

# **The *Jejuluk* in Komering tribe weddings in the globalization from a *siyasa* perspective**

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This article discusses *jejuluk* as the bestowing of traditional titles to the bride and groom in the Komering tradition after the wedding. This tradition is still preserved in the Komering community today. This article looks at the reason why it is important for the Komering people to bestow titles at a wedding ceremony, and how this tradition is maintained. This article is based on a study conducted in Tanjung Lubuk District, Ogan Komering Ilir Regency, South Sumatra. The study used symbol theory that integrated an ethical approach with the meaning of symbols based on the researcher's perspective. This study also used an emic perspective, which is a cultural understanding based on the owner of the culture. Data collection was carried out using three techniques: observation, in-depth interviews, and secondary data. In this research, two levels of analysis were used: interpretive qualitative analysis because this research is cultural research and analysis from the perspective of *siyasa*. This research shows that *jejuluk* is a tradition inherited from the ancestors to support the building of a *sakinah*, *mawaddah*, and *rahmah* family because it has the values of harmony and nobility. From the perspective of *siyasa*, *jejuluk* can be interpreted as a strategy for the Komering community to preserve local wisdom and values in marriage, so their traditions and cultural roots of their ancestors are not lost amidst the strong currents of globalization.

Artikel berikut ini bertujuan membahas tentang jejuluk yaitu pemberian gelar adat bagi kedua mempelai penganten dalam tradisi suku Komerling Kabupaten Ogan Komerling Ilir Sumatera Selatan setelah pernikahan. Gelar ini merupakan bentuk penghormatan dan sekaligus doa agar kedua mempelai dapat membangun keluarga bahagia. Tradisi pemberian gelar adat ini masih berlaku dalam kehidupan masyarakat Komerling sekarang ini. Persoalan pokok dalam tulisan ini adalah mengapa pemberian gelar dalam upacara perkawinan penting dilakukan oleh masyarakat Komerling kepada kedua mempelai? Bagaimana eksistensi tradisi ini dipertahankan oleh masyarakat Komerling? Studi ini dilakukan terhadap suku Komerling di Kabupaten Ogan Komerling Ilir Sumatera Selatan. Teori yang dipergunakan adalah teori simbol dengan pengintegrasikan pendekatan etik pemaknaan simbol berdasarkan cara pandang peneliti, dan emik, yaitu suatu pemaknaan budaya berdasarkan pemilik budaya. Pengumpulan data dalam penelitian ini dilakukan dengan tiga tehnik yaitu observasi, wawancara mendalam dan penelusuran data sekunder. Dalam penelitian ini dipergunakan dua level analisis, yaitu analisa kualitatif interpretatif, karena penelitian ini termasuk dalam penelitian budaya dan analisis dari perspektif fikih siyasah. Hasil dari penelitian ini menunjukkan bahwa jejuluk merupakan suatu tradisi yang diwarisi dari leluhur suku Komerling untuk mendukung kedua mempelai dapat membangun keluarga sakinah, mawaddah, dan rahmah karena mengandung nilai kerukunan dan keluhuran budi. Dalam perspektif siyasah, jejuluk ini dapat dimaknai sebagai sebuah strategi komunitas Komerling untuk melestarikan kearifan dan nilai lokal dalam pernikahan agar tidak tercerabut dari tradisi dan akar budaya nenek moyang mereka di tengah arus kuat globalisasi.

**Keywords:** *Jejuluk; Komerling tribe; siyasah syariah perspective; wedding ceremony*

## **Introduction**

The Komerling has a strong Islamic identity, but it still maintains the traditions that they inherited from their ancestors. One local tradition that is still maintained is the *jejuluk* tradition, a tradition of bestowing titles to the bridal couple. This tribe is of Malay descent (Proto-Malay and Deutero-Malay). The commitment to maintaining the cultural traditions of their ancestors is reflected in the Malay proverb “Malays will not disappear in the world”.

The principle of loyalty to Komerling Malay traditions and culture is reflected in traditional wedding ceremonies, which are strongly Malay (Gusty, Wardani and Saddono, 2023). In this wedding ceremony, there is still a cultural nuance of “*gotong royong*” (community collaboration) especially in preparing the wedding ceremony. Marriage for the Komerling people is sacred, as birth and death, which are the three important stages in life. Apart from that, marriage also has a strong social dimension. Because marriage is important, the marriage rite always involves various traditional ceremonies (Arifai, 2022).

The marriage custom of the Komerling is a cultural institution “that does not get

weathered by the rain and does not fade in the heat”, which illustrates that marriage in the Komerling Malay culture contains cultural values passed down from generation to generation, providing direction and perspective, especially in producing and raising offspring (Sakir, Marleni and Pusnita, 2023). As in Islam, marriage is the sunnah of the Prophet, which aims to produce offspring. Therefore, every Muslim is required to follow it to avoid adultery. For the Komerling Malay people, marriage is a sacred institution (Arifai and Yusdani, 2023).

Several studies on the existence of local wisdom amidst the strong current of globalization, as in the Komerling community, are being carried out. However, various studies on traditions, especially marriage traditions (Inayatillah et al., 2022) which are still maintained by the Komerling people to this day, are still very limited (Misyuraidah, 2017). The dominant perspectives used are ethnography and anthropology (Mugiyono and Sakni, 2020). Especially when this tradition is associated with the strong currents of globalization and viewed from a *siyasa perspective*. Therefore, to develop studies on local wisdom in the context of globalization and from the perspective of *siyasa*, it is important to carry out studies on strategies and patterns of living traditions (Busyro et al., 2023). The goal is to find alternatives and solutions amidst the powerful currents of globalization (Lubis and Suhri, 2020), which tends to erode local culture. Furthermore, the emergence of exclusive religious (Yusdani et al., 2019) views today seems to lack appreciation for the values of local wisdom. Failure to do this may result in the loss of cultural roots.

The questions that become the focus of the discussion in this article are: Why is bestowing titles to the bride and groom at the wedding ceremony considered important by the Komerling community? What is the background to bestowing traditional titles in the marriage rite of the Komerling people? What is the process of bestowing traditional titles at a wedding ceremony in the Komerling community? From these questions, there are two important issues that this article is going to address: What is the meaning of bestowing traditional titles in the wedding tradition of the Komerling community, especially for the bride and groom, the two extended families of the groom and the bride, and the general public? What is the tradition of bestowing traditional titles from the perspective of *siyasa*?

## **Method**

The local tradition of giving titles to the bridal couple has differences between each region in Komerling area. There are at least three terms that are popularly used. First, in Bunga Mayang area to Tanjung Raya area, the term used is *adok* or *mataran*. Second, from the Madang tribe area to Semendawai area, the popular term used is *jajuluk*. Third, in Komerling Ilir area, Tanjung Lubuk sub-district, which consists of 14 villages or sub-districts, the term used is *jejuluk* (Tumenggung, 2021). The Komerling traditional title has a unique feature as it is bestowed upon based on the father or male lineage (Suryanegara, 2021).

Each area in Komerling region has its own particularities in bestowing traditional titles. In Bengkulah clan area, Tanjung Lubuk District, Ogan Komerling Ilir Regency, the title will be revoked and the name will return to its original name if the person concerned has completed the Hajj (Zainal, 2021) and divorced.

The research on *jejuluk* in this article is the *jejuluk* that is valid and applied to the Komerling in Ogan Komerling Ilir Regency, South Sumatra. The Komerling in Ogan Komerling Ilir Regency is domiciled in Tanjung Lubuk District. The population of Tanjung Lubuk District is 35,355 people (2020 Population Census) (webmaster, 2020), with a population density of 145 people/km<sup>2</sup>. The population of Tanjung Lubuk District is 100% Muslim (*Kabupaten Ogan Komerling Ilir Dalam Angka 2023*, 2023).

Although the Komerling are devout Muslims, they also have a myth circulating among their community regarding the giving of *jejuluk* titles: if someone marries without being given a title, that person will have a difficult life and face problems of sustenance (Nuronyah and Maula, 2022). The myth also says that if someone without a title cultivates rice or other crops, the soil will be infertile (Norgrove and Beck, 2016). The determination of this *jejuluk* or title is based on an agreement between the groom's family and the bride's family and it should gain approval from traditional institutions or local customary authorities (GlobalPlanetNews, 2023).

This article is the result of qualitative research, which has more focus on cultural studies. The essence of this qualitative research is *vestehen* (understanding) of the object of study. The basis of the qualitative approach in anthropology is understanding. It is important to emphasize the cultural context of the problem being studied, so the fundamental

characteristics of the qualitative approach (anthropology) are holistic and systemic.

Qualitative research was chosen because marriage customs are a developing cultural phenomenon (Cresswell, 2013). This study used the ethnographic approach because the Komerling people are an ethnic community that have similar values, behaviors, beliefs and language. Ethnography is an approach in which researchers describe and interpret similar patterns of values, behavior, beliefs and language from a group of people of the same culture. This article is also supported by secondary sources as complementary data.

*Siyasa sharia* or *siyasa fiqh* is a basic concept that discusses the political system in Islam, but it can also be interpreted as the legal political system in Islam (Berta, 2023). In this article, *siyasa sharia* or *siyasa fiqh* is used as a view that sees the relations between society, culture and religion (formalistic, secularistic and substantive ethical) (Asshiddiqie, 2022) are influenced by basic views about the pattern of religious and cultural relations (Yusdani, 2023).

### **Procession of wedding ceremony and bestowing ceremony**

The procession of traditional Komerling wedding and a bestowing ceremony for the title include several stages. The first stage is the pre-wedding stage, which includes *mutusko rasan* (deciding on an agreed wedding date), *burumbak* (deliberation with the family), picking up the bride, *ngantak safeld*, *manjau tilik*, *mumpung*, *ngajak* (distributing invitations), and *buantak matang* day, the last night (the night of letting go of bachelorhood). The second stage is the wedding, which includes reading the Koran, marriage contract, bestowing a title (*jejuluk*), Bribery Ceremony (The ceremony of mutual bribery during meals between the bride and groom, and between the bride and the parents) and *manjau mimang* (“Manjau miwang” or “numpang turui” is when the groom visits the bride’s residence bringing gifts, such as cakes or anything appropriate, to temporarily stay at the bride’s house). The third is the post-wedding stage, including thanksgiving and the disbandment of the *manjau mingi* committee.

After the marriage contract procession is complete, the bestowing ceremony for the title is carried out by the local traditional leader (Gusty, Wardani and Saddono, 2023). The ceremony begins with an introduction to the ritual, which involves reciting rhymes or words containing traditional historical expressions and the sequence of titles. It is usually called

*tambai-tambai* (string of words).

People who have been bestowed with a title will be called based on that title. The title is considered a symbol (Danial, Yoesoef and M, 2023) Aceh culture, and global issues, which form the Sexual Violence Crime Law (UU-TPKS that someone is an adult and is part of the local, social and cultural environment (Prasetyo and Jaelani, 2022). Because the title is a legacy from ancestors originating from ancient Malay culture, it must be preserved by the Komerling people (Arifai, 2022).

Bestowing of the title is a legacy of Malay culture acculturated with Hindu culture which once dominated almost the entire Sumatran archipelago. In their country of origin, titles were identified with varna or dynasty, and they were later developed into several castes, all of which were detrimental to the grassroot community.

Title in Old Javanese means stretch or expanse. Title in Javanese language means “*timbangan*” which is used as the beginning of a name. Title is also used as a term for “position” or “expertise”. In the Old Javanese language, nickname is also used for a name, which means the name of a partner or the name of hope. This appellation is actually the original language used in the Komerling area which is now rarely spoken. Instead, *adok* is often used nowadays (Ismail and Ismail, 2002).

Titles, whether nicknames or *adok*, are inherited from generation to generation. To trace the origin of this title, an analysis using a historical approach is needed. In the history of names in the book *The Story of Language*, it is stated that:

“A name is a sign of individuality. As long as an individual is nameless, it is formless. When he receives or creates a name that can express his identity, he enters a life that is truly subjective. By knowing the names of objects, animals and humans around him, he also gains objective awareness” (Pei, 1966).

The description above clearly shows that a culture of giving titles or nicknames is a cultural heritage of ancient Malay. The title bestowed is announced at an official ceremony after the wedding ceremony. A title in the Komerling dialect is a nickname for a child, and *adok* is a title for an old adult, but a title in the formal sense cannot be classified as *adok*. This title or *jejuluk* is given inclusively to the entire Komerling community regardless of their religious background or gender because it is a custom and a legacy of their ancestors

(Djawas et al., 2023).

Based on the description above, it is clear that the title for the Komering bridal couple is not a title of nobility that is passed down from generation to generation as is the case of Javanese nobility (Purbandari and Sutiyono, 2021). Bestowing a title on the bride and groom or *jejuluk* is a sign of recognition from the community (Myrlinda, 2019) because they have become part of the traditional family. This way, the bride and groom (Nasution et al., 2021), who have just bestowed a title (*jejuluk*), will feel recognized and not awkward socializing with the adults, to which they both belong (Subeitani, 2022).

Several things that are taken into consideration when giving titles, especially for people of different ethnicities, are family tree or birth order in the family, family background, and gender (Zagrean et al., no date) it aimed at addressing the following research questions: (a. Meanwhile, for those who come from the same tribe, their title comes from a combination of ancestral titles to be revived by children and grandchildren (regeneration), as a symbol of hope or ideals in life. Therefore, the title for the eldest child must have a higher value and meaning than the title given to the second, third and so on. This is due to the custom of *parompu waiting*, in *rawang numpang* and in *tongah stopping by* (This is due to the custom that states in *parompu waiting*, in *rawang numpang*, and in *tongah stopping by*. It means, the eldest child (especially males) as the waiters, the second as temporary guests, and the last (third) and so on just make a brief stop) (Arifai, 2022). In this custom, the oldest child (male in particular) acts as a guard, the second as a temporary passenger, and the last (third, fourth, and so on) only stops by for a while.

Each nation or ethnic group has its own culture which is different from the culture of other nations or ethnic groups, as is the case with the Komering. The Komering has a unique culture in its cultural system, which can be seen in the use of symbols or emblems as a means of conveying messages or advice for the community.

Since ancient times, the Komering have treated this marriage rite as a procession with elaborate rituals and symbols of life, as can be seen from the equipment used. The procession in the wedding ceremony includes a series of symbols which may look meaningless, but, by contrast, they have a deep meaning and are often related to religious elements.

## **The meaning of *Jejuluk* for the Komerling**

### *For Individuals*

Every ethnic group possesses a distinctive culture that sets it apart from the cultures of other nations, exemplified by the Komerling Ogan Komerling Ilir tribe in South Sumatra. The Komerling tribe has a unique culture in carrying out bestowing ceremony. The most notable characteristic is the presence of symbols which convey messages to the people who support this culture (Herusatoto, 1984).

Since ancient times, weddings have been held in a special way with elaborate events and rituals full of symbols, as can be seen in the various equipment used. The rituals surrounding the wedding have a valuable and a deep meaning, and they are related to religious elements.

In the context of *jejuluk*, apart from having religious elements, the ceremony also has a special meaning for the individuals upon who the title is bestowed. There are at least two meanings for these individuals. First, it is a social and cultural recognition (Mursalin et al., 2023), which is important for the bridal couple because it gives the meaning of adulthood by building a household and transitioning from teenager to adult. The implication for the couple is that they should receive a sign, namely a traditional title whose existence has been recognized in their community.

The cultural identity mentioned above has a general meaning that the person bestowed the title is in accordance with the values of the culture they have and the perception of their presence within that culture (Mansyur, 2021). This identity differentiates one individual from the other or individuals from other communities (Yunita, Prasetyo and Rosa, 2023).

A couple who have a title means that they already have a cultural identity, and both of them must display their cultural identity among their people, who support that culture. Thus, they could easily adapt to the characteristics of the local culture because they both already have that cultural identity (Mundakir and Hidayat, 2020). However, it might be different if the couple enter another culture. Their existence depends on their ability to adapt to the local culture and how the supporters of that culture implement it them. A mismatch may cause friction, resulting in conflicts.



Another impact of not having a cultural identity is alienation from that culture (Yahya, 2009). If one can make adjustments to the local culture that is supported by the majority, Cultural values become dominant and serve as a fundamental reference point for him, influencing his beliefs, behaviors, and decision-making processes. Living in a community where people have diverse socio-cultural identities may result in unity in cultural values and other potential impact because of the cultural interactions that occur. These cultural values then become a collective reference for the society for carrying out actions and deeds (Tuloli et al., 2003).

Furthermore, traditional titles serve as a symbol for the couple to show that they have integrated into the community. Acquiring social and cultural identity makes it easier to interact and communicate with the community. In this regard, to be integrated into a society, a person's presence should be recognized so that various kinds of potential can emerge in society. Understanding the relationship between the acknowledgment of an individual's presence and the potentials that may emerge in a community is essential in designing strategies and policies that support integration and positive development within the community. Recognition of individuals in the social and cultural context can create opportunities for the emergence of diverse potentials, ideas, and contributions that enrich the social and economic dynamics of the community. Therefore, efforts to comprehend and acknowledge the existence of each individual serve as a fundamental foundation in creating an inclusive environment and fostering the positive growth of a society. Therefore, even though someone does not have local cultural origins, this does not mean they cannot integrate and communicate with the new socio-cultural environment.

Removing boundaries between people makes it possible to engage with the new social and cultural environment more easily. Furthermore, it may help build good relationships with people who have different ethnicity, tradition, place of origin, and history. This situation is necessary because absence of boundaries between individuals may create a sense of belonging between individuals and groups. In this context, in the event of communication within a social environment that overlooks an individual's background, it is expected that the person still maintains their social relationships and fulfills their social obligations. Successfully carrying out these social duties not only fosters an atmosphere

of inclusive and respectful interaction but also has the potential to enhance harmony and well-being within the community. In the context of the Komerling, having their existence recognized means that they have become members of the community and are accepted as part of that community.

#### *For the Community*

As has been stated, there was a large wave of migration of the ancestors of the Malay people who have their origins from Proto Austronesian, Proto Malay and Mongoloid people. Tribes originating from the Yunnan region of South China, namely Proto Malays and Deutero Malays, traveled to the southern region via the Mekong River around 2500-1500 BC (Firmansyah, no date). The Deutero Malays, who appeared last, chased the Proto Malays into the mountainous areas and their interior (Daljoeni, 1991).

In the discussion, it has been explained that the Komerling are thought to have the same ancestors as the Lampung people, and both originate from the Belalau plateau between Mount Pesagi and Lake Ranau, whose cultural heritage includes traditional titles. The use of traditional titles is a legacy of Malay culture combined with Hindu culture which once ruled throughout the archipelago. In the area of origin, the title was synonymous with varna, dynasty or caste. The word caste was originally used by the Portuguese who traveled around the world and saw groups of strata or systems of society that also existed in India (Wasono, 2011). In the Komerling region there are several terms used for this traditional title (Tumenggung, 2021).

In the Komerling tradition, the title comes from a combination of the names of parents which are reused by their descendants for regeneration, in which there is a meaning of hope in life. Apart from inheriting names from forebears who have pride in the family, traditional titles generally have a meaning for the individual and the society.

The Komerling have a custom in which the bestowing ceremony is carried out after the marriage vows or the marriage contract is signed. The tradition has been carried out for generations by people who support Seminung culture at the time of marriage. Deliberately abandoning this tradition will be considered a violation.

This tradition has a lot of meaning, not only for the individual involved but also for the

community (Arifai, 2022). It requires a deep understanding to know the messages conveyed in the tradition of bestowing a title. For the community, the traditional titles have several meanings, as explained below.

a. The meaning of respecting ancestors

The Komerling who are part of the Malays generally respect the traditions passed down by their ancestors. This practice is maintained, preserved and passed down to the next generation. The Komerling have respect for their ancestors and are worried about them if they do not carry on the traditions that have been passed down. This is because the Komerling believe that there is other power besides human power.

Therefore, the Komerling continue bestowing traditional titles as part of marriage rite. By doing so, they respect their heritage, and continuing to use the titles used by their ancestors is a form of regeneration and a legacy their ancestors left. Thus, they inherit the title of their forebears which they use today to remember the culture of origin of the Komerling. Their ancestors are the agents who conveyed the culture to the present.

b. The meaning of prayer and hope

When the bride and groom are bestowed with the title, many people wholeheartedly offer sincere prayers and place profound hopes upon both of them. The people with the most hope and the longest prayers are almost certain the parents of the bride and groom who want their children to be blessed and granted safety so that they can live their lives to the fullest and their hopes come true. The traditional title gives the spirit of life because it is an ancestral legacy that must continue to be preserved (Yusdani, Nudin and Arfaizar, 2021).

c. Meaning of deliberation

The title for the bridal couple is not only bestowed by one of the parents of the bride and groom but also through discussion and deliberation between the parents of the couple. In general, traditional titles can be derived from a combination of the two titles of the ancestors of the groom and the bride, which may become a source of reference. The two titles that come from the ancestors share common ground, and they become meaningful titles for the groom. If the groom is the oldest child, the title must have

higher compared to his other siblings. It is clear that the element of deliberation is evident, and this is in accordance with an Islamic teaching which recommends that deliberation is required before undertaking any action. The Komerling custom has implemented one of the teachings of Islam.

d. The meaning of friendship

The purpose and function is closely related to the function of friendship in the family and society. People who have received a title will be called based on their title. The Komerling people sometimes know their title better than their real name. With this traditional title, people will become more familiar and closer to each other. This may strengthen their solidarity with the status of their title or socio-cultural identity.

Therefore, a title is important for the Komerling people who still retain their cultural values. Bestowing a title involves rituals. The titles bestowed upon the bridal couple have both individual meanings and social meanings. The traditional title for a married person, in terms of its meaning and its use in daily life, should be maintained to preserve the tradition. Globalization and modernization can affect all aspects of life, but local culture as an identity and treasure of national wealth must become a reference.

*Jejuluk tradition from siyasa perspective*

The *jejuluk* tradition preserved by the Komerling has received attention from various groups, especially scholars in social sciences and humanities, but it needs to receive more attention from other parties as well, especially in relation to the position and relationship between local traditions (local wisdom), religion and the strong current of globalization. The relationship and position of these three entities are so urgent that efforts are needed to find a solution.

In Indonesia, one of the experts and figures in national education and culture is Ki Hajar Dewantara. In one of his famous books on culture (Panitia Penerbitan, 1967), he offers a solution on how to relate and position local culture within national culture, by proposing the Trikon theory, which consists of concentricity, continuity, and convergence (Karim, 2003). Meanwhile, researchers in anthropology in Indonesia put forward three theories, which are syncretic, acculturative, and acculturative syncretic or syncretic, acculturative,

and indigenization (Salehudin, 2007). Religious discourse (Islam) in Indonesia also provides quite diverse responses, but some use the theories of superstition, *bid'ah*, and *hjrft* (Suyuti, 1938). However, it also provides an alternative idea. As long as local wisdom has become a tradition that is deeply rooted in people's lives outside of theology (*akidah*) and special worship (*mahdhab*), it can be confirmed as an authoritative source and reference that can be considered as Islam itself (Minhaji, 2008).

In this regard, the description of *jejuluk* by the Komerling presented above is an interesting case to be discussed further. However, considering the Komerling tribe's efforts to maintain their culture, especially the bestowing of traditional titles in their marriage rite, it seems possible and necessary to consider the analysis from the perspective of *siyasah* jurisprudence within the analytical framework of Islamic indigenization. Thus, one of the basic principles of Islam related to the development of local culture is the concept of indigenization.

Indigenization is not Arabization, and it is also not subordination in matters of Islam and its relation to socio-cultural problems. The idea of "indigenization of Islam" offers a perspective where God's revelation is understood by considering local and contextual factors. In this regard, "indigenization of Islam" is an effort to carry out "reconciliation" of Islam with local cultural forces to preserve local culture. Thus, indigenization is seen as a necessity, not as an effort to avoid polarization between religion and local culture. Indigenization is also not an attempt to subordinate Islam to local culture, because in indigenization Islam must remain true to its Islamic nature. Furthermore, the indigenization of Islam is not a kind of "Javanization" or syncretism or acculturation because the indigenization of Islam only considers local needs in formulating interpretations and expressions of Islam. Norms must not be abandoned for the sake of culture. Instead, these norms could accommodate the needs of culture by using the opportunities provided by variations and methodological frameworks of Islamic understanding, while still giving a role to the methodological bases provided by Islam, such as the principles of *fiqh* and *fiqh* rules (Anwar, 2006).

The above-mentioned subject regarding the relationship between three religious entities, local wisdom, and globalization require attention and proper judgment because if not careful, it can actually cause disaster for people's lives in the current era. Two problems

that arise in the study of religion, local wisdom and globalization are the conflict-structural perspective of social sciences and the introverted religious view (text subordinating or conquering reality) regarding the position of local wisdom in today's social life.

The implications of the two points of view above, both from social science reasoning and religious reasoning, are both unfavorable for the development of local life and culture in the community because they can both destroy the local cultural life of the community. As a result, the community is separated from the local wisdom values that they adhere to and that they use as references in their lives. Various local communities in Indonesia, including the Komerling in South Sumatra Province, are currently facing this issue. The Komerling is one of the tribes that still strongly adheres to local traditions handed down by their ancestors, especially in the marriage rite and inheritance law, despite some kind of modification and social transformation of local wisdom values in their daily lives.

The modification, transformation, reproduction, or commodification of local wisdom values carried out creatively by the Komerling may not be easy to understand from a religious perspective or reasoning. The reason is because this reasoning uses a religious perspective that is dominated by orthodoxy and introverts, which seems to negate the level of difficulty and complexity of the issue and efforts on dialogue about Islam and the local wisdom of the Komerling tribe. Likewise, the structural view of conflict is strongly shared by social science theorists who adhere to the structural view of conflict. This might be because they adhere to and seem to be fanatical in using the reason. Truth is considered single, and as a result, all local wisdom or social institutions of community life do not contribute to the economic and materialistic values of life. This is called the strong current of attraction of globalization.

Today, local wisdom, local traditions or local culture are facing the extreme right which is inspired by introverted religious reasoning (only thinking about their own truth without wanting to know the realities and complexities faced by society regarding their cultural life). However, there is an irony in the vibrant religious life of Indonesian society with the following religious reasoning: heresy, *tağūt*, infidel, *bid'ah*, going to hell, *hıft*, superstition, and others, which is often used as a mainstream religious (Islamic) discourse. They are reproduced through social media, lectures, *da'nab* movements and others. These discourses

tend to dominate the religious discourse in Indonesian society today.

At the same time, the local wisdom of today's society is also being confronted with extreme left views (Azid et al., 2022), inspired by modernity with its single truth (Yusdani, Arfaizar and Arifai, 2023). This view greatly reduces the wisdom and local wisdom values of today's society which are considered as anti-progress values because they are not materialistic and do not benefit economic life.

As a criticism of the dominance of extreme right views (religious reasoning) and extreme left view (social science reasoning) as mentioned above, it is important look at local communities with their local culture, as exemplified by the Komering tribe in South Sumatra Province who highlight the importance of understanding the context and dynamics of life today. However, creatively re-understanding local values that have been inherited by ancestors to respond to the dynamics and complexity of global life and modernity is also important and urgent. On this basis, religiously, this view also has a strong foundation from religious traditions in various Islamic boarding schools in Indonesia, namely "*al-mḥāfẓat 'lī al-qadīm al-ṣāliḥ wāl'ahd bālġdid al-'aṣliḥ*" (maintaining the old one is good and taking the new one is better).

A positive implication of the fundamental discourse above is to give responsible freedom to the community (for example the Komering tribe) to interpret religious aspects outside of the faith and worship of the *mahdab* using the perspective of their particular locality which religious views or public discourse may find it odd. At the same time, it is important to provide creative support to local communities, for instance the Komering tribe, to formulate a cultural view based on their own views in responding to the currents and challenges of globalization, so their cultural roots are not lost. That way they can survive the onslaught of globalization. This is perhaps another meaning of Islam's *rah matal lil-'ālamīn*, which contains a culturally friendly image and is pro-humanity.

Giving titles to the bride and groom in the Komering wedding tradition in Ogan Komering Ilir Regency, South Sumatra contains the principle of loyalty to Komering Malay traditions and culture, reflected in traditional wedding ceremonies which are strongly Malay. Komering Malay traditional wedding ceremonies still show cultural nuances of "*gotong royong*" especially in the preparation of the wedding ceremony. Marriage is something sacred

and religious (Islamic) (Suri and YUSDANI, 2022). Apart from that, marriage also has a strong social dimension. Because marriage is important (Backman and Secord, 1962)1962, the marriage rite is always accompanied by various traditional ceremonies, which also happens in the Komerling Malay community.

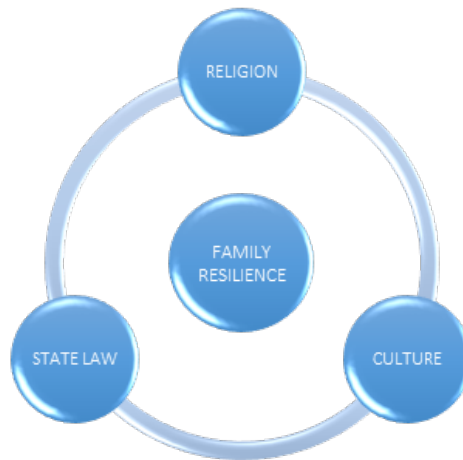
The meaning of this *jejuluk* for the bride and groom (Analiansyah and Ulfatun, 2020) as individuals is so that they can interact and socialize with other members of the community and actualize their potentials there without awkwardness (Xu et al., 2019) because they have the same status as the other members of the community in general. This change in status has confirmed their identity as fully integrated into the society. Thus, they have the same rights and obligations toward the society.

For the Komerling people, the meaning of *jejuluk* is, first, as respect for their ancestors who have passed on the wisdom of old local values (Susanto, Rudyanto and Rahayuningsih, 2022). Which are full of meaning as guidelines for everyday life. Second, it is as prayers and hopes. These prayers and hopes are reflected in every title given to the bride and groom, from which the family, in particular, and the community entrust the bride and groom a large mandate and responsibility so that it can be manifested in everyday life. Third, it is as a medium for deliberation, as shown by the combination of two ancestral titles into one through a deliberation to reach a consensus among the two families. Fourth, it has a meaning of friendship and *t'ārf*. After deliberation and a consensus is achieved, they hope that this friendship will remain strong and they know each other well. This title is also serve as a means of communication or addressing that can strengthen friendship and *t'ārf*, but it has to be in accordance with the rules of kinship in the Komerling community.

Furthermore, *jejuluk* shows that marriage, apart from being an element of a religious ritual (the concept of Islamic law or *fiqh*), it needs to be regulated in positive law (legislative concept). *Jejuluk* is also a cultural practice that contains noble values for the bridal couple, the two extended families, and society as a whole. These noble values include recognition, appreciation, respect, friendship, deliberation, and honor. Therefore, living culture, which is inherited from ancestors and is a guide for life, is a treasure that should be guarded and preserved. Furthermore, by using an ethical-substantive *fiqh siyasah* perspective and linking it with the indigenization of Islam in the context of religious and cultural relations



amidst globalization, the Komerling tribe of Ogan Komerling Ilir Regency has not only strengthened the position of *misaqan galizān* as the basic doctrine of the family in Islam, but they have also added to the meaning of the concept of *misaqan galizān* not only as a religious concept and positive law but also as a cultural concept, so family life can become stronger. This can be illustrated in the figure below (Salehudin, 2007).



Based on the explanation above, *jejuluk* makes an important contribution toward building family resilience and *sakinah, mawaddah* and *rahmah* (Yusdani, 2019) a fresh Islamic family legal discourse (family fiqh for the Komerling. This is confirmed by information and data on the relatively low divorce rate among Komerling couples in the Kayuagung Religious Court, South Sumatra. This is also reinforced by the view of the Komerling people about divorce. For them divorce not only results in the removal of the *jejuluk* from the divorced couple, but it is also a disgrace for the family.

Based on the data on divorce rates among Komerling couples in the KUA of Tanjung Lubuk District from January to September 2023, there was only one reported case of divorce (Melsanofri, 2023). This relatively low divorce rate and which is said to be very rare is because the Komerling still adhere to their *jejuluk* custom (Aliyuddin, 2023). The divorce rate in East Pedamaran Region is mainly caused by work or economic factors. This study found that no reported cases of divorce in Komerling tribe in particular has been reported (Arisandi, 2023).

## Conclusion

Given the aforementioned analysis and discussion, the following conclusions can be drawn. *First*, the *jejuluk* tradition intended for the couple after the wedding ceremony is local wisdom that is still preserved by the Komerling Muslim community in Ogan Komerling Ilir Regency, South Sumatra. This tradition is still maintained today as a heritage because it contains noble values such as prayer, hope, and deliberation, especially for married couples. *Second*, the preservation of *jejuluk* for the Komerling people in the perspective of *siyasa* reflects the view that marriage, apart from being an element of Islamic teachings regulated in Islamic law, is strengthened by state legislation, which is also supported and preserved in the form of cultural values. Therefore, *jejuluk* is a strengthening of the culture of family life which contains noble values for the bridal couple. *Third*, the *jejuluk* tradition in the perspective of *siyasah* jurisprudence is a form of actualization of the process of indigenization of Islam in the context of religious and cultural relations in the midst of globalization. Regarding family building, the Komerling have strengthened the position of marriage as an implementation of *mišāqan gahẓan*. It is a cultural concept in marriage to create a strong family and build a lasting marriage. It is possible to achieve because marriage has sacred religious elements, is supported by state legislation, and is strengthened by cultural concepts.

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