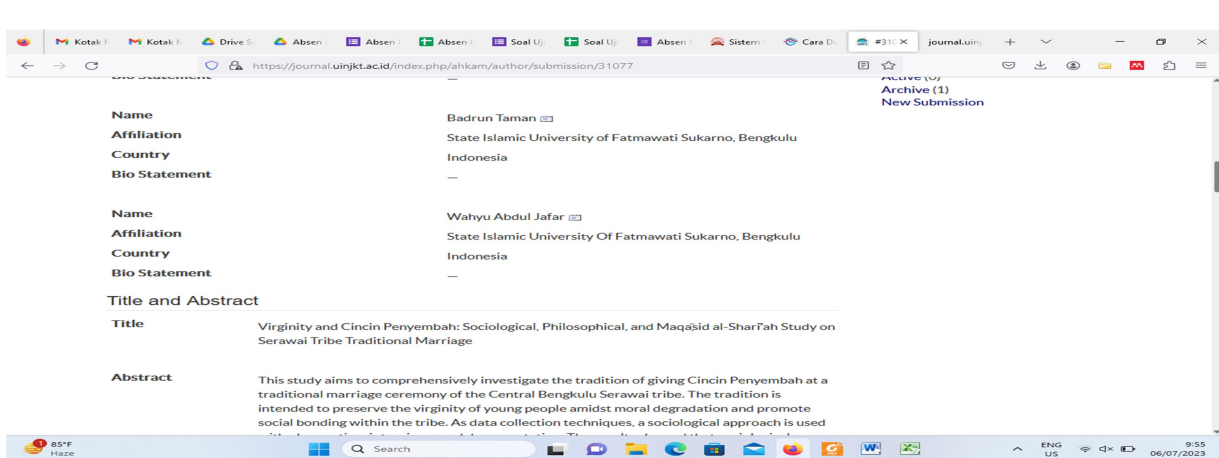
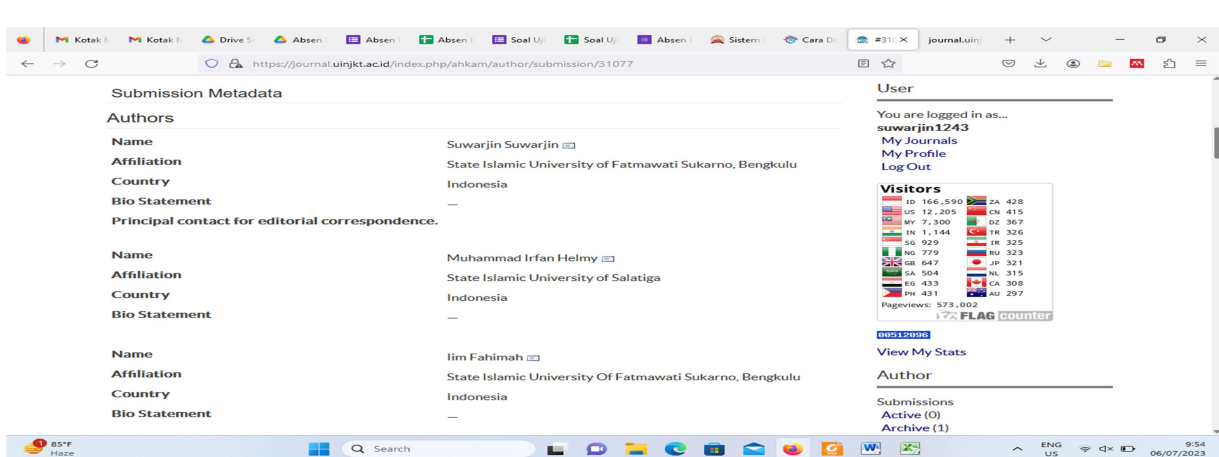
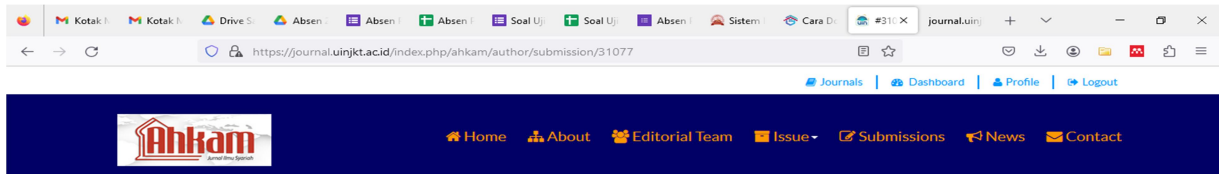
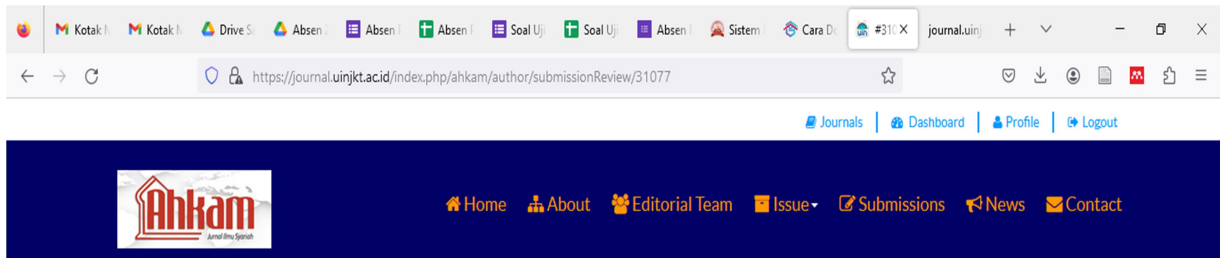


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Submission

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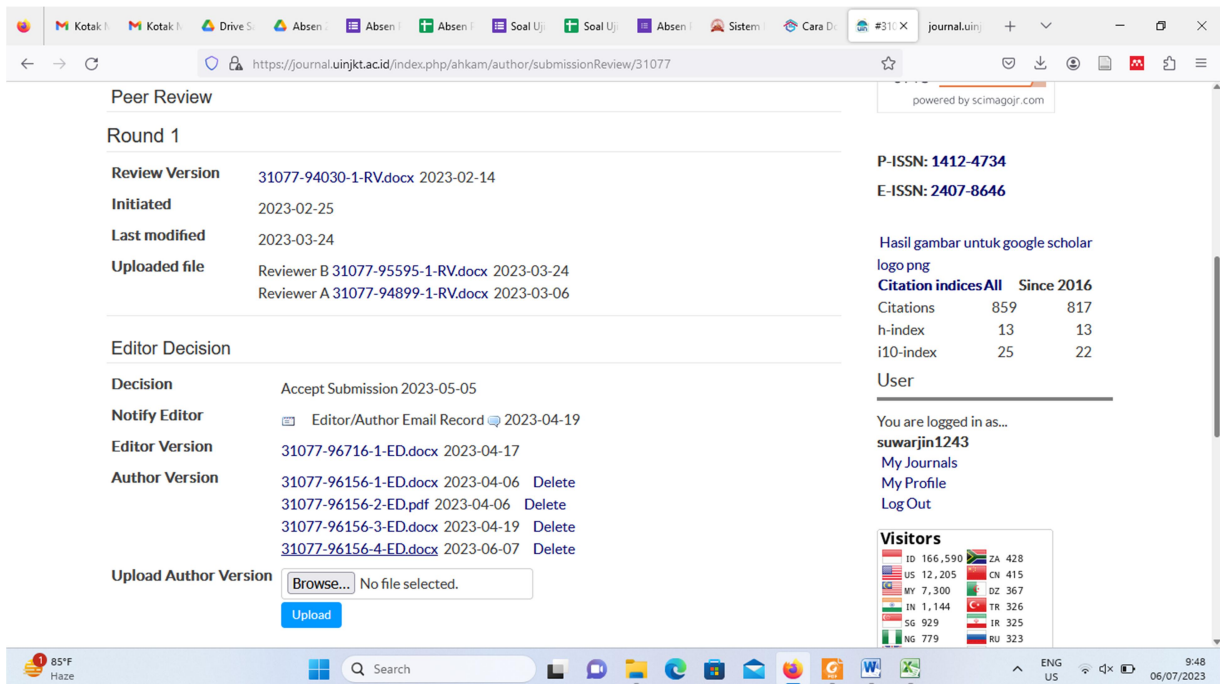
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Naskah Awal Submit

Virginity and *Cincin Penyembah*: Study of Sociological, Philosophical, and Maqāsīdu Sharīa Approaches On Serawai Tribe Traditional Wedding

Abstract: This study aimed to comprehensively determine the tradition of giving *Cincin Penyembah* at a traditional wedding of the Central Bengkulu Serawai tribe as an effort to support the tradition of preserving the youth's virginity. At present, the noble values of humanity and the value of decency are getting lost and fading, especially the problem of the association of men and women who are currently experiencing moral degradation; in almost every village, there are women who, before Marriage, had done something forbidden (not virgins). This study is field research that used a Normative-Sociological approach. Data collection techniques used in this study were observation, interviews, and documentation. The data used are primary and secondary. The results of the study were the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* was an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. Apart from that, the custom of giving *Cincin Penyembah* was a social bonding tool for the Serawai tribe. Philosophically, giving *Cincin Penyembah* symbolizes a son-in-law's gratitude to his mother-in-law because his wife is still a virgin. Giving *Cincin Penyembah* was one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. From the perspective of *Maqāsīdu Syariah*, the *Cincin Penyembah* tradition, which is an effort to safeguard the virginity of young puri before Marriage, is in line with and following *Maqāsīdu Sharīa*, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzū al-māl* (Keeping treasure).

Keywords: *Cincin Penyembah*, virginity, Marriage, Sociological, Philosophical, *Maqāsīdu Sharīa*

Abstract: Studi ini bertujuan untuk mengetahui secara komprehensif tradisi pemberian *Cincin Penyembah* dalam pernikahan adat suku serawai Bengkulu tengah, sebagai upaya untuk mendukung kembali tradisi menjaga keperawanan remaja. Saat ini, nilai luhur kemanusiaan serta nilai kesopanan sudah semakin hilang dan pudar, terutama masalah pergaulan laki-laki dan perempuan yang saat ini sudah mengalami degradasi moral, hampir di setiap satu desa ada wanita yang sebelum menikah sudah pernah melakukan hal yang terlarang (tidak perawan). Studi ini adalah penelitian lapangan yang menggunakan pendekatan *Normatif-Sosiologis*. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Data yang digunakan adalah data primer dan sekunder. Hasil penelitian menunjukkan bahwa dinamika sosiologis yang melatarbelakangi terbentuknya tradisi pemberian *cincin penyembah* ini adalah sebuah upaya dari para pendahulu Suku Serawai untuk menjaga masyarakat Serawai agar selalu harmonis dan utuh rumah tangganya dengan melakukan penjagaan terhadap keperawanan para putri suku serawai. Selain itu, Adat pemberian cincin penyembah menjadi alat perekat sosial kemasayarakatan bagi suku serawai. Secara Filosofi adat pemberian *cincin penyembah* adalah simbol terimakasih menantu kepada mertuanya karena isterinya masih perawan. Adat pemberian *cincin penyembah* menjadi salah satu piranti menjaga norma agama,

norma adat dalam mempertahankan budaya ketimuran, yakni budaya menjaga keperawanan bagi remaja putri. Dalam perspektif *Maqashid Syariah*, tradisi *Cincin Penyembah* yang merupakan upaya penjagaan verginitas pada remaja puri sebelum menikah sejalan dan sesuai dengan *Maqosid Syari'ah*, yakni dari sisi *hifzu ad-din* (menjaga agama), *hifzu an-nasl* (menjaga keturunan) dan *hifzu al-mal* (Menjaga harta).

Kata kunci: *Cincin Penyembah, keperawanan, Pernikahan, Sosiologis, Filosofis, Maqāsīdu Sharīa*

Introductions

Marriage is a very important dimension of life in human life in any world in the hereafter. (Hikmah et al., 2022; Yakin, 2015) So important is Marriage; it is not surprising that the world's religions regulate marriage issues in great detail, and societal customs and state institutions are not left behind in regulating marriages in force among the people. (Mustika & Marlina, 2019; Nuroniyah, 2022) Marriage rules and regulations had existed since ancient times when people's lives were very simple. Community members, traditional community leaders, and religious leaders continue to maintain these rules. (Sustainable, 2018) The rules of order continue to develop in a society with government power within a country. In Indonesia, the marriage rules have existed since ancient times, since the Srivijaya and Majapahit eras, until the Dutch colonial Era, and until Indonesia became independent. This condition also occurs in the people of Serawai, who care about marriage customs and traditions by offering *Cincin Penyembah* to protect the virginity of young women. (Santoso, 2016) The results of interviews reinforce this data,

The Serawai tribe maintains customs and traditions in Marriage. In our customs, virginity is very important. A young man about to marry a young woman is very grateful to her future in-laws for giving her mother-in-law a Cincin Penyembah. This tradition has been passed down from generation to generation and is still being preserved today. (Surjan, 2022)

The people of serawai live in the acculturation of Serawai traditions and culture. Another name for "Serawai Community" is "*Jemo Serawai*". This *Jemo Serawai*, with its interactions, customs and moral systems, and cultural aspects, form the "Serawai tribal community." In Bengkulu Province, there are five tribes (customs): the *Rejang, Bengkulu, Serawai, Lampung, and Pasemah* tribes. Meanwhile, the Serawai tribe is domiciled in Central and South Bengkulu Regencies. (Arios, 2020) The Serawai people, in their daily activities, use the Serawai language, which is still sustainable today. (Nofiardi, 2018) There are several kinds of traditions and culture (Sun et al., 2021) that are still carried out in the Serawai tribal community, including; The traditional wedding ceremony by bringing *lenguai* and kris, *berasan* tradition, *nyalang guru* tradition, giving *Cincin Penyembah*, and *manjalang* to the in-laws and relatives' homes. This wedding ceremony is also filled with the arts of bridal dance and martial arts. (Sirait, 2021; Vethy Octaviani and Sapta Sari, 2017)

This series of traditional Serawai tribal wedding ceremonies sometimes cause conflict in the community, which does not agree with the existence of traditional marriages. They argue that the validity of a marriage does not have to carry out traditional ceremonial rituals. They also postulate that in Islam, a prospective son-in-law does not need to give a gift like a *Cincin Penyembah* to his future in-laws because he has taken good care of and raised his daughter. (Atabik & Mudhiiah, 2014; Santoso, 2016) The results of interviews strengthen this data,

The Serawai tribe is unified, but sometimes some youths refuse to marry according to custom. They hold the Cincin Penyembah tradition old and out of date. Groups that reject traditional marriages usually migrate outside the area to

study or work; when they return home and are about to get married, this dispute occurs. (Ahmed, 2022)

Research on the Serawai tribe has been done before, including research conducted by Dihamri entitled "*Culture of the Life Cycle of the Serawai Tribe in South Bengkulu Regency*". This study aimed to describe the life cycle culture of the Serawai tribe that still exists in the life of the Serawai people. The findings in this study are that the life cycle culture has several sets of customs or culture, including the culture of childbirth, *beterang* (female circumcision), male circumcision, youth association, Marriage, and death. The culture has begun to change, and some even tend to disappear. (Dihamri, 2017)

The following research conducted by Vethy Octaviani and Sapta Sari, entitled *Communication Patterns of Indigenous Peoples of the Serawai Tribe in the Modern Era*, carried out subsequent research. The findings in this study are the communication patterns of the Serawai tribe's *Berasan customs* with the people of Bengkulu City and outsiders in the modernization era seen from who will deal first with the women's parents. Indigenous *Berasan* with the people of Bengkulu City, the man who came first to the woman's house to meet her parents in person, while *the Berasan custom* with outsiders who come first to the woman's house is the envoy, it can be relatives who live in Bengkulu City or their relatives who deliberately come from afar. In conclusion, the communication pattern of *the Berasan tradition* between the Serawai tribe and the people of Bengkulu city and outsiders has changed in the Modern Era. (Octaviani & Sari, 2017) Based on this data, it can be seen that the novelty in this study is the integration of elements of Serawai traditional Marriage with Islamic values. Research that has been done before only presents descriptive data related to the series of traditional marriages of the Serawai tribe without mentioning Islamic studies. At the same time, the research researchers will use a normative approach, namely by using the theory of *Maqāsīdu Sharīa* in analyzing the data obtained in the field later.

Method

This study is *field research*, where data collection is carried out in the field, and then the data is processed to produce descriptive data either in the form of the words of the people observed or research that describes a particular incident. (Miu & Morgan, 2020)

This research was conducted systematically by collecting primary data in the field using three data collection techniques: observation, interviews, and documentation. At the same time, secondary data is obtained from library data, namely books or written works related to the research object. The research approach used in this study is *Normative-Sociological*. A normative approach is an approach taken to determine the relationship between regulation and other regulations in its application in practice, while the sociological approach is obtained directly from the community or the location studied. (Asnaini, 2022) This study used four activity steps in the data analysis process: theorizing, inductive analysis, typological analysis, and enumeration. These steps are not discrete from one another, nor are these processes separate from the data collection process. (Asnaini, 2022)

Result and Discussion

The Tradition of *Cincin Penyembah* in Preserving Young Women's Virginity

The history of the origin of giving this *Cincin Penyembah* dates back to the time of the ancestors of the Serawai Semidang Bukit Kabu tribe. At that time, the people of the Serawai tribe married off their virgin daughters, so they carried out the tradition of giving this *Cincin penyembah*. This *Cincin Penyembah* is only intended for girls who are still virgins. The tradition of this *Cincin Penyembah* does not apply to the marriages of widowers and widows; it only applies to the marriages of bachelors and girls. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is only for single-girl weddings, not for widowers or widows. This tradition is an expression of gratitude for the prospective husband to his parents-in-law, who have cared for his future wife until she is an adult and has succeeded in maintaining her daughter's purity. (Abu Hassan, 2022)

As for how to give *Cincin Penyembah* in ancient times, after they finished holding a wedding procession, both parties, the husband and wife, agreed to give a ring. In this case, the *Cincin Penyembah* must be a gold ring that cannot be replaced with money or other objects. The *Cincin Penyembah* must be gold because in the days of our ancestors, what was meant by this *Cincin Penyembah* must be a gold ring, which was then called the gift of a *Cincin Penyembah*. Giving *Cincin Penyembah* has become a hereditary tradition in Serawai tribal people's weddings. The people of the Serawai tribe mostly carry out the tradition of giving *Cincin Penyembah*. Apart from the Serawai people, some of the Lembak people have also implemented this tradition of giving *Cincin Penyembah*.

If the married man is from the Serawai tribe and the woman is from the Lembak tribe, the groom gives a *Cincin Penyembah* to his mother-in-law without being asked and notified in advance because giving *Cincin Penyembah* has become a tradition of the Serawai Semidang Bukit Kabu tribe. Meanwhile, if the Marriage is between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents ask for a *Cincin Penyembah* first from the man's parents. (Asmawati, 2022)

Photo 1. Photo When a son-in-law gives a *Cincin Penyembah* to his mother-in-law



Source: Research Documentation

The *Cincin Penyembah* is given after the bride and groom have finished carrying out the wedding procession and after the husband has intercourse with his wife. After that, both parties, namely the husband's and wife's parents, agree to give the *Cincin penyembah*. In the process of giving a *Cincin Penyembah*, the total nominal weight of the *Cincin Penyembah* is according to the request of the female parents. Some of the Serawai tribe practice giving *Cincin Penyembah*. The giving *Cincin Penyembah* is following the family's ability on the part of the man. So, in giving this *Cincin Penyembah*, there are two provisions for the weight of the nominal amount of gold, the first is according to the men's ability, and the second, the levels are determined by the women. The man says a special saying when giving the *Cincin Penyembah*: "I give this ring to my parents (in-laws) in this world and the hereafter." This expression implies that both biological parents

and parents-in-law are his parents in this world and the hereafter. (Indracaya, 2022; Wahyu & Oktavia, 2022)

The tradition of giving *Cincin Penyembah* in traditional weddings for the Serawai tribe has many benefits. One of the benefits is as a gift full of hope so that after the two married couples continue to live a household life as expected, namely a happy family full of love and affection. The other benefit is that there remains a close relationship between the husband's and wife's family during his lifetime. By giving this *Cincin Penyembah*, it is hoped that the two couples will have their sustenance after Marriage easier. In addition, the gift of the *Cincin Penyembah* is a bond between the two sides of the family so that harmonious relationships are maintained, friendships are strong and maintained if later, after the two partners have separated from their parents and built a new household life, family relations will remain bound up with good. (Fitriani, 2019; Lestari, 2018; Musyafah, 2020)

Based on the explanation above, several aspects of the tradition of giving *Cincin Penyembah* can be understood. Some of these aspects can be briefly seen in the following table:

Table 1. Several aspects of the tradition of giving *Cincin Penyembah*

No.	Aspect	Information
1	Definition	Giving a Gold Ring from his son-in-law to his mother-in-law as a form of gratitude for keeping his wife's virginity
2	Perpetrator	a. Serawai Semidang Bukit Kabu tribe and some of the Lembak tribe b. The bride is still a girl and single
3	Time	a. Son-in-law to wife's mother The giving of <i>cincin penyembah</i> is after the marriage contract and intercourse with husband and wife.
4	Amount	a. At the request of the wife's parents b. According to the ability of the husband
5	Objective	a. The giving of <i>cincin penyembah</i> symbolizes hope for the husband and wife's household happiness. b. As a symbol of hope for the abundance of sustenance in the household c. As a binder of friendly relations between the husband's and wife's families. d. As a binder of friendly relations between the family of the husband and wife and the parents' family
6	Process	a. Agreeing with the husband's family and the wife's family b. Determination of the weight of the nominal grams of <i>Cincin Penyembah</i> c. The giving of <i>cincin penyembah</i> is from a son-in-law to his mother-in-law. He says, " <i>I give this ring to my parents (in-law) in this world and the hereafter.</i> "

Source: Researcher's Interpretation

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Sociological Perspective

The tradition of giving *Cincin Penyembah* in this traditional wedding occurs in the Serawai Tribe Community at Jum'at village, Talang Empat District, Central Bengkulu Regency. The origin of the history of giving *Cincin Penyembah* comes from the ancestors of Semidang Bukit Kabu due to the Marriage of bachelors and girls. The Marriage of bachelors and girls here is explained that a man is already married. (Osamor & Grady, 2018) Legally and after the husband has sexual intercourse with his wife, this *Cincin Penyembah* is given after completing the wedding ceremony at the bride and groom's homes and after breaking up the wedding ceremony. (Nofiardi, 2018) .

The special remarks at the time of giving *Cincin penyembah* must be said: " *I give this ring to my parents (in-law) in this world and the hereafter.*" This saying

contains a powerful meaning: *the Cincin penyembah* is a sincere gift for the mother-in-law, the wife's parents, and the husband's parents in this world and the hereafter. (Abu Hasan, 2022; Suryaningsih, 2022) The procession of giving the *Cincin Penyembah* was witnessed by both sides: the husband's parents, the wife's parents, and the two married couples. (Muddin, 2022; Musyafah, 2020) During the procession that gives *the Cincin penyembah*, the parents of the husband may also be represented by the son-in-law so that they both know the intent and purpose of giving a ring in the process of giving the *Cincin penyembah* for the nominal number of grams of rings according to the request of the woman's parents, and some gifts are given as much as the family from the man's side can afford. In the process, some of the people of Serawai gave this *Cincin Penyembah* by bringing a *lenguai* containing *the Cincin Penyembah*, which was then brought during the gift procession.

The Serawai tribe gave this ring the name *Cincin Penyembah* because it was given as an offering to the mother-in-law, a gift in the form of a ring. This *Cincin Penyembah* is the mother-in-law's right to receive gifts from the son-in-law as a symbol of honour and appreciation to the mother-in-law.

At first, there was no standard setting for the size of the gold ring given in this tradition of giving *Cincin Penyembah*, but according to the ability of the gift from the husband's parents. In its development, the majority of the people of the Serawai tribe gave this *Cincin Penyembah* with an average magnitude of around 2 (two) grams of gold. Some Serawai people ask for the average amount. This amount can still be mutually agreed upon if the man cannot provide the *Cincin penyembah* according to the request. (Nuroniyah, 2022)

The process of giving *Cincin Penyembah* may be given by the male parents to the male mother-in-law and may be given by the husband to the mother-in-law as a mandatory gift from the male side. The giving of *Cincin Penyembah* is not listed in customary village regulations but rather as a hereditary custom carried out and implemented in the Serawai Semidang Bukit Kabu community in Friday village, Talang Empat District, Central Bengkulu Regency. (Dawasi, 2022)

The Cincin penyembah may not be exchanged for money or any other object because if what is given is not in the form of a ring, then in the tradition of the Serawai people, it is not called giving *Cincin Penyembah*. It has been a tradition passed down for generations that the *Cincin penyembah* must be gold. (Randaini, 2022)

From the explanation above, it can be concluded that there is no standard provision for the nominal number of grams of gold given according to the level of willingness and ability of the husband's parents. However, along with the development of modern times, all these provisions can change. This *Cincin Penyembah* must be a gold ring that cannot be replaced with other items or objects. It is the same as giving a dowry that must be given from the groom to the bride; if the dowry is given from the groom's side to the bride (Ratnaningsih et al., 2022), then this *Cincin penyembah* must be given from the parents of the husband to the wife's parents (mother-in-law).

The tradition of giving native *Cincin Penyembah* comes from the Serawai Semidang Bukit Kabu tribe community, which has been mandatory for generations. This tradition is still carried out in the Serawai tribal community and has also been carried out by some other regional communities because of their marriage relationship with the Serawai people. (Jappani, 2022) If both those who are married are from the Serawai tribe, they do this tradition of giving *Cincin Penyembah* immediately without being asked and notified beforehand because they have known this tradition for a long time. However, if married people are of different ethnicities, for example, A marriage between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents request *Cincin Penyembah* from the man. Then, if a man from the Serawai tribe and a Javanese woman is married, the tradition of giving *Cincin Penyembah* is not carried out

because Javanese people do not recognize this tradition of giving *Cincin Penyembah*. (Syuraiya, 2022)

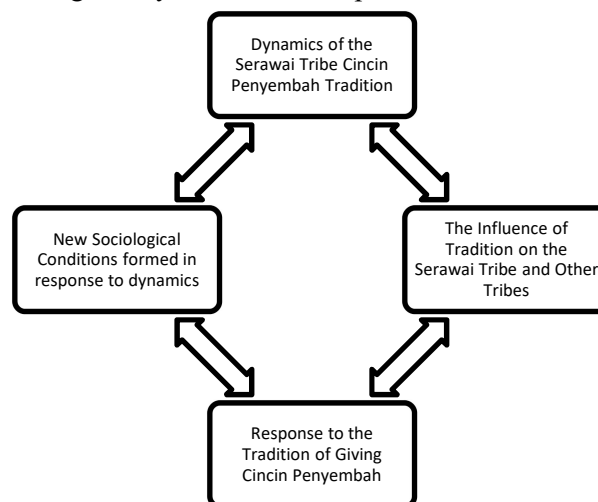
From the information above, it can be understood that a son-in-law not from the Serawai Semidang Bukit Kabu tribe is unaware of the tradition of giving this *Cincin penyembah* in Marriage. Because they did not know, the wife, who is from the Serawai tribe, told her and made a request to carry out this tradition. After this notification and request, both parties agree to implement this *Cincin penyembah tradition*. In practice, the agreement between the two parties is not all that can happen. It means there is a potential for no agreement between the couple who wants to get married regarding implementing this *Cincin Penyembah*. (Fitriani, 2019) . This disagreement then becomes why the husbands do not understand the intent and nature of the tradition of giving a ring because they do not carry it out directly.

Sociologically, studying the tradition of giving *Cincin Penyembah* at weddings is one of the areas of study of "livelihood systems and rural marriages." This field of study is one of the studies that emerge as a necessity for the operation of socioeconomic, ecological, and political dynamics that affect the degree of existence of individuals, households, and groups that foster life in an area. In the theory of this study, the socio-political-ecological dynamics that occur in society can influence individuals, groups (households), or communities/societies in building their marital structures. (Nofiardi, 2018; Qodir et al., 2022)

The response to the dynamics of socioeconomic and political life in the rural livelihood system is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual in exploring sources of livelihood. Meanwhile, strategy in everyday life is represented by individuals' involvement in the struggle to get a livelihood or a form of productive work. In order to maintain or improve the standard of living in response to the socioeconomic, ecological, and political dynamics that affect them. (Dharmawan, 2007; Fahimah & Zaenal, 2022)

If analyzed from the theory of socio-political-ecological dynamics that occur in society and the response to these dynamics, the tradition of giving *Cincin Penyembah* can be explained in several ways. The relationship between the dynamics of *Cincin Penyembah*, their influence, their response to them, and the sociological conditions formed from the response to these dynamics can be explained through the following chart:

Chart 1. Sociological Dynamics and Responses of *Cincin Penyembah* Tradition



Source: Researcher's Interpretation

The chart above illustrates the Sociological dynamics and Responses to them in the Serawai Tribe *Cincin Penyembah Tradition*. As previously mentioned, the sociological dynamics that occur in a society can have different degrees of influence on individuals, groups (households), or communities/society in building their marriage structures. (Fauzan, 2020; Nofiardi, 2018)

In the context of the Serawai tribe, the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to keep the Serawai people so that their households are always harmonious and intact. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of disharmony in a family. This problem usually arises because of wrong associations, so adultery causes a woman's virginity. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*.

The sociological dynamics of the tradition of giving *Cincin Penyembah* influence the lives of the next generation of Serawai people. The visible influence is that the Serawai tribe community still carries out this tradition. Apart from that, the parents of the Serawai tribe also try to protect their daughter's virginity. There is a kind of worry in the parents if it turns out their daughter is not a virgin, and this can be known by carrying out this tradition of giving *Cincin Penyembah*. Then when there is a marriage between the Serawai tribes and other people, especially when the men are from other than the Serawai tribe, the visible influence of this tradition is that the men from other tribes will be asked to follow the tradition of *Cincin penyembah*.

The enactment of this tradition and its influence elicited several responses from the Serawai tribe and other tribal communities. As explained earlier, the response to the dynamics of social life is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual. There are at least three kinds of responses to this tradition. The first is the response to accept this tradition fully. The second is the overall rejection response to this tradition. The third response is partial acceptance of this tradition. The results of interviews reinforce this data,

Not all Serawai people accept this tradition; some Serawai people accept the Cincin Penyembah tradition, others accept only some of the Cincin Penyembah tradition rituals, and even Serawai people reject the Cincin Penyembah tradition. (Ahmed, 2022)

Serawai people who fully accept the tradition of *Cincin Penyembah* base it on the noble purpose behind this tradition of giving *Cincin Penyembah*. They realize how important it is to maintain the virginity of women in order to maintain family harmony and strengthen the friendship between the two parties. As for the people of Serawai who refuse to carry out this tradition, they argue that this tradition is not taught in religious texts, especially in the texts of the Koran and al-hadith texts. At the same time, the people of Serawai accept some of this tradition because they reject the stipulation on the value of the ring that will be given. They accept, but if the woman determines the size of the ring, and it turns out that the man cannot fulfill it, then the man objects to this request. They want to carry out the tradition of giving this *Cincin Penyembah* voluntarily without determining the amount of its value. The results of interviews strengthen this data,

Some people here sometimes object to the nominal amount requested by the bride's family. We accept this tradition; we only ask for relief in terms of numbers. (Dawasi, 2022)

Based on these three responses, there has been a change in the tradition of giving *Cincin Penyembah* in Serawai society. Initially, this tradition was only applied by the Serawai people themselves; then, it was extended to people outside the Serawai tribe who married the Serawai tribe. The size of the ring given at first was not determined according to the man's ability. Subsequent developments have 2 (two) patterns in determining the size of this ring. The first pattern is, as stated earlier, no regulation on the size of the ring. The second pattern is that the woman determines the size of the ring. Another change is in the application of the

tradition. Most Serawai people still carry out this tradition. Some reject this tradition even though they are part of the Serawai tribe.

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Philosophical Perspective

Philosophy is a comprehensive science that seeks to understand the problems that arise within the entire scope of human experience. Thus philosophy is needed (Nasution & Nasution, 2020) for humans to answer questions that arise in various fields of human life, including life problems in the educational, social, and economic fields. The answers to the results of philosophical thought are systematic, integral, comprehensive, and fundamental. Philosophy in seeking answers is carried out in a scientific, objective way, providing accountability based on human reason, as well as answering human problems (Musyafah, 2020)

When it is associated with the tradition of the *Cincin Penyembah*, the philosophical purpose of giving this *Cincin Penyembah* is as a gift full of hope and purpose so that after the two married couples continue to live a happy household life full of love and affection, there is still a close relationship between them. The husband's and wife's family during their lifetime. The giving of the *Cincin penyembah* is also a symbol of hope that after the two couples get married, their sustenance will be facilitated. Giving the *Cincin Penyembah* is a bond between the two sides of the family so that a harmonious relationship and strong friendship are maintained. So, their family relationship will still be well established after the two partners have separated from their parents and built a new household life. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is the same as alms and gifts in Islamic law. Shodaqoh can eliminate disaster, while gifts can strengthen affection. So, the tradition of the Cincin Penyembah is very good to be preserved because it can ward off disaster and strengthen the feeling of affection between families. (Abu Hassan, 2022)

The philosophical meaning (Wijaya & Muzammil, 2021) of giving this *Cincin Penyembah* is as a gift and a sign of gratitude to the mother-in-law for getting a girl who is still a virgin. In addition, the *Cincin Penyembah* also has a meaning as a sign of honor and thanks to the man for handing over and trusting his daughter to the husband's family. This *Cincin Penyembah* is also a bond between husband and wife so they can carry out their household life peacefully and in harmony. In addition to binding the husband and wife, the *Cincin Penyembah* also binds the husband and wife's families. With this *Cincin Penyembah*, it is hoped that the relationship between the husband's and wife's family will be maintained well and closely. This *Cincin Penyembah* is also an effort to maintain friendly relations between the two parties after Marriage and in the future. (Khoiri & Nasution, 2022) .

What has been explained above is the philosophical meaning of the *Cincin Penyembah* from an axiological perspective. Axiology is a branch of philosophy that examines the benefits or values of knowledge acquired by humans. The benefits or value of giving the *Cincin penyembah* can be summarized in the following table:

Table 2. The Philosophical Meaning of the *Cincin Penyembah*

No.	Philosophical Meaning
1	Thank giving to Mother-in-law for keeping her daughter's virginity
2	A sign of honor for the wife's family for entrusting their daughter to the husband's family
3	Hope for a happy household
4	Hope to make it easier for sustenance.
5	Bonding the relationship between husband and wife so that the household is peaceful and peaceful
6	Bonding relationship between the two sides of the family

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A *Maqāsīdu Sharīa* Perspective

According to Imam Syatibi, there are five main objectives for establishing the Shari'a, namely *hifzū al-din* (safeguarding religion), *hifzū al-nafs* (safeguarding the soul), *hifzū al-'aql* (safeguarding the mind), *hifzū al-nasl* (Guarding Children) and *hifzū al-māl* (Guarding Wealth). (Kurniawan & Hudafi, 2021) Furthermore, Imam Syatibi, in his book *al-muawafaqat fi ushuli al-Sharīa*, explained that there are two ways to protect religion. (Kasdi, 2016) *First*, in terms of existence (من ناحية الوجود), namely by protecting and maintaining things that can perpetuate their existence, such as prayer and zakat. *Second*, in terms of its absence (من ناحية العدم), namely by preventing the things that cause its absence, the point is to maintain religion based on prohibitions and warnings made by Allah, such as the death penalty for apostasy. Meanwhile, in terms of levels, there are three levels of maintaining religion: *dlaruriyat*, *hajiāt*, and *tahsiniat*. (Jafar, 2016; Syaripuddin, 2020)

Furthermore, related to giving *Cincin Penyembah* to parents-in-law when viewed from the *Maqāsīdu Sharīa* in terms of *hifzū al-din* (حفظ الدين), it is an effort to prevent acts that Allah prohibits, namely the prohibition of committing adultery as in QS. al-Isra': 32; an-Nur: 2-3. This is because by giving this ring, parents will certainly feel ashamed if their child is no longer a virgin, even though he will receive a ring as a gift from a son-in-law as a sign of gratitude for taking care of his child until he is still a virgin when he is married.

When the girl she is married to is still a virgin, it means she has guarded her religion by maintaining her absence (من ناحية العدم). (Santoso et al., 2022) In other words, a mother has sought her absence from adultery. However, when viewed from the level of *maslahah* (Nur et al., 2020), giving a *Cincin Penyembah* to parents-in-law in the Serawai community in Bukit Kabu is included in the *hajiāt group* because it is not the only effort to maintain virginity for girls. Even though there is no tradition of this *Cincin Penyembah*, it does not mean that all the girls in Bukit Kabu will disappear and their virginity will not be maintained.

Giving this ring, when viewed from the *Maqāsīdu Sharīa*, can also be included in terms of *hifzū al-nasl* (حفظ النسل), because Islam prescribes Marriage to channel sexual instincts lawfully and legally by protecting offspring and honour so that the child conceived by a woman has lineage clear (Eficandra, 2012; Saputra & Busyro, 2018) Likewise protecting honour, it is recommended to find a partner within limits set by the Shari'a as in QS. An-Nisa : 1, Ar Ra'd: 38 and the letter at tahrīm: 6

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا رَقِيبًا

Meaning: "O people! Fear your Lord, who created you from oneself (Adam), and (Allah) created his partner (Eve) from his (self); and from both of them, Allah multiplied many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily, Allah is always guarding and watching over you."

Maqoshid, from this verse, is an order of piety to humans wherever humans are, even if the humans are just the two of them. The immorality often committed in solitude is the immorality of adultery, so it is only natural that Allah, through this verse, associates piety with the reproduction of men and women. Lust is one of the greatest human temptations that must be controlled. In another verse, Allah commands humans to protect themselves and their families from the fires of hell. Children and wives are gifts from God that must be guarded.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

Meaning: And indeed, We have sent several messengers before you (Muhammad), and We have given them to them wives and offspring. There is no right for a messenger to bring evidence (miracles) except with Allah's permission. For each age, there is a kitab (Book).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guard angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what is ordered. [at-Tahrîm/66:6]

The Maqāsīdu of this verse is very clear, namely, protecting yourself and your family from the fires of hell. To realize maqoshid in this verse, one must carry out religious guarding (*hifdzu din*) from things prohibited by religion. One such prohibition is adultery. Adultery has a lot of negative impacts, so it is only natural that it is prohibited by religion. Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and their families. (Jafar, 2019) Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniat*.

Giving *Cincin Penyembah* to parents-in-law, if viewed with *Maqāsīdu Sharīah* from the perspective of *hifzū al-māl* (حفظ المال) guarding assets, according to Duski Ibrahim, maintaining and obtaining good assets and being given good means is part of *hifzū al-māl*. (Darlin et al., 2022) Sociologically in villages, concern for others is greater than in city people, but on the other hand, curiosity about other people's weaknesses and strengths is higher than in city people. Therefore, their power to show off is also higher than city people, so if a man brings more gifts than usual, it is an honor and prestige. On the other hand, a man is normatively recommended to do something that makes his family happy, as stated in the hadith

خياركم خياركم لاهله واناخير منكم لاهلي

The best of you are those who do good with their families, and I am the best with my family.

From the hadith above, it can be understood that the man has full responsibility to his family, including treating his family well. (Rahmah, 2021) If *the Cincin penyembah* is associated with this hadith, it can be classified as *hifzūl mal* (keep the treasure) on the part of giving wealth to the good. Giving wealth to mother-in-law belongs to giving or using wealth for good things. Philosophically giving rings to parents-in-law is a symbol of gratitude to parents-in-law who have taken care of their daughter until they marry her while still in a virgin condition. Apart from that, as expected, the purpose of giving the *Cincin penyembah* is so that there is a closeness between in-laws and in-laws so that with Marriage, they automatically become mothers.

The Maqāsīdu al-Sharīah perspective above can be read in the chart below:

Chart 2. The tradition of the *Cincin Penyembahers* from *the Maqāsīdu al-Sharīah* perspective

Hifz al-Din Hajjiat level : guarding the religion of Serawai women by keeping them from committing adultery (من ناحية العدم)

Source: Researcher's Interpretation

Protecting from the absence of adultery here means that the tradition of *Cincin Penyembah* makes a real contribution to maintaining Islamic law (*hifzū dzin*), namely self-protection from acts of adultery. The daughter of the Serawai tribe will be ashamed if they are not virgins when they marry because this virginity will be exposed to the broader community in the absence of the worship ring tradition. The daughter cannot sue her husband to give her *Cincin Penyembah* because she is no longer a virgin. Whereas what is meant by protecting heredity (*hifzū al-nasl*) and honor so that a child conceived by a woman has a clear lineage is that the absence of adultery will strengthen the lineage of only one person, namely the husband because the woman has never had sexual intercourse with another man, which confuses as to who the father of the child will be. What is meant by the *Cincin Penyembah* tradition is that it includes using wealth for good things (*hifzū maal*) because the *Cincin Penyembah* tradition is included in the form of alms and gifts. It is customary to give alms to other people, while giving alms to one's family is, even more sunnah, namely *sunnah mukkaddah*, by getting double the reward. The first reward is the reward of almsgiving, while the second is the reward of connecting ties. Giving gifts to the family is also commendable because it will create a feeling of compassion and affection. (Suryani, 2020)

Conclusion

After conducting in-depth research, it can be concluded that the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of disharmony in a family. This problem usually arises because of wrong associations. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*. The next conclusion is that the tradition of giving *Cincin Penyembah* has its philosophical value, namely as a symbol of gratitude for a son-in-law to his parents-in-law because his parents-in-law managed to look after and educate his wife well, so that when the wedding ceremony, his future wife was still a virgin. Giving *Cincin Penyembah* is one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. Giving *Cincin Penyembah* is also a social bonding for the Serawai tribe. The next conclusion, on the Maqāsīdu Syariah perspective, the *Cincin Penyembah* Tradition, which is an effort to protect virginity before Marriage, has an excellent masalah value, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzū al-māll* (Keeping treasure). Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and their families. Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign

associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniat*.

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Author Contributions Statement

The author consists of six researchers who had their roles. The six authors lived together in Bengkulu City. Suwarjin was the initiator of the study, compiled and designed the analysis, and proposed joint research with the partner. Im Fahimah, Badrun Taman, Wahyu Abdul Jafar, Iwan Romadhan Sitorus and Miti Yarmunida work together to develop research instruments and data collection, work on reference management, data contribution, or analysis tools. All authors cooperated in collecting data, analyzing data, and reading through to agree on the final manuscript.

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Catatan Reviwer ke-1

Virginity and *Cincin Penyembah*: Study of Sociological, Philosophical, and Maqāsīdu Sharīa Approaches On Serawai Tribe Traditional Wedding

Abstract: This study aimed to comprehensively determine the tradition of giving *Cincin Penyembah* at a traditional wedding of the Central Bengkulu Serawai tribe as an effort to support the tradition of preserving the youth's virginity. At present, the noble values of humanity and the value of decency are getting lost and fading, especially the problem of the association of men and women who are currently experiencing moral degradation; in almost every village, there are women who, before Marriage, had done something forbidden (not virgins). This study is field research that used a Normative-Sociological approach. Data collection techniques used in this study were observation, interviews, and documentation. The data used are primary and secondary. The results of the study were the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* was an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. Apart from that, the custom of giving *Cincin Penyembah* was a social bonding tool for the Serawai tribe. Philosophically, giving *Cincin Penyembah* symbolizes a son-in-law's gratitude to his mother-in-law because his wife is still a virgin. Giving *Cincin Penyembah* was one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. From the perspective of *Maqāsīdu Syariah*, the *Cincin Penyembah* tradition, which is an effort to safeguard the virginity of young puri before Marriage, is in line with and following *Maqāsīdu Sharīa*, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzū al-māl* (Keeping treasure).

Keywords: *Cincin Penyembah*, virginity, Marriage, Sociological, Philosophical, *Maqāsīdu Sharīa*

Abstract: Studi ini bertujuan untuk mengetahui secara komprehensif tradisi pemberian *Cincin Penyembah* dalam pernikahan adat suku serawai Bengkulu tengah, sebagai upaya untuk mendukung kembali tradisi menjaga keperawanan remaja. Saat ini, nilai luhur kemanusiaan serta nilai kesopanan sudah semakin hilang dan pudar, terutama masalah pergaulan laki-laki dan perempuan yang saat ini sudah mengalami degradasi moral, hampir di setiap satu desa ada wanita yang sebelum menikah sudah pernah melakukan hal yang terlarang (tidak perawan). Studi ini adalah penelitian lapangan yang menggunakan pendekatan *Normatif-Sosiologis*. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Data yang digunakan adalah data primer dan sekunder. Hasil penelitian menunjukkan bahwa dinamika sosiologis yang melatarbelakangi terbentuknya tradisi pemberian *cincin penyembah* ini adalah sebuah upaya dari para pendahulu Suku Serawai untuk menjaga masyarakat Serawai agar selalu harmonis dan utuh rumah tangganya dengan melakukan penjagaan terhadap keperawanan para putri suku serawai. Selain itu, Adat pemberian cincin penyembah menjadi alat perekat sosial kemasayarakatan bagi

Comment [REV1]: •The article has confirmed a level of uniqueness in the Islamic law studies chiefly in Islamic family law. Authors has shown the novelty of research through *Cincin Penyembah* which hard to find in abroad legal systems.

•This article has shown the original contribution of knowledge in the context of Islamic family law; and having significance information to spread worldwide.

•This manuscript can identify on the topic of Islamic law studies, chiefly in Islamic family law, using anthropological approach; and these are implications consistent with the findings and conclusions of the paper.

•In technical writing, authors have applied Mendeley as references. However, some of important outline should appear clearly, such as research findings; should be in one outline. The research findings outline is going to ease readers in making quick scanning and scamming.

•This article has interesting topic and can publish after revising some feedback. Most importantly the English expression has below standard of English writing style, thus proofread by native before publish is a must.

Comment [REV2]: The abstract has described introduction to the investigated topic, explanation of why the topic is important, statement about what the gap is in the research, research aim/s, an indication of research methods and approach, findings, conclusion. However, authors should pay attention on the word limit stated in author guidelines that abstract should be less than 150 -160 words; see guidelines: <https://journal.uinjkt.ac.id/index.php/ahkam/about/submissions>

suku serawai. Secara Filosofi adat pemberian *cincin penyembah* adalah simbol terimakasih menantu kepada mertuanya karena isterinya masih perawan. Adat pemberian *cincin penyembah* menjadi salah satu piranti menjaga norma agama, norma adat dalam mempertahankan budaya ketimuran, yakni budaya menjaga keperawanan bagi remaja putri. Dalam perspektif *Maqashid Syariah*, tradisi *Cincin Penyembah* yang merupakan upaya penjagaan verginitas pada remaja puri sebelum menikah sejalan dan sesuai dengan *Maqosid Syari'ah*, yakni dari sisi *hifzu ad-din* (menjaga agama), *hifzu an-nasl* (menjaga keturunan) dan *hifzu al-mal* (Menjaga harta).

Kata kunci: *Cincin Penyembah, keperawanan, Pernikahan, Sosiologis, Filosofis, Maqāsīdu Sharīa*

Introduction

Marriage is a very important dimension of life in human life in any world in the hereafter. (Hikmah et al., 2022; Yakin, 2015) So important is Marriage; it is not surprising that the world's religions regulate marriage issues in great detail, and societal customs and state institutions are not left behind in regulating marriages in force among the people. (Mustika & Marlina, 2019; Nuroniyah, 2022) Marriage rules and regulations had existed since ancient times when people's lives were very simple. Community members, traditional community leaders, and religious leaders continue to maintain these rules. (Sustainable, 2018) The rules of order continue to develop in a society with government power within a country. In Indonesia, the marriage rules have existed since ancient times, since the Srivijaya and Majapahit eras, until the Dutch colonial Era, and until Indonesia became independent. This condition also occurs in the people of Serawai, who care about marriage customs and traditions by offering *Cincin Penyembah* to protect the virginity of young women. (Santoso, 2016) The results of interviews reinforce this data,

The Serawai tribe maintains customs and traditions in Marriage. In our customs, virginity is very important. A young man about to marry a young woman is very grateful to her future in-laws for giving her mother-in-law a Cincin Penyembah. This tradition has been passed down from generation to generation and is still being preserved today. (Surjan, 2022)

The people of serawai live in the acculturation of Serawai traditions and culture. Another name for "Serawai Community" is "*Jemo Serawai*". This *Jemo Serawai*, with its interactions, customs and moral systems, and cultural aspects, form the "Serawai tribal community." In Bengkulu Province, there are five tribes (customs): the *Rejang, Bengkulu, Serawai, Lampung, and Pasemah* tribes. Meanwhile, the Serawai tribe is domiciled in Central and South Bengkulu Regencies. (Arios, 2020) The Serawai people, in their daily activities, use the Serawai language, which is still sustainable today. (Nofiard, 2018) There are several kinds of traditions and culture (Sun et al., 2021) that are still carried out in the Serawai tribal community, including; The traditional wedding ceremony by bringing *lenguai* and kris, *berasan* tradition, *nyalang guru* tradition, giving *Cincin Penyembah*, and *manjalang* to the in-laws and relatives' homes. This wedding ceremony is also filled with the arts of bridal dance and martial arts. (Sirait, 2021; Vethy Octaviani and Sapta Sari, 2017)

This series of traditional Serawai tribal wedding ceremonies sometimes cause conflict in the community, which does not agree with the existence of traditional marriages. They argue that the validity of a marriage does not have to carry out traditional ceremonial rituals. They also postulate that in Islam, a prospective son-in-law does not need to give a gift like a *Cincin Penyembah* to his future in-laws because he has taken good care of and raised his daughter. (Atabik & Mudhiiah, 2014; Santoso, 2016) The results of interviews strengthen this data,

Comment [REV3]: The first paragraph of introduction is too descriptive, and not straight to the point going to discuss. Authors have described the marriage topic in dimension of life in human life in any world in the hereafter. So important is Marriage; it is not surprising that the world's religions regulate marriage issues in great detail, and societal customs and state institutions are not left behind in regulating marriages in force among the people. Marriage rules and regulations had existed since ancient times when people's lives were very simple. This information can easily be accessed by Googling the information about marriage. However, authors should explain in first paragraph the topic what is going to discuss and debate in the article. For instance to open the first paragraph, "This article is going to examine (investigates, discuss etc)... In one hands... In the other hands... By this opening paragraph the reader will hook deeply to the rest of article, as engaged by authors.

The Serawai tribe is unified, but sometimes some youths refuse to marry according to custom. They hold the Cincin Penyembah tradition old and out of date. Groups that reject traditional marriages usually migrate outside the area to study or work; when they return home and are about to get married, this dispute occurs. (Ahmed, 2022)

Research on the Serawai tribe has been done before, including research conducted by Dhamri entitled "*Culture of the Life Cycle of the Serawai Tribe in South Bengkulu Regency*". This study aimed to describe the life cycle culture of the Serawai tribe that still exists in the life of the Serawai people. The findings in this study are that the life cycle culture has several sets of customs or culture, including the culture of childbirth, *beterang* (female circumcision), male circumcision, youth association, Marriage, and death. The culture has begun to change, and some even tend to disappear. (Dhamri, 2017)

The following research conducted by Vethy Octaviani and Sapta Sari, entitled *Communication Patterns of Indigenous Peoples of the Serawai Tribe in the Modern Era*, carried out subsequent research. The findings in this study are the communication patterns of the Serawai tribe's *Berasan* customs with the people of Bengkulu City and outsiders in the modernization era seen from who will deal first with the women's parents. Indigenous *Berasan* with the people of Bengkulu City, the man who came first to the woman's house to meet her parents in person, while *the Berasan* custom with outsiders who come first to the woman's house is the envoy, it can be relatives who live in Bengkulu City or their relatives who deliberately come from afar. In conclusion, the communication pattern of *the Berasan* tradition between the Serawai tribe and the people of Bengkulu city and outsiders has changed in the Modern Era. (Octaviani & Sari, 2017) Based on this data, it can be seen that the novelty in this study is the integration of elements of Serawai traditional Marriage with Islamic values. Research that has been done before only presents descriptive data related to the series of traditional marriages of the Serawai tribe without mentioning Islamic studies. At the same time, the research researchers will use a normative approach, namely by using the theory of *Maqāsīdu Sharīa* in analyzing the data obtained in the field later.

Method

This study is *field research*, where data collection is carried out in the field, and then the data is processed to produce descriptive data either in the form of the words of the people observed or research that describes a particular incident. (Miu & Morgan, 2020)

This research was conducted systematically by collecting primary data in the field using three data collection techniques: observation, interviews, and documentation. At the same time, secondary data is obtained from library data, namely books or written works related to the research object. The research approach used in this study is *Normative-Sociological*. A normative approach is an approach taken to determine the relationship between regulation and other regulations in its application in practice, while the sociological approach is obtained directly from the community or the location studied. (Asnaini, 2022) This study used four activity steps in the data analysis process: theorizing, inductive analysis, typological analysis, and enumeration. These steps are not discrete from one another, nor are these processes separate from the data collection process. (Asnaini, 2022)

Result and Discussion

The Tradition of *Cincin Penyembah* in Preserving Young Women's Virginity

The history of the origin of giving this *Cincin Penyembah* dates back to the time of the ancestors of the Serawai Semidang Bukit Kabu tribe. At that time, the people of the Serawai tribe married off their virgin daughters, so they carried out the tradition of giving this *Cincin penyembah*. This *Cincin Penyembah* is only intended for girls who are still virgins. The tradition of this *Cincin Penyembah*

Comment [REV4]: In research method, authors have not clearly stated on where primary data will obtain, whether through interview or observation. Authors have only mentioned that study is field research, where data collection is carried out in the field, and then the data is processed to produce descriptive data either in the form of the words of the people observed or research that describes a particular incident.

does not apply to the marriages of widowers and widows; it only applies to the marriages of bachelors and girls. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is only for single-girl weddings, not for widowers or widows. This tradition is an expression of gratitude for the prospective husband to his parents-in-law, who have cared for his future wife until she is an adult and has succeeded in maintaining her daughter's purity. (Abu Hassan, 2022)

As for how to give *Cincin Penyembah* in ancient times, after they finished holding a wedding procession, both parties, the husband and wife, agreed to give a ring. In this case, the *Cincin Penyembah* must be a gold ring that cannot be replaced with money or other objects. The *Cincin Penyembah* must be gold because in the days of our ancestors, what was meant by this *Cincin Penyembah* must be a gold ring, which was then called the gift of a *Cincin Penyembah*. Giving *Cincin Penyembah* has become a hereditary tradition in Serawai tribal people's weddings. The people of the Serawai tribe mostly carry out the tradition of giving *Cincin Penyembah*. Apart from the Serawai people, some of the Lembak people have also implemented this tradition of giving *Cincin Penyembah*.

If the married man is from the Serawai tribe and the woman is from the Lembak tribe, the groom gives a *Cincin Penyembah* to his mother-in-law without being asked and notified in advance because giving *Cincin Penyembah* has become a tradition of the Serawai Semidang Bukit Kabu tribe. Meanwhile, if the Marriage is between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents ask for a *Cincin Penyembah* first from the man's parents. (Asmawati, 2022)

Photo 1. Photo When a son-in-law gives a *Cincin Penyembah* to his mother-in-law



Source: Research Documentation

The *Cincin Penyembah* is given after the bride and groom have finished carrying out the wedding procession and after the husband has intercourse with his wife. After that, both parties, namely the husband's and wife's parents, agree to give the *Cincin penyembah*. In the process of giving a *Cincin Penyembah*, the total nominal weight of the *Cincin Penyembah* is according to the request of the female parents. Some of the Serawai tribe practice giving *Cincin Penyembah*. The giving *Cincin Penyembah* is following the family's ability on the part of the man. So, in giving this *Cincin Penyembah*, there are two provisions for the weight of the nominal amount of gold, the first is according to the men's ability, and the second, the levels are determined by the women. The man says a special saying

when giving the *Cincin Penyembah*: "I give this ring to my parents (in-laws) in this world and the hereafter." This expression implies that both biological parents and parents-in-law are his parents in this world and the hereafter. (Indracaya, 2022; Wahyu & Oktavia, 2022)

The tradition of giving *Cincin Penyembah* in traditional weddings for the Serawai tribe has many benefits. One of the benefits is as a gift full of hope so that after the two married couples continue to live a household life as expected, namely a happy family full of love and affection. The other benefit is that there remains a close relationship between the husband's and wife's family during his lifetime. By giving this *Cincin Penyembah*, it is hoped that the two couples will have their sustenance after Marriage easier. In addition, the gift of the *Cincin Penyembah* is a bond between the two sides of the family so that harmonious relationships are maintained, friendships are strong and maintained if later, after the two partners have separated from their parents and built a new household life, family relations will remain bound up with good. (Fitriani, 2019; Lestari, 2018; Musyafah, 2020)

Based on the explanation above, several aspects of the tradition of giving *Cincin Penyembah* can be understood. Some of these aspects can be briefly seen in the following table:

Table 1. Several aspects of the tradition of giving *Cincin Penyembah*

No.	Aspect	Information
1	Definition	Giving a Gold Ring from his son-in-law to his mother-in-law as a form of gratitude for keeping his wife's virginity
2	Perpetrator	a. Serawai Semidang Bukit Kabu tribe and some of the Lembak tribe b. The bride is still a girl and single
3	Time	a. Son-in-law to wife's mother The giving of <i>cincin penyembah</i> is after the marriage contract and intercourse with husband and wife.
4	Amount	a. At the request of the wife's parents b. According to the ability of the husband
5	Objective	a. The giving of <i>cincin penyembah</i> symbolizes hope for the husband and wife's household happiness. b. As a symbol of hope for the abundance of sustenance in the household c. As a binder of friendly relations between the husband's and wife's families. d. As a binder of friendly relations between the family of the husband and wife and the parents' family
6	Process	a. Agreeing with the husband's family and the wife's family b. Determination of the weight of the nominal grams of <i>Cincin Penyembah</i> c. The giving of <i>cincin penyembah</i> is from a son-in-law to his mother-in-law. He says, " I give this ring to my parents (in-law) in this world and the hereafter."

Source: Researcher's Interpretation

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Sociological Perspective

The tradition of giving *Cincin Penyembah* in this traditional wedding occurs in the Serawai Tribe Community at Jum'at village, Talang Empat District, Central Bengkulu Regency. The origin of the history of giving *Cincin Penyembah* comes from the ancestors of Semidang Bukit Kabu due to the Marriage of bachelors and girls. The Marriage of bachelors and girls here is explained that a man is already married. (Osamor & Grady, 2018) Legally and after the husband has sexual intercourse with his wife, this *Cincin Penyembah* is given after completing the wedding ceremony at the bride and groom's homes and after breaking up the wedding ceremony. (Nofiardi, 2018) .

The special remarks at the time of giving *Cincin penyembah* must be said: " I give this ring to my parents (in-law) in this world and the hereafter." This saying contains a powerful meaning: *the Cincin penyembah* is a sincere gift for the mother-in-law, the wife's parents, and the husband's parents in this world and the hereafter. (Abu Hasan, 2022; Suryaningsih, 2022) The procession of giving the *Cincin Penyembah* was witnessed by both sides: the husband's parents, the wife's parents, and the two married couples. (Muddin, 2022; Musyafah, 2020) During the procession that gives *the Cincin penyembah*, the parents of the husband may also be represented by the son-in-law so that they both know the intent and purpose of giving a ring in the process of giving the *Cincin penyembah* for the nominal number of grams of rings according to the request of the woman's parents, and some gifts are given as much as the family from the man's side can afford. In the process, some of the people of Serawai gave this *Cincin Penyembah* by bringing a *lenguai* containing *the Cincin Penyembah*, which was then brought during the gift procession.

The Serawai tribe gave this ring the name *Cincin Penyembah* because it was given as an offering to the mother-in-law, a gift in the form of a ring. This *Cincin Penyembah* is the mother-in-law's right to receive gifts from the son-in-law as a symbol of honour and appreciation to the mother-in-law.

At first, there was no standard setting for the size of the gold ring given in this tradition of giving *Cincin Penyembah*, but according to the ability of the gift from the husband's parents. In its development, the majority of the people of the Serawai tribe gave this *Cincin Penyembah* with an average magnitude of around 2 (two) grams of gold. Some Serawai people ask for the average amount. This amount can still be mutually agreed upon if the man cannot provide the *Cincin penyembah* according to the request. (Nuroniayah, 2022)

The process of giving *Cincin Penyembah* may be given by the male parents to the male mother-in-law and may be given by the husband to the mother-in-law as a mandatory gift from the male side. The giving of *Cincin Penyembah* is not listed in customary village regulations but rather as a hereditary custom carried out and implemented in the Serawai Semidang Bukit Kabu community in Friday village, Talang Empat District, Central Bengkulu Regency. (Dawasi, 2022)

The *Cincin penyembah* may not be exchanged for money or any other object because if what is given is not in the form of a ring, then in the tradition of the Serawai people, it is not called giving *Cincin Penyembah*. It has been a tradition passed down for generations that the *Cincin penyembah* must be gold. (Randaini, 2022)

From the explanation above, it can be concluded that there is no standard provision for the nominal number of grams of gold given according to the level of willingness and ability of the husband's parents. However, along with the development of modern times, all these provisions can change. This *Cincin Penyembah* must be a gold ring that cannot be replaced with other items or objects. It is the same as giving a dowry that must be given from the groom to the bride; if the dowry is given from the groom's side to the bride (Ratnaningsih et al., 2022), then this *Cincin penyembah* must be given from the parents of the husband to the wife's parents (mother-in-law).

The tradition of giving native *Cincin Penyembah* comes from the Serawai Semidang Bukit Kabu tribe community, which has been mandatory for generations. This tradition is still carried out in the Serawai tribal community and has also been carried out by some other regional communities because of their marriage relationship with the Serawai people. (Jappani, 2022) If both those who are married are from the Serawai tribe, they do this tradition of giving *Cincin Penyembah* immediately without being asked and notified beforehand because they have known this tradition for a long time. However, if married people are of different ethnicities, for example, A marriage between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents request *Cincin*

Penyembah from the man. Then, if a man from the Serawai tribe and a Javanese woman is married, the tradition of giving *Cincin Penyembah* is not carried out because Javanese people do not recognize this tradition of giving *Cincin Penyembah*. (Syuraiya, 2022)

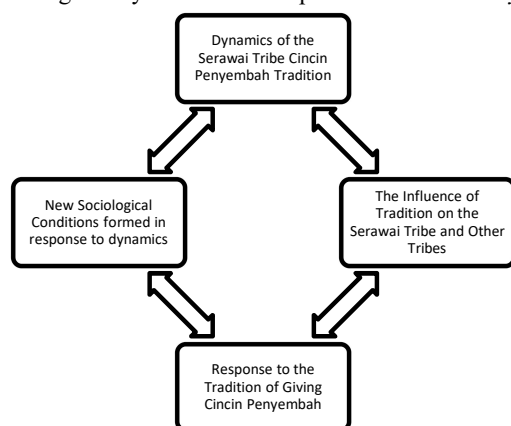
From the information above, it can be understood that a son-in-law not from the Serawai Semidang Bukit Kabu tribe is unaware of the tradition of giving this *Cincin penyembah* in Marriage. Because they did not know, the wife, who is from the Serawai tribe, told her and made a request to carry out this tradition. After this notification and request, both parties agree to implement this *Cincin penyembah tradition*. In practice, the agreement between the two parties is not all that can happen. It means there is a potential for no agreement between the couple who wants to get married regarding implementing this *Cincin Penyembah*. (Fitriani, 2019) . This disagreement then becomes why the husbands do not understand the intent and nature of the tradition of giving a ring because they do not carry it out directly.

Sociologically, studying the tradition of giving *Cincin Penyembah* at weddings is one of the areas of study of "livelihood systems and rural marriages." This field of study is one of the studies that emerge as a necessity for the operation of socioeconomic, ecological, and political dynamics that affect the degree of existence of individuals, households, and groups that foster life in an area. In the theory of this study, the socio-political-ecological dynamics that occur in society can influence individuals, groups (households), or communities/societies in building their marital structures. (Nofiardi, 2018; Qodir et al., 2022)

The response to the dynamics of socioeconomic and political life in the rural livelihood system is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual in exploring sources of livelihood. Meanwhile, strategy in everyday life is represented by individuals' involvement in the struggle to get a livelihood or a form of productive work. In order to maintain or improve the standard of living in response to the socioeconomic, ecological, and political dynamics that affect them. (Dharmawan, 2007; Fahimah & Zaenal, 2022)

If analyzed from the theory of socio-political-ecological dynamics that occur in society and the response to these dynamics, the tradition of giving *Cincin Penyembah* can be explained in several ways. The relationship between the dynamics of *Cincin Penyembah*, their influence, their response to them, and the sociological conditions formed from the response to these dynamics can be explained through the following chart:

Chart 1. Sociological Dynamics and Responses of *Cincin Penyembah* Tradition



Source: Researcher's Interpretation

The chart above illustrates the Sociological dynamics and Responses to them in the Serawai Tribe *Cincin Penyembah Tradition*. As previously mentioned, the sociological dynamics that occur in a society can have different degrees of

influence on individuals, groups (households), or communities/society in building their marriage structures. (Fauzan, 2020; Nofiardi, 2018)

In the context of the Serawai tribe, the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to keep the Serawai people so that their households are always harmonious and intact. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of disharmony in a family. This problem usually arises because of wrong associations, so adultery causes a woman's virginity. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*.

The sociological dynamics of the tradition of giving *Cincin Penyembah* influence the lives of the next generation of Serawai people. The visible influence is that the Serawai tribe community still carries out this tradition. Apart from that, the parents of the Serawai tribe also try to protect their daughter's virginity. There is a kind of worry in the parents if it turns out their daughter is not a virgin, and this can be known by carrying out this tradition of giving *Cincin Penyembah*. Then when there is a marriage between the Serawai tribes and other people, especially when the men are from other than the Serawai tribe, the visible influence of this tradition is that the men from other tribes will be asked to follow the tradition of *Cincin penyembah*.

The enactment of this tradition and its influence elicited several responses from the Serawai tribe and other tribal communities. As explained earlier, the response to the dynamics of social life is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual. There are at least three kinds of responses to this tradition. The first is the response to accept this tradition fully. The second is the overall rejection response to this tradition. The third response is partial acceptance of this tradition. The results of interviews reinforce this data,

Not all Serawai people accept this tradition; some Serawai people accept the Cincin Penyembah tradition, others accept only some of the Cincin Penyembah tradition rituals, and even Serawai people reject the Cincin Penyembah tradition. (Ahmed, 2022)

Serawai people who fully accept the tradition of *Cincin Penyembah* base it on the noble purpose behind this tradition of giving *Cincin Penyembah*. They realize how important it is to maintain the virginity of women in order to maintain family harmony and strengthen the friendship between the two parties. As for the people of Serawai who refuse to carry out this tradition, they argue that this tradition is not taught in religious texts, especially in the texts of the Koran and al-hadith texts. At the same time, the people of Serawai accept some of this tradition because they reject the stipulation on the value of the ring that will be given. They accept, but if the woman determines the size of the ring, and it turns out that the man cannot fulfill it, then the man objects to this request. They want to carry out the tradition of giving this *Cincin Penyembah* voluntarily without determining the amount of its value. The results of interviews strengthen this data,

Some people here sometimes object to the nominal amount requested by the bride's family. We accept this tradition; we only ask for relief in terms of numbers. (Dawasi, 2022)

Based on these three responses, there has been a change in the tradition of giving *Cincin Penyembah* in Serawai society. Initially, this tradition was only applied by the Serawai people themselves; then, it was extended to people outside the Serawai tribe who married the Serawai tribe. The size of the ring given at first was not determined according to the man's ability. Subsequent developments have 2 (two) patterns in determining the size of this ring. The first pattern is, as stated

earlier, no regulation on the size of the ring. The second pattern is that the woman determines the size of the ring. Another change is in the application of the tradition. Most Serawai people still carry out this tradition. Some reject this tradition even though they are part of the Serawai tribe.

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Philosophical Perspective

Philosophy is a comprehensive science that seeks to understand the problems that arise within the entire scope of human experience. Thus philosophy is needed (Nasution & Nasution, 2020) for humans to answer questions that arise in various fields of human life, including life problems in the educational, social, and economic fields. The answers to the results of philosophical thought are systematic, integral, comprehensive, and fundamental. Philosophy in seeking answers is carried out in a scientific, objective way, providing accountability based on human reason, as well as answering human problems (Musyafah, 2020)

When it is associated with the tradition of *the Cincin Penyembah*, the philosophical purpose of giving this *Cincin Penyembah* is as a gift full of hope and purpose so that after the two married couples continue to live a happy household life full of love and affection, there is still a close relationship between them. The husband's and wife's family during their lifetime. The giving of the *Cincin penyembah* is also a symbol of hope that after the two couples get married, their sustenance will be facilitated. Giving the *Cincin Penyembah* is a bond between the two sides of the family so that a harmonious relationship and strong friendship are maintained. So, their family relationship will still be well established after the two partners have separated from their parents and built a new household life. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is the same as alms and gifts in Islamic law. Shodaqoh can eliminate disaster, while gifts can strengthen affection. So, the tradition of the Cincin Penyembah is very good to be preserved because it can ward off disaster and strengthen the feeling of affection between families. (Abu Hassan, 2022)

The philosophical meaning (Wijaya & Muzammil, 2021) of giving this *Cincin Penyembah* is as a gift and a sign of gratitude to the mother-in-law for getting a girl who is still a virgin. In addition, the *Cincin Penyembah* also has a meaning as a sign of honor and thanks to the man for handing over and trusting his daughter to the husband's family. This *Cincin Penyembah* is also a bond between husband and wife so they can carry out their household life peacefully and in harmony. In addition to binding the husband and wife, the *Cincin Penyembah* also binds the husband and wife's families. With this *Cincin Penyembah*, it is hoped that the relationship between the husband's and wife's family will be maintained well and closely. This *Cincin Penyembah* is also an effort to maintain friendly relations between the two parties after Marriage and in the future. (Khoiri & Nasution, 2022).

What has been explained above is the philosophical meaning of the *Cincin Penyembah* from an axiological perspective. Axiology is a branch of philosophy that examines the benefits or values of knowledge acquired by humans. The benefits or value of giving the *Cincin penyembah* can be summarized in the following table:

Table 2. The Philosophical Meaning of the *Cincin Penyembah*

No.	Philosophical Meaning
1	Thank giving to Mother-in-law for keeping her daughter's virginity
2	A sign of honor for the wife's family for entrusting their daughter to the husband's family
3	Hope for a happy household
4	Hope to make it easier for sustenance.
5	Bonding the relationship between husband and wife so that the household is

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A *Maqāsīdu Sharīa* Perspective

According to Imam Syatibi, there are five main objectives for establishing the Shari'a, namely *hifzū al-din* (safeguarding religion), *hifzū al-nafs* (safeguarding the soul), *hifzū al-'aql* (safeguarding the mind), *hifzū al-nasl* (Guarding Children) and *hifzū al-māl* (Guarding Wealth). (Kurniawan & Hudafi, 2021) Furthermore, Imam Syatibi, in his book *al-muawafaqat fi ushuli al-Sharīa*, explained that there are two ways to protect religion. (Kasdi, 2016) *First*, in terms of existence (من ناحية الوجود), namely by protecting and maintaining things that can perpetuate their existence, such as prayer and zakat. *Second*, in terms of its absence (من ناحية العدم), namely by preventing the things that cause its absence, the point is to maintain religion based on prohibitions and warnings made by Allah, such as the death penalty for apostasy. Meanwhile, in terms of levels, there are three levels of maintaining religion: *dlaruriyat*, *hajiāt*, and *tahsiniāt*. (Jafar, 2016; Syaripuddin, 2020)

Furthermore, related to giving *Cincin Penyembah* to parents-in-law when viewed from the *Maqāsīdu Sharīa* in terms of *hifzū al-din* (حفظ الدين), it is an effort to prevent acts that Allah prohibits, namely the prohibition of committing adultery as in QS. al-Isra': 32; an-Nur: 2-3. This is because by giving this ring, parents will certainly feel ashamed if their child is no longer a virgin, even though he will receive a ring as a gift from a son-in-law as a sign of gratitude for taking care of his child until he is still a virgin when he is married.

When the girl she is married to is still a virgin, it means she has guarded her religion by maintaining her absence (من ناحية العدم). (Santoso et al., 2022) In other words, a mother has sought her absence from adultery. However, when viewed from the level of *maslahah* (Nur et al., 2020), giving a *Cincin Penyembah* to parents-in-law in the Serawai community in Bukit Kabu is included in the *hajiāt group* because it is not the only effort to maintain virginity for girls. Even though there is no tradition of this *Cincin Penyembah*, it does not mean that all the girls in Bukit Kabu will disappear and their virginity will not be maintained.

Giving this ring, when viewed from the *Maqāsīdu Sharīa*, can also be included in terms of *hifzū al-nasl* (حفظ النسل), because Islam prescribes Marriage to channel sexual instincts lawfully and legally by protecting offspring and honour so that the child conceived by a woman has lineage clear (Eficandra, 2012; Saputra & Busyro, 2018) Likewise protecting honour, it is recommended to find a partner within limits set by the Shari'a as in QS. An-Nisa : 1, Ar Ra'd: 38 and the letter at tahrīm: 6

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: "O people! Fear your Lord, who created you from oneself (Adam), and (Allah) created his partner (Eve) from his (self); and from both of them, Allah multiplied many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily, Allah is always guarding and watching over you."

Maqoshid, from this verse, is an order of piety to humans wherever humans are, even if the humans are just the two of them. The immorality often committed in solitude is the immorality of adultery, so it is only natural that Allah, through this verse, associates piety with the reproduction of men and women. Lust is one of the greatest human temptations that must be controlled. In another verse, Allah

commands humans to protect themselves and their families from the fires of hell. Children and wives are gifts from God that must be guarded.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

Meaning: And indeed, We have sent several messengers before you (Muhammad), and We have given them to them wives and offspring. There is no right for a messenger to bring evidence (miracles) except with Allah's permission. For each age, there is a kitab (Book).

يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guard angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what is ordered. [at-Tahrīm/66:6]

The Maqāsīdu of this verse is very clear, namely, protecting yourself and your family from the fires of hell. To realize maqoshid in this verse, one must carry out religious guarding (*hifẓu din*) from things prohibited by religion. One such prohibition is adultery. Adultery has a lot of negative impacts, so it is only natural that it is prohibited by religion. Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and their families. (Jafar, 2019) Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniyat*.

Giving *Cincin Penyembah* to parents-in-law, if viewed with *Maqāsīdu Sharīa* from the perspective of *hifẓu al-māl* (حفظ المال) guarding assets, according to Duski Ibrahim, maintaining and obtaining good assets and being given good means is part of *hifẓu al-māl*. (Darlin et al., 2022) Sociologically in villages, concern for others is greater than in city people, but on the other hand, curiosity about other people's weaknesses and strengths is higher than in city people. Therefore, their power to show off is also higher than city people, so if a man brings more gifts than usual, it is an honor and prestige. On the other hand, a man is normatively recommended to do something that makes his family happy, as stated in the hadith

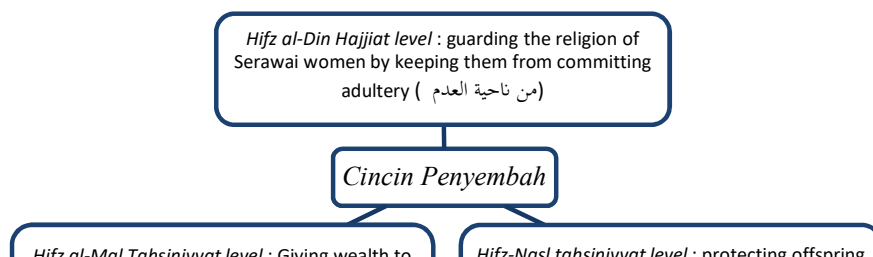
خياركم خياركم لاهله واناخير منكم لاهلي

The best of you are those who do good with their families, and I am the best with my family.

From the hadith above, it can be understood that the man has full responsibility to his family, including treating his family well. (Rahmah, 2021) If *the Cincin penyembah* is associated with this hadith, it can be classified as *hifẓul mal* (keep the treasure) on the part of giving wealth to the good. Giving wealth to mother-in-law belongs to giving or using wealth for good things. Philosophically giving rings to parents-in-law is a symbol of gratitude to parents-in-law who have taken care of their daughter until they marry her while still in a virgin condition. Apart from that, as expected, the purpose of giving the *Cincin penyembah* is so that there is a closeness between in-laws and in-laws so that with Marriage, they automatically become mothers.

The Maqāsīdu al-Sharīah perspective above can be read in the chart below:

Chart 2. The tradition of the *Cincin Penyembah* from *the Maqāsīdu al-Sharīah* perspective



Source: Researcher's Interpretation

Protecting from the absence of adultery here means that the tradition of *Cincin Penyembah* makes a real contribution to maintaining Islamic law (*hifzū dzin*), namely self-protection from acts of adultery. The daughter of the Serawai tribe will be ashamed if they are not virgins when they marry because this virginity will be exposed to the broader community in the absence of the worship ring tradition. The daughter cannot sue her husband to give her *Cincin Penyembah* because she is no longer a virgin. Whereas what is meant by protecting heredity (*hifzū al-nasl*) and honor so that a child conceived by a woman has a clear lineage is that the absence of adultery will strengthen the lineage of only one person, namely the husband because the woman has never had sexual intercourse with another man. which confuses as to who the father of the child will be. What is meant by the *Cincin Penyembah* tradition is that it includes using wealth for good things (*hifzū maal*) because the *Cincin Penyembah* tradition is included in the form of alms and gifts. It is customary to give alms to other people, while giving alms to one's family is, even more sunnah, namely *sunnah mukkaddah*, by getting double the reward. The first reward is the reward of almsgiving, while the second is the reward of connecting ties. Giving gifts to the family is also commendable because it will create a feeling of compassion and affection.(Suryani, 2020)

Conclusion

After conducting in-depth research, it can be concluded that the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of disharmony in a family. This problem usually arises because of wrong associations. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*. The next conclusion is that the tradition of giving *Cincin Penyembah* has its philosophical value, namely as a symbol of gratitude for a son-in-law to his parents-in-law because his parents-in-law managed to look after and educate his wife well, so that when the wedding ceremony, his future wife was still a virgin. Giving *Cincin Penyembah* is one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. Giving *Cincin Penyembah* is also a social bonding for the Serawai tribe. The next conclusion, on the Maqāsīdu Syariah perspective, the *Cincin Penyembah* Tradition, which is an effort to protect virginity before Marriage, has an excellent masalah value, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzu al-māll* (Keeping treasure). Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and

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their families. Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniat*.

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Author Contributions Statement

The author consists of six researchers who had their roles. The six authors lived together in Bengkulu City. Suwarjin was the initiator of the study, compiled and designed the analysis, and proposed joint research with the partner. Iim Fahimah, Badrun Taman, Wahyu Abdul Jafar, Iwan Romadhan Sitorus and Miti Yarmunida work together to develop research instruments and data collection, work on reference management, data contribution, or analysis tools. All authors cooperated in collecting data, analyzing data, and reading through to agree on the final manuscript.

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Catatan Reviwer ke -2

Virginity and *Cincin Penyembah*: Study of Sociological, Philosophical, and Maqāsīdu Sharīa Approaches On Serawai Tribe Traditional Wedding

1. The article should range between 7000 – 8000 words, including the abstract, table(s), and bibliography.
2. The abstract should be around 120 – 200 words.
3. The abstract should contain the problem statement, aim, methodology, result, and implication.
4. Subchapters in the article should follow the author's guidelines.
5. Arabic words should be written using the Turabian transliteration style.
6. Please use Mendeley (or any reference manager software) for referencing.

Abstract: This study aimed to comprehensively determine the tradition of giving *Cincin Penyembah* at a traditional wedding of the Central Bengkulu Serawai tribe as an effort to support the tradition of preserving the youth's virginity. At present, the noble values of humanity and the value of decency are getting lost and fading, especially the problem of the association of men and women who are currently experiencing moral degradation; in almost every village, there are women who, before Marriage, had done something forbidden (not virgins). This study is field research that used a Normative-Sociological approach. Data collection techniques used in this study were observation, interviews, and documentation. The data used are primary and secondary. The results of the study were the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* was an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. Apart from that, the custom of giving *Cincin Penyembah* was a social bonding tool for the Serawai tribe. Philosophically, giving *Cincin Penyembah* symbolizes a son-in-law's gratitude to his mother-in-law because his wife is still a virgin. Giving *Cincin Penyembah* was one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. From the perspective of *Maqāsīdu Syariah*, the *Cincin Penyembah* tradition, which is an effort to safeguard the virginity of young puri before Marriage, is in line with and following *Maqāsīdu Sharīa*, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzū al-māl* (Keeping treasure).

Keywords: *Cincin Penyembah*, virginity, Marriage, Sociological, Philosophical, *Maqāsīdu Sharīa*

Abstract: Studi ini bertujuan untuk mengetahui secara komprehensif tradisi pemberian *Cincin Penyembah* dalam pernikahan adat suku serawai Bengkulu tengah, sebagai upaya untuk mendukung kembali tradisi menjaga keperawanan remaja. Saat ini, nilai luhur kemanusiaan serta nilai kesopanan sudah semakin hilang dan pudar, terutama masalah pergaulan laki-laki dan perempuan yang saat ini sudah mengalami degradasi moral, hampir di setiap satu desa ada wanita yang sebelum menikah sudah pernah melakukan hal yang terlarang (tidak perawan). Studi ini adalah penelitian lapangan yang menggunakan pendekatan *Normatif*

Sosiologis. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Data yang digunakan adalah data primer dan sekunder. Hasil penelitian menunjukkan bahwa dinamika sosiologis yang melatarbelakangi terbentuknya tradisi pemberian *cincin penyembah* ini adalah sebuah upaya dari para pendahulu Suku Serawai untuk menjaga masyarakat Serawai agar selalu harmonis dan utuh rumah tangganya dengan melakukan penjagaan terhadap keperawanan para putri suku serawai. Selain itu, Adat pemberian cincin penyembah menjadi alat perekat sosial kemasayarakatan bagi suku serawai. Secara Filosofi adat pemberian *cincin penyembah* adalah simbol terimakasih menantu kepada mertuanya karena isterinya masih perawan. Adat pemberian *cincin penyembah* menjadi salah satu piranti menjaga norma agama, norma adat dalam mempertahankan budaya ketimuran, yakni budaya menjaga keperawanan bagi remaja putri. Dalam perspektif *Maqashid Syariah*, tradisi *Cincin Penyembah* yang merupakan upaya penjagaan verginitas pada remaja puri sebelum menikah sejalan dan sesuai dengan *Maqosid Syari'ah*, yakni dari sisi *hifzu ad-din* (menjaga agama), *hifzu an-nasl* (menjaga keturunan) dan *hifzu al-mal* (Menjaga harta).

Kata kunci: *Cincin Penyembah, keperawanan, Pernikahan, Sosiologis, Filosofis, Maqāsīdu Sharīa*

Introductions

Marriage is a very important dimension of life in human life in any world in the hereafter. (Hikmah et al., 2022; Yakin, 2015) So important is Marriage; it is not surprising that the world's religions regulate marriage issues in great detail, and societal customs and state institutions are not left behind in regulating marriages in force among the people. (Mustika & Marlina, 2019; Nuroniyah, 2022) Marriage rules and regulations had existed since ancient times when people's lives were very simple. Community members, traditional community leaders, and religious leaders continue to maintain these rules. (Sustainable, 2018) The rules of order continue to develop in a society with government power within a country. In Indonesia, the marriage rules have existed since ancient times, since the Srivijaya and Majapahit eras, until the Dutch colonial Era, and until Indonesia became independent. This condition also occurs in the people of Serawai, who care about marriage customs and traditions by offering *Cincin Penyembah* to protect the virginity of young women. (Santoso, 2016) The results of interviews reinforce this data,

The Serawai tribe maintains customs and traditions in Marriage. In our customs, virginity is very important. A young man about to marry a young woman is very grateful to her future in-laws for giving her mother-in-law a Cincin Penyembah. This tradition has been passed down from generation to generation and is still being preserved today. (Surjan, 2022)

The people of serawai live in the acculturation of Serawai traditions and culture. Another name for "Serawai Community" is "*Jemo Serawai*". This *Jemo Serawai*, with its interactions, customs and moral systems, and cultural aspects, form the "Serawai tribal community." In Bengkulu Province, there are five tribes (customs): the *Rejang, Bengkulu, Serawai, Lampung, and Pasemah* tribes. Meanwhile, the Serawai tribe is domiciled in Central and South Bengkulu Regencies. (Arios, 2020) The Serawai people, in their daily activities, use the Serawai language, which is still sustainable today. (Nofiardi, 2018) There are several kinds of traditions and culture (Sun et al., 2021) that are still carried out in the Serawai tribal community, including; The traditional wedding ceremony by bringing *lenguai* and kris, *berasan* tradition, *nyalang guru* tradition, giving *Cincin Penyembah*, and *manjalang* to the in-laws and relatives' homes. This wedding

ceremony is also filled with the arts of bridal dance and martial arts. (Sirait, 2021; Vethy Octaviani and Sapta Sari, 2017)

This series of traditional Serawai tribal wedding ceremonies sometimes cause conflict in the community, which does not agree with the existence of traditional marriages. They argue that the validity of a marriage does not have to carry out traditional ceremonial rituals. They also postulate that in Islam, a prospective son-in-law does not need to give a gift like a *Cincin Penyembah* to his future in-laws because he has taken good care of and raised his daughter. (Atabik & Mudhiyah, 2014; Santoso, 2016) The results of interviews strengthen this data,

The Serawai tribe is unified, but sometimes some youths refuse to marry according to custom. They hold the Cincin Penyembah tradition old and out of date. Groups that reject traditional marriages usually migrate outside the area to study or work; when they return home and are about to get married, this dispute occurs. (Ahmed, 2022)

Research on the Serawai tribe has been done before, including research conducted by Dihamri entitled "*Culture of the Life Cycle of the Serawai Tribe in South Bengkulu Regency*". This study aimed to describe the life cycle culture of the Serawai tribe that still exists in the life of the Serawai people. The findings in this study are that the life cycle culture has several sets of customs or culture, including the culture of childbirth, *beterang* (female circumcision), male circumcision, youth association, Marriage, and death. The culture has begun to change, and some even tend to disappear. (Dihamri, 2017)

The following research conducted by Vethy Octaviani and Sapta Sari, entitled *Communication Patterns of Indigenous Peoples of the Serawai Tribe in the Modern Era*, carried out subsequent research. The findings in this study are the communication patterns of the Serawai tribe's *Berasan customs* with the people of Bengkulu City and outsiders in the modernization era seen from who will deal first with the women's parents. Indigenous *Berasan* with the people of Bengkulu City, the man who came first to the woman's house to meet her parents in person, while *the Berasan custom* with outsiders who come first to the woman's house is the envoy, it can be relatives who live in Bengkulu City or their relatives who deliberately come from afar. In conclusion, the communication pattern of *the Berasan tradition* between the Serawai tribe and the people of Bengkulu city and outsiders has changed in the Modern Era. (Octaviani & Sari, 2017) Based on this data, it can be seen that the novelty in this study is the integration of elements of Serawai traditional Marriage with Islamic values. Research that has been done before only presents descriptive data related to the series of traditional marriages of the Serawai tribe without mentioning Islamic studies. At the same time, the research researchers will use a normative approach, namely by using the theory of *Maqāsīdu Sharīa* in analyzing the data obtained in the field later.

Method

This study is *field research*, where data collection is carried out in the field, and then the data is processed to produce descriptive data either in the form of the words of the people observed or research that describes a particular incident. (Miu & Morgan, 2020)

This research was conducted systematically by collecting primary data in the field using three data collection techniques: observation, interviews, and documentation. At the same time, secondary data is obtained from library data, namely books or written works related to the research object. The research approach used in this study is *Normative-Sociological*. A normative approach is an approach taken to determine the relationship between regulation and other regulations in its application in practice, while the sociological approach is obtained directly from the community or the location studied. (Asnaini, 2022) This study used four activity steps in the data analysis process: theorizing, inductive analysis, typological analysis, and enumeration. These steps are not

discrete from one another, nor are these processes separate from the data collection process. (Asnaini, 2022)

Result and Discussion

The Tradition of *Cincin Penyembah* in Preserving Young Women's Virginity

The history of the origin of giving this *Cincin Penyembah* dates back to the time of the ancestors of the Serawai Semidang Bukit Kabu tribe. At that time, the people of the Serawai tribe married off their virgin daughters, so they carried out the tradition of giving this *Cincin penyembah*. This *Cincin Penyembah* is only intended for girls who are still virgins. The tradition of this *Cincin Penyembah* does not apply to the marriages of widowers and widows; it only applies to the marriages of bachelors and girls. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is only for single-girl weddings, not for widowers or widows. This tradition is an expression of gratitude for the prospective husband to his parents-in-law, who have cared for his future wife until she is an adult and has succeeded in maintaining her daughter's purity. (Abu Hassan, 2022)

As for how to give *Cincin Penyembah* in ancient times, after they finished holding a wedding procession, both parties, the husband and wife, agreed to give a ring. In this case, the *Cincin Penyembah* must be a gold ring that cannot be replaced with money or other objects. The *Cincin Penyembah* must be gold because in the days of our ancestors, what was meant by this *Cincin Penyembah* must be a gold ring, which was then called the gift of a *Cincin Penyembah*. Giving *Cincin Penyembah* has become a hereditary tradition in Serawai tribal people's weddings. The people of the Serawai tribe mostly carry out the tradition of giving *Cincin Penyembah*. Apart from the Serawai people, some of the Lembak people have also implemented this tradition of giving *Cincin Penyembah*.

If the married man is from the Serawai tribe and the woman is from the Lembak tribe, the groom gives a *Cincin Penyembah* to his mother-in-law without being asked and notified in advance because giving *Cincin Penyembah* has become a tradition of the Serawai Semidang Bukit Kabu tribe. Meanwhile, if the Marriage is between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents ask for a *Cincin Penyembah* first from the man's parents. (Asmawati, 2022)

Photo 1. Photo When a son-in-law gives a *Cincin Penyembah* to his mother-in-law



Source: Research Documentation

The *Cincin Penyembah* is given after the bride and groom have finished carrying out the wedding procession and after the husband has intercourse with his wife. After that, both parties, namely the husband's and wife's parents, agree to give *the Cincin penyembah*. In the process of giving a *Cincin Penyembah*, the total nominal weight of *the Cincin Penyembah* is according to the request of the female parents. Some of the Serawai tribe practice giving *Cincin Penyembah*. The giving *Cincin Penyembah* is following the family's ability on the part of the man. So, in giving this *Cincin Penyembah*, there are two provisions for the weight of the nominal amount of gold, the first is according to the men's ability, and the second, the levels are determined by the women. The man says a special saying when giving *the Cincin Penyembah*: "*I give this ring to my parents (in-laws) in this world and the hereafter.*" This expression implies that both biological parents and parents-in-law are his parents in this world and the hereafter. (Indracaya, 2022; Wahyu & Oktavia, 2022)

The tradition of giving *Cincin Penyembah* in traditional weddings for the Serawai tribe has many benefits. One of the benefits is as a gift full of hope so that after the two married couples continue to live a household life as expected, namely a happy family full of love and affection. The other benefit is that there remains a close relationship between the husband's and wife's family during his lifetime. By giving this *Cincin Penyembah*, it is hoped that the two couples will have their sustenance after Marriage easier. In addition, the gift of the *Cincin Penyembah* is a bond between the two sides of the family so that harmonious relationships are maintained, friendships are strong and maintained if later, after the two partners have separated from their parents and built a new household life, family relations will remain bound up with good. (Fitriani, 2019; Lestari, 2018; Musyafah, 2020)

Based on the explanation above, several aspects of the tradition of giving *Cincin Penyembah* can be understood. Some of these aspects can be briefly seen in the following table:

Table 1. Several aspects of the tradition of giving *Cincin Penyembah*

No.	Aspect	Information
1	Definition	Giving a Gold Ring from his son-in-law to his mother-in-law as a form of gratitude for keeping his wife's virginity
2	Perpetrator	<ul style="list-style-type: none"> a. Serawai Semidang Bukit Kabu tribe and some of the Lembak tribe b. The bride is still a girl and single
3	Time	<ul style="list-style-type: none"> a. Son-in-law to wife's mother
4	Amount	The giving of <i>cincin penyembah</i> is after the marriage contract and intercourse with husband and wife.
5	Objective	<ul style="list-style-type: none"> a. At the request of the wife's parents b. According to the ability of the husband
6	Process	<ul style="list-style-type: none"> a. The giving of <i>cincin penyembah</i> symbolizes hope for the husband and wife's household happiness. b. As a symbol of hope for the abundance of sustenance in the household c. As a binder of friendly relations between the husband's and wife's families. d. As a binder of friendly relations between the family of the husband and wife and the parents' family
		<ul style="list-style-type: none"> a. Agreeing with the husband's family and the wife's family b. Determination of the weight of the nominal grams of <i>Cincin Penyembah</i> c. The giving of <i>cincin penyembah</i> is from a son-in-law to his mother-in-law. He says, "<i>I give this ring to my parents (in-law) in this world and the hereafter.</i>"

Source: Researcher's Interpretation

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Sociological Perspective

The tradition of giving *Cincin Penyembah* in this traditional wedding occurs in the Serawai Tribe Community at Jum'at village, Talang Empat District, Central Bengkulu Regency. The origin of the history of giving *Cincin Penyembah* comes from the ancestors of Semidang Bukit Kabu due to the Marriage of bachelors and girls. The Marriage of bachelors and girls here is explained that a man is already married. (Osamor & Grady, 2018) Legally and after the husband has sexual intercourse with his wife, this *Cincin Penyembah* is given after completing the wedding ceremony at the bride and groom's homes and after breaking up the wedding ceremony. (Nofiardi, 2018).

The special remarks at the time of giving *Cincin penyembah* must be said: " *I give this ring to my parents (in-law) in this world and the hereafter.*" This saying contains a powerful meaning: *the Cincin penyembah* is a sincere gift for the mother-in-law, the wife's parents, and the husband's parents in this world and the hereafter. (Abu Hasan, 2022; Suryaningsih, 2022) The procession of giving the *Cincin Penyembah* was witnessed by both sides: the husband's parents, the wife's parents, and the two married couples. (Muddin, 2022; Musyafah, 2020) During the procession that gives *the Cincin penyembah*, the parents of the husband may also be represented by the son-in-law so that they both know the intent and purpose of giving a ring in the process of giving the *Cincin penyembah* for the nominal number of grams of rings according to the request of the woman's parents, and some gifts are given as much as the family from the man's side can afford. In the process, some of the people of Serawai gave this *Cincin Penyembah* by bringing a *lenguai* containing *the Cincin Penyembah*, which was then brought during the gift procession.

The Serawai tribe gave this ring the name *Cincin Penyembah* because it was given as an offering to the mother-in-law, a gift in the form of a ring. This *Cincin Penyembah* is the mother-in-law's right to receive gifts from the son-in-law as a symbol of honour and appreciation to the mother-in-law.

At first, there was no standard setting for the size of the gold ring given in this tradition of giving *Cincin Penyembah*, but according to the ability of the gift from the husband's parents. In its development, the majority of the people of the Serawai tribe gave this *Cincin Penyembah* with an average magnitude of around 2 (two) grams of gold. Some Serawai people ask for the average amount. This amount can still be mutually agreed upon if the man cannot provide the *Cincin penyembah* according to the request. (Nuroniyah, 2022)

The process of giving *Cincin Penyembah* may be given by the male parents to the male mother-in-law and may be given by the husband to the mother-in-law as a mandatory gift from the male side. The giving of *Cincin Penyembah* is not listed in customary village regulations but rather as a hereditary custom carried out and implemented in the Serawai Semidang Bukit Kabu community in Friday village, Talang Empat District, Central Bengkulu Regency. (Dawasi, 2022)

The *Cincin penyembah* may not be exchanged for money or any other object because if what is given is not in the form of a ring, then in the tradition of the Serawai people, it is not called giving *Cincin Penyembah*. It has been a tradition passed down for generations that the *Cincin penyembah* must be gold. (Randaini, 2022)

From the explanation above, it can be concluded that there is no standard provision for the nominal number of grams of gold given according to the level of willingness and ability of the husband's parents. However, along with the development of modern times, all these provisions can change. This *Cincin Penyembah* must be a gold ring that cannot be replaced with other items or objects. It is the same as giving a dowry that must be given from the groom to the bride; if the dowry is given from the groom's side to the bride (Ratnaningsih et al.,

2022), then this *Cincin penyembah* must be given from the parents of the husband to the wife's parents (mother-in-law).

The tradition of giving native *Cincin Penyembah* comes from the Serawai Semidang Bukit Kabu tribe community, which has been mandatory for generations. This tradition is still carried out in the Serawai tribal community and has also been carried out by some other regional communities because of their marriage relationship with the Serawai people. (Jappani, 2022) If both those who are married are from the Serawai tribe, they do this tradition of giving *Cincin Penyembah* immediately without being asked and notified beforehand because they have known this tradition for a long time. However, if married people are of different ethnicities, for example, A marriage between a woman from the Serawai tribe and a man from the Javanese tribe, then the woman's parents request *Cincin Penyembah* from the man. Then, if a man from the Serawai tribe and a Javanese woman is married, the tradition of giving *Cincin Penyembah* is not carried out because Javanese people do not recognize this tradition of giving *Cincin Penyembah*. (Syuraiya, 2022)

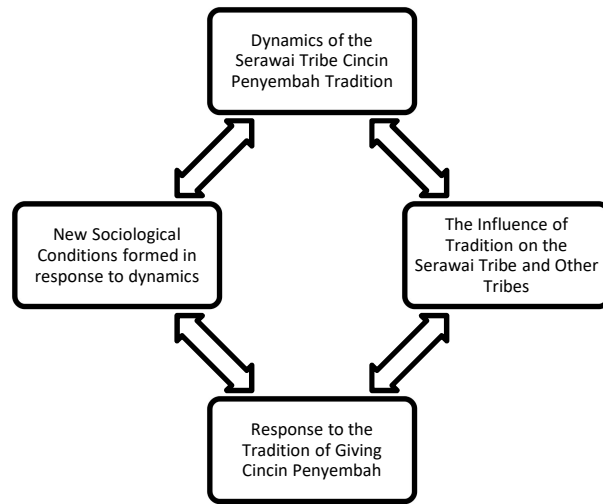
From the information above, it can be understood that a son-in-law not from the Serawai Semidang Bukit Kabu tribe is unaware of the tradition of giving this *Cincin penyembah* in Marriage. Because they did not know, the wife, who is from the Serawai tribe, told her and made a request to carry out this tradition. After this notification and request, both parties agree to implement this *Cincin penyembah tradition*. In practice, the agreement between the two parties is not all that can happen. It means there is a potential for no agreement between the couple who wants to get married regarding implementing this *Cincin Penyembah*. (Fitriani, 2019) . This disagreement then becomes why the husbands do not understand the intent and nature of the tradition of giving a ring because they do not carry it out directly.

Sociologically, studying the tradition of giving *Cincin Penyembah* at weddings is one of the areas of study of "livelihood systems and rural marriages." This field of study is one of the studies that emerge as a necessity for the operation of socioeconomic, ecological, and political dynamics that affect the degree of existence of individuals, households, and groups that foster life in an area. In the theory of this study, the socio-political-ecological dynamics that occur in society can influence individuals, groups (households), or communities/societies in building their marital structures. (Nofiardi, 2018; Qodir et al., 2022)

The response to the dynamics of socioeconomic and political life in the rural livelihood system is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual in exploring sources of livelihood. Meanwhile, strategy in everyday life is represented by individuals' involvement in the struggle to get a livelihood or a form of productive work. In order to maintain or improve the standard of living in response to the socioeconomic, ecological, and political dynamics that affect them. (Dharmawan, 2007; Fahimah & Zaenal, 2022)

If analyzed from the theory of socio-political-ecological dynamics that occur in society and the response to these dynamics, the tradition of giving *Cincin Penyembah* can be explained in several ways. The relationship between the dynamics of *Cincin Penyembah*, their influence, their response to them, and the sociological conditions formed from the response to these dynamics can be explained through the following chart:

Chart 1. Sociological Dynamics and Responses of *Cincin Penyembah* Tradition



Source: Researcher's Interpretation

The chart above illustrates the Sociological dynamics and Responses to them in the Serawai Tribe *Cincin Penyembah Tradition*. As previously mentioned, the sociological dynamics that occur in a society can have different degrees of influence on individuals, groups (households), or communities/society in building their marriage structures. (Fauzan, 2020; Nofiardi, 2018)

In the context of the Serawai tribe, the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to keep the Serawai people so that their households are always harmonious and intact. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of disharmony in a family. This problem usually arises because of wrong associations, so adultery causes a woman's virginity. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*.

The sociological dynamics of the tradition of giving *Cincin Penyembah* influence the lives of the next generation of Serawai people. The visible influence is that the Serawai tribe community still carries out this tradition. Apart from that, the parents of the Serawai tribe also try to protect their daughter's virginity. There is a kind of worry in the parents if it turns out their daughter is not a virgin, and this can be known by carrying out this tradition of giving *Cincin Penyembah*. Then when there is a marriage between the Serawai tribes and other people, especially when the men are from other than the Serawai tribe, the visible influence of this tradition is that the men from other tribes will be asked to follow the tradition of *Cincin penyembah*.

The enactment of this tradition and its influence elicited several responses from the Serawai tribe and other tribal communities. As explained earlier, the response to the dynamics of social life is represented by the formed patterns, the strategies built, and the maneuvers of marital activity shown by each individual. There are at least three kinds of responses to this tradition. The first is the response to accept this tradition fully. The second is the overall rejection response to this tradition. The third response is partial acceptance of this tradition. The results of interviews reinforce this data,

Not all Serawai people accept this tradition; some Serawai people accept the Cincin Penyembah tradition, others accept only some of the Cincin Penyembah tradition rituals, and even Serawai people reject the Cincin Penyembah tradition. (Ahmed, 2022)

Serawai people who fully accept the tradition of *Cincin Penyembah* base it on the noble purpose behind this tradition of giving *Cincin Penyembah*. They realize how important it is to maintain the virginity of women in order to maintain family

harmony and strengthen the friendship between the two parties. As for the people of Serawai who refuse to carry out this tradition, they argue that this tradition is not taught in religious texts, especially in the texts of the Koran and al-hadith texts. At the same time, the people of Serawai accept some of this tradition because they reject the stipulation on the value of the ring that will be given. They accept, but if the woman determines the size of the ring, and it turns out that the man cannot fulfill it, then the man objects to this request. They want to carry out the tradition of giving this *Cincin Penyembah* voluntarily without determining the amount of its value. The results of interviews strengthen this data,

Some people here sometimes object to the nominal amount requested by the bride's family. We accept this tradition; we only ask for relief in terms of numbers. (Dawasi, 2022)

Based on these three responses, there has been a change in the tradition of giving *Cincin Penyembah* in Serawai society. Initially, this tradition was only applied by the Serawai people themselves; then, it was extended to people outside the Serawai tribe who married the Serawai tribe. The size of the ring given at first was not determined according to the man's ability. Subsequent developments have 2 (two) patterns in determining the size of this ring. The first pattern is, as stated earlier, no regulation on the size of the ring. The second pattern is that the woman determines the size of the ring. Another change is in the application of the tradition. Most Serawai people still carry out this tradition. Some reject this tradition even though they are part of the Serawai tribe.

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A Philosophical Perspective

Philosophy is a comprehensive science that seeks to understand the problems that arise within the entire scope of human experience. Thus philosophy is needed (Nasution & Nasution, 2020) for humans to answer questions that arise in various fields of human life, including life problems in the educational, social, and economic fields. The answers to the results of philosophical thought are systematic, integral, comprehensive, and fundamental. Philosophy in seeking answers is carried out in a scientific, objective way, providing accountability based on human reason, as well as answering human problems (Musyafah, 2020)

When it is associated with the tradition of the *Cincin Penyembah*, the philosophical purpose of giving this *Cincin Penyembah* is as a gift full of hope and purpose so that after the two married couples continue to live a happy household life full of love and affection, there is still a close relationship between them. The husband's and wife's family during their lifetime. The giving of the *Cincin penyembah* is also a symbol of hope that after the two couples get married, their sustenance will be facilitated. Giving the *Cincin Penyembah* is a bond between the two sides of the family so that a harmonious relationship and strong friendship are maintained. So, their family relationship will still be well established after the two partners have separated from their parents and built a new household life. The results of interviews reinforce this data,

The tradition of Cincin Penyembah is the same as alms and gifts in Islamic law. Shodaqoh can eliminate disaster, while gifts can strengthen affection. So, the tradition of the Cincin Penyembah is very good to be preserved because it can ward off disaster and strengthen the feeling of affection between families. (Abu Hassan, 2022)

The philosophical meaning (Wijaya & Muzammil, 2021) of giving this *Cincin Penyembah* is as a gift and a sign of gratitude to the mother-in-law for getting a girl who is still a virgin. In addition, the *Cincin Penyembah* also has a meaning as a sign of honor and thanks to the man for handing over and trusting his daughter to the husband's family. This *Cincin Penyembah* is also a bond between husband and wife so they can carry out their household life peacefully and in harmony. In addition to binding the husband and wife, the *Cincin Penyembah* also binds the

husband and wife's families. With this *Cincin Penyembah*, it is hoped that the relationship between the husband's and wife's family will be maintained well and closely. This *Cincin Penyembah* is also an effort to maintain friendly relations between the two parties after Marriage and in the future. (Khoiri & Nasution, 2022).

What has been explained above is the philosophical meaning of the *Cincin Penyembah* from an axiological perspective. Axiology is a branch of philosophy that examines the benefits or values of knowledge acquired by humans. The benefits or value of giving the *Cincin penyembah* can be summarized in the following table:

Table 2. The Philosophical Meaning of the *Cincin Penyembah*

No.	Philosophical Meaning
1	Thank giving to Mother-in-law for keeping her daughter's virginity
2	A sign of honor for the wife's family for entrusting their daughter to the husband's family
3	Hope for a happy household
4	Hope to make it easier for sustenance.
5	Bonding the relationship between husband and wife so that the household is peaceful and peaceful
6	Bonding relationship between the two sides of the family

Source: Researcher's Interpretation

The Giving Of *Cincin Penyembah* in Serawai Tribe Traditional Wedding: A *Maqāsīdu Sharīa* Perspective

According to Imam Syatibi, there are five main objectives for establishing the Shari'a, namely *hifzū al-din* (safeguarding religion), *hifzū al-nafs* (safeguarding the soul), *hifzū al-'aql* (safeguarding the mind), *hifzū al-nasl* (Guarding Children) and *hifzū al-māl* (Guarding Wealth). (Kurniawan & Hudafi, 2021) Furthermore, Imam Syatibi, in his book *al-muawafaqat fi ushuli al-Sharīa*, explained that there are two ways to protect religion. (Kasdi, 2016) *First*, in terms of existence (من ناحية الوجود), namely by protecting and maintaining things that can perpetuate their existence, such as prayer and zakat. *Second*, in terms of its absence (من ناحية العدم), namely by preventing the things that cause its absence, the point is to maintain religion based on prohibitions and warnings made by Allah, such as the death penalty for apostasy. Meanwhile, in terms of levels, there are three levels of maintaining religion: *dlaruriyat*, *hajiāt*, and *tahsinīyat*. (Jafar, 2016; Syaripuddin, 2020)

Furthermore, related to giving *Cincin Penyembah* to parents-in-law when viewed from the *Maqāsīdu Sharīa* in terms of *hifzū al-din* (حفظ الدين), it is an effort to prevent acts that Allah prohibits, namely the prohibition of committing adultery as in QS. al-Isra': 32; an-Nur: 2-3. This is because by giving this ring, parents will certainly feel ashamed if their child is no longer a virgin, even though he will receive a ring as a gift from a son-in-law as a sign of gratitude for taking care of his child until he is still a virgin when he is married.

When the girl she is married to is still a virgin, it means she has guarded her religion by maintaining her absence (من ناحية العدم). (Santoso et al., 2022) In other words, a mother has sought her absence from adultery. However, when viewed from the level of *maslahah* (Nur et al., 2020), giving a *Cincin Penyembah* to parents-in-law in the Serawai community in Bukit Kabu is included in the *hajiāt group* because it is not the only effort to maintain virginity for girls. Even though there is no tradition of this *Cincin Penyembah*, it does not mean that all the girls in Bukit Kabu will disappear and their virginity will not be maintained.

Giving this ring, when viewed from the *Maqāsīdu Sharīa*, can also be included in terms of *hifzū al-nasl* (حفظ النسل), because Islam prescribes Marriage to channel sexual instincts lawfully and legally by protecting offspring and honour so that the child conceived by a woman has lineage clear (Eficandra, 2012; Saputra &

Busyro, 2018) Likewise protecting honour, it is recommended to find a partner within limits set by the Shari'a as in QS. An-Nisa : 1 , Ar Ra'd: 38 and the letter at tahrir: 6

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: "O people! Fear your Lord, who created you from oneself (Adam), and (Allah) created his partner (Eve) from his (self); and from both of them, Allah multiplied many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily, Allah is always guarding and watching over you."

Maqoshid, from this verse, is an order of piety to humans wherever humans are, even if the humans are just the two of them. The immorality often committed in solitude is the immorality of adultery, so it is only natural that Allah, through this verse, associates piety with the reproduction of men and women. Lust is one of the greatest human temptations that must be controlled. In another verse, Allah commands humans to protect themselves and their families from the fires of hell. Children and wives are gifts from God that must be guarded.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

Meaning: And indeed, We have sent several messengers before you (Muhammad), and We have given them to them wives and offspring. There is no right for a messenger to bring evidence (miracles) except with Allah's permission. For each age, there is a kitab (Book).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guard angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what is ordered. [at-Tahrir/66:6]

The Maqāsīdu of this verse is very clear, namely, protecting yourself and your family from the fires of hell. To realize maqoshid in this verse, one must carry out religious guarding (*hifdzu din*) from things prohibited by religion. One such prohibition is adultery. Adultery has a lot of negative impacts, so it is only natural that it is prohibited by religion. Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and their families. (Jafar, 2019) Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniat*.

Giving *Cincin Penyembah* to parents-in-law, if viewed with *Maqāsīdu Sharīa* from the perspective of *hifzū al-māl* (حفظ المال) guarding assets, according to Duski Ibrahim, maintaining and obtaining good assets and being given good means is part of *hifzū al-māl*. (Darlin et al., 2022) Sociologically in villages, concern for others is greater than in city people, but on the other hand, curiosity about other people's weaknesses and strengths is higher than in city people. Therefore, their power to show off is also higher than city people, so if a man brings more gifts than usual, it is an honor and prestige. On the other hand, a man

is normatively recommended to do something that makes his family happy, as stated in the hadith

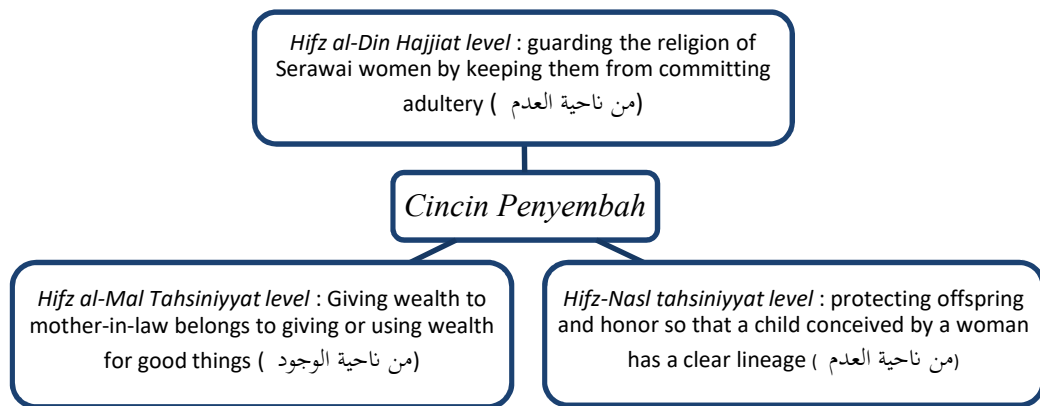
خيركم خياركم لاهله واناخير منكم لاهلي

The best of you are those who do good with their families, and I am the best with my family.

From the hadith above, it can be understood that the man has full responsibility to his family, including treating his family well. (Rahmah, 2021) If *the Cincin penyembah* is associated with this hadith, it can be classified as *hifzūl maal* (keep the treasure) on the part of giving wealth to the good. Giving wealth to mother-in-law belongs to giving or using wealth for good things. Philosophically giving rings to parents-in-law is a symbol of gratitude to parents-in-law who have taken care of their daughter until they marry her while still in a virgin condition. Apart from that, as expected, the purpose of giving the *Cincin penyembah* is so that there is a closeness between in-laws and in-laws so that with Marriage, they automatically become mothers.

The Maqāsīdu al-Sharīah perspective above can be read in the chart below:

Chart 2. The tradition of the *Cincin Penyembah* from *the Maqāsīdu al-Sharīah* perspective



Source: Researcher's Interpretation

Protecting from the absence of adultery here means that the tradition of *Cincin Penyembah* makes a real contribution to maintaining Islamic law (*hifzū dzin*), namely self-protection from acts of adultery. The daughter of the Serawai tribe will be ashamed if they are not virgins when they marry because this virginity will be exposed to the broader community in the absence of the worship ring tradition. The daughter cannot sue her husband to give her *Cincin Penyembah* because she is no longer a virgin. Whereas what is meant by protecting heredity (*hifzū al-nasl*) and honor so that a child conceived by a woman has a clear lineage is that the absence of adultery will strengthen the lineage of only one person, namely the husband because the woman has never had sexual intercourse with another man. which confuses as to who the father of the child will be. What is meant by the *Cincin Penyembah* tradition is that it includes using wealth for good things (*hifzū maal*) because the *Cincin Penyembah* tradition is included in the form of alms and gifts. It is customary to give alms to other people, while giving alms to one's family is, even more sunnah, namely *sunnah mukkaddah*, by getting double the reward. The first reward is the reward of almsgiving, while the second is the reward of connecting ties. Giving gifts to the family is also commendable because it will create a feeling of compassion and affection. (Suryani, 2020)

Conclusion

After conducting in-depth research, it can be concluded that the sociological dynamics behind the formation of the tradition of giving *Cincin Penyembah* is an attempt by the predecessors of the Serawai tribe to protect the people of Serawai in maintaining the harmony and integrity of their household. This effort was carried out in the form of protecting the virginity of the daughters of the Serawai tribe. A woman who is not a virgin is considered a disgrace, a source of

disharmony in a family. This problem usually arises because of wrong associations. The Serawai people's ancestors saw this problem as something that could happen from time to time. So to prevent and overcome this problem, the Ancestors of the Serawai people imposed a tradition of giving this *Cincin penyembah*. The next conclusion is that the tradition of giving *Cincin Penyembah* has its philosophical value, namely as a symbol of gratitude for a son-in-law to his parents-in-law because his parents-in-law managed to look after and educate his wife well, so that when the wedding ceremony, his future wife was still a virgin. Giving *Cincin Penyembah* is one of the tools to maintain religious norms and customary norms in maintaining eastern culture, namely the culture of maintaining virginity for young women. Giving *Cincin Penyembah* is also a social bonding for the Serawai tribe. The next conclusion, on the Maqāsīdu Syariah perspective, the *Cincin Penyembah* Tradition, which is an effort to protect virginity before Marriage, has an excellent maslahah value, namely from the point of view of *hifzū ad-dīn* (safeguarding religion), *hifzū an-nasl* (safeguarding offspring) and *hifzu al-māll* (Keeping treasure). Free association between young people often leads to unwanted things, namely the occurrence of pregnancy outside of Marriage, which sociologically causes disgrace to the perpetrators and their families. Therefore, it should be appreciated and maintained by a tradition like this considering the many temptations and the freedom for foreign associations and cultures to enter an area without boundaries, especially in the digital Era, where all information is very difficult to contain and filter. If we look at it from the point of view of maintaining the honour of children in protecting offspring, then the level is *dlaruriyat*, while giving rings is included in the level of *tahsiniat*.

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Author Contributions Statement

The author consists of six researchers who had their roles. The six authors lived together in Bengkulu City. Suwarjin was the initiator of the study, compiled and designed the analysis, and proposed joint research with the partner. Im Fahimah, Badrun Taman, Wahyu Abdul Jafar, Iwan Romadhan Sitorus and Miti Yarmunida work together to develop research instruments and data collection, work on reference management, data contribution, or analysis tools. All authors cooperated in collecting data, analyzing data, and reading through to agree on the final manuscript.

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Naskah Hasil Revisi

Virginity and *Cincin Penyembah*: Sociological, Philosophical, and *Maqāṣid al-Sharī'ah* Study on Serawai Tribe Traditional Marriage

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Abstract: This study aims to comprehensively investigate the tradition of giving *Cincin Penyembah* at a traditional marriage ceremony of the Central Bengkulu Serawai tribe. The tradition is intended to preserve the virginity of young people amidst moral degradation and promote social bonding within the tribe. As data collection techniques, a sociological approach is used with observation, interviews, and documentation. The results showed that sociological dynamics underlined the tradition of giving *Cincin Penyembah*. This tradition was created to safeguard the Serawai people by preserving their daughters' virginity and maintaining the harmony of the household. Symbolically, it represented a son-in-law's gratitude to the mother-in-law for the wife's virginity and could preserve religious and customary norms in Eastern culture. This tradition was consistent with *Maqāṣid al-Sharī'ah*, specifically *ḥifẓ al-dīn* (safeguarding religion), *ḥifẓ al-nasl* (safeguarding offspring), and *ḥifẓ al-māl* (protecting wealth), which aimed to preserve religion, progeny, and wealth.

Keywords: *Cincin Penyembah*; virginity; Traditional Marriage

Abstract: Penelitian ini bertujuan untuk mengetahui secara komprehensif tradisi pemberian *Cincin Penyembah* pada pernikahan adat suku Serawai Bengkulu Tengah, sebagai tradisi menjaga keperawanan remaja di tengah degradasi moral dalam pergaulan pria dan wanita. Penelitian ini merupakan penelitian lapangan dengan pendekatan sosiologis. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa dinamika sosiologis yang melatarbelakangi tradisi pemberian *Cincin Penyembah* ini merupakan upaya para pendahulu suku Serawai untuk melindungi masyarakat Serawai dengan menjaga keharmonisan rumah tangga dalam bentuk menjaga keperawanan putri-putrinya. Tradisi pemberian *Cincin Penyembah* ini merupakan alat pengikat sosial suku Serawai, secara filosofis melambangkan rasa terima kasih menantu kepada ibu mertuanya karena istrinya masih perawan, dan alat untuk menjaga norma agama dan adat dalam budaya timur. Tradisi pemberian *Cincin Penyembah* ini sejalan dengan *Maqāṣid al-Sharī'ah*, yaitu *ḥifẓ al-dīn* (menjaga agama), *ḥifẓ al-nasl* (menjaga keturunan), dan *ḥifẓ al-māl* (menjaga harta).

Kata kunci: *Cincin Penyembah*; keperawanan; Pernikahan Adat

Introduction

This study aims to analyse the tradition of giving a "worship ring" at traditional marriages for the Serawai people of Central Bengkulu (Dihamri, 2017). It is a significant object of study, as normatively, in marriage law, there is no provision for giving a worship ring (Alfitri, 2020). However, the Serawai tribe requires the son-in-law to give *Cincin Penyembah* to the mother-in-law (Harnata & Andiko, 2021). Outwardly, this tradition applies new rules in marriage processions that are not stated in the marriage law (wahyu & Alam, n.d.). Apart from the provisions outlined in the marriage law, any practices that deviate from it can only be incorporated into a marriage procession as long as they do not conflict with the philosophical (Aji et al., 2021) and normative principles of Shari'a (Santoso et al., 2022). Giving a worship ring at a Serawai traditional marriage is unique and intriguing, as it is not commonly found in other traditional marriage ceremonies. The people of Serawai have a specific goal in incorporating this tradition into their marriage ceremony, specifically to protect the virginity of young women (Santoso, 2016). **The interview results reinforced this assertion,**

The Serawai tribe places great emphasis on upholding customs and traditions in marriage, particularly on the significance of virginity. It is customary for a young man about to marry a young woman to express gratitude to his future in-laws by presenting a Cincin Penyembah to his mother-in-law. This tradition has been passed down from generation to generation (Surjan, 2022).

The Serawai people, also known as "Jemo Serawai", adhere to their traditions and cultures. This community is defined by its customs, moral systems, and cultural aspects, collectively forming the "Serawai tribal community". The Bengkulu province comprises five tribes (customs), including *Rejang, Bengkulu, Serawai, Lampung, and Pasemah* tribes. The Serawai tribe is primarily located in the central and south Bengkulu Regencies (Arios, 2020). People still actively use the Serawai language in their daily activities (Nofiardi, 2018). The community has maintained various traditions and cultural practices until today (Sun et al., 2021). These include the traditional marriage ceremony involving the presentation of *lenguai* (an object made of material copper or brass raw materials containing betel leaf, gambier, lime, areca nut, and tobacco) and *keris* (ceremonial knife), the *berasan* (deliberations to determine the dowry from the woman's side) and *nyalang guru* traditions (the tradition to glorify pious people), and the giving of *Cincin Penyembah*, and *manjalang* (tradition of delivering food) to the in-laws and relatives (Octaviani & Sari, 2017). The marriage ceremony also features bridal dance and martial arts performances (Sirait, 2021).

The Serawai marriage ceremonies potentially cause conflict in the community, which is against the existence of traditional marriages. It is argued that a valid marriage does not require traditional ceremonies (Santoso, 2016). Additionally, a prospective son-in-law does not need to provide a gift such as a *Cincin Penyembah* to future in-laws for taking good care of their daughter (Atabik & Mudhiiah, 2014). An interview with a local figure strengthened this perception.

The Serawai tribe is unified. However, some youths refuse to marry according to the custom. They consider the Cincin Penyembah tradition old and out of date. Groups that reject traditional marriages usually migrate to other regions to study or work. This dispute occurs when they return home and are about to get married (Ahmad, 2022).

Several previous studies were conducted on the Serawai tribe. Dihamri examined the "*Culture of the Life Cycle of the Serawai Tribe in South Bengkulu Regency*" to understand the existing life cycle culture. The findings showed that the life cycle culture includes several customs or traditions, including childbirth, *beterang* (female circumcision), male circumcision, youth association, marriage, and death. However, the culture started to change, and some customs were at risk of disappearing (Dihamri, 2017).

Vethy Octaviani and Sapta Sari conducted a subsequent study on the Serawai tribe titled "*Communication Patterns of Indigenous Peoples of the Serawai Tribe in the Modern Era.*" It examined the communication patterns of the Serawai tribe's *Berasan* customs with the people of Bengkulu City and outsiders in the modernisation era, particularly regarding who would initiate communication with the woman's parents before marriage. Indigenous *Berasan* customs with the Bengkulu people involved a man visiting a woman's house to meet her parents. In contrast, outsiders are required to have an envoy, such as relatives living in Bengkulu City or those travelling from far, to initiate communication with the woman's parents. The study suggested that the communication pattern of the *Berasan* tradition between the Serawai tribe as well as the Bengkulu people and outsiders has changed in the modern era (Octaviani & Sari, 2017).

The novelty of this study lies in the integration of Serawai traditional marriage elements with Islamic values. The previous study only presented descriptive data on the Serawai tribe's traditional marriage customs without considering Islamic studies. A normative approach was used in analysing the data, specifically using the *Maqāṣid al-Sharī'ah* theory

Method

A field study was conducted in Jumat Village, Talang Empat District, Central Bengkulu Regency, in September 2022. A field study approach involves collecting and processing data to produce descriptive information (Musda Asmara & Lilis Sahara, 2022), either in direct quotes from the respondents or as a study describing a specific incident (Miu & Morgan, 2020). Three data collection techniques were used: observation, interviews, and documentation (Robi Musthofa Al Ghazali, 2022). The primary data were collected through interviews and direct observation with various participants, including the husband's parents who gave the "*Cincin Penyembah*," the wife's parents who received it, traditional leaders, and community leaders in Jumat Village. The secondary data were obtained by documenting related themes in scientific books or journals.

This study used a Normative-Sociological approach (Kurtubi, 2022) to examine the relationship between the customary regulation of giving "*Cincin Penyembah*" and marriage in Islamic law. The sociological approach examined the role of giving "*Cincin Penyembah*" in Serawai society, its relationship to political and economic structures, and its role in historical change and social transformation within the community (Kampourakis, 2020). Four activity steps were used in the data analysis process, including theorising (Wahyu & Oktavia, 2022), inductive analysis (Suryaningsih, 2022), typological analysis (Muddin, n.d.), and enumeration. These steps were not discrete from one another or separated from the data collection process (Asnaini, 2022).

The Tradition of *Cincin Penyembah* in Preserving Young Women's Virginity

The tradition of giving *Cincin Penyembah* originated from the ancestors of the Serawai Semidang Bukit Kabu tribe, dating back to their time. It was carried out when the Serawai people married off their virgin daughters. Importantly, *Cincin Penyembah* is only intended for girls who are still virgins and does not apply to the marriages of widowers and widows. It is only applicable to the

marriages of bachelors and maidens. These findings are supported by the interview results, as shown below.

The tradition of Cincin Penyembah is intended solely for marriages of unmarried girls and not widowers or widows. The practice symbolises gratitude from the prospective husband to his future parents-in-law for nurturing and preserving his fiancée's purity until adulthood (Abu Hasan, 2022).

After they finished holding a marriage procession, the husband and wife agreed to give a ring. *Cincin Penyembah* should be a gold ring that cannot be replaced with money or other objects. Giving *Cincin Penyembah* has become a hereditary tradition in Serawai tribal marriages. The Lembak people have also implemented the tradition. The tradition of this *Cincin Penyembah* has been going on for a long time and has been agreed upon by community leaders of the Serawai and Lembak tribes from generation to generation.

If the groom is from Serawai and the bride is from Lembak, the groom gives *Cincin Penyembah* to his mother-in-law without prior notification or request. However, in cases where the woman from the Serawai tribe marries a man from the Javanese tribe, the woman's parents request *Cincin Penyembah* from the man's parents (Asmawati, 2022).

Cincin Penyembah is given after the marriage ceremony and consummation of the marriage. The weight of *Cincin Penyembah* is based on the request of the bride's parents, and the amount given depends on the groom's financial ability. There are two guidelines for determining the weight of the gold. The first is based on the groom's capacity, and the second is the bride's preferences. The man utters a specific phrase while presenting *Cincin Penyembah*: "I give this ring to my parents (in-laws) in this world and the hereafter." This statement indicates that the man considers his parents and parents-in-law as his. This statement is a commitment that the wife's biological parents become the husband's biological parents; there is no difference in attitude and way of respecting them. Husbands should not prioritise their parents over the wife's parents. This ancestral teaching is excellent; if it is successfully implemented in society, family harmony will be easily realised. (Indracaya, 2022).

Cincin Penyembah serves two main benefits. Firstly, it is a hopeful gift to symbolise the start of a happy married life filled with love and affection (Fitriani, 2019). Secondly, it fosters a close relationship between the bride and groom's families in their life (Lestari, 2018). By giving this ring, the couple will have a smooth marriage. Additionally, *Cincin Penyembah* acts as a bond between the two families, strengthening their friendship and maintaining harmonious relationships. Even after the couple moves out and starts their own lives, this gift helps keep the family ties strong and intact (Musyafah, 2020).

Several aspects of giving *Cincin Penyembah* are illustrated in the following table:

Table 2. Several aspects of the tradition of giving *Cincin Penyembah*

No.	Aspect	Information
1	Definition	A Gold Ring from the son-in-law to his mother-in-law as a form of gratitude for keeping his wife's virginity,
2	Subject	a. Serawai Semidang Bukit Kabu tribe and some of the Lembak tribe b. The bride is a virgin and single
3	Time	a. Son-in-law to wife's mother The giving of <i>Cincin Penyembah</i> is after the marriage contract and intercourse with husband and wife.
4	Amount	a. At the request of the wife's parents b. According to the ability of the husband

No.	Aspect	Information
5	Objective	<ul style="list-style-type: none"> a. The giving of <i>Cincin Penyembah</i> symbolises hope for the husband and wife's household happiness. b. As a symbol of hope for the abundance of sustenance in the household c. As a binder of friendly relations between the husband's and wife's families. d. As a binder of friendly relations between the family of the husband and wife and the parents' family
6	Process	<ul style="list-style-type: none"> a. Agreement between the husband's and wife's family b. Determination of the weight of the nominal grams of <i>Cincin Penyembah</i> c. The giving of <i>Cincin Penyembah</i> is from a son-in-law to his mother-in-law. He says, " <i>I give this ring to my parents (in-law) in this world and the hereafter.</i>"

Source: Researchers' Interpretation

The Giving of *Cincin Penyembah* in Serawai Tribe Traditional Marriage: A Sociological Perspective

The tradition of giving *Cincin Penyembah* is practised in the traditional marriages of the Serawai Community in Jumat Village, Talang Empat District, Central Bengkulu Regency. The origin of this tradition dates back to the ancestors of Semidang Bukit Kabu, who practised it during the marriages of bachelors and maidens (Osamor & Grady, 2018). *Cincin Penyembah* is given when the marriage procession is completed, the couple consummate their marriage (Nofardi, 2018).

Both parties witnessed the procession of giving *Cincin Penyembah*. The special remarks at the time of giving *Cincin Penyembah* must be said: " I give this ring to my parents (in-law) in this world and the hereafter" (Abu Hasan, 2022). Some Serawai people brought a lenguai containing *Cincin Penyembah* during the gifting procession. This tradition is carried out solemnly and does not contain elements of special mystical rituals. The *Cincin Penyembah* tradition is more of a ceremonial or symbolic form of giving a ring without any offerings, incense, or other things prohibited by religion.

Cincin Penyembah is a symbol of honour and appreciation to the mother-in-law. At first, there was no standard setting for the size of the gold ring given. It was based on the ability of the husband's parents. Most people in the Serawai tribe provide *Cincin Penyembah* with an average weight of two grams of gold. However, some may ask for a different weight, which can still be negotiated if the man cannot provide the requested amount (Nuroniyah, 2022).

The process of giving *Cincin Penyembah* is not listed in customary village regulations but rather as a hereditary custom carried out and implemented in the Serawai Semidang Bukit Kabu community in Jumat Village. This unwritten rule has been maintained from generation to generation. The Serawai people realise that the *Cincin Penyembah* tradition positively contributes to forming happy, peaceful, and peaceful marriages. The tradition of *Cincin Penyembah* teaches newly married young couples to understand the sociological condition of their partner's family. Through this tradition, the ancestors teach how to respect their parents-in-law and extended family. (Dawasi, 2022).

Cincin Penyembah may not be exchanged for money or any other object apart from gold (Randaini, 2022). There is no standard provision for the nominal grams of gold given, but rather the level of willingness and ability of the parents to the husband matters. Although all these provisions can change with recent developments, *Cincin Penyembah* should be a gold ring and not be replaced with other items or objects.

The tradition of giving *Cincin Penyembah* comes from the Serawai Semidang Bukit Kabu tribe, which has been mandatory for generations. This

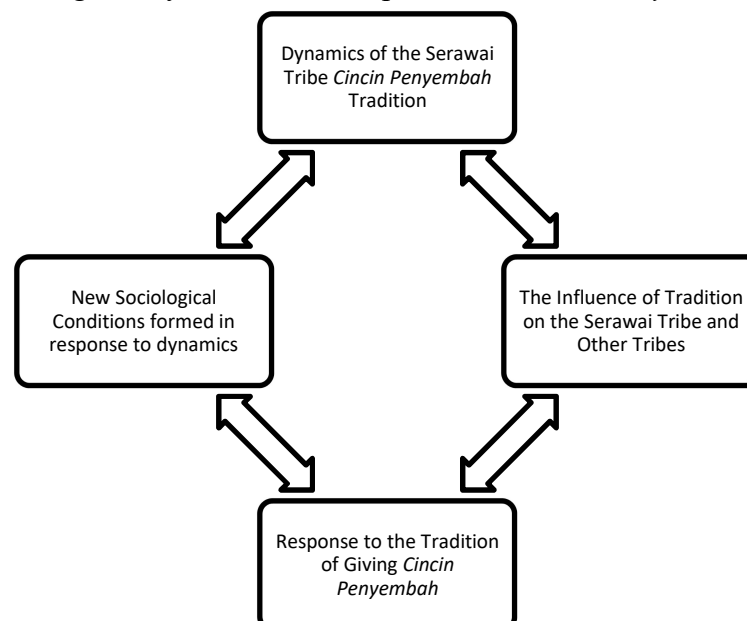
tradition is still carried out in the Serawai tribe and other regional communities because of the marriage relationship (Jappani, 2022). For a couple from the Serawai tribe, giving *Cincin Penyembah* is done immediately after the marriage ceremony without prior notification because they are already familiar with the tradition. For couples from different ethnic backgrounds, such as a marriage between a Serawai woman and a Javanese man, the woman's parents request *Cincin Penyembah* from the man. Conversely, if a Serawai man marries a Javanese woman, the tradition of giving *Cincin Penyembah* is disregarded because it is not recognised in Javanese culture (Syuraiya, 2022).

A son-in-law outside Serawai Semidang Bukit Kabus may not be familiar with the tradition of giving *Cincin Penyembah* in marriage. In such cases, the Serawai wife usually informs and requests her husband to follow it. Although both parties may agree to implement the tradition, disagreements may arise between the couple (Fitriani, 2019). Sometimes the husband thinks that it is not necessary to give the *Cincin Penyembah*. He assumes that giving a ring when a marriage proposal or marriage contract. This misunderstanding needs an explanation from the wife. This disagreement may make husbands misunderstand the purpose and significance of the tradition of giving *The Cincin Penyembah* because they are unfamiliar with it.

The tradition of giving *Cincin Penyembah* at marriages is a subject of interest in the field of "livelihood systems and rural marriages" from a sociological perspective. This discipline has emerged as a necessity to understand the socioeconomic, ecological, and political dynamics that affect the well-being of individuals, households, and groups in a given area (Qodir et al., 2022). According to this theory, the socio-political-ecological dynamics in society can influence the way individuals, households, or communities structure their marriages (Nofiardi, 2018).

In rural livelihood systems, individuals respond to socioeconomic and political dynamics through patterns, strategies, and manoeuvres in marital activity (Dharmawan, 2007), while daily life strategy concern involvement in livelihood or productive work to maintain or improve living standards in response to these dynamics (Fahimah & Zaenal, 2022). The relationship between the tradition of *Cincin Penyembah*, the influence of socio-political-ecological dynamics, people's response to these dynamics, and the sociological conditions formed from their response can be explained through the following chart.

Chart 2. Sociological Dynamics and Responses of *Cincin Penyembah* Tradition



Source: Researcher's Interpretation

The sociological dynamics in society have different degrees of influence on individuals (Nofiardi, 2018), groups (households), or communities in building their marriage structures (Fauzan, 2020). The dynamics of giving *Cincin Penyembah* in the Serawai tribe aim to protect the virginity of the daughters of the tribe, which is considered a source of disharmony in a family if lost. The ancestors of the Serawai people saw adultery could be a potential problem in society. Therefore, they imposed the tradition of giving *Cincin Penyembah* as a preventive measure.

Giving *Cincin Penyembah* is carried out to ensure the daughter's purity. In the Serawai tribe, this tradition serves as a means for parents to protect their daughter's virginity. In inter-tribal marriages, the tradition is expected to be followed by the groom. The husband and his family should understand this noble purpose of the *Cincin Penyembah* tradition. The husband will also enjoy the benefits of this tradition. The husband will be happy and happy if the wife he marries is still kept pure. Vice versa, many marriages are destroyed when the husband finds out that the wife he is married to is no longer pure.

The enactment of this tradition and its influence elicited several responses from the Serawai tribe and other communities. As explained earlier, the answer to the dynamics of social life is represented by the patterns, strategies, and manoeuvres of marital activity shown by each individual. The tradition of giving *Cincin Penyembah* elicits three types of responses: complete acceptance, rejection, and partial acceptance. A respondent stated: *Serawai people have different responses to the Cincin Penyembah tradition, including full acceptance, partial acceptance, and rejection* (Ahmad, 2022)

The cause of the division of the three Serawai ethnic groups in responding to the *Cincin Penyembah* tradition is due to different perspectives in understanding this tradition. The Serawai people, who fully accept the tradition of *Cincin Penyembah*, consider the tradition's noble purpose. They realise how important it is to maintain women's virginity for family harmony and strengthen the relationship between the two parties. Those who reject this tradition argue that it is not taught in religious texts, such as the Quran and hadith. The Serawai people, who accept some of this tradition, reject the determination of the ring's value that will be given. If a woman determines the size of the ring, and it turns out that the man cannot fulfil it, he will object to this request. Some men comply to do the tradition voluntarily without being forced to provide certain ring values—an interview with a local strengthened this assertion. He stated that some people object to the nominal amount the bride's family requested. *We accept this tradition and only ask for relief in terms of numbers* (Dawasi, 2022).

The cost relief the husband requested is still tolerable, and a solution is sought. The tradition of *Cicin Penyembah* can still run without burdening beyond the means of the husband and family. The tradition of *Cincin Penyembah* was initially applied by the Serawai people only. It was extended to people outside the Serawai tribe who married the tribe members. The man's ability did not determine the size of the ring given. Subsequently, there have been two patterns in determining the size of the ring. The first is no certain provision regarding the ring's size. The second one is that the woman determines the size.

The Giving of *Cincin Penyembah* in Serawai Tribe Traditional Marriage: A Philosophical Perspective

Philosophy is a science that aims to understand and address the rising problems within all aspects of the human experience, including education, society, and economics (Nasution & Nasution, 2020). The results of philosophical thought are comprehensive, fundamental, and systematic. Philosophy seeks answers in a scientific, objective manner, relying on human reason to provide accountability and solve human problems (Musyafah, 2020).

The philosophical foundation of giving *Cincin Penyembah* is a gift full of hope and purpose. The tradition symbolises the close relationship between couples and their parents after marriage. Also, the ring represents the hope that after marriage, the couple will be blessed with sustenance and a harmonious relationship with the family. Abu Hasan, a local figure, stated: "*The tradition of Cincin Penyembah is the same as alms and gifts in Islamic law. Shodaqoh can eliminate disaster, while gifts can strengthen affection. Therefore, the tradition of Cincin Penyembah should be preserved because it can ward off disaster and strengthen affection between families*" (Abu Hasan, 2022).

The philosophy of the same *Cincin Penyembah* tradition as the concept of gifts is an acculturation of Islamic culture with the local culture of the Serawai tribe. Islamic values merge into the local wisdom of the Serawai tribal community in the form of a *Cincin Penyembah* tradition. The ancestors of the Serawai tribe indirectly taught the next generation to get used to giving gifts to their wife's parents and their families. If the wife's parents feel happy, accepting and loving, the husband and his family will be easier. Fusing these two families into a large family will be easier and run smoothly with the help of the worship ring tradition. Besides a symbol of gratitude to the mother-in-law for safeguarding her daughter's virginity (Wijaya & Muzammil, 2021), *Cincin Penyembah* is a sign of honour and appreciation to the father for trusting his daughter to the husband's family. After marriage, all burdens and responsibilities will be borne by the husband. The wife's needs in food, drink, clothing, housing, and others will be met by her husband. Parents are no longer subject to obligations after their daughter gets married. The principle that must be obeyed is that husband and wife are equal partners closely related to each other without subordination in fulfilling rights or obligations.

Cincin Penyembah is also a bond between husband and wife so they can live their marriage life peacefully and in harmony. In addition to binding the husband and wife, *Cincin Penyembah* also binds the husband and wife's families. Giving gifts to others means you give appreciation to that person. A gift will make the person receiving it feel valued and cared for. Gifts or gifts given to other people will be a means to strengthen and bring closer the relationship between you and that person. This gift is also an effort to maintain friendly relations between the two parties after marriage and in the future (Khoiri & Nasution, 2022).

The benefits or value of giving *Cincin penyembah* can be summarised in the following table:

Table 3. The Philosophical Meaning of *Cincin Penyembah*

No.	Philosophical Meaning
1	Expression of gratitude to mother-in-law for keeping her daughter's virginity
2	A sign of honour for the wife's family for entrusting their daughter to the husband's family
3	Hope for a happy household
4	Hope for a blessing of sustenance
5	Bonding relationship between husband and wife to create a peaceful family
6	Bonding relationship between the two sides of the family

Source: Researchers' Interpretation

The tradition of giving *Cincin Penyembah* teaches a philosophy of gratitude to parents-in-law. The tradition of *Cincin Penyembah* is a symbol that the husband has married a girl who is still a virgin, as a sign of gratitude to the mother-in-law for having a girl who is still a virgin and for trusting her daughter to her husband. The *Cincin Penyembah* is given after the wedding procession and after the husband has intercourse with his wife. In Islamic teachings, thanking is one of the noble behaviours as a form of appreciating the help of others and as an expression of gratitude. In addition, the tradition of *Cincin Penyembah* is a symbol of affection between families. The tradition of *Cincin Penyembah* is a

medium for cultivating affection. One of the wisdom of giving gifts is giving rise to a sense of mutual affection. If affection has grown and developed in a family, any problems that befall the family will be appropriately handled. The ideals of a happy family will be more easily realised.

The Giving of *Cincin Penyembah* in Serawai Tribe Traditional Marriage: A *Maqāṣid al-Sharī'ah* Perspective

According to al-Shatibi, there are five main shari'a objectives (Kayadibi, 2019): *ḥifẓ al-dīn* (safeguarding religion), *ḥifẓ al-naḥs* (protecting the soul), *ḥifẓ al-'aql* (protecting the mind), *ḥifẓ al-nasl* (protecting offsprings) and *ḥifẓ al-māl* (protecting wealth) (Kurniawan & Hudafi, 2021). Furthermore, al Shatibi's book *al-Muwāfaqāt fī Uṣūl al-Sharī'ah* explains two ways to protect religion (Kasdi, 2016). *First*, in terms of existence (من ناحية الوجود), religion is protected by the establishment of obligatory rituals, such as prayer and *zakāh*. *Secondly*, religion can be protected by maintaining the absence (من ناحية العدم) of particular aspects by preventing the things that cause them (Syaripuddin, 2020). In other words, religion is protected based on prohibitions and warnings made by Allah, such as the death penalty for apostasy. In contrast, there are three levels of maintaining religion: *darūriyyāt* (primary benefit), *ḥājjiyyāt* (secondary benefit), and *taḥsīniyyāt* (tertiary benefit) (Jafar, 2016). The purpose of *darūriyyāt* here is to maintain essential needs for human life. The essential need is to maintain religion, soul, mind, lineage, and property within the limits of not endangering the existence of the five points. *Maslahat Ḥajiyat*, namely *maslahat*, which is secondary in nature, is needed by humans to make life easier and eliminate difficulties. If he is not there, there will be difficulties and narrowness whose implications will not damage life. This need applies in the fields of worship, custom, and *muamalah*. For example, it is prescribed to buy and sell in the field of *muamalat* in order to perfect the *Sharī'a*, so it is also prescribed to look for witnesses. Another example is also prescribed for *qiradh* (indebtedness) and to perfect it, it is also prescribed to record whether it is from the debtor or given to the debtor. *Maslahat taḥsīniyyāt*, namely *maslahat* which is a *muru'ah* (moral) requirement, and it is meant for good and nobility. If he doesn't exist, then it doesn't damage or complicate human life. *Maslahat taḥsīniyyāt* is needed as a tertiary need to improve the quality of human life.

Considering the concept of the *Maqāṣid al-Sharī'ah*, the tradition of *Cincin Penyembah* is part of *ḥifẓ al-dīn* to prevent adultery, as it is religiously prohibited. The prohibition of adultery is mentioned in QS. al-Isra': 32; and an-Nur: 2-3 (Santoso, Yusefri, et al., 2022). As the ring functions as a gratitude symbol for parents' ability to take care of their daughters (Hidayah, 2019), the parents will be ashamed if their daughters are found to be not virgins. It is this shame that makes parents worry so that they are enthusiastic about preserving the virginity of their daughters.

At the *maslahat* level (Nur et al., 2020), giving *Cincin Penyembah* to parents-in-law in the Serawai community in Bukit Kabu is considered *ḥājjiyyāt* because it is not the only means to maintain virginity for girls. The virginity maintained by a girl represents her ability to protect her religion (Santoso, Jafar, et al., 2022) with her mother's involvement. The absence of *Cincin Penyembah* tradition will not automatically make the girls in the community fail to protect their purity. The tradition of *Cincin Penyembah* contributes to maintaining the morale of the Serawai people. However, without the tradition of a worship ring, it does not mean that the morale of the people of the Serai tribe must be damaged and ugly.

The tradition can also be part of *ḥifẓ al-nasl*, as marriage in Islam is to channel sexual desires lawfully to protect the honor and hereditary status of children born in a marriage (Busyro & Malindo, 2022). To preserve integrity, a man is recommended to find a partner with certain criteria as mentioned in the Quran sura An-Nisa: 1, Ar-Ra'd: 38, and At-Tahrim: 6.

Sura An-Nisa: 1 mention that all humans are descended from a father and mother, namely the Prophet Adam and Eve. All humans are from one father and mother (Adam and Eve) (Basid & Miskiyah, 2022). Each one should protect others' rights, as a brother should protect his siblings' rights. **Even with a distant lineage through the Prophet of Adam, the obligation to protect each other is similar to those with close kin. As mentioned in Sura An-Nisa: 1, every human should do justice to others and prevent injustice. The strong ones protect the weak in good ways according to God's order (Nuraini, 2019).**

Maqāsid, in that verse, means an order to humans to be pious wherever they are. In another verse, Allah commands humans to protect themselves and their families from hellfire. Lust is one of the greatest human temptations to be controlled. For a man, his wife and children are gifts from God to be guarded.

The Quran sura Ar-Ra'd: 38 explains that Allah sent his messengers before the Prophet Muhammad. They were married and had children. This shows that having a family and procreation is natural, and it is *sunatullāh* (the immutable constants of Allah) for His creatures to live on his earth. This *sunatullāh* also applies to His Prophets and messengers.

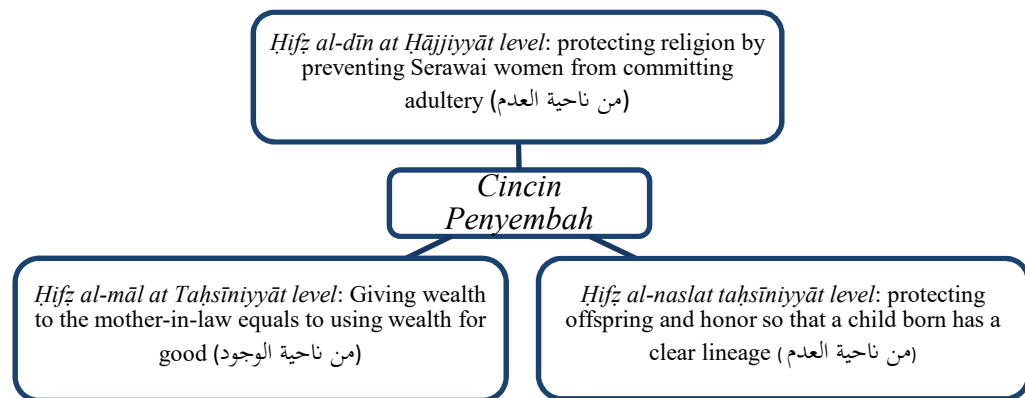
Family life should not be seen as an obstacle. In Islamic teaching, marriage aims to create peace, tranquillity, and stability in life. Marriage also strengthens the family relationship and can be part of *da'wah*, as the Prophet Muhammad exemplified (Az-Zuhaili, 2018).

In the Quran, sura al-Taḥrīm: 6, Allah orders believers to protect themselves from hellfire fueled by humans and stones. This is maintained by dutifully obeying and carrying out Allah's commands, as well as teaching the families to follow the path of Allah. A family is a mandate that must be taken care of in its physical and spiritual welfare. It is narrated in a Prophet Muhammad's tradition that when this verse was revealed, Umar, the Prophet's companion, asked the Prophet Muhammad how to protect his family and himself from hellfire. The answer to that is by obeying His orders and preventing his prohibition. It is further narrated that hell is guarded by ferocious angels whose leaders are nineteen angels (Fakhrurrazi, 2018).

Another aspect of *maqāsid* is guarding religion (*ḥifẓ al-dīn*) against prohibited deeds. One of them is adultery. An intimate relationship among youth potentially leads to unwanted out-of-wedlock pregnancy, which brings shame to the family. Therefore, Cincin Penyembah's tradition should be appreciated to limit social interactions among youths. In this case, maintaining offspring is at the *darūriyyāt* level, while maintaining the tradition is considered *taḥsīniyyāt*.

According to Duski Ibrahim, *Cincin Penyembah* tradition is a part of *ḥifẓ al-māl* (protecting wealth) (Darlin et al., 2022). In a rural setting, there is generally a greater sense of community and care for others compared to urban areas. However, a greater sense of community often comes with a greater curiosity about others' businesses and competition among people. In a marriage ceremony, bringing more gifts for a bride can elevate a man's status and prestige in society. This leads to the tendency to show off one's capability. According to a Hadith, there is a normative recommendation for a man to do things (Nurani, 2021). The Prophet Muhammad said the best of you is he who is best to his family, and I am the best among you to my family." The hadith implies that a man has full responsibility to his family, including treating his family well (Nurhadi, 2018). If giving *Cincin Penyembah* is associated with this hadith, it can be classified as the act of *ḥifẓ al-māl*. The value of *Maqāsid al-Sharī'ah* in *Cincin Penyembah* tradition is illustrated in the following chart:

Chart 3. The value of *Maqāsid al-Sharī'ah* in *Cincin Penyembah* tradition



Source: Researchers' Interpretation

Hifz al-dīn at Ḥājjīyyāt level in the *Cincin Penyembah* tradition is manifested in the function of this tradition which can protect the religion of women of the Serawai tribe by keeping them from committing adultery. The *Cincin Penyembah* symbolises pride and achievement for Serawai women, who can maintain their chastity until they get married. *Hifz al-māl at Taḥsīniyyāt level* in the *Cincin Penyembah* tradition is manifested in the form of giving wealth to the mother-in-law. This wealth is given as a gift, while gifts in religion include commendable and recommended actions, so the assets used in the worship ring tradition are classified as using assets for good things. At the same time, the *Hifz al-nasl at taḥsīniyyāt level* in the *Cincin Penyembah* tradition is manifested in the function of this tradition which can protect offspring and honour so that a child conceived by a woman has a clear lineage. The *Cincin Penyembah* tradition implies that the community highly value virginity. With the loss of virginity, a bride and her family cannot demand *Cincin Penyembah*.

Conclusion

This study shows that the tradition of giving *Cincin Penyembah* among the Serawai tribe rose out of sociological dynamics. The tribe's predecessors established the *Cincin Penyembah* tradition of protecting their household's harmony and integrity by safeguarding their daughters' virginity. In their view, a daughter who was not a virgin was a source of disgrace and disharmony in the family.

Philosophically, *Cincin Penyembah* symbolises gratitude from a son-in-law towards his parents-in-law, who have taken care of and educated his future wife, preserving her virginity until the marriage ceremony. This tradition becomes an important instrument to uphold both religious and customary norms. Considering the value of *Maqāṣid al-Sharī'ah*, the tradition of *Cincin Penyembah* reflects the notion of *ḥifz al-dīn* (protecting religion), *ḥifz al-nasl* (protecting offspring), and *ḥifz al-māl* (protecting wealth). Within the categorisation of *Maqāṣid al-Sharī'ah*, preserving virginity is at the level of *ḍarūriyyāt* to maintain the honor of children or protecting offspring, while the practice of giving *Cincin Penyembah* is at the level of *taḥsīniyyāt*, as it results in goodness.

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