

ACCULTURATION OF LOCAL CULTURE AND ISLAMIC CULTURE: TRADITIONAL MARRIAGE LAW OF NAGARI ULAKAN PADANG PARIAMAN

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Abstrak

Kedatangan Islam di suatu tempat mengakibatkan adanya *tajdid* (pembaharuan) pada masyarakat menuju ke arah yang lebih baik selain itu juga dapat ikut melestarikan apa saja yang baik dan benar dari masa lampau itu dan bisa dipertahankan dalam ajaran universal Islam yang disebut 'Urf. Termasuk pada perkawinan dengan berbagai prosesi di dalamnya mengandung 'urf yang kemudian masyarakat setempat menjadikannya sebagai budaya lokal. Hal inilah yang menimbulkan timbal balik antara Islam dan budaya lokal karena adanya pengaruh yang saling mempengaruhi (akulturasi). Di Nagari Ulakan Padang Pariaman, ditemukannya Akulturasi budaya lokal dalam perkawinan terhadap ajaran Islam karena perpaduan antara budaya lokal dengan budaya yang berkembang sekarang yang di dalamnya mengandung nilai-nilai agama. Penelitian ini dimaksudkan untuk mengetahui berbagai aspek budaya lokal Padang Pariaman di Nagari Ulakan khususnya mengenai perkawinan yang berasimilasi dengan pranata keagamaan. Dengan demikian, masalah pokok yang dijadikan objek penelitian di sini adalah bagaimana eksistensi hukum keluarga Islam dalam kaitannya dengan budaya lokal mengenai adat perkawinan masyarakat di Nagari Ulakan Padang Pariaman.

Kata Kunci: Akulturasi Islam dan Budaya, Adat Perkawinan, Padang Pariaman

Abstract

The arrival of Islam in a place resulted in a *tajdid* (renewal) in the community towards a better direction besides it can also participate in preserving what is good and right from the past and can be maintained in the universal teachings of Islam called 'Urf. Included in marriages with various processions there are 'urf which then the local community makes it a local culture. This is what gives rise to reciprocity between Islam and local culture because of the influence of mutual influence (acculturation). In Nagari Ulakan Padang Pariaman, the discovery of local cultural acculturation in marriage to the teachings of Islam because of the fusion of local culture with a culture that is developing now in which contains religious values. This research is intended to find out various aspects of Padang Pariaman's local culture in Nagari Ulakan, especially regarding marriages that are assimilated by religious institutions. Thus, the main problem which is the object of research here is how the existence of Islamic family law in relation to local culture regarding the customs of community marriage in Nagari Ulakan Padang Pariaman.

Keywords: Acculturation of Islam and Culture, Traditional Marriage, Padang Pariaman

Introduction

The presence of Islam in Indonesia is brought by the preachers who have a dual function because besides carrying Islamic mission they also function as Islamic merchants. By using the method of

propaganda of peace and tolerance (*bi al-mu'idzatil al-hasanah*) with Indonesian tradition or culture, so that mutual assimilation and acculturation occur. The peaceful spread of Islam with the traditions and culture of the local people has an influence on the

acceleration of the process of Islamization in Indonesia (Alisyahbana, 1977)

Indonesia has many islands and ethnic groups with diverse cultural patterns. One style of culture is tradition or custom. Tradition is part of the culture lived by each ethnic group in accordance with the conditions and historical background of the ethnic group. The tradition of a society is part of a culture that can enrich national culture. This is in accordance with article 32 paragraph 1 of the 1945 Constitution of the Republic of Indonesia, "The state promotes the Indonesian national culture in the midst of world civilization by ensuring the freedom of the people in maintaining and developing their cultural values".

From this statement, it is intended that the cultural values of ethnic groups in their regional cultures must be maintained and developed. Especially in rural communities throughout the country. One of the elements of culture that enters and influences people's lives is the marriage system as part of a social system that lives on people's behavior. Marriage as one of the influential cultural elements in people's lives makes marriage an important ritual for the community.

Marriage culture and its rules that apply to a society or a nation are inseparable from the influence of culture and the environment in which that community is located. Marriage culture and its rules are influenced by the knowledge, experience, beliefs, and religion of the community concerned. The rules of marriage regulations have existed since simple societies were maintained by community members and traditional community leaders or religious leaders. This is evidenced by the holding of ceremonies before the rite of transition from adolescence to family life.

The community in general, including in Nagari Ulakan, Padang Pariaman has a local culture in the form of customs that continues to develop with other cultures. For the Pariaman community, marriage is one of the sacred ceremonies in their lives, so that the implementation is not easy either. The manifestation of a marriage in the Pariaman community in Nagari Ulakan is a union of two families as a whole. Marriage is done to strengthen family relations and re-bond

tenuous families. Families whose distance has begun to drift apart are brought back together in marriage.

The Minang community has a special view of marriages which are conditional and moral values so that the implementation is not easy either. This was reflected in the traditional wedding ceremony of the people in Minang, especially the local culture in Nagari Ulakan, Padang Pariaman. For the people there, marriage is one of the sacred ceremonies in their lives. This research traces the stages of the process and concept of Islamic marriage in the culture of Padang Pariaman in Nagari Ulakan, so that it is known which aspects of Islamic teachings are assimilated by the local culture, and describes the assimilation of local culture in marriage to Islamic teachings so that the implications are known. to adapt and fusion the original nature of local culture to Islamic teachings about marriage in Nagari Ulakan Padang Pariaman. So this research is intended to find out various aspects of culture that are assimilated by religious institutions.

Research methods

This research was conducted in the field (field research), namely in Nagari Ulakan Padang Pariaman. The reason for choosing the location is due to the frequent customary marriages and Minang cultural activities that still exist today. This type of research is about case studies that describe a phenomenon related to the local culture of marriage in Nagari Ulakan Padang Pariaman, so that the research is classified as qualitative research. The research approach method used includes a historical and sociological approach because it outlines to describe the values contained in the customary marriage of the Minang community. In this research process, carried out by:

1. The initial matchmaking process, who is involved, criteria and conditions (agreement of both parties) is also a consequence.
2. The process of delivering invitations, time, who should be involved.
3. The marriage ceremony, time, place, event that must be performed during the marriage.

In this qualitative study, the researcher is also a planner, executor, data collector,

analyzer, interpreter of data and ultimately becomes a reporter on the results of the study. The researcher acts as an instrument and at the same time as a data collector.

Results and Discussion

Acculturation of Local Culture with Islam

Marriage is an important event faced by humans in their lives and because of that marriage will emerge various other functions in cultural life and human society such as meeting the need for a mate, fulfilling the need for property, providing provisions for a mate, and protection for children from the results of marriage. Therefore, marriages in various perspectives are inseparable from the functional cultural context, moreover, it is understood that traditions, norms, habits, and customs in marriage processions are part of functional dimensions of culture.

When Islam came, there was an assimilation of Islamic doctrines integrated into the cultural elements. Change in Islam is often understood as the *sunatullah* experienced by humans and the universe as a whole, covering all humans, community groups and the environment that takes place continuously (Azra and Al-Jauhari, 1996). In the process of change between the way of life of adherents of Islam originating from revelation with social phenomena that produce culture, there is always a relationship that affects each other (Qorib, 2010)

There is a reciprocal relationship between Islam and local culture based on the rule that adat is punished (*al-adah muhakkamat*) or more fully traditional is a sharia that is punished, as well as customs or morals and habits in a society, are a source of law in Islam, except in terms of creed, does not apply to this rule. This means that the customs and habits of a community or often called a good local culture can be a legal consideration in Islam (Fatmawati, 2015).

According to Abdurahman Wahid, his views were related to the relationship between religion (Islam) and culture. That religion (Islam) and culture have their respective independence. This independence between religion and culture is not compared to the tendency between philosophy and science. One cannot do philosophy without science, but it

cannot be said that knowledge is philosophy. So, between the two there are differences. The Islamic religion is based on revelation and has its own norms. Because it is normative, it tends to be permanent. While culture is man-made, so it develops according to the times and tends to always change. This difference does not preclude the possibility of manifestation of religious life in the form of culture (Wahid, 2001).

From this, Abdurahman Wahid gave rise to the term "Native Islam" in the 1980s. The term Islamic indigenization is intended as a productive effort to make Islam a system of down-to-earth teachings, it is in harmony with one of the important objectives of the renewal of Islamic teachings. Islam must be renewed so that it does not lose its relevance to the local demands in the place where the community lives (Muhtadi, 2005). The relationship or interaction of Islam and local culture is an effort to establish a dynamic relationship between Islam and various values and concepts of life that are maintained and monitored and are seen as a way of life by the relevant community. The code of life also includes traditions inherited from generation to generation whose phenomena are still visible today.

The arrival of Islam in a place resulted in a renewal (*tajdid*) in the community towards a better direction besides it can also participate in preserving what is good and right from the past and can be maintained in the universal teachings of Islam called '*Urf*'. The meaning of '*urf*' as a local tradition which is then commonly called the local culture. Including marriage with various processions in it containing *mengandung urf* which then the local community makes it as a local culture. This is what gives rise to reciprocity between Islam and local culture because of the influence of mutual influence (acculturation).

So the acculturation of Islam with local culture is something that cannot be denied or avoided. This will further make Islam as *rahmatan lil alamin* and Islamic teachings likened to a filter that will filter the customs or culture of the community. As long as it does not conflict with Islamic teachings, especially the values of monotheism that are free from polytheism, then it can be tolerated and can

even be developed as an Islamic culture in people's lives (Junaid, 2013).

The customary process of marriage in Nagari Ulakan Padang Pariaman

The implementation of traditional community wedding ceremonies in Nagari Ulakan Padang Pariaman consists of three stages, namely the stage before the wedding ceremony, the implementation and after the wedding ceremony. The analysis begins with a ceremony on marriage which is a social acknowledgment that at that time a marriage relationship was formalized between a man and a woman, in other words, public notice, that the man and the woman would complete their bachelor. In the process of implementing traditional community marriages in Nagari Ulakan Padang Pariaman, there are several stages, namely: *First*, Before the wedding ceremony, it will be held 1) Maresek 2) Maminang 3) Mahanta, 4) Babako Babaki, 5) Bainai Night, 6) Manjapuik Marapulai and 7) Manyambuik at daro's son's home, *Second*, followed by the marriage ceremony: 1) Akaik Nikah, 2) Pangajian and 3) Malewakan Gala Marapulai.

Maresek is the first assessment as a start of a series of marriage procedures. Who should do this exploratory? Is the family the woman, or the family the man? In accordance with the kinship system in Minangkabau, the female family comes to the male family. Usually, the families who come bring souvenirs in the form of cakes or fruits in accordance with the courtesy of eastern culture. At first, some experienced women were sent to find out if the young man they were interested in was getting married and was suitable for the girl. The procession of a series of customs and traditions in determining to matchmake is an absolute requirement that must be obeyed.

Maminang where the bridegroom's family comes to the bridegroom's family to ask for marriage. If all of them have agreed to match each other's nephews and all requirements for that have been agreed by the family of the man with the attendance, then the next step is determined to hold a more formal meeting by the families of both parties. This program is called the *Maminang* event. If accepted it continues by exchanging the

respective markings. Furthermore, they discussed the procedure for picking up the bridegroom. Specifically, in Nagari Ulakan, Padang Pariaman is known for its *Bajapuik* tradition, which is still preserved. *Bajapuik* tradition (*japuik*, pick up) is a marriage tradition which is the trademark of the Pariaman area. A term that only exists and is always attached to a typical Pariaman marriage procession. *Bajapuik* or *japuiktan* is seen as an obligation of the family of the woman who pays her future husband with an amount adjusted to the social status carried. The money paid is known as *japuik* money, the transaction agreement is done before the marriage contract is done.

Mahanta If a young man has been determined as a match and the day of marriage, then the first obligation according to custom is borne directly to the person concerned, is to inform and ask the blessing of his *mamak*, his father's brothers; to his older siblings who are married and to other respected parents in his family. The same thing was done by the prospective bride, represented by female relatives who were married by way of delivering betel. For the bride and groom bring a basket containing *nipah* leaves and tobacco (but now it has been replaced by cigarettes). As for the bride and groom's family, this ritual includes complete betel. This ritual is intended to notify and beg for prayer marriage plans. Usually, families who are visited will provide assistance to share the burden and costs of marriage according to ability.

Babako Babaki The family of the bride-to-be's father (called *Bako*) wants to show his affection by sharing the costs according to his ability. The event took place several days before the marriage ceremony. Equipment that is included is usually in the form of complete betel (as traditional head), yellow rice *singgang* chicken (traditional food), delivery of items needed by the bride and groom such as a set of clothes, gold jewelry, side dishes both cooked and still raw, cakes etc.

Bainai eve means attaching the fine collision of red henna leaves of henna leaves to the bride-to-be. This impact will leave a bright red mark on the nail. It usually takes place the night before the marriage contract. This

tradition is an expression of affection and blessing from the elders of the bride's family. Philosophy: The last guidance from a father and mother who has raised his daughter with full respect, because after marriage the husband will guide her again. Special clothing for bainai ceremonies namely character and low-edited clothes. Other equipment used included water containing the fragrance of seven flowers, mashed henna leaves, yellow umbrella, yellow rags, loops, and chairs for the bride. The symbolic bathing program was sprinkled with the fragrant water of seven flowers by the elders and both parents. Furthermore, the prospective brides' nails are given henna.

Manjapuik Marapulai is a prospective bridegroom who is picked up and taken to the perspective bride's house to hold a marriage contract or better known to the general public with *Malamar*. Before the marriage contract process is carried out, at the groom's family residence a prayer is held together and invite the local community. The delegation of the bridegroom's family to pick up the bridegroom while carrying equipment. After the procession of sprouting mayo and expressing the intention of arrival, the goods are handed over. The bridegroom and entourage are paraded to the bride's residence.

Manyambuik at the House of Anak Daro is a tradition of welcoming the prospective bridegroom to the bride's prospective bride's house is usually a festive and big moment. Accompanied by the sound of traditional music typical of Minang namely *Talempong* and *tabuik gandang*. Next, a line of brides welcomes the group with complete betel offerings. The female elders sprinkled the bridegroom with yellow rice. Before entering the door of the house, the prospective bridegroom's feet sprinkled with water as a symbol of purifying, then walked up the white cloth to where the contract took place.

Akaik marriage starts after the entourage of the bridegroom arrives at the bride's residence, the groom is immediately taken to a special place implementing the marriage contract. After the marriage agreement, the bride and groom sit on the aisle which has been prepared for those who are able, for those who are unable to usually only sit on a couch.

The marriage contract procession is carried out according to Islamic law. Beginning with the reading of the holy text, *ijab qabul*, marriage advice and prayer

The study of religious lectures in traditional marriages in Nagari Ulakan Padang Pariaman is highly recommended by the ulama and village elders because it has become a tradition in the community. The purpose of the religious lecture was held first, to pray for the bride and groom to become an eternal married couple from the world to the hereafter. Second, pray for husband and wife's family to be a family that is *sakinah mawaddah wa rahmah*. Third, blessed with halal rizki and child or offspring of pious. After the religious lecture is finished, then followed by a closing prayer.

After the marriage contract, there is a traditional event that is held, namely: *Malewakan Gala Marapulai*, namely announcing the title for the groom as a sign of honor and maturity that the bridegroom bears. The Umbrella dance is believed to be the newlywed dance. The poem "*Berbendi-bendi ke sungai tanang*" means a newly married couple goes showering in a pond called the Tanang river which reflects their honeymoon. Dancers wearing umbrellas symbolize the husband's role as the wife's protector.

Marriage as one of the influential cultural elements in people's lives makes marriage an important ritual for the community. This is reflected in the traditional wedding ceremony of the people in Minang, especially the local culture in Padang Pariaman, which is influenced by the knowledge, experience, beliefs, and religion of the community concerned.

Islamic Values in Marriage Culture in Nagari Ulakan Padang Pariaman

Customary marriages implemented by the Minang community, are traditional traditions that are still maintained today. The Minang community is known as a society that holds great intrinsic values as a legacy of ancestors. One of these values is the moral value contained in the customary marriage ceremony of the Minang community as good and bad teachings that can be accepted by the wider community regarding actions, attitudes, obligations, morality, character that is aspired,

desired and considered important (Erni Hastuti, 2016).

This can be seen in the implementation that is interacted with religious teachings or beliefs in God Almighty. In choosing the right match, according to the religious requirements and are based on the same religious beliefs. This can be understood, the ideal marriage in the Padang Pariaman community that is a man and woman are expected to get a match in a family environment and civilized relatives.

The cultural standards of the people in Nagari Ulakan, Padang Pariaman, which continue to this day based on surveys and writers' research in the matter of mate selection, are based on the equivalent principle (*maminang*). In this case, they still prioritize the environment of relatives both from the mother and father. However, if there are mismatched pairs, then they are chosen from outside environment who are not relatives or even come out of the village or other areas.

As a form of preservation of customs in society. The traditional marriage ceremony of the Minang community as a traditional tradition and ancestral heritage is strongly held by the community. Until now the Minang people still maintain the traditions that have been passed down by their ancestors.

The findings about Minang traditional marriage ceremonies are in accordance with the opinion of Koentjaraningrat (1990: 337) that in the Minang traditional marriage ceremony system contains religious elements or beliefs consisting of objects or means of ceremony, and people who carry out ceremonies consisting of offerings, pray and process. Islamic values in the marriage culture in Nagari Ulakan Padang Pariaman include: First, the existence of moral values contained in the marriage culture of the people in Nagari Ulakan Padang Pariaman, namely values related to divinity, values related to social and individual moral values. Second, social moral values are moral values that concern human relations with other humans in society. In the traditional marriage ceremony in Nagari Ulakan, Padang Pariaman, the form of respect for others is shown by the ceremonial organizer greeting kindly, entertaining every guest present without exception. Third, strengthen family relations. At the invitation of

all the families of the groom's party to gather with the bride's family, it is intended that both parties have become one family and also as a legal marriage binder.

Marriage in Nagari Ulakan Padang Pariaman with various processions in it contains 'urf which then the local community makes it a local culture. This is what gives rise to reciprocity between Islam and local culture because of the influence of mutual influence (acculturation). Acculturation of local culture in marriage to the teachings of Islam in Padang Pariaman, due to the discovery of a blend of local culture with a culture that is developing now in which contains religious values.

Conclusion

Both religion and culture, both provide insights and perspectives in addressing life to be in accordance with the will of Allah SWT. Therefore, there is a dialectic between religion and culture. religion gives color and spirit to culture while culture gives wealth to religion. It can be said that there is an acculturation of Islamic teachings with culture, especially the local culture in Nagari Ulakan Padang Pariaman.

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