

Adat and Islam: Examining the Sepasaran Tradition in Javanese Marriage in Boyolali Regency, Indonesia

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Abstract: *The Sepasaran tradition, held five days after a wedding, is an important custom in the community of Kembangkuning Village, Cepogo Subdistrict, Boyolali District. This tradition carries deep cultural and religious significance, fostering social bonds in the midst of changing times. As part of the tradition, a thanksgiving event (kendurenan) is organized, followed by the symbolic acknowledgment of those who helped with the wedding preparations. This study explores how the Sepasaran tradition is practiced in Kembangkuning Village and analyzes it through the lens of 'Urf in Islamic thought. The research adopts a qualitative approach, utilizing interviews and documentation to gather data. The findings reveal that the Sepasaran tradition serves as an expression of gratitude and a prayer for blessings following the wedding ceremony. From the perspective of 'Urf, this tradition is classified as 'Urf Amali because it is practiced consistently and widely accepted by the local community. It is also categorized as 'Urf Shahih because it aligns with Islamic principles and as 'Urf Khas due to its specific regional context. This study demonstrates that the Sepasaran tradition remains a meaningful and relevant practice in the community, reflecting local wisdom and a harmonious relationship between culture and religion. It highlights how the tradition continues to strengthen social ties while staying in harmony with Islamic values.*

Keywords: Adat, Islam, Sepasaran, Marriage, 'Urf

Abstrak: *Tradisi Sepasaran yang diselenggarakan lima hari setelah pernikahan merupakan adat yang penting bagi masyarakat Desa Kembangkuning, Kecamatan Cepogo, Kabupaten Boyolali. Tradisi ini memiliki makna budaya dan religius yang dalam, memupuk ikatan sosial di tengah perubahan zaman. Sebagai bagian dari tradisi ini, sebuah acara syukuran (kendurenan) diselenggarakan, diikuti dengan pemberian penghargaan secara simbolis kepada pihak-pihak yang telah membantu dalam persiapan pernikahan. Penelitian ini mengeksplorasi bagaimana tradisi Sepasaran dipraktikkan di Desa Kembangkuning dan menganalisisnya melalui lensa 'Urf dalam pemikiran Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara dan dokumentasi untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa tradisi Sepasaran berfungsi sebagai ungkapan rasa syukur dan doa untuk keberkahan setelah upacara pernikahan. Dari perspektif 'Urf, tradisi ini*

diklasifikasikan sebagai 'Urf Amali karena dipraktikkan secara konsisten dan diterima secara luas oleh masyarakat setempat. Tradisi ini juga dikategorikan sebagai 'Urf Shahih karena sejalan dengan prinsip-prinsip Islam dan sebagai 'Urf Khas karena konteks daerahnya yang spesifik. Penelitian ini menunjukkan bahwa tradisi Sepasaran tetap menjadi praktik yang bermakna dan relevan di masyarakat, yang mencerminkan kearifan lokal dan hubungan yang harmonis antara budaya dan agama. Studi ini menyoroti bagaimana tradisi ini terus memperkuat ikatan sosial sambil tetap selaras dengan nilai-nilai Islam.

Kata Kunci: Adat, Islam, Sepasaran, Pernikahan, 'Urf

Introduction

Humans are social creatures that have ties to one another, humans cannot live alone individually without the help of others. Therefore, rules must be made to regulate everything that is done. A standard of rules must be obeyed as a result of previous actions. Humans are required to obey every norm and rule of religion and the morality contained therein. Similarly, Islamic law has regulated all aspects of marriage, from choosing the right partner to the marriage contract, to ensure a marriage based on *sakinah*, *mawaddah* and *warrahmah* (Muhazir, 2021).

Marriage is a legal bond that allows association between a man and a woman who are not mahrams, and establishes the rights and obligations of each (Wahyudani & Muhazir, 2024). Marriage is part of Allah's provisions that apply to all His creatures, whether humans, animals, or plants (Abdullah, 2013). Besides that, marriage has its own purpose according to the Marriage Law article 1 paragraph 1 "to form a happy and eternal family or household based on God Almighty". (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974) On the other hand, the purpose of marriage according to KHI article 3 is "to realize a *sakinah mawaddah* and *rahma* household life" (Kementerian Agama RI Direktorat Bina Kua Dan Keluarga Sakinah, Kompilasi Hukum Islam Di Indonesia, n.d.).

Indonesia has several cultures that give rise to diverse customs at the time of marriage. The diversity of Indonesian tribes spread throughout the Indonesian archipelago is one of Indonesia's extraordinary cultural wealth. Among them is the culture of Javanese tribes or people regarding Javanese traditional marriage ceremonies. This tradition comes from the palace and has noble values that reflect the beauty of Indonesian culture. One of Indonesia's cultures is Javanese culture. Javanese society is heavily influenced by culture and its diversity in their actions and behavior. It is inseparable from following the traditions or habits adopted by their ancestors, both from beliefs, language, arts, and traditions (Khalil, 2008).

According to the people of Kembangkuning Village, Cepogo Subdistrict, Boyolali Regency, traditions in marriage symbolize the unity between husband and wife. Marriage is an important aspect of the social and cultural life of society, especially Javanese society. In Kembangkuning Village, Cepogo District, Boyolali Regency, the marriage tradition is not only a sacred ceremony, but also a manifestation of the

cultural values upheld by the local Javanese community. Seeing the uniqueness of the village that still uses tradition in marriage and the majority of people still preserve it in this day and age, the researcher is interested in researching in Kembangkuning Village, Cepogo District, Boyolali Regency.

A wedding ceremony for Javanese people is an event that is carried out based on customs and traditions that have been passed down from generation to generation. Marriage is considered a sacred moment that is only done once in a lifetime. Therefore, the community carries out the wedding ceremony while maintaining the noble traditions of the ancestors, which continue to be preserved so that future generations can inherit them. This wedding ceremony, although carried out simply, has a sacred noble value (Masyitoh & Afif, 2023).

In Javanese society, conducting a Javanese traditional wedding requires careful preparation in advance. The goal is that all unwanted things can be avoided, considering that marriage is very sacred for each couple. Customs that are carried out repeatedly so that they are embedded in society, the implementation of these traditions must not conflict with Islamic law (Wandi, 2018). The tradition will be maintained from generation to generation, especially in Javanese society which still maintains various traditions and rituals as an important part of the continuity of marriage. One of the unique traditions that is still preserved by the community in Kembangkuning Village, Cepogo District, Boyolali Regency is the tradition of *sepasaran* after marriage.

The *Sepasaran* tradition is a five-day period from the wedding ceremony where the tarub has been dismantled. Tarub, the tent or celebration place that is usually used during the wedding ceremony, has been dismantled and ended. The process of dismantling the tarub has a symbolic meaning as the closing of a series of wedding events and marks the bride and groom's transition from a period of celebration to a new life that is more stable and full of responsibility. This moment is for the family and community to give their blessings and wishes to the bride and groom so that their home life will be filled with blessings, happiness, and prosperity. The tradition held five days after the wedding is a thanksgiving slametan at the bride and groom's house. At this *sepasaran* event, the procession includes the preparation of dishes that are served to invited guests who attend (Sholikin, 2010).

The tradition of *sepasaran* in Islamic marriage is not recognized. Therefore, legal istinbath is needed to determine whether the *sepasaran* tradition is in line with Islamic teachings. One of the methods of legal istinbath that is considered relevant is *'urf*, *'urf* is a situation that has been fixed in humans, justified by reason and accepted by healthy character (Sarjana & Suratman, 2017). *'urf* in ushul fiqh is recognized by the community as their habit, both in deeds and words and has been done continuously by the majority of the community. *'urf* has been applied from the beginning of the spread of Islam in Indonesia, so it is easy to adjust to the times (Nugraha et al., 2021).

Seeing the development of the current era, most people in Kembangkuning Village, Cepogo Subdistrict, Boyolali Regency still carry out and believe in the *sepasaran* tradition after the implementation of marriage. Most people believe in it

because it can perpetuate the marriage and keep away from things that harm the couple (A. Wahid, personal communication, September 22, 2024). This *sepasaran* tradition has been around for a long time and is still practiced, there is no guarantee that those who do it will not experience conflicts and quarrels in the household. Regarding this matter, what is the community's response to the implementation of the *Sepasaran* tradition in marriage that is still being carried out. Therefore, it is necessary to discuss in more depth the community's views on *sepasaran*.

In connection with this explanation, this research is important to do then it will be analyzed with 'urf. Using 'Urf analysis reflects the customs or practices that apply in society by considering 'Urf the law can be applied more relevantly in accordance with socio-cultural conditions so that it is more easily accepted and obeyed by the community. The purpose of the research is to obtain information directly concerned in Kembangkuning, Cepogo District, Boyolali Regency with the perspective of 'urf. The *Sepasaran* tradition is an important part of the Javanese traditional marriage tradition, which is passed down from generation to generation because it has become an integral part of the heritage of the ancestors. Due to a strong belief, this tradition is believed that negligence in performing one of the traditional stages can have a bad impact on both the bride's family and the bride herself.

This research discusses the problem of the *sepasaran* tradition in Javanese weddings, but before that the researcher will first examine scientific works related to the discussion. The author of Mahfudzoh entitled "*Cinjo Sepasar Tradition in Marriage in Bangunrejo Village, Soko District, Tuban Regency*" (Mahfudzoh, 2022). stated that the people of Bangunrejo Village still carry out the Cinjo Sepasar tradition as a form of cultural preservation and maintaining harmony. The process involves sending cooked food such as rice, side dishes, and snacks, as well as giving money and gold when saying goodbye. This tradition is categorized as 'Urf *Shahih*.

Riska Damayanti's research with the title "*The Post-Marriage Sepasaran Manten Tradition in Javanese Indigenous People from the Perspective of 'Urf*" (Study in Tiyuh Candra Jaya, Tulang Bawang Tengah Subdistrict, West Tulang Bawang Regency) (Riska, 2023). The *Sepasaran Manten* tradition is carried out five days after the wedding by providing special food and praying together. This tradition is considered valid in the perspective of 'Urf *Shahih* because it does not conflict with Islamic law. Furthermore, research on "*Shifting the Sepasaran Manten Tradition in Javanese Traditional Weddings from the Perspective of 'Urf* (Case Study in Gemarang Village, Kedunggalar District, Ngawi Regency) was presented by Dea Ayu Arizki (Arizki & Rohmah, 2023). In Gemarang Village, identified that the *Sepasaran Manten* tradition has now shifted, such as no longer waiting five days after the wedding and there is no naming ceremony. Seen from the perspective of 'Urf, this tradition is in 'Urf *Amali* and 'Urf *Shahih*.

Eka Yuliana's research entitled "*Javanese Traditional Marriage in the Perspective of Islamic Law*" (Yuliana & Zafi, 2020). stated that although people try to

preserve traditional marriages, some traditions that deviate from Islamic law, such as polytheism, should be avoided. Siti Musyarofah with her research entitled "The *Kembar Mayang* Tradition in the Process of Javanese Customary Marriage in Kapanewon Tempel Sleman Regency" (Musyarofah, n.d.). Musyarofah explained that Javanese people maintain the *Kembar Mayang* tradition which is considered to bring blessings and safety to the bride and groom. This tradition is considered not contrary to religion and is preserved as a wish for goodness.

The research by Leli Khusna, "History of *Selapanan* Tradition in Javanese Community in Pulau Tagor Village, Serbajadi Sub-district, Serdang Bedagai Regency" by Leli Khusna (Khusna et al., 2023) explains that the *Selapanan* tradition, which is held to show gratitude to God and unite brotherhood, is still carried out in the community of Pulau Tagor Village. Windri Hartika with her research entitled "The Meaning of the *Selapanan* Tradition in the Javanese Community in Gedung Agung Village" (Hartika, 2016). found that the *Selapanan* tradition in Gedung Agung Village aims to seek safety, socialize with neighbors, and express gratitude to God, as well as maintain balance with nature and the environment.

Based on this comparison, it can be concluded that the need for novelty in this research lies in the differences that exist. The implementation time of some traditions, such as *Sepasaran*, is carried out several days after the wedding of five days or more, while traditions such as *Cinjo Sepasar* and *Kembar Mayang* are more direct after the wedding. In Dea Ayu Arizki's research, there was a shift in the implementation of *Sepasaran*, the time of implementation did not follow the fifth day after the wedding. The focus of custom and purpose of traditions such as *Kembar Mayang* in Sleman is more focused on the blessing and safety of the bride and groom, while *Selapanan* is more oriented towards gratitude and strengthening social relations with neighbors. In this case, the research emphasizes on preserving the culture and maintaining harmony among neighbors, which is the main purpose of this tradition.

Method

This research is a qualitative field research as a method for data collection. This research method is carried out in a place or research location (Prastowo, 2014). Departing the field to observe events that occur to obtain clear data about the *Sepasaran* Tradition in the marriage of Javanese people in Kembangkuning Village, Cepogo District, Boyolali Regency. The approach in this research uses an Empirical approach. Research goes directly to the field examining people in relation to society. This method can be said to be sociological legal research, meaning that it is supported by facts and data used to describe the conditions seen in the field (Syahrums, 2022). In this study will look directly to find out the implementation of the *sepasaran* tradition in the marriage of Javanese people in Kembangkuning Village, Cepogo District, Boyolali Regency. This research is descriptive analysis, using data that has been studied systematically to explain the data obtained.

The research used interviews and documentation as a data collection technique. Interview The face-to-face process between the questioner and the respondent for the purpose of obtaining information in the research directly to obtain valid information (Afifudin, 2012). Researchers conducted face-to-face interviews with the people of Kembangkuning Village to gather information about the implementation of the *Sepasaran* tradition in marriage. This interview aimed to gain an in-depth understanding of the tradition from those directly involved. Documentation Researchers also collected data through scientific articles and related books. After the data had been collected, data analysis was carried out by grouping information based on relevant themes. Researchers identified patterns and meanings contained in the implementation of the *Sepasaran* tradition, and drew conclusions to explain social phenomena that occur in the local community.

Results and Discussion

Sepasaran Tradition in Javanese Wedding in Javanese Marriage in Boyolali Regency, Indonesia

Marriage traditions include everything related to marriage, including ceremonies and customs that have been a custom for generations since ancient times, which are inherited and still carried out today. In the Kembangkuning Village community, marriage is considered a sacred matter and must be carried out through ceremonies that maintain the values of custom and divine values (Idaroyani Neonnub, 2018). The Javanese are very attached to customs and strictly adhere to the customs that have been passed down by their ancestors. However, over time there are several things that can affect the way of life of humans as is the case with the *Sepasaran* tradition, many people continue to maintain this custom.

The *Sepasaran* tradition is usually held by Javanese people five days after the wedding ceremony. Usually, this event is part of a series of ceremonies carried out to strengthen the relationship between the newlyweds and the extended family, as well as a symbol of hope for the smooth running of their household life. In this case, the researcher will provide an explanation related to the *Sepasaran* tradition in Javanese weddings in Kembangkuning Village, Cepogo District, Boyolali Regency.

Sepasaran is an almsgiving tradition practiced by the Javanese community, especially in Kembangkuning Village, held five days after the wedding. This tradition involves the bride and groom's family inviting relatives, neighbors, and people closest to them to gather together, usually holding a tumpeng feast or slametan. In this event, the family expresses gratitude for the smoothness of the wedding procession that has taken place, as well as praying together for the welfare of the couple and the smooth running of the household (Mariyono, personal communication, Oktober 2024).

The *Sepasaran* tradition has existed since ancient times and continues to be carried out for generations. This shows how strong the community's ties are to the customs and habits inherited by the ancestors. Although times have evolved, this

custom is still maintained as a form of respect for cultural heritage and to preserve the values contained in the tradition.

In Javanese tradition, in addition to *Sepasaran*, there is also the tradition of *Selapanan*, which is an important part of traditional ceremonies performed after major events such as marriage, birth, house construction, or the cessation of breastfeeding. Both traditions are carried out as a form of gratitude, prayer, and respect for the ancestral heritage that has been maintained for generations by the Javanese people. *Sepasaran* is performed five days after the important event, while *Selapanan* is performed thirty-five days afterward (Subingah, personal communication, Oktober 2024). The tradition is an opportunity to strengthen social relations with the surrounding environment. If the wedding takes place on Monday, the *Sepasaran* tradition in Kembangkuning Village will be held five days later, on Saturday. The determination of the day of *Sepasaran* follows the customary rule that it is held exactly five days after the wedding procession. Although certain days in Javanese culture have their own meaning, the most important thing in the implementation of *Sepasaran* is the time five days after the wedding as a symbol of smoothness and gratitude for the wedding ceremony (Sobik, personal communication, Oktober 2024).

On that Saturday, the bride and groom's family will invite relatives, neighbors, and close people to gather for a *kenduri* or *slametan*. This tradition aims to express gratitude and pray for the couple so that their home life is blessed with health, blessings and harmony. As part of a custom that has existed since ancient times, *Sepasaran* is still carried out as a way to strengthen social relations and preserve the customs inherited by the ancestors.

In the *Sepasaran* tradition, one of the main purposes is to honor the bridal couple. This is related to the term “*sedulur papat lima pancer*”, which is an important philosophy in Javanese culture. Literally, “*sedulur*” means brothers, “*papat*” means four, and “*lima pancer*” refers to the five pillars that are considered the core or center in life. *Sedulur Papat Lima Pancer* describes a relationship involving five important elements in one's life. The first four siblings or elements symbolize a person's relationship with himself, his family, fellow humans, and nature. Meanwhile, *lima pancer* refers to the core that becomes the center or guide of life, in the context of marriage is the bride and groom themselves as the center of the newly built family relationship (Suliyah, personal communication, Oktober 2024).

In the context of *Sepasaran*, the concept of “*sedulur papat lima pancer*” is used to describe the respect and recognition of the bridal couple who are the core of the new household life. *The Sepasaran* ceremony, by inviting relatives, neighbors, and those closest to them, is a way for the community to acknowledge and respect the role of the bride and groom in the family and social life, as well as a form of prayer and hope that they will be given blessings, safety, and smoothness in living their household life. *Sepasaran* is not only a thanksgiving event, but also has a deep meaning in maintaining family and social relationships, as well as strengthening the bond between the bride and groom and the community.

Tradition is an important aspect of community life that reflects values, beliefs and cultural identity. Although times continue to develop, many people still maintain traditions as a form of respect for ancestors and cultural heritage. The reasons why the people of Kembangkunig Village, Cepogo Subdistrict, Boyolali Regency still use the *sepasaran* tradition in marriage.

The *Sepasaran* tradition in marriage is still carried out by the people of Kembangkuning Village because it is considered an important part of their culture and identity. One of the main reasons why this tradition is still preserved is because the community wants to continue the traditions passed down by the ancestors. The community today continues to follow the customs that have been lived by the ancestors. The community feels it is important to respect the cultural heritage that has existed for a long time, because the tradition is not only a symbol of respect for the ancestors, but is also believed to contain positive values that can bring goodness to family life. with the times continuing to develop, the community still feels the need to carry out the *Sepasaran* tradition as a form of respect and preservation of the customs that have existed since ancient times (Subingah, personal communication, Oktober 2024).

In addition, the *Sepasaran* tradition is also considered an attempt to ward off bad luck or avoid danger. In the view of the people of Kembangkuning Village, *Sepasaran* has a meaning as a ceremony that aims to ask for protection from God. After the wedding, this tradition is held as a form of prayer and hope that the bridal couple and the newly formed family will be spared from disasters or difficulties in living their household life. In this context, *Sepasaran* is believed to bring safety, health, and smoothness to the couple's life journey (Sobik, personal communication, Oktober 2024).

The implementation of *Sepasaran* is one way to maintain and care for the customs that have existed since ancient times. In Javanese society, the preservation of customs is not only seen as an obligation, but also as part of respect for the ancestors who have created and developed these customs. Therefore, even though times are changing, the implementation of the *Sepasaran* tradition is still carried out as an effort to maintain cultural roots so that they are not lost to the times (Suliyah, personal communication, Oktober 2024).

Most of the people in Kembangkuning Village do not dare to abandon the *Sepasaran* tradition. This is not only because they believe in the meaning contained in the tradition, but also because *Sepasaran* has become a part of everyday life that is highly valued. People in the village feel that this tradition provides peace and blessings in life. In the *Sepasaran* ceremony, all members of the community are involved, be it by praying together or by participating in the kenduri procession. This strengthens relationships between individuals, strengthens the relationship, and maintains the sense of togetherness that characterizes village life.

The *sepasaran* tradition has become an integral part of Javanese life, passed down from generation to generation. The purpose of the community still carrying out this

tradition is not only to honor the ancestors, but also to strengthen social and cultural ties, and maintain the good meaning contained in each implementation.

The purpose of implementing the *Sepasaran* tradition in the Kembangkuning Village community has various meanings related to gratitude and hopes for a smooth life after marriage. *Sepasaran* tradition aims to hold a slametan or kenduri after the wedding, which has become a hereditary custom. This slametan is done as an expression of gratitude for the smooth running of the wedding event, which involves the whole family and community. In Javanese custom, everything that goes well, especially a wedding, needs to be slametanized as a form of respect and gratitude to God. This shows that *Sepasaran* has a role as a gratitude ritual, which recognizes God's blessings for the smooth running of the wedding procession (Subingah, personal communication, Oktober 2024).

In addition, the main purpose of performing *Sepasaran* is to pray for health, smooth running of the household, and protection from harm. People believe that by performing this tradition, they will get protection from disasters and difficulties in domestic life. *Sepasaran* is also considered to have the spiritual power to bring health and well-being to the bride and groom, as well as to keep their household harmonious and protected from various trials. In other words, *Sepasaran* is not just a celebration after the wedding, but also a way to ask for safety and a smooth life (Mariyono, personal communication, Oktober 2024).

This tradition is believed to open the door to blessings and bring prosperity to the newly formed household. The hope for abundant sustenance is an important part of *Sepasaran*, where the community believes that through this ritual, the bridal couple can obtain an abundance of blessings from God, both in the form of material, health, and happiness in everyday life.

The Implementation Process of *Sepasaran* Tradition in Javanese Marriage in Boyolali Regency, Indonesia

The *sepasaran* tradition is one of the hereditary legacies of the ancestors, a culture rich in meaning, beliefs and values in Javanese society, especially in Kembangkuning Village, Cepogo District, Boyolali Regency. (Ningsih, 2019) The process of implementing this tradition is not only a ritual, but also reflects the community's hopes and prayers for health, blessings, and safety in married life. In the context of marriage, *sepasaran* is an important moment that marks the smooth journey of a married couple after marriage. The process of implementing the *sepasaran* tradition in Kembangkuning Village is:

The Implementation Process of Sepasaran Tradition in Marriage

The implementation of the *Sepasaran* tradition in weddings in Kembangkuning Village, Cepogo District, Boyolali Regency, shows how important this event is in the social and cultural life of the local community. Careful preparations are made by the bride and groom's family, starting from determining the date, preparing invitations for

neighbors and relatives, to preparing traditional dishes. This process reflects the value of togetherness and gotong royong that is highly upheld in Javanese society. The event begins with a joint prayer led by religious leaders or village elders, as a form of request for blessings and smoothness for the bridal couple and their household life. This joint prayer is not only a form of spirituality, but also a collective effort of the community to support the bride and groom in their life journey.

After the prayer, the event continues with kendurenan, a thanksgiving event that involves serving a variety of traditional dishes to guests. The foods served, such as tumpeng, kluban, cambah, tempe, eggs, red jenang, and jenang baru-baru, have deep symbolic meanings, representing the community's hopes and prayers for the bridal couple. Tumpeng, for example, symbolizes gratitude for sustenance and blessings, while foods such as cambah and tempe symbolize freshness, health, and simplicity in domestic life. Each dish serves not only to fulfill consumption needs, but also as an expression of gratitude and hope for a harmonious life for the couple.

This event serves as a medium to strengthen the relationship between the bridal family and the local community. The bridal family invites neighbors and relatives to celebrate the wedding together and strengthen the social bonds between them, reflecting the value of gotong royong and kinship that is highly valued in Javanese culture. In addition, the food served also reflects the importance of sharing within the family and community, and teaches the importance of maintaining good relationships with people. After the *sepasaran* event, the tradition continues with the bubar pladen event, which is an important moment in the wedding ritual series in Kembangkuning Village. In this event, people who **helped** organize the *sepasaran* event gather to thank each other. This reflects the value of gotong royong and mutual respect in Javanese society, where each individual contributes to the smooth running of an event. The thanks given to the people who have helped emphasize the importance of cooperation in maintaining traditions and making the event a success. This is a means of strengthening social relations between the bride and groom's family and the surrounding community.

After the thanksgiving, a meal of jenang sumsum with red juroh from Javanese sugar is served as a symbol of gratitude and hope for a sweet and blessed life. Jenang sumsum, made from natural ingredients such as sticky rice and brown sugar, is not just a meal, but also a means of expressing happiness and blessings for a smooth wedding. The red color of the juroh also symbolizes good luck, as well as a prayer that the bride and groom will be given abundant sustenance and a life full of happiness.

After the whole series of bubar pladen events are over, the bride is then taken to the groom's house and is not allowed to return to her own house for thirty-five days, even if only for a walk. (Mariyono, personal communication, Oktober 2024) This prohibition has a deep symbolic meaning in the context of domestic life. In Javanese culture, thirty-five days is a period considered important to affirm the bond between the bridal couple and their new family. The decision not to let the bride return to her home within this time aims to strengthen the conjugal bond and ensure that the bride

fully adapts to her new environment and home life. It also reflects the respect and adjustments that need to be made after the wedding, and illustrates the importance of commitment to the new family being built.

Overall, this series of events, including the *bubar pladen*, the *jenang sumsum* meal, and the rule that the bride cannot return to her home for thirty-five days, has a deep meaning in strengthening social and family relationships and maintaining Javanese cultural values that are passed down from one generation to the next.

*Means of Procession of *sepasaran* tradition in marriage*

The means used in this series of processions play an important role in creating a solemn atmosphere and as an expression of gratitude and hope for a harmonious life for the bridal couple. In this context, the means, which include food and other elements, not only serve as a complement to the event, but also reflect deep cultural values. The means in *sepasaran* pernikahan (Sobik, personal communication, Oktober 2024).

In the *Sepasaran* tradition, the variety of food served not only serves as a meal for the guests, but also has a deep meaning related to the symbolism of life, blessings, and hopes for a good future for the bridal couple. *Tumpeng*, as one of the main dishes, symbolizes gratitude and blessings for all the sustenance that has been given, as well as the hope that the couple will always be blessed in their life together. The cone shape of *tumpeng* also symbolizes a life full of hope and clear direction, as well as prayers that the life journey of the bride and groom will run smoothly and full of blessings.

Other dishes such as *kluban*, *cambah*, *gereh*, *tempeh* and eggs also contain strong symbolism. *Kluban*, which consists of boiled vegetables with peanut sauce, symbolizes freshness and health, reflecting the hope that the couple will always be healthy and harmonious in the household. *Cambah*, a young vegetable, symbolizes new life and hopes for a bright future. It indicates that marriage is the beginning of a new journey filled with potential and opportunity.

Gereh and *tempe*, as foods containing natural ingredients, also have important meanings. *Tempe*, which is a fermented food from soybeans, symbolizes simplicity and sustainability, which reminds the couple to always be grateful for all the little things they have in their home life. *Gereh*, which is a chili sauce or spicy seasoning, symbolizes courage and readiness to face challenges in married life.

In addition, eggs, which are usually served hard-boiled, symbolize fertility and the hope for good offspring, which is the hope of many couples to build a happy and blessed family. *Jenang merah*, made from glutinous rice cooked with brown sugar, symbolizes happiness and gratitude. It is often used as a dessert and reflects the sweetness of life to come for the couple. A recent *jenang*, *jenang katul* symbolizes warmth in the household and wishes for happiness. Bean powder, which is usually used as a condiment or sprinkle on food, depicts gratitude and sharing, which are important values in family and community life.

Overall, the food served in the *Sepasaran* tradition is not just a meal, but a symbol of hope, prayer, and deep cultural values, which the bride and groom and the community want to instill. Each type of food in this procession has a higher purpose,

namely to maintain harmony, health, fertility, and togetherness in household and community life.

Adat and Islam: Examining the Sepasaran Tradition in Javanese Marriage

The *sepasaran* tradition in Javanese marriage is one of the rituals that is rich in meaning and symbolism. According to Koentjaraningrat, the slametan ceremony performed by Javanese people is believed to have the aim of avoiding negative influences that can endanger their survival (Koentjaraningrat, 1994). In Kembangkuning Village, Cepogo Subdistrict, Boyolali Regency, the implementation of this tradition does not function as a series of events after the wedding only, but also as an expression of gratitude and hope for happiness and blessings for the bridal couple. In this rich cultural context, 'urf analysis becomes important to consider.

'Urf is a custom that is accepted by human nature and considered good according to reason. In addition, in Islamic legal thought, consideration of local traditions or 'Urf can influence legal decision-making. Not all countries have the same 'Urf, so differences in this tradition are an important element that can give a nation its characteristics and identity (Yasir, 2021). 'Urf, which refers to norms and customs that have become part of people's lives, provides a framework for understanding how the *sepasaran* tradition is lived and preserved by local people.

This analysis will highlight the implementation of the *sepasaran* tradition, starting from the symbolic meaning contained in it to the social roles played by the community in the implementation of this ritual. By understanding the tradition through the lens of 'urf, we can see that the people of Kembangkuning Village maintain their cultural heritage, respond to the changing times, and continue to maintain the values that have been passed down by their ancestors. This will provide deep insights into the dynamics of the existing culture and the relevance of the *sepasaran* tradition in people's daily lives.

The results showed that the community still adheres to the *sepasaran* tradition in Javanese traditional marriage in Kembangkuning Village, Cepogo District, Boayolali Regency. In ushul fiqh, this custom or habit is referred to as "urf", which refers to something that has been widely accepted and is part of the tradition, both in the form of words and actions (Effendi, 2017). Most people believe that performing this *sepasaran* tradition is a way to facilitate household life and protect from harm. Looking at the kinds of 'Urf, the *Sepasaran* tradition in marriage can be classified as follows:

'Urf in terms of its nature

The tradition of *sepasaran* in marriage falls into the category of 'Urf *Amali* because this tradition is carried out continuously and 'Urf *amali* refers to customs that are recognized and accepted by the majority of the community. The *sepasaran* tradition is accepted by many people in Kembangkuning Village and its surrounding areas as an integral part of the wedding celebration. The *sepasaran* tradition is not only practiced by a handful of individuals, but by the majority of the community, making it a common

practice. It encompasses the various processions that take place after the marriage ceremony, such as kendurenan and thanksgiving prayers. The community believes that the *sepasaran* tradition has positive meanings, such as wishes for safety and blessings in domestic life. This belief supports its status as a common custom observed by many people.

'Urf in Terms of Its Validity

In terms of its validity, the *sepasaran* tradition in this marriage is included in 'Urf *Shahih*. The *sepasaran* tradition is in line with Islamic values, such as gratitude, solidarity, and hope for safety as well as thanksgiving with prayer. This practice reflects a positive attitude and good wishes for the bride and groom, which is in line with religious teachings. The tradition is widely accepted by the community, so it has social legitimacy. This acceptance is characteristic of 'urf *shahih*, where the community agrees to preserve the practice. The *sepasaran* tradition has positive social goals, such as building social ties and increasing solidarity between community members. This is in line with the principles in Islam that encourage people to support each other.

'Urf in terms of its scope

The tradition of *sepasaran* in marriage is included in 'Urf *Khas* because 'Urf *khas* usually refers to customs that are not widely accepted in all communities, but are more specific to certain groups or regions. *Sepasaran* is a common practice among Javanese people, especially in certain areas such as Kembangkuning Village, Cepogo Sub-district, Boyolali Regency. Elements of the *sepasaran* tradition, such as kendurenan and the types of dishes served, have meanings and symbolism that are specific to Javanese society. This shows the uniqueness of the tradition that distinguishes it from other practices outside the Javanese cultural context.

Thus, 'urf is the right approach to analyze the tradition of *sepasaran* in marriage, because it is able to reveal the social acceptance, cultural meaning, and values contained in this practice in the community. The 'urf analysis of the *sepasaran* tradition in marriage in Javanese society, especially in Kembangkuning Village, shows how important this custom is in local social and cultural life. The *sepasaran* tradition is not just a ritual, but also illustrates values that are highly respected by the community, such as gratitude, hope for safety, and community solidarity. By understanding *sepasaran* through the lens of 'urf, we can better appreciate the cultural heritage passed down from one generation to the next, and encourage its preservation in the face of the challenges of the times.

Conclusion

The *sepasaran* tradition in marriage is a tradition that has existed since ancient times until now, a tradition of ancestral heritage that must be preserved. The *sepasaran* tradition is held five days after the wedding ceremony is over when the tarub has been torn down. The means of the *sepasaran* procession with dishes holds deep meanings and symbols, describing the hopes and prayers of the people of Kembangkuning Village,

Cepogo District, Boyolali Regency for the bridal couple in living their new life. Each food element in *sepasaran* is a reminder of the values of togetherness, gratitude, and hope for a happy future.

The process of implementing the *sepasaran* tradition in marriage is to hold a *kendurenan* or *selamatan* event with a series of events and dismissal for those who help with the wedding. *Sepasaran* usually involves *tumpeng*, which is accompanied by *kluban*, *cambah*, *gereh*, *tempeh*, eggs, red *jenang*, *jenang baru-baru* or *jenang katul*, and peanut powder. The process of implementing the *sepasaran* tradition in marriage in Kembangkuning Village, Cepogo District, Boyolali Regency is not only a series of rituals, but also reflects strong cultural and social values in the community, as well as emphasizing the importance of gratitude and togetherness in married life.

The tradition of *sepasaran* in marriage when viewed from the perspective of 'Urf analysis, in terms of its nature is included in 'Urf *Amali* because this tradition is carried out continuously and refers to a custom that is recognized and accepted by the majority of the community. In terms of its validity, the *sepasaran* tradition in marriage is included in 'Urf *Shahih* because the *sepasaran* tradition is in line with Islamic values, such as gratitude, solidarity, and hope for safety and thanksgiving with prayer. In terms of its scope, the *sepasaran* tradition is included in 'Urf *Khas* because it usually refers to customs that are not widely accepted in all communities, but are more specific to certain groups or regions.

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