

The Acculturation of Local Culture and Arabic Culture in Manado of North Sulawesi

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Abstract—Indonesia has many cultures. Those cultures come from local culture and foreign culture. Now one of the cultures growing and thriving is Arabic culture in the city of Manado. The acculturation processing of Arabic culture entranced to Manado was through trade and *syiar* Islam. This article aims to explore and examine in depth the process of entry of Arabic culture in the city of Manado. Acculturation of two cultures is important to be studied and preserved to the public or society. This study uses explorative method and qualitative approach. The data is collected from interviews and observation of the Arabic people in Manado. The data analysis is done inductive and qualitatively. The result of this study shows that acculturation of two cultures growing in *Kampung Arab* in Manado entranced through trade. Arabian came to Manado in the 19th century through the port of Manado located near from *Kampung Arab*. They decided to stay together with the Islamic community in *Kampung Arab Istiqlal* Manado. Until now Arab descent living in *Kampung Arab* Manado are Alan, Syawie, Bakhtiar bin Thalib, and Bachmid.

Keywords— *acculturation, local culture, foreign culture*

I. INTRODUCTION

Islam came to Indonesia affirmed and developed by the merchants of various countries Muslims. It can be seen from the practice of his teachings in some areas at a variety of local ritual that its growth and development into the construct of the social order. Broadcasting religion (Islam), has undergone many changes, shifts and development in various parts of public life.

Islam is present in Indonesia also cannot be released to the culture of Indonesia. Just as Islam in Saudi Arabia, Arabism of Islamism gathered in such a way in the Middle East, causing difficult to distinguish where the values of Islam which is a symbol of Arab culture. Middle East more deserves to be called the cultural region. The arrival of Islam generally associated with shipping and trading nations.

Symbols of the efforts of the merchants Arab and Indian Muslims Indonesia gained its existence. Among the way of development of his message is to use the language and customs of the natives, marry the women, redeeming slaves to restore the dignity of himself, and finally entered into collaboration with the leaders who occupy positions of major in the country, in such a way is also the Muslim settlers in the archipelago of Indonesia lay the foundations of political and

social forces for the implementation of the symbols of religion.

Islamic religion which first enter in Manado, namely through the Minahasa in 1525. Then, more develop because of the arrival of freedom fighters removed / taken prisoner by Dutch colonizers. They are Tuanku Imam Bonjol, Pangeran Diponegoro and his followers. The spread of Islam in Manado does not get out of the trade route. One area of the village is the village of Arab a process of acculturation of the local community with the Arab culture that goes through such trade. Trade route through the port of Manado in Tondano River estuary is one of the trade center in the North since the 19th century. Some foreign traders who came in Manado, apparently of Arab merchants keen to settle not far from the port city that according to his livelihood as a trader. The final they decided to live together with Muslims Manado in Amsterdam's Eastern region not far from the port. The aims of depth the process of entry of Arabic culture in the city of Manado. Their lives besides trade also spread the religion of Islam. Among the Arabs who came to settle among others: Alan, Syawie, Bakhtiar Bin Talib, and Bachmid. After the marriage they lived there with the locals who are Muslims, thus forming a village known as the Arab village located approximately 1 km from the city center.

II. RESEARCH METHOD

This study uses explorative method and qualitative approach. The data is collected from interviews and observation of the Arabic people in Manado. The data analysis is done inductive and qualitatively.

III. RESULT AND DISCUSSION

A. *The Acculturation of Culture*

1. The Study of Acculturation

Acculturation occurs when there are two or more different cultures at all (foreign and native) blends to processes or spreading elements of foreign culture is gradually processed in such a way to eliminate the indigenous culture with no identity and authenticity.

In this acculturation studies, produced a bouquet of research still descriptive, in the sense that the writings were only a portrayal of cultural processes at a community meeting certain areas. Among them are the essays of N.W. Giffort Islands, Tonga (1924); R.Redfield in the state of Mexico (1929); D.N. Forts in countries India (1937); M.Hunter Wilson in the area of South Africa (1936); Sol Tax in the territory of Guatemala (1938), and H.I. Hog Bin in the Solomon Islands (1939). Many years later, there are writings acculturation theoretical research results, it seems written by G.HF. Pitts Rivers (1926); Turnwald R. (1932); M. Hunter Wilson (1934); G.H. Wagner (1936), and so forth [1].

B. The Nature of Culture

The initial concept of culture comes from E.B. Tylor who argued that culture or civilization is a complex whole that includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Limitations on this culture suggests aspects of material and not the material itself or material and nonmaterial, as Tylor pointed out that culture is that complex whole which includes knowledge, belief, art, morals, law and other skills and habits acquired by man as a member of society. Culture is the conceptual tools to perform interpretation and analysis. So where culture is important, as it will support the discussion about the existence of a community. Culture as a cultural system, physical activity and the work of human beings who are in a society where appearance was obtained through the learning process, be it formal or informal. This shows that culture will not present itself, but exists because of the man in social communities, so between man, society and culture will support each other. Humans created the culture in an effort to survive, because the human culture will be able to carry out their duties on this earth as caliph. Similarly to culture human religious life will appear, and this makes a differentiator against other types of creatures. One of considering the establishment of law should not be in a vacuum but rather cultural particularities of the community with their cultural roots [2].

Culture is no longer seen at the level of things that are visible, but is behind things that are invisible. Things that are invisible to the eye it is seen as a phenomenon that emerged from the cultural communities. Each community creates ideal images are cherished members of the public about how it should behave, both in thought and action. The images reveal a vision of the good life that has been achieved by the people concerned. The images that give shape to the cultural values. Value itself is something that is considered ideal, a paradigm that states social reality desired and respected. These values are an inspiration for the people in the act. Value is essentially the belief that an idealized way of life is the best way for society. Therefore, the value is a belief, then it serves to inspire community members to behave in accordance with the direction received by the community. As an ideal picture, and that value is a tool to determine the quality of a person's behavior. In this case, values serve as benchmarks or norm [3].

As an illustration of the ideal of a community or society, cultural values form a system. Therefore known their cultural value system. In the system of cultural values, there are five main things in human life, namely:

- (1) The problem of essence of human life,
- (2) The problem of essence of human work,
- (3) A problem position of humans in space and time,
- (4) The nature of the human relationship with the natural surroundings, and
- (5) Human relationships with others [1].

The values of local wisdom contained in a social system, can be biological, practiced, taught and passed on from one generation to the other as well as forming and guiding human behavior patterns of everyday life, both for nature and the environment. Furthermore, Ralph Linton, propose more specific cultural restrictions, he said that culture was "a culture is the configuration as of learned behavior and results of behavior Whose components and trasmstted elements are shared by the members of a particular society". This statement implies that culture or cultures regarded as the property is typical of the man, although various studies conducted later on nonhuman primates.

While A.L. Kroeber assume that culture has properties superorganic that existence has overcome the presence of any individual or organic, which means even if the culture was done by everyone, but free form or existence of a particular individual. Viewed in the Islamic civilization is a translation of the Arabic word *al-hadara al-Islamiyya*. In Indonesia, as well as in Arab and Western, still many people who mensinonimkan two words "culture" (Arabic, *al-Tsaqafah*; English, culture) and "civilization" (Arabic, *al-hadara*; English civilization).

In the development of anthropology now, both terms are distinguished. Culture is the expression of the profound spirit of a community. Meanwhile, the manifestations of mechanical and technological advances have more to do with civilization. If more reflected culture with art, literature, religion (religion), and moral, and civilization reflection in politics, economy and technology. In a sense that is what is meant by the Islamic civilization here is, Islam was revealed to the Prophet Muhammad. Has led Arab nations that originally retarded, stupid is not known, and ignored by the other nations, becoming a developed nation. He quickly moved to develop the world, build a culture and civilization that is very important in human history up to now. Even the West at first sourced progress of Islamic civilization entered Europe through Spain. Islam is indeed different from other religions.

H.A.R. Gibb in his book *Whither Islam* said, "Islam is indeed much more than a system of theology, it is a complete civilization" (Islam is more than a religion, it is a perfect civilization). Because that is the principal reason for the emergence of power and culture is Islam, its culture called culture or civilization.

Manado Arabian Village's Short Story

Tracing the Arab village of people is inseparable from the existence of the port at the mouth of the River Tondano Manado, which is one of the trade center in the North since the

19th century. Some foreign traders who came in Manado, apparently of Arab merchants keen to settle not far from the port city in accordance with livelihood as a trader. In the end they decided to stay together with the Islamic community in the East Manado Amsterdam not far from the harbor. Their lives besides trade also spread the religion of Islam.

The arrival of Arab culture in the local community in Kampung Arab Manado is the development of cultural values which blend in with the local culture. In the meeting two new cultures, allowing the tension. As the response of traditional Minang culture of the reform movement that upheaval. Even to be wars [4]. While in the acculturation of the proceeds in the second generation American of Indian descent conflicts among family [5]. However gambara meeting of two cultures in Kampung Arab benefit the community. The combination of these two cultures merge into a single entity through marriage. In the process of development gave birth to generations of quality in realizing Indonesia cultured. Model adaptation be among the forms of acculturation. With the acculturation process that goes hand in hand, then the two cultures meet current integration childbirth. If this is referred to as a model, it can also be a solution. Identity formation has been completed subsequently require clarification from the outside elements. At the initial stage it will lead to conflict. But in the process that there is a process of restructuring [6]. Acceptance of Islam as a doctrine, not eliminating the "local face" inherited from generation to generation. Model adaptation like this then the birth of their admission strategy that enables the integration of two cultures meet (J. Phillimore: 2011). The recognition of each of the presence of two cultures in turn create unification [7].

Among the Arabs who came to settle among others: Alan, Syawie, Bakhtiar Bin Talib, and Bachmid. Once they settle breeding takes place with the locals who are Muslims, thus forming a village known as the Arab village located approximately 1 km from the city center. After the community thrive, they finally decided to move the location of the previous settlement of Kampung Islam to the location of new settlements (later known as Kampung Arab, now the Village Istiqlal). They moved to Kampung Arab because the location of the residence close to the trade center and is supported by the Dutch government. The goal is that the port of Manado, who was located at the estuary of the Tondano will be visited by merchants and residents who came to trade.

When the Arabs from the village of Islam moved to Kampung Arab, in the settlements have been settled families who embraced Islam. The families include: Family Lamani derived from Bolaang Mongondow, family hold-up of Kotabunan and family Elong from Malaysia. The families is what then happens mating with Arabs. Lands inhabited generally marshy and not inhabited, so that eventually makes the property by the Dutch Government. The Arabs settled in Manado then held a deployment to Minahasa like to Belang, Kotabunan, Amurang, Tondano, and Bolaang Mongondow. Before the Arabs occupy the new settlement (Arab villages) there are no mosques, only surau which was founded by people Ternate. Building places of worship is very simple

which is still using bamboo and wooden poles that they make the drying of fish during the day when they are not fishing in the sea. Similarly, the roof is made of soma that they use to catch fish.

In 1804 the Arabs began to build a mosque called Masjid Al masyhur match the name of its founder. Construction of the mosque had been developed after more berkembangnya Muslim population settled in the region. Masyhur Mosque existence cannot be separated from the history of the development of Islam in Manado. At first, said Imam Mosque Masyhur, H Bachmid Taha (56), where the building cannot be separated from the part of the population of Arab origin, who came to North Sulawesi's preaching spread the moral values of Islam, as a religion of peace. "Mosques are built exactly in the 18th century," he said. In the era still Bercokolnya Dutch colonized Indonesia, said H Taha, their preachers have made the community of Arab origin called Arab village. The process of acculturation with the local indigenous residents ensued well. This is evident, their trade transactions between migrants and indigenous people, the economy Manado life. "They are Arabs originally preaching. Having received no new trade interaction," he said.

Like a cocoon which metamorphosed into a butterfly, socialization Arabs with local residents has been known to many people in the remote area of North Sulawesi, Gorontalo Bolaangmongodow to know exactly their large Arab village in the city of Manado. To the extent that in the village was already a kind of local government leaders, formed by the Dutch. Time was called the captain, the leader of the Arab population in the village. "Now this is a kind of Kum His parents," said the father of three's. Here Various Arab tradition that's in Kampung arab namely marriage, clothing, language, food and other traditions.

C. Marriage

Marriage has almost universally been defined as a social and legal union between men and women [8]. Marriage as a commitment understood serious partner among men and women who are recognized by social-sexual relationships [9]. Marriage is essential and important lembaga in society [10] Marriage means the union of a man and a woman to the exclusion of all others, voluntarily enter into for life. [11]. Marriage more adequately [12]. In the tradition of marriage, most of the Arab village still wear the traditional Arab 80%. One day before the wedding is usually the descendants of Arabs do traditional mehendi (henna) is a process of hand painting of high artistic value to the bride before a wedding do. It was meant to beautify herself on her wedding day. One day before the holding of Islamic marriage contract, the Kampung Arab implement party, commonly known as night girlfriend but in their own Arab village called "Night Badaka". Badaka night is usually done by the bride or the groom. If done by Men usually held "Sambra" or singing in Arabic Arabic Complement Traditional musical instruments "lyre", then some people come to dance in it. Sambra is devoted to men, women are not able to take part in it. The following detail drawings.

As for the woman known as the night Badaka / henna where the bride with henna on her hands and feet. Then have a party without the groom. Tonight is dedicated to women only. Where the bride menghataamkan al-Quran and read by some mothers chanting scriptures or reading here known as "Promise" which is usually sung during the night of Friday. Then the woman came out to join with family and friends to celebrate together the bachelor release melatunkan typical Arabic music and they danced and dissolved therein. The following detail drawings.

Before the Islamic marriage contract, the bride and groom are separated. Why? Since the separation was intended prior to the reading of Islamic marriage contract she is not muhrimnya, but after Islamic marriage contract the groom with the bride found it. After "Badaka Night", the next day they held Islamic marriage contract process. Islamic marriage contract here is slightly different from the Islamic marriage contract in general. The bride will be separated or not reunited until consent gabul complete, and usually this woman quiet room and later the man who would meet his wife for cancellation ablutions and it is usually done on condition thumbs husband affixed forehead wife and then the wife retaliated by kissing the hand of the husband as the official became husband and wife. The same rules and conditions of marriage in general terms sanctioned by religion. But the process is different. Then they held a wedding reception halls are usually done depending on who is married. If a married man saw it, then usually the reception was held in the halls.

D. Clothing

In the Arab village, some people are still very strong with typical Arab clothes like women's dress known as "Abaya" and men as "Enquiry". This robe Abaya dresses and frocks almost the same length extending to the ankles. And if there are days of Islam or the Idul Fitri holidays there are some people here who still wear the "turban" or cloth looped over the head. The turban is usually used with a robe and wearing devoted to men.

E. Language

Arabic is one of the world's major languages spoken by over 200 million people and is used officially in more than 22 countries. Generally speaking Arabic has two varieties, the first Arabic Fusha (standard Arabic / raw) and the Arabic `Amiyyah (Arabic market). The first varieties commonly used in official communications such as in schools, offices, seminar, dilpomatik, news, books, magazines, legal documents, and so on. While both varieties, often used for communications or conversations daily by the citizens most of all among both educated and illiterate.

The arab village itself to the official Arabic language commonly used in Islamic marriage contract, but if you want to shop to shop or to chat with people native arab village will surely hear them speaking in Arabic even if only a few words. Perbicangan Contonya as follows. If you meet or greet someone street "hey masha Allah, ente pe sagirin this? Where kong ente pe Zagar? means "hey masha Allah, this is your wife? continue Where's your son? "if the words cut like this

then it means it will ente = ye, sagirin = wife, Zagar = child. And this language is usually known by the Arabic market. And if the new people who come to visit in the arab village would not have understood what they were saying.

F. Food

Indonesia is very rich in culinary, every region must have the hallmark of food individually. Manado is best known for its cuisine or food "Tinutuan" with a sense that is no less delicious with other regional cuisine. And for the arab villages, in addition we found the food Tinutuan sure we will find Arabic food, characterized khaskan among others. For food that is "Kabuli, Gule goats, bread maryam and much more", while drinks are "Gohwa, laban and much more. For days or particular moments will surely serves food and drinks on top but unisex serve it every day. As gohwa known as goraka coffee / ginger was definitely in the arab village a lot of demand, and if you visit here for sure and will usually be served with drinks on this one.

G. Other Traditions

Arab village is very much in the tradition that we might not get in other areas. Among other things iwadh. In the village there is an Arab tradition practiced by the community and long-standing tradition that Iwadh. Activities are held on the second day after the celebration of Eid al-Fitr. The essence of the tradition Iwadh is praying to every house by the Imam of the mosque and pilgrims. This activity is an event for people of Arab descent silaturrahmi in Manado or who are overseas (who lived in Kampung Arab) Manado. Other Tradition manners. Behave in manners and etiquette when you're talking to an older person, respecting elders, appreciative of other people, not teasing and hostile to people of different faiths and do not wear revealing clothes (forbidden by religion). As well as the tradition of holiday. By the time of Eid arab people will decorate their houses and their homes sprayed with perfume local 'oud' or bakhoor, a sort of brick-scented burned, like incense that is specific to a perfume house. And the women cook a meal for Eid.

IV. CONCLUSION

This study shows that there is a process of cultural akulturasi the arab village communities in Manado. This process begins with the trade lanes. acculturation went so well that people accept other cultures entered on their behavior patterns. Two cultures synergize with the nature of mutual acceptance as evidenced by the survival local communities with immigrant marriage. Local communities in the Arab village with good practice Manado North Sulawesi slogan is illithid timou flea tou (human life to humanize humans). Cultural upheld acculturation is produced in the Arab village of Manado living in harmony until today.

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