

The Glocalization of the Jambi Malay Epistemology: Looking for the Model

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Abstract. Glocalization of Jambi Malay epistemology is important for showing the existence of epistemological diversity. This research examines the distinctive, cultural, or local Jambi Malay epistemology and its glocalization efforts. This research uses qualitative methods with a background in field and literature study. The field research location is located in Jambi City, Indonesia. Field data was generated from interviews, while literature data was carried out by reading literature related to epistemology and glocalization. The collected data was analyzed using epistemological and glocalization theories. Research results show that the Jambi Malay community has a unique epistemology that differs from other epistemologies. This epistemology requires glocalization efforts to coexist on an equal footing with various other epistemologies and their uniqueness.

Keywords: Jambi Malay, local wisdom, epistemology, glocalization.

1 Introduction

Jambi Malay epistemology is an important part of the diversity of epistemologies worldwide. As is known currently, various forms of epistemology have developed, such as Western epistemology, Eastern epistemology, and local or cultural epistemology. Masaharu Mizomoto, Jonardon Ginery, and Cliff Goddard [1] once cited cross-cultural diversity in epistemology. It is important to elaborate on this diversity of epistemologies in scientific research to prevent the dominance of one epistemology over various other epistemologies. Western epistemologists, especially those from the positivist school, which dominates today, need to be aware of and acknowledge the diversity of epistemology to strengthen and develop epistemology in general.

This research focuses on cultural or local epistemological issues. In its development, many studies have discussed the issue of cultural or local epistemology with various tendencies. *First*, multiple studies discuss cultural or local epistemology regarding the relationship between epistemology and other branches of philosophy, such as ontology and ethics [2][3][4][5][6]. *Second*, some studies discuss cultural or local epistemology related to reflections on epistemology and its application in various fields of human life, such as economics, psychology, and communication [7][8][9][10][11]. *Third*, several studies discuss cultural or local

epistemology related to diversity and injustice in epistemology and efforts to equalize them[12][13][14][15][16].

In line with and as an effort to develop the third trend above, namely, the effort to equalize various existing epistemologies, this research is aimed at presenting a study of Jambi Malay epistemology, as well as offering glocalization models that allow it to be used in placing Jambi Malay epistemology side by side with other epistemologies. To answer this goal, the researcher determined that the main research problem is why glocalization efforts are important for Jambi Malay epistemology. The researcher then detailed this main problem into the following two research questions: what is the Jambi Malay epistemology? and what are the possible glocalization models that can be used in disseminating the intended epistemology so that it stands on par with various other epistemologies?

This research departs from the argument that Jambi Malay epistemology has its own characteristics that must be disseminated while maintaining its uniqueness amidst its dialectic with other epistemologies. The specificity referred to includes the Malay epistemology's recognition of sensory and non-sensory objects and the use of various methods in obtaining and processing these objects.

2 Methods

This research uses qualitative methods in the form of field studies complemented by literature studies. This choice was made because data on local wisdom is found in the daily life of the Jambi Malay community, so it needs to be studied in the field while the literature is reviewed to see the existing glocalization model options. Field studies were carried out in Jambi City, Indonesia, which is predominantly inhabited by the Jambi Malay community. Research data was obtained through interview techniques aimed at gathering information from informants consisting of traditional leaders and community leaders who were deemed to understand Jambi Malay local wisdom issues well. Meanwhile, literature studies are carried out by reading various literature related to epistemology and glocalization, both in libraries, private collections, and online sources. The collected data is managed through three stages: condensation, appearance, and drawing conclusions. Data were also analyzed using epistemological and glocalization theories.

3 Results And Discussion

3.1 Results

In this results section, the researchers will reveal two main findings based on the research questions mentioned previously, namely the embodiment of the Jambi Malay epistemology and glocalization models that may be used to disseminate the epistemology in question. These two main results are revealed in the sub-sections of Jambi Malay epistemology and glocalization models.

3.1.1 The Jambi Malay Epistemology

There are two main problems in the results related to the embodiment of Jambi Malay epistemology, namely what humans can know from the perspective of the Jambi Malay community and how they know and process it. The first problem is related to objects that can be known by humans, while the second problem is related to how humans know and process the objects in question. These two issues will be explained in the following explanation.

3.1.1.1 What Humans Can Know

Jambi Malay is an indigenous tribe originating from Jambi Province, Indonesia. In Jambi itself, there are several tribes or smaller social units, namely Batin, Kerinci, Penghulu, Moving, Anak Dalam, and Laut/Bajau. The Jambi Malay community originally lived on the banks of the Batanghari River, but has now spread to various areas in Jambi Province.

Regarding what can be known, the Jambi Malay people recognize the existence of various sensory objects, both objects that can be seen, heard, or smelled. They recognize various empirical objects that the five senses can perceive. This recognition can at least be seen in the following Jambi Malay customary words of wisdom [17][18][19]:

“Tatukik tainjak lalu naik, tasaloso tainjak lalu turun, tepekik tapikau, condong mato orang banyak.”

“Swooped down then climbed, tripped over and then down, screamed hysterically, watched by many people.”

“Ayam putih terbang siang, hinggap di kayu regeh, tajilo-jilo dan tedengar pulo kukuknyo.”

“The white cock flies by noon, perches on a *rengas* tree, flapped its wings, and crowed.”

“Ibarat buah banyak raso, ibarat bungo banyak mambu.”

“Just as various fruits have many tastes, just as various flowers have many smells.”

This *seloko adat* shows that the Jambi Malay people recognize various objects that can be perceived by the five senses so that they can be used as objects of knowledge. The Jambi Malay community, for example, recognizes sensory objects that can be seen by the eye in the phrase *condong mato orang banyak* (watched by many people). They also recognize sensory objects that can be heard by the ear in the phrase *tedengar pulo kukuknyo* (flapped its wings and crowed). Apart from also recognizing sensory objects that can be smelled in phrases *ibarat bungo banyak mambu* (just as various flowers have many smells).

Apart from sensory objects that the five senses can perceive, the Jambi Malay people also recognize the existence of non-sensory objects as presented in the following *seloko adat* [17][18][19]:

“Apabila berjalan memakai tongkat, takkan terasa lelah dan penat, apabila iman sudah melekat, takkan susah dunia akhirat”.

“If you walk with a stick, you will not feel tired, if your faith is attached, it will not be difficult in the afterlife.”

This *seloko adat* shows the Jambi Malay people's recognition of various non-sensory objects that the senses cannot perceive, thereby enriching the objects of their knowledge. In this *seloko adat* they say the phrase *apabila iman sudah melekat, takkan susah dunia akhirat* (if your faith

is attached, it will not be difficult in the afterlife). In this phrase, they acknowledge the existence of the afterlife which is a non-empirical object.

3.1.1.2 Humans Way of Knowing

The Jambi Malay people use various methods to obtain and process their knowledge, both knowledge with sensory objects and non-sensory objects. These methods include observation, logic, and intuition. The use of these methods can be seen in the following presentation.

In an effort to obtain and process sensory objects, the Jambi Malay people use the observation method as stated in the following *seloko adat* [17][18][19]:

“Lamo idup banyak diraso, jauh bejalan banyak dilihat, lamo duduk letih teraso, lamo bediri terasa penat.”

“A long life makes you feel a lot, a long walk makes you see a lot, a long sitting makes you feel tired, a long-standing makes you feel tired.”

This *seloko adat* describes the use of observation methods in the daily life of the Jambi Malay people. Observation is an important basis for their search for knowledge, as can be seen in the phrase *jauh bejalan banyak dilihat* (a long walk makes you see a lot).

The Jambi Malay people also use logical methods to study sensory and non-sensory objects, as seen in the following *seloko adat* [17][18][19]:

“Terlampau arif badan celako, tidak arif badan binaso, jangan berfikir sekali lalu, jangan berhemat sekali sudah.”

“Too wise then the body is wretched, not wise then the body is destroyed, don't think once and for all, don't be frugal once.”

This *seloko adat* shows the use of logical methods by the Jambi Malay people in obtaining and processing their knowledge, both with sensory objects and non-sensory objects, as seen in the phrase *jangan berfikir sekali lalu* (don't think once and for all).

To examine non-sensory objects, the Jambi Malay people also use intuitive method as mentioned in the following *seloko adat* [17][18][19]:

“Lamo idup banyak diraso, jauh bejalan banyak dilihat, lamo duduk letih teraso, lamo bediri terasa penat.”

“A long life makes you feel a lot, a long walk makes you see a lot, a long sitting makes you feel tired, a long standing makes you feel tired.”

”Adat bersendi syarak, syarak bersendi Kitabullah, syarak mengato, adat memakai, sah kato syara, sah kato adat, syara berbuhul mati, adat berbuhul sentak.”

“Adat is based on syarak, syarak is based on the Holy *Scriptures*, syarak says, custom uses, lawful according to sharia, legal according to custom, syara has death knots, the custom has snaps.”

This *seloko adat* illustrates the use of the intuitive method by the Jambi Malay community in an effort to obtain and process knowledge, especially knowledge related to non-sensory objects, as seen in the phrase *lamo idup banyak diraso* (a long life makes you feel a lot).

These results show a distinctive Jambi Malay epistemology, both regarding the recognition of the existence of sensory objects and non-sensory objects as well as the use of observational, logical and intuitive method in obtaining and processing the various objects in question. The uniqueness of Jambi Malay epistemology is important to disseminate among various existing epistemologies in the form of glocalization, which will be elaborated in the following explanation.

3.1.2 The Glocalization Models

In this section on glocalization models, researchers reveal several possible glocalization models to be used in an effort to disseminate Jambi Malay epistemology. At least three glocalization models have been developed: Roland Robertson, George Ritzer, and Jeffrey Alexander. Robertson's model uses a monist perspective, Ritzer's model adopts a dualistic view, and Alexander's model uses the concept of analytical autonomy. Further descriptions of these models can be seen in the following explanation.

3.1.2.1 Robertson's Monism Model

Robertson views glocalization from a monist perspective. As has been understood, monism views various existing things as existing in a single reality or substance, so that in this case, the global and the local are seen as a single entity where the global encompasses the local.

Robertson treats glocalization in terms of monism. Monism suggests that various existing things (the local) can be explained in one single reality or substance (the global). The global does not exist outside the local but exists with it. In this case, globalization requires the particularization of universalism and the universalization of particularism. The global interpenetrates with the local. Globalization is realized in concrete, local forms. Globalization is not out there, and its articulation is not separate from that of local communities. Meanwhile the local is never truly pure or outside the global because the local is always built partly in response to and through global influences [20][21].

It can be seen that although in globalization, what is seen is global, it encompasses various local things. The visible manifestation is only the global one, but it actually consists of many local ones.

3.1.2.2 Ritzer's Dualism Model

In contrast to Robertson's monistic perspective, Ritzer's perspective is shaped by a dualistic view. Dualism sees the existence of a pair of binary concepts that are in conflict with each other so that the global and the local are positioned as opposing each other.

Ritzer's dualism approach is a response to Robertson's monism that heterogeneity and homogeneity are aspects of globalization. In this case, for Ritzer, glocalization and the related idea of cultural heterogeneity are explicitly recognized as viable theoretical alternatives, but Ritzer's attention is drawn to the negative aspects of capitalism that permeate all aspects of life. In globalization, capitalism is manifested in the imperialistic ambitions of countries, corporations, organizations, and the like, which impose their will on various geographical areas and burden local communities. For Ritzer, there needs to be an effort to balance globalization with capitalism.

It can be seen that Ritzer's dualistic glocalization is a response to globalization accompanied by capitalism, which has a negative impact on local communities. In this case, the global is confronted with the local in a binary way.

3.1.2.3 Alexander's Analytical Autonomy Model

The third model of glocalization suggests that glocalization should be viewed as an analytically autonomous concept. Alexander adopted this idea of analytical autonomy with his strong program of cultural sociology.

Alexander sought to support cultural autonomy, such as the autonomous status of culture as an important contributing factor to the formation of meaning and social life. In the same way, the glocalization of analytical autonomy is intended to provide a basis for the use of concepts to denote a process that has analytical autonomy over local and global concepts. As shown in the previous discussion, Robertson classifies globalization into glocalization with his monist view, while Ritzer classifies glocalization into globalization with his dualist view. Both interpretations fail to provide the analytical insight into the autonomous local it deserves. Therefore, it is necessary to look at the exact way the relationship between the global and the local is formed. One way to do this is to adopt a systemic view of the global. In cases like this, local society is included in the global, whereas the global is in no way influenced or changed by local society [21].

In line with Alexander's view of analytical autonomy, there is actually also a theory that is in line, namely Ulrich Beck's theory of cosmopolitanism. Beck proposed the construct of cosmopolitan sociology to gain a better understanding of a world undergoing cosmopolitan transformation. In this context, cosmopolitan transformation is a non-linear dialectical process in which the universal and the particular, the similar and the different, the global and the local must be understood, not as cultural polarities but as interconnected and interpenetrating principles [20].

It can be seen that Alexander's glocalization of analytical autonomy offers a different form of glocalization from Robertson's glocalization of monism and Ritzer's dualism. If Robertson's glocalization monism sees the global dominating the local and Ritzer's glocalization dualism sees the global and the local turning away from each other, then Alexander's glocalization of analytical autonomy sees the global and the local merging, but the local still has its autonomy. The author will use these three glocalization models as options in an effort to disseminate Jambi Malay epistemology.

3.2 Discussion

There are many issues related to epistemology, including the sources of knowledge, the nature of knowledge, the theory of truth in knowledge [22], and how to obtain knowledge [23]. However, fundamentally, only two problems cannot be abandoned by any epistemological system, namely, regarding *what can be known* and *how to know*. The first problem refers to the theory and content of knowledge, while the second problem refers to knowledge methodology [24]. These two epistemological issues are the focus of this research, namely what humans can know and what humans' way of knowing is in understanding the Jambi Malay community.

Western epistemology answers the *first* problem of epistemology: what humans can know is everything as far as it can be observed sensorily. Other things that are non-sensory, non-physical, and metaphysical are not included in the objects that humans can know scientifically. In contrast to this Western epistemological view, the Jambi Malay people hold the view that what humans can know is not only sensory objects but also non-sensory objects. Therefore, in the life of the Jambi Malay people, non-sensory objects, such as mental and metaphysical concepts, are known, in addition to sensory objects. They recognize the existence of humans, animals, and plants. Apart from that, they also recognize the existence of other objects, such as jinn, angels, spirits, and even the last day.

Regarding the second issue of epistemology, namely humans way of knowing. This issue concerns the methodology used to obtain knowledge. While Western scientists only use one method to acquire knowledge, namely the observation method, the Malay people of Jambi use various methods. The Jambi Malay people have been accustomed for generations to use various methods according to their objects, namely observation method for sensory objects such as animals and plants, logical or demonstrative method for sensory and non-sensory objects such as thought issues, and intuitive method for non-sensory objects such as feelings. The methods used by the Jambi Malay community in the world of Islamic thought are known as *bayâni*, *burhâni*, and *'irfâni* methods, each of which originates from the senses, reason, and heart [24]. These three methods are unique to Islamic thought and were developed initially by Muhammad Abid al-Jabiri [25]. The uniqueness of Islamic thought compared to Western thought lies in the *bayâni* and *'irfâni* methods. The *bayâni* method places more emphasis on qiyas or equation. It follows that this method would naturally prioritize textual epistemology. On the other hand, intuition serves as the source of the *'irfâni* method rather than actual texts. Direct experience is the primary source of information in *'irfâni*. The experience being discussed here pertains to extremely deep inner experiences [26]. This uniqueness of Islamic thought also illustrates the uniqueness of the Jambi Malay epistemology compared to other epistemologies.

In order for the distinctive Jambi Malay epistemology above to stand on par with various other epistemologies, glocalization efforts must be made for its dissemination with various possible model options for its implementation. In this case, three possible glocalization models can be used: Robertson's monism glocalization model, Ritzer's dualism glocalization model, and Alexander's analytical autonomy glocalization model.

If applied in Jambi Malay epistemology, Robertson's model of glocalization monism will create integration between Jambi Malay local wisdom and all cultures that have entered through globalization. The result can be a hybrid culture that combines local and global elements. Jambi Malay local wisdom can be integrated into global culture. Glocalization of Jambi Malay epistemology using Robertson's monism model will give birth to a type of culture, namely global culture, in which the local wisdom of Jambi Malays is integrated into it.

Ritzer's dualistic glocalization model, when applied in Jambi Malay epistemology, will show the existence of two independent substances that are mutually exclusive. On the one hand, there is Jambi Malay local wisdom with all its uniqueness, while on the other hand, there are other cultures that may try to influence the existence of Jambi Malay local wisdom. With the Ritzer model, Jambi Malay's local wisdom will be back to back with a global culture, becoming two different cultural axes.

If Alexander's glocalization model of analytical autonomy is applied to Jambi Malay epistemology, Jambi Malay cultural autonomy can contribute to Indonesian culture and world civilization in general. With Alexander's analytical autonomy model, Jambi Malay local wisdom will remain autonomous and contribute to providing color to global culture. This is also in line with Beck's cosmopolitanism model, which, if implemented, will allow Indonesian culture and Jambi Malay local wisdom to penetrate and permeate each other.

Departing from this explanation, what makes the most sense to be used in efforts to glocalize Jambi Malay epistemology is Alexander's analytical autonomy glocalization model because this model provides space for Jambi Malay local wisdom to continue to survive and develop with its own uniqueness, as well as dialogue with other cultures. . Alexander's choice of the glocalization model of analytical autonomy shows the importance of efforts by the Jambi Malay community to continue to be confident in maintaining and developing their own local wisdom so that this local wisdom becomes the foundation for them when dealing with other cultures. Other cultures must be responded to positively as constructive input and coloring for Jambi Malay local wisdom. The choice of Alexander's analytical autonomy glocalization model in the future also provides an opportunity for Jambi Malay local wisdom to participate more actively in world civilization while also standing on an equal footing with various existing cultures.

Conclusion

Jambi Malay epistemology is different from epistemology in general, so it is important for it to be disseminated through glocalization efforts so that it can stand on an equal footing with other epistemologies. Among the three models of glocalization, namely Robertson's monistic glocalization, Ritzer's dualistic glocalization and Alexander's analytical autonomous glocalization, the latter model of glocalization is the right choice because this model provides an opportunity for Jambi Malay local wisdom to survive and develop and be colored by new cultures. These results answer research questions about the importance of glocalization efforts for Jambi Malay epistemology. One of the shortcomings of this research is that this research is still an initial step in finding an appropriate glocalization model in an effort to disseminate Jambi Malay epistemology, so in the future it needs to be continued with research that directly carries out glocalization efforts with the right model.

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