**"Muter Punden" Tradition After the Marriage Contract in North Coast Pati from Islamic Law Perspective**

**Ahmad Amiruddin1 , Tali Tulab2 , A.Zaenurrosyid3**

Faculty of Islamic Studies, Unissula

[rudyjioooooos@gmail.com](mailto:rudyjioooooos@gmail.com)

Faculty of Islamic Studies, Unissula

[talitulab@std.unissula.ac.id](mailto:talitulab@std.unissula.ac.id)

Universitas Islam Sultan Agung Semarang.

Correspondent: [zaenurrosyid@unissula.ac.id](mailto:zaenurrosyid@unissula.ac.id)

***Abstract***

*The Indonesian society is familiar with the belief in animism and dynamism. Animism means believing in the existence of spirits or ancestors whose rituals are expressed through specific offerings in sacred places. Everything that moves is considered alive and possesses supernatural powers or spirits with both good and bad qualities. With this belief, they assume that besides all the existing spirits, there is one spirit that is the most powerful and stronger than humans. The purpose of this research is to explore the perspectives of the community leaders in Desa Raci, Kec. Batangan Kab. Pati on the tradition of “muter punden” after the wedding ceremony and to determine the legal view of “muter punden” after the wedding ceremony from an Islamic legal perspective. This research used the field research method with a sociological normative approach. The data collection techniques used in this research were primary and secondary data obtained from observation, interviews, and documentation. The results of the research indicate that the people of Desa Raci, Kec. Batangan Kab. Pati, believe that the tradition of “muter punden” after the wedding ceremony is mandatory for all members of the community to preserve the tradition, respect their ancestors, and to ward off bad luck and calamities for those who do not perform this tradition.*

***Key Words:*** *Custom,Punden,Marriage Contract,Islamic Legal Perspective*

**Abstrak**

Masyarakat Indonesia mengenal keyakinan animisme dan dinamisme. Animesme berarti percaya kepada roh-roh halus atau roh leluhur yang ritualnya terekspresikan dalam persembahan tertentu di tempat yang dianggap keramat. Semua yang bergerak dianggap hidup dan mempunyai kekuatan gaib atau memiliki roh yang berwatak buruk maupun baik. Dengan kepercayaan tersebut mereka beranggapan bahwa disamping semua roh yang ada, terdapat roh yang paling berkuasa dan lebih kuat dari manusia. Tujuan penelitian ini adalah untuk mengetahui pandangan tokoh masyarakat Desa Raci Kec. Batangan Kab. Pati tentang adat mengelilingi punden setelah akad pernikahan dan untuk mengetahui hukum mengelilingi punden setelah akad pernikahan menurut prespektif hukum Islam. Penelitian ini menggunakan metode penelitian lapangan (field risearch) dengan pendekatan normatif sosiologis. Adapun teknik pengumpulan data pada penelitian ini berasal dari data premier dan data sekunder yang diperoleh dari observasi, interview dan dokumentasi. Hasil penelitian menunjukkan bahwa, pandangan masyarakat Desa Raci Kec. Batangan Kab. Pati mengenai tradisi mengililingi punden setelah akad pernikahan, wajib dilakukan setiap masyarakat Desa Raci untuk melestarikan tradisi dan untuk menghormati leluhurnya dan untuk menolak walat (kesialan) dan musibah bagi yang tidak menjalankan tradisi ini.

**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*. 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 customs that have developed and been established within a society or region that are considered to have value and are respected and followed by the community. These customs have been practiced since the past and are still being preserved until today. Usually, different regions have different and diverse traditions. It is encouraged for society to preserve the traditions that exist in their respective areas so that these traditions do not disappear. If a tradition disappears, then it will be lost forever. Therefore, if a tradition is good and does not harm the community, then as a society, we must preserve it and ensure that it is not lost, so that it can continue to be passed down and practiced by future generations.[[1]](#footnote-1)

In this study, it analyzes how the practice of muter punden is carried out from generation to generation from an Islamic perspective, in which this ritual is carried out in the northern coastal areas of Java, Pati. This study is not to justify the legal correctness of this tradition, but rather how to look at the phenomenon of this behavior from a religious perspective.

**Method**

This research uses the field research method with a qualitative descriptive writing. Descriptive research is a research procedure that produces data in the form of words that aims to describe a particular phenomenon precisely, the characteristics of a certain individual, the condition of a phenomenon, or a specific social group that occurs in a society. In this case, the author will 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, population and sample are used. The population itself is the whole object that will be observed by researchers or the object that will be the subject of research to obtain information. In this case, the researcher collected population data from the residents of Raci Village, Batangan District, Pati Regency. The sample is a part of a population that is considered to be an object of research. The sampling technique used in this study is purposive sampling, which is a sample determination technique carried out by researchers with several considerations to obtain appropriate results. The samples used by the researcher in this study are several community members who are sources of information in Raci Village, Batangan District, Pati Regency.

Observation is a data collection technique that involves observing and systematically recording the phenomena being investigated. 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. [[2]](#footnote-2)

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.

**Literature Review**

In conducting the research, the author attempted to examine several relevant references and literature that could be used as a starting point for the research, as follows: First, Masfufah in her thesis on the Arakan tradition in wedding ceremonies in Tanjung Lago Village, Banyuasin Regency. The results of this study showed that the Arakan tradition in wedding ceremonies in Tanjung Lago Village is still being used by all its residents. The tradition is rooted in the greatness and glory of the ancient Sriwijaya Kingdom. The purpose of the tradition is to announce or inform the entire community in Tanjung Lago. This tradition is narrated by Tarmidzi from Aisyah R.A, where the Prophet SAW said to announce the wedding and perform the ceremony in mosques and beat the cultural drums.[[3]](#footnote-3)

Muhammad Aris Munandar conducted a thesis titled "The Wedding Dowry Tradition in Cikupa District, Tangerang Regency." According to Islamic law, the research concludes that the Wedding Dowry Tradition is a process of giving advice to both brides and grooms through reciting advice in the form of poetry. The text of the dowry poetry is a result of a long-standing family tradition. The wedding dowry tradition practiced by the people of Cikupa District, Tangerang Regency, is not in conflict with Islamic teachings because it fulfills the conditions of 'Urf and Maslahah Mursalah, based on the obedience of the guidance of the facilitator to arrange for the common good [[4]](#footnote-4)

Thirdly, Muhammad Bahruddin in his thesis titled "An Overview of 'Urf regarding the Siram Jawas Ruwat Tradition in the Marriage Ceremony in the Jetis Village, Jetis Subdistrict, Ponorogo Regency" discusses that according to the 'Urf perspective, the practice of the Siram Jawas Ruwat tradition is classified as 'Urf shahih. This is because the practice is carried out based on obedience to tradition in society and guidance from cultural leaders, and is done to avoid slander from the community who still believe that there is a divine punishment or reward from Allah SWT.

According to *the 'urf* perspective, there is a meaning contained in the implementation of the *Siram Jawas Ruwat* tradition that can be classified as *'urf shahih*. This is because the meaning contained in *Jawa Ruwat* procession does not deviate from the demands of Islam, and it is believed that there is no power that can bring danger or benefit other than Allah SWT[[5]](#footnote-5)

**Result and Discussion**

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.[[6]](#footnote-6)

**"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, 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.[[7]](#footnote-7)

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.”[[8]](#footnote-8)

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. 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.

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 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.".[[9]](#footnote-9)

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. 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. 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.

**Conclussion**

According to community leaders in Raci Village, Batangan Subdistrict, Pati Regency, the tradition of “*ngubengi* *punden*” after a wedding ceremony) is mandatory for native residents of Raci Village to preserve their tradition and to honor their ancestors from the past. Those who refuse to follow this tradition will be subject to misfortune and disaster. However, this is just a suggestion from the community, and it is not a real consequence.

It is important to note that this tradition should not be considered a form of shirk or idolatry. The belief that not circumambulating the tomb after a wedding will result in misfortune or disaster is not true. Family problems are not related to not following this tradition, as every family faces its own challenges, regardless of their adherence to this tradition. In Islamic law, this type of behavior falls under the category of "Urf fasid,"*.*

**Bibiography**

Ahmad. *Juru Kunci*. raci, 2022.

Atabik, Ahmad, and Koridatul Mudhiiah. “Pernikahan Dan Hikmahnya Perspektif Hukum Islam.” *Yudisia* 5, no. 2 (2014): 293–94. https://journal.iainkudus.ac.id/index.php/Yudisia/article/viewFile/703/692.

Fawzi, Ramdan. “Aplikasi Kaidah Fikih العادة محكمة Dalam Bidang Muamalah.” *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 2, no. 1 (2018): 150. https://doi.org/10.29313/amwaluna.v2i1.3279.

Masfufah. “Diajukan Untuk Memenuhi Salah Satu Persyaratan Guna Memperoleh Gelar Sarjana Humaniora ( S . Hum ) Dalam Ilmu Sejarah Dan Kebudayaan Islam Oleh :,” 2015, 1–140.

Muhammad bahruddin. “Tinjauan Terhadap Tradisi Siram Jawas Ruwat Pada Calon Pengantin Dalam Perkawinan Adat Desa Jetis Kecamatan Jetis Kabupaten Ponorogo,” 2019.

Munandar, Aris. “No.” *Bitkom Research* 63, no. 2 (2018): 1–3. http://forschungsunion.de/pdf/industrie\_4\_0\_umsetzungsempfehlungen.pdf%0Ahttps://www.dfki.de/fileadmin/user\_upload/import/9744\_171012-KI-Gipfelpapier-online.pdf%0Ahttps://www.bitkom.org/ sites/default/files/ pdf/Presse/Anhaenge-an-PIs/ 2018/180607 -Bitkom.

Sulfan Wandi, Sulfan Wandi. “Eksistensi Â€˜Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh.” *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018): 181. https://doi.org/10.22373/sjhk.v2i1.3111.

Zulhadi, Heri. “Adat Perkawinan Endogami Masyarakat Sade-Rembitan Dalam Pandangan Hukum Islam.” *Jurnal Ulul Albab* 24, no. 2 (2020): 77. https://www.proquest.com/openview/00b9be3af837a797663f71667431412d/1?pq-origsite=gscholar&cbl=2049070.

Denzin & Lincoln, (1994) quoted by Zaenurrosyid (2018) on the book under title " *Dinamika Sosial Transformatif Kyai Dan Pesantren Jawa Pesisiran"* ,Zaenurrosyid,Unissula semarang,CV Mangku Bumi Media,Wonosobo, hal 21

1. Heri Zulhadi, “Adat Perkawinan Endogami Masyarakat Sade-Rembitan Dalam Pandangan Hukum Islam,” *Jurnal Ulul Albab* 24, no. 2 (2020): 77, https://www.proquest.com/openview/00b9be3af837a797663f71667431412d/1?pq-origsite=gscholar&cbl=2049070. [↑](#footnote-ref-1)
2. Denzin & Lincoln, (1994):quoted by Zaenurrosyid (2018) on the book under title. Dinamika Sosial Transformatif Kyai Dan Pesantren Jawa Pesisiran, ,CV Mangku Bumi Media,Wonosobo,p. 21 [↑](#footnote-ref-2)
3. Masfufah, “Paper on Ilmu Sejarah Dan Kebudayaan Islam p,” 2015, 1–140. [↑](#footnote-ref-3)
4. Aris Munandar, “No,” *Bitkom Research* 63, no. 2 (2018): 1–3, http://forschungsunion.de/pdf/industrie\_4\_0\_umsetzungsempfehlungen.pdf%0Ahttps://www.dfki.de/fileadmin/user\_upload/import/9744\_171012-KI-Gipfelpapier-online.pdf%0Ahttps://www.bitkom.org/ sites/default/files/ pdf/Presse/Anhaenge-an-PIs/ 2018/180607 -Bitkom. [↑](#footnote-ref-4)
5. Muhammad bahruddin, “Tinjauan Terhadap Tradisi Siram Jawas Ruwat Pada Calon Pengantin Dalam Perkawinan Adat Desa Jetis Kecamatan Jetis Kabupaten Ponorogo,” 2019. [↑](#footnote-ref-5)
6. Ahmad, *Juru Kunci* (raci, 2022). [↑](#footnote-ref-6)
7. Sulfan Wandi Sulfan Wandi, “Eksistensi Â€˜Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh,” *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018): 181, https://doi.org/10.22373/sjhk.v2i1.3111. [↑](#footnote-ref-7)
8. Ramdan Fawzi, “Aplikasi Kaidah Fikih العادة محكمة Dalam Bidang Muamalah,” *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 2, no. 1 (2018): 150, https://doi.org/10.29313/amwaluna.v2i1.3279. [↑](#footnote-ref-8)
9. Sulfan Wandi. [↑](#footnote-ref-9)