



An Exploration of Local Wisdom: Rites of Passage in Malay Culture in Riau and Palembang

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<http://dx.doi.org/10.47814/ijssrr.v6i9.1476>

Abstract

The development of rites of passage in the Malay Culture in Riau and Palembang Indonesian has decreased in implementation stemming from the pros and cons of its importance. Exploration of local wisdom includes; Human interaction with supernatural, Oriented to moral strengthening, Fostering suggestions in religious, social, and economic aspects, Strengthening existence as a human being, Internalisation of Islamic values in culture, and there is a process of socialisation and enculturation. The purpose of this paper is to reveal the rites of passage in Riau and Palembang by exploring the values of local wisdom. The rite of passage is considered sacred and if it is not celebrated, it is feared that disaster will occur. The implementation of the Transitional Ritual is packed with Islamic nuances. This research uses a qualitative literature method with data sources from observations, interviews and literature reviews in Riau and Palembang. Through the qualitative method, it is known that the Ritual of Transition is a phase of human life journey. The transition from one phase to the next is celebrated with religious rituals and then becomes the tradition of the Malay people in Riau and Palembang. The transition phase with rituals is local wisdom as an implementation of the substance of religion with culture without any conflict and the real reality of the face of Malay Islam. Two Malay communities that interact local wisdom in birth, marriage and death, in reality as a form of prayer and thanksgiving to the Almighty. The journey of human life is a transition from one phase to the next celebrated with religious rituals and considered sacred.

Keywords: *Rite of Passage; Malay; Local Wisdom; Ritual*

Introduction

The rites of passage in Riau and Palembang Malay culture have become a culture that is challenged by the times. The issue that arises from rites of passage is that they are no longer in line with the values of globalisation. At the same time, studies that examine the rites of passage by exploring local wisdom, especially in Riau and Palembang Malay are very limited (Hulsbosch, 2010). Riau and

Palembang are representative to represent in the "reading" of the Malay Ritual tradition in rate of passage in Nusantara, because Riau and Palembang are part of the trade routes and the entry of Islam in Nusantara (Alwi, 2018). These similarities and differences need to be explored through research, so that through the tradition of rites of passage, domestic and foreign communities interested in Malay traditions become more familiar with the identity of the Malay people, and the Malay Islamic world (Wahyudin, 2017). This picture shows the importance of exploring the values of local wisdom related to rites of passage.

So far, the study of rites of passage in Riau and Palembang Malay culture related to local wisdom that goes with the times tends to be at a normative level and on issues that are not yet comprehensive (Hashim Haji Musa, 2009). The paradigm is based on several studies in Southeast Asia that still find a characteristic that distinguishes Islam in Malay with Islam in the Middle East. Some studies of the rites of passage that developed in the Riau and Palembang regions are only limited to the cultural framework. In the construction of Islam in Malay, there is a mixture of Islamic teachings and shamanic practices, especially in ritual traditions (Tondi & Iryani, 2018). Although it is said that there is a mixture of Islam and shamanism, but through the tradition of rites of passage, it becomes local wisdom for the Malay people in Riau and Palembang.

The purpose of this paper is to reveal the rites of passage in Riau and Palembang Malay that are less presented by previous studies that tend to be in a regional discussion only without making comparisons between the two Malay regions that developed with their unique rituals (Nurhadi, 2019). In line with that, this paper answers three questions: How are the rites of passage in the Malay culture of Riau and Palembang; How are the rituals in the Malay tradition related to the transition of life from birth, marriage to death carried out with a celebration; How is the reality of the development of generations and the influence of globalisation in the exploration of local wisdom in today's life. The answers to the three questions will explain the implementation of the rites of passage that run in Riau and Palembang by revealing the values of local wisdom in line with global developments.

This study is based on an argument that the urgency of the rites of passage has been abandoned so that the cultural chain is broken, which is now being improved with the adjustment of the times. The acculturation of the celebration of rites of passage in the Malay culture of Riau and Palembang with the values of Islamic teachings becomes a beautiful meaning of contact. The packaging of Islamic values in it because it is considered Malay is identical to Islam (Maryani & Rahmawan, 2017). Although there are still influences from Hinduism, Buddhism, China and European culture on Malay culture, the influence of Islam in Malay culture is stronger and more influential than the teachings of religions that came first in the archipelago (Fairuzzah et al., 2019). Malay traditions were Islamised by Nusantara scholars in accordance with the Malay way of thinking at that time. The emergence of rites of passage in the lives of the Malays is influenced by the views and interpretations of the Malays towards the phenomena of their lives that have been blended with Islamic teachings. This phenomenon shows local wisdom in the Malay identity of Riau and Palembang until today.

Literature Review

Rite of Passage

The stages that each individual goes through in life, including birth, marriage and death in a structured manner, are referred to as rites of passage (Løyché, 2022). The purpose of performing rites of passage is for safety and happiness. The paradigm of rites of passage is the universal organisation of rituals throughout the life cycle due to the realisation that each new stage in the life cycle leads to one's entry into a new and wider social environment. The journey of life is compiled into stages that are traversed into one set, namely the period of birth transitioning to childhood, then transitioning to adolescence, after which transitioning to adulthood. After adulthood, they enter into marriage, then turn old, and finally die (Maruna, 2011). The rites of passage are very relevant in the discussion of the culture

of Malay Islamic societies in Indonesia. Various rites of passage ceremonies are taken seriously by the Malays as their inner expression of the process of transition. For them, rites of passage are essential rituals in life, because every transition is a change in their life journey. Therefore, the change of life journey must be accompanied by prayers together and celebrated by many people (Abdullah, 2018).

Rites of passage as local wisdom may have a great influence. The study of the diverse perspectives and developmental potential of rites of passage is very important. It can be noted that the transition period is considered a time of danger. Therefore, rites of passage or life circle rituals often contain elements of supernatural danger repellency. These rituals are known as critical period rituals, or transitional rituals by another name. In many nations, rituals of pregnancy, birth, marriage and death are organised in an effort to avoid calamities and disasters originating from supernatural forces, which can befall a person when he or she transitions from one phase of life to another (Grebennyuk, 2016). In addition, such rituals also have important social functions, such as to inform the public about the process of reaching one's life phase. It is also an expression of gratitude for successfully passing through a critical stage.

Melay Culture

In the development of Malay culture, it is associated with Malay society which can be classified into two races, namely the Proto Malay race (2500-1500 BC), and the Deutro Malay race (300 BC). The Deutro Malay race shifted the position of the Proto Malay race which then moved inland (Suroyo et al., 2021). In its development, the Deutro Malay race that identifies itself as Malay, among others: Deli Malay, Riau Malay, Jambi Malay, Bengkulu Malay, Betawi Malay, Buton Malay, Pontianak Malay, Kutai Malay, Berau Malay, and Bangka Malay. Thus, the coastal Malays who lived in the coastal areas of the Melaka peninsula, Sumatra, Java, Madura, Bali, islands in Kepulauan Riau, Kalimantan, Sulawesi and Philippines, became the ancestors of the Malay family who later settled in Southeast Asia (Putra, 2016).

The existence of the Malay tradition has been an urgent concern since the colonial period until now. The context of attention came from domestic and foreign researchers, such as; Parsudi Suparlan, Azyumardi Azra, Koentjaraningrat, Heidy, U.U. Hamidy, and others. As for foreign researchers, such as, Virginia Matheson, Elisa Netscher, R.O. Winstedt, Roorda van Eysinga, Klinkert, and others. These researchers are interested in Malay culture, because its traditions are so unique and diverse. The Malays are known as friendly people, love to sing, and their language is easy to understand, so it is natural that Malay was later chosen as the national language of Indonesia. Malay culture in Nusantara has special characteristics including three characteristics; 1) Muslim religion; 2) Malay language; 3) Malay customs (Junaidi, 2020).

Local Wisdom

In the literature of local wisdom is expressed as local ideas that are wise, full of wisdom, good value, which are embedded and followed by community members (Primayanti & Puspita, 2022). The meaning of local wisdom includes an idea or guideline that has existed and is believed by every member of the community as the foundation of their lives until now. Another term for local wisdom is a policy related to human intelligence owned by a certain ethnic group obtained through community experience. This paradigm shows that local wisdom becomes part of the habitual results of a particular community through their experiences that are not necessarily experienced by other communities in solving existing problems (Rahman et al., 2022). The construction of local wisdom is a truth that has been traditionalised and has the content of life values that deserve to be explored, developed, and preserved as an antithesis or socio-cultural change and modernisation without eliminating existing traditions (Suprpto et al., 2021).

The term local wisdom does not stand alone, but includes arabic language from the word "*arif*" meaning something that is known, including habits, traditions and policies (Muslim, 2017). Wisdom is found in the English language, while local is the place or area of its existence. The structure of local

wisdom lies in the cultural excellence of local communities related to geographical location in a broad sense, local wisdom is a cultural product of the past that can be continuously used as a guide to life (Susanto et al., 2022). The form of local wisdom can be observed in various communities, including proverbs, songs, traditions, mottos, and ancient books that are embedded in daily behaviour. Local wisdom is usually reflected in habits that have been practised for a long time. The practice of local wisdom will be reflected in the values that prevail in a particular group that will usually become an integral part of life and can be observed through their daily attitudes and behaviour (Pajarianto et al., 2022).

Method

This research discusses the rites of passage in the Malay culture in Riau and Palembang with the context of the discussion being the exploration of local wisdom. The selection of this issue is based on three factors; Firstly, there are pros and cons of the rites of passage that have been running for a long time in Malay society. Second, there are local wisdom values that are very important to be explored in today's life. Thirdly, the need to establish the existence of the rite of passage as well as conduct a comparison between the two Malay regions, namely Riau and Palembang. Research on rites of passage in the Malay culture of Riau and Palembang with the context of discussion in the exploration of local wisdom uses a qualitative method that departs from religious social behaviour (Suriasumatri, 1989). Its essence is as a method of understanding the uniqueness, dynamics, and holistic nature of human presence and its interaction with its environment. The truth in qualitative research is dynamic and can be found only through examining people in their interactions with their historical social situations. The focus in this research is the phenomenon of rites of passage in the Malay tradition in Riau and Palembang. Data sources were taken from observation, interviews and literature review.

The data collection process was carried out in three steps, namely; observation, literature review and content analysis. Observations were made by paying attention to the existence of rites of passage in the Malay community of Riau and Palembang, which were also collected in interviews with cultural figures and indigenous people. Literature review was conducted by searching the literature including books, journals and research reports. Content analysis was carried out using the deductive method, namely drawing conclusions from general to specific, and the inductive method, namely drawing conclusions from general to specific. Presentation of data on rites of passage in Riau and Palembang Malay cultures illustrated in local wisdom with narratives that reveal the value of the two regions. In addition, a chart is made that shows the rites of passage in Riau and Palembang Malay culture and a chart that correlates with the local wisdom *expolari* as the basis of the research. The process of data analysis is carried out by organising it into a pattern, category and basic description, so that the content analysis reveals the substance of the rite of passage and the local wisdom *expolari* described as it is against the facts of the implementation, and attempts to reveal the thoughts of the Malay people from the implementation of the rite of passage.

Results

Birth in the Tradition of the Rite of Passage

The cycle of a human child's life starting from the birth phase in the real world becomes very urgent. The birth phase is a process of breeding human offspring so as not to become extinct, so that birth creates a successor generation (Zierden et al., 2021). For the patrilineal community, the birth of a male child is more important, while for the matrilineal community, the birth of a female child is highly anticipated as a successor to the family lineage and heritage (Nagel & Spoerl, 2020). This construction makes the majority of tribes in the world have a baby birth ritual in each stage of the life cycle. In the

Malay culture of Riau and Palembang, there are differences in the implementation of rituals with the same goal of protecting offspring, from the womb to birth. This can be seen in table 1 below;

Table: 1

RIAU MELAY		PALEMBANG MELAY	
Rituals	Exploration of Ritual Meaning	Rituals	Exploration of Ritual Meaning
Pantang Larang	Pregnant women are prohibited from doing anything harmful to animals, let alone killing small animals, such as ants, mosquitoes, and other small creatures. The aim is to protect the baby from harm and defects when it is born. This is based on the word of God that relates to the period of the spirit being blown into the foetus at around 4 months of pregnancy. Thus, the tradition of a series of celebrations during the pregnant mother's period by inviting family, neighbours, and the community	Jimat Tangkal	It is a belief that pregnant women smell good, and are favoured by spirits such as ghosts and <i>kuntilanak</i> . To avoid the disturbance of these spirits, the pregnant mother is given an amulet, in the form of nails or scissors that have been given prayers of congratulations, then pinned with a safety pin on her clothes as an antidote.
Menempah Bidan	Rituals performed by Riau Malays at the time of a mother's seven-month pregnancy, so that she is easy in the process of giving birth, gets ease from Allah, and the child in the womb is in perfect condition, and safe when born	Ngubur Tembuni	It is a belief that the placenta, which is connected to the baby's body, is considered to have a spirit. So it must be buried properly, accompanied by the recitation of verses of the Quran and certain prayers. This tradition is carried out so that the baby is not disturbed by evil spirits. Placing a mushhaf of the Quran and scissors, as an antidote to the disturbance of evil spirits
Melenggang perut	The tradition is so that the child in the womb is not wrapped around the umbilical cord, and there are no obstacles of any kind, so that the child is born smoothly and perfectly. The process is carried out on the foetus at the age of four months. The hope of the tradition is that the life of the fetus in the future, both age, mate and sustenance	Maling Ngunting	A tradition when the baby is seven days old (before the age of forty days) that is similar to <i>aqiqah</i> . Also the naming and cutting of the hair, which is intended to take blessings for the baby's future life accompanied by prayers of congratulations, recitation of shalawat and recitation of verses of the Quran

Source: Data processed by the author, 2023

Marriage in the Tradition of the Rite of Passage

Marriage in Arabic language is called *nikah* or *zawaj*. Another word for *nikah* in Arabic is *Al-Wath'i*, *Al-Dhomm*, *Al-Tadakhul*, *Al-jam'u* or *'an al-wath aqd* which means intercourse, intercourse, gathering, jima' and contract (Ridwan Hasbi, 2011). The word *nikah* contains two meanings, namely in the actual sense and the figurative sense. In the real sense, the word *nikah* means gathering while in the figurative sense it means *aqad* or entering into a marriage agreement (Brockopp et al., 2020). The tradition of rites of passage in marriage between Riau and Palembang Malay includes two sides that are in line with Islamic teachings, as in table 2 below;

Table: 2

RIAU MELAY		PALEMBANG MELAY	
Rituals	Exploration of Ritual Meaning	Rituals	Exploration of Ritual Meaning
Menggantung-Gantung	The tradition of decorating the house or place of the wedding ceremony by installing fittings, such as aisles, beds, veils, etc., in accordance with the customary provisions used.	Cacap-Cacapan	The tradition is carried out by fathers or male elders, such as paternal and maternal grandfathers, paternal /maternal brothers, and paternal and maternal sisters
Malam Bainai	The tradition of putting inai on the fingernails and toenails, which is done at night. This event has the meaning of avoiding bala, calamities, and disasters, "fencing oneself off" from all bad intentions, "cleaning" oneself from all dirty things, and "raising the series" (light) of tuah and marwah	Suap-Suapan	The tradition is carried out by mothers or women from the female side of the family, such as grandmothers from father and mother, sisters (brothers) from father and mother, and younger sisters from father and mother. The food that is bribed is turmeric sticky rice and roasted chicken
Akad Nikah	<i>Ijab Qabul</i> ceremony between the bride's guardian and the groom. In this marriage ceremony, it is also accompanied by the tradition of shopping, worship (<i>sungkeman</i>), <i>tepuk tepung tawar</i> , parading the groom, <i>pencak silat</i> , exchanging <i>tepak</i> , <i>berblas pantun</i> to door-opening, <i>basanding</i> , saying <i>alu-aluan/tahniah</i> , reciting prayers, and eating <i>bajamba</i>	Akad Nikah	The tradition before the marriage contract begins with <i>Madek</i> (deliberation between families) before the proposal. After that, <i>mutus kato</i> , which is an agreement on the wedding day, determination of the dowry and gifts, and <i>duit belanjo</i> (money for the wedding reception)

Source: Data processed by the author, 2023

Death in the Tradition of the Rite of Passage

Death is the permanent cessation of all biological functions that sustain a living organism (Khan, 1986). The remains of a previously living organism usually begin to decay soon after death. The transition of a human's life from the earthly realm to the *baqa* realm is an event that is considered the most sacred, important, and valuable in the circle of human life. The final event of human life is something that cannot be avoided by anyone, so there are transitional ceremonies carried out by his family in several ethnic groups with their respective specialities (Manan & Arifin, 2019). The tradition is a series of actions related to a rule in accordance with customs and beliefs in culture and is carried out for generations. In general, the death ceremony is one of the last forms of respect for the deceased (Aufa, 2017).

Death is an event that must occur to all humans where every human is waiting for the time to be picked up and not to be feared. Celebration in a death ritual is a part that can be done as a form of awareness of the phase of life. This paradigm can realise optimism within oneself so as to make this phase a good gaze. Komaruddin (2009) in his book "Death" gives a keyword that he wrote a book about death with the aim of interpreting and celebrating the event of death like a person who is rejoicing when returning home (Mhd Nurdin, 2022). Quraisy Shihab (2015) gives the term death by picking up death. The opinions of the two experts should be appreciated, because actually there is no need to be afraid of death, because death will definitely come (Karim, 2017). With the belief in this certainty, every human being should always prepare the best provisions for himself, so that the "return home" page is truly joyful. The implementation of rites of passage in death between Riau Malay and Palembang Malay is contained in table 3 below;

Table: 3

RIAU MELAYU		PALEMBANG MELAY	
Rituals	Exploration of Ritual Meaning	Rituals	Exploration of Ritual Meaning
Melayat	The tradition of visiting the funeral home before burial, so the term " <i>Melayat</i> " in Malay culture stands for Seeing the Dead. Then bathe, shroud, pray and bury	Nyuruk Ringgo-Ringgo	Traditions such as walking under the coffin of the deceased and <i>tahlilan</i> . A form of body language that expresses 'farewell' to the deceased by walking under the corpse's coffin, after the corpse has been prayed for, for a moment before it is taken to the cemetery. This ritual is accompanied by the sprinkling of <i>pulut kunyit</i> rice and <i>nguntal duit</i> to the crowd
Takziah	This tradition is carried out at night, there are neighbours who come to read the Quran or only Surah Yasin, the aim is to comfort the family that is being hit by the disaster. The names are niga hari, three days after the death of the deceased, njuh hari, seven days after the death of the deceased, forty days, and <i>nyeratus</i> (100) days, one hundred days after the death of the deceased. It involves the recitation of selected verses from the Quran, <i>takhtim</i> , <i>tahlil</i> , and concludes with a prayer, which is read by a local cleric	Takziah	In the evening, after the Maghrib or Isha prayers, the community around the house will come to recite dhikr, read the Quran and pray together. The purpose of this traidi is to express condolences and comfort for three consecutive days

Source: Data processed by the author, 2023

Discussion

Exploration of the Local Wisdom in Riau and Palembang Malay of Rites Passage

The rites of passage in Riau Malay culture and Palembang Malay culture include birth starting from pregnancy to the baby phase, the marriage procession from matchmaking to marriage contract, and death rituals have differences and similarities. In the rites of passage in the aspect of birth, where the Riau Malay culture ritual procession focuses on the period of pregnancy regarding Abstinence Prohibitions that should not be done by pregnant women, *Tepuk Tepung Tawar* as a means of prayer and forging bidah who will be responsible for caring for pregnant women until childbirth. Whereas in Palembang Malay culture the implementation of transitional rituals during pregnancy to make it easy to give birth to drink *banyu cungkup Fatimah* after reading prayers, then there is after birth in the form of *ngubur tembuni*, namely the ceremony of burying the placenta, and *maling ngunting*, namely the procession of giving names, shaving hair and *aqiqah*.

Local wisdom in the ritual of transitioning aspects of marriage in Riau Malay culture is carried out before the marriage ceremony in the form of *menggantung-gantung*, *bainai*, *barandam*, *khatam al-Quran*, *antar belanja*, *tepuk tepung tawar*, eating *bajamba*. Whereas in Palembang Malay culture in the form of *cacap-cacapan*, *suap-suapan*, *mandek*, *mutus kato* and *hantaran*. Both traditions are carried out before the marriage contract and the marriage contract procession still follows Islamic teachings.

Transitional rituals in the aspect of death between the local wisdom in Riau and Palembang Malay cultures are almost the same in the process of holding the corpse because it has been coloured by Islamic teachings, while the three days (three days of the passing of the corpse), seven days (seven days of the passing of the corpse), forty days, and one hundred days (one hundred days of the passing of the corpse) run according to cultural acculturation and Islam. There are different rituals in Palembang Malay, namely *nyuruk ringgo-ringgo* (walking under the coffin of the deceased) and *tahlilan*, after the funeral prayer just before being taken to the grave as a farewell ceremony.

The local wisdom of the sacred ceremony tradition implemented in Riau and Palembang Malay shows that the religious aspect, and religious ceremonies are an element in the life of the Malay people that is considered important, because it contains supernatural elements, and there is supernatural power. This paradigm is an existence of rites of passage related to the safety of life in the world and the hereafter. Therefore, every transition of life phase should be celebrated. An interesting conception of rituals related to religious aspects in human life is one of the theories of religion, as the theory put forward by F. Magnis Suseno (2001) which argues that the conception or theory of religion boils down to the angle of human attitudes towards the supernatural world, and awareness of the principle and origin of religion, which is then implemented in rites and ceremonies (Suseno, 2001). The definition of religion becomes identical as a supernatural power of humans, as stated by Durkheim (2005) cited by Koentjaraningrat (2005), which defines that "a religion is a related system of sacred beliefs and ceremonies, meaning separate and abstinence, beliefs and ceremonies oriented towards a moral community, which is often referred to as the people (Koentjaraningrat, 2005)." Various human actions become a component part of the elements of society, including human religious behaviour.

The exploration of rites of passage starting from the aspects of birth, marriage and death in Riau and Palembang Malay culture is one of the Malay archipelago's religious behaviours oriented towards supernatural beings that can disturb human life. Supernatural beings are subtle beings, invisible beings, beings whose existence cannot be reached by the five senses. In life, events that are still supernatural or mysterious such as: death, sustenance, soul mate, human spirit, doomsday, heaven, hell, and others. Ritual as an activity to generate the spirit of social life for humans, both in religious, social and economic terms. In this case, it is related to the life of a society that continues to repeat itself with all its processes, which will lead to spirituality lethargy at a certain time interval. The study of a rite of passage will not be separated from the three concepts of the rite of passage, namely 1) Separation (pre liminal rite) 2)

Transition (liminal rite) 3) Reintegration (post liminal) (Blows et al., 2012). Continuing from these three concepts, Victor Turner also developed ritual studies with his concept of Liminality, a stage part of the rite of passage (Bigger, 2009). The term "Liminality" is inseparable from the concept of rites de passage (Kapferer, 2019).

For Muslims, belief in the supernatural is obligatory, especially in the aspects of the pillars of faith, namely faith in Allah, faith in angels, faith in the books, faith in the Day of Judgment, and faith in the qhada and destiny of Allah. Included in the supernatural beings that also cannot be reached by human senses such as the jinn, demons, and shaitan. Of the many living creatures in the world, Allah made humans as His caliph on this earth, because only humans are able to manage the universe. The human life cycle has several stages in which it provides a process of forming identity and character according to the environment they live in. The internalisation process is basically not only obtained from the family, but also from our environment. The environment provides a cultivation of cultural values, in the cultivation and development of these values is carried out through didactic-methodic education and teaching, such as education, indoctrination direction, brain-washing, and so on.

The meaning contained in the rites of passage is very comprehensive, both related to metaphysics, as well as the reality of human life with its environment, which is associated with the "presence" of supernatural powers as an effort to save life in this world and in the hereafter. In this picture, it is stated that the rites of passage that occur in the Malay culture of Riau and Palembang include a form of human correlation with God, always applying social solidarity that helps each other and strengthens many dimensions of life related to civilisation and economy.

Conclusion

Riau and Palembang Malay Culture in Rituals The transition phase of human life from pregnancy and birth, marriage and death has its own celebration traditions. There are differences and similarities between Riau and Palembang Malay, especially in the death phase. Expolaration of local wisdom from the cycle of human life with traditions that are unique to each community contains substance, namely; 1). The existence of human relationships with supernatural powers, which are sacred, and have super power; 2). Oriented to a moral community (people); 3). The existence of activities to generate the spirit of social life for humans, both in religious, social and economic aspects; 4). Obtaining a "basic experience" as a human being, namely an increased awareness of his existence as a human being, both as a person, and as a member of a group (community); 5). The process of instilling cultural values through cultural internalisation, namely the process of accepting a series of norms from other people or groups that affect the individual; 6). The process of socialisation and enculturation.

Conceptual the rites of passage in Riau and Palembang Malay culture are structured in a local wisdom that has religious substance and cultural assimilation that does not conflict when it comes into contact. In this case, it is very necessary to be maintained and maintained as a form of identity of the archipelago community, specifically the Malay ethnic group, and is synonymous with Islam. The paradigm of implementing Islamic teachings through rites of passage in social life, as an existence shows the world that Malays are exclusive, friendly with fellow human beings, and show the "face" of moderate Islam.

This research not only has the strength of describing the rites of passage in Riau and Palembang Malay, but also reveals the meaning and essence of the rites of passage which are very important. But on the other hand, it opens opportunities for other researchers to raise the rites of passage in dimensions related to the development of the times and technology.

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