

THE TRADITION OF "MUTER PUNDEN" AFTER THE MARRIAGE CONTRACT ON THE NORTH COAST OF PATI BASED ON THE PERSPECTIVE OF ISLAMIC LAW

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Abstract

The research was conducted to find out the views of community leaders in Raci Village, Batangan Subdistrict, Pati Regency on the custom of circumambulating the punden after the marriage contract and to find out the law of circumambulating the punden after the marriage contract according to the perspective of Islamic law. This research uses a field research method (field research) with a normative sociological approach. The data collection techniques in this study come from primary data and secondary data obtained from observation, interviews and documentation. The results showed First, the view of the people of Raci Village, Batangan Subdistrict, Pati Regency on the tradition of circumambulating the punden after the marriage contract, must be carried out by every community with the intention of preserving traditions, honoring their ancestors and rejecting calamities. Secondly, in the perspective of Islamic Law, this marriage tradition is valid, because the conditions and pillars of marriage have been fulfilled. Because this custom is carried out after the validity of marriage and the custom of circumambulating the punden after marriage in Raci village and in terms of Ushul Fiqh methods is not included in 'Urf fasid, which is a custom that contradicts the arguments of Shara".

Keywords: *Custom, Punden, Marriage Contract, Islamic Legal Perspective*

Abstract

Penelitian dilakukan untuk mengetahui pandangan tokoh masyarakat Desa Raci Kecamatan Batangan Kabupaten Pati tentang adat mengelilingi punden setelah akad pernikahan dan untuk mengetahui hukum mengelilingi punden setelah akad pernikahan menurut perspektif hukum Islam. Penelitian ini menggunakan metode penelitian lapangan (*field research*) dengan pendekatan normatif sosiologis. Adapun teknik pengumpulan data pada penelitian ini berasal dari data primer dan data sekunder yang diperoleh dari observasi, interview dan dokumentasi. Hasil penelitian menunjukkan Pertama, pandangan masyarakat Desa Raci Kecamatan Batangan Kabupaten Pati atas tradisi mengelilingi punden setelah akad pernikahan, wajib dilakukan setiap masyarakat dengan niatan melestarikan tradisi, menghormati leluhurnya dan menolak musibah. Kedua dalam perspektif Hukum Islam adat tradisi pernikahan ini sah, karena sudah terpenuhi syarat dan rukun pernikahan. Karena adat ini dilakukan setelah sahnya pernikahan dan adat mengelilingi punden setelah menikah di desa Raci dan dari sisi kaedah Ushul Fiqh tidak termasuk 'Urf fasid yaitu kebiasaan yang bertentangan dengan dalil-dalil syara".

Kata kunci: Adat, Punden, Akad Pernikahan, Perspektif Hukum Islam.

INTRODUCTION

Marriage in Islam is a sacred and committed bond of holy promise, to always be together in joy and sorrow and to always maintain a harmonious relationship in order to have

a peaceful and prosperous household with a strong bond and commitment in life to achieve a family goal of *sakinah mawwadah warrahmah* (Meirina, 2023). Therefore, if one is financially capable and mature, one should get married, as marriage opens doors to blessings and prosperity. Every person who is married and has a family becomes someone very important within the household, as children can motivate us to always work hard and be responsible, fair, and not play favourites within the family. If fairness and not playing favourites are practiced within the family, then the household will be peaceful, harmonious, and happy.

Traditions are rules, and habits that grow and are formed from a society or area that is considered to have value and is upheld and respected by its people. a custom that was carried out in the past until it still exists today and is preserved until now usually the customs in some areas have different and varied traditions(Irfan et al., 2020). the community is encouraged to preserve the traditions that exist in their respective places so that the traditions are not lost because if they become extinct then these traditions will disappear and there are no traditions so it would be nice if for example the traditions were good and did not harm or not harm the community then we as a society must preserve traditions that have been made since ancient times and we must take care so that these traditions do not become extinct and continue at any time and are still carried out by the community (Zulhadi, 2020).

The Punden tradition is carried out to honor the ancestors or ancestors of the area and in Raci Village, Batangan District, Pati Regency, there is a tradition called the tradition of surrounding the punden after marriage. And it is recommended to carry out this tradition that a person who has completed a marriage contract and officially becomes husband and wife and one of them lives native to Raci Village. If a person who is originally from the village of Raci but migrates and at the time of marriage marries (Basri, 2015) overseas then one day returns to his village, it is still recommended to surround the punden.

Punden is the most sacred place by the local community, so that's why the punden was made to carry out a custom that is inherent in the area and to become a public place where anyone has the right and is allowed to go to the punden. Usually most punden have caretakers of punden or punden elders and this place is sacred to the local Community (*Interview with "Modin" as the Religious Leader Who Care to This Married Moment , 2022, n.d.*).

The uniqueness of this tradition is the momentum of the wedding tradition which is carried out after the contract is completed, where the couple is required to go around the punden followed by the family and entourage together to a sacred tree in the village called

punden. In the muter punden tradition, it is accompanied by various rituals and prayers as well as the completeness of "ugo rampe" which must be presented in the religious rituals after the marriage contract(Observations on the Practice of Muter Punden Tradition, in Raci Batangan Village, 2022, n.d.).

Because the process of this local tradition is combined with the sacred marriage contract which is held in Islamic procedures. So the tradition of muter punden after the marriage contract is interesting to study not only from a cultural perspective but more from a normative approach to Islamic law (Iqbal, 2017).

At least two research that explored about local tradition in marriage based on Islamic perspective, entitled The Early Marriage of the Tolaki Konawe Community in the Perspective of Critical Islamic Law, by Kamaruddin discusses about the unique traditions of early marriage (Kamarudin, 2022). And research which was done by Wardah Nuroniyah and Bani Syarif Maula, about Muslim women adhering to Minangkabau's bajapuik tradition in Cirebon, West Java: compromising a gendered culture in Islamic law discusses Bajapuik is a custom of engagement (khitbah) of the community of Minangkabau Pariaman (Nuroniyah & Maula, 2022).

Practically, the practice of punden muter on this study analyzes is how carried out from generation to generation from an Islamic perspective, where this ritual is carried out in the northern coastal area of Java, Pati (Zaenur Rosyid, 2017). This study is not to justify the truth of local customs and traditions in Central Java, but how to see this behavioral phenomenon from the perspective of Islamic law because the perpetrators of the wedding couple are Muslims, and the marriage contract is also carried out with the pillars of Islam.

METHOD

This research uses the field research method with a qualitative descriptive writing(Mulyana, 2004). In this case, the author use a normative sociological approach by assessing the reality that occurs in society, whether the community's provisions are in accordance with the Islamic law perspective or not. In this method, we go to interview several informants. In this case, the researcher collected some data from the residents of Raci Village, Batangan District, Pati Regency. In this study are several community members who are sources of information in Raci Village, Batangan District, Pati Regency.

Some of the (Ibrahim, 2018)we were able to interview include the manten makeup artist who guides several prayer rituals when playing punden. Another key informant is the "modin" who directs all the processes of the Islamic marriage ceremony and also continues with the

muter punden. as well as several informants from the parents and the couple's son and daughter.

The author's research involves observing the customs surrounding the procession of the burial site after a marriage ceremony in the village of Raci, Batangan District, Pati Regency, both directly and indirectly, using this method to obtain general data on the research object. Interviews are conducted to obtain information for research purposes through face-to-face question-and-answer sessions between the author or interviewer and the informant using data collection instruments. Documentation is used to obtain data from books, notes, or documents related to the research (Denzin & Lincon, 2011). Data, which is then linked with other data to obtain clarity about a particular truth or to strengthen an existing understanding. Objectively, analysis plays an important role in solving problems, uncovering and testing truths, and requires precision, accuracy, perseverance, and selectivity. (Moleong, 2017).

LITERATURE REVIEW

There are some exploration about local tradition and married looked from Islamic perspective, first entitled *The Early Marriage of the Tolaki Konawe Community in the Perspective of Critical Islamic Law*, discusses the unique traditions of early marriage. Research in the critical Islamic perspective is not much studied in this tradition. that there are three important findings, first, early marriage in the Tolaki society is determined by the sagem/chief of the tribe. Second, decisions and agreements must be adopted and enforced by the entire Tolaki society. Third, the basis of such decisions and agreements is influenced by different legal systems, whether Islamic civil law, national or Western, which brings changes in law and freedoms. This study suggests that the cultural construction of the Tolaki community should be done to accommodate the values and rights of women's freedoms, as well as to prevent coerced judgments of tribal heads. (Kamarudin, 2022).

Study Qodariah Barkah dkk, with the title *The Manipulation of Religion and The Legalization of Underage Marriages in Indonesia* addresses Early Age Marriage that continues to experience an increase in the number of cases support from the religious and Muslim public in Indonesia. A literal-partial understanding affects the practice of religious teaching only Consider one side of religion in particular, without looking at the other side. A guarantee for early marriage couples. This study suggests the need for integrated efforts to prevent Early marriage continues, also giving understanding of the religious teaching comprehensively by involving all parties involved, In addition to the early marriage, it is

possible to have a comprehensive understanding. About religious teaching (Barkah et al., 2023).

Mariani Amberi's study, with the title *Efforts to Prevent Child Marriage Based on Philosophy of Islamic Law and Indonesian Positive Law*, addresses the quality of children. Indonesia determines the existence and ability of the Indonesian nation to competing with other countries. that The fulfillment of children's rights depends heavily on the government, society, the world. media, and the media that are present to provide protection and comprehensive. However, this will not happen because of the child marriage. Indonesia is still high. In global discourse, child marriage is considered It is a tradition that damages and violates human rights. consequences The main negative for girls is a reduced chance education, reproductive health risks and increased risk of maternal death and The child. Child marriage is also a source of psychological trauma and violence. Homosexuality and the Government Trying to reduce the number of child marriages. regulation and policy, although not considered to be the maximum among others because There are no penalties for child marriage offenders. But there are still many Islamic law allows marriage after marriage. In a philosophical perspective. Islamic law marriage of children brings more losses because of this preventive efforts must be supported by various elements, governments, families, Actors of Law and Society(Amberi, 2023).

A study by Umi Supratiningsih, with the title *Pro and Cons Contestation on the Increase of Marriage Age in Indonesia*, discusses the age of marriage. By 2019, the minimum age for marriage will be raised from 16 years for women and 19 years for men to 19 for both women and men. However, the rule has not been fully accepted by society, so there are pros and cons. Pierre Bourdieu's theory is used to see the dynamics of pro-contest contestation in the age of marriage. With the approach of genetic structuralism, in an effort to unite the origins of the individual mental structures that are the product of the unification of the social structures surrounding them. There is a group of people who are pro-age marriage and there are groups who are opposed. The importance of marriage maternity in order to lower divorce rates, reduce poverty rates, lower children dropping out of school, and lower mother and child mortality rates. However, on the other hand, some of the society is still undermining the legal conditions of marriage by complying with the provisions of the Islamic law (alternative choice) is not communicative as required in the legal terms of the marriage in the UUP. Marriage, Wedding, and Dispensation of Marriage are alternative steps taken by contracted societies. KUA and Religious Justice as the leading guards in safeguarding the law of no

confidence. 16 Year 2019 with the use of legal norms still tighten the provisions of the Age Limit of Marriage, Marriage Dispensation and Marriage Court (Supraptiningsih, 2021).

Research of Wardah Nuroniyah and Bani Syarif Maula, with the title Muslim women adhering to Minangkabau's bajapuik tradition in Cirebon, West Java: compromising a gendered culture in Islamic law discusses Bajapuik is a custom of engagement (khitbah) of the community of Minangkaba Pariaman. The practice is that the family of a candidate bride gives a sum of money (Japuik) to the candidate husband before the marriage is carried out. Islamic law allows a person to give a sum of gifts or money in the process of engagement. Only, when the engagement is cancelled and fails to get married, what about the status of money given when that engagement. The study aims to understand and see the positive relationship between Islamic law in the bajapuik tradition with local culture and traditions. The study focuses on the legal aspects of engagement in the bajapuik tradition seen from Islamic law and gender analysis. The tradition of bajapuik describes women having higher positions than men. For the Pariaman community in Cirebon, cancellation of engagement (khitbah) is a customary outrage, because engagement is considered a contract that is binding by customary law. Traditional rules have compulsory powers for bound communities. If the engagement is violated without a legitimate reason, the person responsible may be sued for damages for breach of the promise. However, if the engagement is cancelled and there is a dispute between the spouses over property or finance, Minangkabau customary law allows them to take action against the offender in the form of the return of property or Money (Nuroniyah & Maula, 2022).

RESULT AND DISCUSSIONSS

A. The Law of Al-Urf : Urf Sahih and the view of the Ulama

There is a provision for the 'urf shahih' to be better preserved or guarded in the establishment of court laws. When a law is enacted, the law must be observed and enforced. And likewise, when one is to determine or judge it must guard it and maintain it, something that has been known and accepted by man does not become a custom, and has obtained an agreement and can make a benefit to man and as long as such an act does not violate the norm/rule of the law of shara' must be guarded and indined.

According to the Qur'an, the worship of the wicked is a righteousness, and the wrath of the unbelievers is an evil thing. Some wise men said. "Adat is a law that is enforced as a law and has been accepted by society and so is 'Urf according to shara' obtained in a law of shara." For Imam Malik in carrying out his laws that are applied mostly to the behavior of the people of Madinah.

Then in the fiqh Hanafiah also establishes a law by using 'Urf, as for example when there is a question and they do not get a witness in the question then the opinion that is judged is the opinion witnessed by 'Urf, and when in the marriage of a candidate wife does not agree against mahar muqaddam (the first) and what you'akhar (the last) given by a husband then the law is 'urf. whoever swears not to eat meat then he eats fish does not mean he violates it according to the Urf.

It is said that it will be legal when it has become 'Urf'. Thus, the lawful condition is ruled when the provision has been determined by the shara's and is called upon by the akad. Al-Marhum Ibnu Abidin has compiled a book called "Spread Urf among the laws formed on the basis of Urf" among his famous explanations of what is understood as "Urf is as indicated according to the shara" and what has remained according to Urf as determined by Nash.

B. The Law of Urf Fasid

"But it is better not to preserve the corrupt Urf, because if it is preserved it is clearly contrary to the laws of Shara" or "it is also called to destroy the Dalil Shara." When mankind has understood one another the settlement to the good with also a broken agreement as well as the agreement in conducting a bargain or gharar called also a khatar (can harm one of the parties), then for 'Urf does not have an effect in allowing him a law.

In the positive law of man 'Urf that violates the provisions of the general law then is not recognized, if it is an emergency then it can be allowed because in an Emergency situation it is allowed to do things that are already prohibited, which is meant in the emergency is having a Hajad that can be a emergency. The laws that are based on the 'Urf' will then be able to change as their times change and their origins change, therefore the fuqaha's say, "The dispute is a dispute of time and age, not a contradiction of evidence and argument (Rachmat Syafe'i, 2015).

In the village of Raci, there is a traditional practice called "*ngubengii punden*" (circumambulating the sacred site) that is performed during wedding ceremonies. "*Mubeng punden*" is a tradition where the bride and groom walk around the "punden"

(sacred site) one or two times after they have been declared husband and wife. Before the tradition of "*ngubengi punden*" is carried out, there is a custom called "*manganan*" where a feast is held at the *punden* of Mbah Madiyah to celebrate the upcoming wedding.

The traditional way of performing "*ngubengi punden*" is as follows: before circling the *punden*, the bride and groom first perform a ritual called "*nyekar*" by placing flower petals on the *punden* and praying. Then, a "*juru kunci*" (gatekeeper) guides them to circle the *punden* one to three times by entering through the *punden* gate and walking to the right around the *punden*. Only people who were born in the village of Raci have the right to perform "*ngubengi punden*".

If a person who was born in Raci marries someone from outside the village and cannot perform the tradition, they must do it when they visit their hometown in the future. If a bride or groom does not perform "*ngubeng punden*", it is believed that something bad will happen to their family. The bride and groom should not wear green clothes, as it is the color of the traditional attire worn by the founder of the village, Mbah Madiyah. Additionally, a traditional feast called "*sedekah bumi*" is always held around the *punden* in Raci village. (Ahmad, 2022)

In the village of Raci itself, the custom is called around *punden* (around *punden* at the time of the wedding event). *Mubeng punden* is a custom or tradition where a man and a woman walk around a *punden* one to two times in the *punden* of the Madiyah after being declared legal to be husband and wife. And before the tradition of the event around the *punden* is carried out, the custom that must be done is to do the custom of *manganan* first in the *Punden mbah madiyah* for gratitude to the wedding event that wants to be organized.

The model of implementation of the tradition around the *punden* after marriage is in the first way: before the surrounding *punden* of a bridegroom and a female antenna broke first, i.e., by giving the flower of the telon in the *ponden* and praying after that, a keyguard directed the can to surround the *pundan* once to three times a round by entering the door and walking in the direction of the right *punden* and rotating until the circumference of that *punden*.

And whoever is entitled to surround the *punden* is the person whose original birth is in the village of Raci, and when a person who is originally Raci then gets a husband outside the city and does not allow it after marriage, it is around the *ponden*. because at a different time when returning from the village home, it must be surrounded by the *puden*,

and if a husband and wife do not carry out the tradition around the *punden*, it is affected by a *walat* or something that happened to his family. The bride should not dress in green because the same color clothes that are worn in the future village of Raci are Mbah Madiyah, and when there is an event *sedekah*, the earth is always carried out around the *punden* because it has become the custom of the community of village Raci (Ahmad, 2022).

C. "Muter Punden" Tradition on Islamic Law Perspective

The traditional practice of walking around the ancestral burial ground after a wedding ceremony still exists in some parts of Java, and the people of Raci village still practice this tradition to this day. It is mandatory for the indigenous people of Raci village to perform this tradition as a way of honoring their ancestors who paved the way for their community. Even if someone has migrated away, they are still required to perform the tradition of walking around the burial ground when they return.

According to Islamic law (Gardon., 2003), this tradition is considered permissible because the purpose of walking around the burial ground is solely to honor the elders and ancestors of Raci village who worked hard to establish the community. This tradition does not involve any acts of *shirk* (polytheism) or harm, and is therefore considered acceptable. The Prophet Muhammad once said, "*Whatever Muslims consider good, Allah considers good as well.*" (Reported by Imam Ahmad (Sulfan Wandu, 2018).

Based on the analysis above, it is found that it is very relevant to the tradition of the "*punden*" in Raci village, Batangan district, Pati regency, because there is no negative element in the tradition of encircling the "*punden*" after the wedding ceremony, so this customary tradition will continue to be carried out and considered good by the surrounding community. Therefore, the explanation of the hadith is correct and in accordance with the tradition of the "*punden*". In the principle of *usul fiqh*, it is known as "Customary practice can become law (Fawzi, 2018).

The customs or traditions in Raci Village, Batangan Subdistrict, Pati Regency, have become a habit and can become a law for the surrounding community, and it is very relevant to the *fiqh* principle (ANSHORI, 2020). The community's view of tradition surrounding the ancestral tomb after the marriage contract is that the people of Raci Village perform the tradition of surrounding the ancestral tomb because they are afraid that if they do not follow the tradition, they will receive misfortune.

In terms of their household relationships, for example, the disharmony in their household can result in divorce, and if this tradition is carried out for such reasons, it falls under *'urf fasid*. This is because if the people of Raci Village do not perform the tradition of surrounding the ancestral tomb after the marriage contract, and they experience misfortune in their family, they will associate it with not performing the tradition.

Therefore, what is meant by the word "misfortune" actually comes from Allah, and it is Allah who determines it. In family relationships, there will certainly be tests in life, but if the people of Raci Village do not carry out this tradition, they believe that they will be affected by misfortune, and they do not trust that the determination of blessings and tests comes from Allah SWT (Alyona et al., 2016).

Looking at a tradition, the tradition of surrounding the ancestral tomb after the marriage contract in Raci Village, Wedarijaksa Subdistrict, Pati Regency, does not cause shirk or harm, and the tradition of surrounding the ancestral tomb after the marriage contract (Atabik, Ahmad, 2014) does not contain any element of associating partners with Allah. This is because the tradition of surrounding the ancestral tomb after the marriage contract aims only to *honor* the elders and ancestors in Raci Village.

According to my analysis, the belief that not practicing the "*punden*" tradition in the village of Raci will bring calamity or misfortune is not relevant because as Muslims, we must believe in Allah, and this tradition is a cultural practice that has no basis in Quran or Hadith. As Muslims, we are guided to have a strong faith in Allah, as stated in the principle of *ushul fiqh*, "conviction cannot be eliminated by doubt (Sulfan Wandu, 2018).

Humans are required to have a strong belief in Allah, so doubts about not performing traditional ancestral rituals that can bring bad luck or calamity should be eliminated because such doubts arise when our strong belief in Allah has not yet emerged (A. Mahmud, 2017). Therefore, doubts cannot eliminate the belief within us.

Marriage from an Islamic perspective is essentially an act of worship that is carried out not only to unite families but also to blend cultures, then traditions that complement the cultural arrangements in the process of combining marriages as long as they do not lead to true polytheistic behavior, then the ornaments of traditions at the wedding is a blend of traditional traditions that beautify family life (Islami et al., 2018). *Mubeng punden* is part of caring for traditions in marriage in Java which is actually not to worship Allah but rather to care for the traditions of the ancestors and part of the celebration of

sharing happiness with one of the siblings after the marriage is carried out. (Qs.an-Nur:32)
32)

اللَّهُ يُغْنِيهِمْ فُقَرَاءَ يَكُونُوا إِنْ طَوَّابِكُمْ عِبَادِكُمْ مِنَ الصَّالِحِينَ مِنْكُمْ الْإِيَامَى وَأَنْكِحُوا
عَلَيْمٌ وَاسِعٌ وَاللَّهُ ط فَضَّلَهُ مِنْ

“And marry those among you who are righteous, and those among your servants who are worthy of marriage, male and female. If they are poor, Allah will give them strength by His grace, and Allah is All-Mighty, All-Knowing (Qs.an-Nur:32).

عبد الله بن مسعود قال (ما رآه المسلمون حسناً فهو عند الله حسناً)
“What is considered good by the people of Islam, it is also good by Allah.” (HR. Imam Ahmad)

According to the analysis, the hadith is very relevant to the tradition of punden that exists in the village of Raci Batangan district of pati, because in the tradition surrounding the punden after the marriage there are no negative elements so that the custom of the custom will go on continuously and will be considered good by the surrounding community, so the explanation of the hadist is already true and in accordance with the traditional punden.

In the ushul: العادة محكمة Habits can become laws. According to the analysis that the custom or tradition that occurs in the village of Raci, the Batangan district of Pati has become a custom so that it can be a law for the community around and it is very relevant with the *fiqhiyyah* law above.

D. Muter Punden After Marriage Contract on Islamic Law Perspective

The results of the interview with the head of the village Raci Kecamatan Batangan Kabupaten Pati named the mother of the Mami' Eko Trimurti Spd, according to the Head of the Village Raci traditions surrounding the punden after marriage aimed to recall the history of the town Raci which was once that became the future cikal village Rasa or the term is called with the father of the street Raci village.

The tradition surrounding this punden is a tradition of the village of Raci that is best preserved by the local community because to tell their ancestors to the couple and show people that he is married (Basri, 2015). In fact, it is not the tradition of surrounding the punden alone, but the other customs are still believed to be preserved and followed by the people of Raci. To honor his ancestors who were before him.

According to his tradition surrounding punden after marriage is mandatory followed by every native citizen of Raci if violated can be affected by walat. And the

sanction for the villagers of Raci who abandoned this tradition is fearful of the existence of the walat mbah madiyah by the local people. When the offender gets a disaster, the community is associated with his actions that violate the tradition.

But the action around this punden can not be said as a *musyric act*, because musrik and not it depends on the intention of the person who carries out the tradition, if its intention to preserve the local tradition is not a matter but if it is committed to obtain salvation, because he believes that what causes the person to be safe or not is the punden, then it can be said to be a *musrik act* (*The Journal of Tauhidinomics*, 2015).

Although the majority of Raci people embrace Islam, the Raci society still holds on to the customs that have existed since the time of ancient ancestors. One of the real evidence is the presence of a belief in the tradition surrounding punden after implementing marriage legally and recognised by the state (Al Munawar, n.d.), which is believed to be able to give a good influence when observed and respected, and will result in fatal such, the damage / collapse of household relations though many other reasons that can make a household relationship can be stunted or to the stage of divorce in this case many examples of the reasons for the existence of a real household rupture such as the lack of patience between spouses in solving a domestic problem because his mental attitude is still unable to solve a problem.

But it all depends on the person who has been abused and usually between husband and wife no longer tolerate each other the presence of domestic violence and there are many other reasons that make his house a stumbling. And if the people who are still thick and still hold and preserve custom, the reasons have been made as a result of not doing the tradition. Eko Trimurti, Tokoh Agama (Raci, 2022). Because society here still believes in the existence of wickedness for those who do not abide by this tradition. The name of a living person must be a disaster, usually the disaster will be associated with the local community with its actions that do not surround the punden. (Wadoyo, 2022)

According to Mahmudi's father, as a teacher in the village of Raci, he surrounded Punden after the marriage ceremony in Raci's village agreed and followed the custom surrounding Punden after the wedding ceremony. The reason is that he follows the custom because he as a society must respect and be tolerant about the custom and his intention is to respect the ancestors who have been difficult in opening the road of Raci Village (*Observasi Atas Praktek Tradisi Muter Punden, Di Desa Raci Batangan, 2022, n.d.*).

According to Kyai Rahmad custom around the punden after the marriage akad in the village of Raci Kecamatan Batangan Kabupaten Pati allowed. And Kyai Rahmad also followed the custom around the punden after the wedding ceremony in the village of Raci and Kyai Rakhmad dismissed this custom only to honor the ancestors who had already been able to open Raci village.

The custom surrounded the punden after the marriage akad was already a long time and has existed since ancient times and it is best custom around the punden after the wedding akad to remain preserved. Because to tell the people of the village of Raci if they already have a couple, then from that custom around the punden after the marriage ceremony there is also a benefit, then we as a wise society must take the positive aspect of it.

However, the custom surrounding the punden in the village of Raci mayarakat Village Raci believes that if it does not follow the custom then its home will not be harmonious and there will be no unwanted things in its home. Thus those things which are not permitted are the same as he doubts and fears that if he does not follow the custom around the punden will get a disaster and may be his family not harmonious then such a thought is not allowed while in the family relationship there must be a problem and that is the test in the home.

Because in this local community when there is someone who does not follow the custom around the punden after the wedding ceremony. When his house is destroyed and his family can not be harmonious, the people will relate to it because he does not follow the custom around the punden after the marriage in the village of Raci, so the thought is like that to be eliminated. Rahmad, Tokoh Agama (Raci, pada tanggal 30 Desember 2022).

According to Mas Radit, a person who had carried out the custom of surrounding the punden after the marriage ceremony he carried out the custom because he gave an example of tolerance so that in living in society so that he was not rigid in social life, finally Mas Radit followed the custom and the main reason for Mas Radit was to follow the custom this is the custom of surrounding the punden, it is not prohibited in religion because in the custom of surrounding the punden after the marriage contract, it is only intended to honor the ancestors who have gone to great lengths to open Raci Village and in the custom of surrounding the punden after the marriage contract, I agree because it does not violate religious teachings and Islamic law. (Radit, 2023)

According to Faisal custom around the punden after the marriage he performed the custom because since the time before all of his brothers also followed the practice and then he did not want if later not to perform the custom then when there is a problem in his family then will be in the link by the local community about the existence of walat/musibah.(Faisal, 2023)

The view of the community against the Indigenous surrounding Punden after the marriage akad is the people of the village Raci carry out the tradition around Punden because of fear when later not following the custom then will get walat/musibah. In the domestic relationship, for example, it is like disharmony in the household and results in divorce and when this tradition is implemented for such reasons it is included in the 'Urf fasid'. Because the people of the village of Raci if they do not carry out the custom around the punden after the marriage, then if they get a disaster in their family, then the community of the villages will be linked to the non-implementation of the custom.

Then what is said of the wrath is indeed coming from God and who determines is God and in the relationship of the family there must be a test of his life, but the people of the village of Raci if they do not carry out the custom will be affected by the Wrath, then the town of Raci does not believe that who decides a pleasure and a test it is from God.

Related Topics: Faith Faith as a Function of Prayer Faith as Gift of God, Living Fasting Loyalty Praying without Ceasing Relationship with God. With this researchers took some analysis in particular According to our opinion, if not conducting the tradition of punden in the village of Raci will be affected by disaster or non-relevant walat because as the people of Islam of course we must believe in God and it is.

CONCLUSSION

In the view of the leaders and the community in the coastal area of Pati, punden muter after marriage is a good tradition that needs to be preserved because of its functional value to honor traditions and ancestors without negating the existence of dishonesty in belief in the giver of family happiness, namely Allah, the Creator. From the perspective of Islamic law, no element invalidates the validity of the marriage because the contract is carried out following Islamic procedures and the tradition of muter is locality to respect local traditions and customs. This perspective of Islamic law is also a response to negative perceptions of the absence of running around punden which can result in bad luck in the future.

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