

Stone Monuments of Islam: Cultural Leaps and Acculturation at Ulak Lebar Lubuklinggau

Yadri Irwansyah^{1*}, Muhammad Abdul Karim², Maharsi²

¹Universitas PGRI Silampari, Indonesia

²UIN Sunan Kalijaga Yogyakarta, Indonesia

*Corresponding Author E-mail: yadriirwansyah@gmail.com

Abstract

Religion and culture are two elements that constantly interact in shaping human civilisation, including in the context of Indonesian local culture. The megalithic site of Ulak Lebar in Lubuklinggau City is one cultural heritage site that shows traces of the encounter between local traditions and Islamic influences. This article aims to reveal the process of socio-cultural change that occurred through the interaction between megalithic traditions and Islamic teachings at the site. This study uses historical methods through the stages of heuristics, source criticism, interpretation, and historiography. The results of the study indicate that there has been a balanced cultural acculturation between megalithic and Islamic cultures, resulting in a unique cultural product in the form of Islamic menhirs paired menhirs used as grave markers. This finding indicates a cultural leap, in which Hindu-Buddhist culture, which generally served as a transitional phase in other regions, did not play a significant role in Ulak Lebar. This acculturation occurred because the megalithic tradition was deeply rooted in the community, while Islam arrived through an inclusive approach to power via the Sultanate of Palembang. This research contributes to the study of local cultural history, particularly in understanding the dynamics of cultural integration in the inland regions of South Sumatra, and underscores the importance of preserving cultural heritage in the context of social change.

Keywords: Cultural Acculturations and Leaps, Islamic Menhirs, Ulak Lebar Lubuklinggau Megalithic Site.

Abstrak

Agama dan budaya merupakan dua unsur yang senantiasa berinteraksi dalam membentuk peradaban manusia, termasuk dalam konteks budaya lokal Indonesia. Situs megalitik Ulak Lebar di Kota Lubuklinggau merupakan salah satu warisan budaya yang menunjukkan jejak pertemuan antara tradisi lokal dan pengaruh Islam. Artikel ini bertujuan untuk mengungkap proses perubahan sosial budaya yang terjadi melalui interaksi antara tradisi megalitik dan ajaran Islam di situs tersebut. Penelitian ini menggunakan metode sejarah melalui tahapan heuristik, kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa telah terjadi proses akulturasi budaya yang seimbang antara budaya megalitik dan Islam, yang menghasilkan produk budaya unik berupa menhir Islam yakni menhir berpasangan yang digunakan sebagai nisan pemakaman. Temuan ini menunjukkan adanya lompatan budaya (*cultural leap*), di mana budaya Hindu-Buddha yang secara umum menjadi fase transisi di wilayah lain tidak berperan signifikan di Ulak Lebar. Akulturasi ini terjadi karena tradisi megalitik telah mengakar kuat di masyarakat, sementara Islam hadir melalui pendekatan kekuasaan yang inklusif melalui Kesultanan Palembang. Penelitian ini memberikan kontribusi terhadap kajian sejarah budaya lokal, khususnya dalam memahami dinamika integrasi budaya di wilayah pedalaman Sumatera Selatan, serta menegaskan pentingnya pelestarian warisan budaya dalam konteks perubahan sosial.

Kata Kunci: Akulturasi dan Lompatan Budaya, Menhir Islam, Situs Megalitik Ulak Lebar Lubuklinggau.

INTRODUCTION

Understanding the relationship between religion and culture has high social value in strengthening community identity and supporting the preservation of local cultural heritage (Rosilawati et al., 2020). In the Indonesian context, this relationship has become increasingly important because the country's rich cultural diversity has undergone various processes of interaction with religious teachings, including Islam (Hutabarat, 2023). Several studies have shown that religion is not merely present as a normative doctrine but also as an active force interacting with the value systems and customs of local communities (Koentjaraningrat, 2016; Azra, 2006).

The presence of Islam in various regions of the archipelago often does not erase local culture but rather enriches and transforms it into new, distinctive forms (Ricci, 2011; Sumarsam et al., 2022). This process is known as cultural acculturation (Ward & Geeraert, 2016), which is the blending of two cultural elements to produce new cultural products without eliminating the distinctive characteristics of each original culture (Berry, 2002; Poerwanto, 2010). This phenomenon is particularly evident in the inland regions of South Sumatra, especially at the Ulak Lebar Megalithic Site in Lubuklinggau, where the long-standing megalithic tradition coexisting with Islamic influence gave rise to new cultural forms such as Islamic menhirs or paired menhirs used as grave markers.

The social relevance of this research lies in its attempt to reconstruct the process of cultural change, which not only has historical value but also reflects the ability of local communities to negotiate their cultural identity amid social and religious change. This study addresses the need for a deeper understanding of how rural communities maintain their cultural roots while adaptively and harmoniously incorporating external elements (Baharuddin et al., 2009; Rangkuti et al., 2021). Amidst the surge of globalisation and modernisation, understanding such patterns of local cultural change is crucial for supporting the preservation of cultural heritage and strengthening community identity.

Overall, culture is divided into three forms first, ideas, second, activities, and third, artifacts. The first form is ideas. It is an abstract thing, untouchable, and cannot be manifested. It lies in the people's thoughts within the society where they lived. The second form is a social system, and it is social interaction, an association of an individual to the other from time to time, day to day, and year to year, which is always based on specific patterns conforming to the custom. The third form is artifacts or physical culture, all activities and human handiwork products within the society. Its nature is concrete and material and is something that can be felt directly (Honingman, 1959). The form of culture found in Ulak Lebar Lubuklinggau town is physical culture, megalithic culture. Megalithic is the late culture of prehistory time, distinguished by rocky building characteristics as the manifestation of the beliefs on the ancestor worship, which is the hallmark of this cultural presence (Prasetyo, 2016).

The megalithic culture in Lubuklinggau town has unique characteristics, menhirs come in pairs. The megalithic site is located in Ulak Lebar Village in the location, there are dozens of menhirs in pairs, which looks like a tomb. The paired menhirs are generally located inside a stronghold that surrounds those menhirs. The stronghold is made of mounds of earth. On the north and south side, the fort has two streams. Kelingi streams in the north and Kasie stream in the south. Nearby the menhirs, various ceramics, and earthenware types were found. These findings convey that a past civilization once lived at the Ulak Lebar megalithic sites (Syam, 2011).

Research on the acculturation between local traditions and Islam in Indonesia has attracted the attention of various disciplines, including anthropology, history, and cultural studies. Based on the literature, studies related to the Ulak Lebar megalithic site and its cultural transformation can be grouped into three main tendencies.

First, there are empirical and descriptive studies that focus on identifying the physical characteristics of the site and its Islamic features. The earliest research conducted between 1994 and 1996 by the National Archaeology Office in collaboration with the local government concluded that the paired menhirs at the Ulak Lebar megalithic site represent a *living megalithic tradition* that has undergone cultural fusion with Islam (Suhendar, 2003). This conclusion was based on the discovery that the menhirs were arranged in pairs and functioned as Islamic tombstones. A follow-up study in 2018 by a team from the South Sumatra Archaeological Office, scholars from the MIPA Department of the University of Indonesia, and several historians (including the authors of this paper) aimed to reaffirm and re-document these earlier findings (Salsabila, 2023).

Second, several studies have addressed the symbolic transformation of megalithic objects due to Islamic influence. For example, menhirs, originally functioning as media of ancestor worship, are understood to have shifted function into gravestones following the arrival of Islam (Panakkal & Islam, 2023; Sya'adah & Wahyudi, 2024). These interpretations support the argument that Ulak Lebar, as one of the earliest Islamic settlements in the Palembang hinterland, represents an important point of convergence between pre-Islamic and Islamic cultural forms. However, these works tend to remain thematic or object-based and lack social-historical contextualization.

Third, a limited number of scholarly works have attempted to explain the processual and theoretical aspects of this cultural encounter. Irwansyah (2021) and Faile (2020), for instance, have acknowledged the Islamic character of the megalithic structures at Ulak Lebar, but their discussions remain largely descriptive and do not delve into the deeper social mechanisms or theoretical frameworks of acculturation. Specifically, the question of how Islamic elements blended harmoniously with pre-existing megalithic traditions—and why Hindu-Buddhist cultural influence appears marginal or absent—remains unanswered.

This review of existing literature reveals a significant knowledge gap. Most prior studies have not approached acculturation as a structured social process with theoretical implications. Consequently, this study aims to address that gap by offering a historical and theoretical explanation of both the acculturation process and the phenomenon of cultural leap, in which Hindu-Buddhist influence was bypassed in the transformation of local culture. By situating the Ulak Lebar case within the broader discourse of cultural change in inland South Sumatra, this research contributes an original perspective to the study of local Islamic history and the dynamics of cultural transformation in the Indonesian archipelago.

This study is based on the theory of cultural acculturation developed by John W. Berry (1983; 2002). Berry states that acculturation is a multidimensional cultural change that occurs at both the individual and collective levels. He divides acculturation strategies into four categories: integration, assimilation, separation, and marginalisation. In the context of Ulak Lebar, what occurs is an integration strategy, where the local community preserves megalithic cultural elements while harmoniously accepting Islamic cultural elements.

In addition, this study also utilises Poerwanto (2010) theory of cultural change, which states that a cultural leap can occur when a local culture has strong roots, while an intermediary culture (such as Hindu-Buddhist) fails to establish itself socially. This is key to understanding why Hindu-Buddhist culture appears to have 'leaped' in the chronological trajectory of culture in Ulak Lebar. Within this framework, political power (the Sultan of Palembang), which adopted a peaceful and inclusive approach in spreading Islam, also played a supporting role in facilitating cultural integration.

By combining Berry's and Poerwanto's theories, this study constructs a conceptual framework explaining that cultural integration can occur if there are: (1) openness of the local community to new

elements, (2) the absence of a strict social segregation system (such as the caste system in Hinduism), and (3) the presence of power.

Based on this theoretical foundation, the objective of this research is to historically and theoretically examine the process of cultural acculturation between megalithic traditions and Islamic teachings at the Ulak Lebar site in Lubuklinggau, South Sumatra. Furthermore, the study seeks to identify and analyse the cultural leap phenomenon, wherein Hindu-Buddhist influence appears marginal or absent in the local trajectory of cultural transformation. The study argues that this unique configuration provides a significant contribution to the discourse on religious acculturation and local cultural resilience in the Indonesian archipelago.

The central argument of this study is that the acculturation process between megalithic traditions and Islamic teachings in Ulak Lebar occurred through a strategic integration mechanism, in which both cultural systems mutually adapted without erasing core elements of one another. This process was made possible by a combination of sociocultural factors: the strong rootedness of megalithic traditions in the community, the inclusive and non-hierarchical character of Islam as introduced by the Palembang Sultanate, and the absence of rigid social structures such as the Hindu-Buddhist caste system. Consequently, the study hypothesizes that the emergence of the Islamic menhir as a cultural product is not only a result of religious diffusion, but also a manifestation of a cultural leap—a non-linear transition in which the intermediary phase (Hindu-Buddhist) was bypassed due to its inability to embed itself within the local socio-political fabric. This argument builds on and extends Berry's framework of integration strategies and Poerwanto's concept of cultural leap by applying them to a specific historical and geographic context in South Sumatra.

RESEARCH METHODS

This study employs a qualitative research design with a cultural history approach (Stanley, 2014). The method used is the historical method, as explained by Abdurrahman (2011), which aims to reconstruct past events related to cultural acculturation between megalithic traditions and Islam. The research was conducted at the megalithic site of Ulak Lebar, Lubuklinggau City, South Sumatra. This location is part of the Uluan Palembang region, which was formerly part of the Palembang Sultanate. The community is known as an agrarian community with strong ties to ancestral traditions, particularly megalithic culture (Agus, 2021; Bloembergen & Eickhoff, 2011).

The research population consists of archaeological artefacts (such as paired menhirs, ceramic fragments, pottery fragments), historical documents, and informants from historians, archaeologists, and local traditional leaders. Inclusion criteria include sources that are directly relevant to the theme of megalithic and Islamic acculturation in Ulak Lebar. Samples were determined purposively, by selecting informants and artefacts that were significant to the focus of the study. A total of 35 artefacts were analysed, and five informants were interviewed based on their expertise and relevance to the topic.

The historical method was chosen because it is considered the most appropriate method for reconstructing socio-cultural processes that occurred in the past based on remaining evidence. In accordance with the structure of the historical method, data collection was carried out through four important stages, namely:

First, heuristics, collecting primary and secondary sources, such as archives, photographs, documents, books, and historical artefacts (Simanjuntak, 2019). One of the main sources came from the history laboratory of STKIP PGRI Lubuklinggau, in the form of ceramics, pottery, and megalithic cultural artefacts. Second, source criticism, the validity and credibility of sources are verified through external and

internal criticism as explained by Kartodirjo (2014) and Gottshalk (2010). In this stage, researchers test the authenticity of findings such as ceramic fragments, spears, and narrative data supporting the arrival of Islam in the Lubuklinggau region. Discussions with local archaeologists and historians are also conducted to strengthen the validity of the data. Third, interpretation, historical data is interpreted by understanding the meaning behind each finding and its connection to cultural events in a particular period. This interpretation is carried out using a comparative approach between data to reveal the chronology and cause-and-effect relationships of the acculturation process that occurred. Fourth, historiography, compiling a historical narrative based on findings and interpretations (Poerwanto, 2019). At this stage, the author systematically links various data to the research theme, namely acculturation and cultural leaps in Islamic menhirs at the Ulak Lebar site.

Data is analysed following historical method procedures. After being collected and verified, the data is interpreted within the framework of John W. Berry's cultural acculturation theory (Berry, 1983, 2002) and Poerwanto's cultural change theory (2010). This approach enables the researcher to uncover the process of cultural leap between megalithic and Islamic cultures in depth. This study obtained permission from the Education and Culture Office of Lubuklinggau City, the managing authority of the cultural site. During the research, the researcher adhered to research ethics, including respecting local customs and not damaging or moving artefacts in the field.

RESULTS AND DISCUSSION

Islam Menhir in Ulak Lebar Megalithic Site

The discovery of paired menhirs at the Ulak Lebar megalithic site in Lubuklinggau formerly part of Musi Rawas Regency represents a singular phenomenon in Indonesia's megalithic tradition. Unlike the more common solitary menhirs elsewhere in the archipelago, Ulak Lebar's paired menhirs indicate a localized ritual variation, particularly in funerary contexts (Honingman, 1959; Steimer-Herbet, 2018). These stones are typically found within earthen fortifications (kuto), although a few are situated outside, on the east and west banks, and surrounded by thorny Aur vegetation. Flanked by the Kelingi stream to the north and Kasie stream to the south, the site's geomorphology aligns with cosmological orientations observed in other Southeast Asian ritual landscapes (Anggraeni, 2020; Simanjuntak, 2019).

The uniqueness of Ulak Lebar lies not only in its spatial arrangement but also in the integration of Islamic religious symbolism within a megalithic funerary system, a pattern also observed in other parts of Southeast Asia. For instance, in Malaysia's Pengkalan Kempas Historical Complex, Arabic inscriptions such as "Allah" in Jawi script are engraved on megalithic stones, indicating a direct incorporation of Islamic sacred elements into indigenous stone traditions (Masdey et al., 2019). This phenomenon supports the view that Islam's entry into pre-Islamic sacred spaces often involved adaptive integration rather than abrupt replacement—a strategy consistent with the concept of *dar al-Islam*, where Islamic authority is established while retaining local religious expressions (Omar, 2008).

In the Indonesian context, the continued existence of megalithic monuments despite Islamisation reflects a blended religio-cultural identity. Steimer-Herbet (2022) notes that even as Islam and later European influences reshaped belief systems, megalithic structures remained relevant, recontextualised under new spiritual frameworks. This reinterpretation is also shaped by Islam's inherent emphasis on locality and sacred space, as seen in Islamic pilgrimage traditions, which elevate the significance of physical places in spiritual life (Guidetti, 2017; Stauth & Schielke, 2015). Ulak Lebar thus fits within a broader

pattern of syncretic Islamic-local ritual continuity, in which ancient burial markers acquire new meaning without losing their ancestral significance.

The menhirs' size varies from 80–140 cm in height and 30–47 cm in thickness. Compass measurements reveal a consistent north–south orientation, mirroring Islamic burial practices (Hillenbrand, 2024; Milner, 2023). Nearby, researchers uncovered abundant ceramic and pottery shards, including Sung, Ming, and Qing dynasty imports—evidence of sustained trade links and cultural connectivity (Lubuklinggau, 2018; Faile, 2020). Recent studies on Sumatran megalithism emphasize how such hybrid material cultures reflect processes of acculturation, where megalithic traditions were not replaced but reinterpreted within Islamic religious frameworks. Berry's theory of cultural integration supports this interpretation, viewing it as a form of cultural continuity rather than rupture (Berry, 2002; Poerwanto, 2019).

Thus, Ulak Lebar exemplifies a localized syncretism in which an ancient megalithic funerary system was adapted into Islamic practices. The orientation, paired configuration, and artefactual context collectively suggest an intentional redefinition of ancestral monuments within an emergent religious paradigm, shaping a unique cultural landscape at the intersection of tradition and faith.



Figure 1. One of the paired menhirs in Ulak Lebar Megalithic site

(Source: Private Collection)

Figure 1 illustrates one of the paired menhirs found at the Ulak Lebar Megalithic Site. As shown in the figure, the menhirs stand upright in a north south orientation and are partially surrounded by vegetation, consistent with field observations. The visual documentation supports the analysis of spatial arrangement and symbolic positioning of the megaliths in this cultural context. In sector I, there are 14 pairs of menhirs in which the surrounding was filled with coffee plants, and right next to the residents' house, the menhirs positions are facing North-South. In sector II, there are five pairs of menhirs. In this sector, there is slight damage due to the people's mining of C quarry. This sector location lies on the west side of sector I, and the location is both outside the fort of Kuto Ulak Lebar, precisely across the Kelingi river. The soil condition in sector II was observed from the soil cut and analysis result of the soil sample through the drilling process by the national archeology research institute team in 1933 from 0 cm surface until 100 cm depth. The soil layers consist of brownish-black clay sand in a 0 cm layer, and the ratio is 52%

sand, 28% silt, and 20% clay. It consists of loamy sand at a 100 cm depth the ratio is 83% sand and 8.33% clay.

From the analysis, it can be proven that the deeper the soil surface, the sand percentage gets increasingly large. Since 1995, with good potential, the sand can be used as a building material, so the land owner utilizes the soil to mine the sand and sell it (C quarry). On 13 March 1995, a human skull was found by the sand workers in the location of sector II. This discovery was then reported to the local Education and Culture Office, and then it was passed on to National Archeology Research Institute. The mining activity of quarry C has more or less impacted the site damage in sector II. According to information from several local residents in this sector II, it is the burial complex of the Duke of Bodo or Duke of Nyaangka Lurah, one of the Dukes who once led Ulak Lebar.

Sector III is located on the east bank of the Kuto Ulak Lebar fort. The finding this sector III has 15 pairs of menhirs, while sectors IV and V were located in Ulak Lebar fort, which has found one pair of menhir in each sector. What is quite prominent in this sector is that many ceramic and pottery shards were found. The survey results along the road inside the fort found approximately 8 kg of ceramic and pottery shards. Specifically, there is a pair of menhir facing north-south in sector IV. The menhir is believed to be the tomb of Bujang Kurap, a wizardly figure based on the Lubuklinggau folklore, which is told from generation to generation in verbal tradition.

In sectors VI and VII, there are nine pairs of the menhir, while in sectors VIII and IX, there are two pairs. Subsequently, in the following sectors, X and XI, it has one pair of the menhir, respectively, and once was found a stone table similar to a dolmen. The positions of sectors X and XI are slightly separated from other sectors because they are at the top of the Bukit Sulap but still in the area around the Bukit Sulap. All paired menhirs have the same characteristics and shapes, which shows that the paired menhirs come from the same period and culture.

The study and research on Ulak Lebar megalithic site have been conducted several times from 1993 until today. In 1993, the national archeology team led by Haris Suhendar and the local government and historians conducted an initial observation and site survey. The conducted observation was the surface observation from the observation, it was found that the menhir location distribution was largely vast and consisted of several sectors. Each menhir had one similarity with the other, and they were in pairs.

A year before 1994, the second team from national archeology led by Arfian conducted further research on the sites' condition indeed, it looked the same as before, with no apparent changes. After clearing the bushes, several more menhirs were found, and around the menhirs, various kinds of ceramic and pottery fragments were found.

In the menhir area, it is also observed a stronghold made of earth mounds overgrown with thorny Aur plants, and the fort stretches on the west and east side of the complex in Ulak Lebar megalithic site. The soil type in the Ulak Lebar megalithic site is unique inside the fort, the soil is clay type, while on the south side, it has sandy clay. Thus, it is utilized by the sand miners to collect the sand.

In 1995, when the sand miners conducted activities in sector II of the Ulak Lebar megalithic site, they found human skull based on the level of bone fragility, the results show similarity in carbon dating in menhir age and soil samples at the Ulak Lebar site. It indicates that the skull was the resident of Ulak Lebar when the stronghold was inhabited in the past. Based on the findings and research at the Ulak Lebar megalithic site and the other thorough field analysis, one conclusion is that the paired menhirs at the Ulak Lebar megalithic site are a living megalithic tradition.

The living megalithic tradition mentioned is a mixture of megalithic and Islamic traditions. The menhir, originally a megalithic tradition, was used as a medium for worshipping the ancestor spirit and

was switched into a tombstone as an Islamic cemetery in general. The Ulak Lebar tombstone itself has varied shapes some are tall and have a rounded tip, some are tall with a flat tip, and some have a slightly curved tip like a sword. These shapes' diversities might show people's creativity at the time, which was an inhabitant of such culture.

In the subsequent research at Ulak Lebar megalithic site in 1998, the writers and South Sumatra Archaeological Center, MIPA Department geological expert of UI, and involving local government conducted re-mapping and further analysis of the Ulak Lebar megalithic site. From the observation result, they found not many changes in the site, only part of it began to be overgrown with bushes, and the fort, which has initially been stretching on the west and east sides, seems to have undergone a slight change because the surrounding people made access roads to the plantations through the fort, thus splitting the stronghold.

Along with the team, the researchers conduct mapping and re-measuring in Ulak Lebar megalithic site. The mapping and re-measuring result was enough to strengthen the previous research result. Indeed, the menhirs had no changes at all, and their size was varied approximate height was 80-140 cm, and the stones' thickness was 30-47 cm. No changes in menhir stones because the soil was relatively stable, and no volcanic eruption occurred in the area, which can accumulate or bury the surface of the menhir. It is just that the menhir was vulnerable to landslide threats because some locations are not that far from the riverbank.

After conducting checking and re-measuring using a compass, the wind direction of the paired menhir was indeed mostly facing to north-south direction as in the Islam cemetery in general. So it is no exaggeration if Haris Suhendar said that the Ulak Lebar megalithic site is a living megalithic tradition in fact, the paired menhirs are tombs from the early Islam period Lubuklinggau. Afterward, the test result of the archeology team using carbon C14 (carbon dating) method from the bone and menhir fracture samples shows the age is around 350 years old. While the pottery and ceramics findings, after being researched and identified, came from China, the Sung Dynasty era in the 10th Century, Ching Dynasty in the 17th Century, and Ming Dynasty in the 18th Century (Honingman, 1959).



Figure 2. Ceramics and pottery shards found in Ulak Lebar Megalithic Site

(Source: Private Collection)

Figure 2 displays several of these ceramic and pottery shards excavated at the site. The presence of these imported artefacts around the menhirs adds further historical context, suggesting that the area served not only as a ritual space but also as a hub of interaction influenced by global trade during the Islamic era.

The tomb periodization comes from the Palembang Sultanate era in the 17th Century AD, considering the direct political relationship between Ulak Lebar and the Palembang Sultanate because Ulak Lebar was part of the Palembang Sultanate with a clan government system under a Duke leadership. When Sultan Abdurrahman or Ki Mas Hindi was crowned (1662-1706) the sultan sent envoys to the Uluan Palembang area to explore deeper into the Uluan Palembang area (Honingman, 1959).

In addition, the paired menhirs, which are Islamic tombs, were only found in the Uluan Palembang area, especially the Lubuklinggau town and Musi Rawas Regency areas, not in the Palembang area. This finding confirms the tradition of upholding the menhirs in the native tradition of the Uluan people, especially Lubuklinggau and Musi Rawas. There is a similarity between the tombs around the Ulak Lebar area, both located in Lubuklinggau and Musi Rawas Regency, and this fact indeed explains that the tombs come from one and the same civilization. However, only in Ulak Lebar (Lubuklinggau City) are unique and typical because aside from the paired menhirs' gravestone, ceramics and natural forts were also found. It is because Ulak Lebar used to be the center of clan government in Lubuklinggau town.

From the historical process and findings, the researchers deduced that cultural contact between Islam and megalithic culture has occurred, which has lived and thrived in Ulak Lebar (Lubuklinggau) for a long time. The findings that explain cultural interaction that occurred in the previous period and the culture have opened up a room for further debate about cultural contact itself, resulting in the finding of paired menhirs at the Ulak Lebar megalithic site.

According to Sondang Siregar, one of the South Sumatera archeology team members the shape and menhirs spread are all in pairs, plus the forts that surround the menhirs on the west and east sides and also the rivers on the north and south this is a standard settlement arrangement in the past, and most likely, human civilization has lived settled here. If we look at the menhirs that are all paired and the previous findings, it is most likely that this is no longer an ordinary megalithic tradition but has received Islamic influence (Lubuklinggau, 2018).

The paired menhir is Ulak Lebar's megalithic site in the form of cultural contact that generates balanced acculturation by undergoing construction and reproduction between two cultures that accept and support each other. Regardless, at the beginning (Ulak Lebar), Lubuklinggau was a hinterland (Uluan) that was far from the center of regional transformation (Iliran) but, in fact, did not close itself to the changes that were taking place because Islam was spread in Ulak Lebar was directly related to the policy maker and authority of the Palembang Darussalam Sultanate in the 17th Century AD.

The role of the Palembang Darussalam Sultanate in mediating the Islamization of the Ulak Lebar region reflects a broader pattern observed across the archipelago, where sultanates acted as cultural agents of integration. In pre-colonial Indonesia, Islamic kingdoms did not merely propagate religious doctrine but also facilitated cultural negotiation by integrating Islamic values with local traditions (Burhanudin, 2018). These processes often involved collaboration with local elites and the use of inclusive strategies that prioritized harmony over confrontation. For instance, in other parts of Indonesia, the integration of Islamic principles occurred alongside the use of local languages and scripts (such as Jawi) and the retention of sacred spaces, leading to a form of Islam that was both contextual and culturally embedded (Burhanudin, 2018; Stauth & Schielke, 2015). Such patterns resonate strongly with the

phenomenon at Ulak Lebar, where megalithic burial symbols were redefined within an Islamic paradigm without erasing their ancestral meaning.

Moreover, the cultural acculturation seen in Ulak Lebar aligns with integration strategies found in other Indonesian societies, where Islamic and customary laws coexisted harmoniously. In Southeast Sulawesi, for instance, the Tolaki community exemplified a dialogic-integrative model in which Islamic law was merged with local customs in shaping communal identity (Pairin & Badarwan, 2024). Similarly, the Tabut community in Bengkulu adopted integration-based strategies to maintain traditional rituals while adapting them to Islamic frameworks (Marhayati & Suryanto, 2017). These comparisons highlight that what occurred in Ulak Lebar was not an isolated process, but part of a larger civilizational model whereby Islam expanded through negotiation and reinterpretation rather than displacement. The involvement of the Palembang Sultanate—via both political authority and cultural diplomacy—therefore positioned Ulak Lebar as a critical node in the development of a uniquely Sumatran Islamic cultural expression.

Islam Arrival in Lubuklinggau

Regarding the beginning arrival and development of Islam in Lubuklinggau or the Uluan (inland) area of Palembang, in general, there are not many sources that can explain in detail the historical process regarding when, who and by what method Islam was spread and disseminated to the Uluan area, especially Lubuklinggau (Cahyanti, 2021). However, some records, events, and historical relics are taken as an initial reference to analyze the process of Islam development in the area.

Islam arrived and thrived in the Uluan area has a different pattern and dissemination period, with the Palembang region as the capital city that was first in contact with the outside world and accepted various changes, including Islam itself. Palembang as the center of international trade activities has been recorded since the 7th Century AD during the emergence of the maritime Kingdom of Sriwijaya (Cahyanti, 2021).

After the Srivijaya declining era in Southern Sumatra and its surroundings, the establishment of Islamic rule can be used as an initial reference on how Islam can develop in the Uluan Palembang area, including Lubuklinggau. Islam dominion areas include Islamic kingdoms and sultanates in nearby Lubuklinggau areas, both those with direct diplomatic and political relations and those geographically bordered by Lubuklinggau.

Lubuklinggau, when it was still called Ulak Lebar, was part of the Palembang Sultanate territory, with the status of a country led by a Duke. Given several historical records and cultural heritage that still can be seen until today, at least it can provide a description and explain the Islam dissemination process in the Uluan area of Palembang, specifically Lubuklinggau. These historical relics are both tangible objects and legal and cultural regulations, some of which still apply today in the Lubuklinggau area.

Implementing the Simbur Cahaya customary rules in the 17th Century AD in the Uluan area (Yusdani, 2004), which was a product of the Palembang Sultanate authority, has molded the people's customary and cultural order in the Uluan area, including Lubuklinggau itself. This legal heritage is widely mentioned and found in several historical works of literature, both from the Sultanate itself and Colonial literature regarding the society and government culture customs in the Uluan region. In addition to being the basis of people's lives, the Simbur Cahaya also becomes the pillar of religious life because it combines customary law and Islamic teachings.

The book of Simbur Cahaya Act itself combines customary rules and Islamic teachings deliberately compiled by the Palembang ruler, Queen Sinuhun, the consort of Prince Sido Ing Kenayan (1636-1642) (Effendi et al., 2021). This legal product implementation is only for the Uluan area that is beyond the reach

of the Sultanate's capital. This law is a written rule that was first applied to this community in the archipelago, especially in Palembang hinterlands areas.

The establishment of the Palembang Sultanate became the primary buffer in spreading Islam in remote areas that Islamization rarely reached. Islam dissemination in the hinterland region involved the Ulema and local rulers by issuing various policies. The political institution that has authority and powers becomes the distinctive asset in the process of Islam dissemination and grandness.

In fact, Sultan Abdurrahman sent a special envoy to Ulak Lebar (Lubuklinggau), one of whom was later appointed as a Duke as an extension of the Sultan's power in the Uluan region. Additionally, Sultan's objective in appointing a Duke in the hinterland region was to ensure Islam dissemination could reach Palembang's remote areas.

From the above description, Islam's arrival and dissemination process in South Sumatra started in the Iliran region, which was the gate for and the center of transformation itself, and eventually spread Uluan region, including the centre of transformation itself, Lubuklinggau. Islam's arrival and development in Lubuklinggau were slower than the development in the Iliran area, which was the capital of the Palembang Sultanate, which had at least begun in the 7th Century AD.

Various historical records and events implied that Islam in Uluan, including Lubuklinggau, was spread massively around in the early 17th Century AD when Sultan Abdurrahman ruled. Besides that, at that time, Palembang was still Majapahit and Demak kingdom territory. Another reason was that the Uluan area was geographically an inland area that was difficult to reach with hilly terrain and forests where access to the area was only through the river.

Islam entered Lubuklinggau later than the capital city of Palembang. This can be seen from cultural relics, such as paired menhirs at the Ulak Lebar megalithic site. After a research process by experts, the menhir was concluded as an Islamic tomb in the 17th Century AD. This result is directly related to Islam's influence originating from the Palembang Sultanate. Menhirs, which are actually a medium for worshipping ancestral spirits from the late prehistoric tradition, have been converted into tombstones (Suhendar, 2003).

Lubuklinggau, as the Uluan region—a Palembang hinterland area—has a megalithic tradition legacy which was still preserved until the arrival of Islam. The community of Lubuklinggau appears to have received Islam with open arms, not through forced replacement of their ancestral customs, but through a gradual and inclusive process. One prominent aspect displaying this acculturation between Islam and the megalithic ancestral belief is the sacralization of paired menhirs. These megalithic stones, originally used to venerate ancestor spirits, are not only redefined as Islamic tombstones but also continue to serve as sacred spaces for ritual practices. The surrounding communities often place offerings and recite incantations at the site, believing the tombs to be spiritually potent and capable of granting requests when approached through penance and ritualized prayer.

This phenomenon of ritual continuity reflects a wider pattern observed in other parts of Indonesia, where Islamization coexists with enduring ancestral practices. For instance, in South Sumatra's Gumai region, sacred ancestral sites have been recontextualized within Islamic frameworks—pilgrimage rituals now include Qur'anic recitations and animal sacrifices performed in the name of Allah (Sakai, 2020). Similarly, in Java, local pilgrimage practices (*ziarah*) to ancestral graves integrate Islamic prayers with symbolic remnants of Hindu-Buddhist and indigenous cosmologies (Laksana, 2014; Laksana, 2016). These hybrid rituals illustrate how Islam in Indonesia often adapts to pre-existing ritual systems rather than replacing them, creating layered and dialogic religious expressions. The practices in Ulak Lebar—

such as placing offerings at Islamic-style megalithic tombs—mirror this pattern, revealing that Islam was not imposed abruptly, but was negotiated through cultural symbols familiar to the community.

In light of these broader patterns, the Islamization process in Lubuklinggau clearly followed an acculturative and accommodative path. In Ulak Lebar, this is evident not only in the transformation of menhirs into Islamic gravestones in the 17th century, but also in the continuation of ritual elements such as offerings, incantations, and symbolic gestures rooted in ancestral belief. While such practices do not originate from orthodox Islamic doctrine, the community integrates them with Qur'anic recitations, creating a distinctive cultural-religious synthesis unique to the Uluan people.

Cultural Acculturations and Culture Leaps

Islam's arrival in the Ulak Lebar region, which was the Uluan area, caused cultural contact between Islam and native culture that have lived and thrived there for a long time (Irwansyah, 2021). Such cultural contact creates several circumstances some cultural elements are challenging to replace and continue as inserted into new cultural arrangements (Abdullah, 2015). Therefore, when the Ulak Lebar people accepted Islam, not all cultural elements pre-Islam were replaced successfully. As a result, cultural mixing becomes a necessity.

The previous research from 1994 until 2018 about the Ulak Lebar megalithic site concludes that the finding is the living megalithic tradition. However, it has not explained further, theoretically, the social process of how the cultural mixture can occur in that timeline. The researchers try to investigate the phenomena further so that the social and historical process can be dissolved clearly and continue the study that is deemed unfinished.

For investigating such a cultural mixture, the researchers borrow the acculturation theory by Jhon. W. Berry. Individually and in a group, humans constantly deal with the transformation process, both directly and indirectly, so does that occur in society. People were always dealt with different dynamics among other generations. As a historical journey that is hard to contain its movement, changes are a crucial aspect of life, both individually and in a group (Sulasman, 2013).

In his opinion, Berry emphasizes a critical foundation that is directly related to the acculturation concept, which is a concept that identifies various realities produced by groups of individuals who have different cultures. When these groups of individuals enter a new culture, it causes changes in the structure of the original culture and the intention of these cultural groups to maintain their cultural heritage.

Acculturation is deemed a part of a larger concept regarding cultural changes. John W. Berry conveys that all research that tries to understand acculturation problems using a psychological approach must be started with the studied cultural context. Because its comprehension starts from the studied cultural context, Berry emphasises the importance of understanding the concept of acculturation from two perspectives, namely cultural acculturation and psychological acculturation (Berry, 2002).

In historical records (*Gelumpai*) written on bamboo fragments found in Ulak Lebar, using Rencong and Sanskrit scripts mixed with ancient Malay, the process of cultural mixing in Ulak Lebar (Lubuklinggau) is described. The ancient *Gelumpai* text on the bamboo is divided into eight sections. The first four sections recount the journey of ten monks (monks) from a foreign land who settled in Ulak Lebar, while the subsequent sections contain mantras and prayers for safety.

The mission of these monks was in line with the goal of spreading religion, and this claim is reinforced by several artefacts from the Hindu-Buddhist tradition. Examples can be seen from the discovery of the Bingin Jungut Temple in Musi Rawas and the Lesung Batu Temple in North Musirawas, as well as several Hindu-Buddhist statues located about 76 km from Lubuklinggau. These discoveries

indicate that before the Sultanate of Palembang was established and controlled the Ulu region, including Lubuklinggau, Hindu-Buddhist priests had already arrived in Ulak Lebar, likely originating from one of the regions of the Sriwijaya Kingdom, which at that time was a major Buddhist centre.

Before the influence of Hindu-Buddhist and Islamic cultures reached Ulak Lebar, an advanced civilisation had already flourished in the area, with megalithic culture as its primary supporting element. This culture can still be clearly seen through several megalithic cultural relics, such as stone tables (dolmens), fortress structures, ceramic fragments, pottery, and paired menhirs in the Ulak Lebar megalithic site area.

Meanwhile, the presence of Islam in the region also influenced cultural contact and integration processes, shaping the culture within the Ulak Lebar community. If adopting Berry's acculturation strategy at the acculturation dimension stage, he uses the concept of multidimensionality because when acculturation occurs, changes in individuals or groups affect one aspect but impact more than one aspect.

In line with this view, Berry distinguishes between an individual's orientation towards their own group and their orientation towards other groups (Berry, 1983). From a geographical perspective, the Ulak Lebar community is an inland coastal community far from the capital of the Sultanate of Palembang. The area is located at the foot of connected and extensive hills, such as Bukit Sulap and Bukit Barisan, to the west of Palembang.

The Ulak Lebar region is also surrounded by two branches of the Musi River (Sungai Kelingi and Sungai Kasie), which serve as the main waterways (including trade routes). This indirectly shapes the psychology of the community, making them open to change and new things coming to Ulak Lebar.

In addition to the diverse and mixed culture in Ulak Lebar, other findings indicating that this area has been inhabited for a long time include earthen fortifications approximately two metres high, overgrown with thorny *Aur* plants on the western and eastern sides of the fortifications. Meanwhile, as explained by previous authors, there are two rivers on the north and south sides, and many other findings such as pottery shards and ancient Chinese ceramics indicate that this place was an ancient settlement that flourished during that period.

Some of the explanations above indicate that Ulak Lebar has undergone a long process of cultural journey cultural integration occurred mutually. According to Berry, cultural integration occurs when individuals or cultural groups have the intention to preserve their original culture while interacting daily with other cultural groups. However, in this cultural integration, smaller groups must undergo a strategy of marginalisation towards the dominant group in order to preserve their cultural heritage.

Attitudes, behaviours, mentalities, perspectives, and ways of life within a society constitute acculturation (inculturation) or, in other terms, habituation. Older generations wish to pass on their culture to the next generation. In reality, there are two types of cultural transmission processes. Vertical transmission can also take the form of horizontal transmission. Older generations transmit culture vertically to younger generations, or parents to their children or grandchildren. Cultural transmission through community interactions, such as friends, shamans, influential individuals, and so on, is called horizontal transmission. Cultural transmission and cultural continuity in Ulak Lebar have fulfilled these two characteristics, between the indigenous group and the new cultural group that complement each other, enabling them to inherit a culture that has already undergone acculturation.

In the process, the arrival of Islam in Ulak Lebar involved power relations where the Palembang Sultanate appointed Dukes or Pasirah as the dominant group to enforce the law in their Ulu region. According to Foucault (2019), power cannot be separated from knowledge power produces knowledge,

and knowledge is shaped by power. In this context, the implementation of the Simbur Cahaya law serves as a source of knowledge derived from power.

This situation certainly made the people of Ulak Lebar, who already had a diverse culture, indirectly accept and apply marginalisation strategies so that cultural integration was formed, leading to the process of acculturation. The ongoing cultural integration has various qualities, and these qualities vary. Those in non-dominant positions, namely supporters of megalithic culture in Ulak Lebar, strive to become members of certain ethnocultural groups.

Additionally, these supporters also strive to participate as an integral part of larger social group relationships, namely the Islamic group with its rules and policies, and ultimately, the strategy applied is marginalisation. This strategy occurs when it allows the supporters of megalithic culture to maintain their original culture.

In Ulak Lebar, cultural acculturation occurs through cultural products, namely paired menhir tombstones, which are a unique cultural heritage or living culture in the inland communities of South Sumatra, with their own unique characteristics at the time. In the context of megalithic culture in Lubuklinggau, the authors observe an unusual process of cultural change, which researchers refer to as a cultural leap. The megalithic culture, which is a hallmark of the prehistoric period, has successfully endured the passage of time and has acculturated with Islamic culture.

Ideally, during certain periods of history, such cultural patterns would also be influenced by Hindu-Buddhist culture. However, the case of Ulak Lebar shows that there was no influence whatsoever from these traditions. Although Hindu-Buddhist elements were introduced and practised in Ulak Lebar and its surrounding areas, the pair of menhirs found in the megalithic tradition of Ulak Lebar serve as evidence that a well-preserved culture can interact with other cultural products through open acceptance (Pal et al., 2016). As a result, this produced cultural progress or a cultural leap that transcended the periodic stages in historical chronology. The term “leap” itself can be interpreted as the process of transcending or exceeding a stage in a particular socio-cultural relationship. The cultural leap referred to by researchers is the process of cultural movement that transcends or exceeds the stages in the cultural timeline itself.

In the chronology of Indonesian history, experts agree to divide it into eight chapters, traced based on the sequence of years, events, and cultural products produced, such as the prehistoric period, Hindu-Buddhist, the arrival of Islam, colonialism, the national movement period, war and revolution, post-revolution, and the new order-reform.

In the case of the Islamic menhir in Ulak Lebar, there is a fusion between prehistoric megalithic traditions and Islam a specific period or culture has been skipped, namely Hindu-Buddhist. Theoretically, as mentioned by the authors, cultural leaps are directly related to changes in socio-cultural relations within society.

The changes in question are the adaptation of social structures and new cultural patterns in a society that has progressed beyond the stages of its own culture. Social-cultural transformation is a common phenomenon that occurs during the life cycle of a society that has its own cultural products (Poerwanto, 2010). However, the pattern of change in Ulak Lebar is unique in that it does not leave behind elements of the old culture between the two cultural elements of megalithic and Islamic.

In Ulak Lebar, cultural leaps can occur due to several factors. First, the megalithic tradition, which developed earlier in the Ulak Lebar community—a remote community—has been deeply rooted in society. Second, the Hindu-Buddhist tradition, as a culture that made a leap, likely lacked a strong enough foundation when it entered Ulak Lebar. They were unable to implement their knowledge models into social institutions, thereby failing to create traditions that could sustain their existence and continuity.

Adopting Berry's acculturation strategy, cultural leaps can occur if the dominant group, such as the group that spread Islam and implemented policies in the Uluan region, including Ulak Lebar, whose legitimacy of power originated from the Palembang Sultanate, allows the preservation of cultural heritage and identity to continue among non-dominant groups. Second, psychologically, the non-dominant group appears to accept and recognise that the introduced culture does not erode the original culture. Third, there is no social segregation, such as in Hindu traditions, for example the caste system in the cultural integration process, resulting in balanced cultural acculturation. Fourth, the community believes and at the same time wants to prove that the acculturation process has succeeded in creating a better, more civilised, fair and sustainable social order (Berry, 1999).

In the Ulak Lebar community, Islam arrived and developed through the following phases by implementing the Kebijakan Simbur Cahaya (Policy of Light). This law was enforced through the Sultan's government and implemented peacefully. This spirit is similar to the arrival of Islam in this archipelago. It occurred without war or weapons. Therefore, it did not cause cultural clashes with the existing local customs (Yusdani, 2004). As a result, Islam was accepted with open arms and flourished in Ulak Lebar (Lubuklinggau).

Islam arrived in Ulak Lebar without marginalising the well-established culture there, and megalithic traditions had already begun before the Hindu and Islamic phases. From this point, the authors find it intriguing. The cultural leap in the megalithic traditions of Ulak Lebar surpassed the Hindu-Buddhist traditions that had entered and developed in the previous phase.

Referring to previous research, one of the processes of Islam's spread was through the implementation of the Simbur Cahaya Law, which did not create social segregation and stratification in the Ulak Lebar community. As a result, Islam was considered more egalitarian this condition allowed the culture to be well accepted. On the other hand, some cultures could not adapt to the surrounding community, which had the potential to cause a cultural leap. The preservation of cultural heritage and identity has occurred and continues to this day. The values and rules contained in the Simbur Cahaya Law were developed into customary law, a historical document that can still be seen in the heritage and cultural objects in Lubuklinggau City for example, in agriculture, marriage, dispute resolution law, especially in areas that still uphold local wisdom, such as Kayu Ara, Ulak Lebar, Batu Urip, Jukung, and the surrounding areas of Lubuklinggau.

CONCLUSION

This study reveals that the Ulak Lebar megalithic site in Lubuklinggau reflects a unique form of cultural acculturation between megalithic traditions and Islam. The paired menhirs, originally used in ancestral worship, were transformed into Islamic gravestones during the early spread of Islam in the Uluan region of Palembang. This transformation demonstrates that rather than displacing the existing cultural forms, Islam in Lubuklinggau was integrated through a gradual and inclusive process. The open attitude of both the local community and Islamic agents enabled a syncretic cultural product: the Islamic menhir, which signifies a cultural leap in which Hindu-Buddhist influences played no dominant transitional role. This leap challenges the linear model of cultural change by illustrating a direct fusion between two distinct cultural periods.

The primary contribution of this research lies in offering a theoretical and empirical perspective on the phenomenon of cultural leaps in the context of religious and cultural integration. Drawing on John W. Berry's acculturation theory, the study enriches the discourse on how non-dominant cultures can persist and adapt through integrative strategies, even under the presence of dominant ideological systems. It also

proposes the concept of the Islamic menhir as a cultural artefact that embodies continuity, adaptation, and reinterpretation of spiritual symbols in a post-megalithic, Islamic context—an insight that adds a novel dimension to Southeast Asian cultural history.

However, this study is limited in scope. It focuses on a single site—Ulak Lebar—which constrains the generalizability of the findings to other megalithic sites in South Sumatra or the wider Indonesian archipelago. Moreover, the archaeological data is derived from previously existing artefacts without comprehensive and systematic excavation, meaning that potential key findings may remain undiscovered. The lack of written historical documentation about the early spread of Islam in this region also necessitated reliance on oral histories and field observations, which may introduce interpretative bias. Future studies should consider expanding the geographic scope, employing stratigraphic archaeological methods, and integrating interdisciplinary approaches to deepen the understanding of cultural transformation processes in inland Southeast Asia.

REFERENCES

- Abdullah, I. (2015). *Konstruksi dan Reproduksi Kebudayaan*. Pustaka Pelajar.
- Abdurrahman, D. (2011). *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Ombak.
- Agus, C. (2021). Revitalization of Local Traditional Culture for Sustainable Development of National Character Building in Indonesia. *World Sustainability Series*, pp. 347–369. doi: https://doi.org/10.1007/978-3-030-78825-4_21
- Anggraeni, T. (2020). *Megalithic Landscapes of Indonesia: Symbolism and Structure*. Yogyakarta: Penerbit Kanisius.
- Azra, A. (2006). *Islam in the Indonesian world: An account of institutional formation*. Mizan Pustaka.
- Baharuddin, A., Abdullah, R., & Wei, C. L. (2009). Dialogue of civilisation: An Islamic perspective. *Journal of Dharma*, 34(3), 301–318.
- Berry, J. W. (1983). *Human Assessment and Cultural Factors*. Queen's University.
- Berry, J. W. (1999). Emics and etics: A symbiotic conception. *Culture & Psychology*, 5(2), 165–171.
- Berry, J. W. (2002). *Cross-Cultural Psychology: Research and Application*. Cambridge University Press.
- Bloembergen, M., & Eickhoff, M. (2011). Conserving the past, mobilizing the Indonesian future: Archaeological sites, regime change and heritage politics in Indonesia in the 1950s. *Bijdragen Tot de Taal-, Land-En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 167(4), 405–436.
- Burhanudin, J. (2018). Converting belief, connecting people: The kingdoms and the dynamics of Islamization in pre-colonial archipelago. *Studia Islamika*, 25(1), 247–278. doi: <https://doi.org/10.15408/sdi.v25i2.5682>
- Cahyanti, S. (2021). *Makna Filosofis Tradisi Mandi Kasai dalam Pernikahan Bujang Gadis di Dusun Linggau Kecamatan Lubuklinggau Barat II*. Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi.
- Effendi, R., Nurfatriani, F., Rochmayanto, Y., & Hidayat, D. C. (2021). Genealogy and the contemporary of “orang rawang”: Hidden population mapping on forest and land resource control practices in South Sumatera. *IOP Conference Series: Earth and Environmental Science*, 917(1), 12024. IOP Publishing. doi: <https://doi.org/10.1088/1755-1315/917/1/012024>
- Faile, P. D. R. La. (2020). *Dari Zaman Kesultanan Palembang*. Ombak.
- Foucault, M. (2019). *Power: the essential works of Michel Foucault 1954-1984*. Penguin UK.
- Gottschalk, L. (2010). *Mengerti Sejarah*. Universitas Indonesia Press.

- Guidetti, M. (2017). Sacred spaces in early Islam. In F. Barry, B. Flood, & G. Necipoğlu (Eds.), *A Companion to Islamic Art and Architecture* (Vol. 1, pp. 130–150). Wiley-Blackwell. doi: <https://doi.org/10.1002/9781119069218.ch5>
- Hillenbrand, R. (2024). The Islamic art of Southeast Asia. In *Southeast Asian Islam* (pp. 234–262). Routledge India.
- Honingman, J. (1959). *The World of Man*. Harper & Brothers.
- Hutabarat, F. (2023). Navigating diversity: Exploring religious pluralism and social harmony in Indonesian society. *European Journal of Theology and Philosophy*, 3(6), 6–13. doi: <https://doi.org/10.24018/theology.2023.3.6.125>
- Irwansyah, Y. (2021). *Melacak Jejak Budaya Islam di Situs Megalitik Ulak Lebar Kota Lubuklinggau*. UIN Sunan Kalijaga Yogyakarta.
- Kartodirjo, S. (2014). *Pendekatan Ilmu Sosial dalam Metodologi Sejarah*. Gramedia.
- Koentjaraningrat. (1990). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Laksana, A. B. (2014). *Muslim and Catholic Pilgrimage Practices: Explorations through Java*. London and New York: Routledge.
- Laksana, A. M. (2016). *Religi Lokal dan Dinamika Budaya Islam Jawa*. Surakarta: Muhammadiyah University Press.
- Lubuklinggau, P. K. (2018). *Identifikasi Cagar Budaya Lubuklinggau*. Dinas Pendidikan dan Kebudayaan Kota Lubuklinggau.
- Marhayati, N., & Suryanto. (2017). The acculturation strategy of the Tabut community in Bengkulu. *Studia Islamika*, 24(3), 403–433. doi: <https://doi.org/10.15408/sdi.v24i3.4319>
- Masdey, S. S., Ramli, Z., Bakar, N. A., & Ahmad, S. (2019). Megalithic site in Negeri Sembilan. *International Journal of Mechanical Engineering and Technology*, 10(1), 1159–1170.
- Milner, A. (2023). The Timing of Islamization in Southeast Asia: Local Agency, and the Challenge of Analysing Religious Conversion. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 96(1), 21–49. doi: <https://doi.org/10.1353/ras.2023.a900783>
- Omar, I. A. (2008). Interreligious dialogue: A Muslim perspective. In K. Wanner (Ed.), *Daring to Embrace the Other: Franciscans and Muslims in Dialogue* (pp. 50–71). Franciscan Institute Publications.
- Pairin, S., & Badarwan, S. (2024). The integration of the Islamic and customary law in Tolaki society, Southeast Sulawesi: Islamic history and education perspectives. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(1), 1669–1690. doi: <https://doi.org/10.22373/sjhk.v8i3.24055>
- Pal, P., Huyler, S. P., Cort, J. E., Luczanits, C., & Banerji, D. (2016). *Puja and piety: Hindu, Jain, and Buddhist art from the Indian subcontinent*. Univ of California Press.
- Panakkal, A., & Islam, K. M. B. (2023). Cultural integration in Muslim communities. In *South Asian Islam: A Spectrum of Integration and Indigenization*. Routledge. doi: <https://doi.org/10.4324/9781003439530-9>
- Poerwanto, H. S. (2010). *Kebudayaan dan Lingkungan: Dalam Perspektif Antropologi*. Pustaka Pelajar.
- Poerwanto, H. S. (2019). *Antropologi Budaya: Teori, Konsep, dan Kajian Empiris*. Pustaka Pelajar.
- Prasetyo, B. (2016). *Eksotisme Megalitik Nusantara*. UGM Press.
- Rangkuti, S. S., Sirait, S., & Soehadha, M. (2021). Accommodation of Islamic Education Responding to Local Culture. *Al-Tahrir: Jurnal Pemikiran Islam*, 21(1), 135–157. doi: <https://doi.org/10.21154/altahrir.v21i1.2837>
- Ricci, R. (2011). *Islam translated: Literature, conversion, and the Arabic cosmopolis of South and Southeast Asia*. University of Chicago Press.
- Rosilawati, Y., Rafique, Z., Habib, S., & Nurmandi, A. (2020). Cultural psychology, social identity, and community engagement in world heritage conservation sites. *Utopía y Praxis Latinoamericana*, 25(7), 81–93.

- Sakai, M. (2020). Modernising sacred sites in South Sumatra: Islamisation of Gumai ancestral places. In T. Reuter (Ed.), *The Potent Dead: Ancestors, Saints and Heroes in Contemporary Indonesia*. Brill. doi: <https://doi.org/10.4324/9781003118176-7>
- Salsabila, A. F. (2023). Rahasia Tersembunyi Lubuk Linggau: Menjejak Wisata Cagar Budaya yang Mempesona. *Kumparan.Com*. Retrieved from <https://kumparan.com/annisa-fatihah-salsabila/rahasia-tersembunyi-lubuk-linggau-menjejak-wisata-cagar-budaya-yang-mempesona-21J3Yah3Igb/full>
- Simanjuntak, T. (2019). *Megalitikum Indonesia: Tradisi dan Konteks*. Jakarta: Balai Arkeologi Nasional.
- Stanley, M. (2014). Qualitative descriptive: A very good place to start. In *In Qualitative research methodologies for occupational science and therapy* (pp. 52–67). doi: <https://doi.org/10.4324/9781003456216-4>
- Stauth, G., & Schielke, S. (2015). Dimensions of locality: Muslim saints, their place and space. In G. Stauth & S. Schielke (Eds.), *Dimensions of Locality: Muslim Saints, Their Place and Space (Yearbook of the Sociology of Islam No. 8)*. Transcript Verlag.
- Steimer-Herbet, T. (2022). Mechanisms of appearance and disappearance of Indonesian megaliths. In J. Osborne & C. Scarre (Eds.), *Megaliths of the World* (pp. 291–307). Oxford University Press. doi: <https://doi.org/10.2307/jj.15135898.24>
- Steimer-Herbet, Tiphaine. (2018). *Indonesian Megaliths: A Forgotten Cultural Heritage*. Archaeopress Publishing Ltd.
- Suhendar, H. (2003). *Laporan Riset dan Survey Investigasi Cagar Budaya dan Benda Purbakala Kabupaten Musi Rawas Tahun 1993–1996*. Pemerintah Kabupaten Musi Rawas.
- Sulasman. (2013). *Teori-teori Kebudayaan: Dari Teori Hingga Aplikasi*. Pustaka Setia.
- Sumarsam, I., Taufik, M., & Fajri, A. I. (2022). An Analysis of Archipelago Religion and Culture Indonesia and Islamization. *Al-Qanṭara*, 8(3), 58–72.
- Sya'adah, N. A., & Wahyudi, W. R. (2024). Lanskap Permukiman Tradisional Masyarakat Kerinci dalam Kajian Memori Kolektif. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 8(1), 199–209. doi: <https://doi.org/10.22219/satwika.v8i1.31951>
- Syam, S. (2011). *Historiografi Lubuklinggau*. STKIP PGRI Lubuklinggau.
- Ward, C., & Geeraert, N. (2016). Advancing acculturation theory and research: The acculturation process in its ecological context. *Current Opinion in Psychology*, 8, 98–104. doi: <https://doi.org/10.1016/j.copsyc.2015.09.021>
- Yusdani, Y. (2004). The book of Simbur Cahaya: The receptive theory point of view. *Millah: Journal of Religious Studies*, 235–254. doi: <https://doi.org/10.20885/millah.volIII.iss2.art6>