes (Komerling, Semende, Besemah, and Ogan). Sampling in this study was carried out using purposive sampling.

Sumitro Arikunto explained that purposive sampling takes subjects not based on strata, randomness, or region but on a specific goal. Using this purposive sampling system, interviews were conducted with 1) Six Religious Figures, taken as a sample by considering the criteria as people who understand how Islam views marriage; 2). Three Traditional Figures, taken as examples by considering the criteria, can provide a historical explanation of the implementation of marriage customs; 3) Five Elements or Government Apparatus with sociological criteria to know the condition of the community in the local area. In this study, a qualitative approach is applied with field research methods and sociological approaches to deeply understand how Islamic acculturation is applied to the marriage customs of the Malay community. The type of data in this study is qualitative data, which is in the form of a description intended for all existing problems that are explanatory and related to the problem to be studied. The data needed in this study is in the form of documents related to the problems in the research (Mezmir, 2020). The data sources of this research consist of primary, secondary, and tertiary data sources. Primary data is the main data on the traditional wedding procession of the Malay community of South Sumatra, namely Palembang and four tribal groups (Komerling, Semende, Besemah, and Ogan) obtained directly from the field through purposive sampling techniques by interviewing respondents such as (government officials or elements, religious leaders, and traditional leaders/local community leaders). Secondary data is the second data collected related to the object that

was researched through reading books or literature about the wedding customs of the Malay community of South Sumatra, Palembang, and four tribal groups (Komerling, Semende, Besemah, and Ogan). Tertiary data is additional data obtained from dictionaries, journals, and the internet. The data collection techniques carried out in this study are observation, interview, documentation, and data analysis techniques, which use a qualitative approach using the Miles Huberman concept (Miles dkk., 2018). The data analysis technique in this study involves thematic analysis to identify and group key patterns and themes from interview and observation data, with the validity and reliability of interpretation maintained through data triangulation, namely comparing findings from various sources and methods and involving peer review and verification.

Qualitative approaches, with their focus on interviews and observations, sometimes face limitations such as the subjectivity of judgments and limitations in the generalization of results, which can affect the accuracy of the findings and their ability to reflect broader experiences beyond the sample studied. Researchers have ensured that issues of informed consent, confidentiality, and cultural sensitivity are addressed by obtaining written consent from all participants, maintaining the anonymity of their data, and respecting local cultural norms and values throughout the research process. The limitations of this study include several aspects, including subjectivity in interviews and observations, that can affect the researcher's interpretation, thus allowing bias in data analysis. In addition, the qualitative approach with the purposive sampling method limits the generalization of results, as the sample is not fully representative of the broader population. Time constraints and access to multiple sources of information can also affect the depth of exploration of marriage customs and the interaction between Islamic law and customs. Finally, local communities' complexity and cultural sensitivity may hinder digging for more in-depth information on certain issues.

3. FINDINGS AND DISCUSSION

The South Sumatra Malay Community is an ethnic Malay domiciled in the South Sumatra Province area. South Sumatra is one of the provinces in Indonesia located in the southern region of the island of Sumatra, with the capital city of Palembang. Furthermore, Muljana also mentioned the Malay name found based on Chinese records in the book T'ang-Hui Yao which was compiled during the Tang Dynasty by Wang P'u in 961 AD. Records mention that a kingdom called Malay (Mo-lo-you) sent an envoy to China for the first time in 645 AD. However, in Muljana's opinion, the name Bhumi Malayu is also found in the Padang Ronco Inscription, dated 1286 AD in Dharmasraya, and in a charter engraved on the Statue of Amoghapasa dated 1347 AD, which states that King Adityawarman established a kingdom in Malayupura (Hall, 2019). When viewed from the distribution of languages and cultures, the Malay territory is vast, covering the northern part of Taiwan to the southern tip of New Zealand and

the western tip of Madagascar to the easternmost island of Easter Island, including Chile.

Meanwhile, from a political point of view, the territory of the Malay kingdom covers almost all of Southeast Asia. Ancient Malay kingdoms in Southeast Asia recorded in history include the Funan kingdom, which existed between the 6th and 3rd centuries AD. There is also Lin Yi, who in the 5th century was known as Champa in the territory of present-day Vietnam, and several kingdoms in Segenting Kra (Southern Thailand), which the Chinese called the Kingdom of Tun-Sun, Tu-Kun, Langya-shiu (Langkasuka), which is the former territory of Funan. At the same time, pre-Islamic Malay kingdoms in the archipelago emerged before the 7th century AD under the names Malay and Srivijaya in Sumatra (Burhanudin, 2017). Although Fatimi and Azra mention that there has been interaction between Srivijaya and the Middle East since the 7th century AD, this interaction has yet to result in the spread of Islam in the territory of the Srivijaya Malay Kingdom. Islam has only experienced rapid development in the archipelago with the weakening of the Srivijaya Malays with Buddhist patterns since the 12th century AD (Noor, 2000).

Just as the history of Malay culture stretches from Sumatra to various parts of Southeast Asia, including its influence from the Malay Kingdom and Srivijaya, the wedding custom in the Semende community also reflects a blend of old customs and Islamic religious values that have developed since the 12th century. One of the unique manifestations of this acculturation is the wedding custom of 'Tunggu Tubang' in the Semende tribe, which combines women's responsibilities as the custodian of the family and inheritance, in line with the concept of guardianship and responsibility in Islamic values. Based on the results of the interview with Mr. Tahrir, the implementation of the Semende tribal marriage custom consists of several stages, namely: *nikah batan Bantu* (looking for prospective sons-in-law/media); negotiating requests, marriage contracts, and their inauguration; and wedding celebrations. The basic concept of the Aremantai Semende Darat Ulu community about the custom of carrying out marriage from the past to the present has two ways: 1) In simple terms, that is when a man marries a woman with a middle child. 2) Massively, when a man marries a woman who is a real child, the Aremantai people call it 'Tunggu Tubang.'

The wedding customs of the Semende tribe, especially the tradition of "Tunggu Tubang," are one aspect that shows a strong blend of local customs and Islamic values. Evidence of the combination of local customs and Islamic values in the tradition of "Tunggu Tubang" can be seen in the distribution of property rights, where the eldest daughter receives the right to the family home as part of the responsibility of managing the inheritance, which is different from the principle of inheritance in Islam which prioritizes the distribution of property among all heirs. However, the responsibilities and roles of property management still reflect Islamic values of trust and responsibility in the family, showing an adjustment between these two principles. In this tradition, "Wait Tubang" refers to the eldest daughter

in the family who gets the right to live in her parents' inheritance house after marriage. This role is responsible for safeguarding family property, maintaining kinship relationships, and continuing family traditions. It also has strong gender implications, where the eldest daughter is considered the main heir in the family, unlike many patriarchal customs in Indonesia that usually give inheritance rights to sons.

In Islamic acculturation, "Wait Tubang" is influenced by Islamic teachings regarding the distribution of inheritance and family responsibilities. Although Islam regulates inheritance rights with certain divisions, the Semende custom modifies the rules by placing girls in key positions as guardians of family assets (Zakiyuddin & Ridwan, 2022). However, this custom is not completely contrary to Islamic values because the values of responsibility and family protection are still upheld as long as no party feels disadvantaged. Potential conflicts can arise when there is a difference in the interpretation of inheritance rules according to Islam and the "Wait Tubang" custom. However, as long as it is carried out through deliberation, this tradition can harmonize with Islamic values. This tradition is a clear example of the flexibility of customary values that seeks to balance maintaining the integrity of traditional values and following the teachings of the dominant religion.

The Semende traditional wedding carried out by the bride and groom Bayu Saputra and Putri in Menanti Village, Kelekar District, Muara Enim Regency on March 1 was carried out in the usual way that is generally applicable or, in other words, not carried out on a large scale, because the bride is not the eldest daughter or waiting for the Tubang. Meanwhile, according to Pak Tahrim, the marriage is carried out on a large scale if his child gets a soulmate for a girl waiting for a baby (Madaninabawi & Hafidz, 2021). Families that have a son who is considered capable of marrying, and both parents aspire to match their child with a child, so both parents often visit the house where the girl is or the adjacent house on the grounds of looking for a person who is good at weaving baskets, nights, hoods, and so on, the main purpose is to see, pay attention, and investigate the girl. While the child is just waiting for his parents' decision. Once there is a tendency to propose to a visible girl, the parents invite their relatives to hold a deliberation that discusses the following: The girl to be proposed, her morals, religion, beauty, wealth, and her offspring. The people of Aremantai attach great importance to their morals and religion; if, in the deliberations, there is an agreement to hold a marriage, several officers are assigned consisting of Wait for the father, Wait for the mother, Meraje and his wife, Bapang Keci'an and Bapang Tuwean and their wives. Where Bapang Keci'an is a man who marries a daughter from a family who does not hold the position of Tunggu Tubang, while Bapang Tuwean is a man who marries a daughter who is Tunggu Tubang and has the responsibility to manage the family heirloom. To convey the intention of the male side to the Trumpian side, this is called the "reason for the increase," while the female side invites his relatives, namely Meraje, Neneng Meraje, and his wife, to wait for the father's side. Wait for the male messenger. When the male envoy arrived at the woman's house, the envoy was greeted with

respect and courtesy and was welcome to sit in the place that had been provided.

The wedding custom of the Semende tribe is carried out in three stages at the bride's residence. The first stage begins with a Penang proposal or *kale*, followed by the debut of *Kekule*, which is a meeting between the bride and groom's families to discuss the implementation of the marriage contract or a single apt finger, which then ends with a wedding party. One uniqueness of the Semende tribe's wedding custom is the absence of a tradition of giving dowry or invitation money. The Semende tribe adheres to the kinship system of the Semendo Meraje Anak Belai Customary Institution, which prioritizes the equality of the position of husband and wife in the household. In addition, there is a marriage tradition known as *Nikah Gadis Tunggu Tubang*, where girls who have reached or are close to puberty get married immediately after the coffee harvest. This wedding is expected to help the *Tunggu Tubang* girl immediately manage the family heritage with the support of a festive party accompanied by *Orgen Tunggal* music, often brought from Palembang.

The statement that the role of women as guardians of jurait heritage is an adaptation of Islamic values does need to be studied more deeply. In Islamic values, the responsibility for managing inheritance is usually more likely given to men, as seen in the distribution of inheritance according to Islamic principles (*faraid*). However, in the *Tunggu Tubang* custom of the Semende tribe, this role is held by the eldest daughter, the manager of the family property. This is not a direct adaptation of Islamic values but a blend of local customs that emphasize the role of women in maintaining the family with the principles of responsibility and leadership, which are also valued in Islam. So, although values such as responsibility, compassion, and justice are present in Islam, it is necessary to explain further how the concept of *Tunggu Tubang* reflects the adaptation of Islamic values and principles or is a reflection of local customs that are integrated into the life of the Muslim community in Semende.

The role of women as guardians of jurait heritage in the *Tunggu Tubang* custom reflects a wider acculturation process in the entire wedding procession. In Islamic values, the stages of the wedding procession, ranging from pre-marriage to celebration, also reflect harmonious acculturation. This acculturation process can be seen at every stage of the wedding procession, from pre-marriage and marriage contracts to wedding celebrations. At the pre-marriage stage, the custom of proposing is carried out to prioritize Islamic values, such as the guardian's and extended family's blessing. The stages of the marriage contract are carried out by following the requirements and pillars of marriage according to Islamic law, including the presence of guardians, witnesses, and *kabul ijab*. After the marriage contract, the wedding celebration also reflects a blend of local customs and Islamic teachings, where prayers and traditional traditions are performed simultaneously.

The harmonious blend of Islamic values and local customs, such as in the Semende tribe's "*Tunggu Tubang*" tradition, can be seen from how the values of family responsibility governed in the

tradition are combined with Islamic principles of family justice and welfare. Evidence of the harmonious combination of Islamic values and local customs in the Tunggu Tubang tradition of the Semende tribe can be seen from several aspects: 1) The role of the eldest daughter as the guardian of the inheritance: In the Tunggu Tubang custom, the eldest daughter is responsible for the management of the family inheritance. This reflects the great responsibility of safeguarding the family's welfare, which aligns with Islamic principles of maintaining trust and justice in the family. 2) The principle of justice in the distribution of rights: In the tradition of Tunggu Tubang, even though the eldest daughter is given the main responsibility, the rights of other family members are still respected in property management. In this tradition, the eldest daughter is given the privilege of taking care of the parents' home after marriage, which reflects a great responsibility towards the family. Islamic teachings on the importance of maintaining family harmony and togetherness are accommodated in this tradition, where the division of roles and responsibilities is adapted to socio-cultural conditions without violating the basic Islamic principles of justice and protection of individual rights. Furthermore, this acculturation process can be seen in wedding ceremonies that involve traditional rites but still follow Islamic values, such as *ijab kabul* and *wali* marriage. The use of traditional language in prayers and speeches during weddings is also a testament to this cultural fusion, where traditional rituals are performed while adhering to religious rules. Another example is when customary ordinances in marriage are practiced but combined with marriage advice taken from Islamic teachings, such as the importance of maintaining the honor of husband and wife and the obligation to carry out each person's role in domestic life according to Islamic teachings.

Although the acculturation between Islamic values and customs in the Semende community appears harmonious, potential conflicts can arise in customary life. For example, the tradition of "waiting for Tubang," which gives the eldest daughter the right to manage the family property, may conflict with the principle of inheritance division in Islam, which stipulates that men receive a larger share. This tension can occur when families decide between maintaining long-standing customs or following Islamic inheritance laws, which have different provisions. Similar conflicts can arise in terms of gender roles, where the division of responsibilities in customs is not always in line with Islamic teachings on equal responsibilities between husband and wife. Another challenge is the difference in the interpretation of Islamic values among various groups in society. For example, some religious leaders may reject aspects of customs that are considered incompatible with Islamic values, such as the use of rituals or symbols that do not originate from Islamic traditions. This can lead to differences of opinion between indigenous groups that want to preserve their traditions and religious groups that are stricter in interpreting the teachings of Islam. This tension shows that acculturation only sometimes runs smoothly and requires dialogue and compromise between indigenous and religious leaders.

One of the important findings of this study is that the marriage custom of "Tunggu Tubang" has a central role in maintaining a balance between customs and Islamic values. Tunggu Tubang, a position entrusted to the eldest daughter in the family, shows how family responsibilities and roles are governed based on Islamic principles. Despite the strong influence of Islam, local traditions are maintained and practiced, creating a system that respects and upholds the values of togetherness and family harmony.

The Malay community of South Sumatra has succeeded in creating adaptive customary practices, which maintain local cultural identity and integrate Islamic teachings holistically. This success shows that customary values can serve as a source of Islamic values if they do not contradict the Qur'an and hadith. These harmonious customary practices provide a clear example of how cultural and religious acculturation can go hand in hand, forming a strong society rooted in the values of goodness. This provides in-depth insight into how Islamic acculturation in the marriage customs of the Malay community of South Sumatra plays a role in shaping the characteristics of a rich and diverse culture. These findings contribute to the literature on cultural and religious acculturation and provide practical guidance for communities in maintaining and preserving their cultural heritage. The study also underscores the importance of understanding and appreciating local social and cultural dynamics in the context of globalization and modernization.

The results of this study show that the acculturation of Islam in the marriage customs of the Malay community of South Sumatra reflects the harmonious process of adaptation and integration between Islamic values and local customs. This aligns with the theory that customary values can be the source of Islamic principles if they do not contradict the Qur'an and hadith (Elijah dkk., 2023). This study finds that in the marriage customs of the Malay community of South Sumatra, especially among the Semende tribe, there is a strong emphasis on Islamic values that are integrated into the traditional marriage process, from premarriage to wedding celebrations (Harding dkk., 2015). Previous research, such as that conducted by Mustafa Haji Daud, also shows that Malay customs are a combination of Islamic values and local culture. This is evident in the traditional wedding procession carried out by the Malay community of South Sumatra. For example, the wedding custom of "Tunggu Tubang" in the Semende tribe, which gives the eldest woman in the family an important role as the guardian of the jurat inheritance, shows how Islamic values about family roles and responsibilities are adopted in the customary system. In this context, customary values are accepted and integrated with Islamic principles that uphold justice, compassion, and family responsibility (Akhter dkk., 2021).

The theory of acculturation, which states that local culture and religion can influence each other and shape human characteristics in doing good deeds, is evident in the marriage customs of the Malay people of South Sumatra (Hafidzi dkk., 2021). This combination is seen not only in the aspects of

marriage values and rituals but also in people's daily lives. For example, in South Sumatra Malay marriage customs, the marriage contract is carried out by following Islamic procedures, where the conditions and pillars of marriage according to Islamic law are fulfilled, such as the existence of guardians, witnesses, and *ijab kabul* (Nisa, 2016). However, in its implementation, traditional ceremonies and local traditions are still carried out, creating a harmonious blend of Islamic values and local culture (Muhammad Syawaludin, 2018). The influence of Islam on marriage customs in South Sumatra has been going on for a long time, since the time of the Palembang Sultanate. History shows that since the 15th century, Islam has become an integral part of Palembang society, including family and marriage values (Mohammad Syawaludin dkk., 2019). This information reinforces the view that the acculturation process has been long and profound, shaping survived customary practices.

In the context of acculturation theory, combining Islamic values and Semende customs can be analyzed through the "integration" model in Berry's (1997) acculturation theory. Integration occurs when two cultures meet, and both essential elements are adopted without leaving the original cultural identity (Jamiah et al., 2019). In the case of Semende, the tradition of "*Tunggu Tubang*," which gives the eldest daughter the right to manage the family property, serves as part of the customary identity that is maintained even though it differs from the principles of the Islamic heritage (Allen dkk., 1996). Here, the community maintains traditional elements in certain aspects while accepting and applying Islamic teachings in other aspects, such as religious rituals in wedding processions. This model allows for cultural integration without sacrificing traditional identity, although potential conflicts can arise when elements cannot be aligned.

However, these challenges in acculturation can also be analyzed through the concept of "acculturative dissonance," which refers to the tension or conflict that arises when the values of two cultures are not aligned. In the case of Semende, the difference between the tradition of "*wait for Tubang*" and the value of Islamic heritage creates the potential for dissonance, especially when decisions must be made in the distribution of inheritance (Tanjung et al., 2021). This theory emphasizes that in acculturation, not all elements of culture can be harmoniously combined, and this adjustment process often requires compromise or change on one or both sides (Booker dkk., 2021). There needs to be a dialogue between indigenous peoples and religious leaders to overcome this dissonance so that Islamic values and respect for local traditions can achieve a more balanced and equitable cultural mix.

Comparatively, the acculturation process in South Sumatra, especially in the Semende wedding customs, shows similarities with the acculturation process in other regions in Indonesia, such as Java and Minangkabau, where local customs and Islamic values have long interacted. For example, in Minangkabau, matrilineality in heritage also coexists with Islamic teachings, albeit with some tensions regarding heritage values. However, in other areas such as Java, customs tend to align themselves more

quickly with dominant Islamic values, suggesting that the acculturation process can be smoother or more challenging depending on the strength of local traditions and the flexibility of religious interpretation. Thus, acculturation in South Sumatra offers an important case study of how customs and Islam can interact in unique and complex ways, depending on the cultural context of each region.

4. CONCLUSION

The conclusion of this study confirms that the acculturation process between Islamic values and local customs in the marriage of the Semende tribe in South Sumatra does seem harmonious but not completely without challenges and conflicts. This combination reveals complex negotiations between Islamic values and customary practices, especially when customary rules such as "tunggu Tubang" meet the principles of Islamic family rights and obligations. Conflicts can arise, for example, when the matrilineal inheritance system conflicts with the principles of Islamic inheritance. Therefore, although there seems to be a balance between the customs and teachings of Islam, it is important to pay attention to the complexity of this integration and base conclusions on concrete evidence and examples from the field.

The suggestion for the future is to explore further how Islamic acculturation affects the educational, economic, and social systems in the Malay community in South Sumatra to provide a more complete picture of the role of Islam in the community's life. This research will complement the current research focus on marriage customs by understanding the impact of acculturation on various aspects of daily life.

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