

Selamatan and Mubeng Asem: Acculturation between Islamic Teaching and Javanese Tradition in Pati, Central Java

Taufiqur Rohman,^{1*} Balkis Nur Azizah,² Alif Faza Dlifa'in,³
Mahendra Utama Cahya Ramadhan⁴

¹Department of Arabic Language Education, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Abdurrahan Wahid Pekalongan, Pekalongan, Indonesia, ²Department of Arabic Language Education, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Malik Maulana Ibrahim Malang, Malang, Indonesia, ³Department of Ushul Fiqh, Faculty of Sharia, Yarmouk University, Irbid, Jordan, ⁴Department of Islamic Sciences, Faculty of Islamic Sciences, Istanbul Sabahattin Zaim University, Istanbul, Türkiye

Abstract

Pre-wedding traditions have become an inseparable point in wedding traditions among the Javanese community. This research aims to explore the *Mubeng Asem* tradition in Kuryokalangan village, Gabus, Pati, Central Java, which is deeply rooted in local customs and Islamic principles. This research uses a qualitative descriptive approach, using observation, interviews, and documentation to combining data. The results show that the *Mubeng Asem* tradition represents Javanese ancestors' efforts to maintain harmony in the household and protect the Kuryokalangan community. The tradition primarily involves expressing gratitude to the family as family members enter the marriage phase, symbolizing the family's gratitude and upholding Eastern cultural norms.

Tradisi pra-pernikahan telah menjadi bagian yang tak terpisahkan dari tradisi pernikahan di kalangan masyarakat Jawa. Penelitian ini bertujuan mengeksplorasi tradisi Mubeng Asem di desa Kuryokalangan, Gabus Pati, Jawa Tengah, yang berakar kuat pada adat istiadat setempat dan prinsip-prinsip Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dengan observasi, interview dan dokumentasi untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa tradisi

*Corresponding Author: Taufiqur Rahman (taufiqur.rahman@uingusdur.ac.id), Faculty of Islamic Family Law, Universitas Islam Negeri Abdurrahan Wahid, Pekalongan, Jl. Pahlawan, Km.5 Rowolaku Kajen Kabupaten Pekalongan, Indonesia.

Mubeng Asem merupakan upaya nenek moyang Jawa untuk menjaga keharmonisan rumah tangga dan melindungi masyarakat desa Kuryokalangan. Tradisi ini merupakan ungkapan rasa syukur kepada keluarga saat anggota keluarga memasuki fase pernikahan, melambangkan rasa terima kasih keluarga dan menjunjung tinggi norma-norma budaya Timur.

Keywords: acculturation; Islamic teaching; Javanese tradition; *mubeng asem*; *selametan*

Introduction

As a rich and diverse culture, the diversity of traditions and values forms a strong foundation that shapes the social identity of a community. Within this diversity, pre-marriage traditions have become an inseparable part of Javanese society, particularly within the context of Kuryokalangan Gabus Pati in Central Java. However, within this framework, the Mubeng Asem tradition stands out as a practice that reflects the fusion of local wisdom and Islamic teachings. This research aims to analyze the “*Mubeng Asem*” tradition in the customary marriages of the Javanese community in Kuryokalangan Gabus Pati, Central Java. The study is significant because, in marriage law, there is no provision regarding “*Mubeng Asem*” before marriage (Purwanto, 2017). However, the Kuryokalangan community obligates “*Mubeng Asem*” before marriage (Brata, 2018). This tradition introduces new rules in the wedding procession not mentioned in the Marriage Law. Nevertheless, any practice deviating from marriage laws can be accepted in the wedding procession as long as it does not contradict philosophical and normative Sharia principles (Otto, 2010).

The “*Mubeng Asem*” tradition in Javanese marriages in Kuryokalangan is intriguing due to its rarity in other customary wedding ceremonies. The Kuryokalangan community has specific objectives in incorporating this tradition into their wedding ceremonies, especially for the *Selametan* and the family’s gratitude as family members enter the marriage phase (Brata, 2018).

Traditional Javanese cultural practices possess a unique and distinctive character in the community’s life, significantly influencing the region’s personality (Alviawati et al., 2018). Moreover, these traditions align with

religious teachings and are handed down through generations by ancestors to provide excellent and beneficial guidance in human life. Various ceremonies are held to maintain cultural continuity, especially in wedding ceremonies that involve customs and cultural heritage to ensure the inherited cultural richness remains sustainable and preserved (Smith & Wolfinger, 2023).

Customs and cultural heritage encompass indispensable rituals passed down through generations. Firm beliefs in these traditions have become an integral part of society (Muhaimin, 2006), where the continuity of the marriage process is crucial to avoid disasters that may befall the newlyweds' families in the present and the future. Therefore, the goal of this research is to analyze the "*Mubeng Asem*" tradition in the village of Kuryokalangan, Pati Regency, along with an Islamic legal perspective on its practice around the Asem tree, especially in pre-wedding activities in the village of Kuryokalangan (Alviawati et al., 2018).

Based on research on pre-marital traditions, several previous studies can serve as references for this research. Firstly, a study by Sri Astuti A. Samad (2020) titled "*Adat Perkawinan dan Nilai-Nilai Islami Masyarakat Aceh menurut Hukum Islam*" found that marriage customs in Aceh are rich with Islamic values. The second study, conducted by Harney Pane (2020), titled "*Tradisi Pernikahan Adat Melayu Kabupaten Batubara,*" revealed that the stages in Melayu Karimun customs include three stages: pre-marital, marital, and post-marital stages. The third study by Luthfiyah (2014), titled "*Relasi Budaya dan Agama dalam Pernikahan,*" showed that each culture has traditions with profound and noble philosophical meanings. This understanding provides a foundation for this research to delve deeper into pre-marital traditions' values and philosophical meanings, especially in the village of Kuryokalangan, Pati Regency.

The researcher identified several relevant similarities and differences from the previously mentioned studies. The similarities are the primary focus of this research, particularly the relationship between pre-marital traditions and religion (Zhang, 2008). Conversely, the main differences lie in the research objects and the hypothesis perspectives being utilized. In the previous studies,

the objects were the Acehnese and Melayu customs in Batubara Regency. Therefore, the current researcher's position differs from that of the previous researchers used as references. In other words, some points from the three previous studies can be used as references for the study of pre-marital traditions from the perspective of Islamic legal anthropology (Ali, 2022).

This research uses a descriptive qualitative research method. Qualitative research retains data in its original state, avoiding numerical or symbolic conversions. It explores the spectrum of human life and its influences, encompassing humans and all elements affected by human interaction (Farr, 2008). Descriptive research explains the characteristics of a phenomenon under study, intending to reveal a problem and the situation as it is. This qualitative study aims to describe the *Mubeng Asem* tradition in the village of Kuryokalangan, Pati district, and a review of Islamic law in the practice of *Mubeng Asem* pre-wedding activities in Kuryokalangan village, Pati district (Bowen, 2010).

Data sources obtained by research are primary and secondary data sources. Primary data involves direct interaction between collectors and sources through surveys, observations, or experiments (Miller et al., 1982). For this research, primary data stems from observations within the Kuryokalangan community. Secondary data, derived from printed sources by previous researchers (Hamilton & Margot, 2019), include books, articles, and journals. The analysis encompasses historical, procedural, and legal aspects viewed through an Islamic lens, utilizing the Anthropology of Islamic Law theory (Spadola, 2022).

The research utilized library and literature study involving collecting, reading, recording, and processing research materials from articles, journals, and observations (Soiferman, 2010). The primary data collection methods included observation and analysis of articles and journals.

Slametan and Mubeng Asem Tradition in Kuryokalangan Village

Based on a normative approach grounded in Islamic legal anthropology, this research integrates Javanese Kuryokalangan customary marriage

elements with Islamic values. Previous studies solely provided descriptive data on Javanese tribal customary marriage, overlooking Islamic perspectives.

By incorporating Islamic values into the analysis, this research offers a deeper comprehension of the ‘*Mubeng Asem*’ tradition within Javanese customary marriages. This study explores the intricate interplay between cultural practices and Islamic principles by applying a normative approach rooted in Islamic legal anthropology. This research aims to provide valuable insights pertinent to academic discourse and practical considerations in anthropology and Islamic studies by bridging the gap between Javanese traditions and Islamic norms.

In Indonesian, marriage comes from “marriage,” which, according to the language, means forming a family with the opposite sex, having sex, or having intercourse. Marriage, also called “marriage,” comes from the word marriage, which, according to the language, means to collect and include each other, and is used to mean intercourse (*wati*). Marriage, according to the terms of Islamic law, is a contract determined by *syara*’ to allow fun between men and women and justify the fun of women and men (al-Ghazālī, 1993).

Nikah (*al-nikāḥ*) means combining and, uniting, and entering into each other, taken from the word (*tanakahati al-ashjaru*) when one part of the tree merges with another or is taken from (*nikāḥ al-mataru al-ard*), which means the rainwater seeped into the damp ground. The word marriage, according to the terms of Islamic law, is the same as *zawaj* and has a real meaning (*ḥaqīqat*), namely Dham, which means to squeeze, to squeeze, or to gather. Marriage also has a figurative meaning, namely *wati*’ or intercourse or a contract which means entering into a marriage agreement (Razi, 2013).

According to Islamic law, there are several definitions, including (al-Ghazālī, 1993), marriage, according to sharia, is a contract determined by sharia to allow fun between men and women and justify the fun of women with men. Abu Yahya Zakariya al-Anshary defines marriage according to sharia terms as a contract that contains legal provisions on the permissibility

of sexual relations with the wording of marriage or with words that have meaning with it (Ghazali, 2006, p. 7). Zakiah Daradjat thinks that the contract contains legal provisions on the permissibility of sexual relations with the words marriage or *tazwīj* or the meaning of both (Disemadi, 2019).

In principle, marriage or marriage is a binding contract or agreement between a man and a woman to justify sexual relations between the two parties voluntarily. The willingness of both parties is the happiness of family life, which is filled with love and peace (*sakīnah*) in ways blessed by Allah (al-Ghazālī, 1993).

According to Islam, marriage aims to perform religious instructions to establish a harmonious, prosperous, and happy family. Harmonious in using the rights and obligations of family members; Prosperous means the creation of inner and outer peace due to the fulfillment of the necessities of life both physically and mentally so that happiness arises, namely love between family members. Marriage rules, according to Islam, are religious guidelines that need attention, so the purpose of marriage should also be aimed at performing religious duty. So, if it is summarized, there are two purposes for people getting married: to fulfill their human instincts and religious instructions (al-Ghazālī, 1993, pp. 22-23).

In addition, it also aims to foster human morals and humanize humans so that the relationship that occurs between two different genders can build a new life socially and culturally. The relationship in the building is between domestic life and the formation of generations of human descendants who provide benefits for the future of society and the State (Bokhari et al., 2020).

However, in implementing Islamic law in reality, especially in terms of marriage, it will indeed not be separated from the customs that apply in the community. In Indonesia, especially the Javanese have a variety of customs and cultures that are high in the field of marriage. The style of regional culture is different from one another. Even though they show different patterns, the elements of culture are a unity that is intertwined and related. Tradition and culture are part of people's lives. In addition to dealing with other people, society is also related to the name of culture. This relationship

cannot be separated because culture grows and develops within the scope of people's lives (Wulandari et al., 2021).

For the Javanese, marriage is sacred; it, desirably, happens once in a lifetime. For the Javanese, marriage is the formation of a new household and the bond between two prominent families that can differ socially, economically, and culturally. In Javanese society, marriage is not just a contract without careful consideration and preparation because it is considered very sacred. From pre-wedding to post-wedding, everything ensues according to local customs (Dahlan, 2021).

Pre-wedding Traditions

According to Adeney, tradition is a cultural phenomenon because it is a cultural practice of society. Cultural customs show the importance of cultural values to meet society's basic needs. Tradition is an act that occurs repeatedly and is passed down from generation to generation. One of these traditions is *ruwatan*, a traditional Javanese heritage still preserved (Alviawati et al., 2018).

Adat is the custom or tradition of a particular community that is repeated from generation to generation (Mu'jizah, 2019). The word "custom" is commonly used without distinguishing which have sanctions, such as "customary law," and which do not, such as being called *adat*. In terminology, the word tradition contains a hidden understanding of the relationship between the past and the present. Tradition shows how members of society behave in secular life, and it relates to mysterious or religious subjects (Pearce & Thornton, 2007). Tradition regulates how humans relate to other people, how humans relate to their environment, and how humans relate to other nature. Tradition develops into a system with patterns and norms that regulate sanctions and threats in case of violations or deviations (Susanti & Lestari, 2021, pp. 98–99).

Tradition means customs, habits, teachings, and everything inherited from our ancestors. Some say that tradition comes from the word "tradition," everything handed down from the past to the present. These

two sources show that tradition is a legacy of the past that is preserved, practiced, and believed to this day. These traditions and customs can be in the form of values, social norms, behavior patterns, and other customs, which are manifestations of various aspects of life. Some say that tradition comes from the word tradition, which is everything transmitted and inherited from the past to the present (Susanti & Lestari, 2021).

The discussion of Javanese tradition cannot be isolated from the discussion of beliefs that form the concept of Javanese people's life. Before Islam's arrival, the Javanese people's religious life was very different. Imported beliefs and native beliefs are inherited from the Javanese. Before Hinduism and Buddhism, prehistoric Javanese people adhered to beliefs that had animism and dynamism patterns. The Javanese way of life leads to countless bonds between the real world, society, and the supernatural, which are considered sacred (Jamil, 2021).

Therefore, the marriage tradition practiced in Javanese society has an Islamic influence with dialogue and dialectic with the Javanese tradition, such as rituals of salvation, celebration, thanksgiving, almsgiving, and sayings (Wulandari et al., 2021). It embodies a ritual portrait with a holistic theological and humanitarian effect. The first dialectical pattern describes a theological shift from emotional naturalistic to rational formal theology. Human theological patterns explain the personal transformation of theology into socially conscious theology both theologically and humanly (Roibin, 2015). The stratification of the palace tradition also contains religious values such as friendship by gathering relatives and neighbors to obtain prayers and blessings for the bride and groom (Aziz, 2017, p. 23).

Pre-wedding Traditions in Kuryokalangan Village

One of the pre-wedding traditions in the Kuryokalangan village community, Pati Regency, is the *Mubeng Asem* in the *Singo Joyo* field. *Mubeng Asem* is an inseparable part of the people of the village of Kuryokalangan, Pati Regency, who have the intention of marriage before the *ijab-qabul* consent is carried out; this event has been carried out for

generations by the local community, even according to the people in the village said “*menowone nikahmu ora mubeng asem, ojo salah nak nikahmu ora bakal langgeng* (if you do not get married using the *Mubeng Asem* tradition, do not blame anyone if your marriage will not last forever).” In fact, it is not uncommon to say that if you do not use *Mubeng Asem*, your wedding will be disastrous, both from the bride and groom or their families. The *Mubeng Asem* event must have a timing just before the marriage contract is conducted (Abdul Rohim, interview, 9 March 2023).

Mubeng asem is executed by the groom, who comes from the village of Kuryokalangan, or the groom, whose bride comes from the village of Kuryokalangan. *Mubeng asem* happens before the wedding ceremony to respect society’s prevailing customs. Before carrying out *Mubeng Asem*, at least one week before the wedding ceremony, the *ṣāhibul ḥājat* must carry out the *manganan* ritual, which is to do it simply by inviting several people and reading prayers or *tahlilan*. However, the *manganan* tradition occurs not only during the pre-wedding tradition but in all cases when a person has a desire or intent in the hope that they will receive the blessing of Allah. This habit was previously deliberately recommended by *Singgo Joyo* with the intention that someone would want to give charity or share the fortune (Abdul Rohim, interview, 9 March 2023).

The above tradition often occurs and needs to be carried out by the Kuryokalangan village community in the Gabus sub-district, Pati district. Therefore, the *Mubeng Asem* tradition aims to avoid unwanted things before and after the wedding and prepare the bride and groom to enter a new world in the household.

According to the story, this custom was originally asked to be carried out by *Singo Joyo*’s wife, who was happy to see the bride and groom. Not far from the *asem* (tamarind) tree, the Doro tree used to be where *Singo Joyo* lived. His house faces south with a tamarind tree as a marker. Big *asem* tree is the front house, and small *asem* tree is the back house. To the west of his house, there is also a river that flows for daily needs.

Meanwhile, the place local residents call “Sigit” was originally planned to build a mosque. However, before the construction of the mosque began, *Singo Joyo* died, so the mosque construction plan was not implemented. However, *Singo Joyo*’s grave is not located in the tamarind tree area. His grave is in the Sunan Muria burial complex on Mount Muria. They were precisely located near the entrance or courtyard of the Sunan Muria cemetery complex.

***Mubeng Asem* Ceremony Procession**

Marriage is a critical stage in customs and traditions. Marriage is a sunnah in Islamic teachings, apart from efforts to protect oneself from forbidden acts, psychological needs, and life partners. The existence of a marriage relationship with traditional customs has an effort to maintain ancestral, ethnic, and cultural beliefs, be grateful to God Almighty, and connect relatives and friends. The following is the process of implementing the *Mubeng Asem* tradition that researchers have observed in the Kuryokalangan village community, Gabus district, Pati Regency.

Manganan (Tasyakuran)

Manganan, a pre-wedding tradition in Kuryokalangan village, unfolds approximately seven to three days before the wedding ceremony. It initiates with a pilgrimage to the Singo Joyo area, typically marked by a tamarind tree. This pilgrimage seeks blessings and permission, ensuring the forthcoming marriage is bestowed with blessings. Post the Singo Joyo visit, a communal meal known as *bancakan*, often containing *ingkung* (whole chicken boiled in spices and herb), is shared. The essence of the *manganan* event is rooted in gratitude towards *ṣāhibul ḥājāt*, who is believed to bring together married individuals and share prosperity.

The symbols within *manganan* hold significant interpretations. Singo Joyo symbolizes a sacred location for seeking blessings and approval, while the *bancakan* meal, especially with *ingkung*, signifies communal sharing and unity. These symbols manifest deep cultural and social meanings, reflecting gratitude and communal harmony in the marriage context.

Linking these symbols with anthropological theory, such as Clifford Geertz's symbolic anthropology, emphasizes the cultural significance of rituals and symbols within a community. Geertz's theory underscores the inter-pretation of symbols and rituals as forms of shared cultural knowledge that convey deeper meanings and values within a society. The *manganan* tradition, with its symbols and rituals, exemplifies this anthropological perspective, showcasing the intricate layers of cultural significance embedded within these practices.

Laying Sajen

The act of laying offerings at the residence of Singo Joyo, perceived as the village's danyang or ancestral spirit, aims to seek Selamatan—a state of peace and blessing. These offerings, though not standardized, commonly consist of *sego kepelan* (cone-shaped rice), *ingkung* (a dish made with banana leaves and filled with food), *lodehan* (vegetable stew), incense, flowers, sticky rice, diamonds, *gedang* (bananas), and other items. The specific items brought can vary depending on the financial capacity of the *ṣāhibul ḥājat*, the one conducting the ceremony.

Before placement, these offerings are collected and offered in prayer, seeking smoothness and harmony for the upcoming celebration. Subsequently, they are positioned beneath the tamarind tree. It is important to note that while some villagers view these rituals as connecting with ancestral spirits, others believe in spirits possessing supernatural powers. These spirits are revered ancestors for the latter, and offerings are made as an earnest plea for protection.

Interpreting the symbols within the Laying *Sajen* ritual involves understanding the significance of each element. The danyang symbolizes the ancestral spirit, representing a link to the village's heritage and wisdom. Items like *sego kepelan* and *ingkung* denote sustenance and communal sharing, while *lodehan* signifies nurturing and sustenance. *Gedang* and other offerings symbolize fertility, prosperity, and blessings.

Anthropologically, these rituals align with Victor Turner's theory of ritual symbolism. Turner emphasized rituals as a process where symbols and actions create a shared reality, fostering social cohesion and reinforcing cultural beliefs. In this context, the offerings and rituals within Laying *Sajen* act as symbolic expressions, reinforcing community ties and affirming beliefs in ancestral spirits and communal blessings.

Mubeng Asem

Mubeng asem is a customary practice conducted by the groom originating from the village of Kuryokalangan or marrying a woman from that village. This ritual precedes the wedding ceremony and is deeply entrenched in the societal customs of the community. According to local beliefs, generations have adhered to this practice, emphasizing its importance in ensuring the longevity of marriages. The saying "*menowone nikahmu ora mubeng asem, ojo salah nak nikahmu ora bakal langgeng*" translates to "if you do not incorporate *mubeng asem* into your marriage, do not blame the marriage if it does not last long." It is a common belief that omitting this tradition might lead to a troubled marriage for the couple and their families. The timing of the *Mubeng Asem* event is crucial, typically conducted just before the marriage contract is formalized (Didik Hermanto, head of Kuryokalangan village, interview, 12 March, 2023).

The interpretation of symbols within *Mubeng Asem* involves reading specific texts during the ritual. These texts often consist of prayers or verses seeking blessings, unity, and longevity for the couple's union. Symbolically, the act of *Mubeng Asem* represents a fusion of cultural heritage and spiritual blessings. The text recited during this ritual verbally manifests the community's hopes and blessings for the couple's marital journey.

Anthropologically, this ritual can be scrutinized through Emile Durkheim's theory of collective effervescence. *Mubeng Asem* serves as a collective act that reinforces social bonds within the community and shared beliefs and values. The recitation of specific texts during the ritual serves as a symbolic representation of the community's collective aspirations for the success and longevity of the marriage.

Islamic Pre-Wedding Customs in Kuryokalangan Village

In general, in every environment with Islamic teachings, some norms regulate the community's life concerning Islamic law, although in an unwritten form called *adat*. *Adat* in language means habit and *syari*, which are defined by what is known and practiced by humans, both in words and deeds (Khallāf, 1978, p. 86).

Customs can be accepted if the following conditions are met (Dahlan, 2021): Customs does not conflict with the text, *adat* has been valid and has developed into a consistent guideline in the community, *adat* is a general custom because a specific custom cannot determine a general custom.

According to the Kuryokalangan village community, the pre-wedding *Mubeng Asem* tradition, despite being adjusted to Islamic law itself, is still controversial among the (Kuryokalangan village community). Some say it is not following Islam, and some think it is okay as long as it does not violate Islamic law (Otto, 2010).

From the perspective of Islam, a traditional custom can be tolerated as long as it does not oppose Islamic law. When viewed from the terms and pillars of the Shariah, the local community carries out the *Mubeng Asem* tradition; this tradition is not an obligation that becomes a barrier to the validity of a marriage that must be fulfilled. However, in Islamic law, there is also no prohibition against implementing this tradition (Jizānī, 1996).

According to the ulema in the rules of *uṣūl al-fiqh*, they argue that custom can be used as a basis for initiating laws when there is no evidence from *shar'i*. Customs can be used as law, which means customs or traditions can be used as law, meaning that customs and traditions that live in the community can be used as a legal basis for specific regional communities (al-Zuhailī, 1986).

Based on the opinion of *uṣūl al-fiqh* scholars, it is agreed that '*urf al-ṣaḥīḥ*', namely customs that do not conflict with *syara*', both those involving speech and deed customs can be used as evidence in determining sharia law'. The scholars of *madhhab*, according to Imam al-Shāṭibī, namely Maliki, Ibn

Qayyim al-Jauziyah, and Hanbali, accept and use customs as *shara'* arguments in determining the law, if no verse or hadith explains the law of a problem faced, including customary marriages (al-Shāṭibī, n.d.). Therefore, according to researchers, the *Mubeng Asem* tradition carried out by the people of the Kuryokalangan village for generations can become the law that applies in the village. According to Islamic law, the pre-wedding tradition of *Mubeng Asem* in the village of Kuryokalangan does not occupy the law as an obligation or emphasis on something that must be done. However, because the law was by its era, if the customs were not carried out, it would cause concern, disharmony, or a disaster that would befall the family (Khallāf, 1978).

According to the author of the pre-wedding tradition of *Mubeng Asem* in the village of Kuryokalangan, this fulfills the requirements in the formation of law adhering to the reasoning of *maṣlaḥah al-mursalah*, the pre-wedding tradition in the village of Kuryokalangan does not have any arguments in the Quran or Hadith, but in the formation of activities and its implementation, it does not conflict with the legal system or introductory provisions. text and *ijmā'* (Alimuddin, 2019).

Based on the previous research, the researcher concludes that the *Mubeng Asem* tradition carried out by the Kuryokalangan village community is a form of expressing gratitude for *ṣāhibul ḥājah* because family members will enter the marriage stage. The procession occurs in a series of events, starting with the bridal gathering, which is held in the morning by holding a *manganan* (*tasyakuran*) event. According to researchers, this event includes *ṣadaqah* from the bride's family from an Islamic perspective. So the *Mubeng Asem* tradition is an implementation of the word of God in the letter al-Baqarah verse 254.

Based on the analysis of the data that the researcher has collected, the whole event in the *Mubeng Asem* tradition can be a good tradition and does not conflict with Islamic law. Therefore, the author concludes that the tradition of holding a wedding integrated into the Kuryokalangan village community may be carried out and can be used as a law for the local

community. In the *Mubeng Asem* procession, there is nothing contradictory to Islam; it does not forbid anything lawful, does not cancel something obligatory, does not invalidate the meaning of benefit, and does not encourage evil to arise.

Conclusion

Some conclusions were made from the subject discussed in the article. This study indicates that the “*Mubeng Asem*” tradition among the Javanese community in Kuryokalngan arises from sociological dynamics. The tribal ancestors established the “*Mubeng Asem*” tradition to maintain harmony and integrity within their households to achieve prosperity in the family or seek *selametan*. In their view, marriage without performing the Mubeng Asem ritual would lead to calamity for both the prospective bride and groom and their families. The Mubeng Asem event must occur shortly before the marriage contract’s solemnization.

From an anthropological perspective of Islamic law, the “*Mubeng Asem*” tradition represents an effort to integrate Islamic influence through dialogue and dialectics with Javanese traditions. It is evident in various rituals such as *selametan* (blessing ceremony), *hajatan* (celebration), *syukuran* (thanks-giving), *sedekah* (charitable giving), and verbal expressions. All of these contribute to creating a ritual image with holistic theological and humanitarian effects. The first dialectical pattern reflects a shift from emotional naturalistic theology to formal rational theology. The pattern of human theology explains the transformation from personal theology to a theology with social awareness, both theologically and humanely. This tradition serves as a significant instrument in upholding religious and customary norms.

Considering the values of Islamic law, the “*Mubeng Asem*” tradition can be deemed a good tradition that does not contradict Islamic principles. Therefore, it can be practiced and established as a law for the local community. In the “*Mubeng Asem*” procession, nothing contradicts Islam; it does not prohibit anything halal, does not nullify anything obligatory, does

not negate the concept of benefit, and does not encourage the emergence of harm.[w]

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