



## **The Madurese Wedding Traditions (Case Study in Sumberejo Jember)**

Syadza Fildzah Shalati<sup>1</sup>; Hikmah Widiatun Nisa<sup>1</sup>; Ajeng Aulia Salsabila W<sup>1</sup>

<sup>1</sup> STDI Imam Syafi'i Jember, Indonesia

✉ [syadza.shalati@gmail.com](mailto:syadza.shalati@gmail.com)

### **Abstract**

Marriage traditions are long-standing customs of the union of two individuals that have been passed down through the generations. Each region has its own characteristics and variations of this wedding custom, including the Madurese. The Madurese is an ethnic group with a substantial population in Indonesia, numbering around 7 million people. They originate from Madura Island and the neighboring islands of Gili Raja, Sapudi, Raas, and Kangean. Sumberejo Jember Village is one of the Madurese-inhabited areas. The majority of Madurese adhere to Islam. Sumberejo Village is located within the Ambulu District. Ambulu sub-district is one of the sub-districts located on the southern edge of Jember Regency, 31 kilometers away from the district capital. This study aims to investigate the phenomenon, the influence of the Madurese marriage tradition, and the Islamic legal perspective on marriage. This study employs a qualitative approach and case study research design. The findings of this investigation indicate that: (1) the Madurese wedding tradition exists in Sumberejo Jember. The Madurese wedding tradition in Sumberjo Jember has three positive effects and two negative effects. (3) According to Islam, marriage is among the greatest acts of worship.

**Keywords: Custom, Marriage, Madurese.**

### **Abstrak**

*Tradisi pernikahan adalah adat-istiadat penyatuan dua insan yang sudah dilakukan sejak lama di masyarakat dan sudah diwariskan dari generasi ke generasi. Tradisi pernikahan ini mempunyai ciri khas dan keunikannya tersendiri disetiap daerah, salah satunya di suku Madura. Suku Madura adalah etnis dengan populasi besar di Indonesia, jumlahnya sekitar 7 juta jiwa. Mereka berasal dari Pulau madura dan pulau-pulau sekitarnya, seperti Gili Raja, Sapudi, Raas, dan Kangean. Mayoritas suku Madura adalah penganut Islam, salah satu daerah yang banyak dihuni oleh suku madura adalah Desa Sumberejo Jember. Desa Sumberejo merupakan desa yang terdapat di Kecamatan Ambulu. Kecamatan Ambulu merupakan salah satu kecamatan yang terletak di sisi selatan Kabupaten Jember, dengan jarak lebih kurang 31kilometer dari bukota*

*kabupaten. Tujuan dari penelitian ini adalah menganalisis dan menemukan fenomena, dampak tradisi pernikahan suku Madura, dan pandangan fikih Islam terhadap pernikahan. Pendekatan dalam penelitian ini adalah dengan menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Hasil dari penelitian ini menunjukkan bahwa: (1) Terdapat fenomena tradisi pernikahan suku Madura di Sumberejo Jember. (2) Ada 3 dampak positif dan 2 dampak negatif dari tradisi pernikahan suku Madura di Sumberejo Jember. (3) Islam memandang pernikahan merupakan salah satu ibadah yang agung.*

**Kata Kunci:** *Tradisi, Pernikahan, Suku Madura.*

## Introduction

Wedding traditions are long-standing societal practices of uniting two individuals that have been handed down from generation to generation. Each region has its own characteristics and variations of the wedding custom. Marriage is a crucial event in the progression of human existence. As stated in a *hadith* transmitted from the Prophet Sallallahu 'alaihi wa sallam, one of the ways to perfect one's religion is through marriage:

إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ كَمَّلَ نَصْفَ الدِّينِ ، فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي

If a person marries, he has completed half of his religious practice. Therefore, be afraid of Allah for another half.<sup>1</sup>

Therefore, everything related to the wedding must be as well-prepared as possible to ensure that the ceremony and events unfold smoothly and perfectly. In most cases, substantial expenditures are made to ensure the success of a wedding ceremony. Those who will conduct a wedding ceremony have the option of incorporating specific tribal traditions into the ceremony. In the implementation of *adat* or customary values, there are always numerous marriage stages that vary from tribe to tribe. These distinctions illustrate the uniqueness and distinction of each tribe and cultural diversities, which is always fascinating to examine in greater detail.<sup>2</sup>

The Madurese are a populous ethnic group in Indonesia, numbering approximately 7 million individuals. They originate from Madura Island and the nearby islands of Gili Raja, Sapudi, Raas, and Kangean. The vast majority of Madurese adhere to Islam. The Madurese are known for their forthright manner of speech, as well as their frugality, discipline, and rigorous work ethic. Self-esteem is also the most important factor in the lives of Madurese people, this is the

---

<sup>1</sup> Abu Bakar al-Baihaqi, *Syu'abul Iman* (Cet I; India: Dar al-Rusyid, 1423 H), jld 7, p. 340.

<sup>2</sup> Rahim, Abd. Rahman, *Cara Praktis Penulisan Karya Ilmiah* (Yogyakarta: Zahir Publishing, 2020), p. 24-25.

characteristic that leads to the emergence of the *carok* tradition among some Madurese people.<sup>3</sup>

Sumberejo Village is located within the Ambulu District. Ambulu District is one of the subdistricts located on the southern edge of Jember Regency, 31 kilometers away from the district capital. This district has direct borders with the Indonesian Ocean to the south, Jenggawah District to the north, Wuluhan District to the west, and Tempurejo District to the east. Sumberejo Village, located in the Ambulu District, consists of six hamlets: Krajan Lor Hamlet, Krajan Kidul Hamlet, Sido Mulyo Hamlet, Mbrego Hamlet, Curah Rejo Hamlet, and Watu Ulo Hamlet. The territory of Ambulu District is 10,439 hectares. According to the 2003-2015 Sumberejo Village population profile, there were 24,425 residents. According to the demographic breakdown, the female population is 12,103 and the male population is 12,323.<sup>4</sup>

Researchers discovered a distinctive phenomenon in the Sumberejo region. The majority of the region's inhabitants are Madurese, whose wedding traditions are vivacious and enthusiastic. From interviews, researchers discovered that from the engagement ceremony, and proposal to the marriage contract, there are very unique traditions, such as when the bride and groom are engaged, they have an unregistered marriage to avoid undesirable things happening, such as pre-marital pregnancy. This phenomenon inspires researchers to investigate the Madurese wedding traditions in the Sumberejo Jember region further.<sup>5</sup>

This is a qualitative case study research, which allows the examination of data in natural settings. The researchers themselves were the main actors in collecting the data, in which they conducted interviews and observation to allow them to give meaning to the phenomenon being studied. In addition, the sampling of data sources was conducted purposively and snowballing, the data collection technique was triangulated (combination), and data analysis was conducted inductively.<sup>6</sup> The purpose of this qualitative research is to comprehend the conditions of a certain context by generating a detailed and in-depth description of the portrait of conditions in a natural context, in terms of what actually occurs based on the subject matter of the study.

The issue being examined is relevant to a case study since it is an approach that focuses attention on a case exhaustively and in detail to maintain the integrity of the object. This means that the data collected in the context of a case study is examined as a unified whole, with the objective of gaining in-depth knowledge of the research problems. Therefore, the case study must be categorized as exploratory

---

<sup>3</sup> Pram, *Suku Bangsa Dunia dan Kebudayaan* (Jakarta: Cerdas Intraktif (Penebar Swadaya Grup), 2013), p. 8.

<sup>4</sup> Delia Putri Samjaya, Kayan Swastika dan Mohammad Na'im, "The Dynamics of Social Economic in Object Tourism in Ulo Sumberejo Jember Regency in 2003-2015," *Jurnal Historica*, Vol. 1, Issue 1 (2018).

<sup>5</sup> Emi, *Interviewed* (Jember, 27 September 2022).

<sup>6</sup> Anggito, Albi dan Johan Setiawan, *Metode Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018), p. 8.

and descriptive research. This investigation was conducted in Sumberejo, Jember Regency, through observation, interviews, and documentation. The respondents were Madurese residents of Sumberejo Jember.

### **Traditional Madurese Marriage Phenomenon in Sumberejo Jember**

Weddings are a significant occasion for everyone, but particularly for the Madurese community in Sumberejo Jember, where they continue to preserve their wedding traditions with great care. The following are phenomena associated with the Madurese wedding tradition in Sumberejo Jember:

#### **a. The Marriage Proposal**

At this point in the application process, the male visits the woman's residence to meet the potential bride. If both parties concur, the groom returns to the prospective bride's home one week later with food and equipment for the prospective bride and groom, according to Suci Wulanda of the Sumberejo community:

*Typically, from application to engagement, one week is required. After the engagement, the fiancé visits the bride's residence, followed by the bride's visit to the groom's residence the following week. Depending on the respective families, the length of time between the engagement and the marriage contract could be terminated if there is a discrepancy. This engagement custom is typically referred to as tumpeng.<sup>7</sup>*

Emi, a member of the Sumijo community, also made a similar remark. She stated this:

After the initial discussion between the two families, both parties reached an agreement. After agreeing, the male typically brings numerous gifts to the woman's residence. Also available are a variety of essentials, shoes, clothing, cosmetics, and baked goods. The cakes are not limited to one or two varieties; transporting cakes can be picked up repeatedly, perhaps up to 25 varieties. Each companion brought their own pastries, such as fried bananas, donuts, and steamed, or fried bananas. For instance, if there are 50 guests, they will bring 50 different types of pastries. In time, it will also be distributed to nearby residents.

Dinda Tri Aisyah, a member of the Sumberejo community, echoed these sentiments when she stated

*The engagement ceremony typically involves the fiancé bringing cakes to the bride's home, followed by the bride bringing the same type of cake to the groom's home. This tradition is commonly known as tumpeng. The cakes are*

---

<sup>7</sup> Suci Wulandari, *Interviewed* (Jember, 31 October 2022).

*then distributed to neighbors, typically between 15 and 20 homes. In this case, I believe that engagement and proposal are synonymous.*<sup>8</sup>

Typically, when a couple starts into an engagement, they also engage in an unregistered marriage; this is done to avoid undesirable outcomes. However, not everyone engages in this unregistered marriage; it depends on the consent of each family. This was conveyed by Dinda Tri Aisyah, who stated, "During an engagement ceremony, they typically have an unregistered marriage, but this is not always the case. Typically, parents who commit unregistered marriages are concerned that their children will become involved in undesirable activities."

In a similar vein, Suci Wulandari stated, "During an engagement ceremony, they typically perform an unregistered marriage, but this is not always the case. "Most unregistered marriages are conducted by parents who fear their children will become involved in undesirable activities."

### **b. The Wedding service and Wedding Reception**

After the engagement procedure is completed, the time required to reach the marriage contract varies based on the bride and groom's readiness and is typically several months:

Usually, after the engagement ceremony, both families determine the time to go to the marriage contract process, and the time differs according to the wishes of the bride and groom, some are 1 week, 1 month, and even up to 1 year.

Fatimah Azzahro, a resident of Sumberejo, also made a similar declaration. She stated, "Depending on the individual, some gaps are one year. If the man works, the gap can be one year. If you are still in school, wait until you graduate. Judging by the requests from women as well."

After the prospective bride and groom have reached the mutually agreed upon readiness for the wedding ceremony, the marriage contract and reception are carried out. Typically, the wedding contract is signed in the morning, followed by the *walimatul urs* ceremony or wedding reception where male and female guests arrive at various times. Men during the daytime, and women in the late afternoon and evening. According to Dinda Tri Aisyah, she stated:

*The time for walimah to take care of it varies as well, with gentlemen typically taking care of it during the day, without bringing anything; instead, gentlemen will bring meals home in the afternoon or evening. Typically, mothers bring sugar, rice, and envelopes.*<sup>9</sup>

---

<sup>8</sup> Dinda Tri Aisyah, *Interviewed* (Jember, 31 October 2022).

<sup>9</sup> Fatimah Azzahro, *Interviewed* (Jember, 31 October 2022).

A similar statement was made by Fatimah Azzahro, who said, "During the process of the marriage contract, the contract was signed in the morning and a reception was held in the evening, with an orchestra performing to enliven the occasion.

From the preceding explanation, it is clear that the phenomenon of the Madurese wedding tradition in Sumberejo Jember, namely; (a) application or engagement, is the stage in which the man visits the woman's home with the bride's equipment; (b) the marriage contract and reception, the marriage contract at a Madurese wedding is typically done in the morning and is followed by *walimatul urs* or a wedding party until the evening; and (c) the wedding ceremony

### **The Influence of Madurese Wedding Customs on Sumberjo Jember**

Several positive and negative impacts resulted from the researchers' interviews with multiple informants. Among the positive impacts were:

#### **a. Maintaining Bond of Brotherhood**

One of the purposes of incorporating traditional practices into the wedding ceremony is to strengthen alliances or family relationships. Likewise, in this wedding custom from Madagascar.”<sup>10</sup>

According to Rohimah, a resident of Sumberejo, the benefit is getting closer to your neighbors and increasing the number of your relatives.

Dinda Tri Aisyah echoed this sentiment, stating that "the benefit of this tradition is that it strengthens friendships.”<sup>11</sup>

#### **b. Avoiding Unnecessary Items**

After the engagement, the bride and groom are free to do whatever they wish; therefore, an unregistered marriage is performed to avoid undesirable outcomes. According to Siti Zainab, a resident of the village of Sumberejo, “the benefit of committing an unregistered marriage is that there is no sin and it does not generate negative opinions from the community.”<sup>12</sup>

#### **c. An Honor for the Family**

The parents naturally want to provide the best for their child, particularly at a once-in-a-lifetime wedding. Emi stated, “The positive aspect is that it is family, and she is also proud to be able to organize an event for her child”, based on her personal experience.”<sup>13</sup>

The residents of Sumberejo Jember are negatively affected by a number of factors, including the following issues:

---

<sup>10</sup> Rohimah, *Interviewed* (Jember, 1 November 2022).

<sup>11</sup> Dinda Tri Aisyah, *Interviewed* (Jember, 31 Oktober 2022).

<sup>12</sup> Siti Zainab, *Interviewed* (Jember, 28 Oktober 2022).

<sup>13</sup> Emi, *Interviewed* (Jember, 6 Oktober 2022).

### 1. Costs a great deal

Among the numerous and time-consuming wedding procedures, this one is the most expensive. According to Siti Zainab, “The disadvantage of this tradition is that it costs a lot of money, making it very burdensome, regardless of whether any effort is required to carry out this tradition”. Emi also made a similar statement, stating that “the negative aspect of being burdened with costs depends on the individual problem.”

### 2. The absence of law enforcement

During the engagement, the bride and groom perform an unregistered marriage, which has no legal standing should anything go wrong. According to Siti Zainab, “The disadvantage of performing the unregistered marriage is that there is no letter that becomes legally binding if something goes wrong.”<sup>14</sup>

According to the preceding explanation, the impact of the Madurese wedding tradition in Sumberejo Jember can be divided into two categories: positive impacts and negative impacts. The positive effects are (a) strengthening family ties, (b) avoiding unwanted items, and (c) providing the family with a source of pride. The negative effects are (a) it is expensive and (b) there is no legal recourse if something unfavorable occurs.

## Islamic Legal Perspectives on Marriage

From the perspective of Islamic jurisprudence, there are several significant aspects of marriage, including:

### a. Islamic perspectives on marriage

Allah Ta’ala has bestowed upon humanity one of the greatest delights, and marriage is one of the greatest acts of worship. With it, humans will attain mental tranquility and maintain self-respect.<sup>15</sup> Allah *Subhanahu wa Ta’ala* has revealed:

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

“And among His signs (of His greatness) is that He created for you mates of your own kind, so that you would be attracted to them and feel at ease with them, and He created between you sentiments of love and affection.”<sup>16</sup>

Rasulullah *Shallahu ‘alaihi wasallam* strongly encouraged his people, notably his youth, to get married. The Prophet, peace be upon him, said,

<sup>14</sup> Siti Zainab, *Interviewed* (Jember, 28 Oktober 2022).

<sup>15</sup> <https://muslim.or.id/71772-fikih-nikah-bag-1.html>. Diakses 2 November 2022.

<sup>16</sup> QS. Ar-Rum (30): 21.

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

"O youths! Whoever is able to marry, let him marry, for marriage lowers the gaze and protects the private parts more. Whoever is unable to marry, let him fast, for fasting actually fortifies him."<sup>17</sup>

### b. Marriage law in Islam

Islam's marriage law is divided into several categories based on the circumstances of the prospective bride and groom:

- 1) Obligatory or *wajib*: If both the man and the woman have reached the age of compulsory marriage, there are no obstacles, they are able to pay the dowry and support, and they are certain that if they do not marry, they will commit infidelity, which cannot be prevented by fasting.
- 2) Recommendatory or *Sunnah*, according to scholars, is a condition in which a person has the desire and capacity to marry, but has not yet done so. This person is still protected from adultery, so even if you are unmarried, you do not need to worry about adultery.
- 3) Forbidden or *Haram*, when a marriage is performed against a person's will and without their ability to consent.
- 4) Discouragement or *Makruh*, if a person is able to abstain from adultery but does not wish to consummate his marriage and fulfill his responsibilities as a spouse.
- 5) Permitted or *Mubah*, if the marriage is performed by someone who has the capacity and desire to do so; however, he can abstain from adultery even if he is not married.

### c. The pillars of Marriage and requirements

Obviously, the terms and conditions must be met for the contract to be valid and acknowledged. The pillars of marriage are the conditions that must be met to determine whether a marriage is valid.

- 1) Groom
- 2) Brides
- 3) Protector
- 4) Two witnesses
- 5) Ijab dan qabul

A woman's guardian is her father or a male heir (*asobah*) for a woman if he meets the following criteria: he is free (not a slave), male, adult (adult), not

---

<sup>17</sup> Muhammad bin Isma'il al-Bukhari, *Shahih Bukhari* (Cet. I; Bairut: Dar Thuq an-Najah, 1422 H), no. 5066.



characterized by ungodliness, not experiencing intellectual disturbances, whether due to old age or madness, not ignorant, and not in a state of *ihram*.<sup>18</sup>

The views of Islamic jurisprudence regarding marriage are as follows: (a) Marriage is one of the most noble acts of worship, (b) The law of marriage depends on the conditions that exist in the prospective bride and groom, and is divided into several types: obligatory, sunnah, haram, makruh, and mubah, and (c) There are five pillars of marriage in Islam and nine conditions.

### Closing Remarks

The phenomena of the Madurese wedding tradition in Sumberejo Jember, namely; (a) application or engagement, is the stage in which the man brings the bride's equipment to the woman's home; (b) the marriage contract and reception, the marriage contract at a Madurese wedding is typically performed in the morning and followed by the wali ursa or a wedding party until the evening.

The impact of the Madurese wedding tradition in Sumberejo Jember can be separated into two categories: positive and negative. The positive effects are (a) strengthening friendships, (b) avoiding undesirable items, and (c) family pride. The negative effects are (a) it is expensive and (b) there is no legal recourse if undesirable events occur. The views of Islamic jurisprudence regarding marriage are: (a) Marriage is one of the most sublime acts of worship, (b) The law of marriage depends on the conditions that occur in the two prospective bride and groom. The various categories of marriage law in Islam are obligatory, sunnah, haram, makruh, and mubah. (c) There are five pillars of marriage in Islam and nine conditions.

### References

- Afia, Zahrotul Laili, *Perbedaan Kepuasan Istri Pada Suku Madura: Tinjauan Berpacaran dan Perjudohan, Skripsi*. Malang: Universitas Muhammadiyah Malang, 2018.
- Al-Baihaqi, Abu Bakar, *Syu'abul Iman*. Cet 1; India: Dar al-Rusyd, 1423 H.
- Al-Bukhari, Muhammad bin Isma'il, *Shahih Bukhari*. Cet. 1; Bairut: Dar Thuq an-Najah, 1442 H.
- Anggito, Albi dan Johan Setiawan, *Metode Penelitian Kualitatif*. Sukabumi: CV Jejak, 2018.
- Gunawan, Imam, *Metode Penelitian Kualitatif: Teori dan Praktik*. Jakarta: PT Bumi Aksara, 2013.
- Haq, Husnul "Kaidah Al-Adah Al-Muhakkamah,, Dalam Tradisi Pernikahan Masyarakat Jawa," *Jurnal Ahkam*, Vol. 5, No. 2, 2017.
- Masita, Elly Dwi dan Adenia Dwi Risetnti "Perbedaan Metode CBT dengan ELIP Terhadap Post PatrumBlues Pada Urban Suku Madura," *Jurnal Kesehatan Saelmakers Perdana (JKSP)*, Vol. 3, No. 2, 2020.
- Nuraeni, "Islam Dalam Tradisi Pernikahan" *Jurnal Rihlah*, Vol. 7, No. 2, 2019.

---

<sup>18</sup> <https://muslim.or.id/71772-fikih-nikah-bag-1.html>. Diakses 2 November 2022.

- Pram, *Suku Bangsa Dunia dan Kebudayaan*. Jakarta: Cerdas Interaktif (Penebar Swadaya Grup), 2013.
- Rahim, Abd. Rahman, *Cara Praktis Penulisan Karya Ilmiah*. Yogyakarta: Zahir Publishing, 2020.
- Sary, Yessy Nur Endah dan Tri Iriyani, “Hubungan Pengasuhan Nenek dengan Kemandirian Anak Usia Dini Pada Suku Madura,” *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, Vol. 6, Issue 6, 2022.
- Samjaya, Delila Putri, Kayan Swastika dan Mohammad Na'im, “The Dynamics of Social Economic in Object Tourism in Ulo Sumberejo Jember Regency in 2003 2015,” *Jurnal Historica*, Vol. 1, Issue 1, 2018.
- Subhan, Moh., “Menakar Ulang Tradisi *Abhakalan* Anak di Bawah Umur Pada Masyarakat Suku Madura,” *Jurnal of Islamic Family Law*, Vol 1, No. 1, 2020.
- Suyono, “Kredibilitas Pemuka Pendapat Dalam Tradisi Pernikahan di Bawah Umur (Pernikahan Dini) di Madura” *Jurnal Ilmu Komunikasi mediakom*, Vol. 01, No. 02, 2018.
- Muhammad Idris, “Fikih Nikah (Bag.1)”, <https://muslim.or.id/71772-fikih-nikah-bag-1.html>

### **Interview**

- Dinda Tri Aisyah, Interviewed, Jember, 31 Oktober 2022.
- Emi, Interviewed, Jember, 6 Oktober 2022.
- Fatimah Azzahro, Interviewed, Jember, 31 Oktober 2022.
- Rohimah, Interviewed, Jember, 1 November 2022.
- Suci Wulandari, Interviewed, Jember, 31 October 2022.
- Siti Zainab, Interviewed, Jember, 28 Oktober 2022