

Legal Syncretism in Practice: Acculturation of Islamic and Customary Norms in the *Tunggu Tubang* Marriage Tradition of Semende

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Abstract: This research explores how local cultural values and Islamic principles blend within the *Tunggu Tubang* marriage tradition practiced by the Semende community in Muara Enim Regency. The methodology employed encompasses sociological, philosophical, and legal approaches, with data collection conducted through interviews and a literature review related to socio-cultural phenomena and religious texts. The findings indicate that acculturation is a social process through which elements of foreign culture are accepted and integrated into local culture without the loss of their original identity. Within the *Tunggu Tubang* tradition, Islamic values and local customs are applied in a complementary manner, allowing both to coexist and be sustained over time. Traditions such as the giving of *parbiye* and the recognition of the eldest daughter's role as *Tunggu Tubang* are acknowledged and respected, reflecting the complex relationship between customary law and Islamic law. This research also identifies the challenges and opportunities involved in maintaining cultural identity amidst modernity, highlighting the crucial roles of customary institutions and community leaders in safeguarding traditions. The findings offer valuable insight into the way Islamic principles and local traditions, especially the *Tunggu Tubang* marriage practice in Semende interact and evolve, shaping a social framework deeply rooted in both cultural heritage and religious meaning.

Introduction

Islam, as a religion revealed by Allah SWT to the Prophet Muhammad SAW, carries a universal message intended to promote the well-being of all humankind. Since its inception, Islam has embraced cultural diversity, provided that these values do not contradict Islamic principles (Wahid, 1989). In the context of nationhood, Islamic values can be understood through two paradigms: pluralism, which emphasizes unity and inclusivity, and universalism, which reflects the timeless and spatially unrestricted nature of Islam (Kau & Yahiji, 2013). These frameworks enable the implementation of Islamic teachings within diverse social and cultural settings, while remaining attentive to local circumstances (Asmara, 2017).

Applying Islamic teachings in plural societies like Indonesia requires thoughtful adaptation to the distinct social and cultural dynamics of each community (Fausi & Asmuni, 2024). As a nation characterized by rich cultural diversity, Indonesia illustrates how local customs and Islamic teachings can integrate harmoniously. For example, Islamic law in the realm of *muamalah* (social and economic dealings) is inherently adaptable, permitting integration

with local customs as long as these practices remain aligned with core Islamic values (Mandailing, 2020).

In this regard, customary law serves an essential function as a mirror of society's evolving values and norms (Lubis & Safithri, 2021; Sulaiman et al., 2024). Although often not explicitly stated, customary law constitutes an integral aspect of community life, governing social behavior and conduct (Soekanto, 1983). As society progresses, customary law remains responsive to external influences, including religious elements, encouraging a synthesis between traditional values and Islamic principles.

A clear example of this cultural-religious integration can be seen in the *Tunggu Tubang* customary marriage tradition practiced by the Semende community in Muara Enim, South Sumatra. This tradition reflects the acculturative process between Islamic values and local customs, wherein marriage is perceived not only as a religious bond but also as an integral part of a culturally rich ceremonial practice. This process of acculturation illustrates the local culture's ability to absorb and integrate new values while preserving its distinct identity (Setiawan & Darmawan, 2016).

Therefore, the interplay between customary practices and religion in Indonesian society highlights the flexibility and adaptability of Islamic teachings when applied within the framework of local cultural contexts (Hsb et al., 2025; Ilyas et al., 2023; Ramli et al., 2024; Syaikh et al., 2023). The *Tunggu Tubang* marriage tradition in Semende exemplifies how Islamic values and customary practices can coexist harmoniously, shaping a unique and significant cultural identity for the local community (Oktavia et al., 2023).

Previous studies indicate that the values embedded in the *Tunggu Tubang* tradition serve as a philosophical foundation for the Semende community, contributing significantly to the formation of a strong cultural identity (Firdian & Sartini, 2023). *Tunggu Tubang* tradition remains significant, it has undergone redefinition concerning inheritance. Specifically, property is divided into "tungguan" for women and "harte" for men (Arifin et al., 2020). The preservation of the *Tunggu Tubang* tradition is strongly supported by traditional leaders and the community in Pulau Panggung Village, Muara Enim by implementing linear communication patterns and circular communication patterns. not only that, traditional leaders have also established a dedicated forum aimed at resolving issues that may arise within the practice of the *Tunggu Tubang* tradition (Parsyah et al., 2024).

In general, the existing studies tend to emphasize the historical and cultural significance of the *Tunggu Tubang* tradition. In contrast, this research delves into the integration of Islamic values within the *Tunggu Tubang* tradition and its inheritance system, employing the principle of *al-'adah muhakkamah*. The novelty of this study lies in its in-depth exploration of how the *Tunggu Tubang* tradition integrates with Islamic values within the Semende community, providing a distinct perspective on the dynamic interaction between culture and religion in a contemporary setting.

This study not only highlights *Tunggu Tubang* as a distinctive inheritance practice within the matrilineal structure of Semende society, but also examines how the tradition reflects and harmoniously incorporates Islamic values. *Tunggu Tubang* is depicted as a manifestation of local wisdom

that successfully preserves its original cultural identity and structure while demonstrating adaptability in the face of changing times and the influence of Islam.

Method

This research employs a mixed-methods approach, integrating fieldwork and literature review to construct a comprehensive analytical framework for examining the cultural and Islamic acculturation within the *Tunggu Tubang* marriage tradition of the Semende community in Muara Enim Regency (Moleong, 2006). Anchored in socio-cultural phenomena, the research synthesizes empirical observations with an extensive literature review, facilitating a nuanced understanding of the interaction between local traditions and Islamic teachings.

The methodology combines field research, gathering firsthand data from the Semende community, with library research to contextualize the findings within the broader framework of Islamic perspectives on marriage. Empirical data is obtained through observations and interviews with key informants, concentrating on the community's kinship systems and social structures (Connolly, 2012). This fieldwork is supplemented by an in-depth examination of Islamic legal texts, including the Qur'an, Hadith collections, Tafsir, as well as scholarly works on Fiqh and Usul al-Fiqh. Through this methodological integration, the study achieves a balance between empirical insights drawn from community experiences and theoretical perspectives grounded in Islamic scholarship.

To achieve its research objectives, the study adopts three interrelated analytical approaches sociological, philosophical, and legal each contributing complementary insights to the overall analysis. The sociological perspective focuses on the social organization and kinship systems that underpin the *Tunggu Tubang* tradition, exploring its role in maintaining familial and communal cohesion. The philosophical perspective examines the values, meanings, and wisdom inherent in the marriage customs of the Semende community, analyzing their alignment with Islamic principles. The legal perspective investigates the compatibility of these customs with Islamic jurisprudence by referencing foundational texts and secondary legal literature, positioning the *Tunggu Tubang* tradition within the broader discourse on the intersection between adat (customary law) and Islamic legal principles (Nurhayati et al., 2021; Salmudin et al., 2021).

By applying these interconnected analytical lenses, the study presents a multidimensional examination of the *Tunggu Tubang* tradition, highlighting its role as a meaningful site of cultural and religious acculturation. This mixed-methodology approach ensures that the research is both empirical and theoretical, capturing the lived realities of the Semende community while situating their practices within the broader intellectual discourse of Islamic law and philosophy. Ultimately, this study underscores the dynamic interplay between tradition and religion, offering valuable insights into the ongoing negotiation of cultural and religious identities within the Indonesian context (Jubba, 2019).

Results and Discussion

The Acculturation of Islamic Values and Local Traditions: Analyzing the Tunggu Tubang Marriage System in Semende

Acculturation refers to a social process in which a cultural group engages with external cultural elements, gradually adopting and incorporating them into its own system while maintaining its original cultural identity. This phenomenon is prevalent and has become an intrinsic part of the Semende community, as evidenced by their acceptance of sacred visual elements within local cultural practices without rejection (Arifin et al., 2016). In anthropological studies, acculturation or enculturation refers to the social interactions between a community and elements of foreign cultures that are then integrated without erasing the original identity of the community (Fathoni, 2006). Often referred to as a 'cultural contract,' this contemporary phenomenon is most apparent in the merging of Islamic culture with local traditions.

According to Keesing (1992) acculturation refers to cultural transformation that emerges through interaction between different societies, often taking place when a community adjusts in response to external particularly Western influences. Acculturation arises from continuous interactions among different cultures, leading to changes in the cultural patterns of one or both groups involved.

Kuntjaraningrat defines acculturation as a social process in which a culturally distinct group interacts with external cultural elements, gradually accepting and integrating them without losing its original cultural identity (Koentjaraningrat, 1984). This process exemplifies the resilience and adaptability of cultures, especially in pluralistic societies such as Indonesia. With its rich tapestry of ethnicities, languages, and traditions, Indonesia serves as a living laboratory for the study of acculturation, where diverse cultural interactions foster harmonious coexistence and mutual respect.

In the Javanese context, the dynamics of acculturation are reflected in the interaction among pre-Islamic traditions, Islamic teachings, and indigenous cultural practices (Burga, 2019). The introduction of Islam to Java, for instance, did not replace existing Hindu-Buddhist cultural practices but rather adapted and integrated them. This synthesis resulted in unique cultural expressions such as wayang kulit (shadow puppetry) and gamelan music, which retain elements of pre-Islamic spirituality while aligning with Islamic values. Likewise, the Javanese calendar integrates Islamic and Hindu-Buddhist elements, illustrating how acculturation can enhance cultural heritage while preserving its authenticity.

Acculturation also serves a crucial function in bridging the gap between modern and traditional cultural systems. As Indonesia modernizes, traditional practices are continuously reinterpreted to align with contemporary realities. For example, traditional ceremonies and rituals, once centered around agrarian lifestyles, have been adapted to suit urban settings while retaining their symbolic meanings. This adaptability ensures that traditional cultures remain relevant and meaningful, even in rapidly changing environments. It also reflects the resilience of communities in maintaining their cultural identity while adapting to the demands of modernity (Wiguna & Oka, 2023).

The importance of acculturation extends beyond preserving cultural identity; it also contributes to the promotion of social cohesion and harmony. In a nation as diverse as Indonesia, where ethnic and religious differences can be sources of tension, acculturation promotes inclusivity and mutual understanding. The process of blending cultural elements encourages dialogue and collaboration among communities, creating a shared sense of belonging. For example, the acculturation of Islamic and local customs within marriage traditions across different regions demonstrates how communities align religious teachings with cultural heritage, thereby fostering unity in diversity (Syah, 2016).

Acculturation serves as evidence of culture's dynamic character and its capacity to adapt and evolve in response to external influences. In Indonesia, this process has not only enriched the nation's cultural diversity but also strengthened its social fabric by fostering harmony and inclusivity. Amid increasing cultural interconnectedness driven by globalization, the Indonesian experience of acculturation provides valuable insights into how societies can balance cultural preservation with innovation, maintaining their identity while embracing the opportunities of a globalized world (Widiana, 2017).

The Social Science Research Council (1954) defines acculturation as an adaptive process resulting from direct cultural contact, which may be influenced by non-cultural factors such as environmental changes and demographic transitions. These changes can be delayed depending on the readiness of individuals or communities to accept foreign cultural elements, or they may occur in response to a tendency to preserve traditional lifestyles.

Affinity and homogeneity are two essential conditions that facilitate the process of acculturation. Affinity occurs when new cultures are accepted without rejection or shock, particularly when the new cultural elements align with existing values. Homogeneity supports the acceptance of new cultural elements, as they are perceived not as threats to original identities, but as extensions or natural variations of the existing cultural framework.

Tangible examples of this process are evident in the way traditional communities adopt new technologies, integrating them into their cultural practices without abandoning core values. Although initially perceived as foreign, technologies such as mobile phones are eventually embraced due to their perceived benefits, especially in communication, thus easing the process of acculturation with minimal resistance.

Historically, the process of acculturation has accelerated with the widespread influence of Western culture across regions such as Africa, Asia, Oceania, and the Americas. This cultural exchange intensified during periods of colonization and modernization, as Western norms and practices came into contact with indigenous cultures. A key aspect of this phenomenon, referred to as institutionalization, involves the systematic adoption of foreign cultural norms, beginning from early childhood through familial interactions and community engagement. This process frequently transforms societal structures, generating new cultural syntheses while retaining key elements of indigenous identity (Muasmara & Ajmain, 2020).

In the Indonesian context, acculturation has manifested as a nuanced integration of Islamic values with indigenous cultural traditions. Since the

arrival of Islam in the archipelago, its teachings have permeated diverse facets of life, including politics, education, literature, architecture, and the arts. This integration was not an abrupt replacement of pre-existing cultural systems but rather a gradual blending facilitated by local wisdom (Jubba et al., 2024). For instance, Islamic principles found resonance in the existing cultural norms, enabling a harmonious incorporation without undermining the distinctive identity of local traditions. This adaptability highlights the inherent flexibility and inclusivity found in both Islamic teachings and the cultural traditions of the Indonesian people.

A fundamental principle that enables this cultural interplay is *al-'Adah Muhakkamah*, derived from the discipline of *Ushul Fiqh*. This legal maxim emphasizes that local customs can be integrated into Islamic law provided they do not conflict with the principles of sharia. This concept has been instrumental in shaping Indonesia's cultural landscape, allowing for the coexistence and mutual enrichment of religious and local traditions. For example, the use of traditional motifs in Islamic architecture and the integration of local values into Islamic education illustrate how acculturation encourages cultural creativity while maintaining the integrity of religious principles.

Indonesian arts and literature likewise serve as vivid expressions of the acculturation process. Traditional dance forms, such as Saman and Wayang Kulit, have been infused with Islamic themes, reflecting the harmonious blending of spiritual narratives and local aesthetic traditions. Similarly, Islamic literature in Indonesia has adopted local linguistic styles and metaphors, creating a body of work that resonates deeply with the Indonesian ethos. These adaptations underscore how acculturation enhances cultural expression, giving rise to new forms of identity that remain grounded in tradition while being receptive to external influences.

The historical trajectory of acculturation in Indonesia highlights the dynamic interaction between indigenous traditions and external cultural influences. Through institutionalization and guided by principles like *al-'Adah Muhakkamah*, cultures have demonstrated remarkable resilience and adaptability. Indonesia's experience serves as a model of how diverse cultural elements can coexist and evolve, offering valuable lessons in preserving cultural identity while embracing modernization and global interconnectedness. Such a balance ensures that cultural diversity continues to serve as a source of strength and unity amid a rapidly changing world.

Abdul Ra'uf and Kohafa, as cited in Dzulfikriddin (2001), assert that the origins of the Semende tradition trace back to a highly respected ancestral figure, Syekh Nurqadim Al-Baharudin, commonly honored as 'Puyang Awak.' He is believed to be a direct descendant of Sunan Gunung Jati through the lineage of the Penembahan's eldest daughter. Raised in the royal court of Pla Kedidai in Tanjung Lemantang, Syekh Nurqadim Al-Baharudin received early instruction in Islamic ethical thought (*akhlaq*) and theological doctrine (*aqidah*). His formative religious education was further deepened during adolescence through the guidance of Islamic scholars from Aceh Darussalam. As the da'wah movement spearheaded by Syekh Nurqadim Al-Baharudin and his followers gained momentum, it catalyzed the territorial expansion of the Semende region. Notably, the propagation of Islam and the institutionalization

of the Semende tradition did not rest solely on his efforts; historical sources on Semende heritage consistently emphasize the vital roles played by other Puyang (ancestral leaders) in shaping and strengthening the region's customary laws and religious identity.

The kinship system within the Tunggu Tubang tradition is institutionally known as *Adat Bemeraje Anak Belai*, a customary framework consisting of two closely connected components: the *Tunggu Tubang* and *Anak Belai*, who receive guidance and supervision, and the *Meraje*, who serve as custodians, mentors, and regulatory authorities (Dzulfikriddin, 2001). Over time, the semantic scope and sociocultural understanding of *Tunggu Tubang* have evolved into a more intricate and multifaceted construct. Field research, including qualitative interviews and ethnographic observations, reveals two primary interpretations. The first frames *Tunggu Tubang* as an individual role specifically, the eldest daughter within a familial lineage, who bears the formal responsibility of preserving and managing inherited ancestral property. The second interpretation conceptualizes *Tunggu Tubang* as a broader indigenous kinship system rooted in Semende customary law. This system encompasses hierarchical roles including *Puyang Meraje*, *Jenang Meraje*, and *Meraje Tunggu Tubang*, each entrusted with specific responsibilities and ritual functions within the community.

In practical terms, situations may occur where the designated *Tunggu Tubang* has no direct descendants. In such instances, the custodial role is typically reassigned to her younger sister through a structured familial consensus process (*musyawarah jurai*) overseen by the *Meraje*. Moreover, the transfer of this role may also occur if the incumbent is deemed unfit, either due to personal renunciation or a collective evaluation that finds her in breach of customary or religious norms. In such cases, a formal deliberative assembly called *diapit jurai kah* is convened to oversee and facilitate the succession process.

Theoretically, the *Tunggu Tubang* institution is positioned within the framework of a matrilineal primogeniture inheritance system. Assets passed down through this system, most notably ancestral homes and rice fields, are considered inalienable and must not be diminished, encumbered, mortgaged, or sold. Despite legal custodianship residing with the eldest daughter, the oversight function remains the prerogative of the *Meraje*, who ensure the appropriate and ethical use of these assets. In exceptional cases requiring the divestment of inherited property, a special deliberative forum known as *apit jurai* is convened to collectively assess and determine the legitimacy and conditions of such actions.

The Acculturation of Islamic Values in Semende: *Tunggu Tubang* and Its Impact on Customary and Religious Law

Semende Customary Law represents a cultural system that has developed through the acculturation of Islamic values with indigenous traditions in the Semende region of South Sumatra. This system, initiated by influential figures such as Sheikh Nurqadim Al-Baharudin (Puyang Awak), has deep roots in the development of Islamic teachings that entered South

Sumatra from the 7th to the 14th century CE (Alauwiyah et al., 2025; Susanto, 2019; Yusnita, 2023).

Semende Customary Law exemplifies a distinctive cultural system that reflects the harmonious integration of Islamic values and local traditions in the Semende region of South Sumatra. This fusion is not merely a byproduct of cultural interactions but a deliberate and profound process, driven by the historical influence of Islamic teachings brought by figures like Sheikh Nurqadim Al-Baharudin, known as Puyang Awak. The evolution of this system dates back to the introduction of Islam into South Sumatra between the 7th and 14th centuries CE, a period characterized by profound religious and cultural interactions.

A core component of Semende Customary Law is the *Tunggu Tubang* tradition, which governs inheritance practices and delineates societal roles within the community. In this system, inheritance is managed by the eldest daughter, a practice rooted in both customary philosophy and Islamic teachings. This unique arrangement not only emphasizes the integration of religious principles into local customs but also highlights the significant role of women as custodians of family wealth. The *Tunggu Tubang* tradition empowers women to oversee family resources and maintain the household's social and economic stability, highlighting a progressive aspect within this traditional society.

Institutions such as the Semende Meraje Anak Belai Customary Institute play a vital role in preserving social structures and religious values within the Semende community. These institutions serve as custodians of traditional laws and practices, ensuring their alignment with Islamic principles. They exemplify how local customs are continuously updated to reflect religious teachings while maintaining their cultural essence. This dynamic adaptation highlights the flexibility and resilience of Semende Customary Law in responding to societal changes (Lubis, 2017).

Within the daily lives of the Semende community, these customs are not merely symbolic but are actively practiced and celebrated. The *tunggu tubang* tradition, for instance, extends beyond inheritance to influence marriage customs, social interactions, and communal responsibilities. It embodies a deep respect for both cultural heritage and religious values, fostering a strong sense of unity and identity within the community.

Semende Customary Law serves as a testament to the ability of local traditions to coexist with and flourish alongside religious principles. It demonstrates how cultural systems can evolve through acculturation, creating a harmonious synthesis that respects both heritage and faith. The interaction between local customs and Islamic values in Semende presents a compelling model of cultural resilience and adaptation, offering valuable insights into the broader dynamics of cultural and religious integration.

Within the *Tunggu Tubang* marriage tradition, customs such as the giving of *parbiye* and the recognition of the eldest daughter as the *Tunggu Tubang* are upheld and respected as integral elements of the local cultural heritage. With "al-'Adah Muhakkamah," these traditions can continue as long as they do not contradict Islamic teachings. For example, although *parbiye* differs from the *mahar* prescribed in Islamic law, this tradition remains

accepted because its underlying values are compatible with the principles of Sharia (Wirastri & van Huis, 2024).

In Semende society, the role of *parbiye* is crucial in ensuring the success of a marriage ceremony, influencing aspects such as the number of guests invited and the types of food served. In the *Tunggu Tubang* tradition, if a prospective husband is unable to provide *parbiye*, he is perceived as disrespecting the bride and her family. Furthermore, the prospective husband is also regarded as unserious and unprepared to fulfill future household needs.

The tradition of *parbiye* has endured since ancient times, being transmitted across generations within the Semende community. The provision of *parbiye* to the bride serves as a testament to the groom's seriousness in establishing a household. This practice reflects the husband's responsibility in providing for his wife, alleviating any concerns the bride's parents may have regarding their daughter's welfare post-marriage.

The culture and customs of the *Tunggu Tubang* marriage tradition exemplify one of the many practices found among Indonesian communities, illustrating the interaction between customary law and religious law, particularly Islam. This tradition encompasses customary regulations governing the forms and procedures of marriage ceremonies, highlighting distinctions based on the beliefs of various community groups (Abduh et al., 2023).

In the context of *Tunggu Tubang*, marriage transcends a union between two individuals to become a social institution that reinforces the roles and status of women within their families. Women who become *Tunggu Tubang* possess exclusive rights to inherit family wealth, and their marriages are tightly regulated by customary law, aimed at maintaining social and economic balance within the family.

The *Tunggu Tubang* system exemplifies the intricate relationship between religion and culture, wherein customary law is maintained yet evolves through adaptations that respond to changing societal contexts. This process indicates that the *Tunggu Tubang* tradition is not static but rather continuously evolving, reflecting the community's capacity to adapt while retaining their cultural identity (Dova et al., 2016).

The *Tunggu Tubang* tradition illustrates how Indonesian marriage customs integrate local values with religious influences, resulting in social practices imbued with deep cultural and spiritual meaning. This tradition underscores the importance of customary law in regulating social life while simultaneously demonstrating the flexibility of customary law in confronting changing times.

Within the *Tunggu Tubang* tradition, Islamic principles and Sharia are harmoniously integrated into Semende cultural practices, enabling the preservation of the tradition without contradicting Islamic values. This acculturation process not only preserves the essence of local culture but also aligns it with Islamic teachings, fostering harmony between custom and faith.

The *Tunggu Tubang* tradition exemplifies the adaptability of Islam in Indonesia, demonstrating its capacity to accommodate and harmonize with local customs. The adaptation of this tradition to Islamic values ensures its continued relevance and preservation, establishing a harmonious relationship

between religion and culture within the Semende community. To understand the dynamics between religion and local tradition, (Sumiarni, 2024) two important points must be emphasized. First, religion (Islam) has the capacity to elevate awareness from a local level to a more universal understanding. However, religion has not yet fully provided comprehensive guidance to address local issues. To some extent, religion remains deeply connected to its local context and cannot fully supplant all aspects of life across every region (S. Soemadiningrat, 2002).

Therefore, within the cultural context of Indonesia, particularly among the Semende community customary law and Islamic law should be understood as parallel legal frameworks. However, this equivalence does not occur instantaneously but rather through a lengthy process. Islam's ability to adapt to local cultures results in a strong relationship between Islamic values and customary law. This creates a new system known as acculturation. The acculturation between Islam and local culture is acknowledged in the principle of Ushul Fiqh al-'Adah Muhakkamah, which indicates that the customs and practices of a community can serve as sources of law in Islam, provided they do not conflict with Islamic principles. Non-conflicting local cultural elements are retained, while those that are incompatible must be modified. Islam adapts to local traditions by addressing gaps within them, while local customs continue to coexist alongside religious teachings (Sjadzali, 1994).

Islamic law and customary law are increasingly applied in a unified manner within contemporary society, although the process of integration has been gradual and complex. Islam's ability to adapt to local cultures plays a crucial role in fostering a strong connection between Islamic law and customary law in Indonesia (Zulfa et al., 2025). This close relationship fosters mutual respect and cooperation, culminating in a new system referred to as al-'Adah Muhakkamah, which denotes that customary law can be recognized as legal, more specifically, local customs often serve as the foundational basis upon which Islamic law is applied (R. P. Soemadiningrat, 2002).

The key concepts within Islamic customary law, namely *al-'Adah* and *al-'Urf* (Hakim, 2017), originate from Arabic and are commonly employed in discussions of culture and law in Indonesia. Although these two terms are often regarded as synonymous, significant differences exist between them. Al-'Adah refers to recurring customs that become integral to societal life, whereas al-'Urf signifies established practices within society. Furthermore, *al-'Adah* typically encompasses broader cultural practices, whereas *al-'Urf* is more specifically concerned with legal contexts (Setiyawan, 2012).

Semende Customary Law represents a distinctive cultural system that harmoniously integrates Islamic values with local traditions, exemplifying acculturation within a unique sociocultural context. Rooted in the historical influence of Islamic teachings introduced to South Sumatra between the 7th and 14th centuries CE, this system reflects the capacity of Islam to adapt and coexist with local customs. A central element of this acculturation is the *Tunggu Tubang* tradition, which highlights the vital role of women as custodians of family wealth and stands as a testament to the integration of Islamic principles with the region's customary practices.

The *Tunggu Tubang* tradition exemplifies the interplay between religious and cultural values, illustrating how Semende inheritance practices align with Islamic teachings while empowering women within both the family and the wider community. Institutions such as the Semende Meraje Anak Belai Customary Institute play a crucial role in ensuring the preservation and alignment of these customs with sharia principles, illustrating the dynamic adaptation of traditional laws to meet contemporary religious and social expectations.

This synthesis of religion and culture is further exemplified by the practice of *parbiye* within the *Tunggu Tubang* marriage tradition. While differing from the Islamic concept of *mahar*, *parbiye* aligns with sharia values by emphasizing the groom's responsibility and seriousness in marriage. Such practices exemplify the flexibility of Islam in accommodating local customs, fostering mutual respect and cooperation between customary and religious frameworks.

The integration of Islamic principles with Semende traditions aligns with the *Ushul Fiqh* principle of *al-'Adah Muhakkamah*, which allows local customs to function as sources of Islamic law, so long as they do not contradict fundamental religious tenets. This principle underscores Islam's ability to adapt to diverse cultural contexts, allowing for the coexistence and mutual reinforcement of customary and Islamic laws (Nurdin, 2016).

The *Tunggu Tubang* tradition within Semende Customary Law exemplifies the dynamic relationship between religion and culture. It highlights the adaptability of Islam in addressing local needs and its capacity to elevate cultural practices to a universal ethical framework. This acculturation process not only preserves the essence of local traditions but also ensures their relevance in a contemporary Islamic context, offering a compelling model for the integration of religion and culture in Indonesia and beyond (Bagir, 2017).

Conclusion

The findings of this study reveal that the acculturation between local culture and Islamic values within the *Tunggu Tubang* marriage tradition in Semende, Muara Enim, reflects a harmonious process, showcasing Islam's ability to adapt to local customs without undermining the core essence of either tradition. Utilizing a sociological, philosophical, and legal framework, this study explores the social dimensions, philosophical values, and legal foundations that support the integration of customary practices with Islamic teachings. The *Tunggu Tubang* tradition, which designates women as the primary heirs of family wealth, serves as a symbol of respect for women within Semende society. This tradition has been embraced by the local community because, although it does not fully align with Islamic principles, it is accommodated through the concept of *al-'Adah Muhakkamah*, which permits local customs provided they do not contradict Sharia.

This process of acculturation not only preserves the identity of the local culture but also strengthens the roles of customary and religious institutions in sustaining social and spiritual balance. Through this adaptive process, the *Tunggu Tubang* tradition continues to thrive and function within a modern

context, while Islamic teachings provide a guiding framework for the execution of these customs. Overall, this study highlights the importance of mutual respect between customary law and Islamic law in plural societies like Semende, promoting harmony in cultural and religious practices.

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