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DYNAMICS OF THE RUWAHAN TRADITION IN PALEMBANG MALAY SOCIETY: FROM SPIRITUAL TO COMMERCIAL

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ABSTRACT

Culture is a fundamental element in the formation of community identity, including for the Palembang Malay community. One of the cultures possessed by this community is the Ruwahan tradition. This article attempts to provide information about the Ruwahan tradition carried out by the Palembang Malay community as well as convey shifts or changes in the Ruwahan tradition among the Malay community in Palembang. Through the library research method, the author obtained information from various written sources that were relevant to the object of study, namely the Palembang Malay community. The results presented in this paper show that there was a shift in the Ruwahan tradition due to the inclusion of Islamic values in the early Ruwahan tradition which came from Hindu religious heritage. Then there was a change from spiritual ritual activities to commercial and economic aspects as well as the involvement of the Palembang Malay community who became active in commercialization in the current implementation of the Ruwahan tradition.

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INTRODUCTION

Culture comes from the Sanskrit language, namely *buddhayah*, which is the plural form of *buddhi* (mind or reason) which is defined as things related to the human mind and reason. In English, culture comes from the Latin word *colere*, namely cultivating or doing, which can also be interpreted as cultivating the land or farming. From this understanding, it can be understood that culture is the core identity of society both as individuals and groups. In other words, culture is a fundamental element in the formation of identity alongside other elements such as family, education, region, and so on. Culture is defined as thoughts, customs, something that has developed, something that has become a habit that is difficult to change. In everyday use, people usually equate the meaning of culture with tradition. In this case, tradition is defined as the visible habits of society (Darmawan, 2021). Darwis stated that traditions born by humans are customs, namely habits, but more emphasis is placed on habits which include cultural values, norms, laws, and related rules. Humans and culture influence

each other, both directly and indirectly. This influence is possible because culture is a product of humans. Every region or place has a culture that is characteristic of a region. In reality, society cannot be separated from one another. There is a dialectical relationship between individuals creating society and society creating individuals. This dialectical process occurs through three stages, namely externalization, objectification, and internalization (Natalia et al., 2020).

Talking about Malays, of course, you will see Islam in them. Because both are parts that cannot be separated, like two sides of a coin. Malay will not have any meaning and cannot even be called Malay if Islam is far away or removed from it. Likewise, Islam (especially in the Malay Archipelago region) will not be able to exist and develop if it cannot compromise with the Malays (Putra, 2019). Because in the early days of Islam's arrival in the archipelago, it turned out that it entered the Malay region first, namely in the archipelago. Malays, if viewed from a historical perspective, have begun to show their existence and be taken into account by other nations since the 5th century AD. During this long period, Malays have experienced various challenges with complex dynamics, so this long experience has made Malays a nation to be reckoned with by the world (Rahim, 2021).

The meaning of Malay itself has developed over time. In the book *Malay History* by Datuk Ahmad Dahlan, it is said that Malay identity began with the formation of the first Malay Kingdom in Sumatra in the first half of the 7th century until the development of the Srivijaya Kingdom in the second half of the 7th century. The collapse of the Srivijaya Kingdom was followed by the rise of the Melaka Sultanate, as the bearer of a new Malay identity, which at this time is agreed by historians as the standard for the formation of the Meaning of Malay in the future. The use of Malay itself became more common after the Malacca Kingdom developed into a maritime kingdom and introduced the use of Malay as a common language in the archipelago (Sajadi, 2021).

In 1365 the Malay kingdom consisting of the Srivijaya Kingdom, the Malay Kingdom of Jambi, and the Pagaruyung Kingdom fell due to attacks by the Majapahit Kingdom. The Malay areas of Palembang and Jambi were taken over by Raden Fatah from Demak until 1513. Raden Fatah brought Javanese culture until the Islamic kingdom developed in the Sumatra area in the following decade. The combination of Malay, Javanese, and Islamic culture has created new traditions that still survive today. This tradition is considered harmless to Islamic beliefs and is also classified as a manifestation of belief and is considered a symbol used in Islamic transmission.

One example of a tradition that is still carried out by the Palembang Malay community is the Ruwahan tradition. The Ruwahan tradition is a combination of Palembang Malay culture, Javanese culture, and Islam. Ruwahan is alms done before entering the holy month of Ramadhan, namely the month of Sha'ban. This Ruwahan tradition is commonly practiced by Javanese people. Apart from the Javanese people, those who still strongly inherit this tradition are the Malay people of Palembang (Rahmawati et al., 2023).

Based on the above phenomenon, the author will discuss further the Ruwahan tradition in the Palembang Malay community as well as the changes and shifts that have occurred in this tradition.

LITERATURE REVIEW

Malay Palembang

Palembang Malays are a Malay tribe originating from the city of Palembang. The spread of the Palembang Malay tribe is not only in the city of Palembang but also across the South Sumatra region, such as Ogan Ilir and Ogan Komering Ilir. Apart from that, the descendants of the Palembang Malay tribe are also spread across the Bengkulu and Jambi areas. The language used by Palembang Malay people to communicate is Palembang Malay. Colloquial language is called baso sari-sari, while refined language is called merdekao (Adil & Harun, 2020). Palembang Malay is similar to Jambi and Bengkulu Malay, namely using the "O" dialect. In general, there are two social groups in the Palembang Malay tribe. The first group was Wong Jero, which consisted of descendants of nobles and wealthy people who were at a lower level from the Palembang Kingdom. Meanwhile, the second group is ordinary people, called the Wong Jabo group (Hamidah, 2022).

Alhamdu stated that there are 5 (five) main character descriptions of the Palembang Malay community. These characters are humorous, polite, lazy and diligent. The character of being diligent and lazy certainly shows the differences between several Malay community leaders in Palembang. The diligent character inherent in the Palembang Malay community has the titles Raden Mas and Masagus which are a sign that the Palembang Malay community is known to be tenacious, enthusiastic, diligent, and hardworking. Meanwhile, the lazy character is attached to the Palembang Malay community with the title Kemas and Ki Agus, who are known as people who don't want to work or don't do anything (Alwi, 2019).

Nazir gave three important reasons that differentiated Malays from other races in the process of forming their culture in the past, namely maritime orientation, looseness in social structure, and affiliation with the Islamic religion. An explanation of these three reasons can be explained as follows: First, the pattern of life is marine-oriented or can be called maritime based; so Malay people call themselves 'sea people' (in Sambas, Malay people are also called sea people, while Dayaks are called land people, this term has been formed for a long time, and is found in Sambas Malay folklore). The two great Malay Kingdoms in history, Funan and Srivijaya, in the early centuries AD were maritime kingdoms, not agrarian or land-based kingdoms (Sultani et al., 2021).

Second, looseness in the social structure. This factor is of course caused by the position of Malays who occupy important areas in the archipelago. The birth of cities and trading ports brought Malays into contact with other nations, in this process having an impact on social and economic changes. Many of those who live in port cities are starting to leave traditional markets to become strong nomads and sailors. Thus, social mobility occurs both horizontally and vertically (Taran et al., 2023). The social mobility that occurs, from an anthropological perspective, really allows for cultural diffusion, namely the spread of culture from certain groups of society to other groups. For example, cultural items tend to spread, whereas entire cultural complexes (characteristics that are prominent in related cultures within a group) are spread through migration. Cultural diffusion will not occur if the people who receive the new culture are not flexible and open to the new culture. In this process, the Malay people have accepted cultural diffusion because they are very open and loose in their social structure (Ivaldi et al., 2022). This took place through a very long process and the role of the Malays in international and inter-island trade began at least in the 5th century.

From here a new civilization may be born. The encounter of Malay people with other nations during the commercial period is an undeniable part of the process of civilization maturation (Mardiana et al., 2022).

Third, the Islamic religious factor is the main guideline in Malay life. Islam cannot be separated from Malay life and has become the main identity. It would not be called Malay if Islam were separated from life. Islam, which is present in the Malay land, has created a new era, namely the emergence of rationalism and intellectualism that has never been experienced before. Indeed, before the arrival of Islam, this region was influenced by older religions, namely Hindu-Buddhism, and beliefs in animism and dynamism, but gradually these religions changed and were replaced by Islam (Suparta, 2022). An analysis that we should develop further is regarding the position of the Hindu-Buddhist religion in Malay society in the Indonesian archipelago. These two religions were only adhered to and maintained by kings and nobles, as legitimization of their power, so it is not uncommon for us to find that kings in Hindu-Buddhist society are the incarnation of these gods, such as Kartanegara who proclaimed himself the god of Buddha-Bhairava in 1275. Meanwhile, ordinary people are more likely to choose local religions (animism and dynamism) (Fakhurokhman et al., 2022).

Previous Research

There were quite a lot of previous studies that discussed the Ruwahan Tradition in Malay Society. Purwanti's research (2014) entitled "Ruwahan Tradition and its Preservation in Gamping Kidul Hamlet and Geblagan Hamlet, Yogyakarta" shows that the Ruwahan Tradition in these Hamlets must continue and the high level of public interest in carrying out this tradition means that the Ruwahan Tradition remains sustainable in this modern era. The implementation of Ruwahan began with a welcome and continued with Arabic-Javanese songs and then Slametan Ambengan. It is hoped that the Ruwahan Tradition will have cultural value as a guide for behavior. What Rosalia's research has in common with this research is that both discuss the Ruwahan Tradition. The difference is that Rosalia's research focuses on the form of preserving the Ruwahan Tradition in society, while this research focuses on religious values from an Islamic education perspective.

Chairunniswah's (2018) research entitled "The Ruwahan Tradition of the Palembang Malay Community in a Phenomenological Perspective" shows that the Ruwahan Tradition in Palembang has its meaning which is formed from the process of awareness and meaning. Based on the phenomenological analysis, the Ruwahan Tradition is a form of awareness of the Palembang Malay community that is expressed through action.

Dwinanda et al. (2022) in their research entitled "Ruwahan Tradition in the Palembang Malay Community in a Psychological Perspective" provide results in the implementation of the Ruwahan tradition in the Palembang Malay community, a Social Learning process occurs; where the people who carry out the Ruwahan tradition today have observed, analyzed and made the decision to routinely carry out this tradition by observing generations before them and then passing it on to their children and grandchildren. Apart from that, the Ruwahan tradition in the Palembang Malay Community is a form of social interaction that occurs in the form of cooperation. The

social interaction that occurs in the implementation of the Ruwahan tradition of the Palembang Malay community can be said to be a form of prosocial behavior, where the host who hosts the invitation carries out this tradition without any strings attached. Likewise, relatives and neighbors helped the hosts in preparing for this Ruwahan tradition.

Pratiwi's (2018) research with the title "From Ritual to Commercial: The Shift of the Ruwahan Tradition in Sukorejo Village, Wonosari District, Klaten Regency" shows that the shift in the Ruwahan Tradition is very visible from its function in terms of spiritual means and respect for ancestors to commercial aspects or village economic activities. This tradition is carried out by some Muslims and is adapted to the values of Islamic teachings. The ruwahan ritual functions to pray for the spirits of deceased ancestors. However, offerings are no longer important or are no longer used. The main thing is togetherness and strengthening brotherhood among fellow citizens. This ritual still has local wisdom values which are still maintained to this day. Ruwahan rituals have given birth to many new habits in society such as economic activities, cost, and time efficiency. The development of technology and information has eroded the values and mystical thoughts of village residents, resulting in the development of this ritual towards aspects of logic and common sense based on Islamic religious values.

METHOD

In writing this article, the author used the library research method, namely a study that aims to obtain information and data using various sources found in the library, such as historical notes, documents, books, and magazines. The author uses various secondary sources such as textbooks, journals, and scientific articles as well as other literature that is considered relevant to the topic the author discusses, namely the ruwahan tradition in the Palembang Malay community (Jaya, 2020).

RESULT AND DISCUSSION

Ruwahan Tradition

The ruwahan tradition is carried out by individuals as a form of gratitude and asking for forgiveness from their ancestors. They do this by sending prayers to their ancestors who have died. Ruwahan comes from the root word ruwah which means "spirit". So, this tradition is a ritual event as a means of sending prayers to the spirits of ancestors and predecessors as a means of requesting forgiveness of sins for the ancestors (Pratiwi, 2018).

The individual meaning of this ruwahan ritual can be seen from the way the community or residents understand this ritual. These rituals were understood as part of an obligation to their ancestors or as a means of expressing individual morality. Apart from that, this is also a demand for local customs and culture. As individuals, they consciously carry out this ritual (Yatimin & Soewarlan, 2020). However, sometimes, they do not understand the meaning and origin of this ritual. In general, sometimes, they just follow certain customs and figures who continue to preserve this tradition. These figures are the key to the ruwahan tradition as an individual practice. They have the awareness and "social power" to simply impose or familiarize this tradition on other citizens.

Indonesian people carry out various traditions before the arrival of the holy month of Ramadan, these traditions have been carried out for a long time and have become the identity and character of the local community. Tradition is defined as a habit or legacy from ancestors that still survives from generation to generation and becomes the identity of a society in which there are elements of culture and religion.

The word tradition comes from the Latin "tradere" or "traderer" which linguistically means to move, lower, and store. Several experts provide their opinions regarding the definition of tradition. According to Soerjono Soekamto, tradition is an activity carried out continuously by a group of people or society. WJS Poerwadarminto provides a defense of tradition, namely everything related to people's lives and carried out continuously, such as beliefs, culture, customs, and customs (Rofiq, 2019). The latest definition of tradition is given by Piotr Sztompka, who defines tradition as a whole set of ideas, both material and non-material, originating from the past that still exist today and are still well preserved (Ningsih, 2019).

One example of a tradition that is currently still maintained and developing in society is the Ruwahan tradition. According to several experts, Ruwahan or Ruwah alms is a religious ritual initiated by Wali Songo during the spread of Islam in the archipelago. Therefore, it is not surprising that the Ruwahan tradition is also carried out in several areas of the archipelago. The origin of the word Ruwah is "arwah" or "spirit". The purpose of Ruwahan is to send prayers to the spirits of deceased families. Usually, the host (ahlul bait) will invite relatives, friends, and neighbors.

The Ruwahan tradition is a form of acculturation (mixing) between Javanese, Palembang, and Islamic cultures. The results of this cultural acculturation ultimately gave birth to new traditions and rituals that society continues to uphold to this day. One of the reasons why the Ruwahan tradition has survived to this day is because it is considered an expression of faith and a form of Islamic transmission that is unique to the area. The Ruwah tradition is a kind of ritual to welcome the holy month of Ramadhan (Widodo, 2020).

The Ruwahan tradition is still often found in Javanese and Sumatran societies. For the region of Sumatra that still carries out this tradition, it is the Malay community of Palembang. The Ruwahan tradition is almsgiving done in the month of Sha'ban, namely before the arrival of the holy month of Ramadan. This tradition is not part of the Pillars of Islam, so it is not mandatory to do it.

There are similarities between the Ruwahan carried out in Java and Palembang, namely that they are both carried out before the month of Ramadan. Another similarity is the way it is implemented. Both of them recited verses from the holy Koran, Yasinan, and prayed. The differences are, the common dishes in Ruwahan in Java are boiled bananas, apem cake, and sticky rice. Meanwhile, in Palembang, they serve nasi lemak (oiled rice), and malbi with pineapple sauce, which is a specialty of the area, mixed with side dishes such as omelettes and anchovies.

In Javanese Islamic society, Ruwah is the name of one of the months in the Javanese calendar, namely the month of Sha'ban. In Javanese society, Ruwahan is performed ten days before the month of fasting (Ramadhan). In this tradition, certain ceremonies are held under the traditions and customs of each region or hamlet. The event started with the nisfu Syaban event, besrik (cleaning up the village and graves) as well as a small

slametan event and then a dinner reception. This tradition essentially symbolizes purity and feelings of joy when fasting, which is a form of individual and group faith.

Changes in the Meaning of the Ruwahan Tradition

A shift in culture or tradition is a natural thing. Because, all cultures will experience a transformation or change to adapt to social and cultural conditions as a way of life (Ismunandar, 2020). Ruwahan for this community has several purposes and functions. In the past, before the arrival of Islam, this tradition had the aim of serving as a means of worship or glorifying ancestors or forefathers. This aims to ensure that the spirits of the ancestors bless and protect the population. This is due to the mystical thinking of the residents who still believe in the plagues of the spirits of their ancestors. However, after Islam began to be introduced to the ancestors, little by little, the purpose of this tradition began to change (Pratiwi, 2018). The history of change occurred through the penetration of Islamic values. Traditions and culture are also based on Islamic values so that they maintain their Islamic beliefs. Nowadays, this tradition is used as a means of sending prayers to the ancestors. Apart from that, this ritual is socially constructed into a ritual that brings social benefits, namely to strengthen brotherhood between residents and one another. This is used as a reminder to humans that in the end all will die and for humans to be closer to God by following the lines that have been determined or God's rules. This idea is the basis for changes in spiritual values from the past or its historicity. The historical side emphasizes past aspects of changes in value (Pratiwi, 2018).

Before Islamic teachings interpreted or "Islamized" this tradition, this tradition was based on mystical thinking. Mystical thinking itself is thinking that encompasses the realm of primitive culture. It can be said that people still think about cultural conditions like ancient times or the past. They still have a belief in the cause-and-effect relationship that arises from the ritual. This thinking is different from modern society. Modern society or people from now on think rationally. Science which comes from the independence of reason and thought has mastered it so that it has entered the modern era. Mystical thinking is still influenced by society's belief in things that are supernatural and secret. This mystical state is based on the view that humans feel themselves surrounded by supernatural forces around them. This supernatural power can be identified as a power originating from the universe or the power of fertility over its area. This thinking causes feelings of fear in the population. They believe that if they do not carry out this ritual, the village they live in will experience disaster or not receive protection from the gods (Pratiwi, 2018).

This change in the meaning of ruwahan can be seen from the shift in meaning before the introduction of Islamic religious values. Previously, they saw that this tradition was related to the mystical world and supernatural powers originating from gods and nature. They do this to pay respect and blessings to their ancestors and the natural world around them, namely the forces of nature. This orientation is manifested in an orientation toward supernatural powers and powers that are beyond the reach of the human mind (Pratiwi, 2018). However, when Islamic religious values enter traditions and the human mind, this tradition is seen from the perspective of reason and spirituality. In terms of reason or logic, this tradition is only a means of praying to God so that the spirits of their ancestors will be accepted by God. Apart from that, this

tradition is also interpreted as a means of brotherhood between residents. In common sense, the meaning of this tradition does not conflict with the values of the Islamic religion, namely only as a means of praying to God. However, these problems also have other impacts. The idea of puritanism in Islamic teachings plays a role in understanding this tradition as part of non-Islamic teachings because these teachings or rituals are still seen as part of Hindu religious teachings regarding worship (Pratiwi, 2018).

Development of the Ruwahan Tradition of the Palembang Malay Community

Ruwahan social activities or practices are included in traditional culture. Tradition is something that is included in the inheritance or passing on of certain norms, customs, rules, and regulations. This ruwahan activity can be interpreted as a ritual passed down from generation to generation by their predecessors or ancestors to their children and grandchildren. The purpose of this ritual is to stay awake and remember your ancestors. Because the ancestors believed that the life values symbolized in this tradition could be used as lessons and teachings as well as warnings for the next generation. They aim to ensure that the next generation can survive by understanding the meaning of this tradition. However, on the contrary, the reality is different because this tradition is only interpreted textually as a practice that must exist in such a way physically. The inner meaning is never explored and put into real practice. On the other hand, ceremonial is the main goal (Pratiwi, 2018).

Ruwahan for the Palembang Malay community is considered a tradition of giving alms by inviting close neighbors to offer prayers to their ancestors, parents, family, fellow believers, and followers of the Islamic religion. In the customs of the Palembang Malay community, the Ruwah tradition is a form of almsgiving that is usually filled with various religious activities, such as reciting the Koran together, praying for peace for those who have died and safety for those who are still living their lives; and usually ends with eating together and enjoying the dishes provided by the host. After carrying out reading yasin, tahlil, and prayer together, they will eat together. This is why this tradition is called Alms Ruwah.

The Ruwahan tradition is a culture that is rooted in the Palembang Malay community. Several agencies in Palembang even carry out Ruwahan to strengthen ties of brotherhood and mentally prepare all employees to welcome the holy month of Ramadan. Often speakers are invited to provide spiritual nourishment. Thus, sociologically, Almsgiving Ruwah can be used as a means of strengthening friendship and symbolizing the brotherhood of fellow Muslims. In this context, as stated by Clifford Geertz, culture has taken root in society as a form of symbolism, thus enabling people to communicate, maintain, and develop their insight and attitudes towards life.

In the Ruwahan tradition, the presence of togetherness during the preparation and implementation of the Ruwahan tradition can create dynamics of prosocial behavior such as interaction, communication, cooperation, and cooperation between residents. The host who entertains the invitees carries out this tradition selflessly, as do the relatives and neighbors who help the host in preparing for this Ruwahan tradition (Dwinanda et al., 2022).

In the Ruwahan tradition, there is cooperation between members of the Palembang Malay community, where neighbors and close relatives help the host who will

organize the Ruwahan tradition, starting from the preparation stage, during the event, until the Ruwahan traditional event is finished. Even neighbors and close relatives take part in bringing food for the host which can become a dish during the Ruwahan tradition. Entertaining neighbors and relatives in the Ruwahan tradition with this food dish which is called *alms* for the Palembang Malay community, which is the essence of the Ruwahan tradition. Almsgiving and selfless cooperation occur among the Palembang Malay community in the Ruwahan tradition (Dwinanda et al., 2022).

The ruwahan tradition experienced a fairly rapid revolution. Revolution is a gradual change in a situation over a fairly short period. This starts from the goal to the ruwahan ritual activities. All of these things have changed greatly from previous times. For example, people rarely carry out ceremonies for the ruwahan tradition. Or, this tradition has undergone various changes and modifications from before. This change is not only in terms of the physical aspect of the ritual, equipment, ritual formula, or procession, but the change also occurs in the purpose of this ritual (Pratiwi, 2018). An example is the change in the meaning of this ritual. For the most part, the Palembang Malay community views this ritual as something past and ancient. Nowadays, this ritual is rarely found, especially in urban areas. Only a small community carries out this tradition. In particular, communities on the outskirts of urban areas or those that still have a strong family feel and preserve or practice this ritual even though various adjustments and changes have occurred. These changes occur frequently with advances in technology and the information age. The ruwahan tradition has changed, especially in the rituals and activities carried out. Firstly, only the majority of residents carry out this ritual and a small number are starting to leave. Second, several rituals that were considered not very important in terms of reason and method of carrying out them began to be abandoned and replaced with other activities. The commercialization aspect has begun to be taken into account as a way to raise economic and entertainment issues. This is following the growth of urban culture which is marginalized in city development.

Changes can also be seen in the *kenduri* ritual, which is rarely carried out. Feast activities that are not carried out are replaced with meals with neighbors, friends, and closest relatives. This can practically reduce hassles and also bring aspects of economic benefit to residents. *Kenduri* is considered less practical and costs a lot of time and money. Time for work is taken up. The costs incurred amount to a lot. The Palembang Malay community is starting to replace this by eating together after cleaning the village and cleaning the graves. The activities carried out in the village have led to modern activities and take into account effectiveness and efficiency, both in terms of costs or money and productive time. This development cannot be separated from advances in technology and information development as well as the growth of city development. Society is starting to have fast-paced and practical thinking because technology is very sophisticated. At this time, the Ruwahan tradition is mostly carried out by distributing food in the form of rice boxes to neighbors, close friends, and closest relatives who indirectly participate in driving the growth of culinary production businesses in the community.

The Ruwahan ritual itself is ultimately assessed by the perpetrators in various ways. First, some Palembang Malay people still carry out traditions and consider it an obligation to protect something that has been passed down by their ancestors maintain local wisdom traditions, and introduce them to their children and grandchildren. This

is because this tradition is seen as having good lessons from each ritual and as a means of getting closer to the creator. Second, other parts of the Palembang Malay community consider this tradition to be old-fashioned and inappropriate in today's modern world because it can be done in other ways and does not require a lot of money and time. Apart from that, traditional values lessons can also be taught in other forms. This tradition is now just a ritual or ceremony without any understanding of its true meaning. This tradition has been eroded by increasingly busy and busy life activities such as work, economic, and household activities.

CONCLUSION

Even though times continue to advance and accelerate rapidly, the Ruwahan tradition is still carried out by some of the Palembang Malay Community, which is a tradition resulting from acculturation with Javanese culture. There was a shift in the Ruwahan tradition due to the inclusion of Islamic values in the early Ruwahan tradition which came from Hindu religious heritage. This shift in the ruwahan tradition can be seen from its function as a spiritual means and respect for ancestors to a commercial aspect or economic activity. This tradition is carried out by some Muslims and is adapted to the values of Islamic teachings. The ruwahan ritual functions to pray for the spirits of deceased ancestors. However, offerings are no longer important or are no longer used. The main thing is togetherness and strengthening brotherhood among fellow citizens. This ritual still has local wisdom values which are still maintained to this day. The Ruwahan ritual has given birth to many new habits in society such as economic activity, cost, and time efficiency. The development of technology and information has eroded society's mystical values and thoughts, resulting in the development of this ritual towards aspects of logic and common sense based on Islamic religious values. Then there was a change from spiritual ritual activities to commercial and economic aspects as well as the involvement of the Palembang Malay community who became active in commercialization in the current implementation of the Ruwahan tradition.

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