

The Role of Traditional Institutions in Preserving the Al-Barzanji Tradition

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Abstract

The process of preserving culture in indigenous communities is greatly influenced by the important role of traditional institutions. This traditional institution has the potential to influence people's behavior in carrying out their traditions. This research aims to analyze the role of traditional institutions in preserving the al-barzanji tradition, with a focus on teenagers in Bengkalis District. The type of research used is field research, while the approach taken is descriptive qualitative research. Data collection methods include interviews, literature study, and documentation. The results of the analysis state that the role of traditional institutions in preserving the al-barzanji tradition among teenagers in Bengkalis District has not been achieved (not yet realized). This is because this institution is still hampered by several obstacles in carrying out its roles, duties and functions optimally. The inhibiting factors include: Limited budget owned by Malay traditional institutions in Bengkalis District, minimal attention from related agencies, low regeneration efforts from traditional figures and leaders, lack of interest and concern from teenagers to learn about their customs and culture, and the large influence of modernization and technological progress. which is not balanced with understanding and cultivation of local culture.

Keywords: *Customary Institutions, Al-Barzanji Tradition, Youth of Bengkalis District*

Abstrak

Proses pelestarian budaya di komunitas adat sangat dipengaruhi oleh peran signifikan lembaga adat. Lembaga tersebut memiliki kemampuan untuk memengaruhi sikap masyarakat dalam melaksanakan tradisi mereka. Penelitian ini bertujuan untuk menganalisis kontribusi lembaga adat dalam mempertahankan tradisi al-barzanji, dengan fokus pada remaja di Kecamatan Bengkalis. Jenis penelitian yang digunakan adalah penelitian lapangan, sementara pendekatan yang diambil adalah penelitian kualitatif deskriptif. Metode pengumpulan data meliputi wawancara, studi pustaka, dan dokumentasi. Hasil analisis menyatakan bahwa Peran Lembaga Adat dalam melestarikan tradisi al-barzanji dikalangan remaja di Kecamatan Bengkalis belum tercapai (belum terealisasi). Hal ini dikarenakan lembaga ini masih terganjal dengan beberapa hambatan dalam melaksanakan peran, tugas dan fungsinya secara maksimal. Adapun faktor penghambatnya antara lain: Terbatasnya anggaran yang dimiliki lembaga adat Melayu Kecamatan Bengkalis, minimnya perhatian dari instansi terkait, rendahnya upaya regenerasi dari tokoh dan pemuka adat, kurangnya minat dan kepedulian dari remaja untuk mempelajari adat dan budayanya, serta besarnya pengaruh modernisasi dan

kemajuan teknologi yang kurang diimbangi dengan pemahaman dan penanaman budaya lokal.

Kata Kunci: *Lembaga Adat, Tradisi al-Barzanji, Remaja Kecamatan Bengkalis*

INTRODUCTION

Culture and society have a close relationship, because culture develops in the context of a particular society that has unique characteristics that distinguish them from others. Cultural wealth is one of the main characteristics of the Indonesian nation. The diversity of tribes, religions, and cultures in various provinces in Indonesia makes this nation special. This aspect is also one of the unifying foundations in the struggle for national independence.¹

Culture is a way of life that develops and is shared by a particular group or community, which is passed down from generation to generation. Culture is formed from various complex elements, such as religious systems, politics, customs, language, tools, clothing, buildings, and works of art. Thus, culture can be understood as everything related to thoughts and ways of life that continue to change and develop over time. Many people argue that culture is a legacy that is passed down from one generation to the next.²

Indigenous communities or customary institutions are social units that generally maintain the cultural value system inherited from their ancestors. These customary institutions play a role in maintaining and safeguarding the cultural value system reflected in customary norms that have been passed down from generation to generation. In addition, there are institutions or institutions that monitor and regulate the implementation of these norms in society. All of this is manifested in the form of customary institutions called customary institutions.³

Customary Institutions are social institutions that can be established for a specific purpose or develop naturally in the history of a particular customary law community. This institution has a legal domain and rights to property in the applicable customary law system. In addition, customary institutions have the rights and authority to organize, manage, and resolve various life problems related to applicable traditions and customary laws.⁴

The existence of customary institutions is closely related to the culture of a society, and its main task is to protect, implement, and preserve traditions passed down from generation to generation. Customary institutions play a role in disseminating norms and customs that apply in the community. Therefore, this institution needs to be preserved and empowered so that the cultural heritage and existing values can be maintained and

¹ Fatonah Supian, Selfi Mahat Putri, "Peran Lembaga Adat Dalam Melestarikan Budaya Melayu Jambi," *Jurnal Titian* 1, no. 2 (2017): 191–203.

² Apoy Suparno, "PELESTARIAN TRADISI DAN SENI DAERAH KOMPETITIF DI ERA MASYARAKAT EKONOMI ASEAN," *PEKAN* 2, no. 2 (2017): 143–60.

³ Ainul Hayat Ayu Mukhtaromi, Mochammad Saleh Soeaidy, "Sinergi Pemerintah Daerah Dan Lembaga Adat Dalam Melaksanakan Pelestarian Kebudayaan," *Jurnal Administrasi Publik (JAP)* 1, no. 2 (n.d.): 155–63.

⁴ Erik Y. Leba, "Peran Lembaga Adat Dalam Menunjang Pelaksanaan Otonomi Daerah (Suatu Studi Di Kecamatan Tobelo Kabupaten Halmahera Utara)," n.d., 1–7.

kept alive. As a community organization, customary institutions regulate the implementation of customs in accordance with the heritage of previous generations, and teach the importance of preserving traditions.⁵

The entry of Islam into Indonesia undeniably influenced Malay culture. One of them is the al-barzanji tradition in the Riau community, especially in Bengkalis District. In the Riau Malay community, the chanting of al-barzanji is generally done to celebrate the Prophet Muhammad's birthday. However, it is possible that this tradition is also recited in various events such as the birth of a baby, the event of shaving the baby's hair (akikah), circumcision, weddings, and other ceremonies.

The entry of Islamic teachings into the Bengkalis Islands and the continued reading of the al-Barzanji book in Bengkalis District shows that the influence of Islam is very strong and is able to enter various aspects of local community traditions. Many people even assume that Islamic traditions, especially those woven through art and culture, adopt Arabic culture, although the most pronounced influence is Malay culture.⁶

Along with the rapid development of the era of globalization, people now tend to want a more practical and efficient life, causing the lifestyle of people, especially young people, to become more modern. It is not impossible that many Malay traditions cannot survive to be passed on to future generations. As a result, today's culture and traditions are threatened with being increasingly abandoned and almost disappearing because they are eroded by the development of the globalization era. Modernity has almost shifted the existing culture and traditions, including the al-barzanji tradition. This tradition is still maintained by the Riau community, especially in Bengkalis District, where many Majlis Ta'lim mothers read it to ensure that this tradition is preserved and does not slowly disappear. It is very rare for teenagers to participate in the tradition of reading berzanji and marhaban. And this is our duty, especially traditional institutions and the successors of tradition to preserve, maintain, and regenerate the berzanji and marhaban traditions so that they do not disappear in the future.

Based on various scientific research regarding the role of traditional institutions in preserving a tradition, there are several scientific works related to this research, such as research conducted by Suwarlan (2020)⁷, Mappakalu and Rudi (2020)⁸, Jannah and

⁵ Ayu Mukhtaromi, Mochammad Saleh Soeaidy, "Sinergi Pemerintah Daerah Dan Lembaga Adat Dalam Melaksanakan Pelestarian Kebudayaan."

⁶ Iiril Admizal and Arki Auliahadi, "Pengaruh Taswuf Falsafi Dalam Penyebaran Islam Di Nusantara Pada Abad 17M," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 10, no. 1 (May 31, 2020): 51–60, <https://doi.org/10.15548/khazanah.v10i1.260>.

⁷ Erlan Suwarlan, "Peran Lembaga Adat Kampung Kuta Dalam Pelestarian Lingkungan Hidup Berbasis Kearifan Lokal Di Kabupaten Ciamis," *Jurnal Agregasi : Aksi Reformasi Government dalam Demokrasi* 8, no. 2 (December 21, 2020): 114–28, <https://doi.org/10.34010/agregasi.v8i2.3289>.

⁸ Andi Mulawangsa Mappakalu and Rudi, "Peran Lembaga Adat Dalam Mempertahankan Budaya Di Desa Tompo Bulu Kecamatan Bulupoddo Kabupaten Sinjai," *Jurnal Ilmiah Administrasita* ' 12, no. 2 (December 12, 2021): 83–94, <https://doi.org/10.47030/administrasita.v12i2.296>.

Ilyas (2021)⁹, Firmansyah et al. (2022)¹⁰, and Asriani et al. (2022)¹¹. However, there has been no research that specifically discusses the role of traditional institutions regarding the al-Barzanji tradition, especially in Bengkalis sub-district. So because of this gap, the author is interested in researching this matter. The study that the author conducted aims to analyze the role of traditional institutions based on Riau Province Regional Regulation No. 1 of 2012 concerning the Riau Malay Traditional Institution in preserving the al-barzanji tradition, with a focus on teenagers in Bengkalis District.

RESEARCH METHOD

The approach used in this study is qualitative with a descriptive research type. In this study, the author collects and analyzes data according to the current conditions of the subject or object of research, based on existing facts or as they are. The data processed consists of primary data and secondary data. Primary data is obtained through interviews with informants who are considered to have knowledge and are able to provide the information needed in this study. Meanwhile, secondary data is collected through literature studies, documentation, and observations of the themes studied. The data that has been collected is then processed using qualitative analysis, which includes data reduction, data presentation, and drawing conclusions.

RESULT AND DISCUSSIONS

The word "custom," according to Jalaluddin Tunsam, is taken from Arabic, namely *عادات*, which is the plural form of (*عاد*) which means "way" or "custom." At the end of the 19th century this term was just starting to be known in Indonesia. Previously, in the 16th century, due to the interaction between culture and Islam, this term was known by the Malay community which was stated in the Malay State law. Almost all regional languages in Indonesia know and use this term, so that Custom or habit has become part of the Indonesian language. Etymologically, tradition refers to actions or behaviors that are carried out repeatedly with certain procedures, which are then imitated by others over a long period of time until they give birth to a habit that is respected in society.¹²

The term customary institution consists of two syllables, namely "institution" and "custom." "Institution" in English is "institution," which means "container" or "institution," while in Arabic "custom" means "custom." From this understanding, an institution is an entity or organization that has a certain structure and specific goals, which

⁹ Rihul Jannah and Musyfikah Ilyas, "Peranan Lembaga Adat Daerah Dalam Penyelenggaraan Pemerintahan Di Kabupaten Gowa Perspektif Siyasah Syar'iyah," *Siyasatuna: Jurnal Ilmiah Mahasiswa Siyasah Syar'iyah* 2, no. 3 (October 1, 2021): 769–80.

¹⁰ Firmansyah Firmansyah et al., "Peran Lembaga Adat Kampar Dalam Mempertahankan Nilai Budaya Lokal Di Kabupaten Kampar," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 2 (April 23, 2022): 423–30, <https://doi.org/10.31004/jpdk.v4i2.4139>.

¹¹ Devi Asriani, Imam Hadi Sutrisno, and Madhan Anis, "Peran Lembaga Adat Melayu Roai Kabupaten Rokan Hulu dalam Melestarikan Budatya Melayu Riau," *SEUNEUBOK LADA: Jurnal ilmu-ilmu Sejarah, Sosial, Budaya dan Kependidikan* 9, no. 1 (February 1, 2022): 22–28, <https://doi.org/10.33059/jsnbl.v9i1.4490>.

¹² dkk Yuni Dhea Utari, *Hukum Adat* (Bengkalis: DOTPLUS Publisher, 2021).

usually operates in a social, cultural, economic, or governmental context that involves social interaction.¹³

According to the Regulation of the Minister of Home Affairs Number 5 of 2007 concerning Guidelines for the Arrangement of Community Institutions, customary institutions are defined as community institutions that can be formed intentionally or grow naturally in the history of society or in a particular customary law community. This institution has a legal territory and rights to property in accordance with customary law, and has the right and authority to regulate, manage, and resolve various problems related to customs and customary law in force.¹⁴

In Riau Province Regional Regulation Number 1 of 2012 concerning the Riau Malay Customary Institution, in Chapter I Article 1 paragraph (4), it is explained that "The Riau Malay Customary Institution, abbreviated as LAM Riau, is a community organization which, based on its history or origins, is tasked with upholding customary law and encouraging its members to carry out activities to preserve and develop cultural customs in Riau."¹⁵

Related to the function of traditional institutions to preserve traditions, members of traditional institutions in a society generally consist of individuals who are respected and considered to have the ability as actors of traditional institutions. Their status or position in traditional institutions is of course accompanied by the role they play in their capacity as managers of customs in the region. In general, traditional institutions aim to fulfill the basic needs of community life in accordance with their functions, namely: 1) providing guidance to community members, especially in regulating social relations, and 2) maintaining the integrity of society and functioning as a tool of social control for its members.

Based on the results of the interview, there are four main programs of the Riau Malay Traditional Institution (LAMR), namely: (1) preservation of identity which includes the study, protection, development, and utilization of Riau Malay customs and culture, both material and non-material, such as Malay architectural art, Malay clothing, Malay Arabic letters/writings, various ceremonies, arts, Malay language, and the diversity of its dialects; (2) instilling Malay values, norms, and manners in educational environments and public spaces; (3) revitalization of Malay customary law and rules among the diverse communities of Bengkalis District; (4) restoration of the rights of Malay customary communities for the common welfare.

In carrying out its role, the traditional institutions in Bengkalis District are more focused on preserving Malay customs and arts instruments. This process has begun with the *kompang* tradition, *gendang napiri*, *silat*, marriage customs, and traditional dances. For arts such as *al-berzanji*, although there is a planned program, its realization has not yet occurred. However, for arts such as *pantun* and *syair*, we have begun to preserve them again by holding festivals at the junior high and high school levels.

¹³ Mohammad Daud Ali, *Hukum Islam* (Jakarta: Rajagrafindo persada, 2004).

¹⁴ "Permendagri No. 5 Tahun 2007 Tentang Pedoman Penataan Lembaga Kemasyarakatan," 2007.

¹⁵ "Peraturan Daerah Provinsi Riau Nomor : 1 Tahun 2012 Tentang Lembaga Adat Melayu Riau," 2020.

Furthermore, the Chairperson of the Daily Executive Board (DPH) of the Riau Malay Customary Institution (LAMR) of Bengkalis District invited all LAMR administrators in the area known as Negeri Junjungan to jointly preserve Malay customs and culture, especially among the younger generation. This effort is important so that Malay culture is not lost and eroded by the progress of the times and the entry of foreign cultures. This is because this culture is one of the strongholds for good behavior in community life. Currently, the younger generation is faced with shifts and changes in cultural values, both in urban and rural areas. This cannot be separated from the negative influence of technological progress which brings various changes in the order of human life.

Based on the interview results, LAM has carried out socialization, monitoring, and evaluation activities at the village level. In the socialization, the importance of preserving and developing Malay culture in Negeri Junjungan was emphasized. This effort needs to be done because Malay culture and customs are starting to be eroded by the rapid development of the era and technology. "As Malays, we still often make mistakes in carrying out our traditional ceremonies. This shows that our understanding of Malay customs is not yet completely good, so improvements are needed.

In the Riau Provincial Regulation No. 1 of 2012, especially in Chapter IX Article 11, there is a function of the Malay Customary Institution in preserving regional culture. The article states that "The Riau Malay Customary Institution at every level has the following functions: (a) Inventorying the activities of customs, arts, and regional socio-cultural values. (b) Inventorying cultural assets and historical relics of the region. (c) Preparing plans and implementing management activities and developing regional customs, arts, and socio-cultural values. (d) Preparing plans and implementing activities for the maintenance and utilization of cultural assets and historical relics of the region."¹⁶

Furthermore, the main tasks of the Riau Malay Customary Institution (LAM) can also be found in the Riau Provincial Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution, specifically in Chapter VII Article 9, namely: "(1) Conducting discoveries, collecting, and processing materials and data related to Malay customs and culture in the Riau region, in accordance with Islamic law and state law. (2) Increasing and expanding the knowledge of the Malay community about Malay customs and socio-cultural values to form the next generation who have a Malay identity and can raise the good fortune, dignity, honor, and dignity of the Malay in community, national, and state life. (3) Establishing and seeking beneficial cooperation with all other community groups and the government. (4) Providing opinions and suggestions to the regional government, whether requested or not, to increase the role of indigenous communities in the process and implementation of Riau regional development and the preservation of customary values. (5) Striving for the restoration and return of the traditional and constitutional rights of the Malay indigenous community in accordance with the principles of justice, propriety and applicable regulations."¹⁷

¹⁶ "Peraturan Daerah Provinsi Riau Nomor : 1 Tahun 2012 Tentang Lembaga Adat Melayu Riau."

¹⁷ "Peraturan Daerah Provinsi Riau Nomor : 1 Tahun 2012 Tentang Lembaga Adat Melayu Riau."

The purpose of the function of the Riau Malay Customary Institution (LAM) is to encourage community participation in preserving customs and traditions passed down from one generation to the next, and to ensure that these traditions remain intact in the future. This customary institution was established by the customary community itself, so that it has a strategic position in accommodating the aspirations of community members and resolving disputes between members of customary groups, between customary regions, and the government with a considerate approach, based on customary rules that are in line with sharia and sources of the book of Allah. The role of customary institutions in tradition includes: (1) Customs and customary institutions that exist in the community function importantly in social interaction and can encourage community participation in various activities. (2) Customs and customary institutions that are based on sharia and the book of Allah need to be developed so that they can contribute effectively in supporting the smooth running of government, development, and social life, as well as strengthening national resilience. (3) Development of customs and customary institutions in villages or sub-districts must be connected to the designated customary areas.¹⁸

According to Ntonzima L and Bayat MS in a journal written by Tya Sonia & Sarwoprasodjo, the role of traditional institutions in preserving culture includes: leading traditional and religious rituals, providing information, preserving ancestral traditions, and preserving the environment. The role of traditional institutions influences the attitudes of indigenous peoples in efforts to preserve culture.¹⁹

Maintaining ancestral heritage is an effort to preserve both objects and non-objects that are the identity, habits, customs, traditions, and language of a traditional community that are passed down from generation to generation. This can be seen from how often traditional institutions invite the community to participate in carrying out Malay traditions and culture together. The functions carried out by traditional institutions, as previously explained, are the roles that should be carried out by traditional institutions in every traditional community that develops culture. As a community organization, traditional institutions handle traditional issues in their area. This role includes what traditional institutions can do as part of the social structure. Permendagri No. 3 of 1997 formulates the tasks that must be carried out by traditional institutions as follows: (a) Accommodating and communicating community aspirations to the government, as well as resolving conflicts related to customary law, customs, and community habits. (b) Giving authority, maintaining, and exploring customs and traditions to enrich local culture and support government administration and community development. (c) Building democratic, harmonious and objective relations between customary leaders and local government.²⁰

According to Koentjaraningrat, culture in society has at least three aspects,

¹⁸ Setiady Tolib, *Intisari Hukum Adat Di Indonesia (Dalam Kajian Kepustakaan)* (Bandung: Alfabeta, 2012).

¹⁹ Sarwititi Sarwoprasodjo Tya Sonia, "Peran Lembaga Adat Dalam Pelestarian Budaya Masyarakat Adat Kampung Naga, Desa Neglasari, Kecamatan Salawu, Tasikmalaya" 4, no. 1 (2020): 113–24.

²⁰ Romi Afadarma, "Peranan Ketua Adat Dan Kerapatan Adat Nagari Dalam Penyelesaian Sengketa Harta Pusaka Tinggi Di Nagari Sungai Tarab Kabupaten Tanah Datar Provinsi Sumatera Barat" (2010).

namely: (a) Culture as a collection of concepts, thoughts, values, norms, and regulations; (b) Culture as a series of organized behavioral activities carried out by humans in communities; (c) Culture as objects that are the result of human work. The form of this idea includes norms contained in the implementation and creativity of indigenous peoples in maintaining regional traditions and arts.²¹

Based on the research results, there are several factors that hinder the preservation of Malay customs and culture in Bengkalis District, namely: (1) Limited funding for the Riau Malay Customary Institution due to the need for funds to carry out its activities. So far, LAMR has relied on grant assistance from the Bengkalis Regency Government, but unfortunately, the grant funds received did not meet expectations. (2) An increasingly diverse society with various cultural backgrounds will have a significant impact on Malay culture, as seen from the way they communicate, the choice of modern clothing, and the heritage of Malay customs and traditions. (3) The level of awareness of the community and youth in Bengkalis District is still low in efforts to develop and preserve Malay customs and culture. (4) There is a view that efforts to find, maintain, protect and develop customary and socio-cultural norms are considered something that is outdated. (5) Lack of awareness and collaboration between institutions, community organizations, and youth communities in Bengkalis Regency in general, and in Bengkalis District in particular, in efforts to maintain and preserve Malay culture. (6) Lack of parental awareness in teaching Malay cultural values as a local culture taught to children through interactions within the family, whereas this should be the initial foundation for introducing Malay culture from an early age. (7) The cultural diversity in Bengkalis, which includes the Minangkabau, Bugis, Chinese, Javanese, Batak, and other tribes, can shift Malay customs. This occurs because of the diverse cultural backgrounds, including the use of the Malay language. (8) There are still some teenagers who do not know their own regional culture. (9) Low awareness of the younger generation (teenagers) in maintaining and preserving local culture. (10) Lack of interest among teenagers in studying and understanding regional culture in more depth. (11) The ease with which society is influenced by foreign cultures that come.

Regional culture is a culture developed by the local community and has become a tradition in various events, such as weddings, akikah, and the celebration of the Prophet Muhammad's birthday. Local culture should be preserved, but currently, many cultures in the region are slowly starting to disappear, so that the younger generation as the successors of the culture are less aware of their cultural heritage. This is due to rapid technological advances, where traditional instruments such as kompang, rebana, and silat are increasingly rarely used. Many regions prefer foreign products, such as sound systems and speakers, which are considered more practical to enliven events. As a result, customs and traditional musical instruments are forgotten and no longer developed.

Awareness of teenagers in preserving local culture is currently still relatively low. In general, society, especially teenagers, tend to prefer foreign cultures that are considered

²¹ Suparno, "PELESTARIAN TRADISI DAN SENI DAERAH KOMPETITIF DI ERA MASYARAKAT EKONOMI ASEAN."

more practical and in line with current developments. Although adopting foreign cultures is not prohibited, many aspects of these cultures are not in line with the nation's personality. For example, the trend of dressing more minimally and revealingly, often called "you can see," is not in line with the values of politeness upheld by Indonesian society, especially the majority of Muslims, who emphasize the importance of dressing to cover the genitals.

Local culture can actually be adapted to the times without losing its characteristics. One of the causes of the fading of local culture among the younger generation is the lack of learning about the culture itself. Therefore, it is important to instill knowledge about culture from an early age. However, currently, many people do not consider it important to learn about local culture. This can be seen from the very small portion in every government development plan in the socio-cultural field. In fact, through cultural learning, we can understand the importance of local culture in building national identity and how to adapt it in the midst of this era of globalization.²²

CONCLUSION

Based on the author's research on the role of Customary Institutions in preserving the al-barzanji tradition among teenagers in Bengkalis District, it can be concluded that the role of this institution has not been fully achieved. This is due to the inability of the institution to carry out its duties optimally. This weakness is related to the operational implementation of the institution in daily activities, especially in efforts to maintain regional culture that has not been realized as expected. The inhibiting components for Malay customary institutions in preserving the barzanji tradition among teenagers in Bengkalis District include: Limited budget owned by the Malay customary institution of Bengkalis District, minimal attention from related agencies, low regeneration efforts from traditional figures and leaders, lack of interest and concern from teenagers to learn their customs and culture, and the large influence of modernization and technological advances that are not balanced with understanding and instillation of local culture.

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²² Hildigardis M. I. Nahak, "Upaya Melestarikan Budaya Indonesia Di Era Globalisasi," *Sosiologi Nusantarya* 5 (2019): 65–76.

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