

Islamic Law Review on the Customary Procession Ahead of Marriage in Coper Village, Jetis District, Ponorogo Regency

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Abstract:

The tradition of nyekar and manggulan is an interesting tradition in Coper Village, Jetis District, Ponorogo Regency which has its own procedures and purposes so that it is different from other places. This is qualitative field research, applying an Islamic legal approach with urf theory. The data are collected using observation, documentation, and interview methods. The results of this study indicate that: (1) the background of the traditional procession of nyekar and manggulan before the wedding in Coper Village, Jetis District, Ponorogo Regency is to pray to Allah and ask for blessings from ancestors by giving alms to the community so that the wedding ceremony runs smoothly. (2) According to Islamic law, the background and procedures for the implementation of the traditional procession of nyekar and manggulan before marriage in Coper Village, in the perspective of 'urf are included in 'urfshahih because they have fulfilled the conditions needed to be considered as acceptable. The conditions are that it does not contradict the Shara', and is harmless to the community. The 'urf has become common among Muslims, and it does not apply to acts of worship that are mahdhah.

Keywords: Islamic Law; Custom; Marriage

Introduction

Marriage is a sunnah in Islam and applies to all Muslim. Marriage is a way to maintain offspring and preserve their lives.¹ The law of marriage is an integral part of sharī'a at al-Islām which cannot be separated from the dimensions of aqī-dah and akhlaq al-Islām. It is on this basis that the law of marriage among Muslims becomes a marriage of faith and morality, so that the purpose of marriage is in line with the objectives of sharī'a at al-Islām.² Marriage is one of the most sacred moments in the lives of all humans. Of course, the series of processes is not only limited to the wedding procession, but there are also various series of processes carried out before the wedding, one of which is the nyekar tradition. Before stepping into the marriage procession, Javanese people, especially the people of Coper Village, Jetis District, Ponorogo Regency, generally first carry out the nyekar tradition to the graves of their family ancestors and then followed by the manggulan tradition.

These traditions have been carried out by the community until they become a custom and habit whose implementation has been repeated or passed down from generation to generation since the time of the ancestors. Thus the tradition then becomes a customary law. Society believes that the danger may come if people do not follow or carry out existing customs. Religious values that are the basis for the

¹ Slamet Abidin and Aminuddin, *Fiqh Munakahat I* (Bandung: CV. Pustaka Setia, 1999), 9

² Anshary Mk, *Hukum Perkawinan di Indonesia* (Yogyakarta: Pustaka Pelajar, 2010), 10

formation of cultural patterns for individuals and communities will certainly color the behavior of these individuals or communities. If their religious values succeed in animating other cultural values, then the concept of religion can be said to be ideal. However, if this has not been achieved, it means that religious appreciation can be said to have not really taken root and has not been intact.³

The nyekar tradition in Coper Village, Jetis District, Ponorogo Regency based on the results of interviews with local people performing the nyekar tradition, the first thing they have to do before visiting the tomb is to first take a mandatory bath then clean the tomb using tools, then ask permission from their ancestors and convey that their children or grandchildren will soon carry out the wedding procession. This is conveyed using Javanese language on the tomb of the ancestor, then reciting tahlil and verses of the Quran, ending with sprinkling flowers on the tomb. After that, it is obligatory to clean the limbs and tools used after nyekar then in the evening followed by the implementation of the manggulan tradition.⁴

Based on the results of the interview above, it is known that the nyekar tradition is a form of traditional activity carried out by the people of Coper Village, Ponorogo Regency before carrying out the marriage procession by visiting the graves of their ancestors. Thus, although the nyekar tradition has never been taught in Islamic law, it can be seen that the level of obedience of the people of Coper Village, Jetis District, Ponorogo Regency to the nyekar tradition is equivalent to their obedience in carrying out Islamic laws, such as praying, fasting, zakat and other sunnah worship and practices. This nyekar tradition can already be categorized as a tradition that must be applied by the people of Coper Village, Jetis District, Ponorogo Regency before carrying out a marriage, although there are still some people who do not carry out this tradition because they remain in accordance with their respective beliefs. The difference between the nyekar tradition in Coper Village, Jetis District, Ponorogo Regency and other regions is that before carrying out the nyekar tradition, it is required to take a mandatory bath first, then clean the tomb and then start praying. When they pray at the ancestors' graves, they not only recite surah yasin and tahlil, but also asking for permission that the children or grandchildren of the ancestors will hold a wedding using Javanese language. They then proceed with sowing flowers after reading yasin and tahlil and are required to clean the limbs and tools used to clean the tomb.

In addition to the nyekar tradition, before the wedding ceremony, the people of Coper Village, Ponorogo Regency also have other traditions, which is called manggulan. In practice, the manggulan tradition is a tradition of giving alms in the form of giving food before the wedding to family, relatives, friends and neighbors. The fundamental difference between the manggulan tradition in Coper Village, Ponorogo Regency and other villages is that it lies in the purpose of holding the manggulan tradition. The purpose is as a form of gratitude to Allah SWT for being able to carry out wedding activities, to open the beginning of the wedding reception and most importantly so that the surrounding community knows and asks for blessings that the family will hold a wedding event. If the manggulan tradition is not carried out, then the community will consider them for not being grateful and not asking for prayers of blessing to the community, unlike other regions, this manggulan

³ Simuh, *Islam dan Pergumulan Budaya Jawa* (Jakarta: Teraju, 2003), 48-49

⁴ Wawancara dengan Bapak Sudjono, Masyarakat Desa Coper Kec. Jetis Kab. Ponorogo, tanggal 9 November 2022

tradition is not an obligation.

Based on observations made by researchers, there are interesting phenomena in Coper Village, Jetis District, Ponorogo Regency, called nyekar and manggulan traditions. They have their own procedures and purposes and are different from other places. The people of Coper Village carry out the traditions, even though most of them are Islam. It is known that Islam does not recognize the nyekar and manggulan traditions, it is necessary to conduct further research so that a definite conclusion can be drawn regarding the law of the implementation of the nyekar and manggulan traditions according to the Islamic law. The thing is that the villagers are known to be religious, in fact, almost all of the people are Muslims. This statement is evidenced by the busy religious activities, such as jam'iyah istighosah, yasin, tahlil, muslimat recitation, muslimin and other religious activities that are still very strong until now.

If the nyekar and manggulan traditions do not exist in universal Islamic law, it is necessary to know the things that become the basis for the traditions in this village. In addition, it is also necessary to analyze the background of the nyekar and manggulan traditions in Coper Village, as well as the value of Islamic law implied by the nyekar and manggulan traditions according to the views of the people of Coper Village, Jetis District, Ponorogo Regency. This is the reason why the author is interested in diving in, taking a closer look, researching and analyzing the nyekar and manggulan traditions that occur in Coper Village, Jetis District, Ponorogo Regency based on Islamic law. From what the author has described, the author is interested in examining more deeply the background and procedures for implementing the nyekar and manggulan traditions and analyzing them using Islamic law. The authors discuss in more detail by conducting a field research to Coper Village, Jetis District, Ponorogo Regency. This research is a qualitative field research using an Islamic legal approach with the theory of 'urf. The research aims to answer, (a) how is the background of the customary procession before the wedding in Coper Village, Jetis District, Ponorogo Regency according to Islamic law? and (b) how is the procedure for implementing the customary procession before the wedding in Coper Village, Jetis District, Ponorogo Regency according to Islamic law?

This research is a development and follow-up of the previous studies. One of them is a thesis written by Rana Alfiah Khairunnisa with the title "Pilgrimage before Marriage for the Lembak Tribe in Panorama Village, Bengkulu City in the Perspective of 'Urf." The results of this study state that the implementation of pilgrimage before marriage for the Lembak Tribe community in Panorama Village, Bengkulu City aims to ask permission and ask for blessings from families who have passed away, that a marriage will be held.⁵

Next, M. Badaruddin wrote "Customs of Grave Pilgrimage in the Perspective of Islamic Law in Sangkae Village KTB Lemo Kec. Campalagian". His study stated that the customs of visiting the graves were carried out after the wedding process. The ritual is cleaning the graves with tools and not being allowed to use hands on the grounds that it was like pulling the hair or feathers of the deceased, reading the Quran for the deceased, praying and pouring water and flowers over the grave. The ritual is something that is considered very sacred among the said society.⁶

⁵ Rana Alfiah Khairunnisa, "Ziarah Sebelum Menikah Bagi Suku Lembak Di Kelurahan Panorama Kota Bengkulu Dalam Perspektif 'Urf", Skripsi (Bengkulu: UIN Fatmawati Sukarno, 2022), 4.

⁶ M. Badaruddin, "Adat Istiadat Ziarah Kubur Dalam Perspektif Hukum Islam Di Sangkae Desa KTB Lemo Kec. Campalagian", Skripsi, (Makassar: Universitas Muhammadiyah Makassar, 2020), 5.

Eka Fitrie Nur 'Afidah wrote "The Tradition of Nyadran on a Banyan Tree Before Holding a Wedding Ceremony According to the Views of Religious Leaders and Islamic Law". The results state that the Nyadran tradition on the banyan tree is carried out before holding a wedding ceremony in Sambijajar Village, Sumbergempol District, Tulungagung Regency. The Banyan tree is considered sacred by local residents. Nyadran tradition aims to pray for the spirits of the elders/ancestors and ask Allah SWT for safety and smoothness of the upcoming event.⁷

Aflah Zaki Yuddin wrote "Surrounding the Puyang Cemetery in the Perspective of Islamic Law" (Study of the Traditional Ceremonies Before Marriage in Panta Dewa Talang Ubi Village). The results stated that the traditional ceremony in Panta Dewa Village, Talang Ubi District, Penukal Abab Lematang Ilir Regency was carried out in several stages, namely wearing traditional South Sumatran clothing, circling the Puyang tomb and welcoming at home. The tradition contains crucial messages for the community as it captures the values inherited by the ancestors.⁸ The implementation of grave pilgrimage before marriage seen from the perspective of 'Urf is a form of tradition that can be carried out because of good intentions, namely as a reminder that at the peak of happiness, death exists and as a form of our devotion to deceased parents by performing pilgrimages and sending prayers to them.

Results and Discussion

Wedding Procession in Islamic Law

Marriage according to the language is gathering and mixing. According to shara', the terms are ijab and qabul ('aqad) which legalizes cohabitation between men and women spoken by words that indicate marriage, according to the rules prescribed by Islam. The word nikah according to the language is al-jam'u and al-dhamu which means gathering. The meaning of marriage (zawaj) can be interpreted as aqdu al-tazwij which means marriage contract. It can also mean (wath'u al-zaujah) which means having intercourse with his wife. The definition above is in line with Rahmat Hakim's opinion, that the word nikah comes from Arabic "nikāhun" which is masdar or from the verb (fi'il madhi) "nakaha" synonym "tazawwaja" then translated in English as marriage.⁹

Marriage is a common sunnatullah and applies to His creatures i.e., humans, animals and plants. It is a way chosen by Allah SWT as a way for His creatures to reproduce and preserve their lives. Marriage will play a role after each partner is ready to play a positive role in realizing the purpose and the marriage itself. Allah SWT. said in Surah An-Nisa:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ

Meaning: "O mankind, fear your Lord, who created you from a single creature, and from her He created his wife, and from them He multiplied many sons and

⁷ Eka Fitrie Nur 'Afidah, "Tradisi Nyadran di Pohon Beringin Sebelum Menggelar Acara Pernikahan Menurut Pandangan Tokoh Agama dan Hukum Islam", Skripsi (Tulungagung: IAIN Tulungagung, 2021)7.

⁸ Aflah Zaki Yuddin, "Mengitari Kuburan Puyang Dalam Perspektif Hukum Islam (Kajian Terhadap Upacara Tradisi Sebelum Pernikahan di Desa Panta Dewa Talang Ubi)", Skripsi (Palembang: UIN Raden Fatah, 2019)6.

⁹ Abdul Muhammad Mathlub, Panduan Hukum Keluarga Sakinah (Solo: EraIntermedia, 2005), 10.

daughters.”¹⁰

The law of marriage is a law that regulates the relationship between humans and regarding the distribution of biological needs and the rights and obligations associated with the consequences of these marriages. Marriage is sacred, regulating the relationship between husband and wife, if it is related to ahkam al-khomsah (wajib, sunnah, mubah, makruh and haram).¹¹

Marriage is considered valid if the conditions and pillars are fulfilled. The pillars of marriage according to Mahmud Yunus are part of everything contained in marriage that must be fulfilled. If they are not fulfilled at the time of the marriage, the marriage is considered void. In According to the Compilation of Islamic Law (Article 14), there are five pillars of marriage, namely:

1. Husband-to-be
2. Wife-to-be
3. Wali Nikah
4. Two Witnesses
5. Ijab Qabl

The conditions of marriage are related to the pillars of marriage that have been stated above. If in the pillars of marriage there must be a guardian, the person who becomes the guardian must meet the conditions determined by the Quran, hadith, and applicable laws. Islam has provided a clear concept of marriage procedures based on the Quran and the Sahih Sunnah (in accordance with the understanding of the Salafus Shalih, as for the stages of the marriage procession according to Islamic law, namely:

1) Khitbah (Engagement)

If a Muslim wants to marry a Muslim woman, he should propose to her first, because it is possible that she is being proposed by someone else, in which case Islam prohibits a Muslim from proposing to a woman who is being proposed by someone else.

2) Walimah

Walimatul 'ursy is obligatory and should be kept as simple as possible, and the poor should be invited to the walimah.

Custom is a term derived from the Arabic word "Aadah" which means "habit". The behavior of the community that always occurs. are all Indonesian morals and customs (rules, regulations, internal laws that govern life together).¹² Among the general public, the term customary law is rarely used, the term "adat" is often used. What is meant by adat is a custom that must generally apply in the community concerned. For example, it is said that Javanese custom means the custom of behavior in Javanese society. The same applies to other terms, such as Minangkabau tradition, Batak tradition, and others.¹³

In Islamic law there are four conditions for customs to be used as a legal basis:

¹⁰ QS. Annisa 4:1

¹¹ Rahmah Maulidia, *Dinamika Hukum PerdataIslam Di Indonesia (KHI)*, 63.

¹² Djamanat Samosir, *Hukum Adat Indonesia: Eksistensi dalam Dinamika Perkembangan Hukum di Indonesia* (Bandung: CV. Nuansa Aulia, 2013), 8.

¹³ Hilman Hadikusuma, *Pengantar Ilmu Hukum Adat Indonesia* (Bandung: Mandar Maju, 2003),8.

first, it does not contradict one of the nash shari'ah; second, it applies and is applied generally and constantly; third, the tradition has been formed at the time of its implementation; fourth, there are no words or actions that contradict the substantial values of the tradition.

'Urf can be used as a law not only by being accepted and known by many people, but more than that.¹⁴ 'Urf can be used as a reference, become a legal consideration and become a law if it meets the conditions. If one of them is not fulfilled, it cannot be used as a reference and legal basis.¹⁵ The conditions for 'urf to be used as a legal are:

- 1) It must be a valid '*urf*.¹⁶
- 2) It does not cause misfortune and eliminates the benefit.
- 3) It is common among Muslims.
- 4) Not applicable in mahdhah worship.
- 5) The '*Urf* is already in the community when it will be determined as one of the legal standards.¹⁷

In terms of the material that is commonly practiced, 'urf is divided into two types, namely:

- a) 'Urf qauli, which is a custom that applies in the use of words or speech.
- b) '*Urf fi'li*, which is a custom that applies in action. For example, the habit of taking cigarettes from each other without asking and giving is not considered stealing.

In terms of the scope of its use, 'urf is divided into two types, namely:

- a) '*Adah* or '*urf*, which is a custom that has become common everywhere, almost all over the world, regardless of country, nation and religion. For example, nodding your head in agreement and shaking your head in disagreement.
- b) '*Adah* or 'urf Special, which is a custom practiced by a group of people in a certain place or at a certain time that does not apply at any other time. For example, drawing lineage from the mother for the Minangkabau people and lineage from the father for the Batak people.

In terms of good and bad judgment, 'urf is divided into two types, namely:

- a) '*Urf Shahih* or '*adah Shahih*, which is '*adah* that is repeatedly practiced, accepted by many people, does not contradict religion, good manners, and noble culture.
- b) '*Urf fasid* or '*adah fasid*, which is '*addah* that prevails in a place even though it is widely practiced, but is contrary to religion, state law and good manners. For example, living together without marriage (cohabitation).¹⁸

¹⁴ Muhammad Ma'shum Zainy al-Hasyimly, Ilmu Ushul Fiqh, (Jombang: Darul Hikmah Jombang, 2008), 129

¹⁵ Muhammad Tahmid Nur, Anita Marwing, Syamsuddin, Realitas 'Urf Dalam Reaktualisasi... Indonesia, (Pamekasan: Duta Media Publishing, 2020), 77.

¹⁶ Abdurrahman Misno, Nurhadi, ilmu fiqh dari Arabia hingga Nusantara, (Bandung: CV Media Sains Indonesia, 2020), 125

¹⁷ Muhammad Ma'shum Zainy al-Hasyimly, Ilmu Ushul Fiqh, 129.

¹⁸ Amir Syarifuddin, Ushul Fiqh Volume II (Jakarta: Logos Wacana Ilmu, 1999), 366-368

In determining the law by way of 'urf researchers use two methods:

- 1) Conflict of 'urf with a specific/specific text: If the conflict of 'urf with a specific *text* causes the ruling contained in the *text to be* invalidated, then 'urf is not acceptable.
- 2) Conflict between 'urf and a general text: In relation to the conflict between 'urf and the general *text*. If 'urf already existed when the general *nash* came, then it must be distinguished between 'urf *al-lafdzi* with 'urf *al-'amali*.¹⁹

The Practice of Traditional Processions Before Marriage According to the People of Coper Village, Ponorogo Regency

Based on the results of research activities that have been carried out directly by the author in Coper Village, Jetis District, Ponorogo Regency, it can be understood that the background of the traditional procession before the wedding event is as follows:

1. Background of the *Nyekar* Customary Procession

- a. Praying to Allah and asking permission from the ancestors;²⁰
- b. A request to Allah for safety in all matters and forgiveness for the deceased;²¹
- c. The custom of the ancestors who had to do *Nyekar* before holding a wedding event which aims to pray for the ancestors so that their sins are alleviated as well as asking for a blessing or goodbye that their children and grandchildren will hold a wedding event and be given smooth, safety from beginning to end;²²
- d. Praying to God as well as sending prayers to the ancestors to be forgiven and alleviated of all their sins and asking for blessings or saying goodbye to the deceased elders that their children/grandchildren will hold an event. *Nyekar* aims to remind us about death;²³
- e. Pilgrimage to send prayers to the ancestors with the aim of realizing that they will return to the land and to remember that the ancestors are buried in this place as well as informing the ancestors that their children will hold a wedding because it is believed that the ancestors know that there are prayers for them even though they have died;²⁴

2. Background of *Manggulan* Tradition Procession

- a. Give alms and ask for prayers of blessing to the community so that the community helps those who hold the wedding event so that it runs smoothly from beginning to end;²⁵
- b. Performing thanksgiving because one will hold a big event and cannot be left behind so that the community knows that there will be a wedding in the neighborhood;²⁶

¹⁹ Amir Syarifuddin, *Ushul Fiqh*, Jilid 2, (Jakarta: Kencana, 2011), 398

²⁰ Ismani, Wawancara, Ponorogo, March 28, 2023.

²¹ Irkhamni, Wawancara, Ponorogo, March 28, 2023.

²² Nopi, Wawancara, Ponorogo April 2, 2023

²³ Sudjono, Wawancara, Ponorogo March 29, 2023.

²⁴ Mujiono, Wawancara, Ponorogo March 29, 2023.

²⁵ Ismani, Wawancara, Ponorogo, March 28, 2023.

²⁶ Irkhamni, Wawancara, Ponorogo, March 28, 2023.

- c. Gratitude to God for holding a wish to be given smoothness and safety, as a prelude to start the wedding procession, as well as a form of our goodbye to neighbors and the community that will hold a wish can be helped, because it definitely requires community power so that the event runs smoothly;²⁷
- d. A traditional procession that should not be abandoned because it is the beginning of the wedding procession, a form of gratitude to God for being able to hold a wedding ceremony and a way of saying goodbye to the community that the family will hold a wedding event and be given safety and smoothness;²⁸
- e. The event at the beginning of the wedding procession is called the opening which aims to seek blessings so that the wedding procession is given safety by God from the beginning to the end;

Based on the results of research conducted by the author in the following areas²⁹ Coper Village, Jetis District, Ponorogo Regency, it can be understood regarding the procedures for the traditional procession before the wedding:

1. Procedure of the *Nyekar* Procession

- a. By preparing what will be brought during the pilgrimage such as water jugs, flowers and pandanus leaves, performing the obligatory bath and ablution before leaving the cemetery, special prayers before entering the grave, cleaning the grave area, reciting Surah Yasin accompanied by *tahlil* by facing the *qibla* followed by saying goodbye in Javanese that his grandchildren will hold a wedding then leaving the tomb with ablution.³⁰
- b. It is recommended not to wear sandals or footwear when walking on the grave, not to lean on the grave and face the *qibla* as well as sow flowers on the grave followed by praying for the deceased.³¹
- c. Mandatory bathing as well as ablution, preparing *nyekar* equipment, saying greetings, cleaning the cemetery area, facing the *qibla*, praying and saying goodbye to the ancestors and leaving the tomb with ablution.³²
- d. Performing the obligatory bath before leaving, cleaning the grave using tools, praying, asking permission to pray for blessings to the ancestors, reading *tahlil* and verses of the Quran followed by sowing flowers on the tomb. After the *nyekar* is complete, it is obligatory to clean the tools and limbs with ablution.³³

2. Manggulan Procedure

- a. Such as thanksgiving by placing offerings in the form of dishes. The manggulan event invites poets and the community which is held in the night before the wedding takes place by reading *tahlil* and prayers and ends with giving alms in the form of blessings.³⁴

²⁷ Nopi, Wawancara, Ponorogo April 2, 2023.

²⁸ Sudjono, Wawancara, Ponorogo March 29, 2023.

²⁹ Mujiono, Wawancara, Ponorogo March 29, 2023.

³⁰ Ismani, Wawancara, Ponorogo, March 28, 2023.

³¹ Irkhamni, Wawancara, Ponorogo March 28, 2023.

³² Nopi, Wawancara, Ponorogo April 2, 2023

³³ Sudjono, Wawancara, Ponorogo March 29, 2023.

³⁴ Ismani, Wawancara, Ponorogo, March 28, 2023.

- b. With tahlil as well as prayers for the bride and groom to become a sakinah mawaddah warahmah family, followed by a blessing.³⁵
- c. Held the night before the wedding, the bride and groom participate in receiving guests, led by religious leaders followed by giving blessings when going home.³⁶
- d. Performed on the evening before the wedding by inviting the community along with the poet, the bride-to-be must be present to receive invited guests followed by a prayer together and ended with giving alms in the form of blessings.³⁷
- e. The offerings (dishes) prepared before carrying out the manggulan event are obyok or ambeng, golong, buceng, rasulan or whole chicken and finally jenang abang.³⁸

Results and Discussion

Carrying out a wedding ceremony for someone means following the recommendations in Islam. Implementation of marriage for the community is incomplete without a celebration or walimah al-ursy. Islam has provided a clear concept of marriage procedures based on the authentic Al-Quran and Sunnah (according to the understanding of the Salafus Salih, the stages of the marriage procession according to Islamic law are: Khitbah (proposal), marriage aqad, and walimah al-ursy).³⁹ Along with the development of the Nyekar tradition or pilgrimage in Islamic society, it can be said that there is a close correlation between the Nyekar tradition and the Islamic religion or Muslims. Nyekar in Indonesia itself begins with the existence of a form of contribution from a member of Nahdlatul Ulama' who is known to be familiar with the tradition of visiting graves of ancestors, grandparents, parents, children, relatives, scholars, guardians, and so on to send prayers or Tawassul to them. Usually the chosen time is Thursday afternoon or Friday morning. Above the grave they read tahlil and verses from the Qur'an, the reward of which is awarded to the grave expert.⁴⁰

According to language, 'Urf means a habit that is good, while according to the term, it is something that has been known by the public. (many people) and done by them, whether in the form of words, deeds or something that is left.⁴¹ Based on the results of the research, it can be concluded that the background of the nyekar custom before the wedding ceremony in Coper Village, Jetis District, Ponorogo Regency is that the nyekar custom aims to pray to Allah for the people and use it as a warning so that the living can remember death and destiny in the future, as well as asking for blessings or goodbye to the ancestors who have been left behind that their children and grandchildren will hold a wedding event, as well as asking Allah that the wedding will run smoothly from start to finish. The background of the manggulan custom is sodaqoh to people who will hold a wedding celebration as a form of gratitude to God, as a prelude to the start of the wedding ceremony and a request for blessings or goodbye to the community so that the event runs smoothly, so it can be seen that the actions of the community are not considered as shirk.

³⁵ Irkhamni, Wawancara, Ponorogo March 28, 2023.

³⁶ Nopi, Wawancara, Ponorogo April 2, 2023.

³⁷ Sudjono, Wawancara Ponorogo March 29, 2023.

³⁸ Misringah, Wawancara, Ponorogo April 2, 2023.

³⁹ Djamiluddin Arrauf, *Aturan Pernikahan Dalam Islam* (Jakarta: JAL Publishing, 2011) 25.

⁴⁰ Soeleiman Fadeli, *Antologi NU: Sejarah, Istilah, Amaliah, Uswah*, vol. 1 (Khalista, 2007), 162–63.

⁴¹ Muhammad Ma'shum Zein, *Ushul Fiqh*, 127.

'Urf itself can be used as a legal benchmark not only because it has been accepted and known by many people, but more than that.⁴² 'Urf that can be used as a reference, legal consideration and become a law is 'urf that has met certain conditions. If one of them is not fulfilled, it cannot be used as a reference and legal basis.⁴³ Based on the conditions for the acceptability of 'urf, the researcher will elaborate on these conditions one by one. The first is that it must be a valid 'urf, which is an 'urf that is repeatedly practiced, accepted by many people, does not conflict with religion, good manners, and noble culture. The customs of nyekar and manggulan are actions that are repeatedly performed, accepted by many people and do not conflict with religious teaching.

The second one, it does not cause mischief and eliminates benefits. When viewed from the background of the nyekar and manggulan customs, it does not cause mischief but has good intentions and goals for the community.

Furthermore, it has been generally accepted among Muslims. The nyekar custom, which means a pilgrimage that has existed since the time of the Prophet until today, and the manggulan custom, which means thanksgiving to the community, have become customary when they want to hold a wedding. Furthermore, it does not apply in mahdhah worship. The customs of nyekar and manggulan are all actions that bring goodness and are carried out with sincere intentions for Allah SWT and include muamalah worship, so the traditional procession is not included in the form of mahdhah worship. Finally, the 'urf has become widespread among the general public when it is to be determined as one of the legal standards. The traditional processions of nyekar and manggulan are very popular in the community.

Based on the requirements for the acceptability of 'urf, it can be concluded that the practice of the nyekar and manggulan traditional procession in Coper Village, Jetis District, Ponorogo Regency is included in the valid 'urf, because the practice of the nyekar and manggulan traditional procession has fulfilled all the conditions that have been determined to be accepted as valid 'urf. In the basic rules of 'urf, it has been explained that a custom or habit can be used as a legal benchmark. The rule in question Those are:

الْعَادَةُ مُحْكَمَةٌ

This means: "Custom can be established as law"⁴⁴

If we look at the rule of 'urf above, it can be concluded that custom can basically be used as a legal benchmark, but the conditions that have been set must still be fulfilled. If all of these conditions have been met, then custom or 'urf can be used as a legal standard in the community, but if there is one condition that is not met, then the 'urf cannot be used as a legal standard for the community.

As for the form of 'urf in terms of the scope of its use, namely the practice of implementing the nyekar and manggulan traditional procession is included in the special 'urf (khash), meaning that the custom is a habit carried out by a group of people or communities in a certain place or at a certain time (not applicable in all

⁴² Muhammad Ma'shum Zainy al-Hasyimly, Ilmu Ushul Fiqh, 129.

⁴³ Muhammad Tahmid Nur, Anita Marwing, Syamsuddin, Realitas 'Urf Dalam Reaktualisasi... Indonesia, 77.

⁴⁴ Totok Jumanoro, Samsul Munir Amin, Kamus Ilmu Ushul Fikih, 335.

places and at any time).⁴⁵ The traditional procession of nyekar and manggulan takes place in Java, especially in the village of Coper, Jetis District, Ponorogo Regency and is always carried out every time before the wedding.

Based on the results of the research, it can be concluded that the procedure for the traditional procession of nyekar and manggulan before the wedding event in Coper Village, Jetis District, Ponorogo Regency is that the traditional procession of nyekar is carried out by preparing equipment during pilgrimage such as water jugs, flowers and pandanus leaves, taking the obligatory bath and ablution first before leaving the cemetery, special prayers before entering the grave, cleaning the grave area, it is recommended not to use sandals or footwear when walking on the grave, not to lean on the grave reading yasin accompanied by tahlil by facing the qibla followed by saying goodbye in Javanese that his grandchildren will have a wedding then leaving the tomb with wudhu. The procedure for the manggulan traditional procession is carried out by placing offerings (dishes) in the form of obyok or ambeng, golong, buceng, rasulan or whole chicken and finally jenang abang by reading tahlil and prayers and ending with giving alms in the form of blessings. With this the researcher will describe one by one based on the requirements of 'urf so that it can be accepted as a benchmark.

The procedure for carrying out the traditional procession of nyekar and manggulan before the wedding from the point of view of 'urf is included in the form of 'urf shahih, this is because the conditions needed to be able to become a shahih 'urf or 'urf that can be accepted have all been fulfilled.⁴⁶ The first requirement is that it must be a valid 'urf, which is 'urf that is known by many people, does not violate the Shari'ah arguments, does not legalize something that is prohibited and does not cancel something that is obligatory.⁴⁷ The procedures for carrying out the traditional procession of nyekar and manggulan are familiar to the community even if there are slight differences, they do not violate the sharia'at arguments because all the procedures for carrying out the traditional procession have good goals and benefits and the procession procedures do not legalize something that is prohibited and do not cancel something that is obligatory.

The second is that it does not cause harm and does not eliminate the benefit. The procedure for implementing the procession of nyekar and manggulan customs does not cause harm but instead creates a benefit for the community. If the procedure is carried out correctly and if it is wrong, especially if the intention is wrong, it will cause harm. When the procedure of the traditional procession is carried out correctly and according to the recommendations of the Prophet SAW without adding to it with different intentions and objectives, it is believed that it will not cause harm and does not eliminate the good.

The third is that it has been generally applied among Muslims. When someone wants to hold a wedding ceremony, the procedures for implementing the nyekar and manggulan traditional processions are already in the community or are commonly done for Muslims to be applied in everyday life. Furthermore, this does not apply to mahdhah worship. This is because marriage is not a mahdhah act of worship, but rather an act of worship in terms of muamalah. Thus, the procedures for implementing the traditional procession of nyekar and manggulan are not included

⁴⁵ Zulfaidah, Ushul Fiqh 1, 151.

⁴⁶ Amir Syarifuddin, Ushul Fiqh jilid II (Jakarta: Logos Wacana Ilmu, 1999), 366.

⁴⁷ Abdul Wahab Khallaf, Ilmu Ushul Fikih, 104.

in mahdhah worship.

Finally, the 'urf has become widespread among the general public when it is to be determined as one of the legal standards. Because the procedures for carrying out the procession of *nyekar* and *manggulan* customs have been carried out for generations, it can be said that. This customary procedure has become popular and is also carried out when someone wants to hold a wedding ceremony.

The view of 'urf regarding the procession procedures of *nyekar* and *manggulan* is that if the procession procedures are correct and in accordance with the prophet's recommendations without wrong intentions, they are included in 'urf shahih. Because when the procedure of the procession is correct and appropriate, then it will automatically not cause greater madharat in the community. However, if the procedures for the procession of the *nyekar* and *manggulan* customs are carried out in accordance with the recommendations of the prophet and the wrong intention, then the tradition becomes included in the 'urf fasid, this is because it then becomes contrary to the sunnah of the Prophet regarding the procedures for implementing the *nyekar* and *manggulan* customs. Thus, the procedure for implementing the traditional procession of *nyekar* and *manggulan* in Coper Village, Jetis District, Ponorogo Regency is included in the valid 'urf because the conditions that have been mentioned have all been fulfilled so that it can then be called a valid 'urf.⁴⁸

Conclusion

The background of the *nyekar* customary procession before the wedding in Coper Village, Jetis District, Ponorogo Regency is to pray to God and ask for blessings from the ancestors so that the wedding ceremony runs smoothly from the crew to the end. The background of the *manggulan* custom is shodaqoh to the community as a form of gratitude to Allah. According to Islamic law in the view of 'urf is included in 'urf shahih because it has fulfilled the conditions needed to be said to be an acceptable 'urf. The conditions are that it does not contradict the Shara', does not cause misfortune and eliminate the benefit, has been generally accepted among the people. Muslims do not apply to mahdhah acts of worship, the 'urf is already in the community when it will be determined as one of the standards of law. The procedure for implementing the *nyekar* customary procession before the wedding in Coper Village, Jetis District, Ponorogo Regency is carried out by preparing pilgrimage equipment, taking the obligatory bath and ablution, cleaning the grave area, reading yasin and tahlil then proceeding with saying goodbye to the ancestors that they will hold a wedding. The procedure for the *manggulan* traditional procession is carried out by placing offerings (dishes) in the form of obyok or ambeng, golong, buceng, rasulan or whole chicken and jenang abang by reading tahlil and prayers and ending with giving alms in the form of blessings. According to Islamic law in the view of 'urf is included in 'urf shahih because it has fulfilled the conditions needed to be said to be an acceptable 'urf. The conditions are that it does not contradict Shara', does not cause misfortune and eliminate the benefit, has been generally accepted among Muslims, does not apply in worship mahdhah, 'urf is already in the community when it will be determined as one of the benchmarks of the law.

⁴⁸ Muhammad Ma'shum Zainy al-Hasyimly, Ilmu Ushul Fiqh, 129

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