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Abstract: This research examines the implementation of the Golden Worship tradition in traditional marriages of the Lembak tribe in Bengkulu from the perspective of Urf. This research is motivated by sociological problems that occur in the form of the husband's inability to carry out the tradition to the belief that bad karma will occur if he does not carry out the tradition. This research is qualitative research with a normative-sociological approach. Primary data was taken from traditional leaders, religious leaders, and husband and wife who carried out the Emas Sembah tradition. The study results show that the tradition of giving gold for worship is included as *urf fasid* because it contains more negative values and impacts than positive ones. Among the negative values and impacts are the husband's inability to pay gold for worship, the assumption that virgins are marked by bleeding when having intercourse between husband and wife, misunderstanding in determining virginity, no strong evidence in determining virginity, exposing the wife's disgrace to society, belief in karma it is bad if you do not practice Emas Sembah, Manipulation of virginity, Opening up the wife's shame if she is not a virgin, The integrity of the household is threatened if it is known that the wife is not a virgin.

Keywords: *Marriage, Tradition, Worship Gold, Urf*

Abstrak: Penelitian ini mengkaji pelaksanaan tradisi "emas sembah" dalam pernikahan adat masyarakat suku Lembak di Bengkulu dari perspektif Urf. Penelitian ini dilatar belakangi oleh problem sosiologis yang terjadi berupa ketidaksanggupan pelaksanaan tradisi oleh pihak suami hingga keyakinan terjadinya karma buruk jika tidak melaksanakan tradisi. Penelitian ini adalah penelitian kualitatif dengan pendekatan normatif-sosiologis. Data primer diambil dari tokoh adat, tokoh agama, suami-istri yang melakukan tradisi "emas sembah". Hasil penelitian menunjukkan bahwa tradisi pemberian "emas sembah" ini termasuk *urf fasid* karena mengandung nilai dan dampak negatif lebih banyak dari pada nilai dan dampak positifnya. Di antara nilai dan dampak negatifnya adalah Ketidaksanggupan pihak suami terhadap besaran "emas sembah", anggapan perawan ditandai dengan keluar darah ketika berhubungan suami istri, Kesalahpahaman dalam penentuan keperawanan, Tidak ada alat bukti yang kuat dalam penentuan keperawanan, Terbukanya aib istri ke masyarakat, Keyakinan akan Karma buruk jika tidak melaksanakan "emas sembah", Manipulasi keperawanan, Membuka aib istri jika tidak perawan, Keutuhan rumah tangga terancam jika diketahui istri tidak perawan.

Kata Kunci: Perkawinan, Tradisi, emas sembah, Urf



Introduction

Marriage, according to customary law, is a sexual relationship between a man and a woman, which carries a broader relationship, namely between groups of relatives of men and women, even between one community and another.¹ Relationships that occur are determined and monitored by the norms that apply in society itself.²

According to customary law communities, the purpose of marriage is kinship, to maintain and continue offspring according to paternal or maternal paternal lines, for household happiness, to obtain traditional cultural values and peace, and to maintain sanity.³ This is because the system of descent and kinship between Indonesian ethnic groups is different,⁴ including customary marriages for indigenous peoples; it also differs between one ethnic group and another, as well as the legal consequences and marriage ceremonies.

Terms of customary marriage in customary law, the pillars and conditions of marriage, are the same as those contained in Islamic law, namely the presence of a prospective groom, prospective bride, marriage guardian, and presence of witnesses, and it is carried out through an

ljab-Kabul. What is meant by the conditions of marriage here are the conditions that must be met for the continuity of the marriage.⁵

Due to the diversity of tribes, traditions and cultures, the conditions for marriage that must be fulfilled also vary.⁶ As is the case with the marriage process in the Lembak Indigenous community in Tengah Padang Village, Talang Empat District, Central Bengkulu Regency.

Before carrying out the contract process, a process called "manggil berasan" is first carried out.⁷ In this process, the groom's family comes to the bride's house to ask whether or not they are willing to get married,⁸ If they are willing, the process will proceed to the next stage.⁹

The next step is for the man to ask for the amount of dowry. If the man is willing to the proposed dowry, then the next step is to place a feature that aims to give a sign that the groom agrees with the bride's request.¹⁰

After passing through this stage, it continued with the "nerang Dusun" stage, which aims to fulfil the entire dowry, determine the anniversary, and determine the engagement agreement according to custom.¹¹

The next stage is the stage of the

¹ LL.M LL.M DR. Hilman syahrial Haq. SH., 'Hukum Adat Indonesia', *Meji*, 2020.

² Fatkhul Muin and Rully Syahrul Mucharom, 'Desa Dan Hukum Adat : Persepektif Normativitas Dan Sosiologis Keindonesiaan', *Unisbank Semarang*, 3.6 (2016).

³ Ratna D.E. Sirait, 'Legalitas Perkawinan Adat Menurut Undang-Undang No. 16 Tahun 2019 Tentang Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan', *Fiat Iustitia: Jurnal Hukum*, 2.1 (2021), 31-41 <<https://doi.org/10.54367/fiat.v2i1.1426>>.

⁴ Putu Maria Ratih Anggraini and I Wayan Titra Gunawijaya, 'Hukum Adat Kekeluargaan Dan Kewarisan Di Bali', *Pariksa: Jurnal Hukum Agama Hindu*, 2.1 (2018).

⁵ Santoso, 'Hakekat Perkawinan Menurut Undang-Undang Perkawinan, Hukum Islam Dan Hukum Adat', *Jurnal YUDISIA*, 7.2 (2016), 412-34.

⁶ Ahmad Fahmi, 'Konstruksi Hukum Adat Pernikahan Masyarakat Melayu Palembang Berdasarkan Syariat Islam', *Medina-Te: Jurnal*

Studi Islam, 15.1 (2019) <<https://doi.org/10.19109/medinate.v15i1.3772>>.

⁷ Zurifah Nurdin, 'PELESTARIAN BUDAYA PERKAWINAN SUKU LEMBAK DI KOTA BENGKULU (Studi Analisis Pemahaman Ushul Fiqh)', *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*, 3.1 (2018) <<https://doi.org/10.29300/ttjksi.v3i1.1555>>.

⁸ Dedi Dedi and Cekman Cekman, 'Koheisi Leksikal Dalam Acara Berasan Masyarakat Sindang Kelingi Musi Rawas', *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing*, 1.1 (2018) <<https://doi.org/10.31540/silamparibisa.v1i1.15>>.

⁹ Vethy Octaviani dan Sapta Sari, 'Pola Komunikasi Adat Berasan Suku Serawai Di Era Modern', *Jurnal Aspikom*, 3.2 (2017), 173-85.

¹⁰ Syaripudin, *Tradisi Pemberian Emas Sembah Pada Perwakinan Adat Suku Lembak Bengkulu (Bengkulu, 2020)* <Wawancara>.

¹¹ Samsudin, 'Perubahan Nilai Perkawinan: Studi Perubahan Sosial Pada Masyarakat Muslim Kota Bengkulu', *MANHAJ*, 5.2 (2016).

marriage ceremony. After passing through the stages of the marriage contract, a wedding party will usually be held, after all the wedding processions are carried out, then it is legal to become husband and wife. And there is still one tradition that must be fulfilled by husband and wife when they have had the first night or intercourse for the first time.¹²

When a husband finds a wife who is still a virgin, the custom that must be fulfilled is giving gold to her mother-in-law. This condition does not apply if, on the first night, he finds a wife who is no longer a virgin; then, she does not need to carry out this custom.

This "Golden Worship" is in the form of a ring with a minimum amount of 2 grams of gold, which the people believe of the Lembak tribe as a form of appreciation to the mother-in-law (wife's mother) for successfully maintaining the purity of her daughter until she marries her husband. The community believes that if the custom of "Golden Worship" is not carried out, the husband owes the afterlife to his mother-in-law. This tradition has been in effect since ancient times and is still being carried out today.¹³

The implementation of this tradition of giving "Golden Worship" takes place between families, where there is no obligation for traditional leaders or the community to witness when the husband gives this "Golden Worship". On the first night, only the husband and wife know whether they are virgins. It could be that the wife is still a virgin. However, her husband admits that she is no longer a virgin, so she avoids or is reluctant to pay for this "Golden Worship", or it could be that the wife is no longer a virgin and then gives this gold so that her husband covers up his unvirginity.

Therefore, the tradition of giving "Golden Worship" is caused by virginity. The truth is vulnerable to manipulation because sexual relations do not necessarily cause

virginity, it could be due to other medical factors, and the tradition of giving "Golden Worship" is considered burdensome by the husband because of the value of gold.

Tabel 1. Problematic of "Golden Worship"

No.	Negative	Positive
1	The husband's objection to the amount of Emas Sembah	Gratitude to in-laws, if the wife is still a virgin
2	Virginity manipulation	The caution of the lembak women is to maintain their virginity
3	Open the wife's disgrace if not a virgin	Daughter-in-law's devotion to mother-in-law
4	The integrity of the household is threatened if it is discovered that the wife is not a virgin	

Based on the description of the background above, the author feels it is important to study more deeply about this tradition of giving gold for worship because there are many irregularities in the implementation process, starting from the causes of this tradition, the process of carrying out this tradition, as well as the ways to prove virginity, so that in the future, you will have a better understanding of how Islamic law views the implementation of this tradition. Because it is related to tradition, the analysis of Islamic law that will be used in this article is the theory of Urf.¹⁴

Literature Review

'Urf is something often known by humans that has become a tradition, either in words, actions or things that leave something, also called custom. Because according to the term syara', there is no

¹² Syaripudin, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu', *Wawancara Tokoh Adat*, 2020.

¹³ Syaripudin, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu'.

¹⁴ Ade Fariz Fahrullah, 'URGENSI KAJIAN AL-Urf DALAM MENERAPKAN HUKUM SYARA', *Al-Bayyinah*, 2.2 (2018) <<https://doi.org/10.35673/al-bayyinah.v2i2.48>>.

difference between 'urf and tradition.¹⁵

In the science of ushul fiqh, what is meant by 'urf is something that has been used (among) humans or some of them in terms of muamalat and has seen or fixed in themselves in several things continuously, which is accepted by common sense.¹⁶

The basis for using 'urf is as follows, Allah says in QS. Al-Araf 199:

حُذِرِ الْعَفْوَ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"And order people to do what is ma'ruf and turn away from stupid people." (al-'Araf: 199)

The verse above shows clearly that Allah commands us to use 'urf. The word 'urf in the verse above is interpreted as a matter considered good by society. This verse can be understood as an order to do something considered good so that it becomes a tradition in society. This appeal is based on considering good habits and is considered useful for their benefit.¹⁷

In terms of its object, there are two kinds of 'urf:

- a. a. 'Urf qauli, the prevailing habits in using words or utterances. So that the meaning of the expression is understood and crossed in the people's minds.
- b. b. 'Urf fi'li, namely habits that apply in action. For example, taking cigarettes among friends without asking and giving them is not considered stealing.¹⁸

Judging from the scope of its use, 'urf is divided into two types:

- a. 'Adah or 'general urf, a general custom that applies everywhere, in almost all corners of the world, regardless of

country, nation and religion. For example, nodding to signify agreement and shaking your head to indicate disapproval.

- b. b. 'Adah or 'Special urf, a habit carried out by a group of people in a certain place or at a certain time, does not apply anywhere at any time. For example, drawing the lineage from the mother for the Minangkabau people and the lineage from the father for the Batak people.¹⁹

In terms of good and bad judgment, 'urf is divided into two kinds, namely:

- a. 'Urf Shahih or 'adah Shahih, namely 'Adah, which is repeated, and accepted by many people, does not conflict with religion, manners, and noble culture.
- b. 'Urf fasid or 'adah fasid, namely 'adah that applies in a place even though it is evenly implemented, but contrary to religion, state laws, and good manners. For example, living together without marriage.²⁰

According to al-Zarqa, 'urf can be one of the arguments for establishing Islamic law if it fulfils the following conditions:

- a. 'The urf must apply in general. This means that adat applies in most cases in society, and its validity is adhered to by the majority of the community.
- b. The 'urf that will be used as the argument for Islamic law is the 'urf that has been running for a long time in a society when the problem to be determined by law arises. That is, the 'urf that will be used as the basis of the law exists before the case that will be determined by law.
- c. 'Urf, which will be used as the basis for

¹⁵ Muhammad Azani, 'The Development of Islamic Law in Indonesia Through Traditional Theory and Legal Changes', *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 6.2 (2021) <<https://doi.org/10.25217/jm.v6i2.1626>>.

¹⁶ Iim Fahimah, 'Akomodasi Budaya Lokal', *Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 5.1 (2018).

¹⁷ 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>>.

¹⁸ 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>>.

¹⁹ Muhammad Mutawali, 'The Dialectics of Customary Law and Islamic Law: An Experience from Dou Donggo Customs of Bima, Indonesia', *Ahkam: Jurnal Ilmu Syariah*, 21.1 (2021) <<https://doi.org/10.15408/ajis.v21i1.19825>>.

²⁰ Dar Nela Putri, 'Konsep Urf Sebagai Sumber Hukum Dalam Islam', *El-Mashlahah*, 10.2 (2020) <<https://doi.org/10.23971/maslahah.v10i2.1911>>.

determining whether the law does not conflict with what is clearly expressed by the parties in the matter being carried out. For example, when the seller and buyer make a sale and purchase transaction, it has been agreed that the agreement is clear that the goods purchased will be brought by the buyer himself to his house even though the prevailing custom is that the seller will deliver the goods purchased to the buyer's house. This means there is a conflict between the 'urf and that clearly expressed in the transaction. If this is the case, then the 'urf that applies in society cannot be used to determine the law in buying and selling.

- d. 'Urf can be accepted as the basis of Islamic law when no text contains the law of the problem at hand. That is, if a problem already has a text, then that custom cannot be used as an argument for Islamic law.²¹

Method

The type of research used in this article is field research.²² The approach used by researchers is normative-sociological.²³ This research was conducted on the Lembak Tribe, Bengkulu, who still maintain the "'Golden Worship'" tradition in marriage.

This study's primary data were obtained by direct interviews with traditional leaders, religious leaders, the Lembak tribe community, husbands and wives who carry out the "'Golden Worship'" tradition, and mothers-in-law who are recipients of Emas

Sembah. At the same time, the secondary data in this study are documents or written materials or library materials in the form of books, articles, scientific journals, and newspapers that discuss issues relevant to this research.

The selection of informants in this study used a purposive sampling technique.²⁴ This study's selected informants were people involved in the "Golden Worship" tradition, especially the Lembak indigenous people. Data obtained from information through observation,²⁵ interviews²⁶ dan and documentation²⁷ techniques were then analyzed through data reduction, data presentation, data analysis, and conclusion.²⁸

Result and Discussion

The "Golden Worship" Tradition in the Traditional Marriage of the Lembak Community

Meaning of "Golden Worship"

Based on the results of the researcher's interview with Syaripudin, he explained that "Golden Worship" is no stranger to the life of the Lembak tribe. The Emas Sembah tradition has been in effect since the community was familiar with the marriage system and has been in Tengah Padang Village since the village was founded and is in effect until now.

"Golden Worship" must be given to the female family by the son-in-law, especially to the wife's mother (daughter-in-law). The minimum amount of "Golden Worship" is 2 (two) grams and must be in the form of a

²¹ M. Noor Harisudin, "Urf Sebagai Sumber Hukum Islam (Fiqh) Nusantara", *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 20.1 (2017).

²² Larry Crump, "Conducting Field Research Effectively", *American Behavioral Scientist*, 64.2 (2020) <<https://doi.org/10.1177/0002764219859624>>.

²³ Zulf Diane Zaini, "Implementasi Pendekatan Yuridis Normatif Dan Pendekatan Normatif Sosiologis Dalam Penelitian Ilmu Hukum", *Pranata Hukum*, 6.2 (2011).

²⁴ Ashley Crossman, "Purposive Sampling - Definition and Types", *Thoughtco*, 2020.

²⁵ 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>>.

²⁶ Ida Bagus GDE Pujaastawa, "Teknik Wawancara Dan Observasi Untuk Pengumpulan Bahan Informasi", *Universitas Udayana*, 2016.

²⁷ James Hall, "Teknik Dokumentasi", *Journal of Chemical Information and Modeling*, 53.9 (2013).

²⁸ Ahmad and Muslimah, "Memahami Teknik Pengolahan Dan Analisis Data Kualitatif", *Proceedings*, 1.1 (2021).

gold ring.²⁹

This "Golden Worship" is given after the completion of the reception and after the husband and wife have had intercourse. If the wife proves to be a virgin, the husband must give this worship gold to his mother-in-law.

The determination of "Golden Worship" is not discussed in the application program. Giving "Golden Worship" itself, there is no agreement in advance between the men and the women. The purpose of giving "Golden Worship" is as a form of gratitude from the husband to his parents-in-law, expressing gratitude to Allah SWT. because he has been allowed to get married and get a wife who can maintain his honour and as a son-in-law's service to his parents-in-law. Giving "Golden Worship" is also useful for preserving traditions that have developed and become customs in the people of Tengah Padang Village.³⁰

Based on the information above, it can be concluded that Emas Sembah is a gift from a son-in-law to a mother-in-law because his wife is still a virgin and is a necessity, in the opinion of the people of the Lembak Tribe in Tengah Padang Village.

The History of the "Golden Worship" Tradition

The history of the "Golden Worship" tradition at marriage in Tengah Padang Village has been enforced since ancient times, when the tribe began to recognize the marriage system. The Emas Sembah tradition is a hereditary tradition from the time of their ancestors and has been maintained until now.

Giving "Golden Worship" applies to all people who find a wife who is still a virgin. Apart from being a tribute and appreciation to his parents-in-law, Emas Sembah is intended as an expression of gratitude from the son-in-law to the parents-in-law who have allowed him to marry the son-in-law of the mother-in-law.

Determination of giving "Golden Worship" is done after the Ijab-Kabul. "Golden Worship" is not discussed at the engagement ceremony. At the time of the proposal, there was no agreement between the man and the woman regarding giving "Golden Worship". This is because the "Golden Worship" is not announced in front of the public, but the "Golden Worship" is only discussed by the husband to the mother-in-law. Even for couples who want to get married, there is no consultation or outreach about "Golden Worship".

The Impact of the "Golden Worship" Tradition

From several sons-in-law who were interviewed regarding the impact of giving Emas Sembah, it was concluded that there were also positive and negative impacts.

The positive impact is the harmonious relationship between husband and in-laws. The negative impact is that the husband is forced to give gold for worship because the amount of gold is considered quite large for couples who are just forming a household life. In addition, the husband gives gold for worship only because he is afraid of having debt in the world and the hereafter to his parents-in-law without any sense of sincerity.³¹

Negative impacts also occur if it turns out that the wife is no longer a virgin, then the wife's disgrace can be exposed. The next impact is that household harmony will be disrupted when it is discovered that the wife is no longer a virgin because she is considered to have had sex with another man before marriage, even though infertility can also occur due to other biological causes.

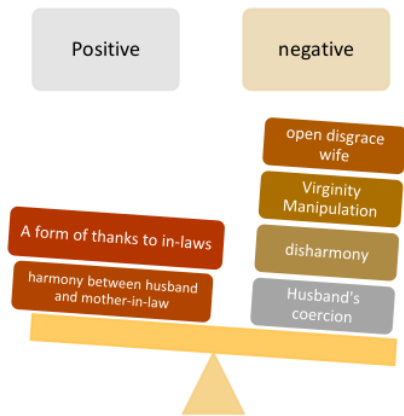
The next impact is that there can be manipulation between husband and wife regarding the wife's unvirginity. For example, a wife who is not a virgin, so that the public does not find out, the husband covers it up by still giving "Golden Worship".

²⁹ Syaripudin, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu'.

³⁰ Syaripudin, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu'.

³¹ FS, Suami, *Wawancara*, 13 Desember 2022..

Picture 1. Positive and Negative Impacts of
"Golden Worship"



Conditions of Marriage Causing the Applicability of the "Golden Worship" Tradition

The customary leader of Tengah Padang Village, Syaripudin, said that this "Golden Worship" tradition applies to marriage conditions in which the woman (wife) is from the people of Tengah Padang Village while the man (husband) is from the same village or other villages. This tradition does not apply if the man (husband) is from Tengah Padang Village while the woman (wife) is from another village.

He explained again that the condition of the marriage that causes this tradition to take effect is that marriages are between bachelors (boys) and girls (virgins) and widowers and girls (virgins). As stated by Syaripudin: "Tradisi "Golden Worship" kak dilaksanake kalu yang nikah nah masih bujang masih gadis, ndak nye bujang tue atau gadis tue atau duda dengan gadis, tradisi "Golden Worship" kak harus tetap dilaksanake".³²

In line with the conditions of the marriage described above, Marjohan, as the Religious Leader of Tengah Padang Village, said that another provision is that this tradition applies if the husband gets a wife who is still a virgin during the first intercourse with her.³³

Time and Procedure for the Implementation of the "Golden Worship" Tradition

The time to carry out this "Golden Worship" tradition is when the wedding reception has been held and when the husband and wife have had intercourse for the first time. In other words, the gold that will be given must be prepared before having the first night. The procedure for giving "Golden Worship" is when doing the first night. If the wife is still a virgin, then on the first night, the husband will put the gold ring into the lengguai prepared in the bridal room and given to his mother-in-law. As told by the Traditional Leader of Tengah Padang Village:

Waktu pelaksanaan tradisi "Golden Worship" ikak pas udem malam pertama pengaten, dalam bilik pengaten nah dilek disedioke lengguai, jadi kalau pengaten tine masih perawan, pengaten lanang langsung masuk ke cincin emas kedalam lengguai nah, pagi arai e nah, lengguai itu diujuk ke dengan mak metue.³⁴

It was stated above that the time for carrying out the "Golden Worship" tradition when the first night is over, a "lengguai" will be provided in the bridal chamber. If the bride is still a virgin, the groom will immediately insert the gold ring into the lengguai. The next day, the lengguai was given to his mother-in-law.

In this case, there are no witnesses or extraordinary evidence to prove the statement about the wife's virginity. In awarding "Emas Sembah," there was no involvement of traditional leaders, village apparatus figures or local village religious leaders. Giving "Golden Worship" is not listed in village regulations but only as a community custom and is still being preserved by the local village community.

The amount of "Golden Worship"

The amount of "Golden Worship" is that it cannot be less than 2 (two) grams of gold and must be in the form of a ring. As stated by Syaripudin: "In the past, the term "Golden

³² Marjohan, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu', *Wawancara Tokoh Agama*, 2020.

³³ Marjohan.

³⁴ Syaripudin, Tokoh Adat, *Wawancara*, 13 Desember 2022.

Worship" was known by the hand wash of the wang tue on the right side, that is why the amount of gold must be less than two grams, so it is in the form of an e ring".³⁵

It was stated above that the term "Golden Worship" was originally referred to as washing the hands of the parents on the left and right. This is why the amount of gold cannot be less than 2 (two) grams of gold and must be in the form of a ring.

The Position of "Golden Worship" in the Traditional Marriage of the Lembak Community

According to JM, the in-law who received "Golden Worship", he said that the "Golden Worship" position in a marriage is very important. The son-in-law must give it, and the son-in-law (husband) has no reason not to give "Golden Worship".³⁶

Meanwhile, according to the MA, "Golden Worship" in marriage intends to express the husband's gratitude to his mother-in-law. However, the determination of "Golden Worship" is not agreed upon at the beginning and is not discussed at the application ceremony.³⁷

Arsandi, as the Village Head, said that there were no customary sanctions in carrying out the "Golden Worship" tradition. However, several sanctions were believed by the people of Tengah Padang Village if the husband did not give this "Golden Worship". This sanction is in the form of the husband being considered to have a debt in the afterlife to his mother-in-law, and his household life is less harmonious; even if the husband is reluctant to fulfil this "Emas Sembah," it is believed to cause divorce in the family.³⁸

Table 2. Karma if you do not practice "Emas Sembah."

No.	Sanksi
1	The husband has a debt in the afterlife to his mother-in-law
2	The household is not harmonious
3	Divorce in the family

³⁵ Syaripudin, 'Tradisi Pemberian Emas Sembah Pada Perkawinan Adat Suku Lembak Bengkulu'.

³⁶ JM, Ibu Mertua, *Wawancara*, 2 Januari 2023.

³⁷ MA, Ibu Mertua, *Wawancara*, 2 Januari 2023.

From the information above, it can be analyzed that there is no agreement on the "Golden Worship" tradition at the beginning so that the husband-to-be does not know about the "Golden Worship" tradition in a marriage, and there is no outreach to couples who want to marry regarding the "Golden Worship" tradition, and there is no there are customary sanctions if the husband does not carry out this "Golden Worship" tradition.

Obstacles in the Implementation of the "Golden Worship" Tradition

FS conveyed that, according to him, there were obstacles in implementing the "Golden Worship" tradition. First, the constraints on the provision that "Golden Worship" cannot be less than 2 (two) grams and must be in the form of a gold ring, and may provide "Golden Worship" in more quantities. There is nothing wrong if the son-in-law wants to give "Golden Worship" in large quantities if he can and can give it. Regarding "Golden Worship", which must be in the form of a gold ring, it should not only be the form of a gold ring because the son-in-law may have other treasures he can give.³⁹

Every child should be kind to both parents and, in this case, to the mother-in-law. However, the amount of "Golden Worship" should follow the son-in-law's capabilities and abilities, so there is no compulsion to carry out this tradition.

The second obstacle mentioned by FH, the requirement of the "Golden Worship" tradition regarding the issue of the wife's virginity, is a sensitive matter because it involves the issue of disgrace. In the understanding of the common people in Tengah Padang Village, the characteristics of virginity are proven by whether or not blood comes out when having sexual intercourse with the husband for the first time. So that when the wife finds that she does not bleed during sexual intercourse for the first time, the thought or prejudice arises that the wife

³⁸ Arsandi, Kepala Desa, *Wawancara*, 21 Desember 2022.

³⁹ FS, Suami, *Wawancara*, 13 Desember 2022.

has had intercourse with other men before her husband.

This resulted in suspicion of the husband over the wife he had just married. On this basis, sometimes a family relationship is destroyed due to a membrane that has no biological function but is very important for a woman.

Sometimes there is a husband who can or can hold back his anger to listen to his wife's explanation; there is also someone who can hold back his anger but still has to see authentic evidence that his wife is truly still a virgin the first time they are together on the first night. Some do not want to listen to the explanation from the wife he married because he considers himself a failure in choosing a life partner, so without knowing the wife's real explanation, he decides to divorce the wife just married.⁴⁰

Not only the husband who feels suspicious but also others. When this tradition is not fulfilled, the wife is looked down upon by others and is considered to have lied to her family, causing her to become mentally disturbed.

This requirement regarding the criteria for a wife's virginity makes no sense to be used as a requirement in implementing the "Golden Worship" tradition if it is only measured by the absence of blood on the first night with the husband. If studied further, several factors cause no bleeding when having intercourse for the first time; some of these factors include:

a. Hymen condition

Some women have thin hymens, and some have thick hymens, so there are some cases where women do not have hymens from birth. This situation makes not all women bleed on their first night.

The hymen can also be torn due to an accident involving a woman's vaginal area, sports activities such as horse riding and cycling and split activities in ballet or stretching the two legs to the left and right so that the vagina is forced to stretch and the

hymen inside can be torn.

b. Medical examination and use of tampons

Suppose there is a medical examination of a woman's female organs. In that case, a medical device may inevitably be inserted into a person's vagina and accidentally tear the hymen so that the hymen that has been torn due to this medical examination will certainly not tear again on the first night. Going on. Likewise, the use of tampons, the use of tampons that are not careful, can also tear a woman's hymen without realizing it because tampons function like pads for menstruating women.

Then, in implementing this tradition itself, there is no specific evidence to prove the problem of the wife's virginity. This problem is only based on the words of the husband. If the husband says he is still a virgin, this tradition is carried out; otherwise, if he says he is no longer a virgin, he is not fulfilling this tradition. Conditions like this are vulnerable to manipulation of the truth, which can harm the wife.

Table 3. Obstacles in the Implementation of the "Golden Worship"

No.	Obstacle
1	Incompetence on the part of the husband
2	The assumption of a virgin is marked by bleeding when having intercourse with husband and wife
3	Misunderstandings in the determination of virginity
4	There is no strong evidence to determine virginity
5	Disclosure of wife's disgrace to society

The "Golden Worship" Tradition in the Traditional Marriage of the Lembak Community: Analysis of Urf

The following is an overview of 'urf or adat regarding the implementation of the "Golden Worship" tradition that applies in Tengah Padang Village, Talang Empat District, Central Bengkulu Regency

⁴⁰ Laila Wahdah, "Pembatalan Perkawinan Dengan Alasan ketidakgadisian (Analisis Putusan Nomor: 019/Pdt.G/2007/PA.Bks), h. 1-3.

Conditions of Marriage Causing the "Golden Worship" Tradition to Applcate

In carrying out this tradition, there is a mandatory condition of marriage where the woman (wife) is from the people of Tengah Padang Village. At the same time, the man (husband) is from the same village or other villages, as well as the requirement that the woman (wife) must be in a virgin condition when having intercourse for the first time with her husband.

This sensitive issue of virginity is included in a disgrace. In understanding the common people in Tengah Padang Village, the criteria for a wife's virginity are proven by the discharge/no bleeding when having sexual intercourse with the husband for the first time.

So when he finds a wife who is no longer a virgin because she does not meet the criteria above, the husband is not obliged to carry out this tradition, but this impacts the wife, who will be ostracized and humiliated by other people. If other people know about this, it means indirectly. The husband spreads his wife's disgrace. In Islam, when married, some rules prohibit husbands and wives from telling their partner's disgrace.

As the word of Allah SWT., in Surah Al-Baqarah verse 187:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ.....

"...They are clothes for you, and you are clothes for them..."

The verse above indicates that the couple is clothing where they are supposed to look after each other, cover personal things, and do not need to be known by others. The husband is clothing for the wife, and the wife is clothing for the husband. If a husband or wife exposes their partner's disgrace, it is the same as exposing themselves. Husband and wife are one unit that complements each other.

In responding to this problem, the researcher uses the fiqh rule: "Rejecting damage is prioritized over attracting masalah, and if there is a conflict between mafsadah and masalah, then what takes precedence is rejecting the mafsadah."

In the rules above, it is explained that refusing damage is better than taking benefit, and this is when connected with the conditions for implementing the "Golden Worship" tradition, namely that instead of prioritizing the common good between the two sides of the family it is better to take damage from this tradition, meaning that tradition if it persists it is feared that there will be negative impacts, such as the occurrence of an erroneous understanding of the criteria for virginity, the disclosure of wife's disgrace, incorrect prejudice about wives, and family disharmony due to the prejudice of the wife's innocence.

It can be concluded that the issue of the wife's virginity certainly cannot be used as a benchmark for stating that the wife had had intercourse with another man before her husband when the husband found a wife who was not a virgin anymore, which was a disgrace, and he spread this disgrace to others then this is not in line with the verse above, and results in the "Golden Worship" tradition with the requirement of the wife's virginity being included in the 'Urf fasidh group.

The Amount and Time of Implementation of "Golden Worship"

This "Golden Worship" tradition applies to all newly married couples who have had intercourse for the first time. When a husband has had sexual intercourse with his wife and finds a wife who is still a virgin, he must carry out this "Golden Worship" tradition using the husband inserting a gold ring into the lengguai that has been prepared in the bridal room and will be given to his mother-in-law.

The amount of gold has been determined; namely, it cannot be less than 2 (two) grams of gold and must be in the form of a ring so that the husband objects to this predetermined amount of "Golden Worship".

There are no customary sanctions if the husband does not fulfil this tradition. There is only public belief if the husband does not fulfil this tradition. The husband owes the world and the hereafter to his mother-in-law,

which results in his household life not being harmonious and can even lead to divorce, causing the husband to be forced to carry out this tradition simply because he is afraid of the existing beliefs. Attached to the community above. This public trust can undermine the faith if it continues to be implemented.

In this case the researcher connects with the Al-Qur'an Surah Al-Baqarah verse 185, which reads:

... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ...

"..... Allah wants convenience for you and does not want hardship for you....." (QS. Al-Baqarah: 185).

Ideally, in Islam, the "Golden Worship" tradition should not emphasize the amount of gold and the form of the gift, especially since the amount is quite large for a newly married couple. What should be most important in this tradition is that the amount of gold is according to the husband's ability so that it does not burden the husband in fulfilling this tradition.

From the explanation of the implementation of the "Golden Worship" tradition above, it can be concluded that the "Golden Worship" tradition in the Lembak customary marriage that applies in Tengah Padang Village, Talang Empat District, is classified as 'urf fasid (incorrect), or also called 'urf damaged, not worthy any benefit. For Muslims, it brings harm or difficulty, and it is not required to maintain it because maintaining it means going against the syara' proposition or nullifying the syara' proposition.

This statement is because in carrying out the "Golden Worship" tradition, there is a compulsion on the part of the husband to fulfil the amount of gold which cannot be less than 2 (two) grams, must be in the form of a ring; there is no agreement regarding the implementation of "Golden Worship" in the early stages of marriage, namely the proposal stage, there are requirements for the wife's virginity with the wrong understanding of virginity criteria, and the lack of clarity in public belief about the impact if the husband does not carry out this "Golden Worship" tradition so that this belief can damage the

faith of those who carry out this tradition.

In addition, there are negative impacts in the form of exposing the wife's disgrace, incorrect prejudice about the wife, and family disharmony due to the prejudice of the wife's unvirginity.

Table 3. Urf's Analysis of the "Golden Worship" Tradition

Positive Value in Tradition	Negative Value in Tradition
- Thanks son-in-law to mother-in-law	- The inability of the husband
- Harmony between son-in-law and mother-in-law	- Assuming a virgin is marked by bleeding when having intercourse with husband and wife
-	- Misconceptions in determining virginity
-	- There is no strong evidence to determine virginity
-	- Disclosure of wife's disgrace to society
-	- Belief in bad Karma if you do not practice "Emas Sembah."
-	- The husband's objection to the amount of "Emas Sembah."
-	- Virginity manipulation
-	- The integrity of the household is threatened if the wife is found to be not a virgin
Conclusion	URF FASID

Conclusion

Implementing the "Golden Worship" tradition in the Lembak traditional marriage in Tengah Padang Village, Talang Empat District, Central Bengkulu Regency, was carried out after the first intercourse between husband and wife. "Golden Worship" is gold given by a son-in-law to his mother-in-law in an amount that cannot be less than 2 (two) grams of gold in the form of a gold ring. There are special requirements for implementing this "Golden Worship" tradition, namely that the wife must still be in a virgin state when having the first conjugal

intercourse with her husband. There are no customary sanctions if the husband does not follow this tradition. There are only several beliefs held by the people of Tengah Padang Village; if the husband does not give this "Golden Worship", then the husband is considered to have a debt for the afterlife to his mother-in-law, and his household life is less harmonious, even to the point of causing a divorce in the family. The determination of "Golden Worship" was not discussed in the application program, so there was no initial agreement between the husband and wife.

'Urf Review of the Implementation of the Tradition of Giving "Golden Worship" in Lembak Traditional Marriage in Tengah Padang Village, Talang Empat District, Central Bengkulu Regency based on the condition of the marriage that led to the enactment of "Golden Worship", and the time and procedure for carrying out the "Golden Worship" tradition, the "Golden Worship" tradition Worship" is classified as 'urf fasid (incorrect), or also called 'urf damaged, has no value for the benefit of Muslims and brings harm or difficulty, and is not required to maintain it, because maintaining it means opposing the Shari'a proposition' or cancelling the Shari'a proposition. '. This statement is because in carrying out the "Golden Worship" tradition, there is a compulsion on the part of the husband to fulfil the amount of gold which cannot be less than 2 (two) grams, must be in the form of a ring, and there is no agreement regarding the implementation of "Golden Worship" in the early stages of marriage, namely the proposal stage, there are requirements for the wife's virginity with the wrong understanding of virginity criteria, and the lack of clarity in public belief about the impact if the husband does not carry out this "Golden Worship" tradition so that this belief can damage the faith of those who carry out this tradition. In addition, there are negative impacts in the form of exposing the wife's disgrace, incorrect prejudice about the wife, and family disharmony due to the prejudice of the wife's unvirginity..

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