



## **Pathet Gunem Tradition in Javanese Wedding from the Perspective of Islamic Law**

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### **Abstract**

*In Javanese society, there are several traditions that initiate the marriage process. One of them is the Pathet Gunem tradition carried out by the people of Banowan Village. This research aims to find out how the Pathet Gunem tradition proceeds, what the goals of the Pathet Gunem tradition are and how the Islamic legal perspective views the Pathet Gunem tradition. The research uses a qualitative approach, the data sources used in the research are primary data and secondary data. Primary data was obtained from interviews with various informants, while secondary data was in the form of al-qur'an, of laws and articles. The research results show that Pathet Gunem is the final result of deciding on a word, usually done a month or several months before the wedding. Pathet Gunem is a deliberation between the parents of the man and woman to discuss wedding preparations, with the aim of getting clarity on the day, date, time, place and other things related to the wedding day event. The aim and benefits for both families are to avoid misunderstandings between the two parties and for the two families to get to know each other. From an Islamic legal perspective, the Pathet Gunem tradition does not require a marriage to be valid. Pathet Gunem is a Javanese wedding tradition, not the main requirement for marriage.*

**Keywords:** marriage; Javanese society; tradition; Pathet Gunem custom.

### **Abstrak**

Di dalam masyarakat Jawa, ada beberapa tradisi yang mengawali proses pernikahan. Salah satunya tradisi *Pathet Gunem* yang dilaksanakan masyarakat Desa Banowan. Penelitian ini bertujuan untuk mengetahui bagaimana prosesi tradisi *Pathet Gunem*, apa tujuan dari tradisi *Pathet Gunem* dan bagaimana persepektif hukum Islam memandang tradisi *Pathet Gunem*. Penelitian menggunakan pendekatan kualitatif, sumber data yang digunakan dalam penelitian adalah data primer dan data sekunder. Data primer didapatkan dari wawancara dengan berbagai informan, sedangkan data sekunder berupa al-qur'an, undang-undang dan artikel. Hasil penelitian menunjukkan *Pathet Gunem* merupakan hasil akhir diputuskannya suatu perkataan biasanya dilakukan sebulan atau beberapa bulan sebelum dilaksanakannya pernikahan. *Pathet Gunem* merupakan musyawarah antar kedua orang tua dari pihak laki-laki dan perempuan membahas mengenai persiapan pernikahan, bertujuan untuk mendapatkan titik terang mengenai hari, tanggal, waktu, tempat serta hal lain berhubungan dengan acara hari pernikahan. Tujuan dan manfaat bagi kedua keluarga agar tidak terjadi kesalahfahaman antara kedua belah pihak dan menjadikan kedua keluarga saling mengenal. Dalam perspektif hukum Islam

tidak mensyaratkan tradisi *Pathet Gunem* menjadi syarat sahnya pernikahan. *Pathet Gunem* merupakan tradisi pernikahan masyarakat Jawa bukan syarat utama pernikahan. Penelitian ini memberi pemahaman bahwa ada tradisi yang tetap dapat dipertahankan selagi tidak bertentangan dengan norma-norma agama Islam.

**Kata Kunci** : pernikahan; masyarakat Jawa; tradisi; adat *Pathet Gunem*.

## Introduction

Every human being must have a desire to get married and live together with a loved one. Marriage is based on natural human instincts which include the need to coexist, the need to have offspring, and the need for affection and mutual love (Safitri and Mustafa 2021). It is expected to happen only once in a lifetime, because marriage is a sacred and sacred event and becomes a lifelong memory (Wibisana 2020). The process carried out in marriage is a fun thing in life.

Marriage according to Islamic law is a marriage, which is a very strong contract or *mitsaqan ghalidzan* to obey Allah's commands and carry it out is worship (Musyafah 2020). Marriage has the purpose of realizing a household life that is *Sakinah, mawaddah, and warahmah* (Perkawinan et al. 2010). Marriage is indeed sacred, noble and majestic. Marriage is a bond that occurs based on certain considerations, not deviating from religious provisions and norms that apply in society.

Legal norms and religious norms for the conditions and harmony of marriage are definitely regulated. According to the Shafi'i School, the main basis for the implementation of marriage law is reflected in the Compilation of Islamic Law (KHI) prepared by the government as a guide for religious courts. The pillars of marriage in the Shafi'i School which include *wali*, witness, dowry, and *kabul ijab* are strictly applied in the practice of marriage in Indonesia (Sambat 2024).

According to the Maliki School, although guardians are still needed, there are exceptions in certain situations where women can marry without guardians, for example if guardians refuse without a valid reason. However, in the Compilation of Islamic Law article 19, it has been stated that the guardian of marriage in marriage is a pillar that must be fulfilled for the prospective bride who acts to marry her.

The condition for the validity of marriage must be the presence of a marriage guardian as mentioned in the marriage conditions according to the opinion of Imam Shafi'i, Ahmad bin Hambal and others, Muslims in Indonesia adhere to this opinion. The implementation of the marriage contract of Indonesian Muslims is carried out by the groom and the bride's guardian or her representative (Purnama and Ar-Raniry 2018). , in the

pastic in Javanese society, especially in Banowan village, it is required for the pathet gunem tradition as a form of preserving culture.(Raffles 2018)

Marriage that occurs in Javanese society is simple but meaningful. Although simple, the tradition that is carried out before marriage is indeed long and should not be missed every process. Each process carried out has a unique meaning and distinctive characteristics (Zaelani and Gegana 2022). Various series of traditions in Javanese weddings are interrelated and mutually sustainable between one tradition and another, so that the Javanese people maintain the diversity of existing traditions to show pride in culture and as a form of cultural preservation.

The traditions that exist in each region must be different and have their own characteristics, as a form of identity of the region(eka yulia 2020). before marriage in each region with other regions have special features and characteristics (Zubir and Bustamam-Ahmad 2022). Before carrying out a wedding, there are many processes that must be passed, starting from choosing a prospective partner. In choosing a prospective partner in Java, it is famous for matching weton or matching the date of birth of the two prospective partners, Weton is a calculation of the day and market when a person is born (Safitri and Mustafa 2021). calculation aims to make the marriage run smoothly without any disturbances and disasters.

In addition to the calculation of weton, the Javanese people also have considerations in choosing a prospective partner, namely by looking at the seeds (descendants), bebet (traits), weight (social status) of the candidate's family. With these criteria, it is hoped that a prosperous, harmonious and prosperous family will be achieved. After meeting each other's criteria, they will continue to the marriage stage. Before the marriage is held, there are many traditions that must be carried out. The tradition before marriage is very long, especially in Java which still upholds its cultural customs.(Pramesti and Mukhlis 2023) Because each procession that will be carried out has its own meaning and meaning. (Pratiwi and Yarham 2023).

There are several similar studies conducted by Yulia The ruwatan tradition is considered something sacred by some Javanese people. Ruwatan is carried out by holding a puppet show of the Murwakala drama accompanied by the recitation of mantras, gamelan and gending which are believed to be exorcists. The ritual of ruwatan for an only child in this day and age is carried out by combining the teachings of previous ancestors with the teachings of Islam.(Yuliana and Az Zafi 2020) The next research was conducted by Lutfi. The results of the study show that the tradition of ruwatan murwokolo in Kaliori is included in 'urf sahih because the implementation of the prohibition of offerings after the procession of ruwatan is not just prohibited but intended to get rid of bad luck, the tradition of ruwatan murwokolo also has the practice of alms in the

procession, and its implementation runs simultaneously between Islamic culture and religion. (Muhammad Lutfi Maulana 2024)

This study explores information about the Pathet Gunem tradition in Javanese society from the perspective of Islamic law. The focus of this study is how the procession of the Pathet Gunem tradition, what goals are intended to be achieved from the Pathet Gunem tradition, and how Islamic law views the Pathet Gunem tradition. The results of this research are expected to be a reference and consideration in preserving traditions so as not to deviate from the teachings of Islamic law. Habits that are often carried out by the community make the mindset and actions that arise resulting in these habits becoming mandatory and mandatory (Telhalia and Natalia 2021). It is hoped that every community will be able to balance between Islamic law and the customs that apply in society.

## **Research Methods**

This article is included in the type of field research and uses qualitative methods. This study uses data collection techniques through observation and interviews with informants. Secondary data is obtained from laws and regulations and journal articles. Primary data in the form of hadith and Compilation of Islamic Law (KHI). The data obtained and then the data analysis used was the Miles Huberman model with data reduction and verification. Interviews were conducted with six people (religious leaders, two parents of male candidates, two parents of female candidates, people who can calculate Javanese dates). In addition to the source of interview data, this study also uses additional data in the form of documentation.

The location of the chosen research is in Banowan village, Sarang district, Rembang Regency, with the focus of the research: (1) How the implementation of the Pathet Gunem tradition, including the background of the implementation, time and place of implementation, stages and carry-on or delivery brought during the implementation (2) What is the purpose of the implementation of the Pathet Gunem tradition (3) how Islamic law views the Pathet Gunem tradition.

## **Result and Discussion**

### **Background and development of the Pathet Gunem tradition**

Traditional Javanese people have complete procedures in holding weddings. According to the results of the interviews that have been conducted, in Banowan village with the resource person N (as the parents of the groom-to-be), that the wedding tradition must go through various long processes. The Javanese people are meticulous in choosing candidates for their children. There are many criteria and many traditions that must be

passed. The wedding procession in Javanese tradition is divided into 3: starting from the pre-wedding event, the wedding event, and the post-wedding event.

Resource person N also explained that the wedding tradition is carried out in a formal and sacred manner. At the stage before the wedding procession, the community usually starts with the procedure of gathering (watching), proposal (ngemblok), answer (wangsulan), final result (pathet gunem), and many more pre-wedding processions that must be carried out by the two prospective couples. From the event before the wedding, the core is pathet gunem, namely the two families will decide the final result related to the relationship between the two brides-to-be.

### 1. Pathet Gunem Tradition Series

Usually before getting married there are many events that must be done starting from:

- a. "*Nakokke*" (*asking*), meaning that the man wants to ask the status of the woman whether she already has a partner or not. Usually there is a third person as an intermediary to ask or commonly called makmatchlang (the person who matches). With the aim that if the man is not accepted by the woman, he will not feel ashamed.
- b. "*Nontoni*" (*silaturrahmi*), meaning that if the woman does not have a partner, the man will **come** to the woman's house and bring her parents. With the aim of introducing themselves (*ta'arufan*) so that they know each other.
- c. "*Ngemblok*" (*propose*), after finding a match and getting to know each other, then the woman comes to the man's house to make a proposal (Ulfah, Priyanto, and Sumarto 2012). In Java, especially in Banowan village, it has a characteristic that the woman proposes to the man. Ngemblok is a traditional procession before marriage and the procession is carried out as proof that both parties have a bond. Usually the women come with a lot of traditional food, fruits, drinks and others.
- d. "*Pathet Gunem*" (*Termination of words*) means that the woman comes to the man's house or vice versa. The purpose is to ask about the decision regarding the relationship or relationship status of both parties.

Not only the above traditions are a habit of the people of Banowan Village, but the community also still preserves the tradition of calculating weton or date of birth. Calculating the birth weton is mandatory before carrying out the wedding, if the weton is not suitable, the matchmaking will be canceled. The calculation of the birth weton itself starts from the time of choosing a prospective partner, if the weton is not suitable, the matchmaking can be canceled and become the main factor in the breakup of the relationship. Javanese people believe that weton shows a person's

character, weton explains the value of various events based on the calculation of days and the traditional Javanese calendar (Safitri and Mustafa 2021).

The tradition of pathet gunem is one part of the event before the wedding. Pathet Gunem is a tradition before marriage that is still preserved in Banowan Village, Sarang District. Pathet gunem means pathet (to decide) in Javanese, to make a final decision regarding the status or relationship between the two parties to the bride-to-be, while gunem means (word) that is spoken during a meeting between two families. So, pathet gunem means that the final result has been decided which results in certainty of the relationship between the two parties (the bride-to-be and the parents).

The pathet gunem event is usually carried out in a simple way, where most women come to the man's house, or vice versa. The family does not only come alone, usually they come together with religious leaders (modern villages), people who are smart in calculating Javanese dates. Religious leaders play the role of advisors or mediators in deciding the final result. Javanese people who still believe in the matching of weton or date of birth by entrusting the task to a smart person in calculating the Javanese date. Actually, the purpose of matching weton is not only to match the date of birth but also, to calculate the right date for the wedding, and even determine which direction the decoration will be used.

Before the implementation of the pathet gunem event itself, there was a long process before the wedding, namely khitbah or proposal which is famous for the term (ngemblok). Because the proposal is not the final result of a marriage, the woman comes with the family to ask for certainty or clarity of status from the man. Pathet gunem is carried out behind closed doors or only attended by the nuclear family and community leaders who play a role.

In carrying out the pathet gunem event, it is usually approximately one or two months before the wedding. But the time applies conditionally depending on each individual. Usually, when they are going to carry out this Gunem pathet event, they first look for a fixed date and are suitable according to the calculation of the Javanese date. After finding each other's dates and getting answers, they match each other's fixed wedding dates to carry out the wedding.

At every event, the Javanese community will definitely bring a gift as a souvenir for the host. At the pathet gunem event, people usually bring cakes (sponges) but the sponge in question here is made specifically for weddings where Javanese people usually use sponges as a gift for the proposal event (ngemblok). Traditionally, sponges have always been brought to wedding ceremonies. Pathet Gunem itself makes sponges as a symbol for this event accompanied by sugar, coffee and other traditional snacks. The sponge used in wedding ceremonies during ngemblok and

pathet gunem has a unique and interesting shape, for example the shape of hats, fish and flowers.

a. Meaning of Bolu

Bolu is made with the meaning of being a source of happiness and prosperity for prospective couples later in life after marriage will be blessed and bestowed with happiness. The people of Banowan Village use the sponge as a greeting during the Pathet Gunem event (Afifah 2022). Contains the hope of getting the blessing of life from the Almighty and hopefully people who feel the sponge will also pray for the two prospective partners.

b. The Meaning of Coffee and Sugar

Coffee and sugar have the meaning that a life must have bitterness and sweetness. Having bitter and sweet hopes in a life must be lived together when married. May Allah SWT always be merciful and give blessings in married life (Suyud and Syam 2023). And if something that comes is bad, hopefully we will be given fortitude and patience, and if what comes is something good, then we must always be grateful for the blessings of Allah SWT. All good and bad things come from Allah and are the destiny that Allah has outlined.

c. The meaning of traditional snacks

Traditional snacks show that in every wedding event must prioritize tradition and exalt customary culture. The meaning of traditional snacks shows that later when you have a family, you must remain humble, and respect each other (Tagog, Sindangjaya, and Bandung 2021). The community is confident that traditional snacks as a symbol of married life will always be prosperous and fulfilled with sustenance from the Almighty.

Another speaker, BA as a religious leader in Banowan Village, also explained that Pathet Gunem is a series of traditional events before marriage. The delivery is expected to be the best prayer for both prospective couples. In Islam itself, it is not mandatory for events like this, but the village community already has the principle that something that has become a habit will become mandatory and the legal framework. The customary law applies in the community side by side with Islamic law (Santoso et al. 2022). While not violating the norms that apply in society, they will make the habit a patent law. The things that will be obtained when not carrying out the traditions that have been in effect are in the form of social sanctions that will be given. The ridicule and gossip that will be obtained.



## **Unraveling the Meaning of Pathet Gunem: A Deep Reflection on the Sacred Bond of Marriage**

Pathet gunem aims to find a middle ground between the two parties so that there is no misunderstanding between the two families and prospective partners. Pathet gunem is carried out to maintain communication from both parties and maintain friendship so that they know each other with the intention that the two families can open up and accept each other. It is hoped that the two families can accept each other's decisions that have been deliberated.

*Pathet Gunem* also has the purpose of discussing wedding dates, events at the time of wedding, wedding venues and others. In this case, the calculation of the Javanese date is needed with the aim of matching with the birth of the two brides who will get the final result of the wedding date (Uliahafidhotunnur 2019). Both parents, both men and women, have prepared a wedding date that will be discussed together at this Pathet Gunem event and matched with the results of the Javanese calculation of the date of the birth of the two prospective couples.

### **Pathet Gunem as a Symbol of Harmony in Marriage**

The community's trust in the pathet gunem custom makes them think that the custom must be done. If the community does not carry out the tradition, they will receive social sanctions in the form of ridicule and talk from neighbors. The emergence of the pathet gunem tradition is a form of preservation of community customs for past relics. A form of respect for this fascinating historical heritage turned into a tradition (Kasus et al. 2012). This tradition then developed and was inherited in the lives of the people of Banowan Village from generation to generation. Through traditional education in the family carried out by parents to their children, it is increasingly clear that in daily practice the Javanese people still apply the principles and attitudes of respect for traditions and customs that develop in the community by realizing an obedient and obedient attitude to the implementation of the pathet gunem tradition as one of the ancestral heritages that must be implemented. Once the tradition is placed in the minds of the community, it causes the community to respect and obey the pathet gunem tradition.

The pathet gunem tradition that develops in the Banowan Village community is still preserved even though it has been eroded by the changing times. The goal is for young people to continue to know and maintain the customs in the area where they live, as a form of cultural heritage. In accordance with his understanding, pathet gunem is a tradition before marriage that aims to ask for certainty from the male side regarding the wedding event to be held, the event is carried out one or two months



before the wedding. They come by bringing people who have experience in marriage and bring gifts or gifts in the form of traditional snacks. Usually, the average woman who comes to the man's house first to ask for certainty and as a form of respect for the man's side.

The Javanese traditional wedding tradition cannot be separated from the memory of the Javanese people. The proof is that even though the Javanese people who are Muslims still believe and continue to carry out what has been brought and trusted by the previous people. Because these traditions have noble values and are considered to contain cultural values related to people's lives and can be role models (Fakhyadi and Samsudin 2024). Javanese society holds tightly to the diversity of traditions and group interactions to show mutual respect and tolerance between one religion and another.

Customary law is a law that is not enacted by the government and is not written absolutely. But as the times progressed, the community continued to use and still obey these teachings, especially the indigenous peoples. Islam views the culture and customs that develop in society as not a big problem but a form of tolerance while not deviating from its religion and teachings (Avita, Idris, and Oktalita 2022). Islamic legal views on the traditional Javanese marriage process can vary depending on the extent to which the tradition is in line with or contrary to the principles of Islamic law. Basically, Islamic law provides sufficient freedom and flexibility in terms of local customs and customs.

Javanese wedding customs in Banowan Village, Sarang District, Rembang Regency still use customary law, Islamic law and marriage law in Indonesia. In the view of the Javanese people, marriage is a sacred bond that binds both parties physically and mentally by fulfilling the provisions of sharia customs and now it is supplemented by the marriage law (Sa'diyah 2015). In other words, the marriage must harmonize between customary, Islamic and national laws (Sadat et al. 2023). So 'Urf must remain in accordance with the applicable law. Musthafâ Dib al-Bughâ stated, 'urf is a source of law that is recognized by the majority of jurists'. The dispute of fuqahâ' is only on the recognition of 'urf as an independent source of law (mustaqil) (Sibawaihi and Baharun 2017).

In the study of ushul fiqh, 'urf has become a habit of the community that can be obeyed in their lives so that they feel peaceful. These customs can be in the form of ceremonies and deeds, both special and general. Al-'urf (customs) is something that the majority of people have believed, either in the form of words or deeds that have been repeated so that they are embedded in their souls and accepted by their intellect.

### **Pathet Gunem in the Framework of Islamic Law: An Analysis of Its Implications for the Validity of Marriage**

Everything that is often done and has become a habit is called custom. Abdul Wahab Khallaf gave a definition of 'urf as the same as custom, which is something that is often known by humans and has become a tradition, either in the form of words, deeds, or things that leave something behind, it is also called custom (Auda 2011). Meanwhile, Ahmad Fahmi Abu Sunah said that the meaning of Al-'Urf is something that is imprinted in the soul because it is seen as rational and the acceptance of a healthy disposition on it (Al-Najjar 2008). The legal basis of 'urf which is used as an argument is determined by Ushul fiqh scholars in a method, namely العادة محكمة "Customs and customs can be established as law" (Gegana and Zaelani 2022).

The above rule can be understood that 'urf or customs can be used as a source of law, if there is no detailed explanation in the nash. 'Urf can be accepted as long as it meets certain conditions, as for these conditions, they are: 'The urf has the value of mashlahat in the sense that it can provide goodness to the ummah and keep the ummah away from damage .

- a. 'The urf is common and evenly distributed among people in a certain environment.
- b. 'Urf has taken place before that, and no custom comes later.
- c. 'Urf does not contradict the existing sharia postulates'.
- d. There is no specific evidence for a problem either in the Quran or as-Sunnah.
- e. The use does not result in the exclusion of the shari'ah.
- f. It also does not result in mafsadat, difficulties or narrowness.

In the Qur'an and hadith, it is not explained in it about the custom of a marriage. But the view of madzhab Shafi'i explains that Islam does not oppose tradition and even respects it, as long as the tradition does not violate religious principles, let alone violate the principles of aqidah such as the declaration of Allah SWT, talking about the fate of human beings, of course we must be careful (Daryanti and Nurjannah, n.d.). Islam itself provides freedom for its people because Islam is a religion that "rahmatil lilalamin" gives grace to the entire universe, which means that Islam is too rigid to existing customs or traditions (Nafi'ah and Afif 2023).

Pathet Gunem is a tradition that exists in a series before the wedding, urf' in the Pathet Gunem tradition provides benefits for both parties. From this tradition, we can know the benefits, namely that the women get clarity about their status after the implementation of ngemblok (proposal). Pathet Gunem is a custom that is not detrimental and does not contradict religion. There is also no sharia evidence that regulates or prohibits the Pathet Gunem tradition, even religious leaders and the community agree to maintain and preserve the culture.

### **The Influence of the Pathet Gunem Tradition on the Quality of Marriage in Javanese Society**

Social reality shows how the condition of society in relation to society is with each other. The community has its own way of reviving the environment by socializing with neighbors. Neighbors are the closest people who will do everything we will do in the future will definitely foster social activities. Humans are social creatures that cannot be separated from other humans because they need each other. Society is a form of common life, whose citizens live together for a long period of time, thus producing culture(Waba 2010). Indigenous peoples are defined as "A unity of law, unity of rulers and unity of the environment based on the common right to land and water for all its citizens".

In daily life people talk about culture so often and it is impossible for people to avoid culture, because no one does not deal with the results of culture. Everyone sees, uses, and even destroys culture Society is a group of people who live together and produce culture. Thus, there is no society that does not have culture and vice versa, there is no culture without society as a forum and supporter. There is a reciprocal relationship between culture with the community. Society produces culture, while culture determines the pattern of society. So between humans and culture is a unit that has a close relationship and cannot be separated from each other. The culture that exists in society always changes along with the changes that occur in society. Although culture is stable, it is undeniable that it is also dynamic. Changes that occur in society are sometimes not felt by the community concerned. Culture has a great function for humans and society. Humans and society also need balance, both in the spiritual and material fields. The needs of the community are largely met by the culture that comes from the society itself. It is said that most of it is because human ability is limited, and thus the cultural ability that is the result of its creation is also limited in meeting all its needs(Haba 2010).

Culture functions to regulate human beings to understand how humans must behave, act to meet the needs of their lives in society, so that all provisions in society are expected to run in accordance with what is expected by the people who live in the environment. The community is also expected to be able to adapt to the surrounding environment, so that everything can run according to expectations(Kartikasari, Anoegrajekti, and Maslikatin 2014). Culture functions to regulate human beings to understand how humans must behave, act to meet the needs of their lives in society, so that all provisions in society are expected to run in accordance with what is expected by the people who live in the environment. The community is also expected to be able to adapt to the surrounding environment, so that everything can run according to expectations

## Conclusion

Based on the explanation in the discussion above, it can be concluded that the pathet gunem tradition from the perspective of Islamic law allows the pathet gunem tradition because it is considered not to deviate from religious teachings and norms that apply in society. Although in practice, there is a calculation of weton that makes people have a certain belief in the incompatibility of the partner can be determined because the weton or date of birth does not fit in the calculation. Customs and traditions that apply in the community have become inseparable habits in daily life so that people believe in this and consider everything done natural. If these habits do not deviate and can benefit the surrounding community, then the tradition does not violate religious teachings. The tradition of pathet gunem is not a condition for marriage. Pathet gunem is preserved as an element of cultivation and that does not deviate from religious norms. This tradition is a reference and recommendation for future research. With the aim of providing an understanding that there are traditions that can still be maintained while not contradicting the norms of Islam.

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