

The *Canggha Agung* Tradition as a Pre-Wedding Ceremony in West Kalianget Village, Sumenep Regency*Achmad Fathoni*¹, *Abdul Mukti Thabrani*², *Ahmad Yahya Wijaya*³, *Moh. Qashdi*⁴^{1 2 3 4} Postgraduate UIN Madura, Indonesia¹ fathonihafiz4@gmail.com, ² abuahlawi@yahoo.com, ³ ahmadyahyawijaya7563@gmail.com,⁴ qashdyakram@gmail.com

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Abstract: The *canggha agung* tradition is a pre-marriage ceremony that has been passed down from generation to generation in Kalianget Barat Village, Sumenep, Madura. This tradition is believed to ensure the smooth running of the marriage ritual. This study aims to identify the factors that support the preservation of this tradition and its relationship with the success of marriage. The research method used is descriptive qualitative, involving in-depth interviews with families who practice the *canggha agung* tradition, religious leaders, community leaders, and the general population of Kalianget Barat Village. Data was collected through interviews and supporting documents. The results of the study indicate that the preservation of the *canggha agung* tradition is supported by three main factors, namely (1) the community's belief in traditional values as a sacred heritage; (2) the empirical experience of couples who have undergone the tradition, who generally report a more harmonious household life; and (3) collective support from the community, including religious leaders and traditional elders. This tradition also serves as a medium to strengthen religious and spiritual values and enhance social solidarity among community members. The contribution of this research lies in its efforts to preserve local cultural heritage within the context of marriage, as well as providing a deeper academic understanding of the relationship between traditional customs and family resilience.

Keywords: Tradition; *Canggha Agung*; Pre-Wedding

Abstrak: Tradisi *canggha agung* adalah upacara pra-pernikahan yang diwariskan secara turun-temurun di Desa Kalianget Barat, Sumenep, Madura. Tradisi ini diyakini dapat memastikan kelancaran pelaksanaan ritual pernikahan. Penelitian ini bertujuan untuk mengidentifikasi faktor-faktor yang mendukung kelestarian tradisi ini dan hubungannya dengan keberhasilan pernikahan. Metode penelitian yang digunakan adalah metode kualitatif deskriptif, melibatkan wawancara mendalam dengan keluarga yang mempraktikkan tradisi *canggha agung*, pemimpin agama, tokoh masyarakat, dan penduduk umum Desa Kalianget Barat. Data dikumpulkan melalui wawancara dan dokumen pendukung. Hasil penelitian menunjukkan bahwa kelestarian tradisi *canggha agung* ditopang oleh tiga faktor utama, yaitu (1) kepercayaan masyarakat terhadap nilai-nilai adat sebagai warisan sakral; (2) pengalaman empirik pasangan yang menjalani pernikahan setelah tradisi tersebut, yang umumnya melaporkan kehidupan rumah tangga yang lebih harmonis; dan (3) dukungan kolektif dari komunitas, termasuk tokoh agama dan tetua adat. Tradisi ini juga berfungsi sebagai media untuk memperkuat nilai

spiritual keagamaan dan mempererat solidaritas sosial antarwarga. Kontribusi penelitian ini terletak pada upaya pelestarian khazanah budaya lokal dalam konteks perkawinan, serta memberikan pemahaman akademik yang lebih mendalam mengenai hubungan antara tradisi adat dan ketahanan keluarga.

Kata Kunci: Tradisi; Canggha Agung; Pra-Nikah

INTRODUCTION

People have different views on how to achieve success in marriage. This is due to many factors, such as the influence of ancestral traditions, beliefs, knowledge, and the environment. One of the villages in Indonesia that has a way of creating stability in marriages before this event takes place is Kalianget Barat Village, Kalianget District, Sumenep Regency. Madurese society observes various ritual forms that have shaped its cultural heritage, with cultural acculturation and unified values. Apart from that, this ritual practice is a unique tradition that has become a belief in society, both from a religious and sociological perspective.¹

The people of Kalianget District have traditions carried out before weddings that are unique and different from other areas. The village in this sub-district that often carries out this tradition is Kalianget Barat Village. The traditions that apply in Madura are influenced by culture and environment, such as education, experience, belief systems and religious practices.² *Ustadz Zayyadi*, a resident of West Kalianget Village and a prominent religious figure and community leader, disclosed that prior to the wedding ceremony, the villagers engage in ritual practices that are distinct from those observed in other regions. The purpose of the *canggha agung* tradition is to ensure a safe and successful marriage), as well as announcing the marriage.³

In line with the statement above, Mr. Wiyono as a resident of West Kalianget Village is of the opinion that the people of West Kalianget Village have several pre- or pre-wedding events which still exist today, with the aim and purpose of the wedding being carried out smoothly and safely from unwanted things. It also serves the purpose of publicly announcing the marriage. This ritual is a legacy from ancestors or passed down from ancient times and is commonly carried out, especially when holding a large wedding event. However, its purpose extends beyond the safety of the wedding to ensuring harmony in the marriage afterward.⁴

Before the wedding, the people of West Kalianget Village hold a celebration event about a week or half a month before the wedding takes place. Thus, the ritual preparations begin well in advance of the wedding day. The event organizer will extend an invitation to the *ustadz* and a select group of individuals to partake in the recitation of the Koran, along with a specialist in this practice, referred to as *canggha agung* this. Additionally,

¹ Achmad Mulyadi, "Memaknai Praktik Tradisi Ritual Masyarakat Muslim Sumenep," *Jurnal Ilmiah Kajian Antropologi*, 2018 : 124-125.

² Tiara Widya Iswara dan Irine Firsta Herlia, "Tradisi Pernikahan Budaya Madura sebagai Komodifikasi untuk Mewujudkan Status Sosial dalam Masyarakat (Studi Kasus di Pulau Giliyang, Sumenep)," *Seminar Nasional Gender & Budaya Madura III*, 2016 : 64.

³ Moh. Zayyadi, *Interview*, West Kalianget, 1 December 2020.

⁴ Wiyono, *Interview*, West Kalianget, 1 June 2024.

refreshments or comparable offerings will be made available at this assembly.

Furthermore, another ritual typically takes place, involving the presence of a ritual specialist or cultural expert, often regarded as a custodian of traditional knowledge. This individual usually prescribes the preparation of certain ritual items and officiates the performance of a sacred chant or prayer. As part of the symbolic enactment, a tall bamboo pole is subsequently erected in front of the bride-to-be's residence, signifying a public marker of the upcoming union and its cultural significance within the community. The bamboo is then ritually blessed with incense and prayers by skilled individuals or upon their instruction. The aim of these two activities is none other than to ensure that the wedding day can run safely and smoothly without any obstacles, and also to announce the marriage.

When people who are holding a wedding do not carry out this ritual, the consequences are more likely to lead to reprimands in the form of social norms. As Ustadz Moh. Zayyadi stated, those who fail to observe the *canggha agung* ritual may become targets of gossip or social criticism related to their wedding. Even when someone is hit by a disaster on their wedding day, the people of this village attribute the incident to the consequences of those who did not perform the *canggha agung* ritual.⁵

Marriage in Islam is a command from Allah SWT. and the sunnah of the Prophet. It is undeniable that humans were created with desires. Therefore, marriage is the best solution to overcome this for those who can afford it. Marriage is highly recommended in Islam for those who can afford it, and for those who cannot afford it, they can fast, as stated in the following Muslim hadith.

"Has reported Abu Bakr Ibn Abi Syaibah and Abu Kuraib said he had reported Abu Muawiyah from A'masy from Umair from Abdurrahman Ibn Yazid from Abdullah Ibnu Mas'ud ra. said: that the Messenger of Allah. said to us: "O young men, whoever among you can afford to marry (*jima'* and the costs) then marry, because it will make you more restrained in your gaze and maintain your genitals. Whoever cannot afford to marry should fast, because for him this is a weakening of the soul."⁶

In Islamic tradition, marriage is ideally regarded as an expression of gratitude to Allah for the establishment of the marriage contract, which serves to legitimize the relationship between husband and wife. As part of this tradition, a wedding ceremony is customarily held, referred to in Islamic terminology as *walimah 'ursy*. The *walimah 'ursy* specifically denotes the communal meal served in celebration of the marriage, symbolizing social recognition and communal participation in the union.⁷ That means it's implemented *walimah 'ursy* to provide treats to invited guests as a form of gratitude for the marriage contract being carried out. The aim is to express gratitude for the wedding, by inviting relatives and the community to join in the happiness and witness the inauguration of the

⁵ Moh. Zayyadi, *Interview* West Kalianget, 1 December 2024.

⁶ Shahih Muslim, *Bab Nikah*, No. hadis 3386, (Beirut: Dar al-Fikr, 1983); See also Arif Sugitanata dan Ema Marhumah, "Metode Takhrij Hadis Pada Ilmu Hadis: Melacak Kualitas Hadis Keutamaan Menikah," *Tadris*, 17 no. 1, (2023): 9.

⁷ Sulaiman Ahmad Yahya al-Faifi, *Ringkasan Fikih Sunnah Sayyid Sabiq*, terj. Ahmad Timidzi, Futuhal Arifin, dan Farhan Kurniawan, cet. 6 (Jakarta: Pustaka Al-Kautsar, 2017), 495.

wedding, so that they can participate in preserving the family they are building.⁸

Wedding celebrations in Islam are recommended to be very simple and not excessive. The law is also sunnah according to the jumhur ulama, this is understood from the words of the Prophet SAW which come from Anas ibn Malik according to the interpretation given *mutafaq 'alaih* as follows.

“From Anas bin Malik, Verily the Prophet saw a yellow mark on Abdur Rahman bin Auf, while asking: "What is this?" He replied: O Messenger of God, indeed I have married a woman for a grain of gold, the Messenger of God said: "May God bless you. Hold a walimah even with just a goat."⁹

Marriage is not a place to waste money. However, as a form of our obedience to Allah SWT. and enlivening the Sunnah of the Prophet. Even wedding celebrations in Islam are recommended to be simple and not excessive. However, Islam recommends the announcement of marriage or what is known as *I'll get married*. The law is sunnah or even recommended as in the following hadith narrated by the prophet Ahmad.¹⁰ "From 'Amir ibn 'Abdillah ibn Az-Zubair from his father, that Rasulullah saw. stated: Announce the marriage."

In order to compare the research studies that the authors discussed with several theses that have been discussed previously. Therefore, the author selected theses that address similar research problems. The aim is to find out whether the problems discussed by the authors have never been researched or have been researched by previous researchers.

The author reviewed previous research relevant to the present study, specifically the thesis by Yuni Amalia Ulfah (13210077) entitled “Tradisi *Ghabay* dalam Peminangan Perspektif *al-Maslahah* (Studi Kasus di Desa Kembang Kecamatan Talango Kabupaten Sumenep)”.¹¹ The similarity with this research is that it examines traditions in marriage. The difference is that the object studied is different, namely in this research about the *ghabay* tradition. Second, research conducted by Moh Syahrul Mubarak (14210130) in his thesis entitled Tradisi *Ujub* dalam Ritual Selamatan Perkawinan (Studi di Desa Gunungronggo Kec. Tajinan Kab. Malang).¹² The similarity with this research is that it examines traditions in marriage. The difference is that the object studied is different, namely in this research about the *ujub* tradition, and also the theory used. Third, research

⁸ M. Nipan Abdul Halim, *Membahagiakan Istri Sejak Malam Pertama* (Yogyakarta: Mitra Pustaka, 2004), 82; See also Lutia Yunara dan Rozalinda, “Tradisi Hadiah Pernikahan Berbalut Hutang di Kalangan Masyarakat Kerinci Perspektif Islam,” *Al-Qanun: Jurnal Pemikiran dan Pembaharuan Hukum Islam*, 26, no. 2, December 2023, 221.

⁹ As Shan’ani, *Terjemahan Subulus Salam III*, terj. Drs. Abubakar Muhammad (Surabaya: Usana Offset, 1995), 553; In another version: The Prophet asked, "What is this, O 'Abdur-Rahman?" He said, "O Allah's Apostle! I have married an Ansar' woman." The Prophet asked, "What have you given her as Mahr?" He (i.e. 'Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, Give a banquet, even though of a sheep." https://www.iium.edu.my/deed/hadith/bukhari/058_sbt.html, accessed on June 25, 2025.

¹⁰ Muhammad Nashiruddin Al-Albani, *Shahilul Jami'*, 1072.

¹¹ Yuni Amalia Ulfah, “Tradisi *Ghabay* dalam Peminangan Perspektif *Al-Maslahah* (Studi Kasus di Desa Kembang Kecamatan Talango Kabupaten Sumenep).” *Thesis*, UIN Maulana Malik Ibrahim, Malang, 2017.

¹² Moh Syahrul Mubarak, “Tradisi *Ujub* dalam Ritual Selamatan Perkawinan (Studi di Desa Gunungronggo Kec. Tajinan Kab. Malang).” *Thesis*, UIN Maulana Malik Ibrahim, Malang, 2018.

conducted by A. Imam Bukhori (12210103) in his thesis entitled “ Tradisi *Buwoh* dalam Walimah Ditinjau dari *Mazhab Syafi'i* (Studi Dusun Kaliputih Desa Sumbersuko Kec. Gempol Kab. Pasuruan).”¹³ The similarity with this research is that it examines traditions in marriage. The difference is that the object studied is different, namely in this research about the *buwoh* tradition, and the theory used is the *Madzhab Syafi'i* of thought.

Based on the explanation above regarding tradition *canggha agung* In Kalianget Barat Village, Kalianget District, Sumenep Regency, there are several interesting things for researchers to study in more depth in the form of elements contained in this tradition, namely religious and cultural elements. Therefore, it is essential to conduct research on the *canggha agung* tradition located in Kalianget Barat Village, Kalianget District, Sumenep Regency, Madura. This study will be analyzed using various reference sources and *naqli* arguments grounded in Islamic teachings.

The method employed in this study is descriptive qualitative. The descriptive qualitative research method aims to describe and illustrate phenomena or events in detail to gain a comprehensive understanding of their context.¹⁴ The researcher aims to comprehensively reveal the *canggha agung* tradition, including its procession, contributing factors, and background, through a qualitative approach.

Data were collected through direct field engagement with informants, using qualitative methods such as in-depth interviews and observation. Rather than quantitative data, the study captures rich descriptive narratives reflecting the lived experiences of the participants. The purpose of employing a phenomenological approach is to describe and interpret the empirical realities behind the tradition of pre-wedding safety rituals, capturing the meanings and experiences as understood by the community members themselves.

There are two data sources, namely, primary in the form of interviews from the people of West Kalianget Village regarding *canggha agung* tradition. Meanwhile, secondary data sources are in the form of literature reviews, scientific works, results of previous research, and so on which must be related to the *canggha agung* tradition and relevant to support and supplement primary data. By aligning interviews with relevant theoretical insights, this study seeks to provide a comprehensive understanding of how these traditions function as part of the social and legal framework of the community.

DISCUSSION

Background: The People of Kalianget Village are Governed by the *Canggha Agung* Tradition.

Based on the results of interviews and observations regarding the *Canggha Agung* tradition in West Kalianget Village, several key findings emerged. The first interview was with Mr. Moh. Zayyadi, a respected religious and community leader in the village, who is often invited to preside over pre-wedding ceremonies. He is also a Quran teacher who plays a significant role in community events. The people of West Kalianget Village, situated in a

¹³ A. Imam Bukhori, “Tradisi *Buwoh* dalam Walimah Ditinjau dari *Mazhab Syafi'i* (Studi Dusun Kaliputih Desa Sumbersuko Kec. Gempol Kab. Pasuruan).” *Thesis*, UIN Maulana Malik Ibrahim, Malang, 2016.

¹⁴ Meiyanda Tri Pratiwi dan M. Yarham, “Tradisi Adat Jawa Saat Melaksanakan Pernikahan dalam Perspektif Hukum Islam,” *Al-Maqashidi: Jurnal Hukum Islam Nusantara*, 6 no. 2, (December 2023), 60.

rural area, continue to demonstrate strong adherence to cultural norms, showing deference and respect towards elders and religious scholars. Consequently, Mr. Zayyadi is not only highly respected but also holds considerable influence within the community.

He believes that people still carry out *canggha agung* traditions because the main reason is that it is inherited from ancestors and has been done frequently. In addition, the community believes that performing this celebration will ensure a smooth, blessed, and safe wedding, as well as harmonious relationships between the bride, groom, and their families. Another aim of this event is to express gratitude to Allah SWT, offer charity to others, and notify the surrounding community about the upcoming wedding.¹⁵

Tradition *canggha agung* originates from the ancestors and is believed to be as explained above. Furthermore, this ritual becomes a habit that is continuously carried out by the community. This indirectly causes several future generations to not really understand the meaning behind tradition *canggha agung*. They only do things that have become a habit with the aim of making the marriage run smoothly, without knowing the in-depth meaning. This is supported by Siti Aisyah, who has performed the *canggha agung* ritual twice before the weddings of her two children. He said that the *canggha agung* ritual has become a custom from our ancestors which aims to ensure a smooth marriage. However, she admitted she did not fully understand the meaning of the *canggha agung* itself.¹⁶

In addition, this tradition establishes a relationship both with God and with fellow human beings. The relationship with God is expressed as a form of gratitude for the institution of marriage, while the relationship with humans is seen as a form of charity, exemplified by the act of serving food to invited guests during the ceremony. The ultimate goal of these practices is to ensure an ideal marriage. This view is echoed by Ir. Suharto, the current Head of West Kalianget Village, who regularly attends pre-wedding celebration events. He believes that the *canggha agung* tradition is a valuable legacy passed down by our ancestors, representing a custom or cultural practice that continues to be upheld by the people of the village. This sense of cultural and customary importance is what drives the community to preserve the tradition.¹⁷

A similar perspective was also shared by Kyai Talib, a respected religious figure in the community, who is frequently invited to attend pre-wedding celebrations. He explained that the *canggha agung* tradition is a legacy inherited from the ancestors. According to Kyai Talib, it is customary for anyone holding a celebration--whether a wedding, marriage, or circumcision--to perform a ritual of salvation. The ritual is intended to seek divine protection and blessings from Allah SWT. During the celebration, it is believed that the ritual helps to prevent adverse circumstances, such as rain, ensures the arrival of many guests, and guarantees that the event will run smoothly without running out of essential supplies like rice and fish.¹⁸

In the interview with Mr Talib, because he is a religious figure his opinions are based on Allah SWT. This implies that these practices, while ancestral traditions, are

¹⁵ Moh. Zayyadi, *Interview*, West Kalianget, 20 January 2024.

¹⁶ Siti Hasanah, *Interview*, West Kalianget, 20 June 2024.

¹⁷ Suharto, *Interview*, West Kalianget, 19 June 2024.

¹⁸ Abdul Mutholib, *Interview*, West Kalianget, 31 June 2024.

fundamentally considered forms of supplication to Allah SWT. These supplications are made to ensure that, among other things, rain does not disrupt the celebration, that many guests attend, that essential items do not go missing, and that the food served remains abundant throughout the event. These rituals are part of a broader series of protective acts, all of which are accompanied by prayers to Allah SWT. Moreover, the items used in these rituals carry philosophical meanings that are symbolically linked to divine elements. Mr. Moh. Zayyadi, another respected religious figure, expressed a similar view, emphasizing the deep spiritual bond with Allah SWT inherent in the tradition.

The beliefs that emerge within the community are grounded in strong justifications, derived both from personal experiences and narratives shared by those who have directly participated in the tradition. Several other informants echoed this view, recounting either their own experiences or stories from others about the possible consequences of neglecting the tradition. Mr. Wiyono, a resident of West Kalianget Village who has actively participated in the safety ritual, holds the belief that the community is convinced that failure to perform this ritual will result in undesirable outcomes. For instance, during a conversation among a group of mothers, they discussed an incident where a wedding day accident occurred, which they immediately attributed to the failure to conduct the safety ritual. Such beliefs are further supported by numerous stories passed down from elders, including those shared by my late grandmother.¹⁹

Another opinion that strengthens the above information was expressed by Ibu Siti Hasanah who had performed a ritual of safety before marriage. He thinks based on his personal experience that the benefits of tradition *canggha agung*, that is, his son's wedding went smoothly. Although there are some small obstacles which are understandable, because every event experiences them. However, these were not major issues and were easily resolved. According to him, a smooth marriage is one of the consequences of doing so *canggha agung*. However, there are many other elements that need to be considered, such as good relationships with close relatives and the surrounding community or other people.²⁰

It doesn't just stop here, the views of people who some people think didn't perform the *canggha agung* ritual and then experienced misfortune. He noted that some people believe disasters happen because the *canggha agung* ritual was not performed. However, this belief is not the case. He believes such disasters are tests from Allah. Maybe it would be more accurate if it was related to It may be more accurate to view *canggha agung* as meaningful because of the good prayers it contains, not merely the ritual itself.²¹

Another view was also expressed by Mr. H. Sirat, who is a community leader and resident of West Kalianget Village who is respected because he has made the Hajj and has high knowledge, as well as a former civil servant official in Kalianget District. He believes that the *canggha agung* tradition is absolutely necessary. The reason is because if it is not carried out, the wedding event will be incomplete. This belief is rooted in long-standing community traditions. The demands of the community must be realized, if not done it will result in things that are undesirable according to the beliefs of the village community. For

¹⁹ Wiyono, *Interview* West Kalianget, 22 June 2024.

²⁰ Siti Hasanah, *Interview* West Kalianget, 19 June 2024.

²¹ Ahmad, *Interview* West Kalianget, 19 June 2024.

example, an unsuccessful wedding reception may cause dissatisfaction for the couple and tension between their families. In addition, the persistence of this tradition can be attributed to the honor it bestows upon those who observe it. The *canggha agung* tradition is regarded as a significant cultural practice, and its observance is considered an expression of respect and esteem within the community.²²

Apart from that, there are demands from the community because if the tradition of celebrating safety rituals is not carried out before the wedding, undesirable things will happen. This belief is highly mystical and not based on logical reasoning. However, it is only based on intuition inspired by the experiences gained by several people or hearing stories from previous people who have experienced it. These accounts – either personal experiences or oral histories – form the basis for assumptions about the consequences of not performing the pre-wedding ritual. This is based on what Mr Wiyono said. Moreover, observing the traditional safety ritual before a wedding is considered a mark of personal honor. This means that when someone carries out this tradition, they will be seen with respect or more respect than those who do not. Although these differing views may seem distinct, they are actually interrelated. Firstly, the transmission of ancestral heritage occurs as a result of deeply held beliefs, which subsequently transforms these practices into customary rituals. The implications of this practice are closely tied to an individual's social standing. A person who performs the safety ritual prior to a wedding is held in higher regard and accorded greater respect by the community compared to someone who does not observe the ritual.

Another opinion regarding the background to which people are bound to carry out this tradition was also expressed by Siti Hasanah, who is a resident of West Kalianget Village and has carried out this activity twice during the weddings of her two children. She said the *canggha agung* tradition includes inviting close relatives to announce that a wedding will take place soon. Typically, this event is held two weeks prior to the wedding, or at the very least, one week before. After the *canggha agung* ritual, the tradition of tangent wind begins, particularly among close relatives, and continues until the wedding day. It is believed that the observance of the *canggha agung* ritual ensures a successful wedding, manifested in the arrival of many guests, favorable weather conditions, and abundant contributions from attendees, all of which are considered indicators of the event's overall success.²³ Ibu Siti Hasanah's opinion can be said to be the true view of the time *canggha agung*. This becomes a habit and also reinforces other opinions. Strengthening another opinion, the meaning here is when *canggha agung* This becomes a belief and habit and there will definitely be subjective goals. This subjective opinion is the actual opinion and is mostly in society, thus creating the *canggha agung* tradition this is still done.

Another opinion that was the same as other informants, was also expressed by Mr. Abd. Bakri, who is one of the residents of West Kalianget village who is trusted by the community, installed bamboo in front of the house as part of the *canggha agung* ritual activities. Many people here hold celebration events before the wedding in the form of *canggha agung*. This tradition is unique to Kalianget District and is most commonly found in West Kalianget Village. The reason is because people believe this will make the marriage

²² H. Sirat, *Interview* West Kalianget, 21 June 2024.

²³ Siti Hasanah, *Interview*, West Kalianget, 19 June 2024.

safe.²⁴

A similar opinion was expressed by Mr. Wiyono, a resident of West Kalianget Village who has also participated in the *canggha agung* ceremony. He considers *canggha agung* a long-standing communal tradition that has been maintained and transmitted across generations. This tradition is particularly observed in the context of large-scale wedding ceremonies, based on the belief that it contributes to the smooth execution of the event and serves as a safeguard against unforeseen or unfavorable occurrences, such as significant financial losses or disruptions during the celebration.²⁵

In accordance with Mr. Wiyono's perspective, the ritual tradition in question has evolved into a deeply embedded cultural practice. The pre-wedding greeting rituals are commonly observed, particularly in the context of weddings that are characterized by grandeur and large-scale celebrations, often with a significant number of attendees. The more elaborate the wedding event, the more strongly the belief persists that such a ritual is indispensable prior to the wedding itself. This conviction is primarily driven by a desire to mitigate potential financial setbacks, as hosting a lavish and ostentatious wedding necessitates considerable monetary investment. Additionally, the execution of these rituals is typically marked by a high level of dedication, especially from the bride's family, motivated by a deep-seated expectation and hope for the marital union to be smooth and prosperous.

Analysis of the Background of the Kalianget Village Community Still Carrying Out Traditions *Canggha the Great*

The people of West Kalianget Village are one of the areas that still carry out traditions *canggha agung*. Based on the table showing the results of the interviews that have been conducted, there are several reasons why the people of this village still carry out traditions before the wedding. There are eight factors grouped into four categories or sections.

The factors underlying the continuation of the *canggha agung* tradition can be categorized into four main areas. First, the historical category, which pertains to the cultural inheritance from ancestors. Second, the mystical category, which involves beliefs and superstitions, such as the fear that the wedding may not proceed smoothly, or concerns about adverse weather conditions when many guests are in attendance. Third, the sociological category, which emphasizes the role of the tradition in fostering social relationships within the community through acts of charity, customs, and practices that are closely tied to an individual's social standing and honor. Fourth, the pragmatic category, which highlights the financial benefits derived from the monetary contributions of invited guests during the wedding celebration. The following sections provide a detailed explanation and analysis of these factors that contribute to the continued practice of the *canggha agung* tradition.

Factors of heredity or grandmother's heritage that are still strong are safeguarded, so they make activities *canggha agung* such traditions like *canggha agung* continue to be practiced. Talking about this tradition which still exists, according to researchers, it is due to the strong culture in this village, and is also a real form of culture itself. As Mr.

²⁴ Abd. Baker, *Interview*, West Kalianget, 19 June 2024.

²⁵ Wiyono, *Interview*, West Kalianget, 22 June 2024.

Koentjaraningrat stated, tradition represents a form of culture.²⁶ Koentjaraningrat (1990, p. 180) clearly defines culture as “ the entire system of ideas, actions, and human creations within the context of societal life, which is acquired and owned by humans through learning.”²⁷ This implies that the meaning of the tradition can be understood by observing the tradition itself.

Furthermore, because the island of Madura is close to the island of Java, the cultural differences are minimal, as both share many ancestral traditions. There is a lot of Javanese culture, especially in the form of ceremonies, where the purpose of doing it is assigned to supernatural things in the hope of getting salvation.²⁸ Similarly, the tradition of pre-marital salvation rituals is an ancestral legacy performed with the intention of seeking divine protection.

The fear that a wedding may not go smoothly is a contributing factor. This is due to mysticism or belief in the supernatural. Belief in myths reflects human limitations in addressing life’s challenges. Human abilities are limited and cannot penetrate things that are beyond human reason, making humans express mystical things with the aim of making these things happen.

The feeling of fear when not carrying out pre-wedding safety rituals is a form of implication of human incompetence and limitations in thinking. This ritual is something that connects humans with the supernatural. As William A Haviland said, rituals are a means of connecting humans with the supernatural.²⁹ This fear is one form of people's motivation for carrying out pre-wedding safety rituals that relate to the supernatural.

The large number of guests who come and the absence of rain are also important factors. Human desires in life tend to be unlimited. Even at a wedding, there are several purposes, such as many guests attending and the absence of rain. Upon closer examination, most human desires relate to ensuring that the wedding proceeds smoothly. Many guests come here with the desire that the wedding event is not in vain and meets the initial goals and objectives. This also influences the level of appreciation shown by attendees who contribute to the success of the wedding. As a result of the invited guests coming, a lot of aid funds were obtained, so that the wedding process continued smoothly until the event was over. In addition, the concern over rain is tied to guest turnout, as good weather is thought to encourage more people to attend. In turn, the presence of a large number of attendees plays a crucial role in ensuring the successful execution of the wedding, both through financial contributions and other forms of support that facilitate the smooth progression of the event.

One of the contributing factors in fostering harmonious relationships within the surrounding community is the practice of almsgiving. In Islam, marriage is regarded as a means of establishing profound social bonds, one of which is the formation of close ties between the families of the husband and the wife. This union not only strengthens familial

²⁶ Koentjaraningrat, *Kebudayaan Mentalis* (Jakarta: Gramedia, 1985), 27.

²⁷ Yuhansil, “Perubahan Nilai-Nilai Budaya dalam Proses Modernisasi di Indonesia,” *Menara Ilmu*, Vol.XIII No. 5, April 2019, 223.

²⁸ Abdul Djamil, *Islam dan Kebudayaan Jawa* (Yogyakarta: Gama Media, 2000), 131.

²⁹ Kurniadi Adha, “Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan Desa Tualang Kecamatan Tualang Kabupaten Siak,” *JOM FISIP*, Vol. 5 Edisi II (2018): 4, 6; Also see Gustiranto, “Nilai-Nilai Tradisional Tolak Bala di Desa Betung Kecamatan Pelalawan,” *Jom FISIP*, 4 no. 1, (Februari 2017), 8.

connections but also promotes love, unity, and a sense of brotherhood within the wider society.³⁰ Wedding celebration rituals are also carried out by the community as a form of strengthening brotherhood because, humans are social creatures who definitely need the help of other people.

Basically, establishing friendship is the substance of many aspects of life.³¹ As articulated by Clifford Geertz, religious practice—interpreted within the framework of culture—serves as an empirical manifestation of the motivational structures inherent in human behavior.³² Creating strong bonds of brotherhood is one of the things that are inseparable from the smooth running of marriage and the existence of *canggaha agung*. In the end, all of these actions benefit the community and are considered meritorious when connected to God.

Furthermore, there is a strong factor of public confidence or belief. It cannot be denied that the trust of the people of this village will *canggaha agung* is a fundamental factor in the sustainability of this activity. The reason is that humans are born with beliefs that exist in each individual. In Islam, faith serves as the primary foundation for worship practices.

This belief arises because of previous experiences or subjective experiences regarding the effectiveness or impact that will result when carrying out a wedding celebration. Apart from that, this power indirectly arises because of limited human abilities, giving rise to beliefs beyond normal human thinking. This aligns with what Hamidi, a Riau cultural expert, stated: when humans are unable to explain an existing event or phenomenon, they often rely on the power of imagination.³³

The people of West Kalianget village base their beliefs on several experiences, both personal and other people. Furthermore, the community links various existing information with real events in the field, thus making it seem as if this ritual is actually related. Geertz posits that rituals function as a source of motivation embedded within the human psyche, guiding individuals toward the realization of their intended goals.³⁴ It cannot be denied that people with their inner motivation provide confidence in achieving their goals.

Next, there are habits or traditions that have existed since time immemorial. This factor closely resembles the first, but differs slightly in that it refers not to a respected individual, but rather to the general awareness that the activity is commonly performed or considered habitual. Limited to general knowledge only, without getting too involved in the events that occurred.

According to Soerjono Soekanto, customs are generally divided into four types.³⁵ These traditional activities are linked to these four types of customs as explained in the

³⁰ Sulaiman Ahmad Yahya al-Faifi, *Ringkasan Fikih Sunnah*, 403; Also see Abdullah, *Prinsip-Prinsip Dasar dalam Keluarga Islam* (Yogyakarta: Aswaja Pressindo, 2022), 53.

³¹ Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa di Ngajum, Malang," *el Harakah*, 15 no. 1 (2013), 36.

³² Vita Fitria, "Interpretasi Budaya Clifford Geertz: Agama sebagai Sistem Budaya," *Sosiologi Reflektif*, 7 no. 1 (Oktober 2012), 61; See also Abi Amar Zubair, Khoirun Alannaury, dan Ni'matus Solihah, "Kehidupan Agama dan Kebudayaan Islam (Tinjauan Empiris Clifford Geertz dan Era Kontemporer)," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial dan Kelslaman*, 10 no. 2, (December 2024), 307.

³³ Kurniadi Adha, "Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan," 5.

³⁴ Vita Fitria, "Interpretasi Budaya Clifford Geertz: Agama," 61.

³⁵ Soerjono Soekanto, *Hukum Adat Indonesia* (Jakarta: Rajawali Press, 2010), 72. Also see Aprilianti dan Kasmawati, *Hukum Adat di Indonesia* (Bandar Lampung: Pusaka Media, 2022), 6.

theoretical study above, including customs. The reason is that the people of this village carry out traditions *canggha agung* only within the scope of certain areas and is required to exist for the smooth running of the marriage.

In Geertz's view, culture is understood as a *pattern of meaning*.³⁶ This means that the habits of the people of West Kalianget village are a form of conscious human expression in certain symbols that convey certain meanings. The shape of this symbol can be seen in a series of processes *canggha agung*. This. In the end, this tradition becomes a custom or habit, because it is a form of application of expression in living life. If associated with Islam, this custom can become law,³⁷ even though there is no argument that clearly permits or prohibits it. However, there are conditions for making this custom a law, namely that it must not conflict with Islamic law.³⁸ Regarding this tradition, it is not contrary to Islamic law, because the prayers and offerings are directed with the intention of Allah SWT.

Next, the factor of personal honor will be discussed. Consciously, if a simple thought is carried out, this factor is slightly different from the others, because it is related to a person's feelings and is not related to the origins of the tradition. William A. Haviland believes that ritual is an activity that connects humans with the supernatural.³⁹ According to Muhaimin AG, *canggha agung* is distinctly different from other activities.⁴⁰ Making this ritual is seen as something sacred or sacred. This sacred nature is what makes this tradition associated with human honor.

In the end, everything that is done returns to the desired goal in the beginning. According to Koentjaraningrat, the function of rituals is to connect humans with humans and humans with nature.⁴¹ This relationship is realized with a celebration of salvation, where many people are invited to read prayers and ask for help from Allah SWT. for the smooth and safe marriage that will occur. Relationships between humans are demonstrated through charitable acts, such as offering food or other assistance. In contrast, the relationship between humans and Allah SWT is expressed through prayers and supplications, in which individuals seek His guidance and help.

Lastly, the factor is that the invited guests will get a lot of money during the wedding celebration. This is related to economic factors. Humans are ordinary creatures who also need material things to live their lives. This is one of the important purposes of the pre-wedding ritual of salvation. This factor is part of a set of values that are urgent in realizing human goals.

If related to Clifford Geertz's theory, the background factor remains tradition *canggha agung*. This is an inevitability that cannot be denied. Adhering to his opinion that culture is a system of culture. This can be seen from his view that religion is a valid symbol which

³⁶ Vita Fitria, "Interpretasi Budaya Clifford Geertz: Agama, 60; Also see Sodiman, "Mengkaji Islam Empirik: Model Studi Hermeneutika Antropologis Clifford Geertz," *Zawiyah: Jurnal Pemikiran Islam*, 4 no. 1, (Juli 2018), 34.

³⁷ Zulkarnain Dali, "Hubungan Antara Manusia, Masyarakat, dan Budaya dalam Perspektif Islam," *Nuansa*, Vol. IX no. 1 (Juni, 2016), 55.

³⁸ Mustofa, "Hukum Adat Implikasi dan Aplikasinya dalam Istinbath hukum di Indonesia Perspektif Universalitas dan Lokalitas," *Varia Hukum*, 1 no. 2, (Juli 2019), 271.

³⁹ Kurniadi Adha, "Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan," 6.

⁴⁰ Kurniadi Adha, "Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan," 6.

⁴¹ Kurniadi Adha, "Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan," 6.

then has a strong motivation in the mood which is studied in depth over a relatively long period of time, which is then formed into a concept so that it appears real.⁴²

Economy is a very important thing in people's lives. There is nothing wrong if this is part of the background to which people continue to do it *canggaha agung*, because marriage also requires quite a lot of money. This motivation is for a marriage to run smoothly, so you need help from God through *canggaha agung*.

This is also reinforced by Roibin's opinion in his journal entitled Religion and Culture: Confrontational or Compromising Relations? Contains the conclusion that religious practices that occur in a society are a compromise between religion or Godly material and subjective opinions known as myths.⁴³ Based on this analysis, the *canggaha agung* tradition in West Kalianget Village constitutes a religious practice that is inseparable from cultural elements.

The Relationship Between The *Canggaha Agung* Tradition and Marriage.

Discussing relationships will be linked to traditional relationships *canggaha agung* with marriage. This means the main focus is on how these activities are interconnected. Based on the presentation results table, there are five relationships which are divided into three types in order to focus the analysis later.

These three types are, psychological, sociological, and theological. The first psychological aspect, which pertains to human thought and psychology, is characterized by the *canggaha agung* tradition. This practice aims to foster a safe and harmonious marriage by preventing any undesirable occurrences. It serves as a proactive effort to ensure that the marriage remains free from obstacles and challenges. The second sociological dimension, concerning social relationships and societal norms, involves symbols or announcements indicating the imminent occurrence of a wedding. These public markers serve to inform the community about the forthcoming union, thus linking the social fabric to the institution of marriage. The third theological dimension, which pertains to the relationship with God, is represented by the *canggaha agung* tradition in a non-legal capacity. Though not formally tied to the marriage contract, it serves to maintain spiritual invocations to Allah SWT for a blessed marital path. This tradition includes specific media and prayers embedded within rituals, each carrying particular significance and serving as spiritual support for the marriage.

First, the relationship will create a safe and smooth marriage, and nothing undesirable will happen. Tradition *canggaha agung* When this is done, it will result in the wedding going smoothly according to expectations. This relationship is a relationship related to myths or something beyond human reason. The relationship between the ritual of salvation and marriage in society is the result of the community's own interpretation which is motivated by strong beliefs and motivations from various directions and is ultimately realized based on existing experience and history. Salvation rituals exist because people think and hope that doing this can create a good marriage. This occurs because, when faced with problems beyond their control, people often turn to practices beyond rational explanation that they

⁴² Clifford Geertz, *Kebudayaan & Agama*, terj. Fransisco Budi Hardiman (Yogyakarta: Kanisius, 1992), 5.

⁴³ Roibin, "Agama dan Budaya: Relasi Konfrontatif atau Kompromistik?," *Jurnal Hukum dan Syariah*, 1 no. 1 (2010), 5.

trust will offer help.

Second, its relationship with marriage is a form of endeavor or effort so that marriage does not have obstacles. In other words, the presence of the *canggha agung* tradition is believed to safeguard the marriage from potential hindrances. This belief is considered mystical in nature, as it transcends human reasoning and cannot be fully explained through logic alone. Therefore, to overcome this problem, humans make things related to the supernatural to create something that cannot be reached by the human mind.

This incident is random Roibin's views in his journal entitled *Religion and Culture: Confrontational or Compromising Relations?* Includes the conclusion that religious practices within society represent a compromise between divine elements and subjective beliefs, often manifested as myths.⁴⁴ Based on this, it is evident that religion cannot be separated from culture or the subjective perspectives of particular groups. Religion is often intertwined with elements that transcend human reasoning and is viewed as a means of addressing or preventing obstacles within the context of marriage.

Third, the ritual functions as a symbolic act or public announcement indicating that a wedding will take place in the near future. That is when implemented *canggha agung*, then related or there will definitely be a wedding. If this is said in Islam, it is known as *I'll get married* or the translation is marriage announcement.

Islamic views on *I'll get married* The law is sunnah and even recommended. There is no clear argument regarding Islamic law regarding tradition *canggha agung*. However, if it is related to the announcement, then the law is sunnah. The following are the arguments used as a reference for the law *I'll get married* is sunnah. "From 'Amir ibn 'Abdillah ibn Az-Zubair from his father, that the Messenger of Allah. stated: Announce the marriage. (H.R. Ahmad)"⁴⁵

Fourth, it is not legally related to the marriage contract but is only a form of submitting prayers and requests to Allah SWT. so that the marriage runs smoothly and safely. If related to Geertz's theory, religion can be seen as a system of meaningful symbols.⁴⁶ This indicates that within religious practices, certain objects may be regarded as symbols. In this particular tradition, bamboo is used symbolically, as it is believed to possess sacred qualities and serves as an intermediary for conveying and safeguarding prayers addressed to Allah SWT. The choice of bamboo is in accordance with the mood and strong motivation of nature because it is a legacy from our ancestors. The bamboo used is the number one, the best and the best whose purpose is none other than as a request to Allah SWT.

Fifth, there are several special media and prayers contained in the ritual which have a certain meaning and are related to marriage. These symbols—including certain ritual media and prayers—carry specific meanings with philosophical significance. Geertz stated that symbols are shaped by enduring moods and motivations, formulated through concepts that define a general order of existence and are made factual so that these moods and

⁴⁴ Roibin, "Agama dan Budaya: Relasi Konfrontatif," 5.

⁴⁵ Syaikh Muhammad Nashiruddin Al-Albani, *Shahilul Jami*, '1072.

⁴⁶ Clifford Geertz, *Kebudayaan & Agama*, 5; Also see Nurus Syarifah dan Zidna Zuhdana Musthoza, "Antropologi Interpretatif Clifford Geertz: Studi Kasus Keagamaan Masyarakat Bali dan Maroko," *Humanis*, 14, no. 2, 2018, 73.

motivations become perceived as real.⁴⁷ The meaning of this symbol is created because of the element of subjectivity, the law of which applies only to the local area, which is motivated by strong motivation and has been infused over a long period of time considering that this tradition has been around for a long time.

Geertz also said that religion is a cultural system. He also states that culture is defined by patterns of meaning. This means that people live knowledge in this life and express it consciously through certain symbols in various forms of meaning or ideas contained in the symbols.⁴⁸ Based on this, culture, namely here, the ritual of salvation, religion, namely marriage, and society have unique and extraordinary interconnected relationships. Marriage is formed because of a cultural system within which, in this case, the main actor is the community itself.

The relevance of Clifford Geertz' s assertion that religion is a cultural system is evident in the comprehensive framework he proposes for understanding religious phenomena. First, Geertz characterizes religion as a public system of symbols, which serves as a medium through which individuals interpret and express their experiences. Second, these symbols function as powerful motivators, enabling individuals to pursue life goals that are shaped and guided by a set of deeply rooted and compelling values. Third, religion constructs conceptual frameworks that provide a coherent interpretation of the world, wherein the central role of religion is to offer ultimate meaning to human existence. Fourth, this symbolic and conceptual system is factually embodied, a process through which religion manifests itself in concrete forms. Geertz identifies this embodiment in two dimensions: religion as an ethos a collective set of moral and emotional dispositions' and as a worldview a cognitive structure through which reality is perceived and understood. Fifth, this process of embodiment gives rise to distinctive rituals, which hold a significant and authoritative position within the cultural system, and are regarded as essential expressions of the religious life.⁴⁹

Furthermore, the cultural and religious process unfolds through distinct stages. Roibin explains that each stage in the interaction between religion and culture produces distinct manifestations of religious expression. These stages consist of three progressive levels: religion as something that is believed, then understood, and ultimately practiced.⁵⁰

This stage is linked to the results of interviews regarding the relationship between traditions *Canggha Agung* with marriage is very relevant. The first stage involves religion as a matter of belief. The community holds firm faith that the pre-wedding safety ritual, known as *Canggha Agung*, ensures a secure and harmonious marriage. This conviction has been sustained across generations, grounded in accumulated experience and observable reality. The second stage is the stage of understanding, wherein the village community recognizes that the *canggha agung* tradition possesses significant religious and social value. Its purpose is to offer prayers to Allah SWT, express gratitude, and implicitly serve as a form of charity directed towards close relatives. Finally, the practice stage involves the

⁴⁷ Clifford Geertz, *Kebudayaan & Agama*, 5; Also see Novizal Wendry, "Menimbang Agama dalam Kategori Antropologi: Telaah terhadap Pemikiran Talal Asad," *Kontemplasi*, 04 no. 1, (Agustus 2016), 184.

⁴⁸ Vita Fitria, "Interpretasi Budaya Clifford Geertz: Agama," 60.

⁴⁹ Vita Fitria, "Interpretasi Budaya Clifford Geertz: Agama," 61.

⁵⁰ Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan," 35.

community actively performing the *canggha agung* rituals, driven by their confidence and comprehension of the tradition's essence. Consequently, this custom continues to endure and is preserved to the present day.

CONCLUSION

The *Canggha Agung* tradition remains preserved due to a strong belief in ancestral values and tangible evidence of harmonious marriages within the community. This tradition functions not only as a complementary pre-wedding ritual but also strengthens the spiritual bond between individuals and God, as well as reinforces social ties among community members. The novelty of this study lies in revealing how a local tradition simultaneously integrates spiritual and social dimensions in supporting successful marriages—an aspect that has been insufficiently explored in cultural studies of marriage. Theoretically, this research makes a significant contribution by broadening the understanding of cultural traditions as value systems that not only sustain customary continuity but also facilitate harmony in household life through symbolic and social mechanisms.

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