

	KHATULISTIWA Journal of Islamic Studies Institute for Research and Community Service (LP2M) of Pontianak State Institute of Islamic Studies (IAIN Pontianak)	P-ISSN	: 1412-5781	
		E-ISSN	: 2502-8499	
		<i>Volume 12, No. 1, (2022)</i>		

DOI : <http://dx.doi.org/10.24260/khatulistiwa.v12i1.2386>

Islamic Paradigm Towards Cultural Acculturation In the Belamin Tradition Among the Nobles of the Matan Tanjungpura Kingdom

Husnun Nahdhiyyah

IAIN Pontianak

husnun.nahdhiyyah@iainptk.ac.id

Agung Setiawan

IAIN Pontianak

stwagung7@gmail.com

HIGHLIGHT

- *The Islamic paradigm*
- *The Belamin Tradition*
- *Matan Tanjungpura Kingdom*

ABSTRACT

This study aims to determine the meaning of cultural acculturation in the Belamin tradition and the Islamic paradigm of cultural acculturation among the nobles of the Matan Tanjungpura Kingdom. The research method used is a literature review with an interpretative symbolic approach. Belamin tradition is a construct of humanity that has been formed from the time of the ancestors in the descendants of the Matan Tanjungpura Kingdom which in interpretive symbolic language is a cognitive system (pattern Of), and then regeneratively occurs cultural agreement and the local community based on the times with the entry of Islam in the Matan Tanjungpura Kingdom until became a legitimate tradition and was referred to a value system (Pattern For). The legitimized belamin tradition is an acculturation of Hindu and Islamic culture that should not be abandoned by noble families because it is attached to a myth which is part of the cognitive system in interpretative symbolic language, which then results in a compromise encounter to form a

culture called a system of meaning in interpretive symbolic language. Islam argues that all stages and processions of cultural acculturation in the belamin tradition may be preserved and maintained as long as the tradition has benefits and does not cause harm (negative effects), not related to technical worship, and as long as there are no qath'iy texts that prohibit it.

KEYWORD

Islamic Paradigm, Cultural Acculturation, The Belamin Tradition.

©2022 Khatulistiwa All Rights Reserved

A. INTRODUCTION

Indonesia is a multicultural country that has various kinds of customs due to the influence of globalization. This is one of the wealth owned by the State of Indonesia than other countries. Various customs that are different in each region in Indonesia have harmony with the social community. These customs have been heavily influenced by various factors shifting customs that have existed since the days of the ancestors. This shift is certainly an acculturation of culture so that it does not cause divisions between social beings in the environment.

This cultural acculturation practice can be found in the Kayong community Ketapang Regency, whose government system still use the kingdom, namely the Matan Tanjungpura Kingdom. The King of the Matan Tanjungpura Kingdom as the highest customary holder account that the king, the nobility and the common people have different abilities in carrying out the ancestral customs that exist in the area. So in this case, the king divided the custom into three customs (Takari et al., 2014), namely:

1. *Wajib*, its mean to carry out the all customs that apply to the King with the aim and purpose of making it known to all his people and as role models in the implementation of customs brought by the ancestors.
2. *Sunnah*, it mean carrying out customs according to their abilities that apply to the nobility or royal relatives. However, because the nobility is also a role model for the common people so they should carry out the all customs.
3. *Jaiz*, its mean that it can be done or be left partially or completely based on its ability. This applies to the common people.

The division of customary law by the king of the Matan Tanjungpura kingdom, it can be concluded that the customs that apply in the kayong community are not bound to the common people, but are strongly recommended for their implementation by the royal family. Apart from that, the ancestral traditions or

customs that were previously dominated by Hindu culture are also not spared in its implementation.

One of the traditions that are still used and cannot be separated from their lives is the belamin tradition. Belamin is a tradition that applies to the descendants of the Matan Tanjungpura kingdom, whose tradition is an acculturation of Hindu and Islamic cultures. The ritual was carried out by noble girls during their first menstruation. The girl is placed in a closed room for several days (until the end of her first menstrual period) and is not exposed to the sun. In the room (lamin), the girl performs the rituals that should be done (Takari et al., 2014).

With this cultural acculturation, the Nobles of Matan Tanjung Pura Kingdom can still carry out their ancestral customs with primordialism and adapt the sharia of Islam that developed in the area, so that customs go hand in hand with Islamic teachings. For this reason, author are interested to know what is the meaning behind cultural acculturation at each stage of the belamin tradition and how is the Islamic paradigm towards cultural acculturation in the belamin tradition among the nobles of Matan Tanjungpura kingdom.

This research have different variables from other research that has been done by other researchers. There is an article that explains the symbolic meaning of the Belamin tradition to the community in Mulia Kerta Village, Ketapang Regency (Karpina et al., 2020), in this article the author reveals the symbolic meaning at each stage which is carried out based on all customs without examining more from an Islamic views. Likewise, the article by the title of Meaning in the Tajak Tanah Traditional Procession, Belamen and Marriage of the descendants of the Tanjungpura Sultanate, Ketapang Regency also concludes the meaning each word of each traditional process generally carried out by the royal descendants of the Tanjungpura Sultanate (Kurniasih et al., 2015).

It is clear from the two previous studies, that they have different variables from this research because this research reveals the meaning of a compromise encounter between two different cultures or what is called cultural acculturation in the Belamin tradition by examining it from an Islamic views.

B. METHOD

The research method used in this article is library research. According to Sugiyono, literature research is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study (Sugiyono, 2012). Literature review is a literature search and research by reading various books, journals, and other publications related to the research topic, to produce an article regarding a particular topic or issue (Marzali, 2017). The research question that will be reviewed by researchers from various

literatures is How the Islamic Paradigm towards cultural acculturation in the Belamin tradition among the Nobles of Matan Tanjungpura.

Beside a library research as his research method, the author also uses interpretive symbolic as his research approach. Interpretive symbolic is a theory that specifically examines the nature of the importance of meaning in terms of culture for human life (Nahdhiyyah, 2021). Interpretive symbolic is an approach developed by Clifford Geertz, there is a fairly intense relationship pattern on the value system (Pattern for) and Cognition system (Pattern Of) and the point system of symbols or system of meaning, each point has a role and meaning (Nur Syam , 2007).

C. RESULT AND DISCUSSION

The meaning of each stage of the Belamin tradition

The Belamin tradition is a tradition inherent in the Nobles of Matan Tanjung Pura, Ketapang Regency. Because Belamin only binds to the nobility, so that one can navigate the behavior patterns of someone from the noble family in social relations called primordialism. This primordialism attitude causes a person to uphold the results of his culture with a very high sense of loyalty. If someone who has an attitude of primordialism cannot adjust to a multicultural society, it will trigger social conflict that causes division of harmony between citizens. whereas Islam is very responsive to the existence of multiculturalism because Islam explicitly recognizes the differences between individuals to live together and respect each other (Warsah et al., 2019). However, based on field observations, the researcher did not find any social conflict between the nobility and the citizens due to the policy of the king of the Tanjungpura kingdom which divided the determination of customary law into three parts based on Islamic law, as the researchers described in the background of this research.

The Belamin tradition in general is a humanitarian construct that has been formed from the time of the ancestors in the descendants of the Matan Tanjungpura Kingdom, in interpretive symbolic language is a cognitive system (pattern Of) which then regeneratively occurs cultural agreement and the local community based on the times with the entry of Islam in the Matan Tanjung Pura Kingdom and later became a fairly legitimate tradition and was referred to as a value system (Pattern For). The legitimized belamin tradition is an acculturation of Hindu and Islamic culture that should not be abandoned by noble families because it has embedded a myth which is part of the cognitive system in interpretative symbolic language.

Value system

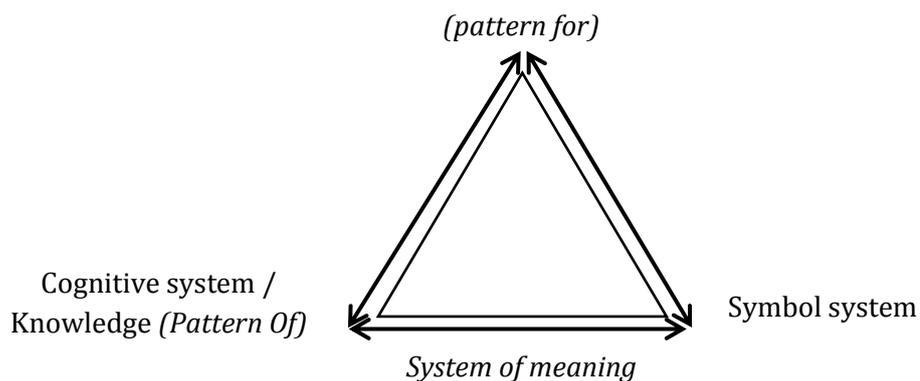


Figure 1. Schematic of Interpretative Symbolic

When researchers see why the tradition is legitimized among noble families (the Noble of Matan Tanjungpura), then this cannot be separated from the interests, goals and intentions the initiators of the idea about the legitimacy of the tradition being developed. So, here is the role of the Interpretative Symbolic approach in this research. Interpretive symbolic brings together the theological level and the sociological level into a system of meaning.

As explained above, Belamin is a tradition recognized by the Kayong community, which are descendants majority of the Matan Tanjungpura Kingdom. Belamin has existed since the 16th century, but this has not been clearly recorded in the history about the first of this belamin tradition, only in folklore about the 'terror' due to not carrying out the belamin tradition. As stated by respondents in this study;

“ceritanya di Sungai Kayong (Kec. Tayap) ada satu lokasi yang disebut Natai Peluncuran Nage, asal mulanya menurut cerita dari Putri (Utin) yang tidak menaati peraturan selama belamin, keluar sebelum waktunya. Jadi berubah menjadi Nage”. (Wawancara, Agus, Agustus 2022)

The Belamin tradition was adopted from Hindu culture, but after the entry of Islam in the Sultanate of Matan Tanjungpura, all of its customs were carried out based on Islamic Shariah. The following are the stages in the Belamin tradition which are still carried out by the Nobles of Matan Tanjungpura (Karpina et al., 2020):

1) Stages of Belamin preparation.

At this stage, the girl's family prepares a room that will be occupied by a girl from the Tanjungpura occupation who is menstruating for the first time. The prepared room should be closed and without sunlight. The girl is not allowed to leave the room that has been prepared until the last day of her period. After the preparation of the place has been completed, the next stage is the *bebuang* process with the aim of informing the ancestors who are in the

water (Hindu tradition). The ingredients used in the waste disposal process, there are: eggs, dry rice, keminting nails, yellow rice, sirih and yellow flag

2) Stages in the lamin (room)

At this stage, the girl is in the lamin (room) by doing things that are included in the belamin process, such as doing the hammock. Bekase is to powder himself with his own blended powder. The ingredients used to make the powder are: plain flour, betel leaf and rice powder. Even visitors who visit the girl must powder the girl with the aim of cleaning and brightening the girl's skin because of the naturalness of the powder used. In addition to being a child, the girl was also given knowledge about femininity by her family and the person assigned by her parents.

3) Stages of descent (out of the room)

At this stage that there is cultural acculturation between Hinduism and Islam in the Belamin tradition, the following steps taken when leaving the page (room):

- a. The reading of the Al-Qur'an *Surah Yasin* as a safety prayer for a girl who has finished her first menstrual period. The reading of *surah Yasin* was carried out by the family girl's relatives outside the girl's (lamin) room. After finishing the reading of *Surah Yasin*, the girl was assisted by the family to prepare for the next stage is the traditional bath.
- b. Preparation of bath. At this stage, the girl leaves the room and gets ready to wear a yellow cloth. This yellow cloth is a symbol of noble descent, the Matan Tanjungpura kingdom. After finishing preparing, the girl was carried to the bath by her mother, especially her father.
- c. The bathing process is the next stage in the descent of the lamin, this bath aims to cleanse oneself from menstruation and is witnessed by several people from the family who are the muhrim. The materials used are fresh flour, keminting nails, gold ring, seven color thread, eggs, *beliung* (hardener), leaves (belangir, reribu, nandung, purings small).
- d. After bathing, the next step is the *betitik* process. *Betitik* means to flatten the teeth with a file which is done by the leader of the tradition. The accessories that must be prepared at this stage include stones, eggs, keminting nails, iron, coins, and flour.
- e. Descending Land is the final stage of descent. The process of descending the ground begins with the reading of a safety prayer for the girl then the girl may step on the ground. This stage aims to inform the surrounding community and report to the unseen (according to the beliefs of the tradition) that the girl has been carrying out the prevailing customs, namely the Belamin tradition.

4). The final stages of the Belamin tradition

The final stage of the Belamin tradition is carried out the next day, filled with the khatmil Qur'an event. The night before the khatmil Qur'an event, the family held entertainment by inviting the Rebana group which was witnessed by the surrounding community. The next day before the khatmil Qur'an event was held, the weighing process was carried out as the final stage of the Belamin tradition and next continued with the khatmil Qur'an event by the girl and accompanied by her family.

From the results of the observations, the researcher concludes that from the belamin process there is a cultural accuturation between Hindu and Islamic cultures, which then results in a compromise encounter resulting in a culture is the system of meaning in interpretive symbolic language.

Traditions in Islam

Tradition is a very important thing to discuss, According to Asrizal, tradition is part of culture. Culture cannot exist without tradition. So, the existence of this tradition can create a harmonious relationship between the individual and the community and if the tradition is removed then a culture will end at that time (Asrizal & Armita, 2019). That customs are discussed by Islam in a separate chapter to determine a law is *'urf*, than the Islam has principles in responding to a tradition, one of them is the benefits principle.

'Urf is something that has been accustomed and settled in humans continuously which is accepted by common sense so that it can be said *'urf* was born from the results of human thought and experience (Djalil, 2010). *'Urf* can also be interpreted as something that is truly inherent in the soul and can be accepted by a healthy mind and the right character (Dahlan, 2014). So, it is clear that customs or traditions are something that is permissible if it is based on common sense and is accepted by the community in its environment.

The benefits principle is one of the parameters to assess the traditions that develop in the community, whether or not it can be carried out based on the presence or absence the value of *maslahat* (goodness) in the tradition. If these traditions have benefits and do not result in harm (negative effects), then at least the law is called by *ibahah*. Some literature also states that as long as traditions are not related to worship and as long as there is no *nash qath'iy* that prohibits it, then it is not prohibited or allowed.

Menstruation in Islam

Menstruation (*Haidl*) is actually the first point of the sign of a teenage girl who is starting to grow up and can be interpreted as the natural cycle of an adult

woman given by Allah SWT. According to Abdullah in his book describes that menstruation is a biological process related to achieving sexual maturity, fertility, body health and changes or growth of women's bodies (Abdullah, 2006). So, with menstruation it can be seen the maturity of a woman as a human being who is ready for biological production.

Many traditions related with menstruating women developed during the jahiliyah era. According to Jewish belief, menstruating women must live in a special hut designed as a place for women to live during their menstrual period. Even in mountainous areas, they are usually exiled in caves and are not allowed to mingle with the community (Affandi, 2002). These special places can be called menstrual huts, which are special cottages that are deliberately built far from the village and are intended for women who are undergoing their menstrual periods.

Along the times, menstrual huts can be replaced by the use of veils. At first, the use of the veil was applied to the nobles family instead of the hut of seclusion, so that they do not have to seclude themselves in the hut of seclusion, but only wore special clothes to cover the limbs that are considered sensitive. The radiance of the eyes of menstruating women at that time was also believed to be very dangerous because it could cause disasters in the natural environment and society, so the use of the veil was first known as clothing used for menstruating women to cover their eyes against sunlight and moonlight. Modification of menstrual huts into veils was also carried out in Papua Nugini, Colombia, Asia, Central Africa and Central America (Umar, 2007).

These taboo views and myths about menstruating women can be removed by using the hadith narrated by Imam Ahmad from Anas which tells that if a Jewish woman is menstruating, her food is not eaten and she is not allowed to gather with her family in her house. Then one of the companions of the Prophet asked about this to the Prophet Muhammad SAW, then the Prophet was silent for a while then the verse was revealed. Then the Prophet said "do everything (to the wife who is menstruating) except intercourse". The statement of the Prophet SAW was heard by the Jews and reacted by saying "What the man (Prophet) said is a deviation from our great tradition". Usaid Ibn Hudhair and Ubbad Ibn Basyr reported the reaction to the Prophet (Rahmatullah, 2013).

The hadith is an asbabunnuzul from the word of Allah SWT QS. Al-Baqarah (2) verse 222:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

It means; "And they asked you (Muhammad) about menstruation. Say: "Menstruation is impurity, therefore you should stay away from women during menstruation; and do not approach them before they are pure.

When they are pure, then mix them in the place that God has commanded you. Indeed, Allah loves those who repent and purify themselves".

According to Nasarudin in his journal, he said that the implication of the menstrual problem in the hadith that became the *asbabunnuzul* verse was only a physical and biological problem, the exact discharge of menstrual blood was not a taboo issue of menstrual blood as was the perception of society at that time. Thus, the command to stay away (*fa'tazilu*) in the verse does not mean physically avoiding but avoiding direct contact (*i'tizal*).

Islamic advice for women preparing for her puberty

Baligh is one of the phases of child growth in Islam known as puberty. In Islam, a child who has reached puberty is said to be a *mukallaf*, which means one who is burdened. This means that people who have reached puberty are burdened with carrying out the commands of Allah SWT or who have been required to carry out Islamic law, such as praying five times a day and fasting Ramadan.

In this case, Islam submits the obligation to parents to educate their children, especially girls so that they grow up to be good moral persons, and understand their obligations as *mukallaf*, so that their children can carry out worship according to Islamic law. Because daughters have an important role in every phase of their development, they will become children for their parents, become wives who must be ready and smart to serve their husbands, become mothers who are responsible and able to take care of and educate their children in the future.

Educating a daughter is also one of the parents' obstacles from the torment of hell and will receive the intercession of the Prophet Muhammad SAW as a reward, as in the hadith of the Prophet Muhammad SAW narrated by Bukhari and Muslim it is said:

"Whoever takes care of two girls until they grow up. Then he will come on the Day of Resurrection with me." Then Anas bin Malik said: The Prophet joined his fingers together."

So it is clear that the hadith explains that parents are obliged to educate their daughters until they are adults with proper education, both religious and general science education.

The obligation to educate girls is a heavy responsibility but it is very important because it takes place since the child is born even from the womb until the age of independence (*tamyiz*) and puberty. In accordance with the instructions of the Prophet Muhammad SAW as described by Misran and Armansyah in their book, the role of parents in educating their children based on their daughter's physical development is divided into several phases starting from birth, one week old, two years old, until toddlers can receive education of *tamyiz* age (7 years) or

the premenstrual phase which is then strengthened by the menstrual phase before marriage (Misran, 2016).

Islam recommends the education of children to prepare for the age of puberty which is imposed on their parents as following are: (Fitriani, 2019):

1. Teach knowledge about menstruation/menstruation (reproduction) Knowledge of menstruation includes why menstruation occurs, what to prepare, how to purify oneself from menstruation, and the laws of fiqh related to menstruation.
2. Teach the obligation to wear the hijab / headscarf. Knowledge of the fiqh of dressing, the argument for the command to cover the genitals, the limits of the genitals of men and women, covering the genitals is one of the efforts to protect her self.
3. Teach etiquette in relationships and the risk of pregnancy Knowledge of social etiquette is explained along with the risk of pregnancy because seeing the facts that occur in this modernization era, pregnancy is caused by unhealthy relationships.
4. The criteria for choosing a partner are based on 4 values according to the advice of the Prophet Muhammad SAW from the side of his religion, lineage or descendants, his face and his wealth. Explain it before the child starts to fall in love.
5. Teach about the duties of the wife and mother gradually. The education of these children is very important for children to get in preparing themselves before *mukallaf* or puberty period which is marked by menstruation for women.

Parents' obligations in educating their daughters can also be assisted by people who are competent in their fields such as religious teachers.

The Islamic paradigm of cultural acculturation in the Belamin tradition

The above explanation can be studied in more detail the meaning of cultural acculturation in the Belamin tradition from an Islamic view. As in the first stage, there are two processes carried out at this stage, there are:

1) Preparing the Room for Belamin

The author has explained above, that the room for lamin should not be exposed to sunlight, the room must be closed and the girl must not come out of the lamin until the last day of her first menstrual period. In this case, the belamin room depicts a Jewish tradition called by the menstrual hut that existed in the jahiliyah era for the exile of women who were menstruating. But in the Belamin tradition, the Belamin room is under the same roof with family members so that it doesn't seem to alienate girls who are experiencing

their first menstruation because the kingdom of Matan Tanjungpura follows Islamic teachings not to isolate women who are menstruating according to the words of the Prophet Muhammad SAW when asked by his friend regarding the traditions of Jewish.

As long as the noble girl who is menstruating in the belamin room, she is not necessarily left alone, but there are several steps that must be carried out so that there is physical contact with other family members that makes her not feel isolated. So, according to the author's understanding, the lamin room is arranged in such a way only to follow the existing traditions which are then added to several stages in the process of adjusting Islamic teachings, such as educating the girls who are in the lamin room by teaching religious knowledge as a provision to face their adulthood.

2) *Bebuang* Procession (throw the specified materials into the river)

This *Bebuang* procession should not exist in Islamic teachings, but it is purely from the traditions of the ancestors during the Hindu era of the Matan Tanjungpura kingdom. In this case, Islam teaches that everything is not accompanied by the intention of shirk, believes in the unseen and respects the existing culture with the aim of preserving and maintaining ancestral traditions because by doing so it can create harmony between the nobility and the common people who should not all be Muslim.

Islam has a method in determining a law, especially in the field of customs or called by *'urf*. If the tradition or custom has its benefits or does not result in harm (negative effects), such as in this *bebuang* procession which has the benefit of respecting and preserving existing culture and preventing social conflict if does not implement it, then at least the law is allowed (*ibahah*). Once again as long as the tradition is not related to worship or is included in the technical worship, and as long as there is no *nash qath'iy* that prohibits it, then it is not prohibited.

In the second stage, there are two processes that researchers can examine more from an Islamic view, there are:

1) *Bekase*

Bekase is the process of powdering the girl herself with powder made by herself or her family using natural ingredients for the purpose of beauty. This is a tradition that is believed to be passed down from generation to generation and can be taken spiritual values from a gratitude for the girl's family for whatever Allah SWT has created in the form of natural ingredients for making powder which can be used as beauty, as well as gratitude that her daughter has moved on adults who must be good at decorating for her future husband.

2) Study as preparation for marriage

Learning as preparation for marriage is not a sequence of rituals that existed in the days of the ancestors of the Nobles of matan Tanjungpura, it's just an addition to the procession of the belamin tradition which is based on Islamic teachings, resulting in a meeting of cultural acculturation in the belamin tradition. At this stage is considered a very important point for the author because in this process it is related to the obligations of parents in educating girls to become the ideal generation according to Islam. In this case, girls who are carrying out sexual intercourse should be taught feminine fiqh material as a basis for knowledge about menstruation in Islam, how women should menstruate, what are forbidden for menstruating women in Islamic teachings, what are the obligations after finishing menstruation, and so on.

Besides that the Islam encourages parents to provide education as preparation for marriage, preparation as a wife, preparation as a mother and preparation as a social human being. So it is necessary for parents or other people who are competent and trusted by the girl's parents to provide material or advice related to religious knowledge and general education as a provision for the girl who has grown up.

Next is the third stage, there are four processes that need to be studied from an Islamic view, there are:

1) Recitation of prayers and QS. Yasin

Recitation of prayers and QS. Yasin is also a series of stages in the Belamin tradition which is an acculturation of Islamic culture. Of course, this stage is considered positive among the noble families and the kayong community because the reading of the safety prayer and the reading of the QS. Yasin aims to ask for Allah's protection in the form of the girl's safety and welfare

2) Bath Procession

Regarding self-cleaning from menstruation, Islam does not recognize any special ritual ceremonies such as in the Belamin tradition. Even the majority of religions are thinking that after the menstrual bleeding stops, they can be considered clean after taking a big bath and can carry out routine worship after taking a big bath. The big bath referred to in the teachings of Islam here is a bath with the intention of removing the big *hadas* from menstruation and then wetting the whole body from the head of the hair to the soles of the feet.

3) *Betitik* Procession

This *betitik* procession is carried out as a symbol of obedience to the stages in the belamin tradition that has existed since the time of the

ancestors. In the sense of not actually aligning the girl's teeth, but only to respect the existing tradition must be including prepared the ingredients. So Islam does not prohibit this process because it is based on benefit, avoids harm and there are no harmed parties and there is no *naqly* argument that prohibits it.

4) Ground Down

This process aims to inform the public that the girl has finished carrying out rituals in the belamin tradition which is devoted to noble families, so that it can become a role model for the community that noble families do not abandon the traditions of their ancestors for their daughters who have grown up or *baligh* according Islam.

With this notification, the family and the community can tell everything that must be done for a mature woman and everything that is prohibited to protect the girls self.

At the last stage there are two processes that can be studied from an Islamic view. That is:

1) Entertainment of *rebana* group.

Entertainment is a gratitude for the girl's family for carrying out all stages of the belamin tradition. The entertainment by presenting this *rebana* group is highly appreciated by Islam because it can be used as a place for Islamic da'wah by sholawat or Islamic songs performed by the *rebana* group. This entertainment is also one of the cultural acculturations of the belamin tradition which not have existed before Islam comes in the Tanjungpura kingdom.

2) Khotmil Qur'an event

This event is also considered positive among noble families as well as the kayong community because this event can mature the girl in terms of reading the Qur'an and create cohesiveness and welfare of the community. It should be noted that if everything is closed with the reading of holy Qur'an will surely get His blessing.

Islam views from the acculturation of the culture to the Belamin tradition, that all stages and processions in the Belamin tradition may be preserved and maintained as long as the tradition has benefits or does not result in harm (negative effects), not related to worship or included technical worship in the religion, and as long as there is no *nash qath'iy* that forbids it.

D. CONCLUSION

Belamin tradition is a construct of humanity that has been formed from the time of the ancestors in the descendants of the Matan Tanjungpura Kingdom which

in interpretive symbolic language is a cognitive system (pattern Of), and then regeneratively occurs cultural agreement and the local community based on the times with the entry of Islam in the Matan Tanjungpura Kingdom until became a legitimate tradition and was referred to a value system (Pattern For). The legitimized belamin tradition is an acculturation of Hindu and Islamic culture that should not be abandoned by noble families because it is attached to a myth which is part of the cognitive system in interpretative symbolic language, which then results in a compromise encounter to form a culture called a system of meaning in interpretive symbolic language. Islam argues that all stages and processions of cultural acculturation in the belamin tradition may be preserved and maintained as long as the tradition has benefits and does not cause harm (negative effects), not related to technical worship, and as long as there are no qath'iy texts that prohibit it.

BIBLIOGRAPHY

Journal

- Asrizal, & Armita, P. (2019). Tradition Balimau Kasai in Kampar: Integration of Islamic and Local Culture. *KHATULISTIWA: Journal of Islamic Studies*, 11(2), 9–25.
- Karpina, Noor, A., & Chalimi, I. (2020). Makna Simbolik Tradisi Belamin Pada Masyarakat Di Desa Mulia Kerta Kabupaten Ketapang. *JPPK Khatulistiwa*, 9(5), 1–8.
- Kurniasih, P., Hanye, P., & Amir, A. (2015). Makna Dalam Prosesi Adat Tijek Tanah. *JPPK Khatulistiwa*, 4(5), 1–14.
- Marzali, A.-. (2017). Menulis Kajian Literatur. *ETNOSIA : Jurnal Etnografi Indonesia*, 1(2), 27. <https://doi.org/10.31947/etnosia.v1i2.1613>
- Nahdhiyyah, H. (2021). FENOMENA PESTA PERNIKAHAN ADAT DAYAK DI TENGAH KERAGAMAN BERAGAMA. *Al- Hukama'*, 11(1), 1–25. <https://doi.org/https://doi.org/10.15642/alhukama.2021.11.1.1-25>
- Rahmatullah, L. (2013). Haid (menstruasi) dalam tinjauan hadis. *Palastren*, 6(1), 30. <https://journal.iainkudus.ac.id/index.php/Palastren/article/view/977/890>
- Takari, M., B.S, A. Z., & Djafar, F. (2014). *Adat Perkawinan Melayu (gagasan, terapan, fungsi dan kearifannya)* (Issue August 2014).
- Umar, N. (2007). Teologi Menstruasi: Antara Mitologi dan Kitab Suci. In *Musāwa Jurnal Studi Gender dan Islam* (Vol. 5, Issue 1, p. 1). <https://doi.org/10.14421/musawa.2007.51.1-20>

Warsah, I., Cahyani, D., & Pratiwi, R. (2019). Islamic Integration and Tolerance in Community Behaviour; Multiculturalism Model in The Rejang Lebong District. *Khatulistiwa*, 9(1), 15. <https://doi.org/10.24260/khatulistiwa.v9i1.1269>

Books

- Abdullah, I. (2006). *Seks, Gender, dan Reproduksi Kekuasaan*, Tarawang Press: Yogyakarta.
- Affandi. (2002). *Menstruasi*. Jakarta: Rineka Cipta.
- Dahlan, Abd. Rahman. (2014). *Ushul Fiqh*. Amzah: Jakarta.
- Djalil. A. Basiq. (2010). *Ilmu Ushul Fiqh 1 & 2*. Kencana Prenada media Group: Jakarta.
- Jusan, Misran dan Armansyah.(2016). *Cara Nabi Mendidik Anak Perempuan*, Pro-U Media: Yogyakarta.
- Sugiyono. (2012). *Metode penelitian kuantitatif kualitatif dan R&D*. Alfabeta: Bandung.
- Syam, Nur. (2007). *Madzhab-Madzhab Antropologi*. LKiS Pelangi Aksara: Yogyakarta.