

The Dynamics Of Acculturation Between Islam And Custom And Their Contribution To Education

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Abstract: This research is focused on the implementation of custom and Islam in two villages, Pulau Tengah and Tanjung Pauh. More specifically, it discusses the acculturation of custom and Islam of the two villages and several problems and underlying factors that influence the acculturation. Furthermore, it investigates some contribution of acculturation between Islam and custom on education in Kerinci. The purposes of the research are as follows: 1) To describe the implementation of acculturation between Islam and custom in Pulau Tengah village and Tanjung Pauh village; 2) To describe supporting and disturbing factors of the acculturation between Islam and custom in Pulau Tengah village and Tanjung Pauh village; 3) To find out the contribution of acculturation between Islam and custom in Pulau Tengah village and Tanjung Pauh village on education in Kerinci. This present research reveals that there are three key elements of acculturation between Islam and custom in Tanjung Pauh and Pulau Tengah villages. First, it is stated that the acculturation consists of several aspects of Adat namely traditional ceremony, inheritance, marriage, and funeral. Second, the acculturation is supported and distracted by several factors. Third, the acculturation is important for education, particularly Islamic education and local culture education subjects at school. To conclude, it is noted that the acculturation between Islam and Adat need to be articulated as important key elements among villagers' activities.

Index Terms: acculturation, custom, Islam, local traditions

1. INTRODUCTION

Custom consists of rules, values, norms, and cultures that are unofficially developed to control over a particular group of people or community and enforces the community to abide by the rules as high-level regulations for their group. Custom is developed by the community who opt for peaceful situation, safer environment, and lawful activities and routines. Such a rule can be in an unwritten form which is occupied by every individual in a community and prevent the people from committing any kind of crime or unwanted behavior. This unwritten form of custom is powerful as it protects all individuals in a community and directs them to be in line with the unwritten rules that are formed by the community. Another kind of custom is stated in a written form such as customary documents. Such kind of custom has a more powerful adaptation towards the people in a community as it is clearly stated and regularly informed to the group of people in a particular community. This kind of custom prevents each individual from committing forbidden acts and behaviors as they live in the community. Both unwritten and written forms of custom are undertaken as fundamental rules in most places in Indonesia as binding regulations for their people. One of the places that puts custom as a community-based regulation in Indonesia is Kerinci regency, one of a regency in Jambi province. It has hundreds villages with various identical customs. Due to the reason, the researchers only focus on discussing custom between two villages, Pulau Tengah village and Tanjung Pauh village. The two villages are identical in some elements of custom, but they also have different customary activities depending upon their people's cultural ideas. Custom within particular groups of people such as in Pulau Tengah and Tanjung Pauh villages was constructed under several conditions and objectives. First, the people were worried about expansion of forbidden acts and crimes. This

reason has motivated the communities to construct local custom and to run on the rules for a long time. Such rules have better impact on the people as individuals have been trying to prevent themselves from committing any crime. Another condition was that the people had various needs and importance that couldn't be simply achieved without binding rules of their communities. Custom in the villages, for example, is divided based on the needs of the communities. Custom can be in form of daily norms such as the way the people act and do their activities, customary law such as wedding and property, and ceremony such as annual rituals. All of which are considered as regards to lawful, safe, and conducive communities. In other words, custom with its both written and unwritten rules is not opposed with the rules stated in Islam as the believing religion.

Islam and custom are two terms that cannot be left aside as both terms are interrelated. Islam is a religion that entered Kerinci hundreds years ago. Kozok (2006) states that Islam was in Kerinci in the 14th century and was introduced by a cleric named Kuja Ali Dipati. The influence of Islam in Kerinci such as in Pulau Tengah and Tanjung villages can be clearly seen from the architecture, arts and cultures. One of the architectural products of Islam is Masjid Keramat Pulau Tengah. This mosque was built by Haji Rahei and Tengku Pandai Baruke in about the 18th century. Another Islamic-based architecture was Masjid Kuno in Tanjung Pauh. The architecture of both buildings are influenced by Islam. As for arts and cultures, Sike Rebana has become a popular method for Islamic Preaching. Sike Rebana was known as Zikir by using a traditional drum made by dried cowhide called Rebana. The lyrics of songs used were taken from Kitab Barzanji. As the Islamic-based buildings, arts and cultures were successfully developed in Kerinci, it proves that Islam has never been contradicted with the beliefs in the communities. Islam and custom have been acculturated since the beginning of Islam in Kerinci, particularly in Pulau Tengah village and Tanjung Pauh village. As customary proverb says: "adat bersendi serak, serak bersendi kitabullah, serak kembang ke muko, adat kembang ke belakang, adat data pakai selepas" (Custom is based Syariah, Syariah is based on Al-Qur'an, Syariah goes forward, Custom follows from behind, Custom is here and used). The proverb shows that Islam and

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custom are inseparable that elements of customs were influenced by Islam. For example, custom in Pulau Tengah and Tanjung Pauh villages required its community to build two kinds of building namely Balai for custom leaders and Musajid for clerics. Rituals of customs were also developed by adapting Islam as lyrics of songs and statements of proverbs and speeches. Sufi and Wibowo (2006) state that Islam and custom are two different sources that become one important part of human life and the each part goes in line with another part. However, as pre-observation and pre-interview went on, it was found that Islam and custom in Pulau Tengah village and Tanjung Pauh village do not always go in line as expected by the communities. Some cases on demise in Pulau Tengah and Tanjung Pauh villages were problematic as women receive more than men in term of properties. Custom requires men to get lesser than women; otherwise, Islam does not determine to whom the properties may concern as long as it is distributed under justice of Islam. Another example was that community members of customs had a quarrel with clerics when they did not get any decision from the cleric to be involved in custom leaders. There might be more examples that cannot be given in this part. This research is focused on the implementation of custom and Islam in two villages, Pulau Tengah and Tanjung Pauh. More specifically, it discusses the acculturation of custom and Islam of the two villages and several problems and underlying factors that influence the acculturation. Furthermore, it investigates some contribution of acculturation between Islam and custom on education in Kerinci.

2 METHODS

This research belongs to qualitative approach. This kind of research seeks to collect descriptive data by investigating the dynamics of acculturation between Islam and custom in two villages, Pulau Tengah and Tanjung Pauh. Acculturation can be either successfully maintained or failed due to some factors. These factors are considered to trigger up several problems of the acculturation. To get full picture of the acculturation, investigating how it is implemented and how it should be maintained has to be undertaken by qualitative approach. In this approach, the researchers act as non-participant observers to interact with the custom leaders and members, clerics, and community in which the customs are implemented. The informants of the research are custom leaders and members (Depati Ninik Mamak), clerics (Alim Ulama and Cerdik Pandai), teachers, students, and community (Tokoh Masyarakat and warga masyarakat) in Pulau Tengah village and Tanjung Pauh village. Furthermore, teachers and students in senior high schools and campuses are informants of determining the contribution of the acculturation between Islam and custom on education.

The instruments of the research are as follows:

- Observation sheets are used to observe customary activities and integration of Islam into custom in Pulau Tengah village and Tanjung Pauh village. In addition, the sheets are used to observe teaching-learning process as the contribution of the acculturation.
- Fieldnotes are used to take important notes on activities that reflect the acculturation between Islam and customs and teaching-learning process.
- Documents consist of customary documents such as Parno Adat, educational materials such as teaching-learning materials, and other documents such as photos.

- Interview guide is used to obtain information about the acculturation between Islam and custom and their contribution on education.

The data are collected through observing the dynamics between Islam and custom in Pulau Tengah and Tanjung Pauh villages. To do this, the researchers use observation sheet as the instrument. Fieldnotes are also used during observation and are used for taking some notes that are not enlisted in observation sheet. The researchers read some documents of customs to find out the implementation of Islam and custom in the two villages. Finally, the researchers interview the informants in order to get detailed information about the acculturation. Also, teachers and students are asked to give information about the contribution of Islam and custom on teaching-learning materials. To analyze the data, the researchers follow the following steps:

- The data are displayed as raw data results.
- The data are reduced to get detailed and relevant data.
- The data are categorized based on the questions of the research.
- The data are analyzed by adding several relevant references.
- The data are concluded based on the focus of the research.

2.1 Ethical Considerations

To keep informants involved in this study, ethical research containing informed consent was employed. The researchers protected people's names through the use of pseudonyms for the informants. Participation is voluntary (Habibi et al., 2019; Mukminin et al., 2019; Syaiful et al., 2019; Wujiati et al., 2019). To build trust or to verify data accuracy and interpretation (Creswell, 1998, 2007), data, interpretations, and conclusions were distributed to informants to get their feedback about the accuracy and credibility of the data, and interpretation, and conclusions (Mukminin & McMahan, 2013).

3 FINDINGS

3.1 The Implementation of acculturation between Islam and Custom in Pulau Tengah and Tanjung Pauh Mudik Villages

Traditional ceremony is a focused example for the acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages.

Adat Leader said,

"Well, we have what we call Kenduri Sko as the most familiar kind of combination between Islam and Adat. I refer to this because this traditional ceremony has influencing roles in asking every individual in our village to abide by the law of Adat. We know that Kenduri Sko is a ceremony that has several functions. For example, I can say that this ceremony allows Depati Ninik Mamak to announce more and more regulations of Adat in our village that must be followed by every individual. The regulations do not follow ancient Adat. Why? I want to confirm that Adat is influenced by Islam. Kenduri Sko is, then, influenced by values of Islam. Every regulation needs to be based on Islam by no reason. So, we make some regulation of Adat based on Qur'an and Sunnah."

Adat Member 1 said,

"A very important kind of acculturation between Islam and Adat is Kenduri Sko. Today, I would like to describe

procedures of Kenduri Sko in order to ensure that this ceremony is based on Islam and Adat. First, Kenduri Sko is celebrated once during five years. Yeah, you know, it takes a long time to wait for it. Second, our ceremony in our village is held after harvesting month. The people in our village will be ready for food, expense, and the others. Third, during the ceremony, Sko which is also called Pusako is exhibited in front of Adat Leader and Adat Members. Fourth, one of Adat Members read Pno Adat to inform the people that Adat is a combination between ancient custom and Islam. Fifth, the Adat Member also announce several new regulation addressed to marriage, funeral, inheritance, prohibition, and order. From all of those parts, Islamic values are inserted into every part of the regulation. We will never announce any regulation if it is not based on Qur'an and Sunnah. Kenduri Sko is a very important ceremony for us, for our villagers. This ceremony has allowed us, the Adat Members to reform outdated regulation and announce new and updated regulation."

Adat Member 2 said,

"Adat and Islam, I think, cannot be separated. I mean that both need to be integrated into the regulation in our village. Our ancestors believed in both ancient custom and Qur'an. One way to show this is through Kenduri Sko as traditional ceremony which has been accepted by every part of Adat including Adat Leader, Adat Member, Clerics, and Villagers. Why this ceremony, Kenduri Sko is important to us is because the traditional ceremony performs the way we acculturate Islam and Adat in our village. I think it is true that we keep and show Pusako or Sko in the ceremony. I think you know Sko. It is inherited from our ancient ancestors and we are not allowed to let it lost or damaged because we are afraid of disasters that follow. Kenduri Sko is a ritual that allows us to read Pno Adat, a regulation of Adat which is influenced by Qur'an and Sunnah. It can be said that we believe in our ancient custom and we also believe in Allah SWT who creates the great Qur'an for us. I think that if our Adat is not influenced by Qur'an, total damage will come soon. Kenduri Sko is an activity that shares the power of Islam over Adat. Islam has become a standard for us, Adat Members, to make some rules that will keep our live disciplined."

Cleric 1 said,

"I always attend Kenduri Sko since I become a member of Adat in this village. I was doubt to the Sko as kept and shown to our villagers. Now, I am sure that every village in our regency and in our country has its own uniqueness which cannot be easily wiped out of regulation in that village. It is normal that we have ancient ancestors who believed in ancient custom. When Islam came in, Adat was kept and Islam began dominating Adat. We believe in the regulation of Adat. It needs to be referred to Qur'an and Sunnah. Every regulation, ceremony, order that are not influenced by Islam must be left behind. They are no more valuable for us who believed in Allah SWT. After I watched Kenduri Sko myself, now I feel happy that Adat in our village is influenced by Islam. The regulation announced in the ceremony is dominated by Qur'an and Sunnah. I believe that a long time ago, Islam was not fully integrated into Adat. Nowadays, everything has changed. Islam dominates Adat."

Marriage is another example of acculturation between

Islam and Adat in Tanjung Pauh and Pulau Tengah villages.

Adat Member 3 said,

"Islam and Adat in this village can be really described from the way our villagers celebrate marriage. I can explain that there are several kinds of acculturation between Islam and Adat through marriage. This may be unique and I am sure hmmm....it will always be unique if compared with other villagers' marriage tradition. Hmmm...our villagers are not allowed by our Adat to get married in Office for Religious Affair (Kantor Urusan Agama or KUA). If they do, they need to pay for some kind of fine to Adat Members. Alhamdulillah, we can see that our villagers do not choose that kind of marriage. Our tradition shows that those who get married in KUA are considered to have been punished guilty by Adat Members in fighting against Adat. Well, one night before marriage bridegroom-to-be's family have to carry some food ingredients to bride-to-be's house. In Islam, I can say that we have to help others when we have more than the others. Fortunately, this is not compulsory for those who lack of expense for marriage."

Adat Member 4 said,

"In marriage, bride's house needs to be beautified with beautiful decoration. Such decoration can be referred to custom or other modern decoration. Islam as I know really likes beauty or cleanliness. Our Adat asks every villager whose family member gets married to let their house beautified during marriage or wedding party. This clearly shows that Islam and Adat are integrated. What I can see more in marriage is that Adat Members and Clerics check both bride and bridegroom's identities. Are they widow or widower? If so, they need to show their past marriage certificate to see if they get divorced or not. This is, I think, important to ensure that they are really widow or widower and are free to get married. If they are not, they need to get permitted from their wife or husband. Again, I am sure Islam and Adat are integrated to see to this."

Villager 1 said,

"If you ask me kind of acculturation between Islam and Adat through marriage, I have my own answer. This is because I have already got married and I have also attended my families' marriages for several times. Islam and Adat are two inseparable parts in marriage. If you are going to celebrate your child's marriage, you have to make sure that you or your family are not being punished by Adat. If so, then, you are not allowed to invite Adat Members to your child's marriage. This is so fair because Islam does not like those who are reluctant toward law and those who do not abide by the law. Another acculturation is that two bridemaids are asked to accompany both bride and bridegroom. No marriage is allowed in our Adat without the bridemaids. This is really positive because Islam prohibits two man and woman who are not yet married to keep closer without two bridemaids. What an Adat? In the afternoon before they get married, bridegroom-to-be with his bride-maid-to-be have to invite bride-to-be with her bride-maid-to-be to his house. Islam asks every of us to keep Sillaturrahim by visiting bridegroom-to-be's house as Adat asks. In this visit, the bride-to-be is invited to get closed with bridegroom-to-be's family members. Again, I want to say that this is based on Islamic value and it is a must in Adat."

Villager 2 said,

"When one of our family members get married, we have to

invite villagers to visit us. We will really appreciate those who bring some rice, coconut, or even washing detergent. We also cook some kinds of curry for Kenduri. One thing that I really appreciate is curry is served and wrapped for those who are invited to the wedding.”

Adat Member 5 said,

“As adat members, we permit family to set some music in wedding party. They are allowed to sing a song all day long. However, we never allow them to set some music in night time. This is to avoid bad situation such as fighting, accident, and the others. The music is only allowed in bride-to-be’s house. We do not allow it set in bridegroom-to-be’s house. The reason that family has to reduce wasting extra costs.”

Inheritance is another example of acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages.

Adat Member 6 said,

“I have several matters to describe along with inheritance in our village Adat. The first matter is that inheritance is divided based on justice. In our Adat, family members are divided into two categories, male group and female group. Both male and female groups will get inheritance from their parents of ancestors. However, as the second matter, male group only get half a number of inheritance which is bought by using money or gold by their parents. It means that they are not permitted to get some inheritance which is inherited from generation to generation by their ancestors. For this case, the third matter is that female group get such inheritance.”

Villager 6 said,

“In our village, inheritance includes ricefield, land, garden, house, and gold. In my experience my parents left us ten ricefields to be planted with rice. However, as a member of male group, I only get five ricefields because the rests are owned by my sisters. They sold three ricefields and planted two ricefields. I do not think it is a problem because I can still get a chance to plant rice in five ricefields. I do respect what our ancestors decided for our inheritance.”

Villager 7 said,

“My parents left us one house, two lands, and several ricefields. In this case, we never feel good when we have to divide the inheritance among us. My sisters believed that the house was inherited by our ancestors, but it is not true at all. I have strong evidence that the house was bought from one of our neighbours some decades ago. This is a kind of justice. Islam wants us to get some justice and perform justice whenever it is and whatever we do.”

Funeral is another example of acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages.

Adat Member 9 said,

“When a villager passes away, his/her family has to undertake Kenduri for three up to seven days. As for the last day of Kenduri, the family members have to Mangge (invite) women villagers to visit them and bring some rice. Different from marriage, curry cooked is not given to those who are invited. This is to respect the family whose member passes away.”

Cleric 3 said,

“A family whose member passes away needs to do a Kenduri for three days minimally. They can also do it for seven days if they can afford for the expense. The family is not forced to have a big Kenduri. As for me, I always ask

villagers to figure out some ways of doing a simple Kenduri for three days for those who do not have enough expense for their Kenduri. More importantly, they invite villagers and neighbours to pray for Almarhumah or Almarhum for three nights. They should recite Qur’an and pray to Allah SWT for Almarhum or Almarhumah to get heaven.”

Villager 5 said:

“In our village, it is normal that a villager whose family passes away to do a Kenduri for several days. If they have much money, they can continue until seven days. What I see is that we decide the number of days for prayer. Is it normal? I do not know. What I know is that it is okay for the villagers to have a Kenduri. It is not forbidden in Islam. For three or seven nights, the villagers pray for Almarhum or Almarhumah by reciting Al-Qur’an. Nobody in our village complains about this.”

3.2. Supporting and Disturbing Factors of the Acculturation between Islam and Custom in Pulau Tengah and Tanjung Pauh Villages

Supporting factors of acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages are as follows.

Adat Member 10 said,

“In this village, all villagers believe in Islam. They do not believe in the only faith that is not derived from Islam. As for Adat, the villagers believe in Adat, but they only follow what have been directed by Islam. As for some elements in Adat that are not derived from Qur’an and Sunnah, they truly reject it. For example, there was an old ceremony called Tari Maranggok. This is a kind of dance which was supposed to ask for wealth from God. Unfortunately, this ceremony used some mantra or spelling which were influenced by creatures beside God. This ceremony was also undertaken by idolizing a statue which is forbidden in Islam. Fortunately, our villagers never believe in such a ceremony. They never do such ceremony anymore. Nobody is allowed to talk about its function and goodness.”

Adat Member 9 said,

“We believe in Islam and we have Adat as other ruler in our village. This is our strength. Our villagers hold Islam seriously and strongly. Adat as our rules from our ancestors are derived from Islamic values. We thank to our ancestors who created Adat based on Islamic laws and values. There are also Adat rules that were created as to manifest atheism. For this case, our present Adat has blocked all of them.”

Disturbing factors of acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages are as follows.

Adat Member 12 said,

“It is not easy for every villager to get away from Adat rules created by our ancestors. Although there are Adat rules that are created based on Islamic values, there are also rules that are still static and that do not follow Islamic values. For example, as for inheritance, female gets more inheritance compared to male. Male can only get some amounts of inheritance after the inheritance is divided between or among female. In Islam, such rules do not exist. Each male or female is allowed to get the inheritance from their parents. No exception is needed in this case.”

Adat Member 13 said,

“One of the the worst disturbing factors in acculturation between Islam and Adat is that some groups of villagers hold old rules of Adat from the ancestors tightly. They still

believe in what they believe though it remains fake and forbidden in Islam. To fight for such condition is not an easy task. Our villagers have to work harder to hold Islam and avoid such forbidden rules of Adat which do not follow Islamic values.”

3.3. Contribution of Acculturation between Islam and Custom in Pulau Tengah and Tanjung Pauh villages on Education in Kerinci

Teacher 1 said,

“I think Islam and Adat are important for our education, particularly for Islamic Education that I have been teaching now. In Islamic education, I think it is a need for us as Islamic Education teachers to understand the acculturation between Islam and Adat, particularly in Kerinci. Why? Because the acculturation teaches us how Adat was created and how Islam influences Adat in a particular place in Kerinci. I think Adat as rules in Kerinci which are created by ancestors a long time ago is really good if it is influenced by Islam. If not, it is not necessary for us as the teachers to find it out.”

Teacher 2 said,

“Teaching Islam and Adat as rules in a village is challenging. I like it and I really like it. I like to talk about how Adat is influenced by old faith and how Islam dominates Adat by clearing up all forbidden rules in Adat. I am sure that learners are able to comprehend such materials as they are all villagers who hold Adat as rules.”

Teacher 3 said,

“I like Adat because I am one of the candidates of Adat Member in the future. My family is inherited by Adat. Anyway, as a teacher who teaches local culture, I am aware of the importance of Adat in our life. Adat is important because it unites us as villagers who hold Adat positively. Adat should be learnt. That is why I always teach Adat to my students. They seem to like it so much because they want to know history of Adat, definition of Adat, and contents of Adat. It is like telling an old story which seems to be more enjoyable for me and for my students.”

Student 1 said,

“I myself feel that what my teacher teaches us is useful and useful. I finally get more knowledge about Adat and Islam. I know much about their acculturation based on our teachers’ explanation.”

Student 2 said,

“We are given some tasks by doing a mini research in our village. We have to figure out our own Adat. We are really happy to do that. Many of my friends do some interviews and observation. I hope our teachers give us the same task in the future, because we want to know more about Adat and Islam in our village.”

4 DISCUSSION

This present research reveals that there are three key elements of acculturation between Islam and custom in Tanjung Pauh and Pulau Tengah villages. First, it is stated that the acculturation consists of several aspects of Adat namely traditional ceremony, inheritance, marriage, and funeral. Second, the acculturation is supported and distracted by several factors. Third, the acculturation is important for education, particularly Islamic Education and Local Culture Education subjects at school. As for the first findings, traditional ceremony such as Kenduri Sko is an important

aspect in the acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages. Kenduri Sko, as the name implies, is a kind of ritual that combines both elements of Adat and Islamic values. This traditional ceremony has survived for a long time in Tanjung Pauh and Pulau Tengah villages as it influences the development of Adat in both villages. As for the inheritance, it is important to note that the inheritance does not merely follow what Qur’an and Sunnah state. In Tanjung Pauh and Pulau Tengah villages, female gets more inheritance than male. In Islam, both male and female can get similar amount of inheritance. However, this tradition is still kept by the villagers in both villages. Marriage as another element of acculturation is undertaken by combining both Adat and Islamic values during its process. In marriage, Islamic values can be seen from the use of Aqad and related verses from Qur’an. Adat can be seen from each step, decoration, and dresses. This acculturation has remained dynamic for some group of people. Some people tend to add more food or some kind of weeding party. As for the funeral, it is stated that the acculturation lies between the number of days in doing Kenduri and the use of Qur’an verses during its process. Villagers have to recite Qur’an verses, particularly Yaasin. There are contributing and distracting factors that influence the process of acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages. Strong faith and belief towards Islam helps to keep the villagers’ religious power. This faith helps them to keep their belief and get away from forbidden activities in Adat. Most people in Tanjung Pauh and Pulau Tengah keep Islam tightly and seriously. Adat is influenced by Islamic values as it is believed to be important rules for the people in both villages. As for the distracting factors, it is noted that strong traditional belief towards old knowledge of Adat has bad effects on the acculturation between Islam and Adat in Tanjung Pauh and Pulau Tengah villages. Third, the acculturation between Islam and Adat has a good implication towards education, particularly Islamic Education and Local Culture Education. In this case, the acculturation has made a good understanding for both teachers and students in school to figure out how the process of the acculturation occurs and how villagers believe in the acculturation.

5 CONCLUSION

To conclude, it is noted that the acculturation between Islam and Adat need to be articulated as important key elements among villagers’ activities. The acculturation has to be understood as to unite villagers who have both Adat and Islamic values within that Adat. Villagers have to be aware of both strong belief and weak belief towards Islam and Adat which lead to unstable acculturation. It can also reduce the process of acculturation that may occur continually. There are several suggestions that need to be addressed as follows:

1. It is suggested that further research needs to expand more focuses of the research. Further researches have to be incorporated with more research questions.
2. It is suggested that more informants and participants need to be indulged in further research on the acculturation between Islam and Adat.
3. It is suggested that further research can employ other instruments such as documentation to get more focused data.

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