

Islamic Law Accommodation for Social Interaction within *Temu Manten* Tradition

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Abstract

The *temu manten* tradition has been carried out for generations by the Javanese community and the Javanese community who live in Sukamaju District, North Luwu Regency, South Sulawesi Province, Indonesia. This tradition is the culmination of a series of traditional Javanese wedding events, and it is a symbol of the union of two families. This study aims to determine the procession of the *temu manten* tradition in Sukamaju District, North Luwu Regency, in terms of social interaction and Islamic law accommodated in the tradition. This study is qualitative research with an empirical sociological approach using participatory observation to study the implementation of the *temu manten* tradition. The results show that the *temu manten* tradition in Sukamaju District is still carried out with some adjustments, and Islamic law can accommodate this tradition through a broader interpretation and flexible application. *Temu manten* tradition is also a strong medium of social interaction with the community. There has been an acculturation and value shift of *temu manten* tradition in Sukamaju District with *temu manten* tradition in Java. To preserve the *temu manten* tradition in accordance with the principles of Islamic law and in line with the concept of 'urf, it is necessary to conduct continuous education to the community.

Keywords: Islamic law accommodation; social interaction; *temu manten*



Tradisi *temu manten* telah dilaksanakan secara turun temurun oleh masyarakat Jawa maupun masyarakat Jawa yang tinggal di Kecamatan Sukamaju, Kabupaten Luwu Utara, Provinsi Sulawesi Selatan, Indonesia. Tradisi ini ialah puncak dari serangkaian acara pernikahan adat Jawa, sebagai lambang penyatuan dua keluarga. Kajian ini bertujuan untuk mengetahui prosesi pelaksanaan tradisi *temu manten* di Kecamatan Sukamaju, Kabupaten Luwu Utara dari segi interaksi sosial dan hukum Islam diakomodasi dalam tradisi tersebut. Penelitian ini merupakan penelitian kualitatif dengan pendekatan sosiologis empiris menggunakan observasi partisipatif untuk mempelajari pelaksanaan tradisi *temu manten*. Hasil penelitian memperlihatkan tradisi *temu manten* di Kecamatan Sukamaju masih dilaksanakan dengan beberapa penyesuaian, dan hukum Islam dapat mengakomodasi tradisi ini melalui interpretasi yang lebih luas serta penerapan fleksibel. Tradisi *temu manten* juga merupakan media interaksi sosial yang kuat terhadap masyarakat. Telah terjadi akulturasi dan pergeseran nilai tradisi *temu manten* di Kecamatan Sukamaju dengan tradisi *temu manten* di daerah Jawa. Untuk menjaga kelestarian tradisi *temu manten* yang sesuai dengan prinsip-prinsip syariat Islam dan sejalan dengan konsep 'urf, perlu dilakukan edukasi yang berkelanjutan kepada masyarakat.

Kata Kunci: akomodasi hukum Islam; interaksi sosial; *temu manten*

Introduction

Indonesia has various kinds of tribes; the diversity of tribes in Indonesia, each tribe gives birth to customs that have their own characteristics. Each tribe has unique customs and traditions according to the consequences of the dynamics and interactions that develop in the community (tribe) environment.¹ Customs and traditions are carried out by indigenous peoples, indigenous communities are groups of people whose origins and inhabit traditional territories have been passed down from generation to generation.² This tradition can undergo changes or persist as long as the tradition is still appropriate and relevant to the situation, conditions and developments of the times.³ According to Piotr Sztompka, tradition is a whole or a whole of ideas, materials and objects that originate from the past but still exist in the present and are well preserved.⁴

Even in weddings, there are various cultural traditions and traditional ceremonies. The marriage process must follow the rules that apply in an area.⁵ One of the traditional ceremony traditions that are widely used is the traditional Javanese wedding.⁶ Most of the Javanese traditional wedding ceremony traditions follow the traditional Solo bridal ceremony traditions, including those in the Sukamaju area. For the Javanese people, the *temu manten* procession symbolizes the meeting between Prophet Adam and Hawa who had been

¹ Mochammad Gumilang Dwi Bintana et al., "Sea Nomads and Cultural Transformation, Case Study: Kampung Baru Suku Laut, Sungai Buluh Village, Lingga Regency, Riau Islands," in *Proceedings of the 3rd International Conference on Dwelling Form (IDWELL 2020)*, vol. 475 (Paris, France: Atlantis Press, 2020), 123–31, <https://doi.org/10.2991/assehr.k.201009.013>.

² Fatahuddin Aziz Siregar, "Ciri Hukum Adat dan Karakteristiknya," *al-Maqasid: Jurnal Ilmu Kesyarifan dan Keperdataan* 4, no. 2 (2018): 1–14, <https://doi.org/10.24952/almaqasid.v4i2.1473>.

³ Ainur Rofiq, "Tradisi Slametan Jawa dalam Perpektif Pendidikan Islam," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 15, no. 2 (2019): 93–107, <https://doi.org/10.54069/attaqwa.v15i2.13>.

⁴ Piotr Sztompka, *Sosiologi Perubahan Sosial*, ed. Tri Wibowo Budi Santoso, trans. Alimandan Alimandan (Jakarta: Prenada Media Group, 2007), 69.

⁵ Corbin W. Golding, "(Mis)Recognition of Customary Marriages: A Comparative Analysis of Canadian and South African Family Law," *Canadian Journal of Family Law* 34, no. 2 (2022): 115, <https://commons.allard.ubc.ca/can-j-fam-l/vol34/iss2/3/>.

⁶ Alda Putri Anindika Ambarwati and Indah Lylys Mustika, "Pernikahan Adat Jawa sebagai Salah Satu Kekuatan Budaya Indonesia," in *Prosiding Seminar Nasional Bahasa dan Sastra Indonesia (SENASBASA)*, vol. 3, 2018, 17–22, <https://research-report.umm.ac.id/index.php/SENASBASA>.

separated for a long time.⁷ In general, Javanese wedding customs are oriented towards Yogyakarta or Solo traditions.⁸ The stages of this traditional procession, which have been passed down from generation to generation, have many meanings in each procession, one of which is the “*temu manten*” ritual. This ritual is still carried out by some Javanese people in Sukamaju, North Luwu Regency. Therefore, the *temu manten* can only be held after the *ijāb qabūl* procession.

Traditional Javanese wedding traditions are now seen to be known only as classic ceremonies without meaning.⁹ The *temu manten* tradition is starting to lose its identity, because it is starting to be eroded by the times. Moreover, with the existence of new sects in Islam that have emerged in circles, they consider that the series of *temu manten* ceremonies are contrary to the teachings of the Islamic religion.¹⁰

In Islam, literally the word “adat” (*ādah*) means habit, tradition or practice. In Arabic, this word is equivalent to “*urf*”, which means something known.¹¹ Abū Sinnah and Muḥammad Muṣṭafā Sha’laby explain this definition to differentiate between the two terms.¹² They argue that the word “custom” means “repetition” or “practice” that has become a habit, and can refer to individual habits (*ādah fardhiyyah*) or group habits (*ādah jamā’iyyah*). Meanwhile, the word *urf* is defined as “repetitive practice that is acceptable to someone who

⁷ Alfian Rifqi Asikin, “Tradisi Upacara Panggih dalam Pernikahan Adat Jawa menurut Perspektif Hukum Islam (Studi Kasus di Desa Murtigading Kecamatan Sanden Kabupaten Bantul)” [Undergraduate Thesis]. (Universitas Nusantara PGRI Kediri, 2019), 1–49.

⁸ Fatichatus Sa’diyah, “Upacara Pernikahan Adat Jawa (Kajian Akulturasi Nilai-nilai Islam dalam Pernikahan Adat Jawa di Desa Jatirembe Kecamatan Benjeng Kabupaten Gresik),” *al-Thiqah: Jurnal Ilmu Keislaman* 3, no. 02 (2020): 175, <https://ejournal.stiuda.ac.id/index.php/althiqah/article/view/38>.

⁹ Sa’diyah, 175.

¹⁰ Eka Yuliana and Ahsif Az Zafi, “Telaah Resepsi Pernikahan Adat Jawa dalam Perspektif Hukum Islam,” *al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial* 6, no. 2 (2020): 177–90, <https://jurnal.staialhidayahbogor.ac.id/index.php/am/article/view/306>.

¹¹ Atun Wardatun, “Legitimasi Berlapis dan Negosiasi Dinamis pada Pembayaran Perkawinan Perspektif Pluralisme Hukum,” *al-Ahkam* 18, no. 2 (2019): 147–66, <https://doi.org/10.21580/ahkam.2018.18.2.2438>.

¹² Atmim Nurona, “Tinjauan Hukum Islam terhadap Larangan Nikah antara Desa Wates dengan Desa Undaan Lor Undaan Kudus” [Undergraduate Thesis]. (Universitas Islam Negeri Walisongo Semarang, 2022).

has common sense”.¹³ Abdul Aziz Dahlan as cited by Millati Azka stated that *'urf* in Islam is a habit of the majority of people in evaluating words or actions.¹⁴ According to its division in terms of validity, *'urf* is divided into two, namely *'urf ṣaḥīḥ* and *'urf fāsid*. *'Urf ṣaḥīḥ* is a custom that applies in society that does not conflict with the text, does not eliminate benefits, and does not bring harm. Meanwhile, *'urf fāsid* is a habit that is contrary to the propositions of Shari'a and the basic rules contained in Shari'a.¹⁵ In the context of Muslim societies, customary practices are often juxtaposed with Islamic teachings, thereby forming a relationship between Islamic law and local traditions.¹⁶

The strong accommodation between customs and culture of Islamic teachings is one of the social histories of legal formation carried out by ulama in formulating Islamic law in Indonesia.¹⁷ Customary law is enforced to regulate behavior in social life.¹⁸ Customary law is a system that is practiced and lived in society, which is often called living law.¹⁹ Customary Law is recognized by the State as valid law as stated in article 18B paragraph 2 of the 1945 Constitution which reads, “The State recognizes and respects the units of customary law communities and their traditional rights as long as they are still alive and in

¹³ Muhammad Ali Fauzi, Heppi Septiani, and Zainatus Sholehah, “Harmonisasi Hukum Adat dengan Hukum Islam,” *Comserva: Jurnal Penelitian dan Pengabdian Masyarakat* 3, no. 7 (2023): 2483–89, <https://doi.org/10.59141/comserva.v3i07.993>.

¹⁴ A. Millati Azka. A. M, “Tradisi Rebu Ngerana Pasca Perkawinan pada Masyarakat Karo Sumatera Utara Perspektif 'Urf,” *al-Qadha : Jurnal Hukum Islam dan Perundang-Undangan* 7, no. 2 (2020): 88–98, <https://doi.org/10.32505/qadha.v7i2.1962>.

¹⁵ Januddin Muhammad Yusuf and Nawir Yuslem, “Acehnese Dayah Ulama's Response to the Use of 'Urf in Istinbath of Fiqh Law from Islam Nusantara,” *al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 291–306, <https://doi.org/10.29240/jhi.v8i1.5732>.

¹⁶ Hasse Jubba, Ahmad Sultra Rustan, and Juhansar Juhansar, “Kompromi Islam dan Adat pada Praktik Keagamaan Muslim Bugis di Sulawesi Selatan,” *JSW (Jurnal Sosiologi Walisongo)* 2, no. 2 (2018): 137–48, <https://doi.org/10.21580/jsw.2018.2.2.2865>.

¹⁷ Inayatillah Inayatillah et al., “Social History of Islamic Law from Gender Perspective in Aceh: A Study of Marriage Traditions in South Aceh, Indonesia,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 573–93, <https://doi.org/10.22373/sjhk.v6i2.14598>.

¹⁸ Dedi Sumanto, “Hukum Adat di Indonesia Perspektif Sosiologi dan Antropologi Hukum Islam,” *JURIS (Jurnal Ilmiah Syariah)* 17, no. 2 (2018): 181–91, <https://doi.org/10.31958/juris.v17i2.1163>.

¹⁹ Misran Ramli et al., “State, Custom, and Islamic Law in Aceh: Minor Dispute Resolution in the Perspective of Legal Pluralism,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 872–90, <https://doi.org/10.22373/sjhk.v8i2.15924>.

accordance with the development of society and the principles of the Unitary State of the Republic Indonesia, which is regulated by law.”²⁰

Research conducted by Oktaviana et al. focused on finding out how Islam views the *panggih* procession at traditional Javanese weddings when linked to cultural aspects and norms that apply in society. This research emphasizes the application process to the *temu manten* ceremony purely discussing Javanese culture, while in this research the author emphasizes the accommodation of Islamic law to the series of *temu manten* rituals and social interactions.²¹ Research conducted by Yuliana and Zafi states that traditional Javanese marriages are intended to preserve ancestral culture but sometimes ignore the perspective of Islamic law, the Islamic religion itself allows a culture to develop as long as it does not deviate from existing Islamic law and if the traditions implemented by the community deviating from Islamic law should not be implemented because it is an idolatrous act.²² Then Fepriyanti et al., in their research found that traditions are habits that have been carried out from generation to generation by society. A tradition is very important for people's lives, because with traditions the cultural style of a society can be seen. Likewise with the tradition of *temu manten* at wedding ceremonies in Mulya Bhakti Village. The function of this tradition for the community is as pleasantries and as a forum for friendship so that good relations can be created between the bride's family and her in-laws and relatives.²³

From the results of several relevant studies above, it specifically offers new things related to accommodation of Islamic Law in Social Interaction in the ritual of *temu manten*. Therefore, the author describes and understands the related; what is the tradition of *temu manten* in Sukamaju.

²⁰ Allya Putri Yuliyani, “Peran Hukum Adat dan Perlindungan Hukum Adat di Indonesia,” *Jurnal Hukum dan HAM Wara Sains* 2, no. 9 (2023): 860–65, <https://doi.org/10.58812/jhhws.v2i09.648>.

²¹ Gesy Lutfiah Rosidah Oktaviana, Yuli Kurniati Werdiningsih, and Sunarya Sunarya, “Makna Upacara Adat Panggih Pernikahan Adat Jawa di CV Aksara Multikreasi Menurut Perspektif Hukum Urf dalam Khasanah Islam,” *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 2 (2024): 1032–42, <https://journal.laaroiba.ac.id/index.php/reslaj/article/view/5543>.

²² Yuliana and Zafi, “Telaah Resepsi Pernikahan Adat Jawa dalam Perspektif Hukum Islam,” 177.

²³ Wiwin Fepriyanti, Nilda Elfemi, and Yenita Yatim, “Perubahan Tradisi Temu Manten pada Perkawinan Adat Jawa di Dusun Mulya Bhakti Kecamatan Pelepat Kabupaten Bungo Provinsi Jambi,” *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 12072–76, <https://jptam.org/index.php/jptam/article/view/4368>.

This research aims to find out how the *temu manten* tradition is implemented in Sukamaju District, North Luwu Regency, how Islamic Law accommodates the *temu manten* tradition in Sukamaju District, North Luwu Regency and the social interaction of the *temu manten* tradition in Sukamaju, North Luwu Regency. This research is qualitative analytical in nature, which is supported by an empirical sociological approach. The focus or object of this research is the process of implementing the *temu manten* tradition which includes social interaction and accommodation of Islamic law. The data collection methods used was observations and in-depth interviews taken from three communities of traditional leaders from several villages in Sukamaju, North Luwu, and documentation. At the data processing and analysis stage, the methods used are deductive, inductive and comparative, namely analytical techniques that start from general theoretical concepts to be generalized to specifically exploratory specifics to study the implementation process of the *temu manten* tradition and the social interactions that occur within it.

Islamic Law Accommodation Concept

The theory of Islamic law accommodation is a theory that explains how Islamic Law can be accommodated in different social and cultural contexts. This theory is based on the assumption that Islamic law is dynamic and can adapt to changing times. The accommodation theory of the *temu manten* ritual tradition is a theory that explains how the *temu manten* ritual tradition is able to survive and develop amidst the pace of modernization. This theory was put forward by sociologists, such as Milton Gordon and Robert Park. According to Milton Gordon in Suwarno, accommodation is a process of adjustment between two different social groups.²⁴ Robert Park also believes that accommodation is a process of adjustment between two different social groups.

According to Ichsán, Islamic law is a law that regulates human life based on human understanding of the texts of the Qur'an and *Sunnah*, and applies universally and is relevant in all times.²⁵ Islamic law discusses aspects of life as a

²⁴ Suwarno Suwarno et al, "Interaksi dan Asimilasi Masyarakat Keturunan Tionghoa dengan Masyarakat Pribumi (Studi pada Masyarakat Keturunan Tionghoa di Kelurahan Tanjungkarang Pusat Bandar Lampung)," *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial dan Budaya* 21, no. 2 (2019): 117–200, <https://jurnalsosiologi.fisip.unila.ac.id/index.php/jurnal/article/view/44>.

²⁵ Muchammad Ichsán, *Pengantar Hukum Islam* (Yogyakarta: Lab. Hukum FH Universitas Muhammadiyah Yogyakarta, 2015), 1–4.

whole, both personal relationships, relationships with other people, and with the creator. Islamic law contains laws and guidelines from waking up to sleeping.²⁶

According to Anshoruddin, there are three theories of the application of Islamic law in Indonesia.²⁷ The three theories are: First, the creed theory. This theory requires implementing Islamic law against those who have recited the two sentences of the creed as a logical consequence of pronouncing the creed. This theory was formulated from the the Qur'an, QS. al-Fatihah verse 5; QS. al-Baqarah verse 170; QS. Āli Imrān verse 7; QS. al-Nisā' verses 13, 14, 49, 59, 63, 69, and 105; QS. al-Mā'idah verses 44, 45, 47, 49; QS. al-Nūr verses 51 and 52. The creed theory is a continuation of the principle of *tauḥīd* in Islamic legal philosophy which requires every individual who declares himself to believe in Allah must submit to Allah's commands in the al-Qur'an and obey the Messenger in his Sunnah.

Second, *receptio in complexu* theory. This theory states that for Muslims Islamic law applies because they have embraced Islam even though there are deviations in its implementation. Lodewijk Willem Christian van den Berg introduced this theory.²⁸ Third, *receptie* theory, *receptie's* theory states that customary law applies for indigenous people. Islamic law applies to indigenous people if the community has accepted Islamic norms as customary law.

Regarding the implementation of traditional Javanese weddings with their tradition of *temu manten* rituals, which are full of attributes of artistic value, in a rule stated *al-aṣlu fī l-ash-yā'i al-ibāḥah* "the law as long as everything is permissible" unless there were an argument that shows its *ḥarām* or *ḥalāl*.²⁹ This rule follows the QS. al-A'rāf verse 32: ³⁰ "Say: Who has forbidden the ornaments from Allah that He has issued for His servants and (who also has forbidden) good provisions?" Say: "All of this is (provided) for those who believe in

²⁶ Azhar Azhar, "Islamic Law Reform in Indonesia from the Perspective of Maqāṣid al-Sharī'ah: Kerinci's Intellectual Views," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 750–69, <https://doi.org/10.22373/sjhk.v8i2.15051>.

²⁷ Anshoruddin Anshoruddin, "Beberapa Teori tentang Berlakunya Hukum Islam di Indonesia," *Badilag MA RI*, 2015, 1–4, <https://badilag.mahkamahagung.go.id/artikel/publikasi/artikel/beberapa-teori-tentang-berlakunya-hukum-islam-di-indonesia-oleh-drs-h-anshoruddin-s-h-m-a-22-10>.

²⁸ Anshoruddin, 1–4.

²⁹ Ambarwati and Mustika, "Pernikahan Adat Jawa sebagai Salah Satu Kekuatan Budaya Indonesia," 17–22.

³⁰ Ahmed Ali, *al-Qur'an: A Contemporary Translation* (New Jersey: Princeton University Press, 2001), al-A'rāf verse 32.

life world, specifically (for them only) on the Day of Judgment. Thus We explain the verses for those who know.”

The meaning of this verse is that Allah disavows those who forbid jewelry, even though there is no explanation of this verse from Allah. A person's actions are determined by their status, whether they are worth worship or not, and it is even the intention that determines whether or not there is a reward for what is done.³¹

Basically, the *temu manten* ritual is a testimony from the community and family that the bride and groom is officially husband and wife with their respective responsibilities as the symbolic meaning has been explained by the person entrusted with guiding the ceremony. This *temu manten* procession not only functions as validation of the husband and wife relationship in the eyes of the family and society, but also contains many symbols that are full of life values.

Implementation of the *Temu Manten* Ritual Tradition in Sukamaju District, North Luwu Regency

Temu manten means bringing together the groom and the bride. The *temu manten* ceremony is held after the *ijāb qabūl* ceremony, which is the most important event in the marriage ceremony. One part of the traditional Javanese wedding ceremony is the *panggeh* ceremony or what in other terms is called *temu manten*. *Panggeh* means meeting, so the *panggeh* ceremony is also called the meeting or *temon* ceremony. If this meeting or *temon* ceremony is carried out at a traditional Javanese wedding ceremony, it is then called the *temu manten* ceremony.³²

The implementation of the traditional *temu manten* ritual in Sukamaju District, North Luwu Regency is a form of cultural values and traditions that have been passed down from generation to generation. In this ceremony, there are several stages, each of which has a specific meaning and purpose as follows: The first is the *sinduran* event or what is often called *Sindur Binayang*, which is one of a series of event processions in Javanese traditional *temu manten* ceremonies.

³¹ Said Agil Husain al-Munawar, *Hukum Islam dan Pluralitas Sosial* (Jakarta: Penamadadi, 2004), 120.

³² Martu Munirah, “Tradisi Temu Manten pada Perkawinan Adat Jawa dan Pengaruhnya terhadap Perilaku Sosial Keagamaan (Studi di Desa Triharjo Kabupaten Lampung Selatan)” [Undergraduate Thesis]. (UIN Raden Intan Lampung, 2021), 1–79.

In this procession, the bride's father ties *sindur* cloth around the bride and groom. They then lead the bride and groom to the aisle or seats that have been provided for them. By tying *sindur* cloth and leading the bride and groom, parents give their blessing to their children who will start married life. This procession represents support and hope that their marriage will always be blessed.

Second, the event of *Minum Air Degan* or young coconut water in the *temu manten* ceremony is one part of the Javanese traditional procession which is full of symbolic meaning. Water is considered a symbol of purity and purification. By drinking *degan* water, it is hoped that the bride and groom can start a new life with clean and holy hearts, and are ready to live a married life.

The three *kacar kucur* events: *Kacar kucur* is a procession where the groom pours seeds, rice, coins and flowers into a cloth or bag held by the bride. *Kacar kucur* symbolizes the husband's responsibility in meeting the family's needs. By the bride receiving symbols of prosperity from her husband, this procession indicates that the wife is ready to work together in managing household finances which reflect cooperation and mutual understanding between husband and wife in living their daily lives.

Fourth is the *Bubak Kawah* event, the *bubak kawah* procession is usually carried out by the bridal couple who are the first children in their family, so this event is also interpreted as "opening the way" for their younger siblings to follow in their footsteps in living married life. In this event, parents give various kinds of offerings or gifts to the bridal couple which can be in the form of money, jewelry or other valuable items which symbolize the hope that the bridal couple will live in prosperity and well-being.

Then the fifth event is the *Bobot Timbang*: the *bobot-timbang* procession is carried out to assess or compare the "weight" or "value" between the groom and the bride-to-be, which is symbolic of how the two complement each other and share responsibilities in married life. The weigh-in event symbolizes balance and equality between husband and wife, which indicates that in married life, both have equal importance and complement each other.

There are differences in the rituals of *temu manten* in Javanese people in Solo and the Javanese people in Sukamaju. These differences lie in acculturation and shifts in values. As in the *Sinduran* stage, in the ritual of *temu manten* of Javanese people in Surakarta, the procession uses identical cloth, red which means brave and white which means holy. Meanwhile, the Javanese people in Sukamaju use *jarik* cloth. There is cultural acculturation in the Sukamaju

Javanese people, where they use more batik-patterned *jarik* cloth. The next difference lies in the stages of *Minum Air Degan*, where during the *temu manten* ritual, Javanese people in Solo drink *rujak degan*. *Rujak degan* is a drink made from young coconut shavings mixed with brown sugar. Meanwhile, the Javanese people in Sukamaju replace it with *minum air degan* because the native people of Sulawesi don't really like sweet drinks.

The tradition of *temu manten* in Sukamaju District is in accordance with the theory of *Receptio in Complexu* by Lodewijk Willem Christian Van den Berg which states that Islamic law is in full force for Muslims because they embrace Islam even though there are deviations in its application.³³ The tradition of *temu manten* is an implementation of the community's obedience to Islam. This is confirmed by several interviews with informants in Sukamaju Village.

All the stages of the traditional *temu manten* above are carried out by integrating Islamic elements from this tradition. As stated by one of the Sukamaju Village religious leaders, "the *temu manten* tradition involves a meeting between the family of a man and a woman to get to know each other, exchange information, and discuss matters related to marriage. The implementation of the *temu manten* tradition begins with the reading of prayers and verses from the Qur'an".³⁴

In Islam, religion is directed to be the basis for the welfare of servants, both in this world and in the afterlife. In this context, Islam brings legal concepts which play an important role in the lives of its people. First, the function of worship includes spiritual practices and rituals aimed at getting closer to God. Second, the function of *amar ma'rūf nahī munkar* serves as a moral foundation for upholding the truth and rejecting all forms of crime in society. Third, the *zawājir function* focuses on aspects of family life, while the fourth function, *tanẓīm wa iṣlāh al-ummah*, is tasked with regulating and improving the social order of society.³⁵

In implementing the *temu manten* tradition, the presence and role of local religious and traditional leaders is very important. Religious figures, such as ulama or *kiai*, play a role in leading the reading of prayers and verses from the Qur'an, as well as providing advice regarding Islamic values and norms that must be observed in this tradition. On the other hand, traditional leaders also have a

³³ Anshoruddin, "Beberapa Teori tentang Berlakunya Hukum Islam di Indonesia," 1–4.

³⁴ Widodo (Sukamaju religious figure), interview, May 10, 2024.

³⁵ Ridwan, Kurniati, and Misbahuddin, "Relevansi Fungsi dan Tujuan Hukum Islam dalam Era Modern," *al-Mutsala* 5, no. 2 (2023): 390–404, <https://doi.org/10.46870/jstain.v5i2.838>.

significant role in maintaining the preservation and integrity of the *temu manten* tradition. This is in accordance with the results of an interview with H. Ibnu Wahab:

“They (religious leaders and traditional leaders) are responsible for ensuring that the implementation of this tradition is in accordance with the customs that have been in effect for generations. Apart from that, traditional leaders also act as mediators between Islamic elements and local cultural elements contained in the *temu manten* tradition”.³⁶

From the interview above, it can be concluded that the *temu manten* ritual tradition in Sukamaju Village integrates Islamic elements in every stage. This tradition begins with the reading of prayers and verses from the al-Qur’an, led by religious figures such as ulama or *kiai*. The role of religious figures is to provide advice regarding Islamic values and norms. Religious figures are the term for ulama, because in the definition ulama mean someone who knows, someone who has knowledge.³⁷ Meanwhile, traditional leaders are responsible for maintaining the preservation of customs and being mediators between Islamic elements and local culture in these traditions. A traditional figure is someone who has a traditional position in a traditional community order in an area.³⁸

Social Interaction of the *Temu Manten* Tradition

Social interaction is reciprocal interaction between individuals and groups to establish friendships, discussions and cooperation that are applied to social life. In simple terms, social interaction is a relationship between individuals and groups to influence each other. Social interaction is an important condition for social activities to occur where individuals need each other to fulfill their daily needs to live life.³⁹ According to Nasdian, social interaction is the stage where individuals

³⁶ Ibnu Wahab (Head of KUA Sukamaju), interview, May 2, 2024.

³⁷ Marissa Dwi Anjarahmi and Taufik Alamin, “Peran Tokoh Agama dalam Meningkatkan Spiritualitas Masyarakat di Kabupaten Bojonegoro,” *Journal of Islamic and Social Studies (JISS)* 1, no. 1 (2023): 15–24, <https://doi.org/10.30762/jiss.v1i1.1337>.

³⁸ Muh Abdul Hasan, Benedicta Mokalu, and Juliana Lumintang, “Peran Tokoh Adat dalam Melestarikan Nilai Budaya Pekande-Kandea di Kelurahan Tolandona Kecamatan Sangia Wambulu Kabupaten Buton Tengah,” *Journal Ilmiah Society* 2, no. 1 (2022): 1–11, <https://ejournal.unsrata.ac.id/v3/index.php/jurnalilmiahsociety/article/view/37747>.

³⁹ Rian Adriansyah and Nabila Riski Ananda, “Adriansyah,” *Jurnal Prosiding Ilmu Sosial dan Ilmu Politik Universitas Darmawangsa* 2 (2022): 33–45, <https://proceeding.dharmawangsa.ac.id/index.php/PFISIP/article/view/54>.

against individuals, individuals against groups, or groups against groups relate to each other.⁴⁰ From this definition, social interaction can be interpreted as the relationship that occurs between humans and other humans, both individually and in groups.

The ritual tradition of *temu manten* is part of the customs of the local community. This tradition brings together the groom and the bride who is full of symbiosis and socio-cultural values. The forms of social interaction at the traditional stage of meeting *temu manten* can be seen in Table 1. From this table it can be explained the social interaction that occurs at the stage of *temu manten* in Sukamaju, North Luwu Regency. Social processes refer to the ways of interaction that are seen when individuals and social groups interact with each other, which then forms systems and patterns of social relationships. When social interaction occurs, communication, both verbal and non-verbal, also takes place.⁴¹

Social interaction in the *temu manten* ritual tradition is in accordance with QS. al-Mā'idah verse 2: "*And please help you in (doing) virtue and piety, and do not help you in committing sins.*"⁴²

Table 1
Forms of Social Interaction in the *Temu Manten* Tradition

No.	Stages of <i>Temu Manten</i>	Forms of Social Interaction
1	<i>Arak pengantin</i>	Involvement of Family and Relatives: The bride and groom's families from both parties will be actively involved in preparing and implementing the event. Relationships between family members are strengthened through intensive cooperation and communication. Role of Traditional and Religious Figures: Traditional and religious figures play an important role in the bridal procession. They provide prayers, advice, and guidance to the bride and groom and their families. These social interactions involve respectful and reverent communication and recognition of cultural and religious authority.

⁴⁰ Fredian Tonny Nasdian, ed., *Sosiologi Umum* (Jakarta: Yayasan Obor Indonesia, 2015), 39; Lalu Moh. Fahri and Lalu A. Hery Qusyairi, "Interaksi Sosial dalam Proses Pembelajaran," *Palapa* 7, no. 1 (2019): 149–66, <https://doi.org/10.36088/palapa.v7i1.194>.

⁴¹ Angeline Xiao, "Konsep Interaksi Sosial dalam Komunikasi, Teknologi, Masyarakat," *Jurnal Komunika: Jurnal Komunikasi, Media dan Informatika* 7, no. 2 (2018): 94–99, <https://doi.org/10.31504/komunika.v7i2.1486>.

⁴² Ali, *al-Qur'an: A Contemporary Translation*, al-Mā'idah verse 2.

2	<i>Lempar Galangan Gantal</i>	Symbol of Good Luck: <i>Lempar Galangan Bantal</i> is often considered a symbolic ritual to bring good luck and happiness to a newly formed household. The social interactions during this ritual reflect hopes and prayers for a bright future for the bride and groom.
3	<i>Nginjak Telur</i>	Family Role: The family, especially the older ones, will lead or direct the <i>nginjak telur</i> procession. They provide directions and explain the meaning of this ritual to the bride and groom and invited guests. This creates a respectful and profound atmosphere.
4	<i>Sinduran</i>	Role of Family and Traditional Figures: The family of the bride and groom, especially the older ones, often play an important role in leading or directing the <i>sinduran</i> process. They explain the meaning of each step and provide advice and prayers to the bride and groom. These interactions create an atmosphere of respect and depth.
5	<i>Minum Air Degan</i>	Equipment Preparation: Young coconut water and other equipment needed for the ritual are prepared. This includes selecting fresh young coconuts and preparing utensils for serving and drinking the water. This preparation involves cooperation between family members and the event team.
6	<i>Dulangan</i>	Food Preparation: Preparation of food to be distributed in the distribution process involves collaboration between family members and the catering team.
7	<i>Sungkeman</i>	Bride and Family Interaction: During the <i>sungkeman</i> process, the bride and groom will perform a procession by humbling themselves in front of their parents and family. This ritual involves the bride and groom sitting or kneeling in front of their parents, begging for forgiveness, and asking for their blessing. This interaction is an emotional and deep moment, where the bride and groom show respect and affection for their parents. Role of Parents and Family: Parents and family, especially the older ones, receive the <i>sungkeman</i> and give prayers and blessings to the bride and groom. They may also provide advice and hope for a happy married life. These interactions create an atmosphere of respect and warmth.

The discussion above is in accordance with the results of interviews with the community in Sukamaju Village that the *temu manten* tradition has had a positive impact on community social interaction. He stated:

“The existence of the *temu manten* tradition in Sukamaju District has had a positive impact on community social interaction. Through this tradition, there is a process of getting to know each other, sharing information, and strengthening family relationships between the families of the groom and the bride. Apart from that, the *temu manten* tradition is also a means for local people to gather, socialize and strengthen social ties.”⁴³

⁴³ Siti Syarifah (resident of Sukamaju Village), interview, May 10, 2024.

This is in accordance with the opinion of Adriansyah and Ananda in their research which states that social interaction is an important condition for social activities where individuals need each other to fulfill their life needs as found in the implementation of *temu manten*.⁴⁴

This was reinforced by Syarifuddin statement:

“Furthermore, the *temu manten* tradition also facilitates interaction between religious leaders, traditional leaders and the general public. Through the roles played by each party, a process of mutual understanding, respect and adjustment between Islamic values and local culture occurs. This contributes to the establishment of harmony and harmony in the Sukamaju District community.”⁴⁵

Interaction takes the form of relationships between individuals, individuals against groups, and groups against groups. Without interaction it would not be possible to live together.⁴⁶ The marriage provisions which are then obeyed by the community become a success in social interaction between Islamic law and customs.⁴⁷

Islamic Law Accommodation in *Temu Manten* Tradition

In Islamic law, marriage has the meaning of a spiritual and physical bond between a man and a woman that is sacred in nature and is aimed at forming a family that is calm, full of love, and always hopes for the abundance of mercy from Allah.⁴⁸

The history of the *temu manten* tradition comes from beliefs in animism and dynamism, this is in accordance with the statement of Syarifuddin as Head of Sukamaju Village:

⁴⁴ Adriansyah and Ananda, “Interaksi Sosial Masyarakat sebelum dan sesudah Pandemi Covid 19.”

⁴⁵ Syarifuddin (Head of Sukamaju Village), interview, May 10, 2024.

⁴⁶ Nashrillah Nashrillah, “Peranan Interaksi dalam Komunikasi menurut Islam,” *Majalah Ilmiah Warta Dharmawangsa* 52 (2017), <https://jurnal.dharmawangsa.ac.id/index.php/juwarta/article/view/255>.

⁴⁷ Defel Fakhyadi and Muhammad Adib Samsudin, “Islamic Law Meets Minangkabau Customs: Navigating Forbidden Marriages in Tanah Datar,” *el-Mashlahah* 14, no. 1 (2024): 1–20, <https://doi.org/10.23971/el-mashlahah.v14i1.7364>.

⁴⁸ Achmad Musyahid Idrus et al, “The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023): 848–74, <https://doi.org/10.22373/sjhk.v7i2.17125>.

“Even though the *temu manten* tradition has historical roots originating from beliefs in animism and dynamism, in its development, this tradition has accommodated various Islamic values. One of the values reflected is the emphasis on aspects of family and friendship. In the *temu manten* tradition, the bride and groom's families have the opportunity to get to know each other, exchange information, and strengthen family relationships. This is in line with Islamic teachings which emphasize the importance of maintaining ties of friendship”.⁴⁹

The tradition of *temu manten* has developed to accommodate various Islamic values that are in line with Islamic law. This is in accordance with the statement by Siti Syarifah who is a resident of Sukamaju Village:

“The *temu manten* tradition also contains other values that are in line with Islamic law, such as respect for parents, simplicity in events, and avoidance of things that excessive or luxurious. These values are reflected in the procedures for implementing the *temu manten* tradition, which tend to be simple and prioritize togetherness and harmony”.⁵⁰

The view of Islamic law regarding the ritual tradition of *temu manten* can vary, depending on the extent to which the tradition is in accordance with or contrary to the principles of Islamic law. The role and principles of Islamic law also vary depending on regional characteristics and how Islamic norms are applied.⁵¹

By using *ijtihad* as a legal basis.⁵² Islamic law provides freedom and flexibility in terms of local customs and customs, as long as they do not violate Islamic teachings. Where customs are based on Islam and Islam is based on customs.⁵³ The traditions that exist among the people in Sukamaju District, North Luwu Regency are traditions that have been passed down from generation to generation and appeared before the arrival of Islam in Indonesia, although no one knows for sure when this tradition began.⁵⁴

⁴⁹ Syarifuddin (Head of Sukamaju Village), interview, May 10, 2024.

⁵⁰ Siti Syarifah (resident of Sukamaju Village), interview, May 15, 2024.

⁵¹ A. H. Asari Taufiqurrohman et al, “The Role of Islamic Law, Constitution, and Culture in Democracy in the UAE and Indonesia,” *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024): 83–100, <https://doi.org/10.15408/ajis.v24i1.33155>.

⁵² Andi Suknawati Assaad et al, “Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law,” *al-Ihkam: Jurnal Hukum & Pranata Sosial* 17, no. 2 (2022): 458–79, <https://doi.org/10.19105/al-lhkam.v17i2.6761>.

⁵³ Assaad et al.

⁵⁴ M. Chuzaini Rozak, “Tinjauan Hukum Islam terhadap Ritualisasi Sinduran dan Midak Wiji dalam Upacara Panggih Temanten di Desa Tegalombo Kecamatan Kauman Kabupaten Ponorogo” [Undergraduate Thesis] (IAIN Ponorogo, 2017).

The *temu manten* tradition itself, in terms of its elements and implementation, does not violate Islamic law. Regarding not carrying out the ceremony, it is less legal according to Javanese custom, but is still legal according to Islamic law.⁵⁵

The tradition of *temu manten* is included in '*urf*. '*Urf* is a good habit that is carried out repeatedly by the community.⁵⁶ The basis for using *urf* is found in QS. al-A'rāf verse 199: "And order people to do what is right and turn away from stupid people."⁵⁷ This verse can be understood as a command to do something that is considered good so that it becomes a tradition in society. This appeal is based on positive habits and is considered beneficial for their welfare.

Likewise, in the hadith narrated by Ahmad from Ibn Masud, Rasulullah said which means, "Everything that is seen by the general public (Muslims) is good, then it is also good in the sight of Allah and everything that is seen by the general public (Muslims) is bad, then it is also bad in the sight of Allah."⁵⁸

When the ulama accepted '*urf* as a legal proposition, they set several conditions; first, '*urf* and 'customs contain benefits and are acceptable to common sense; second, '*urf* and 'customs that are generally accepted and accepted by all or most of the people in the area; third, the '*urf* which was used as the basis for enacting the law already existed at that time, not the '*urf* which appeared later; and fourthly '*urf* and customs do not conflict with the propositions of Shari'a.⁵⁹

In the tradition of ritualization, the *temu manten* fulfills the four conditions permitted according to '*urf*, namely, First, this tradition has beneficial value, which means it can provide goodness to the people and prevent the people from

⁵⁵ Ogie Ardiansyah and Masrokhin Masrokhin, "The Tradition of Tepuk Tepung Tawar in Malay Weddings from the Perspective of Islamic Law: A Case Study at Tanjungpinang, Riau Islands," *el-Ussrah: Jurnal Hukum Keluarga* 6, no. 2 (2023): 399–410, <https://doi.org/10.22373/ujhk.v6i2.5391>.

⁵⁶ Fitra Rizal, "Penerapan 'Urf sebagai Metode dan Sumber Hukum Ekonomi Islam," *al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam* 1, no. 2 (2019): 155–76, <https://doi.org/10.37680/almanhaj.v1i2.167>.

⁵⁷ Ali, *al-Qur'an: A Contemporary Translation*, al-A'rāf verse 199.

⁵⁸ Sidanatul Janah, "Eksistensi 'Urf sebagai Metode dan Sumber Hukum Islam," *al-Manar: Jurnal Agama dan Pendidikan Islam* 1, no. 1 (2023): 1–12, <https://journal.unusida.ac.id/index.php/almanar/article/view/875>.

⁵⁹ Efrinaldi Efrinaldi et al., "Urf Review of the Practice of Gold Marriage Mahar in the Community of Tanjung Senang District Bandar Lampung," *al-Istinbath: Jurnal Hukum Islam* 7, no. 1 (2022): 293, <https://doi.org/10.29240/jhi.v7i1.4085>.

damage and evil.⁶⁰ The tradition of *temu manten* is the result of the cultivation of human wisdom and reason in marriage customs by the songo guardians with various considerations, namely through *fiqh*, *fiqh* proposals, and *fiqh* rules so that the benefits that arise are to maintain and regulate the relationship of a person or group of people towards the highest reality, namely God, each other. Humans and the natural surroundings.⁶¹

Second, this tradition applies generally and evenly among people in a certain environment. Culture that does not conflict with Islam, in the rules of *fiqh* is called “al adatu muhakkamatun” which means that the customs and habits of a society, which are part of human culture, have an influence in determining the law.⁶² The tradition of *temu manten* is common and evenly distributed among the people of Java and their descendants on other islands in Indonesia.

Third, the tradition had been in effect before that, and no tradition emerged later. The tradition of *temu manten* has become deeply rooted in the hearts and minds of future generations and no more traditions will emerge in the future.

Fourth, this tradition does not conflict with existing Islamic propositions. The tradition of *temu manten* is based on a strong Islamic foundation and does not conflict with the principles of Shari’a.

The following are the meanings and arguments that have been explained from the stages of the *temu manten* ritual in Sukamaju Village. At the Arak Pengatin Stage there is a meaning of introducing the bridal couple to the general public. In Islam, introducing a husband and wife in a public place does not have a specific proposition from the Qur’an or Hadith that explicitly discusses this practice. At the *Lempar Galangan Bantal*, there is a symbolic meaning of protection and hope that the household that is built will be full of blessings and harmony. In Islam, Allah gives orders for humanity, especially Muslims, to always ask Allah for protection in facing all hidden evils; this is contained in the QS. al-Falaq and QS. al-Nās.

⁶⁰ Muhammad Furqan and Syahril Syahril, “Kedudukan ‘Urf sebagai Sumber Hukum dalam Mazhab Syāfi’i,” *Jurnal al-Nadhair* 1, no. 2 (2022): 68–118, <https://doi.org/10.61433/alnadhair.v1i2.9>.

⁶¹ Tri Hidayati and Muhammad Syarif Hidayatullah, “Legal Politics in the Establishment of the Sultan Adam Law (Positivization of Islamic Law in the Banjar Kingdom),” *al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (2021): 367–82, <https://doi.org/10.29240/jhi.v6i2.3486>.

⁶² M. Ma’ruf, “Dialektika Agama dan Budaya di Masyarakat Muslim,” *al-Makrifat* 1, no. 3 (2016): 111–30, <https://ejournal.kopertais4.or.id/tapalkuda/index.php/makrifat/article/view/3010>.

The stage of *Nginjak Telur* means that the bridal couple must be able to face various challenges and obstacles in their domestic life with resilience and strength. There is an argument in Islam in QS. al-'Ankabūt, where this verse shows that efforts and struggles in the path of Allah will receive guidance and guidance. In the domestic context, this means that with effort and struggle, Allah will provide a way out and solution to every challenge faced. Then at the *Sinduran* stage, where the bride's family gives blessing and support to the bridal couple, especially to the groom. This is a form of recognition and approval of the marriage bond that will occur. The bride's family symbolically expresses that they approve and support their child's decision to get married. There is evidence from the Hadith from Abu Hurairah; Rasulullah said:

“Allah's pleasure lies in the pleasure of parents and Allah's wrath lies in the wrath of parents.” (HR. al-Tirmidhi)⁶³

This hadith emphasizes the importance of parents' pleasure and blessing in all aspects of life, including marriage. Although not specifically regarding *sinduran*, this principle underlines the importance of family blessing in marriage.

At the *Minum Air Degan* stage, young coconut water is considered a symbol of freshness and health. By drinking degan water, the bridal couple is expected to gain good health and fresh life in their marriage. This symbolizes the hope that they will always be healthy and fit throughout their married life. Hadith from Abu Hurairah that Rasulullah said:

“A strong believer is better and more loved by Allah than a weak believer, even though both are good.”⁶⁴

This hadith emphasizes the importance of physical strength and health as aspects that are loved by Allah, which is relevant to the hope that the bridal couple will have good health.

In the *Dulangan* stage, *dulangan* comes from the word “*dulang*,” which means “large plate” or “large tray.” In the *dulangan* tradition, *dulangan* contains food that is distributed to invited guests. This procession symbolizes the sharing of good fortune and blessings from the bridal couple to family, relatives and invited guests. This is also a symbol that the bridal couple is ready to share

⁶³ Abu 'Īsā al-Tirmidhī, *Sunan al-Tirmidhī* (Beirut: Dār al-Fikr, 2005), hd. no. 1899.

⁶⁴ Taqiy al-Dīn Abū al-'Abbās Aḥmad ibn 'Abd al-Ḥalīm ibn Taimiyyah al-Harāniy, *Majmū' al-Fatāwa* (Madinah: Majma' al-Mulk, 1995), 7/338.

fortune and prosperity in their domestic life. From the Hadith from Abu Hurairah that Rasulullah said:

“Indeed, Allah does not look at your appearance and wealth, but He looks at your hearts and your deeds.” (HR. Muslim).⁶⁵

This hadith shows that what is important in relationships, including marriage, are intentions and actions. Sharing sustenance and supporting each other in domestic life is part of good deeds.

Finally, at the *Sungkeman* stage, *Sungkeman* is a procession where the bride and groom, especially the groom, perform an act of humbling themselves in front of their parents and family. This symbolizes an apology for any mistakes that may have been made as well as asking for blessings and prayers for smoothness and happiness in their married life. In QS. al-Isrā' verse: 17-23 Allah says:

“And your Lord has commanded that you should not worship other than Him and that you should do good to your parents as well as possible. If one of the two or both of them, until to the old age in your care, then never say to them the word 'ah' and do not rebuke them both and say to them noble words.”⁶⁶

This verse emphasizes the importance of doing good and respecting parents, which includes showing respect and appreciation.

Based on this explanation, the implementation of the *temu manten* tradition is permitted because there is no argument that prohibits it. Anything that does not have a clear rationale will be returned to the customs or traditions of the local community. This is in accordance with Islamic principles which state that “*al-‘ādatu muḥakkamatun*” or customs can be used as a legal basis as long as they do not conflict with *sharī‘a*. The rules of *fiqhīyyah* explain that if something is not regulated absolutely in the Shari‘a and does not have dimensions in the Shari‘a or language, then it is returned to 'urf or custom.⁶⁷ 'Urf is part of custom, because custom is more general than 'urf, 'urf must apply to most people in a certain area, not to certain individuals or groups and 'urf is not a natural habit as

⁶⁵ Abū Ḥusayn Muslim ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2008), hd. no. 2564.

⁶⁶ Ali, *al-Qur‘an: A Contemporary Translation*, al-Isrā' verse: 17-23.

⁶⁷ Syarial Dedi and Hardivizon Hardivizon, “Implementasi 'Urf pada Kasus Cash Waqf: Kajian Metodologi Hukum Islam,” *al-Awqaf: Jurnal Wakaf dan Ekonomi Islam* 11, no. 1 (2018): 33–48, <https://jurnal.bwi.go.id/index.php/awqaf/article/view/27>.

is the case in most customs, but arises from thought and experience.⁶⁸ The provisions of fiqh as a source of Islamic law.⁶⁹

Islamic law or Islamic *shari'ah* are the rules that regulate the relationship between humans and Allah, which are in the form of orders based on Allah's revelations conveyed by the Prophet Muhammad. These laws include beliefs and regulations that bind the behavior of all Muslims.⁷⁰ This is in accordance with the statement of H. Maryadi:

“The process of adapting the *temu manten* tradition to Islamic law can be seen from the use of clothing that is in accordance with the Shari'ah, avoiding things that are mystical or superstitious, as well as emphasis on aspects of family and friendship. These efforts show that there is community awareness to adapt local traditions to the Islamic values and norms they adhere to.”⁷¹

Islamic traditions include Islamic practices carried out in traditional rituals.⁷² Islamic law follows a moderate approach (*wasāṭan*) in dealing with every problem, namely a balanced path. Not leaning too much towards the spiritual or the material, but maintaining a balance between the two.⁷³ Islamic law seeks to harmonize ideal reality and ideals as stated in the Qur'an and hadith. Islamic law is in the middle between thinking that focuses more on psychological aspects and thinking that is more materialistic. Islamic law does not adhere to capitalist or Marxist principles, and does not place too much emphasis on individual interests or spiritual aspects exclusively.⁷⁴ In implementation, if an action is believed to produce goodness or

⁶⁸ Sulfan Wandu, “Eksistensi 'Urf dan Adat Kebiasaan sebagai Dalil Fiqh,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 2, no. 1 (2018): 181–96, <https://doi.org/10.22373/sjhk.v2i1.3111>.

⁶⁹ Muammar Arafat Yusmad et al., “Revitalization Supervision Islamic Banking in Enhancement Compliance in Indonesia and Malaysia,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 1 (2024): 468–94, <https://doi.org/10.22373/sjhk.v8i1.20524>.

⁷⁰ Abdul Rivai Poli, Misbahuddin Misbahuddin, and Kurniati Kurniati, “Karakteristik dan Pendekatan Aspek Sosial Hukum Islam, Fungsi, Tujuan Hukum Islam serta Korelasinya dengan Pembinaan Masyarakat,” *al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 5, no. 2 (2024): 1–13, <https://doi.org/10.55623/au.v5i2.335>.

⁷¹ H. Maryadi (Imam of Sukamaju Mosque), interview, May 12, 2024.

⁷² Sofyan A. P. Kau et al., “Gorontalo Tradition of Molobunga Yiliyala: Cultural and Islamic Law Perspectives,” *Qudus International Journal of Islamic Studies* 11, no. 2 (2023): 427–66, <https://journal.iainkudus.ac.id/index.php/QIJS/article/view/19482>.

⁷³ Barzah Latupono et al., *Buku Ajar Hukum Islam* (Yogyakarta: Deepublish, 2017), 98.

⁷⁴ Syarifuddin Syarifuddin, “Hubungan antara Hukum dengan Moral dalam Islam,” *Tahkim: Jurnal Hukum Islam* 10, no. 1 (2014): 36–47, <https://jurnal.iainambon.ac.id/index.php/THK/article/view/62/0>.

create beneficial circumstances, then all actions that support the realization of Islamic law are mandatory.⁷⁵

Acculturation of the *Temu Manten* Tradition in Sukamaju and Java

In general, acculturation is the process of combining different cultures, producing a new culture without eliminating the original elements of the culture involved. According to Redfield, Linton and Herkovits, acculturation refers to a phenomenon in which groups of individuals with different cultures interact with other cultures, resulting in continuous contact starting from the first interaction and followed by changes in the original cultural patterns or one of the two groups.⁷⁶

The tradition of *temu manten* in Sukamaju District shows an interesting acculturation or shift in values. One example is the *Minum Air Degan* stage. In Sukamaju, this stage is done using a kettle, while in Java the term *Rujak Air Degan* is usually used. Even though there are changes to this stage, other stages such as *Sinduran*, *Kacar Kucur*, *Bubak Kawah*, and *Bobot Timbang* are still carried out according to the original tradition without any changes.

Apart from that, in the *temu manten* process, some Sukamaju people also combine other cultural elements by wearing traditional Bugis clothing, namely *bodo* clothes. This shows the existence of diverse cultural influences in the implementation of these traditions, reflecting how customs and customs can adapt and integrate with various external influences. The relationship between Javanese traditions and the Islamic religion has significant consequences for the acculturation of Javanese culture with Islamic beliefs.⁷⁷

⁷⁵ Nofaldi Nofaldi and Siska Rianti, "The Distribution of Pusako Randah Property in Minangkabau Society: Between Cultural Tradition and Islamic Law Provision," *Mazahib* 23, no. 1 (2024): 271–304, <https://doi.org/10.21093/mj.v23i1.7257>.

⁷⁶ Robert Redfield, Ralph Linton, and Melville J. Herskovits, "Memorandum for the Study of Acculturation," *American Anthropologist* 38, no. 1 (1936): 149–52, <https://doi.org/10.1525/aa.1936.38.1.02a00330>.

⁷⁷ Miftahul Huda et al., "Tradition, Wisdom and Negotiating Marriage and Inheritance Disputes on Javanese Muslim," *al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (2024): 25–44, <https://doi.org/10.29240/jhi.v9i1.9887>.

Conclusion

The *temu manten* tradition in Sukamaju District has succeeded in accommodating Islamic law well, as can be seen from the application of family values and friendship, the use of clothing that complies with the *Shari'a*, and the avoidance of elements that conflict with Islamic teachings. This tradition is a cultural heritage that works in harmony with Islamic law without conflicting with each other, as explained in the *Receptie in Complexu* theory which unites tradition and religious law. Islamic law's view of these traditions varies, depending on how far they conform to Islamic principles. Because there is no argument prohibiting its implementation, the preservation of this tradition is returned to the habits of the local community, so that its acceptance or rejection depends on individual interpretation of the relationship between Islamic law and customs.

To preserve the *temu manten* tradition in accordance with the principles of Islamic law and in line with the concept of *'urf*, it is necessary to provide ongoing education to the community. According to the concept of *'urf*, customs that do not conflict with Islamic teachings can be accepted and preserved. Therefore, it is important for religious, traditional and local government leaders to work together to identify elements of *'urf* that are in accordance with *shari'a* and provide clear guidance to the community. Strengthening awareness of the *'urf* values permitted in Islam will help preserve the *temu manten* tradition without ignoring religious law. In addition, the preparation of written guidelines that combine Islamic customs and law based on the concept of *'urf* can be a strong basis for the younger generation in understanding and continuing this tradition while maintaining the sanctity of religious teachings.[a]

Author Contribution Statement

Mahdaliyah Mahdaliyah: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Validation; Visualization; Writing Original Draft; Writing, Review & Editing.

A. Sukmawati Assad: Methodology; Writing Original Draft.

Muhammad Tahmid Nur: Writing, Review & Editing.

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