

The Tradition of the Twins Mayang in Javanese Tribe Community Wedding in Sukamaju Village, Banggai District in the Perspective of Islamic Law

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ABSTRACT

The twin mayang tradition is still being maintained and believed to be a way to bring goodness to the bride and groom and their families who carry out the wedding ceremony. The purpose of this research is to find out the form, process, value and philosophical meaning of the twin manyang tradition at Javanese weddings in the village of Suka Maju and its review in Islamic law. This research uses descriptive qualitative research with a cultural anthropological approach. This approach explains that a religion is not studied or researched by itself but is examined by linking it with other aspects. So that this research is not only to be able to know the law and its implementation but also to be able to understand the value and philosophical meaning in it so that it can benefit people's lives. Data was collected through observation and structured interviews and some supporting data in the form of files and other documents. The results of this study indicate that the twin mayang tradition in Javanese weddings is a tradition in which there are values, functions and benefits for the wedding couple. Twin mayang has a philosophical meaning and good messages and advice in running a household life, so that these values become the basis for continuing to preserve this tradition. In a review of Islamic law, the twin mayang tradition has Islamic values and principles. Islamic principles include the principles of monotheism, freedom, justice, mutual help and expediency. So thus the twin mayang tradition is a tradition that contains Islamic principles and is permissible as long as it does not conflict with Islamic law.

ARTICLE INFORMATION

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Islamic law

1. Introduction

Indonesia is a country consisting of many islands and has a diversity of tribes and nations as well as various cultures. The life of the people who inhabit an area or region has its customs and culture. Indonesian culture is complex and diverse, which is the nation's cultural wealth (Pennell, 2016). It also has meaning as a manifestation of life for every individual or group of people, humans do not just live, but they change this nature. Culture also includes tradition, which means the inheritance of various norms, customs, and traditions, as well as rules. However, tradition is not something that cannot be changed, and tradition is even combined with various human actions and raised in its entirety (Budiono Herusutoto, 2012).

Religion-related culture is a means of maintaining values and norms characteristic of Indonesian society. Every time a religion enters an area, the teachings of that religion must be practical and able to embrace so that these religious teachings can be well received in society. In this case, the valuable meaning is that religion must adapt to the conditions of the existing culture, which has various aspects of local wisdom. In substance, the local understanding is not against religion, likewise with the teachings of Islam in the Javanese community, which has been well received because the lecturers conveyed Islam in harmony. The religious leaders told the community to adopt the good traditions or customs of the Javanese community so that the community could accept them.

Custom is a habit carried out by a person or group, repeatedly and continuously, and is believed to exist (Giovannini et al., 2008). In Islam, custom can be said as *Al-Urf*. Scholars believe customs and '*urf*' can be a basis for establishing Islamic law if there is no conflict with these customs. One of the customs still practiced is the twin mayang tradition in marriage.

Marriage in Islam has been regulated by Allah in the Al-Quran as follows:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Meaning :

"And among His signs (greatness) is that He created partners for you, of your kind, so that

you are inclined and feel at ease with him,' and He created between you love and compassion. Verily in that, indeed there are signs (the greatness of Allah), for people who think." (Q.S Ar-Rum/30: 21)

In this verse, Allah has ordered each of His servants to carry out marriage when they are ready in all respects because, with that marriage, there are signs of Allah's majesty for those who always think. Then that feeling of love that grows is a gift that needs to be considered and continuously maintained by applying it to carrying out the proper life (Muslih, Nurdin, & Marzuki, 2020).

The people of Sukamaju village are mostly Javanese. They held a wedding reception following the "twin mayang" tradition. In this tradition, one of the goals is to pray for the ancestors of the bride and groom who are about to marry and for the ancestors who have died. Several pieces of equipment exist in this tradition, such as leaves and coconut leaves.

This twin manyang traditional ceremony has become an obligation for every local community who wants to carry out a marriage. Thus these obligations can cause conflicts with religion and cause paradoxes with Islamic law. Therefore, there is a need to study the twin Mayang tradition to provide an understanding of the values contained in the twin Mayang tradition. But it must be wise to take the good values that philosophically have Islamic principles and preserve them as Indonesia's cultural treasure. So the purposes of this study include (1) analyzing the forms and processes of Twin mayang at Javanese weddings in Sukamaju village, (2) analyzing the meaning and values contained in the Twin mayang Tradition in Javanese weddings in Sukamaju village, and (3) analyze the review of Islamic law on the Twin mayang tradition.

2. Literature Review

2.1 Tradition

Tradition is a habit that is one of the parts that functioned to enrich the treasures of national culture (Bronner, 2000). This is in line with Article 32, paragraph 1, the Law of the Republic of Indonesia, 2017, concerning promoting

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culture: "The state advances Indonesian national culture during world conditions by guaranteeing the people's freedom in maintaining and developing their culture."

Tradition is also inherited from the ancestors' customs to this day (Steadman & Palmer, 1994). Tradition has a deep meaning and various values, such as customs, beliefs, and others. This is because tradition also has the meaning of being passed on. Another meaning of tradition is something that is often done consistently from the ancestors to the present life and, in this case, has become a habit ingrained in social life.

Other experts argue that tradition is a habit carried out consistently from one generation to the next. So in the tradition of the Javanese people, it is the same. In this case, a tradition is the spirit of culture. When a culture is without tradition, it will not regenerate into what it is today. This tradition will have several positive impacts on a tradition, one of which is the bonding of relationships between a person and other community groups. Having a tradition will also create a strong culture, but vice versa; if the tradition is no longer carried out, it will cause the loss of that culture. So a tradition also needs to be preserved if it is considered to have a deep meaning that is good in implementing a marriage. However, suppose this tradition is no longer interpreted as a tradition with its purpose or as a complement to a wedding. In that case, this tradition will disappear due to the current developments.

2.2 Twin Mayang

Twin mayang are one of the accessories in the Javanese wedding tradition. The materials used in making Twin mayang include a series of young coconut leaves called janur, and the janur is coupled with several strands of flowers, fruits, and leaves. The number and size of Mayang twins consist of two forms that are the same size. Philosophically, in Mayang twins, there is a fundamental value for the survival of the bride and groom, namely being able to give everything they want. Gagah Mayang is another name for Twin mayang, which means the blooming of areca flowers. Twin mayang also mean leading to a new life for someone who has matured in a social order and makes himself obligated as a social member.

Mayang twin is one of the traditions attached to every Javanese wedding and is always used during the traditional ceremony of *manten* meetings in the Javanese wedding tradition. Implementing the Twin mayang' tradition uses almost the same media. Still, the Twin mayang in each region have different versions in form and ritual.

The meaning of Twin mayang can be analogous to that of areca nut blooming, meaning that a person has reached the point of maturity in the social order. Thus the interaction and dedication of the bride and groom in society are highly expected. Meanwhile, the definition of gagah Mayang is a transition or the loss of adolescence to adulthood. In this case, it should be noted that for those who are not virgins or have been widowed, Twin mayang or gagah mayang are not made again. However, if one is still a girl or a virgin, gagah mayang will still be made at the wedding ceremony. The making of the twin mayang illustrates that the bride and groom have lost or lost their virginity. Gagah mayang is also used in several other traditions, such as the death ceremony of someone who has never been married.

So the Twin mayang are a form of embodiment and belief of the Javanese people in marriage, which describes a new life that occurs through marriage. The marriage bond is described as a marriage bond by the Javanese people. The mayang twin has leaves, flowers and fruits, and areca nuts, according to the design that makes up the decoration.

2.3 Marriage in Javanese Custom

Marriage is a contract that is close and binding to comply with the rules that apply to God (Kefalas, Furstenberg, Carr, & Napolitano, 2011). When the marriage is carried out, it will become a charity. Meanwhile, the marriage law states that marriage has a valid purpose: a life that is *sakinah, mawaddah, and warrahmah*. Marriage is also a bond that is *sunnatullah*, which is general and binds all His Creation. Marriage is a way God shows humans to develop and grow to give birth to a new generation to continue their lives.

Marriage, within the scope of Javanese society, is not only a way to form a household but a very sacred thing in which two families come together in a bond, which has differences in culture, society, and others (Malhotra, 1997).

Custom in a marriage is very sacred in the order of a society that upholds its cultural values. This is because marriage is one of the conditions for creating a new generation in society. Carrying out a marriage coupled with customs is not a prohibition as long as the implementation does not conflict with the applicable Islamic law. Every region has customs, including Sukamaju village, South Batui sub-district, Banggai Regency. Thus, it is a foundation for a good life and can preserve traditions belonging to that area.

2.4 Javanese Culture

The Javanese people are people who come from the island of Java and several other islands after transmigration. The Javanese people cannot be separated from traditional ceremonies carried out from generation to generation by their ancestors. The culture of the Javanese people contains teachings on education, courtesy, art, morals, philosophy on thoughts, ideas, and wisdom in life up to the level of Sufism which is related to its creator, where these things are held tightly by Javanese people everywhere.

Javanese culture is the cultivation of people embodied in the basics of mind, thought, desire, and ability to achieve a safe life that is physically and mentally happy. The culture of the Javanese people had existed since ancient times when the arrival of the Hindus on the island of Java resulted in the birth of Javanese Hindu culture. However, with Islam's entry into Telang Java, Javanese culture has a syncretic nature, namely a combination of original Javanese and Hindu Javanese elements and Islam in a culture.

Based on the description of experts' opinions, the authors conclude that what is meant by culture is something that occurs and is carried out consistently by a community in an area. Its scope is called a habit and influences the character and nature of a human being in carrying out all its activities, including religious rituals.

2.5 Theoretical Basis

There are two theories that the author uses in this article, including the theory of *Urf* (Islam) and the theory of cultural anthropology (more specifically, interpretive symbolic anthropology). *Urf* is a word from '*arafa*, *ya'rifu*', usually also

interpreted as *al-ma'ruf*, which means something known. Etymologically, *Urf* means something seen as good and can be accepted by common sense, *urf* implies a habit of the majority of people, in the form of a word or an action.

Meanwhile, anthropology is a science that studies humans in their behavior which provides benefits to obtain information related to the diversity of existing humans (Wiliian A. Havilan, 1999). So anthropology can be interpreted as a science that studies humans with their various uniqueness and, in this case, everything that humans do, such as culture and habits.

3. Methodology

This research employed a qualitative approach. Qualitative research is characterized by collecting descriptive data, including the informants' words, actions, and feelings, who serve as the needed data sources (Nurdin & Pettalongi, 2022). The collected data is supported by textual and documentary data (files, audio, visual, audiovisual) that support the research (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). With this approach, the researcher aims to provide a detailed description of the phenomena occurring in the field, the nature of the phenomena, and all aspects related to the theme under investigation (Nurdin, Stockdale, & Scheepers, 2013).

This study is classified as a case study research. Case study research delves more intensively into the current situation to gather information (Nurdin, Scheepers, & Stockdale, 2022). In other words, the researcher must build good relationships with various individuals and entities to become sources of information within the environment, such as academic units, social groups, individuals, institutions, and communities. The researcher also immerse themselves in the surrounding environment to gather as much data as possible.

The author also uses a cultural anthropological approach. This approach states that religion is not studied or researched by itself but is examined by relating it to other aspects. The research design is a qualitative research design with an ethnographic approach. The ethnographic approach is a method that has the vision of studying and understanding a culture directly. The research location is in Sukamaju 1 Village, South Batui District, Banggai Regency.

4. Results and Discussion

4.1 History of Twin mayang

The Mayang twin tradition originates from the Java region, namely the Javanese ethnic community. The Javanese tribal tradition began to be practiced in the Sukamaju village when the Javanese people entered the village during the transmigration era. Apart from the Javanese, several other tribes joined in the transmigration process, but the Javanese people dominated and became the majority of the population in Sukamaju village. So the Mayang twin tradition is used by the Javanese people in carrying out marriages that have been passed down from generation to generation since their ancestors.

4.2 Forms and Procession of Twin mayang

Twin mayang are shaped like a mountain with a high and large size. In the middle, it is formed in a circular shape and stabbed with other elements such as eggs and satay. Other forms include snakes, manuk-manukan, keris, whips, kambles, bananas, and umbrellas. Meanwhile, the ingredients used in the Twin mayang include puring leaves, jambe flowers, andong, coconut leaves, and banyan leaves. These materials are made into a decoration such as snakes and others.

The Mayang twin procession consists of two stages: preparation and implementation. In the process, these stages must be carried out by the prospective bride's parents. The preparatory phase is the first step in the Mayang twin procession. In this stage, several things are carried out, such as looking for a kiyai or Mayang twin maker, fasting for the Mayang twin maker, and bathing to maintain purity based on the understanding of the local community. Then after taking a bath, you can start making Twin mayang. Furthermore, in the preparatory procession, there is a discussion of determining the auspicious day to carry out the wedding.

Then proceed with the redemption of the Twin *mayang* carried out by traditional leaders, whose willingness has been asked by the family who carries out the marriage accompanied by four people. The four companions consisted of two men and two women who were still single. In the redemption process, it is done in smooth

or polite Javanese to express the seriousness of the wedding ceremony. Statements from the four companions also meant that the Twin mayang could provide benefits in carrying out household life later.

Several stages are passed in the procession of carrying out the Mayang twin tradition, such as the Ijab Qabul and the bride's panggih. The event is a series of processions carrying out the Mayang twin tradition. The process of consent and qabul is carried out as generally accepted in society. The consent qabul must meet various conditions so that the consent qabul is valid. Meanwhile, in the panggih bride procession, the Mayang twin redemption procession takes place. The place of execution is carried out at the bride's house. Although it is rare, mayang twin redemption can also be carried out at the groom's residence.

The *panggih manten* ceremony is also called meeting the bride and groom, which is a ceremony that is carried out after the qabul consent procession (Natsir, Dewi², & Saragih, 2022). When the bride and groom met, they were accompanied by their parents and four witnesses who carried the twins. The event was also accompanied by traditional leaders who understand Javanese customs and accompanied by reading sholawat.

The panggih bride procession has a sequence of ceremonial processions, including (1) Gantal a betel leaf rolled up into small pieces and then tied with white thread. Furthermore, the bride and groom throw flowers at each other so that the bride and groom can get rid of the evil spirit. (2) Ngidek Endog is the procession of stepping on a chicken egg carried out by the groom with his right foot. Then the bride's feet are cleaned with water mixed with flowers. This ceremony implies that a man must be responsible in the household. At the same time, a woman is ready with all her soul to take care of her husband. Eggs symbolize a firm determination for men, and cleaning the husband's feet signifies that a wife must purify and clear her husband's good name in household life. (3) Washing the feet of the groom, which is done by the wife using various kinds of flowers. (4) Sungkeman is a form of respect for both parents by kneeling in front of them. The meaning of this sungkem is an expression of gratitude for educating and giving a good life so far.

4.3 The Meaning and Value of Twin mayang

Given the theory of symbolic anthropology, the twin Mayang tradition occurs because there are several objectives, among others, to maintain tradition in society. For example, marriage involves many people to make it successful. In this case, marriage is not only personal identity but also aims to preserve the culture of the community. Twin mayang also have a psychological meaning. The psychology of the Sukamaju village community makes the Mayang twin tradition a must. Although, rationally, a traditional ceremony does not determine the harmony of a family. Community members think that carrying out these traditions makes them feel safer and calmer. They believe the Twin mayang' tradition can prevent various household problems.

In other words, when people carry out the Mayang twin tradition, their self-confidence strengthens in the household. This feeling arises because they perceive an element in the Mayang twin tradition that gives them the meaning of happiness. Manyang twins are also considered to provide happiness. The people of Sukamaju village believe that carrying out the Mayang twin tradition will positively impact one's life after marriage. Conversely, if the Twin mayang' tradition is not carried out, they believe they will face various problems in the household in the future.

From the perspective of Interpretive Symbolic Anthropology, this twinning tradition is called "Meaning." A meaning translated through a value system will become a knowledge system. These three aspects arise because of the symbols of the Twin mayang tradition. Symbols are defined as anything independent of a realistic condition and function to convey meaning to an experience. The symbol system is also interpreted as the foundation of irrelevant information. There are several examples of symbolic forms, such as statues of figures in the Belantra Forest, skull bones, and so on. These objects are concrete symbols in nature, bringing their worshipers to the status they desire.

In the Twin mayang tradition, the form of the symbol lies in the elements inside, which form a series of objects, such as leaves, yellow leaves that form animals, and other objects in the form of animals. Each element has various deep meanings that make Twin mayang a sacred thing in every marriage ceremony.

4.4 Islamic Law Perspective on Twin Mayang

In essence, the Mayang twin tradition is a cultural custom that is part of tawassul, by saying prayers through intermediaries and accompanied by efforts to do so. This means that to achieve happiness, it takes effort and hard work. Happiness must be fought for with action and prayer. In addition, the redemption of the Twin mayang is a symbol in the marriage ceremony. This custom can be categorized into muamalah law, which means it is permissible to practice it as long as there is no prohibition.

Then the Twin mayang also pay attention to the principles of Islamic law, including (1) monotheism, a general principle of Islamic law. This principle states that all human beings are under the same provision, namely the provision of monotheism. This monotheism is expressed in the sentence *La'ilaha Illa Allah* (There is no god but Allah). This principle is drawn from the word of Allah SWT in Q.S ali-Imran Verse 64 as follows:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Meaning :

"Say (Muhammad), "O People of the Book! Let (us) come to the same sentence (holding) between us and you, that we do not worship other than Allah, do not associate anything with Him, and do not make each other gods besides Allah. If they turn away, then say (to them), "Bear witness that we are Muslims." (Q.S Ali Imran / 3: 64)

Based on this principle of monotheism, the implementation of Islamic law is worship. In other words, humans submit themselves to Allah as a manifestation of gratitude to Him. Thus it is not permissible for humans to idolize fellow humans. Implementing Islamic law is worshiping and submitting all human beings to God's will. The tradition of redeeming Twin mayang in a traditional Javanese wedding ceremony in Sukamaju Village is a ritual with monotheistic values for entrusting everything to God. Then the community also prays to God so the bride and groom will be happy.

In the Mayang twin tradition, there is also the principle of freedom. The principle of freedom in Islamic law requires that religion or Islamic law be implemented not based on coercion but voluntarily. Freedom, the principle

of Islamic law, is freedom in a broad sense, including various aspects of human life, both individual and societal. Diversity in Islam is guaranteed based on the principle of no compulsion in religion. As stated in the word of Allah SWT Q.S. al-Baqarah, verse 256 follows:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning :

"There is no compulsion in (adhering to) religion (Islam). There is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a solid rope that will not break. Allah is All-Hearing, All-Knowing." (Q.S Al-Baqarah/2: 256).

The process of the Twin mayang' redemption tradition is not carried out by force. In other words, people are not forced to follow the Mayang twin tradition. They do it because they are used to it, and they are trying to preserve the Mayang twin tradition. Apart from that, the redemption price is also not determined in the tradition of redeeming the Twin mayang. The price depends on the ability to carry out the marriage. The Mayang twin tradition also carries the meaning of justice. The principle of justice in the Mayang twin redemption tradition is that the maker of the Mayang twin and the person carrying out the marriage benefit. As reflected in the following word of God:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning :

"Indeed, Allah commands (you) to act justly and do good, to assist relatives, and He forbids (to do) abominable, evil and enmity acts. He teaches you so that you can take lessons." (Q.S An-Nahl/16: 90)

The meaning of justice in the Mayang twin tradition means that the bride and groom benefit from inner satisfaction because Twin mayang have been made according to their wishes. Meanwhile, the maker of the Twin mayang gets a monetary reward for having made the Twin mayang.

5. Conclusion

Mayang twin is shaped like a mountain in height and width. In the middle, it is formed in a circle and is filled with elements of objects such as eggs, satay, and paper. Meanwhile, the family or the bride's parents carry out the Mayang twin redemption procession. The process is carried out by parents and accompanied by four unmarried people. In the procession of redemption of the Twin mayang, a dialogue takes place between the seller and the bride and groom's family. The dialogue has a meaning in the form of manners. Then there is a prayer so the bride and groom will find happiness in their household life. Each form in the Mayang twin element has a meaning and purpose, such as praying for the bride and groom to be happy in their married life. The Mayang twin tradition in Sukamaju village is also a tradition that contains Islamic principles such as the principles of monotheism, justice, freedom, cooperation, and the benefit of humans.

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