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“NASI SAWO” AS A LEGITIMACY OF THE REJANG TRIBE COMMUNITY'S TRADITIONAL MARRIAGE IN THE URF PERSPECTIVE

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Abstract: This study examines the tradition of "Nasi Sawo," which signifies the legality of traditional marriages in the Rejang tribal community, Bengkulu. At first glance, there is a discrepancy between the rules of Islamic law and customary practices regarding the validity of marriage. Researchers used a qualitative-field research method with a normative-sociological approach. His study of Islamic law uses the theory of Urf. This study found that philosophically "Nasi Sawo" means hope for harmony and family benefits. The obligation to carry out this tradition is a sign of the validity of marriage according to custom. However, according to Islamic law, it is still valid if it fulfills the conditions and pillars. This tradition is practiced because, previously, no marriage registration was used as a sign of the validity of marriage legally. The Nasi Sawo tradition is included in the urf sah category because of its good values and the obligation to implement it, which is not considered a sign of the legality of marriage from an Islamic legal standpoint but from a customary perspective.

Keywords: *Marriage, Tradition, Nasi Sawo, Urf*

Abstrak: Penelitian ini mengkaji tradisi "nasi sawo" yang digunakan sebagai tanda legalitas pernikahan adat masyarakat suku rejang, Bengkulu. secara sekilas, terdapat ketidaksesuaian antara aturan hukum Islam dengan aturan adat tentang keabsahan pernikahan. Peneliti menggunakan metode penelitian kualitatif-lapangan dengan pendekatan normatif-sosiologis. kajian hukum Islamnya menggunakan teori Urf. penelitian ini menemukan bahwa secara filosofis "Nasi Sawo" memiliki makna harapan akan kerhamonisan dan kebermanfaatannya keluarga dalam kehidupan. kewajiban melaksanakan tradisi ini adalah sebagai tanda keabsahan perkawinan secara adatnya, namun secara hukum Islam tetap sah jika sudah memenuhi syarat dan rukunnya. Tradisi ini dipraktikkan karena dulunya belum ada pencatatan nikah yang digunakan sebagai tanda keabsahan nikah secara hukum. tradisi Nasi Sawo termasuk dalam kategori urf shahih, karena nilai-nilai baik yang terkandung di dalamnya dan kewajiban pelaksanaannya yang tidak dianggap sebagai tanda legalitas pernikahan dalam sisi hukum islamnya, namun dalam sisi adatnya..

Kata Kunci: *Perkawinan, Tradisi, Nasi Sawo, Urf*

Introduction

Tradition in marriage is important because it is seen concerning the bride and groom and the relationship between the two sides of the bride and groom, from relatives to other families.

Customs are passed down from generation to generation (from their ancestors), which are still carried out in society, and as an assessment or assumption that the existing methods are the best and most people who do not carry out or abandon a tradition are considered as people who are not fair. They will become the lips of society.

The Rejang tribe, the oldest tribe in Sumatra, is one of the largest ethnic groups in Bengkulu province. They spread to various regions, including North Bengkulu Regency, Central Bengkulu Regency, Kepahiang Regency, Lebong Regency, and Rejang Lebong Regency.

The Rejang people have many unique and distinctive cultures or traditions and have their meaning, one of which is a unique culture, according to the author, and is still carried out today, namely the tradition of providing "nasi sawo." This tradition is a habit of the Rejang people, who require the bride to provide "nasi sawo" before the marriage ceremony begins.

"Nasi sawo" comes from glutinous rice, and sapodilla is a mixture of grated coconut and brown sugar placed on top of the rice, usually considered a flower on "nasi sawo," commonly called bebungoi. "Nasi sawo" is served in almost all regions of the Rejang tribe with different names and the context of the sanctions. Based on initial observations, researchers found that one of the areas in Central Bengkulu Regency, Pagar Jati District, especially the village of Taba Renah, despite the times, the local community in this village still maintains it.

As the oldest person in Taba Renah village, Pak Rifai stated that this tradition is still used because it has an important meaning. Like rice which symbolizes adhesiveness, loyalty, and unity in household life, sapodilla in the form of coconut represents the hope that after marriage, it

will be useful in all fields, and brown sugar symbolizes beauty and peace in the household. Therefore, according to tradition, "nasi sawo" must be included in the local wedding procession. "nasi sawo" must be at the local wedding procession custom.

Providing "nasi sawo" becomes mandatory in the wedding ceremony. The provision of "nasi sawo" is only done by the woman for the man's reception, which is done before the start of the marriage ceremony.

Suppose this "nasi sawo" is not served in the wedding procession. In that case, there will be customary sanctions in the form of goods fines, monetary fines, and sanctions for the marriage contract being postponed. If a series of marriages, in general, have been carried out, but this tradition is not included, then the marriage is consid.

In general, marriage in Islamic law meets the requirements and pillars, namely: 1) The groom, 2) The bride, 3) The bride's guardian, 4) Two male witnesses, and 5) Sighat, marriage contract has been considered valid without the need to go through all the traditional "nasi sawo" processes above.

In Islam, the habits of most humans that have been repeated and applied continuously in society have the connotation of ma'ruf, both universal and local, which bind them both in words and deeds, which are considered in the determination of Islamic law and are called Urf.

The explanation above shows a gap between the theory of marriage law in Islam and the practice of tribal marriages, which includes the tradition of "nasi sawo." The "nasi sawo" tradition of the Rejang people in Taba Renah village wants.

Theory of Islamic Law and Local Wisdom Accommodation

Three different Muslim communities have emerged due to the locals' reaction to the spread of Islam throughout the archipelago. The first is accepting Islam both symbolically and practically. As a result, they gave up their pre-Islamic customs and accepted Islam. Both have decided to take

Islam as long as the locals can change to fit their way of life. When there is conflict, the Islamic component is altered to suit local reality. Thirdly, a community may adopt Islam as a symbol by doing so. In these situations, individuals continue to adhere to pre-Islamic practices and beliefs and view Islam only as a façade¹.

The 'urf' technique can be used to attempt to apply Islamic law while respecting local cultural adjustments and local knowledge.² Consequently, it also aims to contextualize Islamic law. Islamic law in Indonesia needs to be contextualized, according to Munawir Sjadzali. Under Indonesia's sociocultural and traditional ('urf) conditions, an Indonesian Muslim must establish Shariah in Islam. Munawir asserts that it is feasible to impose Islamic law in Indonesia. Islamic law is a living, growing body of law. Izdin ibn Abdul Salam (1262), Nazimdin al-Rufi (1316), Muhammad Abdu (720), 'Umar Ibn al-hab (d. 644), 'Umar Ibn' Abd al-'Azz (d. 720), Abu Yusuf (798).³

Urf in the science of ushul al-fiqh, after being adopted into the Indonesian language, is equivalent to "adat." The declaration by Abdul Wahab Khalaf makes this apparent. He asserted that there is no distinction between "urf" and "customs" in his interpretation of the Sharia.⁴ According to use and etymology, "adat" derives from "ada, ya'du," which means recurrence. A made-to-order item cannot be referred to as "custom." When it comes to the word "urf," its meaning is decided by how widely it is understood, not

by how frequently the behavior occurs. "Adat is repeated, and 'urf' is known," he continued.⁵

There are two different kinds of "urf." Urf Qauli is the first. When a word or group of phrases is often employed in a community to denote a specific meaning, this urf generally happens. Second, "Urf fi'li" is a particular action many have developed into a habit. A legitimate urf and a fasid urf both exist legally. Urf sahih (good) is a practice practiced by humans, which does not contradict the syar'i reasoning that it does not excuse doing anything wrong. "Urf fasid (bad) is a people's habit, but it is against Sharia," or you can rationalize what is forbidden while abolishing what is compulsory a source of Islamic law. There are four requirements:

First and foremost, "Urf must be retained continuously or primarily." This means that 'urf applies to all occurrences without exception, but most uses do not. It is intended to apply to most real-world events, not merely the number of statistical events. Second, the 'Urf' is employed as the legal basis for claims that Must exist. To ensure the stability of the law, it is common for an 'urf who attends after a case to retain this. Third, the word "urf" doesn't include any contradicting affirmations (nash). In this instance, the rationally based judgment incorporates the legal provision based on "urf." However, a condition must be eliminated if it contradicts an acknowledgment.⁶ Fourthly, the use of 'urf

¹ Muh. Fathoni Hasyim, A W Liliek Channa, and Moh. Mufid, 'The Walagara Marriage Ritual the Negotiation between Islamic Law and Custom in Tenggara', *Journal of Indonesian Islam*, 14.1 (2020), 139 – 162 <<https://doi.org/10.642/JIIS.2020.14.1.139-162>>.

² Iim Fahimah, 'AKOMODASI BUDAYA LOKAL ('URF) DALAM PEMAHAMAN FIKIH ULAMA MUJTAHIDIN', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 5.1 (2018) <<https://doi.org/10.29300/mzn.v5i1.1433>>.

³ Agus Moh Najib, 'Reestablishing Indonesian Madhhab 'Urf and the Contribution of Intellectualism', *Al-Jami'ah*, 58.1 (2020) <<https://doi.org/10.14421/ajis.2020.581.171-208>>.

⁴ Siti Fatimah Salleh, Siti Khatijah Ismail, and

Zurita Mohd Yusoff, 'An Analysis of the Elements of Social Change in the Context of 'urf in Islamic Law; [Analisis Unsur Perubahan Sosial Dalam Konteks Uruf Menurut Perspektif Syarak]', *Global Journal Al-Thaqafah*, 7.1 (2017), 99 – 116 <<https://doi.org/10.7187/gjat13120170701>>.

⁵ Muhamad Imam Muddin, 'Inheritance System Mayorat on the Komerling Tribe in Urf Perspective', *NUSANTARA: Journal Of Law Studies*, 1.1, 21–32 <<https://juna.nusantarajournal.com/index.php/juna/article/view/14>>.

⁶ Adis Duderija, 'The Custom (Curf) Based Assumptions Regarding Gender Roles and Norms in the Islamic Tradition', *Studies in Religion-Sciences Religieuses*, 45.4 (2016), 581 – 599

'has to be mindful of the norms of Shari'at. When mixing syara' text with 'urf,' 'urf' is frequently utilized since syara' text should be chosen above 'urf.

Methods

In this paper, field research was employed as the research method.⁷ A normative sociological perspective informs the researcher's methodology.⁸ The Rejang, a native population of Bengkulu who still practices "'nasi sawo'" in marriage, were the subjects of the study. Direct interviews with traditional and religious figures, members of the Rejang Indigenous Peoples, and spouses who practice the "'nasi sawo'" custom are this study's primary sources of information. Additionally, secondary data in this study refers to written materials from the library or documents that explore subjects included in the study. These materials include books, articles, journals, newspapers, etc.

In this study, informants were chosen using a targeted sampling strategy.⁹ The participants in the "'nasi sawo'" tradition, specifically the indigenous Rejang people, Bengkulu, were the informants selected for this study. Data reduction, presentation, analysis, and inference were used to assess the information gleaned from observations,¹⁰ interviews,¹¹ and documentation¹² approaches

Result and Discuss "Nasi Sawo" at the Rejang Community Wedding, Bengkulu

Definition of "Nasi Sawo"

"Nasi Sawo," or "Serawo," is a hallmark of the Rejang tribe in weddings. This "sapodilla

rice" is one of the items that must be present in a wedding procession and can be said to be an important item that has existed for a long time. The implementation of this custom has remained strong and has been maintained and preserved until now.

Another definition of "sapodilla rice" is Arbor "sapodilla rice" or Arbor "sapodilla rice" Bebungoi. I called this name because the shape of this item is round, like a mountain. The sapodilla in question is that there is grated coconut rub in the middle which is the hallmark of Bebungoi or, in other words, flowers. This "sapodilla rice" is one of the traditional goods which is the hallmark of the Rejang tribal community in Taba Renah Village, Bengkulu.

The definition above informs the many kinds of the term "sapodilla rice." this is because the people of the Rejang tribe who are spread across Bengkulu Province have different language characteristics even though they are both Rejang tribes. This is because there are five dialects used, including: 1) The Argama Makmur dialect, 2) The Curup dialect, 3) The Kepahiang dialect, 4) The North Lebong dialect, 5) The South Lebong dialect. These different dialects do not eliminate the procedures, functions, and meanings of this "sapodilla rice" custom.

History of "Nasi Sawo"

The Rejang people also have a history of the lives of their ancient people. Whether it relates to religious, social, cultural, artistic energy, etc., one of the histories contained in the Rejang tribal community is regarding the use of traditional goods in the form of Nasi Sawo, the community considers that this item is sacred and must be present at

<<https://doi.org/10.1177/0008429815596549>>.

⁷ Larry Crump, 'Conducting Field Research Effectively', *American Behavioral Scientist*, 64.2 (2020)

<<https://doi.org/10.1177/0002764219859624>>.

⁸ Zulfi Diane Zaini, 'Implementasi Pendekatan Yuridis Normatif Dan Pendekatan Normatif Sosiologis Dalam Penelitian Ilmu Hukum', *Pranata Hukum*, 6.2 (2011).

⁹ Ashley Crossman, 'Purposive Sampling - Definition and Types', *Thoughtco*, 2020.

¹⁰ Hasyim Hasanah, 'TEKNIK-TEKNIK OBSERVASI (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)', *At-Taqaddum*, 8.1 (2017)

<<https://doi.org/10.21580/at.v8i1.1163>>.

¹¹ Ida Bagus GDE Pujaastawa, 'Teknik Wawancara Dan Observasi Untuk Pengumpulan Bahan Informasi', *Universitas Udayana*, 2016.

¹² James Hall, 'Teknik Dokumentasi', *Journal of Chemical Information and Modeling*, 53.9 (2013).

weddings.

Pak Hadi explained that Nasi Sawo has existed for a long time, from ancient times until now. Its implementation is still being maintained and preserved by traditional leaders and the Rejang tribe community, especially in Taba Renah. This custom is one of the symbols and forms of embodiment of the culture of the Rejang people, passed down from generation to generation to become a culture and philosophy of life considered sacred.

Mr. Sunarno also explained that the customary practice of providing sapodilla rice at a wedding is necessary because the community used to make this a sign that the marriage had occurred. He added that the equipment that must be present in this tradition is Young Coconut Water, Lengguwai, Rice Arbor, Marriage Arbor, and some pastries as optional.

Mr. Rifa'i explained the origin of Nasi Sawo and that the Rejang people had a long history of community life. Both related to religious, social, cultural, artistic energy, and so on, one of which is the Arbor Nasi Sawo Bebungoi or Nasi Sawo, which is used on certain occasions, for example, at weddings, peace ceremonies, village washings, receptions in law, births children and other celebrations.

For the Rejang tribe, adat is a guideline or rule that must be implemented. "Nasi Sawo" has its history for the Rejang tribe. In ancient times, before there was a marriage book or certificate as proof of marriage, the customary elders of the Rejang tribe made sapodilla rice to inaugurate the marriage.

However, times have changed, so this use has changed a little. Mr. Harun explained that Nasi Sawo is indeed a mandatory thing because it is one of the customs that must be preserved and proof of a valid marriage. But now there have been some changes, especially the function and purpose of this custom is carried out.

Implementing the Nasi Sawo Arbor for the Rejang tribe at weddings is mandatory, so regardless of their social status, be it ordinary people, officials, rich people, or poor people, if you want to get married, you have to

include Nasi Sawo. At first, the Nasi Sawo Arbor was as large as the number of traditional and village officials, but now it has increased following the number of groomsmen.

Implementation of "Nasi Sawo"

Mrs. Yumarna explained that the use of "Nasi Sawo" was seen from its type, which has two kinds: dried sapodilla rice and frozen sapodilla rice. The similarities between these two "Nasi Sawo" are the ingredients, and they both have a core (Bungoi); the difference lies in the time and where it is served. Sawo Bekuah Rice itself is served during house celebrations, child aqiqah, and other celebrations, the preparation of which is also done when the event has started. Meanwhile, Dry Sawo Rice is served in three wedding activities. The first is used during the Raja Penghulu Consensus event (madeak kutai), the day of the contract, and when welcoming in-laws.

Mrs. Yuli explained that the main ingredients of "nasi Sawo" are rice, which comes from glutinous rice, and sawo, which is the contents of grated coconut and brown sugar and then placed on top of the rice. It is usually considered a flower on sapodilla rice or is commonly called bebungoi.

As for the cooking process itself, Mrs. Nila explained that not everyone could participate in cooking; cooking Sawo Rice only people who understand and people who are chosen by those who have needs and traditional leaders, usually an elderly mother or figures in local communities.

Mr. Hadi said that using the Nasi Sawo custom has certain requirements in its implementation, namely that the bride and groom who are married according to this custom must be single and a girl, not a widow or widower. The performance will be held on the bride's side and provided when the groom's entourage arrives.

In line with Mr. Hadi, Mr. Dedi added that this custom must be carried out by both the bride and groom, who are still single, and this girl, because to release the single and girl period, the implementation of this custom is also sacred and holy. It is expected to be a

once-in-a-lifetime implementation.

Mr. Alik explained that Nasi Sawo was prepared when the men arrived and filled the place. Nasi Sawo is prepared using plates and given per person to the group of men, as well as young coconut water is served to each person. Mr. Rifa'i said that giving Sawo Rice when welcoming the groom's entourage in carrying out the wedding was mandatory for the woman. This aims to respect the groom's staff who have fulfilled their promise to come.

Mr. Dedi explained that during the presentation of nasi sawo, which includes reciting basmalah, saying greetings, raising both hands or pressing them to the chest, and asking permission sequentially, the face must be bowed with a friendly face, using two languages, namely Rejang and Indonesian, then the event is led by a craftsman kecek, traditional items are usually served by a jenang artisan and served after the kecek examiner invites him to eat or usually after a speech given by the village head, traditional leader, traditional leader, host of the celebration.

The word "compulsory" is defined as what the community must carry out. Otherwise, sanctions or fines will be imposed; similar to the Nasi Sawo custom, sanctions are given as termination of the marriage. If a series of marriages, in general, have been carried out, but this tradition is not included, then the marriage is still considered invalid. However, along with the development of this customary era, it also experienced changes in both the function and the fines that had to be paid, bearing in mind the surrounding community that termination of marriage was too heavy. Hence, the penalties to be delivered were one free-range chicken with rice arbor and money with a minimum nominal value of Rp. 200,000 to Rp. 2,000,000 according to the completeness that is lacking.

Aryodi as the recipient of the custom, explained that this tradition was very beneficial for them and their families in welcoming the gifts given. He revealed that implementing this custom was unique and felt their arrival was warmly welcomed,

special, and honored like a king.

According to Rini, the bride, as the traditional provider, said there were no obstacles to carrying out this tradition because it was easy to prepare the tools and materials, and the stages were manageable. But there is something overpowering if we don't provide Sawo Rice. It takes a long time to start the marriage contract by discussing fines; oppressive is not about penalties but embarrassment for guests because deliberations on penalties take a long time, but this rarely happens because, before D-day starts, the apparatus officials customs and other committees are always reminded

From the explanation above, the author can conclude that the provision of Sawo Rice is one of the processes in the traditional marriage of the Rejang tribe community in Taba Renah Village, Pagar Jati District. The activity is that the woman provides it under the number of men who are carried out before the start of the marriage contract to show respect for the woman to the man who has kept his promise to come.

The community believes that properly maintaining this custom will result in goodness and harmony. If a tradition is abandoned because it is tired of doing it and the modernity of the times, then it is the same as dying without a name, living without merit. This is the Nasi Sawo custom in the form of hopes and prayers prayer in running the household later. The community believes that maintaining this custom properly will result in goodness and harmony in it if a tradition is abandoned because it is tired of doing it and the modernity of the times, then it is the same as dying without a name, living without merit, this is the Nasi Sawo custom in the form of hopes and prayers prayer in running the household later.

Wisdom of Implementation of Nasi Sawo

implementation of the Arbor of Sawo Rice at the wedding ceremony of the Rejang tribe in Taba Renah Village, As the meaning contained means attitude and ethics, in which the perspective of the bride welcomes the arrival of the groom and ethics by providing Nasi Sawo in the form of respect

and gratitude to the grooms for keeping the promises made.

The implementation of Nasi Sawo, apart from preserving the culture of the Rejang tribe, is also symbolized as a form of togetherness, kinship, and establishing friendly ties between human beings. The material of sapodilla rice itself has a meaning as an adhesive or unifier for two large families in establishing good family relationships.

In this regard, the customary activities carried out by the Rejang tribe regarding the implementation of Nasi Sawo before the start of the marriage contract is a form of the moral norm that can be used as motivation for all levels of the Rejang tribe community to face future development.

The Symbolic Meaning of Nasi Sawo Customs in Rejang Community Marriage

Mr. Rifa'i said that every ingredient in Nasi Sawo values hope and prayers for the bride and groom to build a household. He said that there are several meanings, as follows:

1. White glutinous rice

Symbolizes as adhesive, loyalty, and unifier. The reason is that white glutinous rice has a savory, sticky, and oily taste. The hope is that husband and wife are always loyal, united, or get along in all problems, both joy and sorrow, while living the household ship.

2. Brown sugar

Symbolizing the red color in the red and white flag means that all rules and cultures in society must reflect a sense of nationalism and are interconnected and in line with national regulations or laws. In addition, some people believe that brown sugar, white sugar, and enough salt added to roasted coconut will produce flowers that symbolize beauty and serenity.

3. White sugar

It symbolizes the white color, namely the red and white flag, which means that all social rules and cultures must reflect nationalism and are interconnected and in line with national regulations or laws. And every human must have a pure and noble heart and be hospitable in social life.

4. Salt and Shallots

It symbolizes a compliment and unifier of all the ingredients in making the sapodilla rice arbor, producing delicious, tasty, and savory food quality. This means that all feedback, suggestions, and comments will be implemented immediately to help the host event run smoothly and successfully.

5. Round shape

symbolizes a unanimous agreement that is decided by deliberation. This is in line with the command of Allah SWT in the holy book of the Koran in Surah Al-Maidah verse 2 Allah SWT means; please help you inside (do) virtue and piety, and do not help each other in committing sins and transgressions. And fear Allah, verily Allah is Severe in punishment. Conclusion

6. Coconut

Symbolizing a useful thing in all fields, as coconut has thousands of uses. The trunk can be used for boards, the shell can be used for fuel, cooking food, and other needs, and the contents of the coconut can be made for drinks, corporal, seasoning food, and so on. With the hope that the husband and wife will be useful or useful (skills) in all fields after marriage to meet the needs of their family's life, the function of the coconut with its various uses is intended to be an example in marriage. In addition, one must have the ability to controlling their emotions, especially anger, and having good reception skills when Neighbors, family members, friends, and others whisper to the household.

7. Cauldrons and pots

Symbolizing a form of union or matchmaking, this occurs between the girl and the bachelor who previously did not know each other; thanks to efforts and prayers, the two of them can unite in a sacred bond, namely the bond of marriage. In addition to cauldrons and pots, this symbolizes a form of togetherness and one goal: creating a household that is sakinah mawadah warmth.

8. The term sapodilla rice arbor

The Rejang tribe coined the term "sapodilla rice arbor" because the rice is round and placed on top of a coconut sprinkled with brown sugar, white sugar, and

a little salt. At the same time, the emergence of the term *sapodilla* is due to the flowers originating from grated and roasted coconut mixed with salt sugar until it tastes sweet.

Then Mr. Rifa'i also added that besides has a symbolic meaning as above this implementation as well has the following messages:

1. Wherever we are, we must always uphold a sense of togetherness, mutual cooperation and mutual assistance to one another, carrying it lightly and carrying it with the same weight. Humans must prioritize and prioritize shared interests over personal interests.
2. Then, as social beings, it is our responsibility to maintain certain attitudes and behaviors towards everyone, regardless of their age, wherever they are. We must always be kind, courteous, gentle, and loving.
3. The tradition of including traditional items for the Rejang tribe, one of which is the Nasi Sawo arbor at weddings, is a way to build and maintain friendship between human beings, besides that it is also a form of local wisdom which forms the basis of the philosophy of the archipelago.
4. The local wisdom we have is the value of our identity, so even though times have developed, we must always maintain and uphold these customs.
5. Humans must protect and preserve the surrounding natural environment by utilizing it according to needs for the benefit of the people.

'Urf's View of the Nasi Sawo Traditional Procession in Rejang Community

¹³ Yuni Roslaili, 'Kajian 'urf Tentang Adat Ranub Kong Haba Dan Akibat Pembatalannya Di Aceh', *Samarah*, 3.2 (2019), 417 – 437 <<https://doi.org/10.22373/sjhk.v3i2.5192>>.

¹⁴ Ilyas Supena, 'EPISTEMOLOGY OF ISLAM NUSANTARA AND ITS IMPLICATION TO LIBERAL THOUGHT OF INDONESIAN ISLAM', *European Journal of Science and Theology*, 17.2 (2021), 23 – 34 <<https://www.scopus.com/inward/record.uri?eid=2-s2.0-85139046430&partnerID=40&md5=32600133592fec80f5fa363a0b010da3>>.

Marriages

According to Abdul Wahhab Khallaf: 'Urf is something that has been known to humans and has been around for a long time, be it words, deeds or prohibitions, urf is also called *adat*¹³.

Whereas the meaning of tradition, when associated with urf, is what is considered good and proper by humans in general, which is done repeatedly so that it becomes a habit¹⁴. Regarding the object, urf is divided into urf lafzi and urf amali. Urf lafzi is the habit of using certain pronunciations or expressions. At the same time, urf amali is a community habit that applies in actions. Based on the object, according to the author, *pecoah kohon* marriage is included in urf amali, namely the customs of the community related to deeds. In terms of the scope of its use, urf is divided into two, namely *urf am* and *urf typical*. *Urf am* is a custom generally accepted throughout the region, while urf is typical, a custom that applies to a particular community¹⁵. If viewed in terms of its coverage, *pecoah Kohon's* marriage with the Rejang tribe is included in the particular urf category because it does not apply universally.

Regarding sound and bad judgments, urf is divided into *urf sahiih* and *urf fasid*. *Urf sahiih* is known to humans and does not conflict with Syara's propositions, while urf fasid is a habit that contradicts Syara's propositions¹⁶.

Urf can be used as a legal basis. We need to know that there is a *fihiyyah* rule related to urf: "Customs can be determined as law." In understanding and instituting the law, it sets out several requirements for receiving

¹⁵ Luqman Zakariyah, 'Legal Maxims and Islamic Financial Transactions: A Case Study of Mortgage Contracts and the Dilemma for Muslims in Britain', *Arab Law Quarterly*, 26.3 (2012), 255 – 285 <<https://doi.org/10.1163/15730255-12341240>>.

¹⁶ Raihanah Abdullah, Patricia Martinez, and Wirdati Mohd. Radzi, 'Islam and Adat: Considering the Wife's Moral Contribution in the Division of Harta Sepencharian in Malaysia', *Indonesia and the Malay World*, 38.111 (2010), 161 – 180 <<https://doi.org/10.1080/13639811.2010.489349>>.

the Local Wisdom or 'urf'¹⁷, namely:

1. Custom or urf is worth benefiting and can be accepted by common sense¹⁸. This requirement is usually for valid custom or urf, as a requirement for general acceptance.
2. The custom or urf applies in general and evenly among the people within the customary environment or the majority of its citizens¹⁹.
3. The urf used as a basis in determining the law already existed (applied) at that time, not the urf that appeared later²⁰. This means that the urf must have existed before the determination of the law. If the urf comes later, then it is not counted.
4. Custom does not contradict and ignore existing syara' propositions or conflict with Islamic law principles²¹. This condition strengthens the realization of an authentic urf because if it contradicts the text or conflicts with clear and definite syara' principles, it is classified as a fasid urf and cannot be accepted as an argument for establishing law.

No.	Criteria for acceptance of Local Wisdom (Urf)	Local Wisdom (urf) of Nasi Sawo Marriage	Urf Sahih	Urf fasid
		upholding decency, togetherness, and prioritizing common interests		
1	Local Wisdom is worth benefiting and can be accepted by common sense.	- Nasi Sawo is a symbol of harmony, closeness, and family happiness.	sahih	
2	Local Wisdom applies in general and evenly among the people within the customary environment or the majority of its citizens	- The Nasi Sawo tradition is generally accepted and implemented by the Rejang tribal community, Bengkulu	sahih	
3	The urf used as a basis in determining the law already existed (applied) at that time, not the urf that appeared later	- the community has carried out the tradition, which then comes with legal provisions to be relied	sahih	

Table 1. Nasi Sawo Marriage in Perspective of Urf

No.	Criteria for acceptance of Local Wisdom (Urf)	Local Wisdom (urf) of Nasi Sawo Marriage	Urf Sahih	Urf fasid
1	Local Wisdom is worth benefiting and can be accepted by common sense.	- Nasi Sawo is a symbol of harmony, closeness, and family happiness.	sahih	
		- has a message of		

¹⁷ Mursyid Djawas and Sri Astuti A Samad, 'Conflict, Traditional, and Family Resistance: The Pattern of Dispute Resolution in Acehese Community According to Islamic Law; [Konflik, Adat Dan Ketahanan Keluarga: Pola Penyelesaian Sengketa Dalam Masyarakat Aceh Menurut Hukum Islam]', *Samarah*, 4.1 (2020), 65 – 84 <<https://doi.org/10.22373/sjkh.v4i1.5271>>.

¹⁸ Abbas Mehregan, 'Islam-Arabic Culture and Women's Law: An Introduction to the Sociology of Women's Law in Islam', *International Journal for the Semiotics of Law*, 29.2 (2016), 405 – 424 <<https://doi.org/10.1007/s11196-016-9467-8>>.

¹⁹ Duderija.

²⁰ Moh. Zahid, 'Sharia and Local Wisdom in Indonesia: A Criticism of Jāhiliyyah Law Misinterpretation', *Ahkam: Jurnal Ilmu Syariah*, 22.2 (2022), 455 – 472 <<https://doi.org/10.15408/ajis.v22i2.25100>>.

²¹ M S A Bin Harun, M F Md Ariffin, and M I Rosele, 'Social Change in the Time of Covid-19: A Phenomenal Study in Malaysia from the Perspective of Maqasid Al-Shari'Ah', *Journal of Islamic Thought and Civilization*, 11.2 (2021), 186–212 <<https://doi.org/10.32350/jitc.11.2.10>>.

No.	Criteria for acceptance of Local Wisdom (Urf)	Local Wisdom (urf) of Nasi Sawo Marriage	Urf Sahih	Urf fasid
4	Custom does not contradict and ignore existing syara' propositions or conflict with Islamic law principles	upon If the Nasi Sawo tradition is not implemented, the marriage is considered not legally valid according to custom. However, according to Islamic law, it remains valid. This tradition is held before there is a marriage registration as proof of the legality of marriage under state law.	sahih	

Conclusion

Based on the results of the research conducted, researchers conclude as follows:

The custom of Nasi Sawo in the procession of the Rejang people in Taba Renah Village, Pagar Jati District. The preparation stages that need to be prepared are Sawo Rice, Young Coconut Water, Lungguwai, Chicken Rice Arbor, Marriage Arbor, and Various pastries. This custom is carried out in 3 stages: the Raja Penghulu Consensus (made kutai), the day of the contract or before the contract, and when welcoming the in-laws. This implementation is carried out by the prospective bride in welcoming the groom's arrival.

In terms of symbolic meaning: glutinous rice symbolizes togetherness, loyalty, and deliberation. Brown sugar represents noble hopes, and the red and white flag reflects a sense of nationalism. as a useful thing in all fields of things. With the hope that the husband and wife will be useful or useful (skills) in all areas after marriage to meet the needs of his family's life, the function of the coconut with its various uses is meant to be an

example in marriage. Then, the round shape is considered like a mountain, symbolizing strength and power. In addition, glutinous rice and also red.

Implementing the Nasi Sawo custom in the wedding procession of the Bengkulu Rejang tribe community can be categorized as a special (special) urf because it is only found in the Rejang tribe and is carried out at certain times. And also seen from the benefit of this custom can be said to be urf authentic because it does not conflict with Islamic teachings.

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