

Study of Malay Marriage Customs: Acculturation and Islamic Communication Values in Riau Malay Society

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Article Info	Abstract
Received: 2024-02-12 Revised: 2024-03-21 Accepted: 2024-05-20 Keywords: Keywords: Islamic Communication, Malay Marriage Customs, Riau	<i>The qualitative research employed by the author examines the acculturation of Islamic communication values in Riau Malay marriage customs, observing events at various stages of the marriage process. Data is gathered through the Riau Malay Customary Institute (LAM Riau), using interviews and documentation and observing traditional marriage ceremonies. Additional data is collected from Riau community leaders involved in the marriage process. The research spans approximately 16 months. Findings indicate that Riau Malay traditional weddings are meticulously organized to affirm Malay identity and fulfill societal roles, with customs regulating life aspects at the national and state levels. Islamic communication strengthens individual religious identity. Secondly, values in Islamic communication, guided by the Quran and Hadith, are integral to traditional Malay wedding ceremonies, encompassing pre-wedding, marriage process, and post-wedding stages. Thirdly, the acculturation of Islam in Malay marriage customs dates back to the 15th century, marked by trade, intermarriages between Arab traders and locals, and the Islamization of Malay rulers, based on the Quran and As-Sunnah, the primary sources of Islamic teachings.</i>

I. Introduction

Islamic communication is the process of conveying Islamic messages that are guided by Islamic principles, the source of which is the law, the Koran, and hadith; communication in general and specifically, both Islamic and conventional communication, the essential elements are found in the message, so it is highly demanded in conveying messages using language that is easy to understand, simple, and can be understood well. Messages in the form of symbols that people pay attention to consciously and can create meaning could be messages in the form of words that are intentionally spoken or written between the people carrying out the communication process. For this reason, messages must be informative, persuasive, and coercive. Where the content of the message conveyed must be based on Islamic law (Isnaini, 2022; Prayoga & Saifullah, 2024; Tofa Pamuka Aji, 2024).

Islam and culture have a close correlation in human life. Culture has the privilege of influencing and giving rise to every word spoken and giving rise to what we think. Cultures have been born for a very long time, even before we were born. Our thoughts and actions, including how we communicate, result from what has been recommended by our respective cultures. Whether we admit it or not, Islam and culture influence each other, so the term "Islamization of culture and civilizing Islam" is used. As Islam came, it brought dynamic teachings, and cultural activities changed to follow the rhythm and breath of Islam. (Marlina & Yaza Azahra Ulya, 2024; Mohamad Saleh et al., 2024).

The value of Islamic communication in simple terms, Islamic communication is a communication process that essentially conveys the essence of truth based on Islamic law, which is based on the Koran and al-Sunnah aimed at all human beings to be guided on a path that is pleased with Allah SWT, so that they are safe in life in this world and hereafter. For this reason, the values in Islamic communication are based on ethics, which refers to the definition above, namely: 1) honesty/trustworthiness, where the value of trustworthiness is a belief, namely how belief and trust in God Almighty, Allah SWT, where someone involved in the communication process must refer to the value of truth, not lying, keeping promises and being professional. 2) the value of responsibility: In the communication process, a person must distinguish between right and wrong, what is prohibited and recommended, and what is prevented; this value of responsibility seeks to develop oneself so that it is always positive; in this way, good relations will be created between people, the message conveyed based on this value, it contains truth values, based on the Koran and Sunnah, so that the content of the message is sincerely accepted and conveyed without being forced by other people (Haq & Mutohar, 2023; Mokhtar et al., 2021).

The Malay people of Riau adhere to customs; they maintain customs in the tradition of marriage ceremonies. For the Malay people, every traditional

ceremony is an obligation, and it is the responsibility of the traditional holders to carry it out. However, based on the results of research into the traditional marriage ceremonies of the Riau Malay people, they are unique, have a very long series of ceremonies, and require quite a lot of money and time. So, in this case, if we look at the marriage law based on Article 2 above, the purpose of marriage is to obey the commands of Allah and His Messenger and have the value of worship (Nasution, 2020).

The introduction of Islam to the Malay land changed the life structure of the Malay community itself; the relationship between the two was very close, and they influenced each other. In essence, religion and culture both aim to guide life for humans, to make it more focused and orderly. One of the cultures that Islam greatly influences in Indonesia is Malay; this can be seen in Malay traditions, thoughts, and literature. Before Islam entered, the Malay cultural style was Hindu-Buddhist, influenced by the Sri Wijaya kingdom in the 7th to 11th centuries. (Hamidah, 2022).

There are at least three reasons why Islam and Malay culture have a special relationship. First, there is a combination of Islam and Malay culture in cooperation, politeness, respect for parents, trust, tolerance, and respect; second, there is a neutral correlation between Islam. Moreover, in Malay culture, such as in wedding ceremonies, every meaningful process contains elements of traditional philosophy that align with Islamic teachings. Third, when there are conflicting elements in Malay culture, the conflict is in line with the prohibitions in Islam.

Riau Malay traditional wedding ceremonies appear to have been acculturated with Islam, contained in the traditional procession from the implementation until the day itself. However, on the other hand, marriages based on Islam are much more straightforward, where the sacred thing is the marriage contract/gift of marriage. In Islam, all the rules relating to marriage have been arranged in the Koran, the Muslim holy book, the Sunnah, and the opinions of the ulama. Of course, in its practical activities, Islam requires its followers to place customary positions which must be adjusted to the provisions in the Koran and As-Sunnah. However, in practice, if there are customs that violate Islamic teachings, then Islam automatically rejects the existence of customs.

2. Research Method

The qualitative research that the author uses (Albi & Johan, 2018; Alhamid, 2019; Hasibuan et al., 2022; Hasibuan & Prastowo, 2019) wants to see the acculturation of the value of Islamic communication in Riau Malay marriage customs, see events that occur in the stages of the Riau Malay marriage custom process, and explore data through the Riau Malay Customary Institute (LAM Riau), both in the form of interview data and documentation, observing the process in the stages of Riau Malay traditional marriage ceremonies, as well as collecting several data through Riau community leaders as actors in implementing the stages of the Riau Malay traditional marriage process.

Next, the author examines the social phenomena in Riau Malay wedding ceremonies containing Islamic communication values. Conceptually, the author understands the value of Islamic communication and then collects data through research subjects regarding the value of Islamic communication in Riau Malay wedding customs through recording data: observations, documentation, and interview data with the Indonesian Ulama Council and Riau Malay traditional leaders. The location of this research took place in Riau Province, to be precise in Pekanbaru City (Ardiansyah et al., 2023).

The assumption was that this location was chosen because Pekanbaru City is the center of the capital city of Riau Province. For this reason, according to researchers, the city of Pekanbaru represents Riau Malay traditions as a whole, and the community in this city is also very heterogeneous. Thus, the author's opinion could be that the acculturation of Islamic communication values is visible in Riau Malay marriage customs. With three research location points. 1) Riau Malay Traditional Institute (LAM Riau), whose address is Jalan Diponegoro, No 39, Pekanbaru Riau; 2) Riau Indonesian Ulama Council (MUI Riau), whose address is Sudirman, No 482 Pekanbaru Riau, 3) Pekanbaru Traditional Hall, Street of Senapelan, No 53, Pekanbaru Riau. The research implementation time is approximately 16 months.

3. Results and Discussion

Stages of Riau Malay Marriage Traditional Ceremonies

Marriage, in the view of the Riau Malay community, is a cycle of human life that has religious values and upholds customs. The Malay community views marriage as a very distinctive event and has an identity while simultaneously showing the Malay identity. For the Malay community to find a mate, there are several provisions, such as knowing their religion, ancestry, property, and appearance. (Ulya, 2020). For the Malay people of Riau, the marriage custom differs significantly from that of other Malay communities. The marriage customs of the Riau Malay community are centered in Siak Sri Indra Pura. There are three stages in the process of Riau Malay marriage customs: 1) Pre-marriage customs, 2) Customs during the marriage process, and 3) Post-marriage customs. (Pide, 2017).

Based on the research results, the pre-marriage process is the initial activity of searching for a mate. Looking for a mate begins with a risky event; in risk activities, it is essential to be carried out by the man because he wants to know the existence of the woman he will marry. Traditionally, the Malays consider this risky activity to have the meaning of politeness, that before marrying a dream girl, then with the custom of good manners, a messenger is sent to ask the girl's whereabouts while getting acquainted; if it does not begin with a risk event. Suppose it is feared that it already has. In that case, this risky process is one of the goals to avoid the causes of relationship damage, including before the relationship establishes a further relationship. Of the eight stages of the pre-marriage procession in the Riau Malay custom, it can be described that each

process contains the value of customs as the identity of the Malay people. In looking for a mate, the Malay community is very determined, from several stages of activities, to get a life partner. For the Malay community, a couple is not temporary. However, they will become a permanent couple, faithfully accompanying each other for a lifetime until death separates.

Implementing marriage still refers to the traditions in Malay customs, which have become a custom in Malay society that refers to Islamic laws. The procession in the marriage ceremony featured various Malay arts that breathed Islam, including zapin dance, the tradition of Berzanji and burdah, and communicating by reciprocating rhymes. For the Riau Malay community, the reflection of a person having a custom or not depends on how the implementation of the traditional ceremony is carried out and is included in one of its forms in the series of marriage implementation processes, and this indicates that there is still a form of cultural heritage that is still maintained and should be upheld.

The process after marriage, customs after marriage, is an ordinance that regulates the custom of settling after marriage, the custom of divorce, remarriage, inheritance law, polygamy, child matters, and kinship relations between the families of the two parties. For the Malay community, the traditional marriage procession is significant, so the procedures for its implementation are arranged in such a way that it can show the noble value of customs and religious steadfastness in the Malay community. For the Malay community, marriage customs are a series of historical events in people's loyal lives; the arena in the procession of activities symbolizes honesty, fosters a sense of happiness, and creates a sense of affection between husband and wife. This value is contained in the meaning of marriage for the Malay community. It contains biological goals and social status in society, perpetuates blood descent, and is used for political purposes. Every ceremony in Malay marriage is very closely related to the socio-community aspect, and this process is critical because it is one of the ways to inform the public about marriage in general. In this case, the ceremony in the Malay marriage custom is carried out in detail. It must be carried out by every couple who will hold the marriage as a form of indigenous and religious communities.

The Process of Islamic Acculturation in Riau Malay Marriage Customs

Acculturation is a process that can bring about change, which occurs slowly, and the process takes place continuously because there is a contact relationship between two cultures(Taufik, 2013). The theory of cultivation is helpful to see how the phenomenon of the entry of a foreign culture into a culture owned, such as the entry of Islam into Malay culture which occurs slowly but can be well accepted by the Malay community, the entry of Islam into Malay culture does not eliminate the personality of the original Malay culture. The accrual of Islam with Riau Malay culture occurred

peacefully through trade and marriage so currently, Malay culture is a mixed culture between Islam and Malay (Fadilah, 2022; Muasmara & Ajmain, 2020).

The religion of Islam is "Dinul Islam," which is sourced from the Qur'an as the revelation of Allah and As-Sunnah, both of which are the sources of Islamic teachings that bring truth and are absolute. Islamic acculturation in Malay marriage customs began with the entry of Islam into Malaya around the 15th century, with the aim of trade and marriages between Arab traders and indigenous people, as well as the process of Islamization of the Kings in Malay land. The acculturation of Islam and Malay customs occurs peacefully, slowly, and finally can be accepted as a new culture; for the Malay community, mixing Islam and Malay marriage customs is a very harmonious combination so that the entire Malay community can accept it. Datuk H. Tenas Effendy said that when Malay customs are not by Islamic law, they must be straightened out first, and if their customary values cannot be straightened out with Islamic teachings, they should be discarded. (Isdiana, 2017).

The acculturation of Riau Malay culture with Islam is marked by the acceptance of Arabs with different cultural backgrounds and elevating Arabs to become Sultans, such as the Siak Sri Indra Pura Kingdom, which was built by Raja Kecik, or Sultan Abdul Jalil Rahmad Syah in 1723 AD, where he was the son of the 9th Sultan of Johor, Sultan Mahmud Shah II (reigned 1685-1699 AD). Before becoming the first sultan in Siak, Raja Kecik was the 2nd Sultan in Johor; because King Sulaiman Badrul Alam Syah successfully seized his throne, he finally fled to Siak and established a kingdom called Siak Sri Inderapura. The 6th Sultan of the Siak kingdom, Sultan Abdul Jalil Muzaffar Syah, took the son-in-law of an Arab named Sayyid Ali Ibn Uthman Ibn Syihab, succeeded in dethroning the ruling dynasty and then appointed himself as the Sultan of Siak in 1784 AD. (Pengantar & Hitami, 2014).

The Value of Islamic Communication in Riau Malay Wedding Ceremonies

Value is considered suitable, so anything good and faithful is considered valuable. Value is a person's view or belief about something essential or accurate in life. In communication, Islam has a significant reference that is very important for the guideline of every Muslim's life, namely the Qur'an and Hadith. These two references are also the characteristics of Islamic communication. The Qur'an for Muslims can also be a Global Positioning System (GPS), functioning as a guide for all mankind to live safely in this world and the hereafter. The Qur'an can be a self-identity as a differentiator between Muslims and non-Muslims. Interaction in human life is a part of society, so it is necessary to have value standards in communication. (Mayasari & Arifudin, 2023).

As communicators and communicators in Islamic communication, human beings are conditioned by a value; no one can be separated from the value until he can respond

to a message by the values imposed in his life system. A person's value in Islamic communication refers to the relationship between man and Allah as the creator, the relationship between man and himself, and the relationship between man and his neighbor. In order to establish communication relationships in Islam, the values that must be realized are justice, honesty, simplicity, courage, peace, work ethic, trust, critical, amar ma'ruf, and nahi munkar (Imelda, 2018).

Islamic communication is built on the principle of positive values in the joints of people's lives, not just human values, but every communication that takes place must implement Divine values that refer to the values of the hereafter because Islamic communication aims to demand mankind towards happiness in this world and the hereafter which the Qur'an and hadith guide. For this reason, the principles of Islamic communication values that are sourced from the Qur'an, namely Sincerity, the principle the value of merit and sin, the principle of honesty, the principle of clean value, the principle of supervision, the principle of selection value, the principle of balance value, and privacy (Hidayah, 2019).

The value of Islam in this Malay custom is in line with the value of Islamic Communication, namely the value of the Godhead, which reflects the religious value contained in a person; this religious value can show a person's identity, whether the person is Muslim or not. This value in Islamic communication teaches a person to have a solid identity, to know Allah as the creator more closely, and to love the Prophet (saw) as the bearer of the religious teachings of Allah. (Martiana, 2012).

Malay marriage customs require a person to become a part of a traditional society because the custom can regulate all aspects of human life. Therefore, in Malay marriage, it is essential to have a series of traditional ceremonies, which consist of customs before, during, and after marriage. Therefore, its rooting between humans, religion, and culture, which cannot be separated, will continue to take root and survive as long as humans maintain it. (Ulya, 2020).

Marriage in the Riau Malay tradition has the purpose of maintaining the cultural values that have been inherited by the ancestors so that the cultural values are timeless in the heat, and not weathered in the rain, not eroded by the influence of globalization, in the procession of the Riau Malay marriage customs, the conditions are with values that are religious, sacred and aim to carry out the commands of Allah SWT, in other words, the values contained in the Riau Malay marriage customs have a close correlation with the values contained in Islamic teachings. (Takari, 2015).

4. Conclusion

The Riau Malay traditional wedding ceremony is arranged in an orderly, neat, and detailed manner, which aims to show oneself as a Malay person and carry out one's role as a traditional community, that with custom, one will be able to regulate the aspects of life as a national and state community. Islamic communication aims to teach

a person so that they have a solid identity to determine themselves as a religious person. Values are a standard that is considered reasonable to do so; what is good is a value; the Quran and Hadith guide values in Islamic communication; in traditional Malay wedding ceremonies, almost all processions starting from pre-wedding traditional ceremonies or search for soul mate, traditional marriage process ceremonies, and traditional pre-wedding ceremonies, contain Islamic communication values.

Acculturation of Islam in Malay Marriage Customs The religion of Islam is "Dinul Islam," which is based on the Koran as the revelation of Allah, and the As-Sunnah, both of which are the primary sources of Islamic teachings that carry truth and are absolute. The acculturation of Islam in Malay marriage customs began with the arrival of Islam to Malay land around the 15th century, with the aim of trade and marriages between Arab traders and indigenous people, as well as the process of Islamization of the Kings in Malay land. The acculturation of Islam and Malay customs occurred peacefully and slowly and was finally accepted as a new culture. The mixture of Islam and Malay marriage customs was harmonious for the Malay community so that the entire Malay community could accept it. This reference is a form of Islamic acculturation in Malay marriage customs, which have been agreed upon. It is not just a ceremony in Malay wedding customs. However, it is inseparable from culture, customs, and all social norms that regulate all aspects of Malay society's life.

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