

THE HARMONIOUS BLEND OF CULTURAL ACCULTURATION AND ISLAMIC PRINCIPLES WITHIN THE RICH TAPESTRY OF JAMBI'S RELIGIOUS TRADITIONS

ZULGAFRIN

UIN Sunan Kalijaga Yogyakarta

Corresponding email: zulghafrin@gmail.com

ABSTRACT

This research was carried out to determine Islamic contact with the Malay community in Jambi, through Arab traders and Sufis who entered the area across Jambi City. Apart from that, we also know the process of interaction between Islam and community culture which ultimately gave birth to acculturation to Malay culture and Islamic values. The method used in the research is the historical research method to reveal the history of the entry of Islam into the people of Seberang Jambi City. Research stages include heuristics, criticism, interpretation and historiography. The research results show that the interaction of Islam and Malay society gave birth to acculturation of Islamic culture and values. The acculturation process is through trade relations, marriage, and interactions in adjacent communities. It can be seen in the religious traditions across the city of Jambi, such as in the Malay traditional seloko which contains Islamic values. Apart from that, religious rituals also developed in Jambi Malay society, such as assyuro commemoration, grave pilgrimage, nuak ketan, baby thanksgiving and nisfu Sya'ban, and in artistic traditions including Gambus, zapin dance, Dana Syarah and Hadrah dance.

Keywords: Acculturation, Islam and Malay Culture, Religious Culture.

ABSTRAK

Penelitian ini dilakukan untuk mengetahui kontak Islam dengan masyarakat Melayu di Jambi, melalui para pedagang Arab dan para Sufi yang masuk ke wilayah seberang Kota Jambi. Selain itu kita juga mengetahui proses interaksi antara Islam dan budaya masyarakat yang pada akhirnya melahirkan akulturasi budaya Melayu dan nilai-nilai Islam. Metode yang digunakan dalam penelitian adalah metode penelitian sejarah untuk mengungkap sejarah masuknya Islam ke masyarakat Seberang Kota Jambi. Tahapan penelitian meliputi heuristik, kritik, interpretasi dan historiografi. Hasil penelitian menunjukkan bahwa interaksi Islam dan masyarakat Melayu melahirkan akulturasi budaya dan nilai-nilai Islam. Proses akulturasi tersebut melalui hubungan dagang, perkawinan, dan interaksi dengan masyarakat yang berdekatan. Hal ini terlihat pada tradisi keagamaan yang ada di Kota Jambi, seperti pada seloko adat melayu yang mengandung nilai-nilai keislaman. Selain itu, ritual keagamaan juga berkembang pada masyarakat Melayu Jambi, seperti peringatan assyuro, ziarah kubur, nuak ketan, syukuran bayi dan nisfu Sya'ban, serta dalam tradisi kesenian antara lain Gambus, tari zapin, Dana Syarah, dan tari Hadrah.

Kata Kunci: Akulturasi, Islam dan Budaya Melayu, Budaya Beragama

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INTRODUCTION

The existence of Islam is believed to have been present in Jambi around the 7th century AD, and developed into a kingdom religion after the 13th century AD. Persians (Iranians), Turks and other Arabs were present on the east coast of Jambi (Bandar Muara Sabak) around the 1st century Hijriyah or the 1st century. -7 AD. In I-Tsing's notes it is stated that when he visited Malay, he boarded a Persian (Iranian) ship. At that time in Iran, Islam had also spread in society (Benny, 2019) .

The most interesting process of the arrival of Islam is marked by the acculturation of Islam with local (Malay) culture. From this acculturation, various variants of Islam gave birth. Islam in the archipelago is different from Islam in *the great tradition* (Islam in the Arab world). Some observers view this phenomenon as a deviation from the purity of Islam or what is called syncretic Islam. However, many observers also give positive appreciation with the opinion that each form of Islam in one region is different from the articulation of Islam in other regions (Benny, 2019) .

Contact with Islam and Malay culture brought fundamental changes to the value system of the Jambi Malay people. The cultural value system is a series of abstract concepts, which live in the minds of most members of society regarding what they consider valuable, valuable and important in life which functions as a guide that provides direction and orientation for all human actions in their lives (Mudana , 2018) .

The value system provided by Islam is seen and believed by the Malay people as a value system that contains absolute truth and is of the highest quality. It is believed to come from the most high and all-wise substance, namely God Almighty. This value system originating from Islam for Malay people functions as a regulator of the vertical relationship between humans and God. In the Malay cultural heritage, this value system is referred to as "Truly adat" namely a tradition that has its roots in the earth, in the middle it has a trunk, at the top it has shoots, which is carried to death, which is withered grass, which is made into a stick during the day, and which is used as a pillow at night (Temas Efendi, 2005) .

Adat is a value system that originates from the deep thoughts of previous Malay community leaders regarding ways to organize community life. This traditional value system was created by the Malay people through a deliberation mechanism to provide harmony and harmony in horizontal relations between fellow humans. In the Malay cultural heritage, this value system in the form of custom is called "customized custom", namely custom that grows from consensus, sprouts from agreement, is in accordance with the flow and is appropriate (Temas Efendi, 2005) .

Tradition is a value system that emerges in the life practices of a society as a habit, which is passed down from one generation to the next. The value system in the form of tradition rests its truth on myth and functions as a means of harmonizing relations between nature and nature. In the Malay cultural treasury, this value system in the form of traditions is called "Traditional customs, namely customs that come

without news, go without news, grow from the wind, and come carried by flying birds (Tenas Effendi, 2004) . Describes events in Malay rituals.

The area across Jambi City is of Arab descent with Malays through marriage (Sucialinda, 2019) . The interaction between Arabs and Malays was through many Arab traders who carried out their trade in this area. The results of this ongoing interaction have resulted in Arab Malay religious culture across the city of Jambi. The naming of Malay Arab culture is based on the origin of this culture, namely Arabic and Malay (Religious Lektur & Yuda Kusuma, 2021) .

Culture or culture is a collection of knowledge of customs, traditions and daily behavior found in a society. Culture contains elements that are requirements for it to be declared a culture, including having a language system, a knowledge system, a social system, a living equipment and technology system, a livelihood system, a religious and artistic system (Religious Lectures & Yuda Kusuma, 2021) .

Religious culture in the Malay Arab Village across Jambi City takes the form of community activities such as *Assyura activities*, *Nisfu Sya'ban celebrations*, *Burdah*, *Zapin dance*, *Dana Syarah* and *Hadrah dances*. The religious culture in the Arab Malay village across Jambi City contains the values contained in every activity that will be carried out. Until now, this religious culture is still preserved.

Research related to this includes: Benny Agusti Putra (2019), discussing the transformation of Malay Islamic culture. The transformation explained is Jambi Malay Islamic Culture, Jambi Malay society from tradition to urbanism. This research focuses more on the transformation of Islam within Malay culture (Benny, 2019) . Second, Lilis Suciandi (0019). Analyzing the role of Malay Arabs in the development of Islam in Jambi in the 20th century. Focusing more on the influence of Malay Arabs on the Islamic Malay Community in Jambi, as well as their role as an Islamist area and its implications in Jambi society (Sucialinda, 2019) . How did Islam and Malay society spread? How are Islamic values in Malay Culture (Depending on the subject?) Why did Religious Culture develop in the Malay Arab Village Opposite Jambi City?

METHOD

This research uses historical research methods to reveal the contact between Islam and the Malay community across Jambi City. The historical method includes several stages, namely: heuristics, criticism, interpretation and historiography. A historical approach is used in research to reconstruct the Jambi Malay Society, studying its social structure and history (Zeitlin, 1998) . Understanding society, especially the Jambi Malay Islamic society, uses Fernad Broudel's total historical and structural approach. Total history is history that has three elements of time, namely, a long period (*langue duree*) related to geographical space, a medium period (*conjecture*) related to economic cycles and a short period (*les evenements*) related to political events. Broudel calls structural history "long term history" (*long duree*) which includes changes in the structure of society and the environment that occur afterwards.

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Acculturation of Islam and Jambi Malay Culture is a study in the field of religious anthropology. Suprayogo and Toobroni stated that the focus of anthropological research on religion, in general, is to study religion as an expression of the needs of cultural beings which include: First, patterns of human diversity, from the behavior of primitive forms of religion which emphasize magic, myth, animism, totemism, paganism, the worship of spirits and polytheism, to arrive at a pattern of diversity in industrial society that prioritizes rationalism and monotheistic beliefs. Second, religion and its expression in the form of myths, symbols, rites, ritual dances, sacrificial ceremonies, meditation, salvation. Third, religious experience which includes meditation, prayer, mysticism and Sufism (Suprayogo, 2001) .

An anthropological approach using functional methods is used to describe Jambi Malay culture. As stated by Dudung Abdurrahman, he argued that: the functional method in the study of society, namely the description of a culture is based on a group of people living in an area as a complete and systematic entity (Abdurahman, 2011) .

AL Kroeber, an anthropologist, said that culture consists of three components, namely a system of ideas and concepts (*eridios*), a series of patterned human actions and activities (*ethos*) and material culture (Kroeber, 1998) . Meanwhile, Leslie White states that culture consists of three layers: "The technological layer is the lowest, the sociological layer is the middle, and the philosophical foundation is the highest. Among the three there is a reciprocal influence, but the direction of the causal relationship starts from technology, to society and to philosophy (Lauer, 2003) .

The culture of every nation or society consists of large elements that are universal, and can be divided into smaller cultures, in the form of cultural parts in the form of cultural activities. It can then be divided into smaller elements called (*trait-complex*). Great culture has greater elements including seven cultural elements. As mentioned by EB Tylor in his book *The Primitiv Culture* , namely: *Culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society* (Tylor, 1998) .

Each element of universal culture is divided into three forms of culture as stated above, namely: *Eidios, ethos and material culture*. For example, in a belief system which takes the form of ideas (*eidios*) about God, heaven and hell, it also has a form in behavior that has patterns (*ethos*) such as religious ceremonies or rituals, and in a more concrete form in the form of objects (*material culture*) which is considered holy, sacred and religious.

Through the cultural classification described above, this research at a macro level examines acculturation to Islam and Malay culture and at a micro level it examines cultural acculturation in a limited sense. First, culture as a complex of ideas, ideas, values, norms, regulations and so on is called a cultural system (*cultural system, eidios*). In Indonesia, it is called *adat* or customs, it is abstract and exists in the minds of the people. When the culture in question lives and gives soul to the community in question. Second, culture as a complex, patterned activity and action of humans in society is

called a social system (*ethos*), its nature is concrete, it can be observed and commented on.

Research on Islamic Acculturation and Malay Culture is the main theme in this research. Acculturation refers to the influence of one culture on another culture, or the mutual influence between two cultures, which results in cultural change.

Acculturation is a pattern of change in the unification between two cultures. This unification is produced by continuous contact. This contact can occur through various means such as: Colonization, war, infiltration, military, migration, religious broadcasting missions (*da'wah*), trade, tourism and others.

According to Jacques Schever, acculturation is a midway process between confrontation and fusion. In confrontation, two parties confront each other in competition that may lead to conflict. The tension between the two cannot be escalated, but without borrowing and lending, it creates an atmosphere of co-existence. Meanwhile, in fusion, the independence of the two cultures is erased, melted into a new state. Meanwhile, in acculturation, the acceptor culture (which is subject to acculturation) can accept elements from other parties without being immersed in them. The acceptor develops its own structure with foreign materials without giving up its original identity (JWM Bakker Sj, 1990).

RESULT AND DISCUSSION

Contact with Islam and Jambi Malay Society

Across town is one of the trade routes via the Batanghari river. Arab traders and Sufis settled and built Arab villages among the Malay people of Jambi. Through trade, there was a relationship between Arab traders and Sufis with the Jambi Malay community, namely through cooperation between the two. Apart from that, there is a marriage relationship between Arab and Malay communities, so that the interaction between Arab and Malay communities is increasingly widespread in the social structure of society. This interaction occurred in the Islamization of society by Sufis and Arab traders in the process of social, primeval, cultural and religious contact.

The process of contact or interaction between Islam and the Jambi Malay Community, through trade relations, marriage between Arab traders and the Malay community, and social relations in adjoining communities, this relationship resulted in a meeting between Malay culture and Islamic values brought by Arab traders and Sufis. So that an acculturation process occurs between Malay culture and Islamic values in society.

Foreign Relations

Through the Sumatran coast trade route, traders took turns passing through this route, then stopped in Jambi. The arrival of these traders was not only to trade but also to expand the trading center. Apart from that, they also looked for communities by using large river routes that could be passed by their ships. Jambi has a large river which flows into the East coast of Sumatra and provides access for trade to the interior

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of Jambi. At that time, the river became one of the main routes for traders to enter the interior of Jambi. In this way traders interact with the local community (JWM Bakker Sj, 1990) .

Countries with diplomatic, religious and trade relations with Jambi are China, India and Arabia. These three countries are thought to have a strong influence on various aspects of Jambi people's lives. India and China have established relations with Jambi in diplomatic, religious and trade terms. Meanwhile, relations with Arabia are only trade. But then there will also be relationships in religion.

Trade routes in Asia initially did not use shipping routes but used land routes. Then, after land routes became unsafe, because of the large number of robberies, traders used shipping trade routes. Meanwhile, to get to the Jambi area, the cruise crosses several Asian regions. There are those who ship from China to Jambi directly from the canton directly to Jambi. In this event, Jambi became an important trade center because geographically its area was on the main trade route between India and China. While the Strait of Malacca is an important trade route. So that along the East coast of Sumatra traversed by traders, especially Muslim traders from Arabia. These traders crossed the East coast of Sumatra which has a large river that flows into the East coast of Sumatra. From this explanation, Jambi is a region on the East coast of Sumatra which has a large river which flows into Tanjung Jabung, Jambi which directly meets the Strait of Malacca (Hamid, 2013) .

Sufism

Through shipping and trade routes from China to the Batanghari River and the Strait of Malacca, the Sufis boarded sailing traders to get to Jambi (Daliman, 2012) . At first, these Sufis did not directly proselytize, but studied local culture, behavior and language. The reason the Sufis did not directly preach to the Jambi Malay community was that they wanted to first show the practices taught in Islam in all aspects of life, especially in behavior. The Sufis wanted the Jambi Malay community at that time to know more about Islam before the community converted to Islam (Darmawijaya, 2010) .

Assimilation of Mahayana (Buddhist) and Sufism (Islam) teachings

That Islamic teachings can be accepted by the Jambi Malay community is a process of assimilation from Mahayana teachings to Sufism carried out by the Sufis for the Jambi community, in the 13th century AD. Mahayana Buddhism is an inherent teaching and has become a need for the Jambi Malay community, as a teaching mystical. After undergoing assimilation, the teachings of Sufism were accepted by the Jambi Malay community who previously adhered to Mahayana teachings. Furthermore, Mahayana and Sufism teachings, in practice both teachings are the same, both are mystical in nature (Riklefs, 2012).



Islam and Customs

The combination of sharak law and customary law can be seen in the implementation of the basic legal foundations for the Jambi Malay community. that sharak law is the basis for the acceptance of customs in Malay society. The religious spirit and Islamic values in the customs and culture in Jambi Province are things that cannot be denied (Benny, 2019).

Seloko Teachings

Traditional Islam, which colors the culture of the Jambi Malay community, is seloko, part of an oral tradition passed down from generation to generation in the form of spoken word. Jambi traditional seloko is an expression that contains a message, mandate, advice or advice that has ethical and moral value.

Seloko form

The expression of the social life of the Jambi Malay community is reflected in the seloko adat of Jambi, namely *adat bersendi syarak, syarak bersendi kitabullah*. There are those whose core is Islamic teachings, Islamic teachings and laws which originate from the Koran (Benny, 2019) .

The religious spirit and Islamic values contained in the customs of the Jambi Malay community are things that cannot be denied. The principle has been established: Adat is based on syarak, syarak is based on the Book of Allah. This means that customs originate from Islamic teachings which are based on the Koran and Sunnah. As explained in the Jambi Malay custom seloko, namely. *Adat is based on syarak, syarak is based on the Book of Allah. Syarak refers to customs of wearing. The syarak has a dead gusset, the custom has a jerky gusset* (Jambi, 2001) .

Religious Cultural Acculturation Process in Malay Arab Village, Opposite Jambi City.

The Malay community across Jambi City was originally people of Arab descent who mixed with the Malay community through marriage. The 13th century was a phase of Islamization in Jambi, marked by the emergence of Islamic influence on kingdoms and communities that were already Muslim (Sucialinda, 2019) . Opposite Jambi City was originally inhabited by Malay people who were in the cross-trade area. Furthermore, this area received cultural influence from many traders from various countries, such as China, India and Arabia.

The Malay community's contact with China, India and Arabia, through trade routes, apart from trading also spread the religion of Islam, which became the starting point for the birth of Malay Arab culture across Jambi City. During this period, Arab traders were more aggressive in carrying out trade and spreading religion in this area. Arab traders use communication to socialize and get to know the life of the Jambi Malay community. Furthermore, they studied each other's language and culture from their respective origins, to facilitate the process of trade and the spread of Islam. This also facilitates the process of cultural transformation between traders and the Malay community across Jambi City (Huda, 2017) .

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Here, quite a few Muslim traders from Arabia live side by side with the Jambi Malay community and marry the local residents. This interaction is a factor in the development of Islamic community Islam in the Jambi Malay community. Trade activities and the spread of Islam then also involved the Malay community (Huda, 2017).

These activities have inherited many forms of cultural heritage with Islamic nuances in life. These cultures are the local culture, which is the result of a combination of traders (Arabs) with local people (Malays), producing a new culture known as Malay religious culture across Jambi City.

Forms of Religious Cultural Traditions in Religious Behavior

The Malay people across Jambi City are of Arab descent who mixed with the population through marriage. Consisting of various tribes, namely: al-Baaragbah, al-Jufri, al-Idrus, al-Habsyi, al-Kap, al-Haddad Joban, Basyir and Atik. They are tribes originating from Hadramaut in Arabia. In general, they still strongly maintain their tribal values, such as marrying only within the tribe. This group is divided into two groups. Firstly, the Sayyid and non-Sayyid groups, these groups have a higher position in Malay Arab society than the non-Sayyid groups and local society (Religious Lektur & Yuda Kusuma, 2021).

The religious behavior of people across Jambi City follows religious and environmental teachings. Making them have a higher position in the Islamic religious community in Jambi. This is also based on the area opposite Jambi City, which is where Islam first entered Jambi. This was then strengthened by the large number of people across Jambi City who had Arab Hadramaut lineage (Religious Lecture & Yuda Kusuma, 2021).

The Malay community across Jambi City has many religious cultures that coexist with their daily lives. This tradition was initially only carried out by the Jambi Malay community from the Sayyid and non-Sayyid circles. This tradition shows the position of the Malay people across Jambi City compared to other communities, indicating that their position is different and has its own uniqueness. There are Malay religious cultural traditions across Jambi City with types of religious rituals in the form of: Assyuro Commemoration, Nisfu Sa'ban Celebration, Burdah, Ngunau, Nuak Ketan, Baby Nyukur, and Grave Pilgrimage. Then Malay Religious Cultural Arts across Jambi City in the form of: Gambus, Zapin dance, Dana Syarah and Hadrah dances.

CONCLUSION

The 13th century AD was the time when Islam flourished across the city of Jambi. Because traders and Sufis have introduced Islam to the Jambi Malay community. Through trade routes with shipping from the big Batanghari river to the east coast of Sumatra. Malay people's diplomatic relations with Arab, Chinese and Indian traders are increasingly developing. The influx of traders and Sufis across Jambi City was not only for trading, but also to introduce and spread the religion of Islam. In the Jambi Malay

community. Social contacts between the Malay community, Sufis and Arab traders increasingly developed. Such as cooperation in trade, broadcasting the Islamic religion and marriage with the Jambi Malay community. This relationship gave birth to a new religious culture, the result of the interaction and fusion between the two Malay and Islamic cultures.

Malay society before Islam, still under the influence of Buddhism, still adhered to Mahayana beliefs, with the arrival of Islam through traders and Sufis. There was an assimilation process between Mahayana and Sufism teachings brought by the Sufis, both teachings in their context had magical properties. In subsequent developments, Islam increasingly developed in Malay society, so that the culture, customs, traditions and other parts of it had Islamic values. Like seloko Jambi, with the principles of adat with syarak, syarak with kitabullah, these are the guidelines and guidelines for life of the Jambi Malay community, which are sourced or based on the Koran and Sunnah.

Opposite Jambi City, it has become one of the centers for the spread of Islam in the Jambi Region. Through Arab traders and Sufis, who built groups across Jambi City in the 13th century AD. The area opposite Jambi City became a settlement place for Arab traders, who came from Arabia. Through social contact through marriage, cooperation and so on, to create a new culture, a combination of Islam and Malay culture. The Islamic values contained in traditional customs are the teachings of seloko, with the principles, adat bersendi syarak, syarak bersendi kitabullah, which are the guidelines and guidelines in the life of the Jambi Malay community. The religious culture of the Malay community includes celebrations, dances and music originating from Arabia. Until now, this religious culture is still preserved.

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