



Islamic Acculturation and Local Culture
(The Symbolism of the Community Life Cycle Ceremony Lampung Pepadun)

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Abstract

The acculturation of Islam with local culture reflects the fusion of two different cultural entities. This requires a study of the theological and philosophical basis for the new style of acculturation, the meaning of cultural symbols, and Islamic juridical justification for local cultural practices. Life cycle rituals in Lampung society describe the phases of life starting from pregnancy, birth, marriage and death. The symbolic meaning in the rituals of the life cycle of the Lampung Pepadun community contains messages and hopes, both based on local philosophy and religious doctrine. The acculturation of Islam in the life cycle ceremony of the people of Lampung Pepadun can be seen from the ritual process that reflects elements of local culture and Islam. The Islamic element in the life cycle ceremony of the Lampung Pepadun community can be seen from the reading of prayers and holy verses of the Quran.

Keywords: *Acculturation; Islam; Local Culture; Symbolic Meaning*

Introduction

The pattern of Islam in Indonesia shows special characteristics that are different from Islam in other countries, especially with Islam in Saudi Arabia, where Islam originated. The uniqueness of this pattern can be seen from the local variety of Islam in the archipelago which varies greatly from one region to another.

From the various styles of Islam found in Indonesia, there are various expressions of Islam in Indonesia. According to Supriyanto (2018:179) the expression of Islam in Indonesia by its adherents shows different characteristics in each region, as a result of acculturation and assimilation of Islamic values with local culture. Almost every locality in the archipelago is influenced by Islam. Islam influences the form and structure of culture as a result of a long historical process since the arrival of Islam in each of these regions.

The source of value is the main element that determines the pattern of values adopted. When the source of value is believed to come from religious doctrine, then the expression of that value has an exclusive side that cannot be touched and cannot be compromised with culture, so the meeting between the two requires accommodation and balance. Accommodation is a process of social adjustment to a

better situation by maintaining social distance between groups and communities that do not create conflict. In the context of acculturation, accommodation is one model or typology of acculturation. (Kau, 2020 :17)

The acculturation of Islam with the culture of the people of Lampung *Pepadun* shows an accommodative attitude and the integration of two cultural elements that cause changes in social structures and institutions as well as cultural norms, such as religious practices, traditional ceremonies, clothing, and actions. According to Syah (2016) in the concept of acculturating Islam in local culture, Islam is positioned as a foreign culture and local communities as recipients of the foreign culture. Meanwhile, Al-Amri (2017: 193) suggests the acculturation of Islam in the Indonesian context which is characterized by cultural interactions that influence each other. However, in the process of interaction, the traditional local culture is still strong, so there is a form of blending Indonesian native (local) culture with Islamic culture.

The combination of Islam and Lampung culture that forms a Lampung cultural identity in the process undergoes a dynamic that emphasizes fundamental changes in the cultural boundaries of society. In negotiations over the enactment of a value from the dynamics of a culture that occurred Abdullah (2015:4-6) stated that meanings can experience a shift towards a contestation direction.

The relationship between Islam as a religion and the ceremonies of the life cycle of the Lampung *Pepadun* community is a product of local culture. Strictly speaking, the community tradition Lampung *Pepadun* sociologically anthropologically reflects the values of universal Islamic teachings.

Cycle Ceremony Life Lampung Pepadun Community

The ceremony related to the life cycle of the people of Lampung *Pepadun* includes three stages that are considered important, namely the stages during pregnancy to birth, stages during the marriage, and stages after death. A life cycle ceremony is a form of the traditional ceremony as a form of realization of human appreciation related to the three important phases of life. Birth, marriage and death. The traditional ceremony of the people of Lampung *Pepadun* from pregnancy to death can be divided into several stages, including the period of pregnancy, birth, marriage, and death.

1. Pregnancy and Birth Ceremony

At the pregnancy and birth ceremonies, there are three rituals carried out by the people of Lampung *Pepadun*, namely *bulangekh*, *ngebuyu*, and *becukor*. *Bulangekh* is defined as a ritual event to protect the mother and fetus in the womb from all diseases and disturbances of spirits by bathing the pregnant mother by a shaman/religious figure who is trusted by the family. *Bulangekh* is generally performed when pregnancy enters the odd months, starting at one month, three months, five months, seven months or nine months. *Bulangekh* during pregnancy is a ritual carried out by the process of bathing a prospective mother during her pregnancy. This *bulangekh* ritual is handled by a male shaman who is usually asked to perform it.

Ngebuyuis a tradition in the life cycle ritual of Lampung *Pepadun* which is carried out no later than nine to ten days after the birth of a child. During this time, children are not allowed to be taken out of the house before the age of nine days. After more than nine days, the baby can get out of the house and can be bathed in the river. *Ngebuyu* is carried out in several ways for newborns to be bathed in front of visitors, in front of their homes. After that, the baby is carried by the elders in the village while the parents distribute money, yellow rice, and sweets to all visitors.

Becukoris a ceremonial tradition that is usually done by shaving the hair that is born from the newborn. Hair that comes from a baby who has just given birth needs to be shaved immediately. the implementation of the *becukor* tradition begins with conveying the parent's intentions and goals to hold

the *becukor* ceremony, then a prayer is said asking for salvation to Allah SWT, followed by a recitation by reading *Albarzanji*, *Marhabanan* and accompanied by parading the baby to all the invited who came.

2. Wedding Ceremony

The marriage system adopted by the people of Lampung *Pepadun* uses a patrilineal marriage system, which is known that patrilineal marriage is a marriage system that follows the lineage of the father. In one family line, the eldest son of the eldest descendant gets the highest position in adat, or often called *punyimbang*. The title of *punyimbang* is highly respected by the people of Lampung *Pepadun* because it is very decisive in the decision-making process. This leadership status will usually be passed on to the eldest son in the *punyimbang* and will be passed on to his descendants. At the Lampung *Pepadun* wedding ceremony, there are three wedding ceremonies, namely *merwatin*, *begawicakakPepadun*, and *canggetagung*.

Merwatin is the beginning of the *Begawi Cakak Pepadun* ceremony. Before the implementation of *begawicakak Pepadun* is carried out *Merwatin*, which is a deliberation event for the customary *Punyimbang* to determine whether or not someone is worthy to carry out *Cakak Pepadun*. In this case, the costs to be incurred include court fees called *galangsilo*, the amount of which has been determined by custom. Also slaughtering buffalo to entertain the *punyimbang* along with the invitees.

Begawi Cakak Pepadun is an inauguration event of *punyimbang* according to the customs of the people of Lampung *Pepadun*, namely the customary *begawi* that must be carried out for a person who will be entitled to a rank or position as a *punyimbang* which is carried out by the *Perwatinadat* institution. *Begawi* is a title-giving ceremony for the bride and groom by ascending the throne to *Punyimbangan* which is coupled with the Lampung *Pepadun* community wedding party to obtain a high title and position in *Adat*.

Canggetagung is a dance that accompanies the wedding ceremony and also includes a procession of giving traditional titles (*cakakPepadun*). *Canggetagung* was staged as the highlight of the night before *cakakPepadun* was held. *Canggetagung* is held around 8 pm when the Talobalak accompaniment is played as a sign that the *cangget* will soon begin. *Canggetagung* is a hereditary tradition that is carried out at the same time as the *begawicakak Pepadun* ceremony.

3. Death Ceremony

Three rituals have been passed down at the death ceremony of the indigenous people of Lampung *Pepadun*, namely; *ngutus/ngenikhabar*, *Nyungkokhand* rituals after death.

Ngutusorngenikhabar is a ritual before the burial of a corpse. The goal is to inform the family, relatives and friends of the deceased, that a family member has died. Notification of the death to close relatives or family members who live far away after all family members and friends have gathered at the same time holding a division of tasks in the burial.

Nyungkokhis one of the rituals carried out by the people of Lampung *Pepadun* when a relative dies, *Nyungkokh* is carried out by walking under a coffin that is being lifted high, this activity is carried out before the body is sent to the tomb. *Nyungkokh* shows an attitude of upholding the honour of the family towards the deceased and is held in the yard of the mortuary before being sent to the funeral.

Traditions that developed in the people of Lampung *Pepadun* after the death of a family member such as the ritual *Nigo* (three days), *Mitu* (seven days), *Pakpuluh* (forty days), and *Nahun* (one year). This tradition is almost the same as the tradition that developed in Javanese society by sending prayers for the dead which is followed by family members and the surrounding community.

Symbols and Meanings in The Life Cycle Ceremony of the People of Lampung Pepadun

Each ritual contains sacred symbols to express beliefs in the form of rituals, respect and worship. One example is the implementation of life cycle ceremonies, whether they have a basic source in religious teachings or come from customs that are considered to have no basic source in religious teachings.

1. Symbols and Meanings in Pregnancy and Birth Ceremonies

In the *bulangekh* tradition, water and kaffir lime are symbols of the family's hope that the baby in the womb will be given health. The provision of food to guests after the procession implies the family's gratitude for God's gift of pregnancy. The food is served on a mat, placed in the middle and surrounded by invitees, both family and neighbours who are generally men. The purpose of the implementation of this *bulangekh* is to seek protection and provide health to the mother and the fetus she contains, and to be grateful to Allah SWT who has given offspring. *Bulangekh* in Lampung language means treatment and also rejects reinforcements. *Bulangekh* hopes that the mother and fetus are safe from all possible diseases and disturbances of spirits.

In the *Ngebuyu* tradition, the symbols used are candlenut and yellow rice. Yellow rice has the meaning of helping and respecting God's creatures and devotion to the earth. Candlenut has the meaning of keeping babies away from bad influences that come from spirits. Money has an important meaning as a tool to unite family and relatives. Candy has the meaning of loving each other so that the baby can be accepted in the family and society. The *Ngebuyu* ritual has almost the same purpose as *Bulangekh*, the difference is that in *Ngebuyu* the hope is more for the safety of the newborn.

The symbols at the *Becukor* ceremony consist of scissors as a tool for shaving baby's hair and also have the meaning as an antidote to spirits/bad creatures, seven kinds of flower water, a hope to get help from the Almighty creator/everything that is expected to be fulfilled and accomplished, oil Fragrant (fragrance) is a form of fragrance, beauty, good looks and appropriateness, *Dugan* (light green coconut) protector or antidote to the poisons of life, flower *Tallui* (eggs) symbolizes a tree of life that bears fruit (eggs) and flowers (papersornamental) meaning in life always give pleasure to others.

2. Symbols and Meanings in the Wedding Ceremony

Begawi customary marriage contains the meaning of a symbol of customary greatness which before its implementation has been discussed by the customary institution (*Perwatin*). The position of *punyimbangadat* is so respected and special because it is the core of kinship governance, whether related to blood relations, customary relations, or as a result of marriage. The *Punyimbang* from both sides of each prospective bride and groom hold a meeting and deliberation to arrange the preparations for the traditional wedding.

Begawishows the social status of the family in front of the *perwatin* institution and society at large. Although the process is long and requires a large amount of money, it becomes the pride of the family because it can carry out traditional parties. So for the people of Lampung *Pepadun* who can carry out a *begawi* wedding, there is pride because there is a title given to the groom and bride by ascending the throne of *kepunyimbangan* and obtaining a high title and position in adat.

3. Symbols and Meanings in Death Ceremonies

The symbolic meaning seen in the *Ngutus* or *Ngenikhabar* ritual when there is a death event in the Lampung *Pepadun* custom means to inform the family, relatives and friends of the deceased, that a family member has died.

The symbolic meaning contained in *Nyungkokh* is a message to family members to truly forgive the departure of the deceased and as a form of apology from the bereaved family. *Nyungkokh* also has a purpose to get blessings or sacredness from the corpse, especially if someone who dies has a long life. In addition, *Nyungkokh* has the meaning so that the family left behind can continue to live, to be kept away from bad things or harm, and so that the family left behind does not remember the corpse. It is also a form of apology and final farewell from the family left behind to the deceased.

Concerning the three days, seven days, forty-day, one-hundred-day ceremony and so on in the tradition of the Lampung Pepadun community, essentially the meaning contained in the ritual is the same because this ceremony is carried out with requirements that have no difference starting from preparation. the process of the ceremony until the taboo is the same there is no difference. The only difference is the timing of the implementation, namely, one is carried out three days after the body is buried and the other is carried out after seven days, and so on.

The ceremony after death in the people of Lampung *Pepadun* is a prayer to send a prayer for the deceased to be laid to rest. For the people of Lampung *Pepadun*, the three-day ritual and so on contains the meaning of filial piety to parents, if the deceased is the father or mother of the family. If it's a brother or sister, it means that the relationship between relatives and the deceased is not cut off even though they are dead.

Islamic Acculturation in the Life Cycle Ceremony of the People of Lampung Pepadun

The concept of acculturation emphasizes the relationship of two different cultures which then results in the adaptation of the value system and the integration of foreign cultures to the original culture. Stewart (1997) views acculturation as "the adoption of a new cultural identity by a group. Acculturation is evidenced by changes in language, religious practices, festivals, clothing, and similar measures among the study group".

Acculturation involves changing social structures and cultural norms. The social structure has developed gradually as a result of acculturation which is marked by the increasing number of new cultural elements in the original cultural structure. Triningtyas (2019: 49) views acculturation as a phenomenon that results when groups of individuals and cultures that differ from their original cultural patterns are in first contact which will take place in a sustainable take place. Koentjaraningrat (1990: 91) says that acculturation is a social process to accommodate and integrate elements of foreign cultures into their own culture without losing their personality.

The acculturation of Islam in the life cycle rituals of the Lampung *Pepadun* community shows an element of contact between two cultural entities in the process of intercultural relations which results in the acceptance of a new culture. The inclusion of Islamic elements in the Lampung *Pepadun* tradition is accepted and processed into its culture without causing the loss of local cultural elements. This acceptance shows the existence of cultural contact when the people of Lampung *Pepadun* receive cultural elements that are different from their original form of culture.

The acculturation of Islam with the traditional culture of Lampung *Pepadun* in the rituals surrounding pregnancy and birth can be seen from the *Bulangekh* ritual procession which begins with incense and incense being burned by the shaman, accompanied by the recitation of the Holy Qur'an. The element of Islam that is included in the *Bulangekh* tradition is the reading of the prayer "O Allah, my Lord, protect it, keep it away from reinforcements, spiritual and physical disturbances and give health and safety to mothers and babies thanks to *Lailahailallah Muhammad Rasulullah*".

The acculturation of Islam with Lampung culture in the tradition of wedding ceremonies cannot be flexible as in pregnancy or birth ceremonies. This is because Islam places strict limits on the terms and pillars of marriage that cannot be tolerated. Fulfilment of the requirements and pillars of marriage

according to Islamic law is an important part, especially with the presence of a state that regulates marriage through the Marriage Law. However, acculturation can be seen as flexible in matters that are not related to the contract, such as receptions, and organizing weddings, proposal events, giving traditional titles, and dowries given.

For the people of Lampung *Pepadun* who are Muslim, the inclusion of Islamic elements in traditional marriages is a necessity as a consequence of religious choice. However, in terms of cultural roots, there are cultural accommodation efforts as a middle ground when Islamic elements are included in the customary cultural system. Kallen and Spiro (1994) refer to the concept of cultural conformity as behaviour that is under cultural norms.

At death ceremonies such as the *Ngutus* or *Ngenikhabar* ritual when there is a death event in Lampung custom, it is in line with the concepts of *Na'yu* and *Ta'ziah* in Islamic law to notify the family, relatives and friends of the deceased, that a family member has died. In the Islamic concept, *Ta'ziah* means comforting the bereaved family, inviting them to be patient with the promise of reward, persuading them to be content with Allah's provisions and destiny, and praying for the corpse of a Muslim. (Zuhaili, 2010: 602)

Local elements that appear from the *Ngutus* or *Ngenikhabar* ceremony are the existence of traditional symbols, such as preparing a special yellow umbrella for *Punyimbang* who died. The use of customary symbols to honour the deceased to a certain extent can be justified in Islam, as long as it does not lead to matters related to shirk.

The process of acculturation of Islam in local culture ultimately concluded the existence of Islamic legitimacy on local cultural practices. In the sense that the omission of local cultural practices that are carried out for generations shows the approval of religious leaders for these practices. On the other hand, this legitimacy arises from the flexible interpretation of Islamic legal rules when dealing with tradition (*'urf*) as long as it does not conflict with the principles of Islamic teachings, or there is a belief in being able to change inappropriate elements of local culture. Thus, the occurrence of Islamic acculturation in local culture, apart from being seen from a religious perspective as a social and cultural phenomenon, is also related to the flexibility of the religion when it comes to the culture of the local community.

Acculturation of Islam with Lampung culture also requires sociological support in the context of cultural adoption and adaptation. O'dea (Lubis: 2017, 89) said that the explanation of religion will never be completed without including its sociological aspects. The arrival of Islamic culture has complemented the previously existing Lampung traditions. In fact, in the end, the Islamic procedure became the benchmark used in the implementation of the tradition from generation to generation. The people of Lampung who have recognized the positive side of Islamic tradition then apply it in local traditional ceremonies. Some of the ritual traditions of the Lampung people's life cycle that have been adapted to Islamic teachings are still being carried out today.

Conclusion

Life cycle rituals in Lampung society describe the phases of life starting from pregnancy, birth, marriage and death.

The symbolic meaning in the rituals of the life cycle of the indigenous people of Lampung *Pepadun* contains messages and hopes, both based on local philosophies and religious doctrines. The theological basis of life cycle rituals in the people of Lampung *Pepadun* is a request to Allah SWT, not offerings and requests to spirits or other supernatural beings. Although there are symbols that do not get direct legitimacy from Islamic sources, the theological basis of the entire series of rituals in the life cycle of the people of Lampung *Pepadun* is still in line with the doctrine of Islamic theology.

The acculturation of Islam in the life cycle ceremony of the people of Lampung *Pepadun* can be seen from the ritual process that reflects elements of local culture and Islam. The Islamic element in the life cycle ceremony of the people of Lampung *Pepadun* can be seen from the reading of prayers and the holy verses of the Quran in several rituals performed.

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