

## Traditional Marriage in Islamic Acculturation and Traditions of the Dayak Ngaju Society

Kukuh Wurdianto, Silvia Arianti<sup>2</sup>, Akhmad Syarif<sup>3</sup>, Marni<sup>4</sup>, Theresia Dessy Wardani<sup>5</sup>

Universitas PGRI Palangka Raya, Jalan Hiu Putih, Tjilik Riwut KM 7,5 Palangka Raya, 73112, Indonesia

e-mail: kwpalangkaraya@gmail.com, Silvia.aryanti1985@gmail.com, syarifroeslan2018@gmail.com,  
marni.m.noor@gmail.com, thedessywardani@gmail.com

\* Silvia Arianti

**Abstract:** *This study aims to describe the acculturation of Islamic values and local culture in the traditional marriage process of the Dayak Ngaju society in Baun Bango village. The approach in this study uses a historiography research type using an oral history approach method. The data collection technique used is the observation technique, namely a method of collecting data systematically through observation and recording of the phenomena being studied. The data analysis technique also uses data reduction, data presentation, and data verification with the triangulation method, and drawing conclusions. The stages of marriage that come from religious teachings are what experience acculturation with local marriage customs. In its implementation, the Muslim community carries out the marriage contract according to Islam and marries according to customary law. First of all, the Muslim community carries out the proposal stage like the Dayak Ngaju tribe's customs after that they carry out the marriage contract at home or at the KUA by fulfilling the requirements and pillars of marriage. Then on the same day or the next day, they carry out the Dayak traditional marriage which is not carried out properly because it involves beliefs such as leaving the procession that smells of rituals which of course violate the provisions of Islam such as the nyaki palas ritual, mamapas and planting sawang trees. Basically, the mixture of Islamic culture and local culture in the implementation of traditional Muslim marriages can be seen during the proposal process, determining the wedding day, working together, the marawei coming to each house to invite, and the wedding party*

**Key Words:** *Traditional Marriage; Islamic Acculturation; Society Traditions; Dayak Ngaju.*

### Introduction

The Dayak Ngaju tribe believes that marriage is something noble, sacred and honorable (Novialayu, 2020). The entry of Islam into the interior of Central Kalimantan and the large number of Kaharingan adherents converting to this religion resulted in massive cultural changes because many elements of Dayak culture that originated from Kaharingan beliefs were no longer used when their adherents converted. Marriage is a very important institution in society. In Islam itself, marriage is a sunnah, where every follower is required to follow it (Nurjanah & Hermanto, 2022).

The culture of a society will be greatly influenced by the religion they adhere to. When a religious teaching has been accepted by society, then religion will automatically change the cultural structure of the society, one of which is changing its elements (Sazjiyah, 2020). The existence of the Dayak Ngaju tribe in Katingan Regency is one of the characteristics of Indonesian society which has an interesting regional cultural wealth. Even though the Dayak people have embraced Islam, it does not mean that the influence of the old traditions of the *HeLo* religious belief has completely disappeared. We can see this in the Muslim community of the Dayak Ngaju tribe in Baun Bango Village who still carry out traditional ceremonies in the marriage procession. So this results in a mixture of Islamic culture and local culture.

The ceremony in traditional marriage is a form of behavior of the Dayak Ngaju community in Central Kalimantan, especially the Baun Bango village community, showing awareness of their past, they understand that Ranying Hatalla Langit created living things on this earth, especially humans have certain goals such as pairing up and having children in a way that is justified by religion and custom (Sukti et al., 2020). Traditional marriage has the aim of regulating life and customary living behavior, regulating relations between people of different sexes in order to maintain public order so that they do not commit reprehensible acts, organizing a good household life from an early age so that it is well organized and polite, civilized and dignified, ensuring the survival of a tribe and getting offspring who are physically and mentally healthy, and organizing regular lineages, determining social status in society, resolving problems that have an impact on internal, external and inter-tribal complications (Suri, 2018).

The purpose of marriage to have offspring is seen since manyaluang (exploration) is always said: "*Ikei toh dumah handak manggau petak ayun keton hetoh dan amun tege ikei tau mimbul hong hete.*" (Meaning, "We came to look for land that belongs to you and if there is any, we may plant there.") From this expression it is implied that men are likened to plant seeds that are looking for land to plant them in. While women are likened to the land where the seeds are planted. It is hoped that the seeds that are planted can grow and produce fruit, namely, offspring (M. A. Rahman et al., 2023).

Research on the acculturation of Islam and local traditions has been widely conducted, including by (W. N. Rahman, 2022) on the Acculturation of Islam in the Ngaju Dayak Traditional Marriage which explains the Dayak traditional marriage that has been acculturated into Islamic traditions. (Al Qutuby et al., 2020) on Javanese Islam and Cultural Acculturation: Characteristics, Variations, and Expressive Obedience; also colors the expression of Javanese and Islamic obedience that penetrates the boundaries of its traditions. (Pulthinka, 2023) genealogy of Islamic archipelago in Lombok and Dialectics of cultural acculturation: the social face of Sasak Islam; explains the social face of Sasak Islam in Lombok. As well as the work of (Mutia, 2023) on the Acculturation of Islam and Nusantara Culture which explains more comprehensively about Nusantara Islam which accommodates local cultures in contact with Islam, these works can be used as a basis for finding a framework for the acculturation of Islam and local culture.

The acculturation of Islam and the local traditions of the Dayak Ngaju community in Baun Bango village is an attraction for researchers to reveal a series of rituals at a wedding. Symbolic meaning becomes an analytical tool to reveal messages that cannot be understood by reason but are able to touch the deepest intuition, namely, the beliefs or beliefs of the community. Victor Turner's theory (dalam Yuliana et al., 2022) is the choice to find important aspects by revealing other aspects of a ritual symbol. The perspective of Levi-Strauss' theory (dalam Andriyanti & Dewirsyah, 2022) is the right choice, seeing social aspects in the exchange theory or exchange theory after the ritual gives birth to a unique phenomenon that is paradigmatic. Three things discussed in this article include; first, how is the socio-religious life of the Dayak Ngaju community in Baun Bango village. Second, how is the ritual in the wedding tradition and third, how is the meeting point of Islam and local traditions in the ritual of the wedding. The purpose of this study is to describe the acculturation of Islamic values and local culture in the traditional wedding process of the Dayak Ngaju community in Baun Bango village.

## Method

The approach in this study uses a historiography research type using the oral history approach method (Sukmana, 2021). The purpose of historical research is to reconstruct the past systematically and objectively by collecting, evaluating, and synthesizing evidence to establish facts and obtain strong conclusions (Erman, 2011). The systematization of this research is with heuristics, source criticism, interpretation, and historiography, The instrument used in this research is an interview. The data collection technique used is the observation technique, namely a method of collecting data systematically through observation and recording of the phenomena being studied. The data analysis technique also uses data reduction, data presentation and data verification with the triangulation method, and drawing conclusions. (Sugiyono, 2016).

## Results and Discussion

Religion and culture are two things that interact and influence each other because both contain values and symbols (Roszi & Mutia, 2018). Religion influences culture in its formation, while culture can influence the value system and symbols of religion. The presence of Islam in a society that previously had cultural values and customs resulted in interaction between two different cultural elements. In the process of interaction, Islam can be accommodated by local values. On the other hand, Islam which comes in a society that already has a value system tries to accommodate local values. This is characteristic of Islamic teachings, namely being accommodative and reformative towards existing culture and traditions without ignoring the purity of Islam itself (Hasan & Susanto, 2021).

Long before the arrival of Islam, the Dayak Ngaju people in Baun Bango Village already had beliefs that regulated all aspects of life, from birth, marriage, and death. The implementation of marriage in this village is carried out according to customary law. Customary marriage law is the rules that regulate the forms of marriage, methods of proposal, marriage ceremonies and the dissolution of marriage. The rules of customary law in various regions differ from each other due to the nature of society, customs, religions, and different beliefs.

The contact of Islam with the traditional marriage traditions of the Dayak Ngaju tribe began with the entry of Islam into Baun Bango around the 1930s through trade routes by Muslim traders who followed the Katingan River. The arrival of Islam brought a great influence to the local population, both in terms of value systems and customs, Islam brought a new color that merged with the previously existing color, namely the Hinduistic color. The meeting of the two cultures went through a harmonious adaptation process, so that even though there was a conflict, it was not too significant, the existence of local seeds of belief in mysticism was the reason why Islam was easily accepted as a new belief.

The Dayak Ngaju tribe who have embraced Islam, until now still maintain local customs. They believe that in these customs there are local wisdom values that should be maintained and become life principles. One form of community determination in maintaining culture can be seen in the implementation of traditional marriage. Although in theory and implementation of the marriage, there are several things that are contrary to Islamic law, which in customary law is a natural thing because there is an internal conversion, to maintain customs but also not violate the law. The Muslim community in Baun Bango Village accumulates these two things because for them a person with customs will not be perfect without religion and vice versa.

In Baun Bango Village, not all Muslim communities carry out customary marriages and it should be emphasized that the purpose of carrying out customary marriages by Muslim

communities is not as a symbol of the validity of a marriage but to ensure the survival of a tribe and strengthen the bonds of marriage or avoid the dissolution of the marriage relationship. They still prioritize Islamic marriage as a symbol of the validity of a husband and wife relationship. Although its implementation tends to be uncertain whether Islamic marriage comes first or vice versa. The procession also pays attention to things that can violate religious norms by gradually leaving Muslim communities behind rituals such as nyaki palas, mamapas, and planting sawang trees in Kaharingan. Apart from that, according to the applicable law, the marriage must be registered at the Religious Affairs Office (KUA), for those who are Muslim, and the Civil Registry Office (KCS) for those who are non-Muslim.

In the Dayak Ngaju traditional wedding, it always begins with a discussion of petak palaku. This shows an effort to respect women by asking for blessings from both parents. Respect for women can also be seen in the provision of palaku from the man. The marriage dowry in Central Kalimantan society is known as palaku. Mahar in the perspective of Islam and palaku in the perspective of customary law is an obligation that cannot be negotiated. Mahar is something inherent in a marriage, even in Islam itself, dowry is a mandatory requirement of a marriage. While in the perspective of customary law in the Dayak community tradition, it explicitly states that the existence of a palaku is a path of hadat in carrying out a marriage. This path of hadat is seventeen requirements as a customary object that is the responsibility of the man to be given to the prospective bride if both agree to carry out a customary marriage. Of course, this customary object also applies to Dayak people who have embraced Islam. The following are the requirements for customary objects that must be met: *garantung kuluk pelek, lamiang turus pelek, bulau singah pelek, lapik luang, palaku, sinjang entang, saput, pakaian sinde mendeng, tutup uwan, lapik ruji, timbuk tangga, pinggan pananan pahinjean kuman, rapin tuak, panginan jandau, jangkit amak, turus kawin, batu kaja*.

Basically, the implementation of traditional marriage by the Muslim community of the Ngaju Dayak tribe has existed for a long time or in line with the process of Islamization in Baun Bango Village, estimated since the 1980s until now. However, the problem at that time was the absence of registration at the Kedamangan institution for people who carried out customary marriages. However, the implementation of marriages every year has experienced developments and improvements in terms of procedures, there have been responsible parties from each religion called Mantir Adat to lead the implementation of customary marriages, in the marriage agreement letter in addition to the signatures of both parents of both parties and witnesses, there is also testimony from the Mantir Adat and it is ratified by the Dayak Customary Council, it is required to register customary marriages at the Kedamangan Institution. Meanwhile, in its implementation, the Muslim community continues to try to slowly minimize rituals that can violate Islamic law, prioritize Islamic law first, maintain peace, and help each other.

The marriage ceremony by the Muslim community in Baun Bango Village is carried out through two processions. The first procession is to carry out the marriage according to Islamic law and the second procession is according to customary law. The marriage contract procession is carried out according to Islamic teachings and led by a registrar from the local Religious Affairs Office (KUA). In carrying out the marriage of the Muslim community in Baun Bango Village, it is not mandatory to go to the KUA so most of them carry it out at their respective homes. Before the marriage contract or *ijab qabul* is carried out, the bride and groom, the groom's parents, the bride's guardian, two witnesses from both parties are present at the place where the marriage contract has been prepared.

Traditional weddings usually take place after the marriage contract or the next day. This procession is called *panganten hagu*, namely the arrival of the groom who is paraded

(escorted) by his relatives to the woman's residence accompanied by the recitation of shalawat and the sound of habsy. Then, the ceremony of handing over the jalan hadat in the form of traditional objects by the groom's mother to the bride's mother. One by one the requirements of the traditional objects are lifted to be shown to the invited guests. After that, the bride and groom will be tapung tawar by an Islamic Customary Mantir. Tapung tawar is a short ritual performed by traditional elders to provide prayers for safety and so on by sprinkling water that has been mixed with perfume on the head, both shoulders, both palms of the hands and feet while reciting sholawat. In the batapung tawar procession, some people do it by stepping on stones and smearing a little egg on the heads of the bride and groom.

The arrival of Islam in Baun Bango Village has influenced various aspects of life, but in its development the traditional local cultural foundations are still strong, so that there is a form of cultural blending called acculturation. Local culture is a culture that develops in regions and belongs to the ethnic groups of the archipelago. While Islamic culture is a creation and work of humans, both Muslims and non-Muslims, which originates from the source of Islamic teachings. Islam is spread in society and there is interaction between local culture and Islam.

Acculturation relationships occur because of two forces that influence each other and color each other. In the interaction of two cultures that occurred in Baun Bango Village, continued with the efforts of modification between the two cultures, this kind of model in Gus Dur's terms is known as the theory of Islamic Pribumization. Islamic Pribumization is an effort to re-strengthen cultural roots while still creating a religious society. This is a necessity not to avoid polarization between religion and culture.

Starting from the *manyaluang*, *mamanggul*, *maja misek*, implementation of the wedding ceremony, *pakaja manantu*, all are also in Islamic teachings. Basically, the mixture of Islamic culture and local culture that occurs in the implementation of traditional marriage of the Muslim community is also seen when determining the day of the wedding party, working together, *marawei* which is coming to each house to invite, reading a prayer of congratulations as a substitute for praise/mantra in custom, replacing rapin tuak with drinking plain water, reading sholawat, there is marriage advice and so on. More deeply, Islamic values are clearly seen when the Muslim community carries out marriage in an Islamic way, namely akad nikah with a series of events that show the Islam of the perpetrators such as reading the holy verses of the Qur'an, there is a dowry in the form of a set of prayer tools, reading istigfar, syahadat, sholawat and also seen from the clothes worn by the bride and groom.

## Conclusion

The marriage procession held in Baun Bango Village is called kawin hisek, which is an ideal marriage order. Through several stages starting with *manyaluang*, *mamanggul*, *maja misek* continued with *penganten haguat*, *haluang hampelek*, *mamapas*, *nyaki palas*, and several other rituals related to customs and ending with *pakaja manantu* which is held by the parents of the man as a sign of gratitude for the presence of their daughter-in-law in the midst of their family. The stages of marriage that come from religious teachings are what have experienced acculturation with local marriage customs. In its implementation, the Muslim community carries out the marriage contract according to Islam and marries according to customary law. First of all, the Muslim community carries out the proposal stage like the Dayak Ngaju tribe's customs after that carries out the marriage contract at home or at the KUA by fulfilling the requirements and pillars of marriage. Usually on the night before the wedding day, the bride and groom perform a batimung bath and use dawen pacar. The implementation of the marriage contract is carried out based on the order of events starting from the reading of the

holy verses of the Qur'an, the syahadat, sholawat, istigfar, the transfer of guardianship from the woman's parents to the registrar for the ijab kabul process, and the marriage sermon event. Then on the same day or the next day they carry out a Dayak traditional marriage which is not carried out properly because it involves beliefs such as leaving out the procession that smells of ritual which of course violates the provisions of Islam such as the *nyaki palas ritual, mamapas and planting of sawang trees*. Basically, the mixture of Islamic and local cultures in the implementation of traditional Muslim marriages can be seen during the proposal process, determining the wedding day, working together, marawei coming to each house to invite, the wedding party begins with the bride and groom's haguat, namely escorting the groom (paraded) accompanied by the habsy drum and the reading of prayers, followed by the *tampung tawar* event as usual again with prayers and the reading of the traditional marriage agreement, reading prayers of congratulations as a substitute for praise/mantras in tradition, replacing rapin tuak with drinking plain water, there is marriage advice and so on and the obligation to provide a dowry. More deeply, Islamic values are clearly seen when Muslim people carry out marriages in an Islamic way, namely akad nikah with a series of events that show the Islam of the perpetrators such as the reading of the holy verses of the Qur'an, there is a dowry in the form of a set of prayer tools, reading istigfar, the syahadat, reading prayers and it can also be seen from the clothes worn by the bride and groom.

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