



Islamic perspective on Nyilih Wadon tradition in Kalisabuk Village: between traditional and sharia

Umi Ulfilatunisa¹, Bani Syarif Maula^{1,*}

¹ Islamic Family Law Study Program, Faculty of Sharia, Prof.K.H Saifuddin Zuhri State Islamic University, Banyumas, Central Java 53126, Indonesia.

*Correspondence: umiulfi06@gmail.com

Received Date: May 25, 2024

Revised Date: July 29, 2024

Accepted Date: August 30, 2024

ABSTRACT

Background: The tradition of nyilih wadon is a unique cultural practice in Desa Kalisabuk, Kecamatan Kesugihan, Kabupaten Cilacap, conducted during pre-wedding celebrations. This tradition involves the temporary "borrowing" of the bride by the groom to attend a wedding celebration before the Islamic marriage contract (akad nikah). While it holds cultural significance, its conformity with Islamic law remains a topic of interest. **Methods:** This study employed a qualitative approach, combining field observations, interviews with local community members, and analysis of relevant Islamic jurisprudence texts. The study also utilized a comparative analysis of Islamic schools of thought (mazhab) to assess the alignment of nyilih wadon with Islamic legal principles. **Findings:** The findings reveal that, under Islamic law, nyilih wadon cannot be categorized as walimatul 'urs because it occurs before the akad nikah, violating the prescribed sequence for walimah. However, when viewed from the broader classification of walimah, it aligns with walimatul ma'dubatu (a celebration held without a specific cause), making it permissible (mubah) in Islamic jurisprudence. The study also identifies the tradition as 'urf sahih (valid custom) as it does not conflict with Islamic principles and serves as a culturally meaningful practice to introduce the bride to the community. **Conclusion:** The tradition of nyilih wadon is not considered walimatul 'urs but fits within the framework of walimatul ma'dubatu. It is classified as 'urf sahih under Islamic law due to its compliance with religious guidelines. This tradition reflects the harmonious interplay between local customs and Islamic values when practiced responsibly. **Novelty/Originality of this article:** This study offers a nuanced examination of nyilih wadon within the dual contexts of Islamic law and cultural traditions, providing clarity on its categorization under Islamic jurisprudence. It contributes to the discourse on integrating local customs ('urf) with religious practices, highlighting the adaptability of Islamic law to diverse cultural contexts.

KEYWORDS: cultural practices ('urf); islamic law (fiqh); nyilih wadon; walimatul ma'dubatu; walimatul 'urs.

1. Introduction

Marriage is one of the most important moments in an individual's life. The foundation of marriage is based on natural aspects of human life, such as biological needs, the desire to have offspring, as well as the need for love, affection, and togetherness in educating children to become good members of society. In Indonesia, marriage traditions are heavily influenced by the diverse tribes and cultures of various regions. Among all the traditions, Indonesian wedding customs are one of the most prominent. This tradition is an integral part of cultural anthropology, which studies various aspects of human life, including customs related to marriage. As long as these customs do not contradict the teachings of Islam, such as in the proposal process, marriage contract, and wedding feast, wedding

Cite This Article:

Ulfilatunisa, U., & Maula, B. S. (2024). Islamic perspective on Nyilih Wadon tradition in Kalisabuk Village: between traditional and sharia. *Lexovate: Jurnal Perkembangan Sistem Peradilan*, 1(2), 94–100. <https://doi.org/.....>

Copyright: © 2024 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



traditions in a region can be preserved. The organization of a wedding party as part of the traditions that grow in the community must be in line with the prevailing Islamic norms. The wedding feast, known as walīmatul 'urs, has become a widely accepted custom in various walks of life. However, the form and procedure of its implementation vary according to the customs and culture of each region. In Islam, the law of holding a wedding party is sunnah muakkad, which is an act that is highly recommended to be done. However, if a person feels unable or objected to carry it out, then there is no obligation to do so.

In Islam, the wedding feast is usually held after the marriage contract, and the timing is flexible according to prevailing traditions and customs (Sabiq, 2017). This celebration can be held immediately after the marriage contract is completed or postponed until a certain time according to the agreement of the families of the bride and groom. There is no binding time requirement, but the implementation of walīmatul 'urs is recommended after dukhul (Winaris, 2012), which is when the bride and groom have fully undergone marital relations. This practice is in line with the tradition carried out by the Prophet Muhammad, where he never held a wedding celebration before dukhul. However, the implementation of this party can be adjusted to the conditions and capabilities of the family. The essence is to emphasize that the celebration is done as a form of gratitude after a legal marriage contract. This tradition also reflects the importance of adhering to religious teachings in regulating aspects of married life.

Along with the spread of Islam to various regions with diverse societies and cultures, as well as the rapid development of the times, the understanding of the implementation of walīmatul 'urs has changed which leads to variations in its practice. Wedding celebrations are now considered a form of expression of gratitude to the bride and groom and are carried out according to each individual's ability. However, there are differences in the implementation of walīmatul 'urs which is carried out before the marriage contract, which is actually not in accordance with Islamic teachings. In Kalisabuk Village, Kesugihan Subdistrict, Cilacap Regency, there is a phenomenon of walīmatul 'urs celebrations conducted before the marriage contract. The selection of Kalisabuk Village as the location of this research was based on a unique tradition in the village, which is different from other areas in Banyumas. The researcher was interested in digging deeper into this phenomenon because of its uniqueness and differences. In addition, the researcher also understands the characteristics of the Kalisabuk community in terms of marriage traditions, which is an important factor in the context of this study. Based on this, this study aims to analyze the practice and implications of Islamic law on the traditions that develop in the village.

In Kalisabuk Village, Kesugihan Sub-district, Cilacap Regency, the wedding procession begins with a wedding party at the home of the groom, who is a native of the village. In this tradition, the bride is borrowed by the groom's family to be brought to the party. This tradition is known as "nyilih wadon." Two days later, the marriage ceremony is held at the bride's residence, followed by a wedding party at the bride's house. . The practice of "nyilih wadon" is a tradition carried out before the marriage contract, where the wedding party is held at the groom's house. In the Kalisabuk community, the influence of custom is often more pronounced than the influence of religion, especially in matters considered sacred such as marriage. This shows that local customs and traditions play a significant role in the marriage process. Although the people of Kalisabuk are Muslim, this tradition is still maintained due to the strong influence of custom. The uniqueness of this tradition is an important highlight in understanding how custom and religion interact with each other in the lives of local people.

Seeing this phenomenon, the researcher felt compelled to investigate further the practice of "nyilih wadon" in the pre-marriage ceremony. This research aims to provide a clearer understanding of the tradition, including its origins and implementation. From an Islamic perspective, the implementation of walīmatul 'urs, which is a wedding feast, should be held after the marriage contract. Therefore, the tradition of "nyilih wadon" is interesting to be studied more deeply in the context of Islamic law. This research is focused on analyzing Islamic law on the tradition, to determine whether its implementation is in accordance with

Islamic teachings or not. The researcher hopes, through this research, to provide insight into the relationship between local traditions and Islamic law in the Kalisabuk community. Thus, this research seeks to answer questions related to the validity of the “nyilih wadon” tradition in the view of Islam and how this tradition develops in a society that holds strong customs and culture.

2. Methods

Researchers use an empirical normative approach in the study of Islamic law to analyze how people understand customs related to Islamic law, especially those related to wedding parties before marriage contracts. This research connects the meaning of a wedding party before the marriage contract with the terms in the Qur'an, sunnah, and scholarly opinions. The main informants who became the primary data sources in this research came from Brondong Hamlet, Kalisabuk Village, Kesugihan Subdistrict, Cilacap Regency. Seven residents of Brondong Hamlet were interviewed, including the perpetrators (husband and wife), traditional leaders, and religious leaders who know about the nyilih wadon tradition. In addition to primary data, researchers also collected secondary data including books, journals, laws and regulations, and previous research findings to enrich the analysis. A purposive sampling approach was applied in the selection of informants to ensure that the interviewed individuals have relevant knowledge and can provide more in-depth and accurate information on the research topic (Abdussamad, 2021).

The data collection method was conducted with structured interviews involving various parties, such as marriage actors, traditional leaders, and religious leaders who understand the nyilih wadon tradition. Interviews with individuals who are considered to know the most about the tradition are expected to provide more in-depth and detailed information about the practice of nyilih wadon at premarital weddings in Kalisabuk Village. In addition to interviews, researchers also collected data through documentation by searching and reviewing records, photos, and documents that could explain the implementation of this tradition. Direct observation was also carried out to record events, community behavior, and relevant objects to provide a clearer picture of the tradition. This observation technique helps researchers in obtaining more accurate data regarding the implementation of nyilih wadon in the field and digging deeper information related to ongoing practices (Abdussamad, 2021).

The first step in analyzing data is to review all available information from various sources, such as interviews, personal documents, official documents, photographs, and others (Sidiq & Choiri, 2019). The data analysis process requires careful tracking and collection of information from field notes, interviews, and other sources (Abubakar, 2021). In this study, researchers used a qualitative analysis method with the analysis model proposed by Miles and Huberman. This analysis model consists of three interconnected stages, namely data reduction, data presentation, and conclusion drawing and verification, as explained in the book Zuchri Abdussamad (2021: 160). The data reduction process aims to clarify, classify, direct, eliminate, and organize the data obtained. By using careful selection and data reduction, qualitative research can be simplified and presented in a form that is clearer and easier to understand. The reduced data can then be presented in various formats, such as summaries, infographics, or flowcharts, to facilitate understanding and interpretation of the data (Hardani, 2020).

Data presentation in qualitative research can be presented in various ways, including brief summaries, infographic visualizations, relationships between categories, flowcards, or other relevant tools. Good data presentation makes it easier for researchers to organize and plan the next steps based on the understanding that has been obtained from the data collected (Hardani, 2020). In qualitative research, problem formulations are often tentative and can change according to the findings that appear in the field. Thus, even though the problem formulation has been made beforehand, the results of qualitative research may produce different answers or renew the understanding of the problems posed at the beginning of the research (Hardani, 2020).

3. Results and Discussion

The people of Kalisabuk Village in Kesugihan Subdistrict, Cilacap Regency, are a community that upholds customs that have been passed down from generation to generation. One tradition that is still practiced is the *nyilih wadon* tradition, which is part of the wedding ceremony in this village. This tradition is generally carried out by male residents at their weddings. Although *nyilih wadon* and *walīmatul 'urs* are both related to marriage, these two traditions have clear differences. *Nyilih wadon* is performed before the marriage contract, while *walīmatul 'urs*, commonly known as a wedding party, is performed after the marriage contract. *Nyilih wadon* is not part of *walīmatul 'urs*, because according to Islamic teachings, a wedding party is only allowed after the marriage contract takes place. Therefore, in the *nyilih wadon* tradition, the groom initially borrows the bride to attend a party held at his house.

At the event, the bride is present to welcome the invited guests as part of the *nyilih wadon* tradition. Once the celebration is over, the bride is escorted back by the groom's family to his residence. This practice reflects the strong influence of custom in the organization of marriages in this village, although in the context of Islamic teachings, *walīmatul 'urs* should be held after the marriage contract. The *nyilih wadon* tradition is a unique phenomenon in Kalisabuk Village, given the influence of custom that is more prominent than religious rules in the celebration of marriage.

Based on the research results that have been presented, it can be concluded that the wedding party held before the marriage contract in Kalisabuk Village, Kesugihan Subdistrict, Cilacap Regency, cannot be categorized as a *walīmatul 'urs* (Faza, 2022) procession according to Islamic law, even though the *nyilih wadon* tradition is applied. In the theory explained in chapter II, there are eleven types of *walimah* in Islam, such as *walimah* for births, circumcisions, marriage contracts, and several other events. *Walīmatul 'urs* specifically refers to the celebration held after the marriage contract as a form of gratitude and official announcement of the bride and groom's marital status to the community. In this case, *walīmatul 'urs* is considered to be different from the *nyilih wadon* tradition that takes place before the marriage contract. The purpose of this tradition is to introduce the bride-to-be to the community, not as part of the official wedding ceremony in accordance with Islamic law. Thus, the wedding party held in Kalisabuk Village is not *walīmatul 'urs* because there is no legal marriage contract according to religious teachings.

In addition, the people of Kalisabuk Village have a deep understanding of their customs and traditions, although there are differences in the understanding of the relationship between customs and Islamic teachings. In some cases, the community tends to prioritize the preservation of customs over the application of stricter religious rules. Therefore, in the *nyilih wadon* tradition, people try to ensure that all the practices performed do not contradict religious or customary principles, to avoid slander or negative perceptions that could arise in the community. In other words, they try to carry out this custom while maintaining harmony and harmony with social and religious values, so that there are no actions that can cause division or bad perceptions among the community.

According to the views of the leading schools of thought, there are differences in the timing of *walīmatul 'urs*. The school of Imam Abu Hanifah, for example, does not provide clear guidelines on when *walīmatul 'urs* should be held. In the Hanafiyah school, the timing of *walīmatul 'urs* is strongly influenced by the customs and norms that apply in each region (Abdurrahman, 2003). This shows that the timing can vary greatly, depending on the social and cultural context in which the event is held. Therefore, *walīmatul 'urs* in this school is more flexible and not tied to a specific time.

Meanwhile, according to Imam Malik bin Anas, the implementation of *walīmatul 'urs* is recommended after the relationship between the bride and groom, especially after the marriage is officially implemented. In the view of the Malikiyah scholars, this is considered a *sunnah* practice, which is based on the hadith narrated by Bukhari which states that the Prophet invited the Companions to attend the *walīmatul 'urs* after he and Zainab were living together (Al-Khin et al, 2001). In contrast to the Malikiyah school, Imam Shafi'i and Imam

Ahmad ibn Hambal (Bakar, n.d) argue that walīmatul 'urs should be held after the marriage contract is completed. Although there are texts that mention walīmatul 'urs, there is no specific stipulation on when it should take place; what is clear is that it should take place after the marriage contract. However, until now, there is no regulation that explicitly regulates the implementation of walīmatul 'urs in marriage law.

Based on the previous explanation, it is clear that there is no specific provision stating the time of walīmatul 'urs. The three madhhabs discussed earlier suggest that walīmatul 'urs should be held after the marriage contract. If seen from the perspective of customary law or 'urf, and if referring to the meaning of walīmatul 'urs which specifically means the inauguration of marriage, then the inauguration of marriage should be done after the marriage contract. Therefore, the nyilih wadon tradition carried out at the pre-marriage ceremony in Kalisabuk Village, Kesugihan Sub-district, Cilacap Regency, when related to the principles of customary law, can be considered as 'urf fasid. This causes the nyilih wadon tradition not to be categorized as walīmatul 'urs in accordance with sharia.

However, if we consider the timing of the nyilih wadon tradition which is carried out before the marriage contract and relate it to the concept of walimah, then this tradition is more accurately referred to as a walīmatul ma'dubatu procession, which is a walimah that is held for no special reason. In this case, the tradition of nyilih wadon at the pre-marriage ceremony in Kalisabuk Village can be considered a valid 'urf, because it does not contradict Islamic law, which considers it permissible. Therefore, although weddings involving the nyilih wadon tradition in Kalisabuk Village are conducted before the marriage contract, this tradition is more accurately categorized as walīmatul ma'dubatu and not walīmatul 'urs. If interpreted as walīmatul 'urs, then this tradition would contradict the provisions of Islamic law which stipulate that walīmatul 'urs must be held after the marriage contract.

4. Conclusions

The Islamic law review of the nyilih wadon tradition at the pre-marriage ceremony in Kalisabuk Village, Kesugihan Subdistrict, Cilacap Regency shows that when viewed from the perspective of customary law or 'urf, and referring to the definition of walīmatul 'urs which specifically means the inauguration of marriage, the inauguration of marriage should be carried out after the marriage contract. Therefore, the practice of the nyilih wadon tradition at weddings that is carried out before the marriage contract in Kalisabuk Village can be categorized as 'urf fasid. However, when viewed in terms of the timing of the nyilih wadon tradition, which is carried out before the marriage contract, and is associated with the category of walimah, this tradition is more in line with the walīmatul ma'dubatu procession, which is a walimah that is held for no particular reason. Thus, the nyilih wadon tradition at the pre-marriage ceremony can be classified as 'urf sahīh, because it does not contradict Islamic law, which considers it permissible.

The people of Kalisabuk Village carry out the nyilih wadon tradition at the pre-marriage ceremony without violating the principles of Islamic law, because its main purpose is to introduce the bride-to-be to the community and is part of local customs. In the analysis of Islamic law, the wedding party that uses the nyilih wadon tradition cannot be considered as walīmatul 'urs, but is more accurately categorized as walīmatul ma'dubatu, so the law is permissible. This is due to the fact that walīmatul 'urs in Islamic law can only be held after the marriage contract, and if it is considered walīmatul 'urs, it will contradict this provision.

Author Contribution

All authors fully contributed to the writing of this article.

Funding

This research does not use external funding.

Ethical Review Board Statement

Not applicable.

Informed Consent Statement

Not applicable.

Data Availability Statement

Not applicable.

Conflicts of Interest

The authors declare no conflict of interest.

Open Access

©2024. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

References

- Abubakar, R. (2021). *Pengantar metodologi penelitian*. Suka-Press.
- Bakar, T. A. (n.d.). *Kifayatul Ahyar Juz II*. Cv. Toha Putra.
- Abdurrahman, . B. M. B. I. (2003). *Fiqhul 'Am, Juz V*. Darul Kutub 'Ilmiyyah.
- Faza, M. D. (2022). Tinjauan Fiqih Empat Mazhab Terhadap Acara Walimah. *Al Fuadiy: Jurnal Hukum Keluarga Islam*, 4(2), 17-25. <https://doi.org/10.55606/af.v4i2.51>
- Hardani, et al. (2020). *Metode penelitian kualitatif dan kuantitatif*. Cv. Pustaka Ilmu.
- Al-Khin, M. A., Syartibi, A., & Al- Bugho, M. (2001). *Fiqh Syafi'i, Fiqh Manhaj 'Ala Madzab Al Imam As- Syafi'i, Juz IV*. Dar Al- Kalam.
- Sidiq, U., & Choiri, M. M. (2019). *Metode penelitian kualitatif di bidang pendidikan*. Cv. Nata Karya.
- Sabiq, S. (2017). *Fiqh Sunnah 4*. Republika Penerbit.
- Winaris, I. W. (2012). *Tuntutan melamar dan menikah Islam*. Sabda Media.
- Zuchri, A. (2021). *Metode penelitian kualitatif*. Syakir Media Press.

Biographies of Author(s)

Umi Ulfilatunisa, Islamic Family Law Study Program, Faculty of Sharia, Prof.K.H Saifuddin Zuhri State Islamic University.

- Email: umiulfi06@gmail.com
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

Bani Syarif Maula, Islamic Family Law Study Program, Faculty of Sharia, Prof.K.H Saifuddin Zuhri State Islamic University.

- Email: banisyarifm@uinsaizu.ac.id
- ORCID: <https://orcid.org/0000-0001-5425-3511>
- Web of Science ResearcherID: N/A
- Scopus Author ID: 57200649637
- Homepage: N/A