

THE ESSENTIALITY OF ACCULTURATION IN WEDDING OF THE WEST NUSA TENGGARA MUSLIMS COMMUNITY

(ETHNOGRAPHIC STUDIES IN THE CONTEXT OF GENERAL EDUCATION)

SUHARYANTO H. SORO

Email: suharyantosoro@uninus.ac.id

CANDRAENI

Email: candraeni_s2adm_19@uninus.ac.id

DEDE ZAINAL M.

Email: dedezainalmustofa_s2adm_19@uninus.ac.id

Abstract

This study departs from the researcher's desire to analyze the acculturation contained in the wedding procession of the West Nusa Tenggara Muslim community on the perspective of general education. Acculturation is simply defined as a conscious activity carried out by certain ethnic or community groups in order to create a blend (more than one culture) of the culture so as to produce new cultural nuances without eliminating the original elements in those culture. While general education is concerned with one's personality as a whole, in this case, personality development is caused by the influence of society and the surrounding environment. The aim of this research was to analyze and find out the form of acculturations and factors affect them based on general education perspective. The researcher used an ethnographic approach (qualitative research). The method used to obtain data was the method of observation and in-depth interview methods. The method of observation in this context was non-participant observation. While the interview method was done face to face. The selection of respondents was done with a purpose. The selected samples were used as a reference in analyzing the data. This research was conducted in year 2021-2022. The results of the study indicated that acculturation occurs because of sacred and wisdom events which are considered as cultural values that are hereditary. From the perspective of general education, this acculturation event is a positive point as a factor in personality formation in thinking and behaving so as to create a personality that holds fast to cultural values that are passed down from generation to generation. The acculturation event in the wedding procession brings its own sacred nuance. This is due to the awareness and concern for mutual respect and respect between one culture and another. So indirectly this acculturation event provides educational values to each community about the importance of togetherness in the family as factual evidence of the love of fellow Indonesian children.

Keywords: aculturation, general education, wedding ceremony

A. INTRODUCTION

Humans are the main and first element that creates acculturation events in social life. The acculturation event is manifested in the form of acting and speaking, thus giving birth to a pattern of beneficial positive interactions. In other words, each community group has its own characteristics in carrying out social activities without reducing the social values of other community groups. This happens because each community group is guided by the cultural values they believe in and then a mutually beneficial combination occurs.

In general, Indonesian people have a high social attitude and polite personality. This is because the Indonesian people adhere to religious and cultural values. These values have been instilled from an early age by both their parents and local community groups. One of the social attitudes that are hereditary is respecting older people, both in acting and in speaking.

The Muslim community of West Nusa Tenggara is known as a friendly community both culturally and religiously. This can be proven by the number of outsiders who move (because of special jobs for ethnic Sundanese) or transmigrate to the NTB area, such as ethnic Balinese, Javanese, and Sundanese from the island of Java and Balinese people. The majority of Javanese and Sundanese are Muslim, while the majority of Balinese are Hindu. They live side by side and become local residents. Differences in culture and beliefs between them are common. They live in harmony and respect each other.

The NTB Muslim community comes from two different islands, namely the island of Lombok and the island of Sumbawa. They have a different culture and language. In terms of religious beliefs, the majority of the people of NTB are Muslim. Especially for the people of Bima and Dompu, they have the same language and culture, namely the Mbojo culture. These two regencies are located in the province of West Nusa Tenggara (NTB). They have different ethnic groups, namely the Sasak tribe as the people of Lombok, the Sumbawa tribe (samawa) as the Sumbawa community, and the Mbojo tribe as the Bima tribe. The Lombok tribe is located in the west, the Sumbawa tribe in the middle, and the Mbojo tribe is located in the eastern part of the province of West Nusa Tenggara. The three tribes also have different regional languages, the Sasak tribe uses the Sasak language (lombok), the Sumbawa tribe uses the Samawa language, and the Bima Dompu tribe uses the Mbojo language.

The NTB Muslim community is one of the community groups in Indonesia that has a different identity from other community groups. In this context, specifically for the Mbojo ethnicity, the identity itself is the mention of a form of respect for the young to the older ones. This form of respect becomes hereditary in their social life. This social activity (speech) is framed by cultural values that are believed to be part of their lives. In other words, they uphold these values of respect as a concrete form of togetherness in the family. Friendly greetings and mutual respect between them add to the feel of peace in carrying out their daily activities. This kind of behavior can also be found at the time of the marriage ceremony. They do it only to get reward/worship from Allah (Suharyanto H. Soro, 2021).

Socio-religious activities such as wedding processions are the responsibility of both parties who wish to be assisted by the local community. The people of NTB have their own customs and ways of holding a wedding procession. This is due to the cultural element in it. Likewise, the Samawa and Sasak tribes have their own cultures. This factor motivates researchers to analyze and find new theories about acculturation in wedding processions involving different ethnic groups (acculturation).

Research Questions

Acculturation in the wedding procession is a conscious activity carried out by humans as part of the cultural diversity and beliefs shared by two certain community groups. Based on these conscious activities (acculturation) the following research questions can be formulated:

1. What is the form of acculturation in the wedding procession of the West Nusa Tenggara Muslim community?
2. What factors influence the acceptance of acculturation by the Muslim community of West Nusa Tenggara?
3. What are the implications of acculturation for the lives of the Muslims of West Nusa Tenggara?

Research Objectives

This research aims to:

1. Analyze acculturation forms involved in the wedding procession of West Nusa Tenggara Muslim community.
2. Find out the factors that make acculturation accepted of the Muslim of West Nusa Tenggara.
3. Identify implication of acculturation for the lives of the Muslims of West Nusa Tenggara.

B. REVIEW OF RELATED LITERATURE

Acculturation

Acculturation is a social process that occurs when social groups with certain cultures are faced with different foreign cultures. This social process is carried out consciously in order to create new nuances for the two groups of people. The condition for the acculturation process is the presence of a compound, namely acceptance of culture without being surprised, then the existence of uniformity such as new values that are digested due to the similarity of the level and style of culture. In Webster's New World College Dictionary (1988) acculturation is defined as the process of becoming adapted to a new or different culture with more or less advanced patterns.

Cultural acculturation has both positive and negative impacts. The positive impacts of acculturation such as preserving culture or even developing culture. In addition, it is the reason for the opening of public insight towards wider knowledge. The bad impact is that it can kill the original culture. In addition, changing social procedures, mentality, shame, and community expertise (Rahmawati, 2020). Regarding cultural acculturation, all components or elements of culture can be acculturated. At least, there are seven

components of culture that can be used as objects of acculturation, such as (1) language; (2) knowledge system; (3) social organization; (4) live equipment systems and technology; (5) living livelihood system; (6) religious system; and (7) arts (Koentjaraningrat, 2016) .

As a long process, acculturation can take place in a pluralistic social group with various strategies. The acculturation strategy used is usually conditioned by the new culture encountered. Berry (2001) mentions four strategies used by a community group in acculturating its culture such as integration, assimilation, separation, and marginalization strategies. The choice of acculturation strategy is largely determined by the conditions of the interacting cultures. This is as found by Istighara (2017) in his research that acculturation from different cultures is largely determined by the process of introducing, understanding and adapting the culture by the people who will accept the new culture.

According to Suyono, in Rumondor (2015: 208) acculturation is the taking or acceptance of one or more cultural elements that come from the meeting of two or more cultural elements that are interconnected or meet each other. The same statement also by Merlin R. Manu (2015) that acculturation is a process in which one or both of these cultures slowly blend in, but do not forget the original culture.

According to Bogardus (in Saebani, 2012: 145), there are 3 types of acculturation, namely: a. Blind acculturation. This type of acculturation occurs when people of different cultures live in close proximity to one another and cultural patterns are learned by accident. b. Imposed acculturation. This type of acculturation occurs when there is an element of coercion on the position of one culture by another culture. c. Democratic acculturation. This type of acculturation occurs when the representation of each culture respects other cultures. So acculturation is a social process. Nardy (2012) explains "Acculturation (acculturation or culture contact) is a social process that arises when a human group with a certain culture is faced with elements of a foreign culture in such a way that the elements of foreign culture gradually accepted and processed into their own culture without causing the loss of the personality of the culture itself.

From the definition above, it can be concluded that acculturation is a social activity packaged within the local cultural framework. Acculturation arises in human groups with certain cultures faced with elements of a foreign culture. Acculturation can occur through cultural contact which takes various forms, including the following:

1. Social contact at all levels of society, some communities, and between individuals in two societies.
2. Cultural contact between groups that control and are controlled in all elements of culture, whether in the economy, language, technology, society, religion, art, and science.
3. Cultural contact between people whose number of citizens are many or few.

4. Cultural contacts between cultural systems, social systems, and elements of physical culture.

Each community group has different cultural values. This cultural realization can be proven through certain events, one of which is through a wedding procession. This acculturation event gave birth to its own nuances for the two community groups. This is a concrete manifestation of the level of openness and mutual respect for cultural values shown.

The acculturation event has been going on for a long time in Indonesia. This can be proven by the number of inter-tribal marriages, such as the Javanese and the non-Javanese. The presence of this acculturation reflects that humans basically accept something new in their social life. In the context of Islam, acculturation is sunnatullah, because people have different attitudes and behaviors between one tribe and another. This nuance has its own value for the two groups of people, although the level and setting sometimes brings an element of entertainment.

One of the acculturation events that often occurs and becomes a bridge for the two groups of people is the use of language as a means of communication. Each culture conveys a message through the local language. That's why language is an element of culture. This cultural attraction reflects their level of life as one of the community groups that are recognized by other community groups.

General Education

In simple terms general education is education that is generally accepted for all students, and all activities lead to or are directed to the development of the personality as a whole (whole). The basic concept of the general education program can be stated as an educational program that is mandatory for all students to foster the personality of citizens of students to become fully human through fostering values and the spirit of applying values to achieve happiness in life in the world and the hereafter. In other words, general education is an educational program directed at fostering one's personality through fostering values and the spirit of applying these values. The target is student citizens, so that they become fully human in order to realize the happiness of their life in this world and the hereafter.

General education applies values for the development of one's personality in order to realize the ideal life, namely life by considering the balance between individual life and social life. So the existence of public education contributes positively to the creation of a harmonious life by mutual respect and respect for the diversity of cultures and beliefs held by each Indonesian child. One of the positive contributions of general education is to provide students with an understanding that cultural diversity and beliefs provide a nuance of its own beauty. Therefore, when there is a process of cultural acculturation in marriage activities, it can be understood and appreciated as a form of togetherness in the family.

The characteristics of the general education program are as follows: (1) The general education program is an educational program that must be known, internalized, internalized, and practiced by all student citizens from all paths, types, and levels of education programs. (2) The general education program is an educational program aimed at fostering the personality of the citizens of the students as whole human beings. (3) General education program is an educational program aimed at achieving the happiness of life for students in the world and the hereafter. (4) General education program is an educational program directed at fostering values and the spirit of applying values. (5) General education program is an educational program that is not tied to a particular field of science or expertise. (6) General education program is an educational program that contains things that are essential in life, including things that are universal, cultural, and physical. (7) The general education program is an education program that emphasizes the application of multiple methods; methods of affective education, methods of reasoning and charity, and cooperation between fields (interdisciplinary) (8) General education programs are educational programs that assess all aspects of students' personalities, including knowledge, attitudes, actions, skills, and the values behind it. (9) General education program is an education program that prioritizes assessment through daily observations.

Wedding

In simple terms, marriage is a joint agreement and commitment in the form of an inner and outer bond between a man and a woman to become husband and wife with the aim of building a sakinah mawadah family (household) by expecting the pleasure of Allah SWT. In Law No. 1 of 1974 article 1 states that marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead.

From the point of view of customary law, marriage is related to community activities in which it contains the value of togetherness so that the wedding celebration goes according to expectations with a style or variety according to each tradition. Islamic religious law generally states marriage as a sacred or sacred activity (sacrament, samskara) which is an engagement between two parties, namely the male and female parties as a concrete form of piety to Allah SWT. In other words, Islamic law states marriage as a contract or agreement between a prospective husband and a prospective wife through ijab and qobul or handover between the prospective husband and the guardian of the prospective wife and involves witnesses as proof of their marriage. If the marriage contract has been carried out, then they are legal to live together in living a new life as husband and wife. In addition, they have also been considered or included in the new family for each of the two parties.

Islam teaches humans that the intention in carrying out activities is to serve or worship (get closer to Allah) seeking His pleasure. In other words, human life must be worth worshipping Allah SWT, both personal and social. Allah SWT. said in QS. 51:56: "wa ma

khalaqtu al-jinna wa al-insa illa li ya'buduni" (And I (Allah) did not create jinn and humans except to worship Me).

Thus, marriage as an important human activity must also be of worship value. From this understanding, in general, marriage aims to worship to seek the pleasure of Allah SWT, while specifically, the purpose of marriage is to create a peaceful and peaceful family (sakinah) which is based on mawaddah (love) and rahmah (compassion) as indicated by QS. 30:21, "Wa min ayaatihi an khalaqalakum min anfusikum azawajan li taskunu ilaiha wa ja'ala bainakum mawaddatan wa rahmatan inna fi dzalika la ayaatin li qauwmin yatafakkarun". (And among the signs (of) Allah, He has made for you partners of the same kind so that you may feel at ease with Him and He has made love and affection between you. Indeed in this there are signs for those who think).

If the purpose of marriage is to fulfill the call to worship, seek the pleasure of Allah and create a sakinah, mawaddah, and rahmah family, then a marriage must be carried out in accordance with divine values (divinity) that glorify human degrees. If the purpose of marriage is so noble and noble (glorifying humans), why does inequality, violence, and injustice appear here and there? Plus, most of the victims are women. Is there anything that needs to be corrected? This is our big question.

If you have left your lofty ideals, marriage will not make people live in peace and tranquility, but will make life difficult and inwardly suffering. This is something to watch out for. Marriage, therefore, should not be used as a tool to "reproduce" the violence and oppression of one party to another. Marriage should not be used as a means to hurt and shackle other parties.

Fostering a household is not to control each other and have one party over another. So it is very unjustified, as shown in many facts, a husband beats, cuts the body, irons his wife's back in the name of marriage, even in the name of God. On what basis do many husbands commit such acts of violence, even though Allah, the Creator, Possessor, and Mercy has never commanded or allowed this to happen.

On the contrary, Allah teaches that everything must be started and lived with His mercy (love) and womb (love). If that violence happened, Allah would not be pleased in the slightest. He does not want His servants to be the targets of anger and violence. Rather, marriage is a vehicle for fostering peace, love, and affection between husband and wife, on the one hand, and between parents and children, on the other. Thus, marriage as an institution must be able to protect, protect, and liberate each partner, not the other way around, hurting, suffering, and oppressing. This is often overlooked and unnoticed.

From this it can be understood that marriage in accordance with the rules of the games is one way to maintain the glory and preservation of humans. By getting married, humans can channel and develop the holy love given by God. He will—as much as possible—avoid sinful and uncivilized things.

For the validity of a marriage, the scholars have formulated a number of pillars and or conditions, which they understand from the verses of the Qur'an and the traditions of the

Prophet. The existence of a prospective husband and wife, a guardian, two witnesses, a dowry and the implementation of consent and acceptance are pillars or conditions whose details may differ between a cleric/school of thought and other schools of thought; this is not the place to describe it.

The prospective wife must be someone who is not married to another man, or is not in a state of 'iddah (waiting period) either because of the death of her husband, or divorced, pregnant, and certainly not among those who are forbidden to marry, as mentioned above.

There is no need for a guardian from the prospective husband's side, but a guardian from the prospective wife's side is considered absolute and his permission is considered by many scholars based on the words of the Prophet. Marriage is not valid except with (permission of) a guardian. The Quran hints at this with His words addressed to the saints.

Do not (O saints) prevent them (divorced women) from marrying (again) with their future husbands, if there is a will between them in a way that is makruf (Surah Al-Baqarah [2]: 232).

According to some scholars such as Imam Shafi'i and Imam Maliki, "If they do not have the right of guardianship, then the prohibition of the above verse is meaningless," and because of this, the word of Allah is also directed at the saints.

Do not marry (marry) the polytheists (to the believing women) before they believe (Surah Al-Baqarah [2]: 221).

When the Qur'an speaks to men it says "Do not marry idolatrous women until they believe. Verily, a believing slave woman is better than a polytheist woman even if she attracts your heart" (2:221). There are also other scholars such as Abu Hanifah, Zufar, Az-zuhri and others who argue that if a woman marries without a guardian, her marriage is valid, as long as the partner she marries is equal to her.

Those who adhere to this understanding hold to the signs of the Qur'an: When the period of iddah (women whose husbands have died) has expired, then there is no sin for you (O saints) to let them do to themselves according to what is right (Surah Al-Baqarah [2]: 234).

The verse above, according to adherents of this understanding, implies the right of women to be free to do whatever is good, not just making up, traveling, or accepting proposals as the opinion requires a guardian, but also marrying themselves without a guardian. In addition, according to adherents of this understanding, the Qur'an also - and not only once - attributes marriage to women, as in His words, Until she marries another husband (Surah Al-Baqarah [2]: 230).

It should be underlined that the verses above which are used as an excuse by those who do not require a guardian, speak of widows, so that even if their opinion is accepted, the absence of a guardian is limited to widows, not girls. This view can be a middle ground between the two opposing opinions above.

In the writer's opinion, it is very wise to still have guardians, both for girls and widows. This is something very important because "if things happen that are not desirable", then there is a backup that can be used as a reference. This is in line with the spirit of the commandments of the Qur'an.

The second thing that is required for the implementation of a legal marriage is witnesses. The author does not find this explicitly mentioned in the Qur'an, but many hadiths mention it. Even among scholars differ in opinion regarding the legal position of the witnesses. Imam Abu Hanifah, Shafi'i, and Maliki require the existence of marriage witnesses, only they differ on whether the testimony is a condition of the perfection of the marriage required. Before a husband and wife "mix" (have sex) or the conditions for a valid marriage, their presence is required when the marriage contract is carried out.

Despite the differences, the scholars agreed to prohibit secret marriages, based on the Prophet's orders to spread the news of marriages. What if the witnesses were asked to keep the marriage secret? Imam Shafi'i and Abu Hanifah considered it valid, while Imam Malik considered that such a condition invalidated the marriage (fasakh). This difference of opinion was born from their analysis of the function of the witnesses, whether their function was religious, or it was solely aimed at closing the possibility of disagreements.

In this context, it can be seen how important it is to register marriages stipulated by law, but on the other hand, marriages that are not recorded as long as there are two witnesses are still considered valid by religion. Even if the two witnesses were asked to keep the marriage they witnessed a secret, the marriage would still be considered valid in the view of the Islamic jurist Syafi'i and Abu Hanifah.

However, according to the author, in the Indonesian context, even though such marriages are considered valid according to religious law, underhand marriages can result in sin for the perpetrators, because they violate the provisions set by the Government and the DPR (Ulil Amri). The Quran commands every Muslim to obey Ulil Amri as long as it does not conflict with Allah's laws. In terms of the recording, it is not only not contradictory, but in fact is very much in line with the spirit of the Qur'an. The third thing in the context of marriage is the dowry. The Qur'an explicitly commands the prospective husband to pay the dowry. Give a dowry (dowry) to women (whom you marry) as a generous gift (QSA1-Nisa' [4]: 4).

The husband is obliged to give a dowry or dowry to his future wife. The dowry is a symbol of the husband's readiness and willingness to provide birth support to his wife and children, and as long as the dowry is symbolic, any bit of it will be. In fact: The best of the dowry is the lightest. That is the word of the Prophet, although the Quran does not forbid to give as much dowry as possible (Surah Al-Nisa' [4]: 20).

This is because marriage is not a sale and purchase contract, and the dowry is not the price of a woman. According to the Qur'an, the husband is not allowed to take back the dowry, unless the wife gives it up. "Are you (husbands) going to take it back by way of false accusations and by bearing a clear sin? How will you take it back when some of you

(husband or wife) have revealed (the secret / mixed) with some others (wife or wife) husband) and they (wives) have taken from you a very solid agreement (Surah Al-Nisa' [4]: 20-21).

Religion recommends that the dowry is something material, therefore for those who do not have it is recommended to postpone marriage until he has the ability. But if for one reason or another, he must also marry, then an iron ring is made. Look for even rings of iron. That's what the Prophet SAW said. If he does not have this, and the marriage cannot be postponed, then the dowry may be in the form of teaching several verses of the Qur'an. Rasulullah once said, "I have married you to her with what you have from the Quran." (Narrated by Bukhari and Muslim through Sahal bin Sa'ad).

As for the consent and acceptance of marriage, then it is essentially a pledge from the prospective wife, through her guardian, and from the prospective husband to live together according to one accord, in order to realize a sakinah family, by carrying out all the guidelines of obligations. Ijab has the same root as the word obligatory, so ijab can mean: or at least "realize an obligation" that is trying as hard as you can to build a sakinah household. The submission is greeted with qabul (acceptance) from the prospective husband.

C. RESEARCH METHODS

The data in this study are oral data sourced from the occurrence of marriages. In other words, data collection starts from proposing and traveling to weddings. In terms of social dominance, the data used as a source of analysis for this research is included in the realm of culture and religion. The sample or object of study under study was selected based on purposive sampling. Researchers took research samples in Bima Dompu Regency, West Nusa Tenggara. Research activities were carried out in 2021-2022.

Selected samples from the data are used as examples in this study. From the sample, the researcher describes things that can be interpreted according to the title and research objectives. The instrument used is in the form of notes during the observation. In a wedding ceremony there are many events that must be passed. These events occur based on local customs, for example in the Bima Dompu custom, before the marriage ceremony is carried out "dende" in the local community's term, namely the procession.

To expedite and simplify data analysis, the researchers conducted categorization. In other words, the data obtained through observation and interviews are then coded and categorized. Data were collected using observation and interview methods. Observation in this context is non-participatory observation. In other words, researchers position themselves as observers and are not directly involved or take part in the those events (acculturation in marriage ceremony).

Observation is done by listening or observing every event related to the wedding, recording technique (writing down things that are considered important). The interview method is carried out by holding a conversation between the researcher and the

informant, using a fishing rod technique and the follow-up technique is face-to-face conversation or in-depth interviews.

D. FINDING AND DISCUSSION

The people of West Nusa Tenggara, in this case the Sasak, Samawa, and Mbojo tribes have the same tradition as the first step towards marriage. The first step to getting to a wedding is to propose and hang out. Especially for the Sasak and Mbojo tribes, this approach to applying occurs to those who have higher education (bachelor degrees) and people who have high social status. Meanwhile, for those with low education, most of them are elopement to get married. While the majority of Sumbawa people are propose marriage, in Indonesia language is called 'melamar'.

The method of applying for the NTB community is the same as the method used by the Indonesian people in general, namely the male family visits the female parents with the aim of applying for their daughter as a legal wife. This application activity is carried out in a formal way, in this context, both parties gather in a place that has been prepared by the women.

In the event of proposing, the man conveys his intentions in front of the woman in a formal atmosphere. If the man's application is accepted (the dowry and the need for the implementation of the wedding ceremony) then at that time it is also agreed on the day and date of the wedding ceremony and the delivery of the dowry from the men.

The implementation of the wedding ceremony is left to the women. If the prospective groom from the Mbojo tribe proposes to a Sasak tribe woman, the wedding ceremony uses the method or tradition of the Sasak tribe. Likewise, if the prospective groom marries an Mbojo tribal woman, the wedding ceremony uses the Mbojo tribal method or tradition. So it can be concluded that the implementation of the wedding follows the way or tradition of the bride-to-be.

The people of NTB have their own traditions in enlivening the prospective bride and groom. This tradition in the Bima language is called "dende". The process is quite long and is treated only on the bride-to-be. Local people attend and watch when this event is held.

This activity is mostly done during the day. The bride-to-be is brought to a place to be dressed in (mostly traditional clothes from the women's side). In the afternoon, the bride-to-be was carried by two men on a chair. Tambourine music and dhikr are performed in the same style by a group of men accompanying the bride-to-be to her house. This event was held on the highway and was enlivened by the local community. People who are directly involved in this event are not given money. In other words, they do it because it has become a hereditary culture with the intention of upholding the prevailing social values and traditions.

After the "dende" event in the evening, a procession in the Bima language is carried out called "kapanca". This event starts after the Isha prayer and takes two to three hours. The

two brides were present to be showered with water that had been promised by local religious leaders. The family is welcome to take part in the splash.

The bride-to-be is not allowed to go back and forth. In other words, she had to sit in the prepared place in bridal attire. The family held events such as hitting the drums and accompanied by playing pencak silat and karate. The event was also crowded because local people were present to watch the event.

Based on the observations of researchers specifically for the Bima Dompus community, carrying out activities in the Bima language called "Tekara nee" in Indonesian is called giving donations to those who need it. Local people come to make donations. The form of "tekara nee" is in the form of rice or pastries. The quantity of rice and cakes depends on the sincerity of the donor. These donations are made only by women.

The party who intends to serve the cake with a cup of sweet tea to the person who comes to give "tekara nee". This tradition has long been embraced by the local community. The form of "tekara nee" is still the same as before, nothing has changed, such as rice and cakes, and it cannot be replaced with money.

The marriage ceremony is held at noon. This event is carried out if it meets the requirements of the pillars of marriage, namely the presence of prospective brides, guardians, naib, and witnesses. The marriage contract is held at the local mosque. Not many people are hairy in this marriage contract. Participants who attended were the nuclear families of both parties of the bride and groom.

The next day there was a wedding party. The wedding party is held at night. With the development of the times, weddings at night are rarely done. Music to entertain the guests is the violin or "fiol." This entertainment program starts after the Isha prayer and ends when it is time for the Fajr prayer. The invitees, especially young people, stayed up all night.

The above tradition, namely the wedding is done at night, is rarely seen anymore. The local government forbids weddings at night because there is often a commotion. Individuals, especially young people (both local and from outside the village) use this moment as a moment to fight using machetes and machetes. So, the wedding party is held in the afternoon after the Asr prayer.

DISCUSSION

After the wedding, the next event is to take a bath by breaking coconuts on the bride's head, in the Bima language it is called "ndeo karaso", (ndeou = bath and karaso = clean). This bath is only for the bride. The bath water is sprinkled with fragrant flowers.

In Islam, the marriage contract is worship. The people of NTB perform marriage contracts based on Islamic principles. They feel happy to attend the marriage ceremony because they will get a reward from Allah SWT, as shown in the data below.

"Ndaiku wancu ku nio ade lao wara at nika kai dambe tatoi, lao in karawi ma taho ndede re raka reward". (I feel happy to attend the marriage ceremony because it is worship).

The data above shows the motivation and willingness of the community to attend weddings. There is an impression that attending a religious social event is proof that the person is doing good to those who wish. So they feel indebted. Just being present is enough, especially if you add words that are considered to be of religious value or advice.

It can be said that through conversations both personal, such as complaints about limited ability to organize weddings, or general ones, such as praise for service to the wedding committee, the people of NTB understand it as a destiny that has been determined by God. They are resigned to the results they receive by maintaining communication and maintaining family relationships and togetherness.

This is the core grip for the people of NTB in carrying out religious and social activities. Conversations or conversations in a friendly and relaxed atmosphere are always inserted with messages that have Islamic nuances. Although there are frequent arguments between them. They are aware of and understand each other (giving compliments to people who like to be praised), so that after the dispute ends, the problem is solved.

There is no grudge or insult to the interlocutor. When they leave the place where the event is taking place, they are fine again, for example asking for cigarettes, and those who give cigarettes often say words like:

"Gomi ke damaja poda morimu kone ronko wati waumu weli.

The words contained insults but were considered as jokes that indicated intimacy and kinship. The content of Islamic values in the marriage contract is very thick and becomes a guide for the NTB community, such as before starting a marriage contract activity, the audience is invited to read Al-Fatihah. These Islamic values are understood through oral speech using their respective regional languages.

For me, this kind of cultural mix brings its own uniqueness because it's just fun. I watched and enjoyed it because it was something new to me. It's good to have enthusiasm and entertainment too. So I myself am good if it is like this (acculturation).

Based on the data above, it shows that the presence of a new culture for them brings positive things. In other words, in the event of a marriage it has a positive acculturation value and also as evidence of mutual respect for cultural differences. Basically every culture adopted by the people of NTB is in line with Islamic values. This does not contain the element of shirk, because shirk is a major sin and is not forgiven by Allah SWT.

Other activities in marriage are considered as an element of entertainment by the people of NTB. The entertainment program displayed before the peak of the wedding party is also no less lively because it contains the cultural values of the local community. Meanwhile, at the peak of the wedding, most of the dangdut music was served to the attendees who came to congratulate them on the wedding.

For the Bima Dompou community or the Mbojo ethnic group, most of the traditional music that characterizes the ethnic group is fiol or violin music. This music is usually performed at the " Kapanca " event, while dangdut music is performed at weddings. Based on field observations, it was found that dangdut music is not always served at weddings depending on the tastes of the families of the women who wish. There are only two types of music performed at weddings, namely dangdut music and fiol or violin music. Dangdut music is considered a type of national music, while fiol or violin music is the regional music of the Mbojo ethnic group.

E. CONCLUSION

Acculturation is a social activity involving two or more different cultural elements in one event. This acculturation event gave birth to its own nuances for the two groups of people who have different cultures. This is a concrete manifestation of the level of openness and mutual respect for cultural values shown.

Basically every culture adopted by the people of NTB is in line with Islamic values. In other words, there is no element of shirk. In the event of marriage has a positive acculturation value and also as evidence of mutual respect for cultural differences. General education contributes positively in providing an understanding of the importance of awareness in respecting the culture of others. This is factual evidence of the presence of a positive personality as a result of inculcating general education. In other words, the knowledge gained from school, especially general education, is felt directly in cultural acculturation activities in the wedding procession of the people of West Nusa Tenggara.

In general, marriage aims to worship to seek the pleasure of Allah SWT, while in particular, the purpose of marriage is to create a peaceful and peaceful family (sakinah) based on mawaddah (love) and rahmah (compassion) as indicated by QS. 30:21. For the Muslim community of West Nusa Tenggara, in celebrating a wedding, it always displays a distinctive regional culture. All wedding processions are left entirely to the women. In other words, the groom's family follows the culture of the woman's side. The bride's family also accepts the culture displayed by the male family.

References

1. Suharyanto H.Soro. (2019a). *The Existence of Elopement in Perspective Value Education (Study of Penomenology in the Context of Marriage of the Bima Society).* 1934, 7111–7121. <https://www.bircu-journal.com/index.php/birci/article/view/2556>
2. Suharyanto H.Soro. (2019b). *Jurnal Pendidikan Progresif Identifying Lecturer – Student Interaction and Preference Toward Four English Skills.* 9(2), 156–162. <https://doi.org/10.23960/jpp.v9.i2.2019>
3. Suharyanto H.Soro. (2019c). The Correlation between Lecturer's Performance and the Motivation of Students in Learning English Subject. *International Journal of Innovative Science and Research Technology*, 4(5), 400–405. www.ijisrt.com400
4. Suharyanto H.Soro. (2021). *Value Education In The Form Of The Bima Dompou Community Respects.* <https://doi.org/10.30868/ei.v10i02.1826>

5. Al-Qur'an. (1963). Jakarta: Ink Mas Djakarta.
6. Bauman, R. & Sherzer, J. (1974). *Explorations in the Ethnography of Speaking*. Cambridge: Cambridge University Press.
7. Berry, John W. (2017). Lead Article: *Immigration, Aculturation, and Adaptation*. Canada: Queens University.
8. Berry, John W. (2001). *Cross-Cultural Psychology*. 2ndEd. New York: Cambridge University Press.
9. Istiqhara, Andi.(2017). *Pencampuran Budaya Masyarakat Suku Bugis dan Suku Bali di Desa Tamuku Kecamatan Bone-Bone Kabupaten LuwuUatara.* Skripsi. Fakultas Matematika dan Ilmu Pengetahuan Alam, Universitas Negeri Makassar.
10. Cambell, D. T. 6 Fiske, D. W. (1959). "Convergent and Discriminant Validation by the Multitrait-Multimethod Matrix".
11. Creswell, J.W. (1998). *Qualitative Inquiry and Research Design Choosing Among Five Traditions*. London: Sage Publications; International and Professional Publisher Thousand Oaks
12. Denzin & Y.S. Lincoln (eds), *Handbook of Qualitative Research* (pp.105-117). Thousand Oaks, CA: Sage.
13. Guba, E.G., & Lincoln, Y.S. (1994). *Compating Paradigms in Qualitative. Research*. In N.K.
14. Gumperz, J.J. & Hymes, D. (1972). *Directions in Sociolinguistics: The ethnography of communication*. New York: Holt Rinehart and Winston.
15. Holmes, J. (2001). *An Introduction to Sociolinguistics*. England: Pearson Education Limited.
16. Islamic Information/www. al-azim.com. 2006.
17. Isnaini. (2007). <http://www.sumbawanews.com>. [10/3/2008]
18. Koentjaraningrat. (2016). *Manusia dan Kebudayaan Indonesia*. (Edisi Revisi Cetakan ke 22). Jakarta: Penerbit Djambatan.
19. Merlin R. Manu. (2015). *Studi Fenomenologi Komunikasi Perkawinan Antar Budaya Rote-Jawa*. Skripsi.
20. Nardy, Hasyim. (2012). *Persatuan Dua Budaya*. Jakarta: Permana Ofsett.
21. repository.upi.edu/1149/7/T_PU_8932177).
22. Rumondor, Alex H. (2015). *Komunikasi Antar Budaya*. Jakarta: Pusat Penerbitan Universitas Terbuka.
23. Saebani, Beni Ahmad. (2012). *Pengantar Antropologi*. Bandung: CV Pustaka Setia.
24. Rahmawati. (2020). *Akulturası Budaya Masyarakat Perkotaan (Studi Fenomenologis Penduduk Perkotaan di Desa Antang Makassar)*.
25. Soekanto, S. (2004). *Sociology An Introduction*. Jakarta: PT Raja Grafindo Persada.
26. Sumarlam. (2002). *Analisis Wacana dalam Pernikahan*. Journal of Humanities Research.
27. Wikipedia.(2008).<http://en.wikipedia.org/wiki/code-swithing>. [18/3/2008].
28. Wikipedia. (2008). <http://id.wikipedia.org/wiki/pernikahan>. [22/3/2008].