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1 LOCAL WISDOM OF MALAY MOSLEM COMMUNITY IN BENGKULU

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1 Abstract

This paper raises forms of local wisdom in the Bengkulu Malay community in terms of the religious aspects of Islam. This local wisdom was formed through acculturation, and assimilation between the traditions of Bengkulu Malay society and Islamic values. Some forms of tradition that are still maintained by the people of Bengkulu are: Tabot, Kain Besurek, Syarafal Anam, Sekujang, Dzikir Marapulai, Aqiqah, Bakunob, Aksara Ulu / Kaganga Islamic style, Ndoa Hari Rayo, Nigo Day, Go to Hari, Nyudah, Kaiak Beterang, Pilgrimage of Ramadhan and Rayo Day, Ndoa Masuk Puasa, Temikang Cupik, Embes Apem, Central Date Ceremony and Giving Names, Inviting Seeds, and Kaji Subdistrict. These various local wisdoms in Bengkulu from the perspective of Islamic law are included in the 'urf category which needs to be addressed critically. On the other hand, this kind of local wisdom is a cultural uniqueness that is also preserved because it has been Islamized through the process of assimilating culture and Islamic values.

Keywords: Local wisdom, Acculturation, Bengkulu Society

Introduction

Bengkulu is one of region of Malay world on the island of Sumatra that is rich in various forms of local wisdom. Local wisdom⁸ has been carried out for generations, inherited from predecessors who interact socially. The formation of local wisdom is a tradition of Bengkulu society through social interactions in the form of: indigenous Islam, assimilation, and acculturation that grows and develops continuously. These three processes are inseparable from the elements of religious beliefs held by the community as social and religious beings. According to Jhon Dye, to be able to understand culture in society, it can be seen from the cultural components which consist of symbols, beliefs, values, norms, sanctions, and artifacts that are considered to be compatible with certain people's cultures. (Dye 1953, 65). The local wisdom of Bengkulu society also seems to contain elements of symbols, beliefs, values, norms, sanctions, and artifacts. In summary, the formation of local wisdom through the process of cultural acculturation.

Some writings related to cultural and religious relations have been carried out by several researchers. One of them is the writing of Ahmad Zainu Hamdi which discusses the relationship between Javanese tradition and Islam. According to him, the meeting of the two cultures will lead them to dialogue and negotiate to create a certain harmony. The so-called "Javanese Islam" must be treated as a result of a process of dialogue and negotiation between Islam and the locality of manhood. Javanese Islam, despite being animist-Hindu-Buddhist, also has quite a normative basis in Islamic teachings. Islam in Java needs to be read as substantial Islam. The concept of *mashlahah* (individual and social good) is under significant pressure. The concept of *mashlahah* is important as a way to assess and consider *adat*. That's where the adoption of local customs gets its legitimacy.

In addition, in his research on the relationship between adat, Islam and the State in the Minangkabau Malay world, Yudhi Andoni concluded that the phenomenon of relations between Adat, Religion, and Minangkabau State, West Sumatra had encouraged a process of contestation with each other (Andoni n.d.). In this study, it was explained that in the Minangkabau culture the nagari had togetherness values expressed by the *mamangan* adat, and there was a person who was *sampampik*, sitting *basamo racingang-racingang* (sitting narrowly with a person, sitting together in fields).

From the various studies above it is clear that assimilation between local culture or tradition in a society with religious values is a long and dynamic process. The process of assimilating local culture and religious aspects is not always smooth without turmoil, but sometimes accompanied by pros and cons and even conflicts between various parties in the community. This paper does not come to a description of the dynamics in the process of assimilating local culture with religion in Bengkulu, but will only describe what forms of local culture in Bengkulu and then look at the religious aspects contained in it.

Religion and Culture Relations

There are three opinions regarding the relationship between religion and culture, namely religion is part of culture, culture is part of religion and *din al-Islam* includes religion and culture (Anshari 1993, 35). According to Herskovit, culture itself is something that is superorganic, because culture is hereditary, from generation to generation it continues to live even though people who are members of their society are constantly changing due to death and birth.

Meanwhile, Koentjaraningrat stated that culture is the whole system of ideas, actions, and results of human work in the framework of people's lives which are made into human property by learning. Koentjaraningrat points out that customary words in Indonesian are words that are commensurate with describing the first form of culture in the form of ideas or ideas. As for the plural form it is called customs. The second form of culture is called the social system. The social system is explained by Koentjaraningrat as an entire human activity or any form of human action that interacts with other humans. This activity is carried out every time and forms certain patterns based on the customs that apply in the community. Actions that have this pattern are referred to as social systems. The social system is concrete because it can be seen the patterns of action with the sense of sight. Then the third form of culture is called physical culture. This form of culture is concrete because it is objects of all the results of creation, works, actions, activities, or human actions in society (Koentjaraningrat n.d., 187–88).

Local wisdom in foreign languages is often conceived as local policy (local wisdom), local knowledge (local knowledge) or local intelligence (local genius). Haryati Soebadio argues that local wisdom is an identity or personality of the nation's culture that causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities. According to Rahyono, local wisdom is the human intelligence possessed by certain ethnic groups obtained through community experience. That is, local wisdom is the result of certain communities through their experience and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and that value has gone through a long time journey, throughout the existence of the community (Rahyono 2009, 7). According to Koentjaraningrat acculturation is more a process of cultural change from the results of contact between groups of people with certain cultures and foreigners with stages gradually and continuously without losing the elements of their own culture or personality of the culture.

Kroeber explained the notion of acculturation which is part of a change in culture due to the unification of two cultures that have a high level of equality between one culture and another without losing their original culture or elements. In a philosophical view, it can be called the dialectic of religion and culture which in Niebuhr's view are of five kinds, first, religion changes culture; second, religion blends with culture; third, religion overcomes culture, fourth; religious and cultural opposites; fifth; religion transforms culture (Niebuhr 1951, 21).

Abdurrahman Wahid saw that in a reciprocal acculturation process between Islam and local culture a basic principle or provision was accommodated in the science of ushul fiqh. The rule reads: "al-'adah muhakkamah", which means, "adat is punished", or more fully, "adat is a punished Shari'a" (al-atadat syari'ah muhakkamah). That is, the customs and habits of a society are a source of law in Islam. In the science of ushul fiqh, local culture in the form of culture is called 'urf. Because of the urf of a society contains both the wrong and the right elements at the same time, then naturally Muslims must look at it critically. This is in accordance with various Islamic principles that oppose traditionalism (Saifuddin 2015). According to Daniel Bell culture is divided into high culture (serious culture) and mass culture (culture for entertainment). While the view of Al-Ghazali there is an outer beauty that is seen with the eyes of the head can be experienced by all humans and animals while the beauty of the inside can only be received with the eyes of the heart (Anshari 1993, 47).

One form of acculturation between Islam and adat, for example, can be seen in the Acehese where both are like substances and traits that cannot be separated from each other. Religion and culture are integrated in the views of life, social systems, culture, and Islamic values. From the cultural context, the maulod tradition has become a religious practice that is thick with the integration of religious and customary values that mutually dodgy around the sea (Nurdin 2016, 45).

Local genius was adopted and adapted to a number of strong local identities while being maintained. As Gajah Mada helped to unite the Indonesian archipelago politically, Islam played a major role in uniting Indonesia in a cultural way. The modern Republic of Indonesia is the latest manifestation not only of the Majapahit Kingdom, but also a strong cross of trade and religion (Wood 2008, 182). Hodgson is of the view that studying Islam must be able to distinguish three forms of Islamic phenomena, namely Islamic, Islamicate and Islamdom. In the second phenomenon when the doctrine enters and processes in a cultural society and manifests itself in a certain social and historical context. So that to see Islam objectively, it must first be spaced and differentiated between doctrine (the sacred) and the reality of understanding and practicing the adherents. The contents of doctrinal texts, especially the Qur'an, are never bound by space and time on the face of the earth because they are direct manifestations of divine form. While understanding and practicing the people, is always bound by different roaring and time structures, at the same time it is a manifestation of human limitations as beings (Thohir 2009, 25).

Tribal Reality and Culture of Bengkulu

Bengkulu as one of the provinces in Sumatra Island has ten level II regions and consists of various indigenous tribes namely: first; The Rejang tribe who inhabit the Rejang Lebong District, Lebong Regency, Kepahiyang Regency, parts of the North Bengkulu Regency and Bengkulu Tengah Regency. Second; The Serawai tribe inhabits the area of Seluma Regency and South Bengkulu Regency. Third; The Bengkulu Malays inhabit the city of Bengkulu. Fourth; The Enggano inhabit the Enggano District of North Bengkulu Regency. Fifth; The

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Mukomuko tribe inhabits the area of Mukomuko Regency and as an acculturation of Minangkabau culture with Rejang. Sixth; The Pekal tribe inhabits parts of North Bengkulu Regency covering coastal areas and part of the highlands. This tribe is in part in the Mukomuko District. Seventh; The Lembak tribe inhabits a part of the Rejang Lebong region directly adjacent to Lubuk Linggau. There are also parts of Bengkulu City and parts of the Regency. Bengkulu Tengah. Eighth; Kaur Tribe; found in the Regency of Kaur, the result of acculturation between Besemah Pagar Alam and Serawai, South Bengkulu Regency. Nine; The Besemah or Pasemah tribe inhabits the highland areas of Kaur Regency and South Bengkulu Regency which borders the Province of South Sumatra. Tenth; The Semende tribe is on the border with South Sumatra Province in particular Kaur Regency. The immigrant tribes include Java, Minangkabau, Madura, Bugis, Lintang, Palembang, Sunda, etc. (Undri n.d., 9–10).

The ten tribes above are inseparable from the indigenous process, acculturation in the Bengkulu community. The relationship between religious beliefs and the habits of the people that are united causes local traditions to form. Because, beliefs are general ideas in society about what is truth. Religious beliefs are evident in all cultures that they exist. Although there are differences between beliefs about supernatural powers and beliefs about the origin of life and the universe.

From the description of the existence of the tribe above, then in the life of the community through a long process formed the desired values. These values state that something is better than others; values provide us with standards to consider ways of life or norms. Norms are rules and expectations about community behavior together. Norms are related to values in this case values consider norms. If you want to assess freedom of speech, people will be given permission to speak ideas even though they don't agree with their ideas.

Local Wisdom in Bengkulu

In understanding local wisdom in Bengkulu, there are several forms of tradition that are still maintained by Bengkulu people, namely: Tabot, Kain Besurek, Sarafal Anam, Sekujang, Dzikir Marapulai, Aqiqah, Bakunob, Aksara Ulu / Kaganga Islamic style, Ndoa Hari Rayo, Nigo Hari, Nuju Day, Nyudah (40 Days, 100 Days), Kaieter Beterang, Pilgrimage Month of Ramadhan and Rayo Day, Ndoa Enter Puasa, Temikang Cupik, Embes Apem, Center Date Ceremony, and Giving Names, Inviting Seeds, and End of Kaji.

Tabot

Tabot is a ceremony of the day of mourning the death of Sayid Husen bin Ali bin Abi Talib, one of the grandchildren of the Prophet Muhammad. The essence of the ceremony is to commemorate the efforts of the Muslims who sought to collect parts of Husen's body. After all the parts of his body were collected, they were paraded and buried in Padang Karbala. The entire ceremony lasts for 10 days, namely from 1 to 10 Muharram. The Tabot tradition in Bengkulu was different from the 14th century (1336 AD) or the 18th century (1718-1719M). The stages of the Tabot ceremony are as follows: Taking Land, Sitting Penja, Meradai, Merajang, Arak Penja, Arak Serban, Gam (period of calm / mourning) and Arak Gedang and Tabot wasted.

The presence of Tabot's tradition in Muharram in Bengkulu is a representation of small people who are marginalized and package rituals which initially have magical meanings and then shift into non-magical meanings whose function is as entertainment for the people (Rochmiatun 2014, 53)

Kain Besurek

Besurek Woven Crafts began to be known by the Bengkulu Society, namely in the 17th century (1668 AD) or 19th century (1831-1834 AD) during the exile of Prince Sentot Ali Basya and his family in Bengkulu by Dutch Colonial. During the exile Sentot Ali Basa's family brought batik-making materials and equipment, the purpose of which was to fill the busy life while in exile. When the Sentot Ali Basa family did batik work, Bengkulu residents saw and watched them. Then the Bengkulu residents were interested and asked to study at the Sentot Ali Basa family to make batik. Then Bengkulu residents learn how to make batik (Christyawaty, Eny, and Rohanah 2004, 38–39).

Syarafal Anam

Syarafal Anam as a religious tradition in Bengkulu, its appearance cannot be determined, but it was agreed that the process of its presence was closely related to the initial Islamization process in Bengkulu. In its recent development, the implementation of the Syarafal Anam was also used in the election political campaign as well as in the commemoration of provincial holidays. In religious perspective, syarafal anam is part of the Al-Barzanji statement. In a cultural perspective, syarafal anam is a cultural identity of ethnic communities (Pilli and Bella 2012, 88).

Sekujang

Sekujang is the tradition of the Serawai people that have been around ¹³ for a long time and are still being carried out to this day, the Sekujang Tradition is carried out in Shawwal on the second day of Eid al-Fitr. The purpose of this tradition is to commemorate the history of the ancestors and to enliven the Eid al-Fitr (Soekowati 2016, 89).

Remembrance of Marapulai

Marzulai's dhikr is part of the marriage procession held at Ipuh Mukomuko. Usually the implementation of this tradition is carried out after the midnight prayer on the feast day, precisely after the "gedang meal prayer." The traditional procession is marked by activities to march the start of the men to the "anak daro" house (bride) (Hasanadi 2013, 52).

Aqiqah

Aqiqah tradition based on customary provisions is the process carried out with animals slaughtered by the child's parents. The sliced meat is then started and served to guests at the aqiqah prayer. The animal's head is given to the hamlet head who works with the priest or qadhi. If the slaughtered animal is a goat, then the head is also started but the chin is given to the priest or qadhi while the upper head is given to the hamlet or hamlet head of the family of the child who is a qurqah (Hasanadi 2013, 41).

Bakunob

This tradition is held every 15th of the month of Ramadan which is followed by all village officials in the village mosque. All village officials carry a dish containing food. The customary instruments comprise the customary leader, village head, the leaders of the people and the syarak devices consisting of priests, ¹¹ teachers, bilal, shaykhs and priests Friday. Marked together eating and salvation prayer as a form of gratitude for the sustenance that God gives and understood also as an effort to reject reinforcements. The type of compulsory food that must be there is arbor rice (Hasanadi 2013, 42–43).

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Aksara Ulu / Kaganga Script Islamic Style

The genealogy of the Ka-Ga-Nga originates from Proto Sumatra→ Palawa→ South India→ Brahmi→ Aramania→ North Semit→ Ancient Semitic Scriptures. The script is spread in various regions such as Bengkulu, South Sumatra, Jambi, Lampung, North Sumatra, Sulawesi, NTB even in the Philippines. In Bengkulu spread in Rejang Lebong, Lebong, Seluma, South Bengkulu, North Bengkulu, Bengkulu Tengah and others. Based on the Ka-Ga-Nga manuscript collection material in the Bengkulu museum around 146 collections in the form of bark, bamboo slats, bamboo round bamboo, horns, paper, horns and rattan (Muhardi 2009, 50). Of these, only around 40% have been studied for theses, dissertations and others. And it is divided into several themes, namely groups of origin and mythology, stories of events, groups of customary law, tambo or genealogy, groups of rejang or sedingan, fishermen or rimbaian, treatment groups, usuran, prayers and incantations, stories of animals, juarian, tuwah ayam and etc.

Nigo Day, Go to Day, Gone (40 Days, 100 Days)

It is a tradition in Bengkulu that if a family dies, in the evening there will be guests who are in good standing, both near and far. They participated in their condolences for everything that happened, while praying for the dead and those left behind. In addition to preparing to receive guests, relatives, friends, and close family, on the second to seventh day, they will hold a reading of tahlil and do'a sent to those who have passed away. The issue of whether or not there is food is not important, but the use of the gathering of silaturrahim assemblies will be more useful if it is filled with dhikr.

Kaiak Beterang

The traditional kayiak betarang ceremony is carried out by a part of the Serawai community, namely people living throughout Seluma District and people living in South Bengkulu Regency. Those who carry out this brazen tree are both parents. In this way, both parents can purify their children from dirt. The kayiak betarang ceremony is held when a child is five years to nine years old. Why carrying out this brazen dream is a sign that the child is starting to grow up, the aim is that the child is clean and also praying for his child in the life of his future child will be facilitated by God and launched in all things.

Pilgrimage of Ramadan and Rayo Day

Pilgrimage in the holy month of Ramadan or even on Hari Raya has become a tradition for most Bengkulu people. Because you think it would be wonderful to be able to send prayers on days full of mercy and forgiveness (the days of Ramadan) and happy days (Eid al-Fitr). Also more meaningful for people who are going home to their hometown, he feels calm if before apologizing to others he first pilgrimages to the grave of his (accelerated) parents die first.

Ndoa Enter Fasting and Ndoa Rayo Day

Prayers entered fasting as a tradition that was practiced by most Bengkulu people, especially in the villages. Because of the fact that there is still a long life, health and cheap fortune. Prayers for fasting and feast days are considered an obligation for local residents but for those who have excess maintenance but there are also residents who do not hold fasting prayers. The dish menu is in the form of free-range prayer chicken.

Cupikang

This tradition was carried out by the rejang community which was carried out after the baby had been washed by the shaman on the river. The hand of a dukun sprinkled as cold as the baby's mother, who had previously distributed mental equipment. Temimang Cupik aims to prepare babies not to be easily affected by hump, whereas according to dukun the aim is that the baby at night is not easily disturbed by spirits, fast and fast and smart (Hasanadi 2013, 219).

Embes Apem

The tradition of embes apem is one of the rituals that contain religious historical values carried out by the people of Lebong, especially the middle lebong and lebong saktu as a means to reject reinforcements, the gathering and the media to celebrate the harvest. The ritual process starts from collecting rice from each family to make yeast (ingredients for making the apples) by the shaman, then distributing the yeast to each house to make an apem. Then the apem was collected together with the large apem that had been made by the shaman. On the feast day, all the apples are brought to wide sand by the god's children (nine young girls who are still virgins and not menstruating) to be offered to the ancestral spirits. Before arriving at the location the participants of the ritual first purify themselves in the ajai shower by washing their faces, hands and feet. After being prayed for by traditional healers (adat leaders), the apem-apem was contested by the community because it was believed to bring blessings (Ismail 2010, 83–84).

Central Date Ceremony and Giving Names

This ceremony is held after the baby's date, the central date ceremony and naming are carried out. Peraltan provided with coins, white cloth, several plates, coconut spoons, three bowls, weather porridge, white porridge, asura porridge, klok / klak and potpourri, grapefruit, pomegranate seeds, omelet, fried onions. if the baby girl is served weather porridge (candil porridge and brown sugar) and white porridge (made from rice flour and coconut milk). Whereas a baby boy served asura porridge made from white rice tastes salty. Asura porridge is complemented with fried onions, finely sliced omelet with a little pomegranate seeds and a little lemon. The implementation of each plate placed a spoon made from young coconut leaves and written on the baby's name. The process of the baby washing the two ends of the shaman's hand with the syrup. Washing is done on an empty plate then rinsed with flower water which is also placed in a bowl (Hasanadi 2013, 300).

Inviting Seeds

This traditional ritual begins with the collection of rice seeds that will be distributed by farmers, then the rice seeds are brought to the fields to be prayed for by local ulama and traditional leaders. After reading the prayers (incantations) that contained a request to Dewi Sri (the goddess of rice) so that the harvest was abundant, then the rice seedlings were returned to the owners of the rice fields for distribution. In its current development, requests are no longer aimed at the goddess Sri but to Allah SWT (Ismail 2011, 74–75).

Tamat Kaji

The study activity is done when the child has passed in learning to read and understand the Koran. Children who have finished studying, if a man is given Arab clothes and if a woman wears a bride's dress with studded clothes, leaves and more. This activity

begins with a procession around the village with the child riding a horse covered in gold thread. This procession is accompanied by tambourine drum music. Arriving at his house, his parents greeted him and were taken to a room that had already been equipped with an aids for reciting and continued with a salvation prayer led by the Koran teacher. (Hasanadi 2013, 303).

Analysis of Bengkulu Local Wisdom

Referring to Jhon Dye's opinion that to be able to understand culture in society can be seen from the cultural components which consist of symbols, beliefs, values, norms, sanctions, and artifacts that are considered to be compatible with certain people's cultures (Dye 1953, 65). So in analyzing the study some forms of local wisdom in Bengkulu can be mapped into three major components: symbols, beliefs, and artifacts.

Symbolic Local Wisdom

Local wisdom based on symbols means that certain traditions or cultures carried out by the community contain certain symbolic meanings. The meanings contained in certain traditions or ceremonies are considered important and affect their lives.

Some forms of local wisdom in the Bengkulu Malay community that can be categorized as tradition and culture that contain symbolic meanings include: Ndoa Rayo Day, Nigo Day, Nuju Day, Nyudah (40 Days, 100 Days), Aqiqah, Center Date Ceremony, Giving Names, Inviting Seeds, Ulu / Kaganga Scripts Islamic Patterns, Ramadhan Month and Rayo Day Pilgrimage, Ndoa Enter Fasting, Little Temimang, and Beterang Kaiak.

Local Wisdom Based on Beliefs

Some forms of local wisdom in Bengkulu are built on certain beliefs, especially beliefs in religious teachings, especially Islam. Islamic religious values are assimilated in various Bengkulu local wisdoms. Among them are: Tabot, Dhikr Marapulai, Bakunob, Sekujang, and Embes Apem.

In the Tabot ceremony, for example, there are religious elements which indicate the process of assimilation and acculturation between the religion and culture of the Bengkulu community. Among which can be mentioned is the existence of ritual and non-ritual aspects in the Tabot ceremony in Bengkulu. Ritual aspects can only be done by the Tabot Family, led by the descendants of their descendants directly, and have special provisions and norms that must be obeyed by them. While the program that contains non-ritual aspects can be followed by anyone (Hariadi 2014, 42–43).

An important figure in the Tabot tradition in Bengkulu was Syahbedan or Syahbudin Abdullah, he was a religious leader who preached in Bengkulu and continued the Tabot tradition of his predecessors named Maulana Ichsad, Bakar and Imam Sobari. The next figure who defended and continued the Tabot tradition in Bengkulu was Burhanudin Imam Senggolo. This figure after his death was buried in the Karbela City of Bengkulu (Musofa 2016, 117).

Local Wisdom Based on Artifacts

Local wisdom based on artifacts is local wisdom which involves certain physical material objects that can be seen in plain view. Among the religious nuances of local wisdom that contain artifacts are Bengkulu Besurek, a cloth in which there are certain writings or images that are religiously Islamic. The shape of the artifact is batik cloth with Arabic script.

The use of batik cloth *besurek* is one way of preaching Islam and the glorification of the asthma of Allah. However, in Bengkulu the concept has been changed by removing Allah's verses in batik with the intention of glorifying and appreciating the verses of Allah. Instead, a sign similar to the *surek* / verse is unreadable and has no meaning (Rizali 2015, 266–67).

Artistic Local Wisdom

In addition to being based on symbols, beliefs, and artifacts, there are also local wisdom in Bengkulu that have nuances of art, especially sound art, namely Anam Syarafal art. This art in Bengkulu is held in traditional wedding events, the removal of black hair and *aqiqah*. Syarafal Anam is a traditional art that is quite popular among ethnic Malays, Rejang, Lembak and Serawai.

In the game when playing Sarafal Anam is a kind of percussion performance. Tambourines are beaten with a fast frequency, tightly in tune with the dominantly loud rhythm, also performed with voices that chant praises to the apostle with enthusiasm. Syarafal Anam is a praise of the Prophet, from the history of the Prophet, the genealogy of the Prophet, the birth of the Prophet, all recited in Arabic and accompanied by tambourines. Syamal Art Anam has a book of *Ulud*, if the people of Lembak call it the poem in *dendangkan* consists of six types, namely; *bisyariah*, *tanakal*, *ulidal*, *ba'dad*, *alhamdulillah* and *shalal*. However, of the six that are often used only two and are singled in the procession of marriage, namely *bisyariah* and *tanakal*, while for the growth of black hair is the poem *marhaban* (Fitriani 2015, 43–65). In the Syarafal tradition Anam clearly shows the religious aspects of Islam in it, for example reading various kinds of praise for the personality of the Prophet Muhammad and his history.

Conclusion

There are many forms of local wisdom that are the treasures of the traditions and culture of Bengkulu Malay people. Among the local wisdom that is still maintained today are: *Tabot*, *Kain Besurek*, *Syarafal Anam*, *Sekujang*, *Dzikir Marapulai*, *Aqiqah*, *Bakunob*, *Aksara Ulu / Kaganga Islamic style*, *Ndoa Hari Rayo*, *Nigo Hari*, *Nuju Day*, *Nyudah* (40 Days, 100 Days), *Beterang Kaiak*, *Ramadhan and Rayo Day Pilgrimage*, *Ndoa Masuk Puasa*, *Temikang Cupik*, *Embes Apem*, *Central Date Ceremony and Giving Names*, *Inviting Seeds*, and *End of Kaji*.

All forms of local wisdom in the Bengkulu Malay community are formed from a process of acculturation between local traditions or culture and the values of Islamic teachings that enter the lives of Bengkulu people. This acculturation happened because when Islam entered Bengkulu in the life of the community there had been a variety of traditions and local culture. When Islam enters Bengkulu the creativity of the community in the form of local wisdom is maintained, both traditions born of Islam and tradition which are a blend of adat and Islamic values.

Various local wisdoms in Bengkulu, whether they contain symbols, are based on trust, are artifacts, or have artistic nuances, are cultural assets that need to be taken positive values and educational values. This is important because these values can shape the personality and positive character of the younger generation.

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