

TRADITIONS SURROUNDING PUNDEN, WELLS AND SENDANG WATER BATHING POST THE WEDDING CONTRACTION PERSPECTIVE 'URF

Deviyana Khoirotul Iswiyah^{1*}, Fairuz Sabiq²

¹²UIN Raden Mas Said Surakarta

e-mail: ¹deviyana.1620@gmail.com, ²fairuzsabiq@gmail.com

*Corresponding Author

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Abstract

This research discusses wedding traditions which have various versions of the procession according to the culture and context in which the wedding is held. Among the wedding processions that are considered unique, one of them is the wedding tradition of surrounding punden, wells and spring water bathing in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency, Central Java. This tradition is interesting to study because every bride and groom who comes from that area or if only one of the bride and groom is a native of that area, both of them still have to carry out this tradition. The type of research in this study is field research and to achieve this goal the author uses a descriptive qualitative approach. Data collection was achieved through observation, interviews and documentation studies. Interviews were conducted with several residents of Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency. The results of this research show that the wedding tradition of surrounding punden, wells and bathing in spring water is a traditional wedding tradition in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency, the implementation of which refers to the culture of the Surakarta palace. In terms of its validity, this tradition is categorized as 'Urf sahiih, because it is known to the public and does not conflict with the Islamic propositions', so the implementation of this wedding tradition is permissible. This tradition is permitted because the essence of its implementation is to offer prayers to Allah SWT, and aims to introduce local residents to the ancestors who built the village, preserve the culture that has been passed down from generation to generation, and maintain local wisdom.

Keywords: Family, Wedding Traditions, 'Urf.

Abstrak

Penelitian ini membahas tentang tradisi pernikahan yang mempunyai berbagai versi dalam prosesinya sesuai dengan budaya dan konteks di mana pernikahan itu dilaksanakan. Diantara prosesi pernikahan yang terbilang unik salah satunya adalah tradisi pernikahan mengelilingi punden, sumur dan mandi air sendang di Dusun Gembong, Desa Malanggaten, Kecamatan Kebakkramat, Kabupaten Karanganyar, Jawa Tengah. Tradisi ini menjadi menarik dikaji karena setiap mempelai yang berasal dari daerah tersebut ataupun jika hanya salah satu dari mempelai yang merupakan masyarakat asli daerah tersebut, keduanya tetap harus melakukan tradisi ini. Jenis penelitian dalam kajian ini adalah penelitian lapangan dan untuk mencapai tujuan tersebut penulis menggunakan pendekatan kualitatif yang bersifat deskriptif. Pengumpulan data diperoleh melalui kegiatan observasi, wawancara dan studi dokumentasi. Wawancara dilakukan kepada beberapa warga Dusun Gembong, Desa Malanggaten, Kecamatan Kebakkramat, Kabupaten Karanganyar. Hasil penelitian ini menunjukkan bahwa Tradisi pernikahan mengelilingi punden, sumur dan mandi air sendang merupakan tradisi adat pernikahan di Dusun Gembong, Desa Malanggaten, Kecamatan Kebakkramat, Kabupaten Karanganyar yang pelaksanaannya mengacu pada budaya keraton Surakarta. Tradisi ini dari segi keabsahannya di

kategorikan ke dalam *'Urf ṣahih*, karena telah diketahui masyarakat dan tidak bertentangan dengan dalil *syara'*, sehingga pelaksanaan tradisi pernikahan ini diperbolehkan. Tradisi ini diperbolehkan karena inti dalam pelaksanaannya adalah untuk memanjatkan do'a kepada Allah Swt., serta bertujuan untuk mengenalkan warga setempat kepada nenek moyang terdahulu yang membangun desa tersebut, melestarikan budaya yang sudah turun temurun, dan menjaga kearifan lokal.

Kata kunci: Keluarga, Tradisi Adat Pernikahan, *'Urf*.

INTRODUCTION

Marriage also called originating marriage from Arabic that is *Nakaha* which means gathering, mutual enter and use for the meaning of intercourse (wathi').¹ Marriage is a sexual relationship, but according to the definition of majazi or from a legal perspective it is a contract (agreement). Marriage is the reason that makes it halal for sexual relations as husband and wife between a man and a woman.² Based on Islamic legal terms, there are several definitions of marriage, including: "Marriage according to *syara'* is a contract established by *syara'* to allow pleasure (biological relations) between a man and a woman and make it legal to have fun."³

According to Abu Yahya Zakaria Al-Ansari, he defines: "Marriage according to sharia terms is a contract that contains legal provisions that allow biological relations with lafadz or with words that have the same meaning."⁴ Based on the two definitions above, there are various opinions regarding the legal permissibility of relationships between men and women which were initially prohibited from being halal.

The marriage bond has clear provisions, systems and procedures. In the period before the arrival of divine religions, the laws and conditions of marriage were regulated by society based on social conditions. The provisions and system of marriage continue continuously, making it a habit which eventually becomes a mandatory rule in society. Likewise, marriage customs in Javanese society are seen as a very sacred contractual bond. Then according to customary law itself in Indonesia marriage is not only defined as a civil bond, but marriage also means customary rules and even family and neighborhood rules..⁵

¹ Muhsan Syarafuddin, "Analisis Nilai Filosofis Hukum Keluarga Islam Dari Penggunaan Istilah Perkawinan Nakaha Dan Tazawwaja," *Al-Majaalis*, 2016, 183–209.

² Ramulyo Mohd, Idris, *Hukum Perkawinan Islam* (Jakarta: Bumi Aksara, 2000).

³ Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *Crepido 2, No.2*, 2020, 11–22.

⁴ H Abdul Rahman Ghazaly, *Fiqh Munakahat* (Prenada Media, 2019).

⁵ Hilman Hadikusuma, *Hukum Pernikahan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama*, 3rd ed. (Bandung: CV Mandar Maju, 2007).

In Indonesia, each tribe has different customs, prohibitions and recommendations in regulating the marriage of their descendants. One of the tribes that has prohibitions/rules regarding marriage is the Javanese people. They are still very steeped in traditions, customs, culture and norms. Some traditions are in the form of prohibitions or taboos regarding the implementation of marriage. These taboos or prohibitions arise not because of coincidence, but because of certain factors which are divided into 3 types, namely: Biological factors are marriages where there is still a biological relationship (sibling relationship), social factors are marriages which, if they continue to be carried out, will receive gossip from society, while natural factors are taboos on marriage because there are secret reasons from nature or the power of the creator.⁶

Marriage in Javanese society has various traditions, starting with the selection of candidates, determining the day of the contract, as well as wedding ceremonies which are held either before or after the wedding. There are several series of events in the wedding tradition on the island of Java, including Sungkeman, Siraman, Dodol Dawet, Midodareni and many more.⁷ One of the interesting traditions in wedding processions on the island of Java is in Gembong Hamlet, Malanggetan Village, Kebakkramat District, Karanganyar Regency, Central Java. In this area there is a sacred and unique wedding procession that must be carried out by the bride and groom. This procession is valid provided that one of the bride and groom is domiciled or resides in the village. After holding a wedding reception, the two of them carried out the traditional wedding celebration..⁸

The tradition of wedding celebrations is that the bride and groom have to go around the punden (graves of previous ancestors) who are buried in the market called "Garongan Market". The name of the market comes from a husband and wife who were buried in the market, named Mbah Garong. The grave must be surrounded by the bride and groom 3 (three) times, holding the baby twins and still wearing their wedding clothes. After that, the bride and groom must surround the well which is considered the largest water source by the villagers, called the "Kawak" well. The word "kawak" means old.⁹

The bride and groom must go around the well 3 (three) times. Next, the bride and groom must wash their faces and feet using water in the spring and place offerings there. This ritual is carried out with the help of village elders. The wedding procession is usually led by

⁶ Sudjarwo Nopriyanti, Muhammad Nurwahidin, "Larangan Tradisi Perkawinan Adat Jawa: Jilu (Siji Telu)," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2 (2022): 22.

⁷ Nopriyanti, Muhammad Nurwahidin, 22.

⁸ Bapak Gino, "Sesepuh Dusun Gembong Desa Malanggetan, Wawancara Pribadi," 2022.

⁹ Gino.

elders who are around 60 (sixty) years old. When the procession is carried out they will recite prayers and ask Allah SWT. to avoid danger and unwanted things in the household later.¹⁰

Javanese tradition is famous for its mystical strength, both from a formal and informal perspective. This can be seen from previous ulama' who spread Islam in Java in various ways, one of which was cultural acculturation. So it can be seen in the spread of Islam in Java that previous ulama' needed to insert some of the original culture without reducing that tradition, but provided that as long as the culture did not violate Islamic law.

This can be seen from the tradition of wedding celebrations in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency, which has been around since time immemorial. It turns out that the correlation between this tradition is a scientific element embedded in sacred things. In general, the bride and groom carrying out the tradition of wedding celebrations surrounding punden, wells and bathing in spring water is a sacred concept for Javanese people. Viewed from a formal point of view, spring water and wells were a necessity or livelihood for many people in the past, where water sources that have existed for a long time can still be enjoyed by their children and grandchildren.¹¹

Therefore, the sacred concept embedded in Javanese tradition is a form of preserving nature in the environment. Meanwhile, the tradition of wedding celebrations around punden is a pedanyangan concept that the author has explained above. It is not much different from other Javanese beliefs regarding marriage, for example regarding the prohibition of marriage between the third child and the first child (jilu), which is caused by inappropriate weton and even roads that are considered not aligned which can cause a lack of happiness in the household after marriage.

This is the same as the traditional wedding tradition in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency, involving surrounding punden, wells and bathing in spring water. Even though the wedding customs in this village do not have strict sanctions for those who violate this tradition, the village community still carries out the traditions that have been passed down from generation to generation to this day. In fact, according to some local people, if this tradition is not carried out, undesirable things will happen, such as after marriage, some people die and some even get sick.¹²

Customs and traditions in wedding rituals in Javanese society adhere to ancient customs and traditions carried out by their ancestors. In a series of wedding celebrations, there

¹⁰ Gino.

¹¹ Bapak Widodo, "Sesepuh Desa Malanggaten, Wawancara Pribadi," 2022.

¹² Widodo.

are several things that must be done by the bride and groom, even the parents of the prospective bride and groom. Wedding celebration ceremonies are not regulated by law, everything is handed over to the interested parties, namely the prospective bride and groom and the parents of the prospective bride and groom according to their respective customs and religions. Meanwhile, according to the Indonesian marriage law book, the wedding ceremony itself is a ceremony that is influenced by the local customary marriage form and system in relation to the community/kinship structure maintained by the community concerned.¹³

Many articles related to wedding traditions have been written, including by Endah Kusuma W. with the title "Mubeng Punden Customs in Marriage from an Islamic Legal Perspective (Case Study in Pucakwangi Village, Pucakwangi District, Pati Regency)". This article explains the traditional wedding tradition in Pucakwangi Village where the bride and groom after the wedding ceremony go to punden together with their relatives and are led by an elder. The punden in this article is in the form of a tree which is considered sacred in the village. This is carried out by circling the punden three times carrying twin mayang, tribute, candidate shoots. Then the tributes and shoots will be entrusted to the punden and the corpses of the twins will be taken home to be thrown on top of the bride's house. According to Islamic law, this tradition is prohibited because people believe that if they do not carry it out, they will face disaster, one of which is death.¹⁴

Then Siti Mukaromah wrote with the title "Javanese Traditional Marriage in Islamic Legal Thought (Case Study in Ngrombo Village, Plupuh District, Sragen Regency)". This article explains the wedding procession which consists of two processions, namely the first procession, the ceremony before the wedding and the second, which is called the procession carrying out the wedding ceremony. Then it was also explained why the Ngrombo people still carry out traditional wedding traditions, namely that carrying out traditional marriages is a form of respect for ancestral spirits, preserving the culture that exists in the community, asking for safety from the devil who guards the village and asking the grandmother's spirit. ancestors, another reason is to bring peace to the bride and groom, their families and also the surrounding community.¹⁵

¹³ Hilman Hadikusuma, *Hukum Pernikahan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama* (Bandung: CV Mandar Maju, 2007).

¹⁴ Endah Kusuma, "Tradisi Mubeng Punden Dalam Pernikahan Ditinjau Dari Prespektid Hukum Islam," *Skripsi (IAIN Salatiga)*, 2019.

¹⁵ Siti Mukaromah, "Perkawinan Adat Jawa Dalam Pemikiran Hukum Islam (Studi KAsus Di Desa Ngrombo Kecamatan Plupuh Kabupaten Sragen)," *Skripsi (IAIN Salatiga)*, 2016.

A related article was also written by Titin Mulya Sari, Abdul Rosyid, and Romli with the title "Traditional Javanese Marriage in the Perspective of Islamic Sharia" in Terlangu Village, Brebes Regency. This article discusses the traditional wedding ceremony procession in Terlangu Village starting from the process before the wedding, then the wedding celebration ceremony and the post-wedding ceremony in which there are two rituals or procedures, namely the first is related to religion and culture.¹⁶

Nur Khamidah's writing is entitled "Tradition of the Manten Mubeng Gapura Carnival" in Loram Kulon Village, Kudus Regency. This article explains the traditional form of the nganten mubeng gate wedding or nganten carnival where the bride and groom must go around the gate of the Wali Mosque in Loram Kulon Village, using a means of transportation in the form of a horse which is used to get to the Wali Mosque. In implementing mubeng gapura, the people of Loram Kulon Village must maintain the morals and religious values contained therein by not saying dirty words, and must also cover their private parts because the implementation is carried out in the mosque area which is the location of mubeng gapura worship for Muslims.¹⁷

The articles above have very significant differences with this paper, both from the research location, research approach and from the analytical point of view put forward. The article above uses Islamic legal analysis, while this article uses 'Urf analysis.

However, the existence of traditional marriage traditions also depends on individual beliefs because death will actually happen to every human being at any time and under any circumstances, it all depends on each of us. What will be the focus of this research is how 'Urf views wedding traditions in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency.

METHOD

This research is qualitative research, namely descriptive research. Descriptive qualitative research is chosen to explore or explain the meaning of the topic being studied and describe it systematically. The aim of this research is to find out how 'Urf is viewed in the wedding celebration tradition in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency.

¹⁶ Romli Titin Mulya Sari, Abdul Rosyid, "Perkawinan Adat Jawa Prespektif Hukum Islam Di Desa Terlangu Kecamatan Brebes," *Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 10 (2017).

¹⁷ Nur Khamidah, "Tradisi Kirab Nganten Mubeng Gapura Di Desa Loram Kulon Kabupaten Kudus," *Skripsi (UNES)*, 2019.

The type of research used in this research is field research, where the researcher goes directly into the field to obtain the information needed by the researcher. The research location is in Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency. To obtain the necessary data, the author conducted interviews with several residents of Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency.

The data sources used in this research are primary and secondary data sources. The primary data source was obtained directly from the research subjects, namely the results of interviews with informants, namely with several members of the Gembong Hamlet community, Malangaten Village, Kebakkramat District, Karanganyar Regency, including religious leaders, community leaders who carry out celebratory wedding traditions, the bride and groom, village elders, etc. Secondary data sources were obtained from supporting sources of primary data in research, namely books and several relevant journal articles.

RESULTS AND DISCUSSION

Indonesia consists of various tribes, customs and cultures, one of which is the Javanese tribe. The Javanese tribe has a variety of customs and customs which are carried out by the community as a heritage which is still preserved today. Customs are complex norms and are considered by their adherents to be important in living together in society. These customs function as guidelines for behavior and guidelines for controlling every human being. The customs and customs of society are a cultural medium. Culture is knowledge acquired by humans and used to interpret experiences and generate behavior.¹⁸

Traditional marriage ceremonies are not regulated by law, but are carried out by handing them over to the parties involved in them, according to their respective customs and religions. Talking about marriage contracts, what is meant by *walimatul 'ursy* is a series of weddings with the aim of being a form of gratitude for the blessings of Allah SWT, which is carried out by serving food to the guests.¹⁹

Wedding celebrations in several regions have differences in terms of procedures and traditions in their implementation. In Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency, there is a unique wedding celebration tradition, namely "Wedding Celebration Traditions around Punden, Sumur and the Sendang Water Bathing Wedding Celebration Tradition" which is carried out by village elders, the bride and groom

¹⁸ Novita Wahyuningsih Bayu Ady Pratama, "Pernikahan Adat Jawa Di Desa Nengahan, Kecamatan Bayat, Kabupaten Klaten," *Jurnal Haluan Sastra Budaya* 2 (2018): 24.

¹⁹ R.M. Dahlan, *Fikih Munakahat* (Yogyakarta: Deepublish, 2005).

and the person carrying the twins. honey. Here are some procedures that must be followed when carrying out wedding celebration traditions around punden, wells and spring baths:

a) The tradition of wedding celebrations surrounds Punden and Well

Punden is something that protects and must be respected.²⁰ Meanwhile, a well is a water source that is artificial by digging the ground, a hole or a hole that is deliberately made to penetrate the layers of soil in order to obtain water, oil or gas.²¹ The tradition of celebrating weddings around punden, wells and spring baths in Gembong Hamlet, Malangaten Village is still carried out by local residents.

In carrying out the tradition of wedding celebrations around punden and wells, there are procedures that are carried out before carrying out this tradition. Before those holding the celebration make preparations in advance, they must first place offerings in the punden and well before carrying out the tradition of wedding celebrations around the punden and kawak well. Then, the implementation of wedding celebrations around punden and wells has similarities in implementation. Several people carry out the wedding celebration around the punden and the well, including village elders, the bride and groom, two people carrying twins, and may also be attended and accompanied by relatives of the bride and groom. , whether they are parents or someone else. Ways to carry out the tradition of surrounding punden and wells include:²²

- a) First, the village elders pray first near the punden entrance such as the gate. However, if it is carried out at the well, it is carried out in prayer, the village elders pray to Allah SWT. next to the big tree near the well.
- b) Second, after carrying out the prayer, the village elders, the bride and groom and those carrying the Mayang twins enter the punden entrance.
- c) Third, village elders are at the forefront of implementing the mubeng punden and well traditions. In order of village elders, then the bride and groom holding each other and the two people carrying the mayang twins who are at the end of the line.
- d) Fourth, the tradition of surrounding the punden and well is carried out 3 (three) times around the punden and well.

²⁰ Erdanto Budi Santosa, "Ruang Permukiman Tradisional Jawa Berbasis Perlindungan," *Jurnal Perencanaan Wilayah Dan Kota/Journal Of Regional and City Planing* 27, No. 1 (2016): 18.

²¹ Rusdiansyah, "Sumur Dan Budaya Suku Kajang: Kearifan Lokal Suku Pajang," *Jurnal Commercium: Kajian Masyarakat Kontemporer, (Institut Agama Islam Negeri Palopo)* 2, No. 2 (2019).

²² Widodo, "Sesepuh Desa Malangaten, Wawancara Pribadi."

- e) Fifth, after circling 3 (three) times, the tradition of wedding celebrations surrounding the punden and well is complete and you can go straight home. The process of surrounding the punden and well is carried out when the bride and groom have finished their wedding reception and are still wearing their wedding clothes.

b) Wedding Celebration Tradition of Bathing in Spring Water

Sendang is a reservoir for spring water which is usually made in some areas like a tank with partitions.²³ The tradition of wedding celebrations bathing in spring water has a procedure that is carried out by the person having the celebration by making bancakan which will later be brought when carrying out the tradition of bathing in spring water. Different from the tradition of surrounding punden and wells, this tradition of bathing in spring water involves carrying a bancakan when carrying out this tradition and then leaving the bancakan at the location where the spring water bath takes place. Then, the tradition of the wedding celebration of bathing in spring water was carried out by the village elders and the bride and groom. The stages when carrying out the tradition of wedding celebrations bathing in spring water are:²⁴

- a. First, the village elders pray to Allah SWT. first near the spring with the bancakan he was carrying,
- b. Second, after carrying out prayers led by village elders, the bride and groom take water from the spring which is used to wash their faces.
- c. Third, the bride and groom take more water which is used to wash their feet,
- d. Fourth, after washing the faces and feet of the bride and groom, the tradition of bathing in spring water is finished.

In carrying out the spring water bath, the bride and groom can change into their wedding clothes first, then carry out the traditions of the wedding celebration. And the bancakan in the spring, which is brought when carrying out the tradition, is not taken home, but is left in the spring. So it can be concluded from the explanation above, the author analyzes that in carrying out walimatul 'ursy, namely a wedding celebration which is governed by the sunnah of sukaaddah, it does not impose any burden on the

²³ Ayu Tri Antasari, "Tipologi Permukiman Kawasan Karst Desa Beketel Kecamatan Kayen Kabupaten Pati," *Jurnal Pembangunan Wilayah Dan Kota: Biro Penerbit Planologi, (UNDIP)* 12, (2016): 256.

²⁴ Bapak Gino, "Sesepuh Dusun Gembong Desa Malanggetan, Wawancara Pribadi," 2022.

person carrying out the celebration. As explained in HR Anas Ibnu Malik, it is explained as follows:²⁵

عن أنس بن مالك رضي الله عنه (أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ قَالَ : مَا هَذَا ؟ قَالَ : يَا رَسُولَ اللَّهِ : إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاحٍ مِنْ ذَهَبٍ . فَقَالَ : فَبَارِكْ لَكَ اللَّهُ لَكَ أَوْلَمُ بِشَاةٍ) متفق عليه , واللفظ وُلُوْا لمسلم.

Meaning: From Anas Ibnu Malik Radliyallaahu 'anhu that the Prophet Saw once saw yellowish marks on Abdurrahman Ibnu Auf. Then he said "What is this?" He said: O Messenger of Allah, indeed I have married a woman with a dowry of one gold nugget. He said: "May Allah bless you, organize a walimah even if it is only with a goat."

The implementation of walimah if carried out is permissible and there is no sin if it is abandoned. However, it would be better to implement it because this is an implementation recommended by Islam even though it is not required to be extravagant in its implementation. It can be carried out to the best of your ability, as explained in the hadith above "conduct a walimah even if only with a goat". The thing that must be considered in implementing the walimah is that there should be no elements of waste and extravagance in it. As explained in QS. Al-Isra' Verses 26 and 27 are:²⁶

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا
إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: "And give to close families their due, to the poor and those on a journey and do not squander (your wealth) wastefully. In fact, those wastrels are the brothers of the devil and the devil is very disobedient to his Lord."

Then in carrying out the tradition of wedding celebrations surrounding punden, wells and bathing in spring water, this is a tradition that has been passed down from previous ancestors and has been carried out from generation to generation until now. Therefore, it is mandatory to carry out wedding celebrations in Gembong Hamlet, Malanggaten Village because it has been a local habit that has been passed down from generation to generation. Also attending an invitation is an obligation as explained as follows:

Also explained by Ibnu Umar R.a. that the Messenger of Allah. said:²⁷

وعن ابن عمر رضي الله عنهما قال : قَالَ رَسُولُ اللَّهِ ﷺ (إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيْمَةِ فَلْيَأْتِهَا) متفق عليه والمسلم. (إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ)

²⁵ Syekh Al-hafizh Ibnu Hajar Al-Asqalani, "Terjemahan Kitab Bulughul MArAm, Bab Walimah, (Aplikasi Kitab Kuning Lengkap), Hadis Ke-845," n.d.

²⁶ Departemen Agama RI, *Al-Quran Dan Terjemahannya* (Bandung: Examedia Arkanieema, 2007).

²⁷ Syekh Al-hafizh Ibnu Hajar Al-Asqalani, "Terjemaha Kitab Bulughul Maram Bab Walimah Hadis Ke-846," n.d.

Meaning: From Ibn Umar Radliyallaahu 'anhu that Rasulullah Saw. said: "If someone among you is invited to the walimah, he should attend it." Muttafaq Alaihi. According to Muslim: "If one of you invites his sibling, he should fulfill the invitation, whether he is the guardian of the bride and groom or something similar."

So holding a wedding celebration in Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency is something that must be carried out in that Hamlet without exception. Also when attending an invitation, if there is nothing preventing you, you are obliged to go to him. This tradition has its own meaning in its implementation. In the tradition of wedding celebrations around punden, it is carried out with the following aims/meanings:

- a. As the forerunner of the residents of Malangaten Village, with the existence of the graves of previous ancestors who lived in the village, the community members honor them by carrying out the tradition of wedding celebrations around the punden.
- b. Taking part in carrying out this tradition because it has been carried out for generations by local residents from ancient times after the death of Mbah Garong until now must be preserved and maintained because it is a characteristic of Malangaten Village.
- c. Maintain and preserve the culture in Malangaten Village by carrying out the tradition of wedding celebrations around the punden. So that the bride and groom or people who have just arrived in the village also participate in preserving, respecting and looking after it and getting to know the culture in the village, so that in the future it will be shared and passed on to their children and grandchildren and will not be consumed by the times.

The tradition of wedding celebrations surrounding a well also has its own meaning in its implementation, including:

- a. In the implementation of surrounding the well, it is carried out with the meaning, that the well is the first spring that existed in Malangaten Village, so the well is a well that existed at the time of the formation of Malangaten Village, so it must be protected.
- b. The kawak well is also the well with the largest spring in Malangaten Village. Never even experienced a drought. Therefore, this well is also a well that can help the lives of local people from ancient times until now. It still functions and has

clear water sources. Preserving and respecting these water sources is something that must be implemented,

- c. The aim of circling the Kawak well is the same as circling the punden. Because the well is a source of water that has not run out even from ancient times to the present, the residents of Malangaten Village carry out the tradition of celebrating the wedding so that local residents or new arrivals do not arbitrarily leave behind legacies that have helped in community life, too. must protect the legacy of ancient ancestors with the intention of honoring them by carrying out the traditions of the wedding celebration.

The tradition of wedding celebrations bathing in spring water has its own meaning, including:

- a. The tradition of bathing in spring water has a meaning that is not much different from the tradition of celebrating weddings around a well. Because springs and wells have similar meanings, namely they are used for the needs of the local community, so protecting them, preserving them and respecting them is a must for local residents, for example carrying out the tradition of wedding celebrations bathing in spring water.
- b. In practice, bathing in spring water is carried out by carrying a bancakan, where the bancakan is left in the spring when the wedding celebration is finished. The bancakan that was brought was that the bride and groom intended to give thanks to local residents by bringing the bancakan that had been left in the spring. The bancakan is left behind because after the bride and groom and the village elders go home, the bancakan in the spring is usually taken back by the local residents. So the purpose of the bancakan is to give thanks to the local community.

From the explanation above regarding the meaning/goals and intentions carried out by local residents regarding the tradition of wedding celebrations surrounding punden, wells and spring water bathing, it is a must that is carried out in Gembong Hamlet, Malangaten Village. Because local residents respect the services of their ancestors who lived in the village by participating in preserving this tradition. As explained in the Al-Qur'an QS An Nisaa verse 59 as follows:²⁸

طِبَّاءُهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ... (الآية)

²⁸ *Departemen Agama RI, Al-Quran Dan Terjemahannya.*

Meaning: "O you who believe, obey Allah and obey (His) Messenger, and ulil amri among you."

Also explained in the hadith, namely HR Al-Bukhari, Muslim. From Anas ibn Malik radhiyallahu 'anhu, he said that the Messenger of Allah said:²⁹

عن أنس بن مالك رضي الله عنه قال قال رسول الله ﷺ : *اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيْبَةً*

Meaning: "Listen and obey, even though the person commanding you is a servant of Habasyah whose head looks like a raisin."

In this verse it is recommended to obey Allah first, then obey the apostles and finally obey the leaders. In this wedding celebration tradition, local residents have the aim and purpose of obeying the leaders who previously existed and lived in the village by carrying out the wedding celebration tradition without abandoning the services of their ancestors.

That the implementation of the wedding celebration is a form of gratitude to Allah SWT. because it has been given smoothness in carrying out the marriage and also notifying the community members when they have become husband and wife. Then by holding a wedding celebration around the punden, well and bathing in spring water with the aim of preserving, honoring the services of the ancestors, and maintaining the ancient ancestral culture that existed in the hamlet. Because it is the forerunner in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency.

Analysis of the Tradition of Wedding Celebrations Surrounding Punden, Wells and Sendang Water Baths According to Padangan 'Urf

Islamic law is a law that is enforced with the aim of benefiting Muslims. In Islamic law, 'Urf is one of the methods of determination in Islamic law. Then 'Urf also plays an important role in people's lives, for example in society there are still several traditions/customs that are still enforced in people's lives and are even carried out repeatedly and can be accepted from words and deeds.³⁰ As explained by ushul fiqh scholars, namely according to Wahbah Al Zuhaili, he defines that 'Urf is a human habit that is carried out continuously so that this activity becomes well-known in society.³¹

The tradition itself has existed since ancient times and has been passed down from generation to generation from ancestors to grandchildren and is still preserved today.

²⁹ Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah Al-Bukhary, *Shahis Al-Jami' Al-Bukhary, Bab Ketaatan Kepada Pemimpin*, 65th ed. (Kairo: Maktabah al-Iman, 2003).

³⁰ Abdul Wahab Khallaf, *Ilmu Ushul Fiqh* (Jakarta: Pustaka Amani, 2003).

³¹ Sulfani Wandu, "Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *Jurnal Hukum Keluarga Dan Hukum Islam (Fakultas Syari'ah Dan Hukum Adat UIN Ar-Raniry)* 2, No. 1 (2018): 184.

Traditions are formed and persist in society because they believe that the traditions they adhere to are something that has meaning and benefits for people's lives, both objectively and subjectively. As explained in the previous chapters, the author has studied the traditions of wedding celebrations around punden, wells and spring baths according to the view of 'Urf. This tradition is considered sacred in marriage, because it has aesthetic value about a culture, namely that it can create an eternally happy family.

Based on data obtained through interviews, in determining a law a methodological framework is needed to be used. Wedding celebration traditions are divided into several categories of 'Urf, which can be seen in terms of scope, object and validity. 'Urf (custom) is something that is believed by many people, either in the form of actions or in the form of actions that are carried out repeatedly so that they are embedded in the soul and are also accepted by many people. thoughts too.³²

Based on the explanation of the various types of 'Urf above, the tradition of wedding celebrations surrounding punden, wells and spring water bathing can be categorized as follows:

- a. The tradition of wedding celebrations surrounds punden/tombs, wells, and spring water bathing. If the author summarizes it, it can be seen in terms of its scope, where there are Al-'Urf al-'ām (customs or general customs) and Al-'Urf al-khaṣ (customs). specifically) then the wedding customs are included in the Al-'Urf al-khaṣ category, which means that customs that have taken place only in certain communities or exist in a certain country.³³ So the tradition of wedding celebrations surrounding punden/tombs, wells, and bathing in spring water is a tradition carried out only in Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency.
- b. Judging from the object aspect, the tradition of wedding celebrations surrounding punden/graves, wells and bathing in spring water is included in Al-'Urf al-'amali (customs that take the form of actions).³⁴ That the traditional wedding tradition is an activity which involves ordinary actions or civil mu'amalah, what is meant here is ordinary actions which plunge into people's lives which are not related to the interests of other people. Therefore, it can be concluded that the wedding

³² Khallaf, *Ilmu Ushul Fiqh*.

³³ Musa Aripin, "Eksistensi 'Urf Dalam Kompilasi Hukum Islam," *Jurnal Al-Maqasid* 2, No.1 (2016): 210.

³⁴ Aripin.

celebration tradition is carried out by the residents of Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency continuously and repeatedly. So it cannot be categorized into Al-'Urf al-lafzi.

- c. Viewed in terms of whether it is legal or not, the tradition of wedding celebrations surrounding punden/graves, wells and bathing in spring water falls into the category of 'Urf that is *ṣāhih* (good/true), namely 'Urf that is known to humans and society and does not conflict with the propositions of Sharia'.³⁵ Because the tradition of wedding celebrations is carried out with good intentions with the aim of preserving the culture that exists in the hamlet, then as the forerunner of the village, also with the intention of praying for and honoring the ancestors who existed long ago. However, if you look at it, some people think that if they don't carry out the wedding celebration tradition, it is possible that undesirable things will happen, such as divorce for the bride and groom, then death, illness and other difficulties. This is actually not good, and falls into the category of 'Urf *fāsid*, because there is still a mixture of other beliefs that he believes in. The fact is that someone's death, soul mate, and safety have already been arranged and it is God's destiny. In fact, this view is contrary to sharia'.

As explained in several rules that can be used as a reference regarding the tradition of wedding celebrations surrounding punden, wells and spring water baths as follows:

الْأُمُورُ بِمَقَا صِدْهَا

*Meaning: "All matters depend on the intention or goal."*³⁶

This rule explains that, the law established based on 'Urf has the same strength as the law established based on the text. So the wedding celebration tradition may be carried out because it is included in 'Urf where the wedding celebration tradition is a habit that has been carried out continuously and repeatedly as is meant in the meaning of 'Urf. So its position is the same as the text and does not conflict with sharia'. Then it is also explained in the hadith:

عن عمر بن خطاب أن رسول الله ﷺ قال: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَبْتَغِيهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Meaning: From Umar Bin Khattab that the Messenger of Allah sallallaahu 'alaihi wasallam said: "All actions depend on the intention, and (the reward) for each person (depends on) what was intended, whoever intends to emigrate for the sake of Allah SWT. and

³⁵ Amir Syarifuddin, *Garis-Garis Besar Ushul Fiqh* (Jakarta: KENCANA, 2012).

³⁶ Imam Syafi'i, *Ar-Risalah*, "Hadis Ar Bain I Bab Niat, 3rd ed. (Jakarta: Pustaka Al-Kautsar, 2008).

His Messenger. Whoever intends to emigrate because of the world he wants to reach or because of a woman he wishes to marry, then his emigration is intended for him."³⁷

In the above hadith, one of the traditional traditions is the traditional wedding tradition in Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency, namely the tradition of wedding celebrations surrounding punden/graves, wells and bathing in spring water, depending on the purpose. That the bride and groom carry out these traditional traditions because of good intentions or with the aim of creating a *sakinah, mawaddah warahmah* family in the future and carry them out to continue the traditions that exist in the village from generation to generation, with good intentions to help preserve them. So the view of the concept of intention in the rule above has been fulfilled. Also provided that while carrying out this tradition it does not violate the text or *syara'*.

الْعَادَةُ مُحْكَمَةٌ

*Meaning: "Customs can be used as a legal reference."*³⁸

إِسْتِعْمَالُ النَّاسِ حُجَّةٌ يَحِبُّ الْعَمَلُ بِهَا

*Meaning: "What is done by society in general, can be used as proof (reason/proof) which must be put into practice."*³⁹

إِنَّمَا تَعْتَبَرُ الْعَادَةُ إِذَا اضْطَرَّدَتْ أَوْ غَلِبَتْ

*Meaning: "Tradition is recognized by Sharia only if it continues continuously and is generally accepted."*⁴⁰

The rule above explains that a habit can be used as a legal reference. Likewise, the tradition of wedding celebrations has been carried out from generation to generation from ancient times to the present and carried out repeatedly, which indirectly has become a tradition that is often carried out or has become a habit of the people of Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency. .

So the author can conclude and analyze from the explanation above regarding 'Urf, its various types and existing rules, if we look at it in terms of its validity, then in terms of its

³⁷ Ibnu Hajar Al-'Asqalani, *Kitab Fathul Bari*, "Hadis Ar Bain Jilid 1 Tentang Niat Dan Ikhlas," 1st ed. (Jakarta: Pustaka Azam, 1997).

³⁸ Abdul Hamid Hakim, *Kitab Mabadi' Awaliyah Fi Ushul Al Fiqh*, "Bab Al Qawaid Al Fiqhiyah" (Jakarta: Sa'adiyah Putra, 1927).

³⁹ Hakim.

⁴⁰ Hakim.

object and in terms of its scope, the tradition of wedding celebrations surrounds punden, wells and spring water baths in the hamlet. Gembong, Malangaten Village, Karanganyar Regency is included in 'Urf *ṣāhih*. Where this tradition contains the values of love that are instilled in the bride and groom, where the tradition of wedding celebrations has several meanings embedded in it. This wedding celebration tradition has also become the starting point for the residents of Gembong Hamlet, Malangaten Village, Karanganyar Regency so that the Village residents know where they come from and also become a lesson in carrying out a wedding.

Thus, the tradition of wedding celebrations surrounding punden, wells and spring water bathing in Gembong Hamlet, Malangaten Village, Karanganyar Regency has fulfilled the 'Urf requirements, that this tradition has been generally accepted, in fact the tradition of wedding celebrations has been in place for a long time. In carrying out the tradition of wedding celebrations it does not conflict with the Shari'a so that the tradition of wedding celebrations surrounding punden, wells and spring water bathing can be carried out by bridal couples in Gembong Hamlet, Malangaten Village, Karanganyar Regency.

CONCLUSION

Based on the research conducted by the author and the explanations presented, this discussion can be concluded as follows the tradition of wedding celebrations surrounding punden, wells and bathing in spring water is a traditional wedding tradition in Gembong Hamlet, Malangaten Village, Kebakkramat District, Karanganyar Regency. This tradition is a tradition that is part of the Mangkunegaran Palace, Surakarta. Therefore, the influence of traditional palace culture is still carried out by the majority of Malangaten residents, including the tradition of celebrating the bride and groom's wedding. The bridal wedding ceremony is a tradition passed down from generation to generation, the implementation of which refers to the culture of the Surakarta palace. Procedures for carrying out the tradition of wedding celebrations surrounding punden, wells and water baths are carried out after the wedding reception. Starting from the proposal ceremony, *singsetan*, *kumbakarnan*, *klumpukan ulem*, *midodareni*, wedding (graduation) which consists of *ngeletke sega rendeng*, entry of the groom, meeting (*panggih*), *kacar kucur*, *sungkeman*, arranging *pambagy*, photo *pasurmatan*, and plenary session. After carrying out the wedding reception tradition, the bride and groom go to the punden/grave while still wearing their wedding clothes together with the two people carrying the *mayang* twins and the village elders, then circle the punden 3 times,

the same goes for circling the kawak well. However, if you don't wear a wedding dress when you bathe in spring water and it is done together with the village elders who bring bancakan, then the bride and groom take water from the spring for the bride and groom to use to wash their faces and feet. The traditional tradition of wedding celebrations surrounding punden, wells and spring water bathing in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency can be categorized in terms of its validity into 'urrf ṣāhih, said in 'Urf ṣāhih which means (good/true) or 'Urf which is already known to humans and society and does not conflict with the propositions of Sharia'. So the implementation of the tradition of wedding celebrations in Gembong Hamlet, Malanggaten Village, Kebakkramat District, Karanganyar Regency is permitted and does not conflict with the text, because in carrying out wedding celebrations only ask for prayers from Allah SWT. in the procession of the event. Then, the wedding celebration aims to introduce local residents to the ancestors who built the village, preserve the culture that has been handed down for generations, maintain the local wisdom in the village, and also respect and pray for it.

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