



Javanese Marriage from the Perspective of Islam in Asemrudung Village, Grobogan

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Abstract. Marriage is a sacred and holy thing. One in Central Java is still thick with the Java traditional wedding ceremony pattern. The traditional wedding ceremony of Java is a legacy of ancestors and ancestors. Java's traditional wedding ceremony sticks to the standard rules. Moreover, the ordinance demonstrates aesthetic value and contains philosophical meaning. In Asemrudung Village, Geyer District, Grobogan Regency is still trying to uphold Javanese cultural values in the wedding procession. The purpose of this study is to explore and examine the traditional marriage procession of Java, which is contrary to the guidance of the Islamic religion. The research methods are literature, interviews with sources, observations, and documentation. The data obtained is a qualitative approach. The study results show that the people of Asemrudung Village, Geyer District, Grobogan Regency live, view marriage as sacred and holy. This Java traditional wedding procession still adheres to the standard rules of Javanese marriage.

Keywords: Marriage · Javanese Customs · Islamic Religious Perspective

1 Introduction

Marriage is the inner born bond between a man and a woman as a husband and wife to form a happy family. Marriage is an essential thing for human beings [1]. The basis of a marriage is formed by a natural element of the human being itself which includes the need for domestic life, the biological need to give birth to offspring, the need for affection between family members and also the need for a sense of brotherhood and the obligation to nurture children in order to become the successor of generations and become good members of society. Marriage is expected to happen only once in a lifetime because marriage is a sacred, sacred event.

Traditional Javanese people have complete procedures for carrying out a wedding tradition [2]. The ordinance in the traditional Javanese marriage tradition can usually be divided into three parts: the ordinance before the wedding, the ordinance on the day of execution and the ordinance after the wedding.

In the pre-wedding stage, Javanese people usually start the ritual with *silat* (watching) procedures, proposing (*nglamar*), giving answers (*wangsulan*), giving money from the groom's family to the bride-to-be's family as a form of the sense of responsibility (*asok tukon*), handing over items as gifts from the groom-to-be to the bride-to-be (*srah-srahan*), the presence of the groom and family to the residence of the prospective bride (*nyatri*), installing an additional temporary roof in front of the house as a guest shade (*install tarub*), flower bathing ceremony (*flushing*), and a ceremony to hope for God's blessings to be given salvation to the celebration holder (*midoderani*) [3].

Next is the day of the wedding, usually holding a large-scale ceremony. Because marriage will be a memory throughout life and only once, people flock to organize it at a high cost, effort, and sacrifice of time. It is usually made as lively as possible, beautiful, and charismatic [4].

Based on these reasons, this paper's primary purpose or problem is the Javanese traditional wedding procession in Asemrudung Village, Geyer District, Grobogan Regency. From that, the thing that will be discussed in this paper is the view of the traditional Javanese wedding procession and its meaning. *Second*, Javanese traditional marriage according to the perspective of Islam.

2 Theory and Methodology

To interpret the traditional Javanese wedding procession for the supporting community, the theory used is the theory of cultural symbols. As a social and cultural fact, what is contained in the procession is not a material meaning but a thought.

The description of the Javanese wedding procession is a structural study. It only sees and describes phenomena by connecting with other elements.

The research method used is qualitative. This method is interpreted as a scientific way of obtaining data. In addition, this scientific method has scientific characteristics, namely rational, empirical and systematic [5]. Qualitative research methods are research methods that examine the natural condition of objects. Data analysis is inductive, and the results place more emphasis on meaning.

This research took place in Asemrudung Village, Geyer District, Grobogan Regency. Researchers thoroughly observed the Javanese traditional wedding procession in Asemrudung Village, Geyer District, Grobogan Regency. The research data source focused on the wedding procession as a direct experience of the participants, which was corroborated by the review of literature and *literature* studies.

The data research technique used in this study is *fieldwork research*. Information is obtained utilizing observations, interviews and recording everything obtained in the field. The informants of this study were the bride and groom, the bride's family, guests, the reception committee and others. Documentation is taking photos in the research field, such as photos of wedding processions.

Data analysis in this study was carried out qualitatively with three channels: data reduction, data presentation, and conclusion. Data reduction is selecting, focusing, and simplifying all data obtained in the field. The presentation of data is a series of descriptions in the form of a complete narrative about what is happening in the field. Moreover, the data presentation is used to draw conclusions and findings.

3 Results and Discussion

Meaning of Marriage

Marriage comes from the root word “marriage”. The word is Arabic, which is *nikkah* which means marriage agreement. Legal attestation of marriage usually occurs when signing a written document in the marriage register [6].

In the etymological definition, marriage means *wath'u* (intercourse) and *aqad* (covenant). In terminology, marriage is an *aqad* that contains the permissibility of a man having sexual relations with women, kissing, kissing, and others [7].

The wedding ceremony changes an individual into a new life. The newly built family must be fostered to bring a happy, prosperous, comfortable, and peaceful atmosphere. Therefore it requires an attitude of responsibility, structure, and unity. Each family member is required to play an active role according to their abilities. The holder of power is the father. Furthermore, the final decision is in the hands of the power holders.

In addition to building a new family, through marriage, man can meet his biological needs so that it is an element to continue the life of generations. Therefore, the distribution of his biological needs is regulated through a legal marriage. The marriage period is one of the most impressive developments in the human life cycle. It is awe-inspiring because of the meeting of two people of different types, personalities, traits, and dispositions to be united into one family. Thus, society developed the ordinance for wedding ceremonies.

Indonesia consists of various tribes, customs, and cultures. One of them is the Javanese. The Javanese have a variety of customs and customs. Moreover, this is an ancestral cultural heritage that is still preserved today. Customs serve as guidelines for controlling every human behavior. This custom is also the culture of the people. Culture is knowledge gained by man and used to interpret experiences and cause behavior.

This Javanese custom comes from the palace culture. In the past, this tremendous traditional ordinance of Javanese marriage could only be carried out within the palace's walls by the king's servants or people who still had descendants with the king/nobleman [8]. This procedure has several stages, namely the initial stage, the preparation stage, the peak stage of the event, and the final stage. However, not everything by the person who organizes the wedding party is always carried out. Some of the current series have changed with the evolving value system. Some are interested in organizing the stages of a wedding ceremony in a classic style as a whole or modern.

After passing through the initial stage with *ritual nontoni, nglamar, wangsulan and asok takon*, the next procession is the *handover*. *Handover* is handing gifts from the groom's side to the bride's family. Furthermore, this Javanese cultural custom is seen as good and includes preservation. It is usually held the day before the wedding ceremony, precisely on the eve of *midodareni*.

Midodareni is a ceremony to expect blessings from God to be given salvation and smoothness to the pilgrims. In particular, the devotees expect a decline in the revelation of painting for the bride-to-be so that her beauty is likened to a *widodari* [9].

After this procession is over, it is followed by an *ijab* ceremony. This stage is an essential series of events. Because, in this event, the bride and groom make a promise for life, as alive as they can and so well. As the most important event, it is usually laid out as neatly as possible, regarding the place of its implementation and others. According to the Javanese perspective, *ijab* should be carried out outside the home because the bridegroom is not yet legal and has not received permission to enter the house.

Before the *event* began, the bride was seated before her parents. Before the *panggih* ceremony, a ceremony is carried out to hand over the *rebuttal* (handover items) to the bride's parents. If a person is married and has received a dowry, it is legal to be a lawful husband and wife [10].

The *panggih* ceremony is a tradition of a meeting between the groom and the bride, usually followed by using twins. Furthermore, this event is held after the *ijab* or marriage contract (for followers of the Islamic religion) or the *sacrament* for followers of the Nashrani religion.

Procession and Meaning of Wedding Customs in Asemrudung Village, Geyer District, Grobogan Regency

The wedding ceremony in Asemrudung Village, Geyer District, Grobogan Regency, is one of the processions that still adhere. This wedding still considers the date to determine the excellent day of the execution.

A proposal is a request from the groom-to-be's family to be made a life partner. As parents on the male side, they usually send two or four people to ask about the *padhang peteng* (excellent and bad considerations) on the part of the woman's family. Moreover, usually, the female family conveys what it is and gives the ability to follow up. *Mantu* is part of the honor and authority of the family.

The person who first married his son was called *mantu sapisan* (the first *mantu*) [11]. Alternatively, with the word Javanese *mbukak cater* (open the road). Alternatively, the youngest child's *mantu* is called *mantu ragil or tumplak punjen* (spilling the contents of the coffers as a form of parental sense of responsibility). After the application process is complete, the next step is the *ijab*. *Ijab* is considered the most important day in marriage.

Ijab is to declare, and Kabul means to accept or grant [12]. According to customary Javanese beliefs, that are good enough for, the Kabul ijab procession is the month of late Jumadil, Rejeb, Ruwah, and Besar. This ijab time would be better if it were done in those months. At the same time, good days are kliwon Tuesdays and kliwon Fridays, except for the months of Suro and Pasa. The days that should not be used to hold weddings are Mondays and Tuesdays in Besar, Sura and Sapar.

Peningset Handover Ceremony Procession



The handover ceremony at the wedding in Asemrudung Village, Geyer District, Grobogan Regency, is the same as the handover procession at other traditional Javanese weddings. Usually, the handover is attended by the family of the prospective groom to the family of the bride. Generally, they bring food and equipment.

Tarub Tide Ceremony

Javanese people in Asemrudung Village, Geyer district, Grobogan Regency usually install *tarub and bleketepe* in front of their homes. It symbolizes bala's refusal to make the wedding procession run smoothly. *Tarub* is an additional roof made of dried coconut. *Bleketepe* is a woven coconut leaf. Today, most of the tarub is from cloth or tarpaulin.

The right door of the house or gate is installed with ripe plantains, young hading coconuts, and various leaves. The left door of the house or gate is given a pulut banana stem complete with one tundun of ripe banana and light green coconut. Usually, the installation of the tarub is carried out three days or a week before the wedding.

Midodareni Ceremony

On midodareni nights, a bride is only allowed in the room and accompanying her is her brother or female guest only. Midodareni night is held from 6.00–8.00 pm. In the midodareni procession, the bride-to-be wears a white dress without jewelry. On this night, the prospective man comes to the bride's house to ask for God's blessings. Usually, the future groom comes to bring gifts or offerings. Then the mother of the bride-to-be asked her sincerity to become a future wife. Getting final certainty about the willingness of the bride-to-be. Then the father of the bride-to-be advises the groom-to-be. Moreover, it is usually delivered in Java ngoko.

Ijab Kabul Ceremony



The *Kabul ijab* ceremony in Asemrudung village is not much different from the wedding ceremony in general in other areas. *Ijab* is a religious ordinance. Everyone who carries out *the ijab* will not differ in terms and conditions. The marriage contract can be done in the mosque or brought into the penghulu. After completing the *ijab*, then they can carry out other ceremonial customs. The bride usually wears a white satin dress, and the man has a dagger in his pants.

Panggih Temanten Ceremony



The *panggih* ceremony is also called the *dhaup* or *temu* ceremony, a formal meeting between the groom and the bride. This event is held after the marriage contract at the mosque or the Office of Religious Affairs. It begins by allowing the bride to sit first in the chair provided by her parents. Before the *panggih* ceremony, there is a ceremony of handing over *sanggan* to the mother and father of the bride and exchanging Mayang flowers.

Ngidak Tigan and Wijk Sekar Setaman



The *ngidak tigan* and *wijik sekar setaman* ceremony mean stepping on eggs and washing them with safe flower water. It is symbolic that the groom lowered the seeds and got good offspring. The rupture of the egg symbolizes it. The groom stood with his legs on the eggs and placed them on the tray. Meanwhile, the bride squatted in front of him. After the egg is successfully stepped on and broken, the bride then cleans the groom's feet with the water that has been prepared.

The ritual event of *ngidak tigan* has an essential philosophical meaning for the bride and groom [13]. The *tigan* or eggs used in the procession are usually native chicken eggs placed on the tray's legs. The egg was stepped on with the groom's right foot until it broke. After stepping on the egg, the groom's right leg was cleaned and dried, and the bride put it in the slipper again. The bride does that as a sign of a wife's filial piety to the husband.

It is a double meaning. First, it symbolizes the transition from singleness for both brides to a new life that is tough and full of challenges. Secondly, it has a philosophical meaning as the breakdown of the bride's hymen. The two brides are obligated as husband and wife to meet each other's biological needs to obtain offspring.

Therefore, when stepping on the egg, the groom utters the phrase: "*ambedah korining kasuwargan*" (penetrating the gates of heaven). Moreover, this ritual is found only in the Java custom [14].

Adicara Sinduran and Kacar Kucur



After the procession, the bride and groom were side by side. The bride is on the left, and the groom is on the right. The bride's mother then put a *sindur* (red and white shawl) on the bride and groom and held it from behind. Meanwhile, the bride's father was in front of the bride, slowly holding the two ends of the *sindur* cloth. The procession

wrapped the *sindur* cloth on the shoulders of the bride and groom as a symbol to unite the two brides into one. The bride and groom's pinkies each joined each other. Meanwhile, their other hand held the bride's father's shoulder.

The term *sindur* can be interpreted as isin backward or shameful when retreating. It means that although the storms of life they face are weighty, the bride and groom must be steadfast and embarrassed if they must retreat and separate. In addition, the *sindur* cloth means the bride and groom fused with one purpose in life. Moreover, the mother behind the bride and groom has a symbol of her cementing them as a couple. Meanwhile, the father being ahead has meaning as an example to all.

Then followed by a *kacar-kucur* ceremony. The procession of *kacar kucur* symbolizes an honest and non-cheating husband. All his hard work from work is for the family. The procession of *kacar kucur* begins with the walking of the bride and groom hand in hand to the place of the *kacar kucur* ceremony. The bride receives objects from the groom. These objects include soybeans, beans, rice, corn, yellow rice, and several currencies worth the amount. It symbolizes that the husband gives all his income to his wife.

Pangkon Timbang and Dhahar Saklimah



In this ritual of *pangkon timbang* (*pangku timbang*) and *dhahar saklimah* (mutual bribery), the bride and groom sit on the lap of the bride's father. Then the bride's father said that they weighed the same. It means that their love is equally vital. Furthermore, a parent's love for a child and daughter-in-law is just as great.

The *dhahar klimah* procession has the meaning of hope that the bride and groom can live in harmony, fill each other, and help. The flower of love is expected to unite the two in joys and sorrows. The groom and the bride make a *kepelan* (a pinch) of *punar* (yellow

glutinous rice). They also fed each other three times. This *dhahar klimah* procession symbolizes that the two will live together.

4 Islamic Perspectives on Javanese Traditional Marriage

In Islamic law, marriage can be interpreted as worship to obey the commands of Allah Almighty. Not only to meet the worldly needs between men and women but also to meet the needs of the afterlife. Marriage is an inner bond between man and woman that is sacred that aims to form the *Sakinah mawaddah warahmah* family and hope for the overflow of God. When a marriage has become a culture or custom in society, it will cause various complexities, from the stage before the wedding until the time of marriage [15]. Suppose culture and customs do not contradict religious rules and do not cause destruction, and follow Islamic law. In that case, Islam does not restrict these cultures or customs. Some things that Islam does not allow:

a) Offering Ceremony

Most people believe that offerings have sacred value. When the community believes in the installation of offerings, it will be mistaken for having sacral value and when people believe in the installation of offerings in places or objects that are believed to be sacred.

b) Holding an exaggerated wedding party

A lavish wedding usually invites sins in it and costs a lot. It costs a lot of money, including squandering property for toxicity. If the wedding brings sins, it is better not to do it, and it is considered haram because it has deviated from the religious law. The wedding party aims to announce a wedding carried out by a pair of different human beings of the opposite sex not to cause prejudice in the middle of society.

c) Improving the intention to always be in God's way

The wedding feast is carried out to follow the sunnah of the Prophet SAW. Something well intended will become a *sholeh* charity, so the treasures and time spent will be replaced with rewards.

d) Sa holding a wedding peseta should be straightforward by serving food according to abilities

It is feared that if it is excessive, it will cause a new problem, namely debt bondage.

e) When inviting guests, relatives, neighbors, and people who are as religious as possible regardless of social status, namely rich or poor, are prioritized.

Prophet Muhammad SAW said in the hadith of the Annals of Ibn Majah: "*Announce marriage*". It is during the wedding party that the right time when the couple who have just performed the wedding can announce the wedding that has been carried out, inviting the closest people to attend the event and strengthen the bond. The Prophet said: "*As bad as the dish is the walimah food, the only people invited to attend it are the rich, while the fakirs are not invited.*" HR. Bukhari Muslim [16].

f) It is advisable to avoid mixing the opposite sex in the way that the premises for male and female guests are provided separately.

God speaks in QS. An-Nur: 30-31, which means; Say, to the believers, let them hold their eyes and keep their genitals. That is more sacred to them. Indeed, Allah is well aware of what they do. Tell the believing woman, "Let them hold their eyes and genitals."

The verse explains that believers should correctly use the views and associations between people of different sexes to avoid deeds that can lead to adultery and sin [17].

g) Did not fill the reception with a matter of sin.

People need to avoid the appearance of a song whose lyrics are not educational, to the point of causing a stir for invitees to the party. Filling the event with Islamic humming with traditional Islamic musical instruments, such as a tambourine, is recommended.

5 Conclusion

In the Javanese view, a soul mate is one of God's secrets. All is the will of God Almighty and who created the universe. Culture has a vital role in human life. Culture can be interpreted as a life form for each person or group. Culture is usually closely tied to tradition. One of the traditions in Java is traditional Javanese weddings. Javanese traditional weddings are a heritage culture full of meaning. Javanese traditions in wedding ceremonies often use offerings. It is used as a reflection of the belief in the community that using offerings can be avoided adverse events [18]. Furthermore, in Islam, holding specific offerings to ask others other than Allah Almighty, namely to the spirits of the ancestors, is forbidden because it includes the deeds of mushrik. Tradition must be interpreted well by the community by not doing tradition if it is not in line with Islamic sharia [19].

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