

## ***Ngeuyeuk Seureuh* Tradition in Sundanese Wedding: Conflict between Custom and Islam Law**

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### **Abstract:**

*This study aimed to analyze the process of Ngeuyeuk Seureuh tradition in Sundanese wedding custom and explain the relationship between Ngeuyeuk Seureuh culture and Islam law. This field work built on the study on custom and Islam law in the context of Ngeuyeuk Seureuh tradition in Sundanese custom wedding. Methods of collecting data used were interview and library study. Techniques of analyzing data used were inductive and descriptive data analysis methods. The result of research showed that sundanese wedding custom is the expression of contact between custom and Islam law. Both of them are complementary in each of wedding procession stages, from neundeun omongan, narosan (proposing), seserahan, ngecangkeun aisan, ngaras, siraman, ngerik, to ngeuyeuk seureuh. This study indicated that wedding process related to Islam law in Ngeuyeuk Seureuh tradition is a customary sustainability preserved by Sundanese people from one generation to the next. The wedding organization in Sunda proves that Islam sharia strengthens custom, and vice versa.*

**Key Words:** *Custom, Islam Law; Ngeuyeuk Seureuh; Wedding Tradition*

## **INTRODUCTION**

Islam law and custom are complementary or filling in and receiving each other. This reality occurs in the implementation of *Ngeuyeuk Seureuh* tradition in Sundanese wedding that in practice develops dynamically (Ruhamdani, 2012). This study aims to analyze *Ngeuyeuk Seureuh* tradition in Sundanese wedding and its relation to the context of Islam law. The study on *Ngeuyeuk Seureuh* tradition in Sundanese wedding has been conducted by previous researchers. Those studies were intended to integrate Islam values into Sundanese customary values not in contradiction with Islam Sharia (Haq, 2019: 29-43); to utilize plant species in Sundanese traditional wedding procession (Aziz, Raharjeng, Nasution, 2019: 1-7); to find out the factors causing the change in Sundanese customary wedding ceremony (Rini, Imron, Ekwandari: 2015); to find out Sundanese *Sawer Panganten* tradition (Kusmayadi, 2018: 127-150); and to study Islam and Customary not contradicted and even harmonious in the life (Wekke, 2014). This study is different from those previous

studies, as it particularly focuses on *Ngenyeuk Seureuh* tradition problem in custom and Islam law perspectives.

Sundanese wedding tradition is a part of Islam tenet, culture, and state governing it clearly. Wedding is a physical and spiritual bond between a man and a woman as husband and wife aiming to create a happy and everlasting family based on the belief in the divinity of God (*Ketubanan yang Maha Esa*) (Law No.1 of 1974). Meanwhile, the definition of wedding, according to *burgerlijk Wet Boek* (Dutch heritage) is a relationship that is civil in nature only, indicating that wedding is an agreement between individuals unrelated to religious-magic matter. Meanwhile, wedding (marriage) is considered as legitimate and legal in Indonesia when it has been agreed and approved by the parties based on their religion and belief and documented in marriage certificate in Civil Registration or Religion Affairs Office.

Islam is present as an accommodative religion giving its adherents discretion to explore it under the corridor of sharia standard. It is in line with what the previous Islamic scholars (*wali songo* or nine guardians) brought in Islamizing Indonesia through community-friendly culture; therefore the author develops a formula related to wedding culture viewed from Islam law as the instrument of analyzing Sundanese culture in order to find out whether it is consistent with Islam law (sunnah) or it is in contradiction with it (*illicit*), and whether or not it has been consistent with *fiqh* convention (*al-adatu mubakamah/dar'ul mafasid*). And it is also to find out the relationship between Sundanese culture and Islam law giving the community the discretion to hold wedding rites not in contradiction with Islam sharia, so that cultural acculturation occurs unifying the community (people) and Islam Law.

A legitimate wedding should meet the conditions or principles (*rukun*) specified by respective religions and beliefs (Law No.1 of 1974), so that there are many traditions in its procession becoming its adherent community's habit and implemented from one generation to the next since the establishment of society to maintain the ancestor culture. In wedding tradition, many processes should be conducted, dependent on the respective cultures. Sunda tribe has its distinctive uniqueness in holding wedding custom, the procession of which is held based on the ancestor's habit inherited from one generation to the next until today. Pre-marriage activity and wedding ceremony reflect on the application of religion and culture/custom. Nevertheless, many customary ceremonies have been abandoned by the people in general in a region due to the predisposition to effectiveness, efficiency, cost, and etc (Abdul, 2010: 151).

Traditional ceremony implemented is one of cultural forms related to many values and thereby is very important to the sustainability of its proponents. In this case, the author discusses culture used in Sundanese wedding procession, divided into three elements: before, during, and after *akad nikah* (marriage covenant). Pre-marriage procession includes *neundeun omongan*, *narosan (melamar)*, *seserahan*, *ngecangkeun aisan*, *ngaras*, *siraman*, *ngerik*, and *ngenyek seureuh*. *Akad nikah* (marriage) procession includes picking up the prospect bridegroom, handing the bridegroom over, *akad nikah*, giving dowry, and *sungkeman*. Meanwhile post-marriage (after *akad nikah*) procession includes *nincak endog* (stepping on egg), *meuleum harupat* (burning palm leaf rib), *buka pintu* (opening the door), *buap lingkungan*, releasing pigeons, and *numbas*. Each of tradition elements has meaning and symbol believed by Sundanese tribe as the sacred value of a marriage, thereby giving philosophy for every husband-wife couple in order to comprehend the life within family to achieve the *sakinah*

*mawaddah warahmah* ranking (Thomas Wiyasa Bratawidjadja, *Upacara Pernikahan Adat Sunda*, 2002).

This study is a field research that is qualitative in nature, focusing on getting descriptive data in words (verbal form), either written or spoken, from those becoming the source of information or called non-statistic data. Technique of collecting data used was interview conducted to dig information from Head of Village, Chairperson of Religion Affairs Office, customary leader and those related to this research to find out the process of holding Sundanese customary wedding. In this study, the author employed case, textual, and analytical approaches. The data collected were then organized, analyzed, and elaborated in order to get the finding of research.

## DISCUSSION

Sundanese community keeps conducting wedding tradition consistently from one generation to the next. Masduki's (2010) study found that ceremonies both before (Ngalamar, Ngeuyeuk Seureuh, Seseurahan) and after wedding procession (*Sawer, Ninjak Endog, Buka Pintu, Ngunduh Mantu*) are still held by the people in Bandung Regency (Masduki, 2010, 377-393). Sundanese wedding rite is the one existing in Sundanese tribe with various processions to be undertaken; this rite reflects on the Sundanese tribe's self identity as a harmonious family, and this family association can also reflect on the unity of state, in order to achieve the collective objective to unite the relationship between one human being and another in a community, so that custom and habit are created. In Sundanese customary wedding procession, there are some rites to be comprehended in-depth and precisely, because a wedding occurring in Indonesia, particularly in Sundanese tribe, has sacred meaning as the form of respect to parents and to the creator of universe, God the One and Only. Sundanese customary wedding is also well-known for its respect to women, in which the wedding procession is conducted in happy and cheerful circumstance as the typical characteristics of Sundanese customary wedding.

Considering Sundanese tribe's belief, man and women are created by God to unite. Considering the philosophy of Sundanese people's marriage, the marriage is the way of unifying man and women into one soul, one spirit on God's wish; therefore, divorce is something most hated and is not allowed for any reason or it is illicit to do, unless it has been divine decree or one of them dies (interview with AA, 2019).

In Sundanese customary wedding procession rite, some elements are preserved but some others are not implemented or are reduced for its intensity. It is called Profane by Mircea Eliade as mentioned in *Sakral dan Profan* (Sacred and Profane) (2002, 7). Profane means homogenous space and time, so that there is neither special space nor special time or it can be said as declination against something sacred, such as proposing (*nanyaan*), *nyawer*, *buap lingkung*, *seseurahan* rites and other procession. If any, they have been modified and adjusted with environmental condition, the holder of event's ability, and the condition of time.

### Sundanese *Ngeuyeuk Seureuh* Custom in Wedding

*Ngeuyeuk Seureuh* rite is conducted a day before the wedding, attended by both prospect bride and bridegroom, parents of prospect bride and bridegroom, and invited adult guests. This rite is led by a guide. The stuffs needed as the equipment in this rite are betel as well as its twig, a bunch of betel nut, areca nut, tobacco, *kasang jinem*/cloth, *elekan*, and etc. All of those equipments have meaning to the couple embarking on household.

This *Ngeuyeuk Seureuh* customary rite contains Islam proselytizing messages divided into two: verbal and non-verbal proselytizing (*dakwah*). Verbal messages contained in *Ngeuyeuk Seureuh* customary rite are taken from Quran and hadist, while the non-verbal ones are contained in all media of *Ngeuyeuk Seureuh* customary rite (Umam, Diningrat, Setiawan, 2018: 111-131). These tradition series are usually pronounced using metaphoric narrative as the language sweetener to express an advice indirectly. It is intended to prevent the prospect bride and bridegroom from feeling to be taught through their mind and feeling and to make them knowing and understanding what is delivered in the rite (Kurniasih, 2012: 411-415).

*Ngeuyeuk Seureuh* rite is intended to advise both prospect bride and bridegroom concerning life perspective and how to undertake household life based on religion and ethic, in order to be happy and safe. The main rite in wedding culture is *ijab* and *qabul* or *akad* and *nikah*. The word *Ngeuyeuk* derived from the word *beuyeuk* meaning as follows: (a) organizing, dealing with, or working on, for example: *Ngabeuyeuk Nagara* meaning dealing with the state, *ngeuyeuk padi* meaning dealing with the paddy to make it falling down from its stem, to be the seed; (b) holding on to each other, for example: *Pangbeuyeuk-beuyeuk leungeun*, *papuntang-puntang leungeun*, working on something through mutual cooperation (*gotong royong*). *Ngeuyeuk Seureuh* means working on something by cooperating and helping with each other; (c) *Ngeuyeuk Seureuh* rite is usually held on the eve of wedding event. Only old women do hold this rite. This *Ngeuyeuk Seureuh* rite is led by a trained woman.

Not only old woman but also the one with harmonious household and with no bad prejudice against others can lead the *c* Essentially she should be the role model for others, have never done something bad or deviating in her household. There is likely a worry that when the rite is led by a woman having ever done something deviating in her household, both bride and bridegroom will be affected by it. The leader of *Ngeuyeuk Seureuh* rite should explain what is right and what is wrong to prospect bride and bridegroom, and what should be avoided. Essentially she should advise the truth way in living within household. In holding *Ngeuyeuk Seureuh* rite, in addition to female leader, an elder man should also attend to lead the praying before the rite begins.

The number of people holding *Ngeuyeuk Seureuh* rite should be 7 (seven) or its multiple (fourteen, twenty one, or twenty eight), excluding the (elder) man leading the praying. This rite cannot be attended by any one. Some people prohibited from attending this rite are: women who have gotten married frequently, women in menstruation, women often involved in dispute with their husband, and women never getting menstruation. Even such people are not allowed to watch the implementation of *Ngeuyeuk Seureuh* rite. It is because there is a worry that their life condition can be transmitted to the prospect bride and bridegroom.

The procedure of rite led by the leader of ceremony is as follows: firstly, *ajug* with 7 (seven) axes is taken, and then turned on. Then, the leader of ceremony explains the meaning or the symbol of the flaming light. The 7 (seven) lights symbolize days from Monday to Sunday, while the fire symbolizes sun, meaning that in undertaking the life within household people should understand and love each other. Green coconut oil symbolizes that those undertaking the household life should accept their partners what the way they are and should never in dispute. Furthermore, the leader of ceremony takes shroud and plaited mat, and then explains the meaning of them to the prospect bride and bridegroom. She explains that everyone will die and be wrapped with shroud and plaited mat and then brought to the funeral, regardless who they are, the rich or the poor, man or

woman, young or old. Therefore, don't be arrogant and conceited, but please learn to appreciate other, and to undertake the religion's instruction as the supply for the life hereafter.

Each of rite participants takes 2 (two) sheets of betel distributed by the leader of rite leader. The two sheets of betel are united on its top surface, and then the edges of left and right leaves is rolled until the rolls meet each other in the center of *sirih* (betel) leaf and bond with thread. The bond betel roll is called *lungkun* symbolizing man's genitals (property), while thread symbolizes the woman's. It means that dealing with and taking care of husband are wife's obligation, rather than his parents'.

The wife's obligation should be firm, strong, and attracting her husband with her affection or love. *Rambu* (scraps of cloth) should have seven colors, symbolizing her mind as well as effort, and many matters should be thought of and considered. Indeed, it cannot be underestimated by the woman (prospect wife) and she should learn to live independently when she has gotten married. The wife bond to her husband should solve any domestic problems resolutely and patiently, because parents can no longer intervene with their child's household.

The leader of rite takes two sheets of betel leaf. The betel leaves are tightened on their top surface, after applying wet lime betel on one of their surfaces. Then, the betel is folded to create cone shape and filled in with *gambier* (woody vine), areca nut, and etc, just like the equipment for *menginang* (chewing betel nut), and finally it is covered with tobacco. The betel symbolizes woman's genitals. *Lungkun* and *tektek* are united into two stalks, because the two sheets of betel represent the unification of man and woman coming from different background, meaning different parents, and legitimate to be married off.

*Nginang* symbolizes that life should be undertaken wisely and prudently. Essentially, any thing to be done should be taken into account maturely, never doing something without thinking of it first, as it will lead to misfortune. The very young areca nut (*pinang*) symbolizes household life. When areca nut is split, its seed will be seen, symbolizing a still harmonious household life, replete with love, understanding, no dispute, and smooth just like an uncooked egg. The split areca nut symbolizes that there must be sweet, bitter, happiness, and sorrow in building a household.

Life should be undertaken with kindness, tolerance, no bad prejudice against others, and awareness of undertaking life. The leader of rite takes *tunjangan* and *elekan*, and then she explains its meaning to the prospect bride and bridegroom. *Tunjangan* symbolizes that the ones who will get married should live together, and each of them should be the foundation of household and moreover husband should protect his wife and give her the feeling of secure responsibly. *Elekan* will be broken later along with the event of breaking the uncooked egg in *Nincak Endog* rite in which the bridegroom will step on it. Stepping on *elekan* symbolizes sarcasm for human beings meaning that the stupid people having no knowledge will be underestimated and marginalized by others. Thus, if the one does not want to be *elekan*, he/she should have knowledge as his/her supply to undertake life.

*Bokor* (copper or silver bowl with wide rim) is filled in with water containing seven varieties of flowers. Following *Ngeuyek Seureuh* rite, the water inside the *bokor* that has been prayed is used by the prospect bride to take a bath. The prospect bride having taken a bath is expected to have bright face making others fascinated just like *kembang* (flower). *Ayakan* or *sair* advises the prospect bride and bridegroom to undertake life just like *ayakan* (sieve) that can separate the crude from the fine ones. Similarly before doing any thing we should think of it first maturely so that the output will be advantageous.

*Cecempéh* or *nyiru kecil* (winnowing tray) functions to *napi beas* (to winnow the rice)". It means similarly to sieve (*ayakan*), never doing any thing haphazardly, or we will be regretful. We are as if winnowing rice (*napi beas*), separating the rice from the paddy; therefore, essentially thinking precisely before doing any thing. *Suluh* with the leaf bond also advises the prospect bride and bridegroom not to involve anyone in their domestic problem. Furthermore, the leader of *Ngeuyeuk Seureuh* rite lifts *alu* (pestle), intended to instigate the prospect bride and bridegroom. The prospect bride and bridegroom are told to take the stuffs below the shroud, but they cannot select them. *Ngeuyeuk Seureuh* rite has been completed and is closed with praying.

From *ngeuyeuk seureuh* procession conducted, it can be seen that in Sundanese wedding culture there is a belief in the submission in each stage of *ngeuyeuk seureuh* that will make the couple appreciating a marriage bond more, building not only on lust but also on trust and belief in God. Accompanied with many cultural rites having some meanings in its all stages, *ngeuyeuk seureuh* procession becomes a sacred rite to prospect husband-wife to establish themselves toward physical-spiritual bond and to expect that their marriage will be everlasting until they become grandpa and grandma (*paketrok iteuk*) by respecting and appreciating each other as explained in each stage of *ngeuyeuk seureuh* rite.

Soemardjan and Soelaeman Soemardi in their book entitled *Setangkai Bunga Sosiologi* state that Sociology (science about society) is a discipline studying social structure and social processes, including their changes. Then, social structure is any fundamental link between social elements including social norms, social institutions, social groups and layers. Meanwhile, social process is reciprocity between economic and political life aspects, legal and religious life aspects, religious and economic life aspects, and etc. One of social processes independent in nature is the process by which the changes occur in social structure (Soerjono Soekanto, 2005: 20).

In this sociological study, Sundanese wedding custom is a social structure composed of cultural communities by applying wedding stage based on their ancestor habit exalting a rite and making it the symbols of cultural creation. Customary rite held to respect the wedding itself because wedding is a holy promise believed by Sundanese people as the beginning of household establishment should pass through some meaningful stages in its procession. This Sundanese customary tradition becomes a habit upheld by its community.

Sundanese marriage tradition can be a reference in getting the legality of marriage based on religion and state regulation. Abubakar's (2013) study shows that some regulations of customary law including heir law, *ulayat* right, pawning, lease, and profit sharing are still relevant and become the source inspiring the development of national law and the legal source in the law finding process (Abubakar, 2013: 319-331).

### **The Relationship between *Ngeuyeuk Seureuh* Culture and Islam Law**

In Islam law, customary law is also defined as '*urf*', etymologically constituting something considered as good and make sense. *Al-'urf* (custom) is something that has been believed in by majority people, including utterance and deed performed repeatedly, thereby inculcated into their soul and accepted by their mind (Rasyad, 2009: 167). *Ulama Ushuliyyin* (*Ushuliyyin* Islam scholars) stated that '*urf*' is what can be understood by a group of human beings and they undertake, including deed, utterance, or abandoning (Masykur, 2008: 110). *Al-'urf* is something known by human beings and become their habit, including utterance, deed, or prohibition, and is also called custom; according to *syara'* expert, there is no difference between *al-'urf* and custom (Khallaf, 1993: 133).

In understanding this custom, we of course often see so many customs presented in Islamic manner giving its community trouble and pressure. Although recently there is no longer pressure to the enactment of such custom, it is well established that tradition has actually benefited the sustainability of order and ritual value that has been bequeathed from one generation to the next. Sundanese wedding tradition applies a variety of customary processions used hereditarily to inform to the next generation that wedding is a holy promise, the implementation of which is governed in such a way that the harmonious family can be achieved and descents with noble character can be produced in order to be committed to maintaining tradition and custom in various aspects of life.

*Ngeuyeuk Seureuh* ceremony in Sundanese customary wedding means doing and organizing betel and linking it up. This rite is conducted a day before the wedding day; those participating in this rite are both prospect bride and bridegroom, parents of prospect bride and bridegroom and adults invited. The rite is led by a guide. Meanwhile, the stuffs needed as the equipment for this ceremony are betel as well as its twig, a bunch of betel nut, areca nut, tobacco, *kasang jinem*/cloth, *elekan*, and etc, all of which mean and symbolize the household life.

*Ngeuyeuk Seureuh* rite is intended to advise both prospect bride and bridegroom concerning life perspective and how to undertake household life based on religion and ethic, in order to be happy and safe, so that *sakinah, maawadah wa rahmah* family will be achieved. Basic rite in Sundanese marriage is *ijab qabul* or *akad pernikahan* as it is a holy promise building on state and religion's rules enacted in Indonesia. So, all customary series are only the spice of wedding in order to be witnessed by all parties including family and public. In its implementation, *ngeuyeuk seureuh* tradition is not in contradiction with Islam law, even in the end of event, Islamic praying is read and it proves that all tradition occurring in Sundanese customary wedding procession are not in contradiction.

Basic principle of Ushul Fiqh mentions that العادة محكمة (the custom can be applied). This discussion explains that basic principles developed by Islam scholars (*ulamas*) facilitates people to deal with the advance of time when the religious rules included in Quran and hadist do not explain in detail what occurring in the people's daily life; therefore custom can be considered as capable of governing the social life order of society made and approved by the society itself. However, after Islam has governed the life order and applies to the society to govern the life order corresponding to what has been mentioned in Quran and al-sunnah, cultural acculturation occurs, making Sundanese wedding custom the wedding rite formerly only based on ancestor habit integrated into Islam sharia corresponding to the Prophet's sunnah, without removing the custom entirely.

Setiawan's (2012) study confirmed that Sundanese wedding tradition is a local wisdom relevant to religion tenet. He said that the tradition is a custom entrenched strongly in and affecting the daily life of local people. Islam along with its tenet is *rahmatan lil 'alamin* (a mercy to all creations) in nature and views tradition tolerantly and selectively. Tradition will always be maintained and preserved as long as it is consistent and not in contradiction with *akidah* (faith). Even tradition/custom or called *'urf* can underlie the legal decision making (Setiawan, 2012: 203-222).

Islam law provides an in-depth study on the rules of life paying more attention to its community's interest, as included in the *Mashlahah Mursalah*, the legal stipulation of which includes the consideration of human benefit. It is in line with Allah SWT's saying: "And we have not sent you [O Muhammad], except as a mercy to the worlds" (Q.S. Al-Anbiyaa', 107). The word *maslahat* can be captured clearly by those having knowledge and willing to think

(intellectual), although to some people it is still vague and become controversy. Because individuals' intellectual abilities are different, the essence of *maslahah* is not found in Islam law or affected by temporal condition, or taken based on localistic or personal view. *Maslahat* that is *mu'tabarab* (acceptable) is the one that is authentic, including five basic principles.

*Firstly*, the principle is the safety of religious belief (*al-Muhafazhah alad-Din*), by avoiding slander and safety in religion and anticipating lust impulse and deeds leading to the damage completely. Secondly, it is the safety of spirit (*al-Muhafazhah ala an-Nafs*), the guarantee of usefulness (benefit) on the right to respected and lofty life, for example, the guarantee of life safety, body parts, and humanity respect.

*Thirdly*, it is the safety of mind (*al-Muhafazhah alal-'Aql*), the guarantee of mind's safety from the damage making the corresponding people useless within society, the source of crime, or even the rubbish of society. Preventive measures taken by Islam sharia is actually intended to improve the intellectual ability (mind) and to safeguard people from some hazards.

*Fourthly*, it is the safety of family and descents (*al-Muhafazhah alan-Nasl*), the guarantee of mankind population's preservation in order to live and develop healthily and strongly, in both their character and religion. *Fifthly*, it is the safety of property (*al-Muhafazhah alan-Mal*), by means of increasing the wealth proportionally and in rightful ways, rather than dominating the economic life fraudulent and negligently.

This *maslahah* concept reveals that Islam law accommodates the custom existing within the society as long as it is not in contradiction with sharia, to achieve the benefit (*kemaslahatan*) as included in the five basic principles of benefit guarantee, for example in *al-Muhafazhah alan-Nasl* clearly stating that the objective of wedding is to maintain the survival of mankind life, by having descents with noble character just like Rasulullah SAW's character. The rite is not in contradiction with Islam sharia's tenet; the main elements that should exist in wedding is *ijab* and *qobul* and the fulfillment of *rukun* (essential principle) and requirement of wedding, while the post-*akad pernikahan* process is not determined certainly in Islam but it is required for *walimah* (wedding party) purpose. So the relationship between Islam custom and law in *ngenyek seureuh* tradition in Sundanese wedding is not in contradiction as long as it does not break the Islam sharia, and even today assimilation occurs between culture and Islam as the religion brought by Rasulullah.

Thus, Sundanese wedding custom and Islam sharia are interrelated. Some studies (Suherlan, 2014; Rachmawaty, 2011: 245-259) show that the implementation of *ngenyek seureuh* customary rite has religious values and contains *dakwah* (proselytizing) element. The *ngenyek seureuh* customary rite is divided into 10 stages: 1) *dangding manis*; 2) *aosan ayat suci Al-Qur'an*; 3) *jemplang titi pangambat rizki*; 4) *meulah jambé*; 5) *ngenyek seureuh nyieun ték-ték*; 6) *ngodok dunya barana*; 7) *ngerok bulu komboy*; 8) *siram suci cai kajayaan*; 9) *dangdos*; and 10) *ngirabkeun amparan*. Suherlan revealed that nearly all symbols contain advice to both prospect bride and bridegroom (Rachmawaty, 2011: 245-259).

Nevertheless, in line with Benda-Beckmann, F., & Benda-Beckmann, K. V.'s (2006: 239-270) study, in the relation between Sundanese wedding custom and Islam, there is social affinity process. It is the social process in which there is a triangular relation between custom, Islam and state's rule that is maintained and amended over times.



## CONCLUSION

Considering the result of study, it can be concluded that Sundanese customary wedding is the one holding tightly on the customary tenet corresponding to the tradition's guidance and as time progresses, assimilation occurs between Sundanese custom and Islam law that are complementary. (1) Its implementation process gives the philosophy contained in each of its ritual stages from *neundeun omongan*, *narosan* (proposing), *seseurahan*, *ngecangkeun aisan*, *ngaras*, *siraman*, *ngerik*, to *ngeuyeuk seureuh*. *Akad pernikahan* (marriage) procession includes picking up the prospect bridegroom, handing the bridegroom over, *akad nikah*, giving dowry, and *sungkeman*. Meanwhile post-marriage (after *akad nikah*) procession includes *nincak endog* (stepping on egg), *meuleum harupat* (burning palm leaf rib), *buka pintu* (opening the door), *huap lingkungan*, *melepaskan burung merpati* (releasing pigeons), and *numbas*. (2) Islam itself does not govern certainly both pre- and post-marriage procession, it governs the marriage (*akad*) procession only that should be consistent with the principles and requirements specified by Islam religion from the presence of prospect bridegroom and bride, guardian, two witnesses, dowry (*mahar*), and *ijab* and *qabul*. Therefore, Sundanese wedding tradition implemented is not in contradiction with Islam law, and even considering the author's research, Sundanese wedding culture is closed related to Islam law, viewed from its implementation containing the religious rite not abandoned.

Basic elements of a wedding are the presence of *akad* and the fulfillment of requirements specified, as governed in Islam law and all of these are implemented in Sundanese culture corresponding to Islam religion's rules with some additional rites before and after marriage (*akad pernikahan*). Therefore, the relationship between custom and Islam law in *ngeuyeuk seureuh* tradition of Sundanese wedding is not in contradiction. It is Indonesia cultural diversity that should be preserved to realize *Islam rahmatan lil 'alamin* (Islam as the mercy to all worlds).

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