



Traditional Marriage Practices of the Javanese Community in Langkat District, North Sumatra: An Islamic Legal Perspective

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Abstract

Marriage in Islamic law has been clearly stated regarding its pillars, conditions, and permissible and prohibited provisions. This study aims to analyze the Javanese customary marriage practices of the people in Langkat Regency, North Sumatra Province, considering that the community still strongly adheres to various wedding processes as inherited from their ancestors, from the perspective of Islamic law. This research was empirical and used a social approach. The research employed the Miles and Huberman model, with the steps of data reduction, data display, and conclusion drawing and verification. In practice, Javanese customary marriages among the people of Langkat Regency still feature a series of traditional Javanese wedding ceremonies, even though they live outside Java Island. The findings found that the Javanese customary marriage shows a dynamic interaction between cultural traditions and religious principles. Determining auspicious wedding days based on '*primbon*' can be accepted in Islam as long as it does not involve beliefs in supernatural elements contrary to Islamic law. Furthermore, the practices of '*kembar mayang*' and '*pecah telur*' in Javanese customary marriage are considered '*urf fasidah* (customs contrary to Islamic law) because they involve beliefs in things not based on Islamic teachings. The accommodation process of Islamic law in Javanese marriage customs demonstrates a harmonious integration effort between religion and culture. From an Islamic viewpoint, cultural traditions can be accepted and integrated as long as they do not conflict with the fundamental principles of the religion.

Keywords: Javanese Custom, Islamic Law, Traditional Marriage.

Abstrak

Pernikahan dalam hukum Islam telah disebutkan secara jelas tentang rukun, syarat serta ketentuan-ketentuan yang diperbolehkan serta dilarang untuk dilaksanakan. Penelitian ini bertujuan untuk menganalisa tentang perkawinan adat Jawa masyarakat Kabupaten Langkat, Provinsi Sumatera Utara mengingat masyarakat masih kental dalam melaksanakan berbagai prosesi pernikahan sebagaimana yang diwariskan oleh nenek moyangnya, dalam sudut pandang hukum Islam. Penelitian ini merupakan penelitian empiris dengan menggunakan pendekatan sosial. Analisis data yang digunakan adalah model Miles and Huberman, dengan alur reduksi data, penyajian data dan penarikan kesimpulan serta verifikasi. Perkawinan adat Jawa pada masyarakat Kabupaten Langkat dalam praktiknya masih ditemukan rangkaian acara pernikahan adat Jawa yang kental meskipun mereka tinggal di luar daerah atau pulau Jawa. Analisis pandangan hukum Islam terhadap pernikahan adat Jawa menunjukkan adanya interaksi yang dinamis antara tradisi budaya dan prinsip-prinsip agama. Penentuan hari baik pernikahan berdasarkan *primbon* dapat diterima dalam Islam selama tidak melibatkan kepercayaan kepada hal-hal gaib yang bertentangan dengan syariat. Kemudian praktik *kembar mayang* dan *pecah telur* dalam pernikahan adat Jawa dianggap sebagai '*urf fasidah* (adat yang bertentangan dengan syariat) karena mengandung kepercayaan pada hal-hal yang tidak didasarkan pada ajaran Islam. Selanjutnya proses akomodasi hukum Islam dalam adat perkawinan pada masyarakat Jawa menunjukkan upaya integrasi yang harmonis antara agama dan budaya. Dalam pandangan Islam, tradisi budaya dapat diterima dan diintegrasikan selama tidak bertentangan dengan prinsip-prinsip dasar agama.

Kata Kunci: Adat Jawa, Perkawinan, Hukum Islam.



Introduction

Indonesian laws and regulations regarding marriage have been agreed upon and stipulated through the Law of the Republic of Indonesia Number 1 of 1974. This law sets out several rules, including some related to marriage. Among them is the issue of the validity of marriage.¹ This idea ultimately resulted in a legal clause stating that the religious laws and beliefs of the bride and groom (husband and wife) must be consulted to determine whether a marriage is valid or not. Therefore, Muslims who carry out Islamic marriages following their religious beliefs are valid and must be declared valid by law.

If it is theoretically understood that in a heterogeneous society, the majority law will apply, then in a majority Muslim society, Islamic law should be implemented. The law can be a law that is entirely based on Islamic teachings, a law that adheres to fundamental Islamic principles, or at least a law that does not conflict with Islam. So, ideally, a Muslim and a law-abiding citizen, in the process of marriage, domestic life, and divorce must refer to regulations that have been established such as Law Number 1 of 1974, Law Number 7 of 1989, and the Compilation Islamic Law (KHI). Meanwhile, when a dispute occurs, or in resolving a problem that falls under the authority of the Religious Courts, it should be submitted and resolved before the court, apart from being proof of compliance with the law and the government, it is also an effort to realize the Religious Courts as one of the implementers of judicial power. for people seeking justice who are Muslims.

On the other hand, it cannot be denied that in the Langkat district community, before the enactment of Law Number 1 of 1974, Republic of Indonesia Law Number 7 of 1989 concerning Religious Courts and the Compilation of Islamic Law (KHI), there had been practices or marriage processions that could be said to be a tradition or custom of the local community even though it has not yet been recorded (not yet written law). The marriage practices and processions carried out by the community are the practice of customary law and the practice of certain schools of jurisprudence.

From the initial study carried out by the author, it can be seen that the Javanese people in Langkat Regency still practice strong customs, even though religious values have been incorporated into the implementation of various activities, all ritual symbols are still used. So it cannot be separated between what is customary, what is Islamic law, and what is positive law because in implementing a legal practice these three legal systems are implemented simultaneously. In practice, even though society considers it to be bound by certain legal practices, whether it is customary law, Islamic law, or positive law, it turns out that there is a shift in every existing legal requirement, especially in customary law in matters of marriage and domestic life.

From the description above, it can be illustrated that in the majority Muslim community of Langkat district, in terms of marriage and domestic life, apart from Islamic law, there is still a customary system as a tradition that is implemented in the community. Among the various rules and processions of traditional ceremonies, some have undergone shifts, changes, or even been abandoned due to internal factors over time. They are the traditional procession itself being deemed inappropriate and causing problems or difficulties, or due to external causes, and the influence of Islamic law and positive law, which itself forces people to look for solutions as a way out. However, the application of traditional practices, even within Muslim-

¹ Government of the Republic of Indonesia, "Law no. 1 of 1974 concerning Marriage" (nd).

majority communities that claim to be Islamic, does not guarantee that these practices align with Islamic and legal principles.

Changes and replacements in Javanese traditional marriage customs are also experienced by some Javanese people who live outside the region or the island of Java.² Adid Rohmanu in his research discussing the acculturation of Javanese Islam and Malay in Javanese traditional marriages in Selangor concluded that the Javanese Islamic ethnic wedding tradition in Selangor indicates a high level of acculturation. In anthropological terms, this acculturation leads to "substitution" and "syncretism". Substitution in the sense that most of the Javanese tradition has been replaced by a new culture (Malay). Acculturation can also be said to lead to cultural syncretism, namely the mixing of two cultures into a new culture that is unique in nature.³ Then Fitria Rafianti et al. in their research which critically examines the dialectic between customary law and Islamic law in the marriage traditions of Muslim communities of Javanese descent in Selangor and Johor stated that the dialectic of customary law and Islamic law in the concept of marriage of Muslim communities of Javanese descent in Malaysia encourages negotiations so that customs that are in harmony with Islamic law are maintained and traditions that conflict are abandoned. The dialectic between customary law and Islamic law in a marriage of Javanese Muslim society in Malaysia is closely related to social, economic, and traditional symbols as part of carrying out religious teachings, strengthening solidarity, and preserving customs.⁴

Kholis et al studied the interaction of Islamic family law and customary law in Javanese Muslim society. He stated that Java has many cultures, especially in the field of marriage, one of which is *pepali nikah*. It is not uncommon for a culture to sometimes be mystical and seem to conflict with Islamic law and many studies stop at the conclusion that if there is a customary law that conflicts with Islamic law then the customary law must be abandoned. Therefore, customary law will soon disappear from its position. The results of the study indicated that there is harmonization of Islamic law and customary law. There are several Islamic values in this tradition. Both have the same goal, namely, to form a *sakinah, mawaddah, and rahmah* family, although in different ways.⁵

Different from some previous studies, the novelty in this study is analyzing the practice of Javanese traditional marriage in Langkat district, whereas Javanese people who live outside the region or relatives of Java Island are still thick in the implementation of Javanese traditional marriage procession until now. Then it is analyzed based on Islamic law because in general, the Javanese people in Langkat district are also Muslim.

Exploring various theories that explain how a law or statute is implemented in society and what factors influence its implementation. Both internal and external factors as well as the relationship between several regulations or legal systems within it. In this case, we will try to see how law is practiced in the Langkat district community. While it is compared with the

² Eva Alviawati et al., "Javanese Cultural Practices Maintained in The Area of Transmigration Destination," *Advances in Social Science, Education and Humanities Research (ASSEHR)* 147 (2018): 106–9.

³ Abid Rohmanu, "Acculturation of Javanese And Malay Islam in Wedding Tradition of Javanese Ethnic Community at Selangor, Malaysia," *KARSA: Jurnal Sosial Dan Budaya Keislaman* 24, no. 1 (2016): 52, <https://doi.org/10.19105/karsa.v24i1.1008>.

⁴ Fitri Rafianti, Arik Dwijayanto, and Azharuddin Mohd Dali, "The Dialectics of Islamic Law and Customary Law on Marriage Concept of Javanese Muslim in Malaysia," *Justicia Islamica* 18, no. 2 (2021): 298–317, <https://doi.org/10.21154/justicia.v18i2.3126>.

⁵ Kholis Bidayati et al., "Tradition and Fortune : The Anthropology of Javanese Marriage," *Proceedings of the 2nd International Colloquium on Interdisciplinary Islamic Studies (ICIIS) in Conjunction with the 3rd International Conference on Quran and Hadith Studies (ICONQUHAS)*, 2020, <https://doi.org/10.4108/eai.7-11-2019.2294542>.

demands of Islamic law and positive law as part of national legislation, in this case, the Compilation of Islamic Law (KHI), Law Number 1 of 1974 in conjunction with Law No. 16 2019 concerning marriage and Republic of Indonesia Law Number 7 of 1989 in conjunction with Law No. 3 of 2006 concerning Religious Courts, which focuses on marriage and domestic life. This means that it will show how the implementation or process of marriage is carried out according to custom in Javanese society in Langkat district.

In this case, it can be seen that there are marriage legal practices practiced by the Muslim community of Langkat district which are still mixed with the understanding of traditional customs.⁶ At first glance, this is not a problem in practical life. However, it indirectly becomes biased towards portraying diversity and towards legal compliance.

Method

This study applied empirical research using a social approach, namely how society in the reality implemented the law and a case approach.⁷ Research data were obtained based on data or facts that appeared in the research object and the results of interviews from research informants. The informants for this research were Javanese traditional leaders, religious leaders and Javanese society in Langkat Regency. Apart from that, research data were also obtained from various documentation of Javanese marriage customs in Langkat Regency.⁸ Data analysis in this research was a unit of analysis or community groups that are close to traditional life and adhere to Islamic law by making community legal behavior in all sub-districts the unit of analysis. These groups were divided based on the diversity of implementation of marriage laws, then the data were collected and classified. Then, the data were processed by using the Miles and Huberman interactive analysis model, where data analysis was carried out during the research and after the research. This means that data analysis was carried out simultaneously with the data collection process and back and forth until the data were saturated/all the data has been obtained. Data analysis using the Miles and Huberman model was carried out through 3 (three) flows which were carried out and occur simultaneously, namely data reduction, data presentation and conclusion drawing/verification.

Implementation of Javanese traditional marriage

According to traditional Javanese society, the ideal marriage is a marriage that occurs and is desired by society. Marriages that occur due to certain factors do not violate the laws or customs that apply in society.⁹ In choosing a prospective partner, someone who is going to get married must consider certain things. These considerations are related to the concepts of seed, weight, and bebet in the context of fostering a husband-and-wife relationship.¹⁰

Javanese traditional wedding traditions are the result of syncretism or a combination of Hindi and Islamic traditional influences. In traditional Javanese weddings, traditional Javanese rituals such as offerings, counting, taboos and other myths are very inherent. According to Javanese customs, marriage is defined as a true romantic bond between a man

⁶ Ratno Lukito, *Secular Sacred Law* (Jakarta: Alfabeta, 2008).p.167.

⁷ Mimi Martini Hadari Nawawi, *Applied Research* (Yogyakarta: Gajah Mada University Press, 2005). p.160; Bambang Sunggono, *Legal Research Methods* (Jakarta: PT raja Grafindo Persada, 2015). p.78.

⁸ Hadari Nawawi, *Social Research Methods* (Yogyakarta: Gadjah Mada University Press, 2015). p.102.

⁹ Ibn Isma'il, *Islamic Tradition, Comparative Study of Javanese Culture with Islamic Tradition* (Kediri: Tetes Publishing, 2011). p. 175.

¹⁰ Suwardi Endraswara, *Javanese Philosophy of Life* (Tangerang: Cakrawala, 2003). p. 200.

and a young woman, which primarily arises from their regular meetings. In particular, the Javanese view of marriage has a special meaning involving maintaining the family tree in addition to producing legitimate children. This is because parents consider three factors in choosing a daughter-in-law or future wife/husband for their child, namely seed, weight and burden. To determine the weight, seed, and *bebet*, one must consider the authority of the chosen person and the chosen person himself, that is, the individual seeking a partner for his offspring or for the person he is proposing to.¹¹

The crucial stage in the process of integrating humans into the natural order is marriage. Marriage must meet all traditional standards in order to be accepted into the natural (sacred) social order. The act of marriage not only marks the end of one's previous way of life and the beginning of a new one, but also confirms and renews the natural order of society as a whole. The complete *nikah* and *panggih* ceremony usually lasts for around 60 days.¹²

Sutikno in his research stated that several areas dominated by Javanese people still apply Javanese customs but there are several processions that have been abandoned, for example the traditional Javanese wedding tradition in Huta III generally consists of eleven processions, namely: 1) *peningsetan*; 2) *saserahan*; 3) *pasang tarub* or *taratag*; 4) invitation evening; 5) creaking; 6) consent; 7) in-law meeting; 8) *lempar sirih*; 9) *injak telur* (*wiji dadi*); 10) *sungkeman*; and 11) plain flour and *marhaban*.¹³ The people of Asemrudung Village, Geyer District, Grobogan Regency still carry out traditional Javanese wedding processions that adhere to the standard rules of Javanese traditional marriage, because marriage is a sacred and holy thing.¹⁴ Javanese traditional wedding traditions are still strong today. This shows moral virtue, generosity, friendliness, love, respect, and the spirit of the tradition itself which accommodates generational gaps.¹⁵

In general, traditional Javanese wedding traditions include several processions, as well as in Langkat Regency, among the traditional Javanese wedding processions still carried out by Javanese people in general in Langkat Regency are:

1. *Nontoni*, the young man's family will watch, that is, see directly the real situation of the family and the girl when looking for a mate. In this case, the topic of discussion is wedding expenses.
2. *Meminang*, or what is often called apply is the next step taken after the viewing stage. Whether the wedding plans can be continued or not. If a match is found, the *cengkok* continues its duties to hold another meeting with the term "ngebunibun isuk," anje Jawah Santen

¹¹ Thomas Wijaya Bratawidjaja, *Traditional Javanese Ceremonies* (Jakarta: Pustaka Sinar Harapan, 1988). p. 179.

¹² Untung, *Javanese Traditional Figure of Sendang Rejo Village* (Binjai District, Langkat Regency: Interview, December 28, 2022, 2022); R. Listyana and Y Hartono, "Community Perceptions and Attitudes towards the Javanese Calendar in Determining the Time of Marriage (Case Study of Jonggrang Village, West District, Magetan Regency, 2013)," *Agastya: Journal of History and Learning* 5, no. 1 (2015): 118–138. p.120; Bratawidjaja, *Traditional Javanese Ceremonies*; Tantowi, *Javanese Traditional Figure* (Binjai District, Langkat Regency: Interview, January 2 2023, 2023).

¹³ Sutikno Sutikno et al., "Java Traditional Community Wedding Ceremony Tradition in Bandar Jawa Iii Huta, Bandar Sub-District, Simalungun Regency," *Sosiohumaniora: Journal of Social Sciences and Humanities* 24, no. 1 (2022): p. 8, <https://doi.org/10.24198/sosiohumaniora.v24i1.34023>.

¹⁴ Qoni'ah Al Munasiroh et al., "Javanese Marriage from the Perspective of Islam in Asemrudung Village, Grobogan," *ICIMS 2023, ASSEHR 773*, 2024, p. 52–63, https://doi.org/10.2991/978-2-38476-102-9_6.

¹⁵ Bhernadetta Pravita Wahyuningtyas, Donna Asteria, and Sunarto, "The Ultimate Traditional Wedding Ceremony: Accommodating Generation Gap of Javanese Families in Celebrating Nostalgic Moment," *Indonesian Communication Journal* 11, no. 1 (2022). p. 12, <https://doi.org/10.7454/jkmi.v11i1.1023>.

3. *Peningset*, if the proposal is successful, continues with the giving ceremony *peningset*. Usually a complete outfit, sometimes accompanied ring get married (exchange rings).
4. *Primbon* in determining the wedding day, *primbon* is a calculation or prediction for the Javanese tribe, the contents of which discuss human character based on physical characteristics, and calculations regarding good and bad times, to determine activities such as wedding ceremonies, moving house, traditional events, and others. In addition, *primbon* is not limited to determining predictions related to fate or soul mate. In short, *primbon* can answer everything about human life based on calculations in the Javanese calendar. They believe that by determining or looking for good days with *Petungan* all wishes in the wedding party will get good luck, both luck in the smooth running of the event, luck in terms of sustenance and other luck for the prospective bride and groom. The Javanese calculation system has a very fundamental Javanese metaphysical concept, namely: *cocog*, which means appropriate, as the suitability of the key to the lock, and the suitability of a man with the woman he marries. In determining a good day for a wedding there are things that must be known and used, one of which is the neptu day and the Javanese month market of the prospective bride and groom when they were born.¹⁶
5. *Serahan*, also known as *pasok tukon*: as the wedding day approaches, the groom's family gives gifts in the form of household items and agricultural products, sometimes accompanied by cash. These items and funds are used to collect the final costs of planning the wedding.
6. *Pingitan*, A week or more before the wedding, the prospective bride is not allowed to leave the house, is not allowed to meet the prospective groom, and is sometimes advised to fast. During silence, the bride-to-be stretches her entire body.
7. *Tarub*, The bride and groom put on the *tarub* and *tratak* a week before the start of the ceremony.
8. *Siraman*, after the ceremony of bathing the bride and groom, the bride and groom released followed by salvation. Towards the evening of the wedding day daughter held with the evening *midodareni*.
9. *Panggih*, after carrying out the marriage contract, followed by the *panggih* ceremony, namely the male and female bride and groom are brought together in a traditional manner. The marriage contract/*ijab Kabul* ceremony is carried out according to their respective religions. In this case it does not affect the course of the next ceremony. For Muslims, the marriage contract can be carried out in a mosque or by bringing in a registrar. After the marriage contract ceremony is complete, the male bride waits outside to await the next ceremony. What needs to be noted is that during the marriage contract ceremony the male bride and groom are not allowed to use a *keris* (the *keris* must be removed first) and the cloth worn by the bride and groom must not have animal motifs, as well as the *blankon* worn by the male bride and groom. For Catholics or Christians, the marriage contract is carried out in a church. For Catholics, it is called receiving the *ijab* sacrament. For both Muslims and Catholics or Christians, the implementation of the marriage contract must be prioritized and after the *ijab Kabul* is complete, the traditional ceremony can be carried.¹⁷
10. *Resepsi*, which is a meeting or banquet held to receive guests at a wedding party. Often in

¹⁶ Listyana and Hartono, "Community Perceptions and Attitudes towards the Javanese Calendar in Determining the Time of Marriage (Case Study of Jonggrang Village, West District, Magetan Regency, 2013)"; D Setiadi, "Mathematical Number Patterns for *Weton* Calculations in Javanese and Sundanese Traditions," *Adhum: Journal of Research and Development in Administrative Sciences and Humanities* 7, no. 2 (2017): p. 75–86.

¹⁷ Bratawidjaja, *Traditional Javanese Ceremonies* .

the reception ceremony there is a joint song called *penembrama*, which is a joint song accompanied by gamelan as a sign of respect for the bride and groom and the guests. The first entertainment performed is the "*gombyong*" dance, the "*karon sirih*" dance symbolizes a pair of humans.

11. *Pecah telur*, this tradition is considered sacred. This egg breaking tradition originates from the Java region which has now spread to North Sumatra. *Pecah telur* is also a depiction of how the ship of household life will be in the future, so that later household life will be given happiness, tranquility and also peace. Like in the procession of the husband breaking eggs and the wife cleaning the husband's feet, this illustrates that there is cooperation between husband and wife. The *pecah telur* tradition is a form of respect for Javanese ancestors. This tradition is also symbolized as a request for safety, blessings, and smoothness for the family that will be built.¹⁸
12. *Nguduh Pengantin*, after the traditional ceremony held at the bride's parents' house, a few days later they want to invite relatives with the intention of introducing the new bride. Usually the bride's parents want to celebrate a wedding party for their son.¹⁹

Based on a series of traditional Javanese processions carried out by the Langkat people as explained above, it shows that the Javanese people in Langkat carry out a complete series of traditional Javanese wedding processions. It's just that the use of terms or traditional names has changed slightly because it is influenced by modernization. However, despite this, the meaning of each procession carried out is still the same as the complete meaning of traditional Javanese procession activities in general. Then what is unique is that the Javanese people in Langkat Regency are still consistent in carrying out traditional Javanese traditions in organizing their children's weddings even though they are outside Dartah or the island of Java.

Traditional marriage in Islam

Marriage in Islam will be considered valid if it fulfills the pillars of harmony and the terms of marriage are thus assessed very simple. Marriage which has been institutionalized as a social norm will definitely cause a number of problems, both before and after the marriage. Islam does not prohibit any culture or practice from appearing in society as long as it does not violate religious principles, does not lead to polytheism, and complies with Islamic law. There are a number of practices in Javanese wedding culture that are prohibited by Islam, including:

First, the offering ceremony. In Javanese tradition, marriage and offerings have a close relationship from the past to the present. Most people are of the view that offerings have sacred value and that placing offerings in places or objects that are considered holy or have supernatural powers will bring rewards to the offerer. Some people think that if they make offerings, supernatural beings will grant their wishes and protect them from harm. Offerings are one of the symbols to be able to reach the mystical path as a bridge to communicate with God and everything that is beyond human capabilities. There are various views that underlie the Javanese people regarding the purpose of making and holding offerings when carrying out sacred events. The general purpose of offerings is as an effort to achieve safety in life and

¹⁸ Franz Magnis Suseno, *Javanese Ethics A Philosophical Analysis of Javanese Life Wisdom* (Jakarta: Gramedia Pustaka Utama, 2001).p. 67.

¹⁹ Tantowi, *Javanese Traditional Figure* .

avoid all forms of bad luck. The symbol of offerings is also a means of giving alms and a form of gratitude to God the owner of life and is used as a means of respect for sacred figures or places. The offering ritual contains meaning as one of the efforts to get rid of supernatural beings who intend to tempt humans. Rituals that contain offerings are also intended to minimize various evils, both those coming from humans and jinns.²⁰

In synthesis, the law of offerings in Islam has different perspectives, with some scholars considering it haram because of shirk, while others consider it permissible if intended solely for Allah. Some offerings that are made such as the pasang tarub offering which is carried out when installing the tratag to ask for protection so that the event runs smoothly, the *siraman* offering which is carried out before the marriage contract to cleanse the soul, the *midodaren* offering which is carried out the night before the ijab and qobul ceremony, and the last is the daup offering which is carried out during the implementation of the *panggih temu pengantin* event. If we observe the types and functions of these offerings, they are a tradition or ritual in which there are elements of praying and asking other than Allah.²¹ Therefore, this is included in the act of major shirk which is strictly prohibited by Islamic law and can even expel someone from the Islamic religion. So, the law of carrying out this wedding offering ritual is haram. Allah SWT said in al-An'am (6): 162-163:

“Verily my prayer, my devotion, my living and my dying are only for Allah, Lord of the worlds. There is no partner for Him; And that is what I have been commanded, and I am the first of those who submit (to Allah)”

This verse explains that only Allah SWT. who is worthy of worship. If offerings are still held at certain events with the intention of asking for help from ancestral spirits or the like, then this is prohibited by religion because it is an act of idolatry. Traditions must be interpreted well by the community by not carrying out traditions if they are not in line with Islamic law. Meanwhile, some other scholars view it as permissible if it is intended solely for the sake of Allah.

Some scholars view the permissibility of this offering based on the evidence of *'urf*. *Urf* (custom) can also be a source of law, but it must be in accordance with Islamic law. Sesajen is known for being presented to spirits. However, since the entry of Islam into Java, the thinking of the Javanese people has changed without eliminating their traditions, but it is not impossible that some people still maintain offerings as a mystical tradition. If it is used as worship or there is an element of fear of other than Allah, then it is said to be a tradition of shirk and is forbidden to do. And if the tradition is still preserved, only its use is more termed as slametan or kenduri, then the tradition is permitted because there is no element of associating partners with Allah SWT.

Second, holding an excessive wedding party. Second, holding an excessive wedding party. A traditional Javanese wedding reception is a lively and beautiful event, full of strong cultural nuances. The reception venue is usually decorated with traditional decorations that reflect the beauty of Javanese art, such as *gebyok* (carved wooden partitions), yellow coconut leaves, and flower arrangements. Guests who arrive will be greeted by a receptionist dressed

²⁰ Yuliana Wulandari and Irawan Hadi Wiranata, “Ritual Sesajen Pada Pelaksanaan Upacara Pernikahan Di Desa Gembongan Pongkok Kabupaten Blitar,” *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 2023, 1084–91.

²¹ Wahid Firmansyah et al., “Hukum Sesajen Dalam Pesta Pernikahan Menurut Perspektif Hukum Islam,” *Mamba'ul 'Ulum* 19, no. 1 (2023): 80–91.

in traditional clothing, who will direct them to fill in the guest book and enjoy a welcoming meal consisting of drinks and traditional cakes. The bridal procession begins with a procession of the bride and groom accompanied by gamelan music, walking towards the beautifully decorated bridal dais. The bride and groom sit gracefully on the dais, wearing traditional Javanese clothing. Entertainment events include traditional dances such as the *Gambyong*, *Bedhaya*, or *Srimpi* dances, which are performed with graceful and meaningful movements. *Wayang kulit* performances are also often part of the entertainment, telling epic and legendary stories, accompanied by a gamelan musical ensemble that adds to the Javanese atmosphere. The food served reflects the richness of Javanese cuisine, with dishes such as tumpeng rice, chicken satay, and gudeg, as well as traditional drinks such as *jamu* and *wedang jahe*. Guests are given the opportunity to congratulate the bride and groom and their families, and take pictures together as souvenirs. The event also includes speeches from family representatives or community leaders containing prayers and good wishes for the bride and groom, as well as a joint prayer to ask for blessings and blessings. The event was closed with a thank you from the bride and groom's family to all the guests who attended and participated, as well as the giving of souvenirs as a token of appreciation. The Javanese traditional wedding reception is not only a moment of celebration for the bride and groom, but also an event to strengthen ties with extended family, relatives, and friends, reflecting local wisdom and the noble traditions of Javanese society.

The Javanese community in Langkat Regency regularly holds a series of wedding receptions as mentioned above. Marriage is a way to preserve offspring. By getting married, a man and a woman have a legitimate relationship as husband and wife. During the wedding, a *walimah al-'ursy* (reception) is also held as a sign of the announcement that the marriage has taken place. This series of events is of course to maintain honor, especially for women. Honor is the most important thing for women so as not to lower their position. As the *walimah al-'ursy* is intended to avoid all slander that will occur in society, if the event is not held. This can maintain the dignity and honor of women and not be looked down upon. After there is a legal bond as husband and wife, both can exercise their rights and obligations towards their respective partners. Including in husband and wife relations, because from this relationship, offspring will be born who will be the next generation in the future.²²

However, many interpret *walimah al-'ursy* (reception) with an excessive or wrong meaning. So many people interpret that a wedding reception is a wedding party by wasting money. An excessive (luxurious) wedding party usually costs a lot of money so that it tends to indulge in sin because of wasting money on excessive events, if the wedding party brings sin it is better not to do it and is considered haram if it deviates from religious law. Because basically the wedding party (*walimah*) is intended to announce the marriage that has been carried out. Wedding in Islam has 6 conditions, namely:²³ straighten your intentions so that you are always on the path of Allah SWT. Celebrate marriage with the right purpose, namely following the sunnah of the Prophet Muhammad SAW. Charity done with good intentions will produce goodness, which will replace the wealth and energy expended with benefits. Celebrating a wedding should be easy, by providing food that suits the guests' abilities. If too much food is served, it is feared that it will cause a new problem called debt bondage. Islam

²² Lia Luqana Jamali, Lukman Zain, and Ahmad Faqih Hasyim, "Hikmah Walimah Al-'Ursy (Pesta Pernikahan) Dengan Kehormatan Perempuan Perspektif Hadist," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 4, no. 2 (2016): p. 40–41.

²³ Titin Mulya Sari et al., "Javanese Traditional Marriage Perspective of Islamic Law," *Journal of Islamic Law and Social Institutions* 5, no. 10 (2017).p. 36.

advocates simplicity in all aspects of life, including in organizing wedding parties. SebWaste and excessive spending are considered behavior that is not in accordance with Islamic teachings. Rasulullah SAW recommended a walimah or wedding party that is simple and within one's means, as he said: "Have a walimah even if it's just with a goat." (HR Abu Dawud).²⁴

During a wedding party, it is recommended to avoid mixing of the opposite sex by providing separate places for male and female guests. Allah says in Q.S. An-Nur, 30-31, which explains that believers must use the views and relationships between people of different sexes correctly so as to avoid actions that can lead to sin. Do not fill the reception with mungkar (sinful) matters. The emergence of songs with lyrics that are not educational, let alone to arouse lust for the guests who come to the wedding party, it is better to avoid the party. Because the Islamic value in this tradition is to form a sakinah, mawaddah, and rahma family even though in a different way. Then some researchers also stated that most Javanese traditional traditions can be in line with Islamic law, but some aspects require clarification and adjustment to comply with Islamic teachings.

Determining the wedding day (*primbon*) in traditional Javanese weddings according to Islamic legal law

The people of Langkat Regency still carry out the custom of determining the wedding day by using *primbon*. This tradition has been going on for generations as a result of the customs and culture that have become customary. The people of Langkat Regency view the wedding ceremony as a very sacred ritual, so they plan the wedding to avoid disaster or coincide with an unlucky day according to their beliefs, so that the event can take place solemnly and without any disturbance.²⁵ The calculation of wedding *primbon* is generally carried out by the prospective bride, because the wedding is carried out at the bride's house.

The process of determining the wedding day is done by matching the wedding day with auspicious days according to the Javanese calendar. This determination is made by a traditional shop who understands the Javanese calendar, if according to figure Traditionally, the wedding day coincides with the month Which allowed For Marry then a continues with look for day Good use *neptu*. The people of Langkat Regency try to anticipate disasters during celebrations, so that people suspect that disasters will occur on certain days.

The procedure for choosing a wedding date is primarily handled by the bride's family, and is a custom passed down from generation to generation that involves contacting elders or other religious figures. After going through a series of events, a relationship was established between religious leaders and the community, or the community and traditional elders, with the hope of being able to pray for the bride and groom. Based on the research results, it can be seen that determining the wedding day using *primbon* does involve calculations as is done by society in general. However, as time goes by and people increasingly understand Islamic teachings, these habits begin to change. If previously people completely trusted the results of *primbon* calculations, now people see *primbon* as a medium for seeking the pleasure of Allah SWT, meaning that whatever day is obtained from these calculations is the best choice from Allah SWT.²⁶

²⁴ Abu Dawud, Abu Dawud Sulaiman ibn al-Asy'asy ibn Ishaq ibn Basyir ibn Syadad ibn 'Amr, and ibn Imran al-Azadiy Al-Sijistani, *Sunan Abi Dawud*, Juz II (Bairut: Dar al-Fikr, n.d.).

²⁵ Untung, *Javanese Traditional Figure from Sendang Rejo Village*.

²⁶ Mahyuddin, *Pujakesuma Figure* (Binjai District, Langkat Regency: Interview, December 28, 2022, 2022).

In Islamic law, determining the wedding day using *primbon* can be understood through the concepts of *istihsan* (legal policy made based on considerations of benefit) and *ihtiyat* (prudence). *Istihsan* allows the establishment of laws based on greater benefits, although the laws applied may differ from the usual ones. In the context of *primbon*, if the main goal is to avoid disasters or undesirable things, this can be seen as a recognized benefit. *Ihtiyat*, or the principle of caution, can also be applied if the use of *primbon* aims to prevent problems or disturbances, as long as it does not conflict with Islamic teachings.

Maslahah murrasa, or considerations of benefit that are not explicitly mentioned in the text of the Koran or Hadith, are also relevant in assessing this practice. If determining a good day through *primbon* aims to avoid danger or bad things that are believed to occur, this can be considered an effort to achieve the benefit of the people. As long as this practice does not involve belief in supernatural powers or the practice of shirk, and is only aimed at the convenience and comfort of the family and invited guests, it is acceptable in Islam.

However, there are several principles that must be adhered to. First, this practice must not violate *tawhid*, namely belief in Allah SWT as the only one who has absolute power. Second, this practice must not lead to shirk, or associating partners with Allah with others. Third, this practice must meet the requirements of sharia, which means it must not conflict with Islamic law. As long as the determination of the wedding day using *primbon* is carried out within the framework of prudence (*ihtiyat*) and for the benefit (*maslahah murlah*) without involving practices prohibited by religion, this practice is acceptable.

Thus, determining the wedding day using Javanese traditional *primbon* is acceptable in the view of Islamic law as long as it does not involve belief in supernatural powers or shirk and is aimed at benefit and prudence. The principles of *istihsan* and *ihtiyat* as well as *maslahah murlah* demonstrate the flexibility of Islamic law in accommodating cultural practices as long as they do not conflict with the basic principles of religion.

Based on the explanation above, it can be concluded that the decisions of the people of Langkat Regency regarding wedding days do not violate Islamic law, because this precautionary principle can prevent danger and bring benefits. This shows that this custom avoids danger in accordance with the aim of *maslahah murlah*, meaning anticipating disaster.

Then in the analysis of *ihtihsan bil 'urf*, the tradition of determining the wedding day using *primbon* in Langkat Regency shows harmony with Islamic law. In Islam, the principle of caution is highly recommended, as the Prophet Muhammad SAW said that good luck comes from caution and loss from haste. The Javanese people in Langkat Regency apply this tradition not as a superstition that is contrary to monotheism, but as a form of caution to avoid bad luck as believed by their ancestors. By choosing a day that is considered good, they try to reject the possibility of a disaster, which is in line with the principle of *maslahah mursalah* in Islamic law, namely considering the benefit to bring benefits and avoid losses.

Determining the wedding day is an example of the 'amali tradition, namely a habit that develops from actions or deeds that are carried out from generation to generation. Although its origin may not be entirely in accordance with Islamic teachings, this practice has been adapted to Islamic values. This tradition is also local or specific, meaning that the practice may be unique or more dominant and may not necessarily be found or practiced in the same way elsewhere. The existence of this tradition emphasizes the importance of local context in understanding and implementing cultural customs. In terms of legality in Islamic law, this tradition is considered valid because it does not contradict the texts (the Qur'an and Hadith), does

not eliminate benefits, and does not cause harm. This tradition does not contain elements that are clearly prohibited in Islam such as shirk or belief in supernatural powers other than Allah. Instead, this tradition helps people plan their weddings well and does not cause harm or damage. Instead, it is considered a form of prayer and effort to gain Allah's pleasure. Thus, the tradition of determining the wedding day in Langkat Regency using the *primbon* is considered to be in accordance with the principles of Islamic law, supports the goals of benefits, and avoids harm.

Kembar Mayang and Pecah Telur in Wedding custom Java according to Islamic legal law

One of the Javanese customs that must be followed by every bridal couple to prevent undesirable things such as low self-esteem is the tradition of having twins and breaking eggs. Without them realizing it, the teachings passed down from their ancestors have become a belief that they adhere to and uphold, including in carrying out traditional Javanese marriage customs. The traditions of twinning and breaking eggs are included in marriage customs. Because people believe that their adherence to certain beliefs is relevant and useful for their lives, both objectively and subjectively, a tradition is formed that continues to develop and continue in society.

In general, customs and culture that grow in society can be implemented effectively, as long as they do not conflict with legal provisions or religious teachings. Islam established a legal system called sharia, and along with the formation of this legal system came science. A good way of living in society has also been explained in the discipline of fiqh. Islamic law has also determined that traditional marriage is very complicated because it is contrary to the Shari'a which determines human welfare both individually and in society.

Muslim society regarding the practice of twin mayang: '*urf ṣāhihah*, namely customs that are useful and contain values, and '*urf fāsidah*, namely customs that allow something that Allah SWT prohibits. Currently there is no recognized legal framework governing the Javanese habit of breaking twin eggs simultaneously in these areas. Islamic law basically recognizes Javanese traditional marriage as a valid union as long as it does not conflict with the Shari'a. The idea that "the original law in all things is permissible" became its basis.²⁷

If do wedding custom This in a way line big contract the marriage remains valid but the marriage process is invalid. Because of that will burden the next generations. As Allah said in al-Baqarah (1): 29:

"It's him (Allah) Which create all Which There is in earth for you, then He went to the sky, then He perfected it to become seven skies. He is All-Knowing everything"

This verse means that all the blessings you receive from the earth, whether in the form of plants, animals, minerals, etc., have been created by Allah SWT for you.²⁸ In the paragraph the contained that law origin Which created That can, until the argument for moving this original law. There is no difference between animals and others Which utilized without give rise to detrimental.²⁹

²⁷ Aminuddin Ya'qub, Nurul Irvan, and Azharuddin Latif, *Ushul Fiqih* (Jakarta: Prenada Media Group, 2019). p.91.

²⁸ Abdullah bin Muhammad Ali, *Tafsir Ibn Kathir* (Cairo: Imam Syafi'i Library, 2008).p. 231.

²⁹ Ya'qub, Irvan, and Latif, *Ushul Fiqh* .

In essence, customary law exists and is needed to maintain order in living together. Islamic law itself develops according to circumstances, therefore customary law also occurs when people's actions or behavior deviate from the norm. In accordance with the regulations, "custom becomes law". This rule means that Islamic Sharia law can be determined based on custom, both general and specific. To use this rule, you must fulfill the following conditions: In its implementation, there is no difference of opinion; what is better known is the people. Custom is used as a comparison to arrive at a conclusion whose validity has been established by previous practices. If something questionable happens, then it is not considered custom or tradition. If a custom does not conflict with the provisions of Islamic law or the agreement made by both parties in a transaction, then the custom must also be recognized as law. As stated in a rule: "every condition Which violate basics Sharia is cancelled". As for rule get confirmation from the hadith of the Prophet SAW: " whatever conditions are notThere is in in book Allah Almighty, so condition made is cancelled" (HR. Muslims).³⁰

In Islamic law, assessment of cultural practices such as twinning mayang and breaking eggs in Javanese customs is carried out through the concept of 'urf (custom or habit). 'Urf is divided into two categories: 'urf *sahihah* (customs that are beneficial and in accordance with the Shari'a) and 'urf *fasidah* (customs that are contrary to the Shari'a). In the Islamic view, the practice of twinning and breaking eggs is considered 'urf *fasidah* because it involves belief in things that are not based on Islamic teachings. This custom is often associated with belief in supernatural powers or ancestral spirits, which in Islam is categorized as a form of shirk, namely associating partners with something else with Allah.

Thus, in the view of Islamic law, the traditions of twinning mayang and breaking eggs in traditional Javanese marriages are considered 'urf *fasidah* and must be abandoned because they contain beliefs in things that are not in accordance with Islamic teachings. Customs that do not conflict with the Sharia can be accepted and integrated into the religious practices of Muslims.

Process accommodation of Islamic Law in Javanese customary marriage in Langkat regency

Religion and culture have two very real similarities that is, they are both a value system and a symbol system. Both are very easy threatened every time there is a change. From a social science perspective, religion is a set of values that includes various concepts about how reality is constructed. These concepts are essential for understanding and interpreting the world around us, as well as for explaining how normative and social systems are structured. Traditional art, on the other hand, is a manifestation of creativity, hard work, and human will (in certain civilizations) that conveys religious principles, philosophical ideas, and local knowledge.

Marriage has significance for relationships with family, society, dignity, and even personal issues and security relationships. According to Van Vollenhoven, equal rights are a characteristic of traditional Javanese customary law. In particular, all children, regardless of gender, have an equal claim to inherit their parents' property. This is because customary law contains many legal institutions and rules relating to orders that exist beyond human capabilities (*hoogere welerdorde*).

According to the Javanese worldview, marriage is influenced by noble values that have been adapted to Islamic values. Spiritual values become very dominate from all over Suite

³⁰ A Djazuli, *Islamic Law Rules in Resolving Practical Problems* (Jakarta: Kencana, 2006). p. 57.

procession custom wedding. Wedding custom Java very elevate role Woman And still honor man. Award And respect to Woman becomes very important, because in Cirebon society it is called a wife with the term soul mate.

Tradition wedding custom Java very put forward glory degrees Woman through process long Which holy. From perspective sociological, wedding for public Java is effort For manjangaken man brothers (extending the bonds of brotherhood) which in the Islamic order can be seen as a link between ties. Therefore marriage is possible strengthening socio-cultural integrity which starts with procedures which not only has individual and social nuances, but also cultural nuances protected by noble values originating from the spiritual values that are adhered to its people.³¹

Besides that, marriage is a very important event and sacred. Each series of traditional ceremonies has symbols and meanings in.³² Symbol This is something Which very known And understood by people in everyday life, which is often used as a tool For inherit culture.³³ The meanings contained in ritual symbols can be depicted through symbolic sources, although they are not optimal. With the meanings contained in these symbols, the symbolic function of ritual becomes the glue that holds society together.³⁴ So that connection with matter the culture in tradition marriage No contradictory with teachings Islam, where the purpose of marriage is to build a *sakinah family mawadah warahmah*, as which is stated in QS Ar-Ruum paragraph 21.

The majority of Javanese people in Langkat Regency are Muslim where the interaction between Javanese customs and Islam is still very strong, so that between Wedding ceremonies in Java are dominated by Islamic law. Law Islam Alone show with a number of provision law in the Qur'an which is a preservation of the traditions of pre- Islam. S. Waqa Ahmed Husaini stated that Islam is very concerned traditions and conventions of society to serve as sources for legal jurisprudence Islam with improvement and limitations certain. Principle thereby keeps going run by Prophet Muhammad Saw.³⁵

Conclusion

Javanese traditional marriages in the Langkat Regency community are still in practice found series of events Javanese traditional marriages are strong even though they live outside the region or island of Java. Several series of Javanese traditional weddings carried out by the Langkat people are *Nontoni*, *Proposing*, *Peningset*, *Primbon*, *Serahan*, *Pingitan*, *Tarub*, *Siraman*, *Panggih*, *Reception*, *Pecah eggs*, and *Ngaduh Mantu*.

Analysis of Islamic legal views on Javanese traditional marriage shows that there is a dynamic interaction between cultural traditions and religious principles. Marriage in Islam is considered valid if it meets the pillars and conditions determined by the Shari'a. However, Islam does not prohibit the existence of local culture as long as it does not conflict with religious teachings, does not lead to polytheism, and complies with Islamic law. Some of the

³¹ Herfi Fadhillah, *Pujakesuma Women's Figure* (Langkat Regency: Interview, January 8 2023, 2023).

³² A. S Hamidin, *Smart Book on Indonesian Marriage Customs* (Jakarta: Diva Press, 2012).p. 102.

³³ Y Mundzirin, *The Meaning and Function of Gunungan in the Garebeg Ceremony at the Ngayogyakarta Hadiningrat Palace* (Yogyakarta: CV. Amanah, 2009).p. 78.

³⁴ Tasrif Syam, "Symbolism Of Javanese Culture" 136, no. Icosop 2017 (2018): 447–51, <https://doi.org/10.2991/icosop-17.2018.69>; Anang Jati Kurniawan et al., "Acculturation In Mixed Marriage Family A Case Study In The Inter - Cultural Communication In Javanese And Chinese In Medan," *International Journal of Scientific & Technology Research* 06, no. 07 (2017): p.21–25.

³⁵ Amir Syarifudin, *Ushul Fiqh Method of Studying and Understanding Islamic Law Comprehensively* (Jakarta: Dzikrul Hakim, 2004). p.127.

aspects analyzed which are still carried out by the Javanese people in Langkat Regency are that determining a good wedding day based on *primbon* is acceptable in Islam as long as it does not involve belief in supernatural things which are contrary to the Shari'a. Islam recognizes the concept of *istihsan* (legal policy based on benefit) and *ihtiyat* (prudence), which allows the acceptance of this custom as a form of caution to avoid bad luck or disaster, as long as it does not lead to shirk. Then the practice of twinning mayang and breaking eggs in traditional Javanese weddings is considered 'urf fasidah (customs that are contrary to the Shari'a) because they contain beliefs in things that are not based on Islamic teachings. Therefore, even though this custom is still carried out, Islam recommends that customs that conflict with the Shari'a be abandoned. Then the process of accommodating Islamic law in marriage customs in Javanese society shows efforts for harmonious integration between religion and culture. In the Islamic view, cultural traditions can be accepted and integrated as long as they do not conflict with the basic principles of religion.

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