

# Cultural Harmony Between Islam and Local Traditions of *Caramseguguk* in Rengas Payaraman Ogan Ilir Indonesia

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**Abstract:** Islam as a religion which teaches various aspects of normative and humanities must undergo a process of acceptance and rejection in society. Otherwise, traditions of a particular community identity also endure a process of eclectic adjustment along with Islamic teachings. It proves that Islam is not only understood as a doctrine but also as a result of interaction among cultural values, norms and morals that are present in the forms of religious practices that tolerate local values. The meeting of Islamic values and local traditions has maintained and formed Islam narrated activities as a form of internalisation of the teachings and behaviour. Such as *Caramseguguk* tradition in South Sumatera, that is the result of the harmonisation encountered between Islam and local traditions in everyday behaviour.

**Keywords:** Cultural Harmony, Islam, Local Traditions, *Caramseguguk*

## 1. Introduction

Islamic studies and the tradition continue to evolve to be eclectic studies that try to combine the tradition of Islamic studies with the tradition of social science studies and anthropology. In addition, there are also Islamic studies that look at social interactions and patterns in a Muslim society. According to this view, Islam developed in the life of society is inseparable from culture. Further, the combination of these can also be seen in a particular event or ceremony. It is difficult to say that the local tradition is not synonymous with Islam or vice versa in which Islam is an entity formed by local traditions. But, civilisation of religions in Indonesia archipelago is a series of process of formation of periodic religious life. Islamic historical process cannot be separated from spiritual civilisation that existed before Islam was present in this archipelago. Therefore, in the practice of Islam in Indonesia can cultural values of the religion be found. Islam in this sense might be not the one maintained and practised by Islam entities, e.g. practices of giving a dowry in a wedding ceremony or reading history haul someone who is considered "sacred". These are a tradition common among Hindus Mataram and Bikhsu.

This process lasts a long time and continues to be the entity and identity of Islam in Indonesia. It lives in the civilisation of religions network. Thus, having a Muslim identity means they have become part of the historical Islam Nusantara. This fact draws a new pattern of emergence of Islam Nusantara which serves as a social agent for Islam and the archipelago. It forms an episode of a slab of civilisation in Indonesia, which has an open and dynamic character that blends Islam and local traditions value. It is entirely possible for the meeting between Islamic values and local traditions maintained, and Islam narrated activities to exist in circumstances and daily habits. This meeting point is referred as local wisdom. This term refers to the notion that human beings and others are connected because human needs other humans, not because of the functions of the logic of work. In addition, *Caramseguguk* tradition still exists and takes place in public life. In Rengas Payaraman South Sumatera, this fact is interesting to be studied more in-depth empirically and holistically.



Furthermore describing the clan system governing family relationships and relationships between women and men in Simboer Tjahaya is derived from Islamic teachings; Nurdin, suggests that it is the culture of the indigenous people, pepadun Muakhi, in Lampung [1]. In his research, Fauzie sees Muakhi culture, indigenous people living in pepadun Lampung, is accommodated from various values, norms and philosophy of life which is continuously running. This experience is internalisation process in pracpepadun indigenous culture. Interestingly Muakhi was derived from the Arabic language which is often delivered by Islamic religious leaders in his message. It was where narratives of Islam became the source of the local traditions of indigenous peoples in Lampung. Research on social capital in the great tradition Agung Gawemeranjat II Ogan Ilir village is able to describe the glorious tradition as a tradition that contribute to social change by teaching about social capital [2]. According to her, one-on-one social value in *agenggawe* refers to an adaptation of the teachings of Islam embraced by the citizens of Meranjat II. Even according to the teachings of Islam it is able to bind a variety of local cultural differences [2].

## 2. Method

Through a case study approach, the data is derived from rationalism and the situation of socials, politics, and culture. The data is dynamic, open, and occurs in social relationships. The research seeks the real social formation and its dynamics. The data was captured through observations and interviews. The data was then analysed with interpretative method to understand the events and their relation to the historical period in certain past situations.

The theoretical approach is structural functionalism [3] as George Ritzer dan Ritzer points out that this approach provides explanation of how collective cultural accumulation occurs and how it can be interpreted as a form of local tradition [4]. The culture is reflected by event of *caramseguguk* in Rengas. While Islam becoming adhesives and evaluation tools values occur. Core concepts of structural functionalism theory lies [4], in the full understanding of the process of convergence of cultures, traditions, systems, materials in the form of traditions of everyday life and the events in *caramseguguk* tradition performed by Rengas society will impact on the development of Islam and social change [5].

## 3. Findings and Discussion

One of local wisdom values that continue to be maintained in society in South Sumatera is the behavior of *caramseguguk* build unity and mutual cooperation. The traditional social system was maintained in culture of Ogan Ilir and became the motto of this district. Ogan Ilir has Ogan Ilir indigenous peoples and tribes that migrate from Java and Sunda. The indigenous population of Ogan Ilir consists of (1) Ogan Ethnic: include residents along the river Ogan from the village Munggu to Embacang Muara Kuang and Lubuk Keliat. The language used is the language Ogan. (2) Pegagan Ethnic: include residents in the district of Tanjung Raja, Rantau Panjang, Sungai Pinang, Rantau Alai, Kandis, Pemulutan, Pemulutan West, South Pemulutan, Indralaya and South Indralaya. English is the language Pegagan famous. (3) Penesak Ethnic: or called Meranjat parts, covering a population in the district of Tanjung Batu and Payaraman and partly District of Lubuk Keliat (villages ex district of Tanjung Batu) in Malay Palembang known as Meranjat.

One of the villages that preserve *caramseguguk* is Rengas village Payaraman-of Ogan Ilir South Sumatera. Rengas village was originally entered in the district of Tanjung Batu, since 2005 divided into two, namely Tanjung Batu sub-district and District Payaraman, Rengas village included in the Payaraman. In this region, tribe Penesak, is one of the tribes that dominate in Rengas and other areas (Tebedak, Lubuk Bandung, Betung, Ketiau, TanjungDayang, Series Bandung, Seri Kembang, Payaraman, TalangSeleman, PayaBesar, Tanjung Lalang, Seri Tanjung ,Bangun Jaya, Tanjung Tambak, Tanjung Baru Petai, Cape roof, Limbang Jaya, TanjungLaut, Meranjat, Meranjat II, Meranjat Ilir, Beti, Tanjung Pinang, Tanjung Batu, Tanjung Batu Seberang, Pajar Bulan, Senuro,

Sentul, Burai, Tanjung Burai. Rengas village itself is the oldest village in the district of Ogan Ilir Payaraman which consists of two regions, Rengas 1 and Rengas 2. The word comes from the shanty payopandan (now located in out-plantation PTPN VII), while partly indeed have lived and settled in Rengas village. Because access in Rengas village more easily affordable than the previous residents decided not to leave their inpayopandan and moved to the village of Rengas.

Rengas word itself is taken from the word meaning Ronges cleft. Rengas village was once led by a Kerio but since 1989 the village leadership led by the village head. Land in the village Rengas when viewed from the ownership of land is divided into two types namely Personal Land and Land Garden Village called *Umohor Dusun*. As for the ownership of land in the village Rengas based largely on land legacy for generations without a land administration, even if it is only in the form of a Certificate of Business Rights (SKHU) on land. Continuities *caramseguguk* system in Rengas society has a role as a social and cultural institutionalization of the family and relatives. In a common type of family unit, usually to be seen through several aspects, (1) Kinship system, (2) Line of descent, (3) Inheritance system

Kinship is a social unit whose members have blood ties, while the kinship system in question is the customs, norms, values, knowledge, human behavior is bound by ties of blood or marriage. In a pluralistic society kinship Ogan Ilir embraced *patrilineal* system [6]. This system involves the type of family unit in a *patrilineal* society. This was evident in the system of local daily life, for example in dealing with jobs that require a lot of people, the feeling of collateral (*seduluran*) is very prominent at all. They are collateral will face severe problems or even work with full responsibility, feeling embarrassed when they can not participate in any employment or collateral relatives they did not succeed satisfactorily. For example, in the marriage ceremony, moving house or called *Sedekah*, stricken. The nature of family rose to be the basis of resolving conflicts among citizens in *Panesak* clan, has been known forms of communication between people who are rooted and frequently used media for conflict resolution among residents and conflicts with communities beyond them. The mechanism is Flour Fresh we called *Are Basare*. Fresh flour is a custom event that is performed to remove the brotherhood between people or between family members when they disagree and intend to finish it. Such disputes are generally resolved and facilitated by the adat. Whereas *Are Basare* is customary mechanism that is intended to lift the brotherhood between family through weddings, circumcisions, and other parties. This is done when the accidental guest name (either a husband, wife or child) from outside the indigenous community together with host names have urination. In the presence of many people present then citizens of the same name was sworn in customary manner. Rapturing brother like this is also known as *Angkanan*.

To maintain continuity between clans with *caramseguguk* no maintenance business patterns that motivated the desired behavior, so that the ideas of cultural system makes cultural attributes inherent in social systems are maintained, such as: the mating of a Pasirah (village head) is very much appreciated often asked to give advice called peradatan. Patterns in *caramseguguk* territorial relationship is symbolized in the person's status and role in the local community. This pattern is conserved terms like Pesirah, headmen, traditional leaders, Kerio, *pembarab*, saplings. Each of them in certain events kinship or cultural attributes are still used. To clarify their identities typically use oversized clothes each. A skullcap or cap *Pesirah* using Air-mas and a red umbrella, while *pembarap* or Kerio generally only half waist wear gloves and headband called pose. The nuclear family (family nucleus) with an extension (extended family), with the levels of age and profession with field-field and courtesy of family relationships horizontally turns tied to territorial factors and genealogy. Nuclear family is the core family formed through marriage, the elements and all the requirements refer to the customary rules and *Shari'a*. Nuclear family consisting of father, mother and children each serves as a protector and breadwinner and the successor generation in which there is the responsibility to continue the tradition [7]. Children receive and perform the role of tradition in the nursery-courteous both in the context of differences in age, sex and how to behave with others. Law and the law is the identification of parent-child in the extended family for the marriage relationship.

This leads to expansion of the functions of the role, rights and responsibilities of its members. Kinship that created a strong position and influence each other even become a solid foothold for various activities. Important underlined entire extended family members included in the circle of unrelated and indeed refer to *Shari'a*. Expansion of the nuclear family is generally obtained through the blood relationship of grandparents and obtained through called *besanan* relationship with your wife or husband. Norms applied in social interactions both within the family and the environment is an extension of the existing norms in the nuclear family. But the polite more showed a pattern firmer and tighter. With regard to Islamic procession in *caram seguguk* no longer need to be emphasized that local cultural elements that can or should be used as a source of law is that at least does not contradict the principles of Islam. The elements that are contrary to the principles of Islam itself must be removed and replaced. This is the meaning of the Islamic presence in a place or country. In the science of *Usul Al-Fiqh*, the local culture in the form of customs is often called '*Urf*' (derived from the same root word with *al-Ma'ruf*). Because the '*urf*' one that comes from people's behavior, and contains elements that are wrong and right, then naturally the Muslims must look more widely and critically. Ease the views of the socio-economic fulfillment so get "respect" from other social layers [8]. But there are also some people in the village and in the District PayaramanRengas different view associated social status of "elite" based wealth and jobs. The results of in-depth observation and analysis of public perception and understanding of Rengas generally that the "rich" will be deemed to have a social status as "elite" who respected if the person has a behavioral and life order in accordance with the values and norms in society in general.

As "elite" are people who have wealth and do not behave in violation of values and norms in society Rengas village. If a rich man, but do not behave according to the norms and values, it is considered that the person is not "elite" and unworthy of treatment is respected. Values and norms in public life generally Rengas village strongly influenced by socio-religious values of Islam and Malay customary norms. For example, if a rich man and had a job but the behavior of life often do cockfights or often harvest the pineapple on top of fairness, then that person is considered to be elite and does not deserve respect. From perspective Rengas villagers a social status will be more dignified and respectable if followed by the appropriate behavior to social norms that are loaded with the values of Islam. Social status is often based on the type of job one, it is also the case rural communities ratings in Rengas. For the people perceived as "elite" not only have the wealth but also determine the type of work. Of course such case the suitability norms and everyday behavior. This type of work is considered as having the social status of "elite" by the public Rengas is formal employment such as civil servants, military/police and non-formal employment such as fruit or vegetable agents, teachers, clerics, pesantren. Their tradition in *caramseguguk* are driven by four factors, namely (1) residents or citizens concerned are equally attached to the area occupied, (2) there is a feeling bonded to each other by reason of *puyang*(descent), (3) due to the incorporation of territorial factors and genealogy, (4) The similarity of the Islamic faith.

Aspects that stand in talks *caram seguguk* tradition is the aspect of confidence and trust of the people's behavior. *Caram seguguk* not just a rule of customary norms, however, abortion is closely related to the Islamic religious behavior that reach a good behavior is individual, group and society, applicable both in daily situations and incidental. In the tradition of tribal *caram seguguk Rengas panesak* can guarantee kinship families remain intact and in or in the neighborhood, where a certain family grove in habit a place, and makes the area as a place of their group settlement. Over time, the number of community members in the group one family grove was gradually increased. Key actors in the implementation of this *caram seguguk* is *Pasirah*, for a fixed *Pasirah* customarily have power and have the authority under the supervision of resources such as land and resource ownership hamlets. *Pasirah* also reserves the right to mobilize the labor of the population matagawe to various official or private interests. Peonage for example *wang* clan porters flunky, *kemit marga*, *kemit hamlets*, and *gawe road*. While the social structure is also a key *caramseguguk* is *Marga*. Because *marga* is functionally plays a very important role for the life and the history of civilization in South Sumatera.

Traditionally, the clan is the highest institution of society after the institution of the family, village and hamlet. Clan headed by a figure who is generally known as *Pasirah*. With certain qualifications, clan leader also referred to as *Depati* and Prince. A head of the clan, to be called the *Depati*, if he has successfully been selected to assume the position of Chief of the clan at least two times in a row, while the Prince is to have at least five times in a row. Besides *Pesirah* as a key actor in *caram seguguk*, there are other actors who control norms and values of the organization of *caram seguguk* namely the clerics or religious leaders us. As the highest institution acting as custodian of the clan social order (social piety). Measurability Islamic values in the tradition *seguguk caram* very visible in the process of organizing itself *caramseguguk*, like *berasan*, *bereguk*, their leader, news, *nolonggawe* and cash clan. Relevance is charity *ma'ruf Islamic teachings*, *al-wakalah*, *at-ta'awwun*, *as-syirkah* and *al-busroh*. Waking patterns of Islamic values in the procession *caram seguguk* done with the involvement of *Kyai or Ustaz* as normative and ideological leader. Social processes that occur within each *caramseguguk* shows local actors in the social space that is dynamic and organic. As the following table;

**Table 1.** Islam and Local Traditions of Caramseguguk

NO	Caram Seguguk	Communicative action	Islamic Values
1	Bereguk	Inviting Consultative	Working together
2	Berasan	Delivering the will and intent	Please help
3	Nambah Keluargo	Build sympathetic	Kinship
4	Nyirenke Gawe	Invite and encourage residents to do something	Copyright Concerns
5	Nerimo sando	Provide assistance to residents' Trust	the use of the grant

Source: 2016, study of data processed

Social functions in the tradition of *caram seguguk* an organic functions directly felt by local communities such as; Solidarity called *pengemin* is a social solidarity is *pengemin* have awareness of and concern for the general public condition, characterized by invitation at the time of mutual cooperation to carry out or assist together. In addition *caram* locality *caram seguguk* is one model that puts mutual trust and maintain the trust on the basis of honesty everyday. For residents who have enough capital, then he could do auctions of personal care or be an actor capable of communicating to other residents voluntarily. This form is often known as reciprocity. The process of forming reciprocity in *caram seguguk* not done mobilization or social structure, but run as everyday life alone or organic, not done by an agency or social engineering. It is unavoidable role in the mobilization of agents and actions encourage citizens to take action concern, but the process is not to create a mobilization structure and social structure, because the tradition of empirical *caram seguguk* an event that is always run by private citizens *Ogan Ilir Rengas*. In addition, real *seguguk caram* attitudes and behaviors of high culture which is managed by the residents themselves and the implications for the lives of the citizens themselves.



It may be said that *caram seguguk* one-on-one form of civilization locality is able to live and survive in the social system. When the local people do not do things that generally make good habits, then other citizens with the norms and values will provide corrections to citizens who do not perform the behavior.

Correction delivered culturally and maintain feelings of other citizens. What are termed *Tepo Selero* and *Sedulang Seperahuan*. In *caramseguguk* auction process involving various actors concerned in Rengas village. *Caramseguguk* actors are villagers from all social classes, professions and religions. Starting from the village up to the farmer stakeholders, starting from the midwife to the farmer workers. Social collective action is actually a manifestation of the teachings of *al-ihsan* and *tuminubillah*. This occurs because of the institutionalization of Islam in social institutions and institutional in nature. *Kyai* or stakeholders generally like *pesantren* in Rengas. While people Rengas send their children to *pesantren* or other Islamic institutions. In this way, the process of Islam in the local tradition *caramseguguk* able to co-exist and even complement as the norm and the value of life.

According to the above opinion, the encounter Islam in *caram seguguk* tradition is helping others by others to participate overcoming economic, cultural, social harmony and local residents. In this arrangement space *caram seguguk* promote social values that are not limited by the definition of humanity. Because for residents *caram seguguk* implemented is very important, so anybody community members who find it difficult to live should be assisted by the residents. Internalization of Islamic values recorded in *caram seguguk* community OganIlir Rengas including the following:

**Table 2.** Caramseguguk: Participation and Mutual Help

	Participation	Mutual help
<i>Caramseguguk</i>	Resiprocity	Cooperation
	Solidarity	Kinship,
	Sympathetic	Kinship sympathetic
	Mutual trust cooperation	Togetherness

Source: 2016, study of data processed

*Caram Seguguk* has its own values is something hereditary ideas that have been considered true and important members of society. Value always contain the consequences. Value always played an important role in people's lives and change sosial. Dua important value in *caram seguguk* so that it can serve as a model of natural assimilation of Islam and local traditions are organic community that is the value of togetherness and familiarity because the attitude of helping each other bring between members of the community with other community members help and help members of the public.

Saw the forms of social relations in the form of kinship, exists between members of society, which is the common goal. While other values are kinship is with the implementation of *caram seguguk* means merging two or more families bound together by mutual sympathy committed by family members each so that these families grow and establish family relationships. In the context of social relationships *caram seguguk* which is the motto of *Ogan Ilir* implies solidarity or mutual aid with harmonious, democratic and uphold human rights in the welfare and prosperity of society *Ogan Ilir*. When back at the encounter of Islam with local tradition *caram seguguk* in community life Rengas *Ogan Ilir* appears once the shifting that starts from the belief in animism-dynamism and deep thinking of previous generations, in the form of customary in the direction of traditional Malay culture which has come into contact with Islam.

Although initially not been acculturated intensively, because dealing with Hinduism-Buddhism that is still strong and the counter action from China. Intensive contiguity are still at the end of 19th century AD or centuries VII / VIII Hijria. During this period the process of acculturation of Islam and traditional Malay culture Palembang, can be said really happened and managed to transform the traditional Malay culture into Malay culture that is based on Islam. The success of traditional Malay culture to transform Islam into the Malay culture that is based on Islam is a form of acculturation of Islam and Malay culture is capable of receiving various aspects of culture; (1) Transformation of the belief system of animism-dynamism Malays to Islam derived from revelation; (2) Custom transformation (the rites of the life cycle, the system of government and social system); (3) Transformation tradition of myth and purpose to the tradition as a means of socialization and solidarity values.

One manifestation of that transformation is *caram seguguk* tradition itself. *Caram Seguguk* traditions are cultural creations and Malay reconstituted with Islam. This is possible because the appeal of Islam that has the character and spirit of egalitarian. Here the role of the presence of preachers and religious teachers who then creates social houses of worship, *madrasah* and in study greatly contributed to the process of internalization of Islam into the personality of the local culture itself.

#### 4. Conclusion

The findings of this study provide a wide range of both academic contributions, empirical and practical operations. Academically, the contribution of this research are: 1) In terms of anthropology, the values of Islam will dominate and deeply rooted in the cultural system of a society where the values of Islam acculturated into the culture of the community through an intensive process, gradual, accommodating, empathy, and sustained, not frontal and confrontational; 2) In terms of sociology, Islamic acculturation into a society can make Islam as an identity and solidarity of a community binder (spirit de corps), because the identity and solidarity of a community is not absolutely based on ethnic unity. It also can also be formed on the unity of *aqidah*. Social unity is called the *ummah*; Empirically, the Islamic acculturation into the Malay culture in Ogan Ilir, has made Islam a person surnamed *Panesak* Malay identity, so that the Malay identity is not always based on genetic factors, but also can be formed on the basis of *aqidah*. Thus, the "Malay" is an open concept that can be entered anyone through the corridors of Islam.

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