



## Legal Pluralism in the Tuesday Wage Wedding Tradition: An Urf Perspective in the Donowangun Community

### Pluralisme Hukum dalam Tradisi Pernikahan Selasa Wage: Perspektif Urf dalam Masyarakat Donowangun

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#### Abstract

The implementation of marriage in society is not infrequently influenced by local customs and traditions, so that marriages which are equally based on Islamic law are carried out differently, influenced by the customs of each Muslim community. The Muslim community of Donowangun Village, Talun Sub-district, Pekalongan Regency, preserves many traditions passed down from generation to generation. The tradition of marriage on Tuesday Wage is closely related to the Javanese belief in Javanese calculations (petung) for determining auspicious days or fortune. This paper aims to explain the community's understanding of marriage on Tuesday Wage in Donowangun Village, Talun Sub-district, Pekalongan Regency, and to analyze the 'urf perspective on marriage on Tuesday Wage in Donowangun Village, Talun Sub-district, Pekalongan Regency. This type of research is field research with a qualitative nature, using a normative approach. This research is based on primary and secondary data which includes primary, secondary and tertiary legal materials. The data collection techniques used are interviews, observation, and documentation, with qualitative data analysis methods according to Miles and Huberman and using Islamic law theory of 'urf. The research results show that among the community members who marry on Tuesday Wage in Donowangun Village, some follow the tradition while others do not. Their understanding of following this tradition emerges because it has become a custom inherited from generation to generation and is in accordance with their respective beliefs. Second, from the 'urf perspective, marriage on Tuesday Wage is classified as 'urf shahih (valid custom) because in terms of scope, this tradition does not contradict Islamic law and its principles. This custom is understood as not making the forbidden permissible or nullifying what is obligatory, thus fulfilling religious provisions as legal considerations.


#### Abstrak

*Pelaksanaan perkawinan ditengah masyarakat tidak sedikit yang dipengaruhi oleh adat istiadat setempat, sehingga perkawinan yang sama-sama mendasarkan pada hukum islam dijalankan secara berbeda-beda dipengaruhi oleh adat masing-masing komunitas muslim. Masyarakat muslim desa donowangun, kecamatan talun, kabupaten pekalongan banyak yang melestarikan secara turun temurun. Tradisi pernikahan pada hari selasa wage yang berkaitan erat dengan kepercayaan orang jawa terhadap perhitungan jawa (petung) bagi penentuan hari baik atau keberuntungan. Tulisan ini bertujuan menjelaskan pemahaman masyarakat terhadap pernikahan pada*



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*hari selasa wage di desa donowangun kec. Talun kab. Pekalongan dan menganalisis tinjauan 'urf terhadap pernikahan pada hari selasa wage di desa donowangun kec. Talun kab. Pekalongan. Jenis penelitian ini adalah penelitan lapangan (Field Reseach) bersifat kualitatif , menggunakan pendekatan normatif. Penelitian ini mendasarkan pada data primer dan data sekunder yang meliputi bahan hukum primer, sekunder dan tersier. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Dengan metode analisis data kualitatif menurut miles dan huberman dan menggunakan teori hukum islam 'urf. Hasil penelitiannya yaitu masyarakat yang menikah pada hari Selasa Wage di Desa Donowangun ada yang mengikuti dan ada yang tidak. Pemahaman mereka mengikuti tradisi ini muncul karena sudah menjadi kebiasaan yang diwariskan secara turun-temurun dan sesuai dengan keyakinan masing-masing. Kedua, dari perspektif 'urf, pernikahan pada hari Selasa Wage termasuk jenis 'urf shahih karena secara ruang lingkup tradisi tersebut tidak bertentangan dengan hukum Islam dan prinsip-prinsipnya. Kebiasaan ini dipahami tidak menghalalkan yang haram atau membatalkan yang wajib, sehingga memenuhi ketentuan agama sebagai pertimbangan hukum.*

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## INTRODUCTION

Marriage is a physical and spiritual bond between a man and a woman formed to create a peaceful, loving, and compassionate family, as stipulated in Law No. 1 of 1974 and the Compilation of Islamic Law (KHI). In addition to fulfilling the pillars and requirements of marriage, marriage practices in Indonesia are also influenced by local customs. In Donowangun Village, the Muslim community maintains the tradition of choosing a Tuesday Wage wedding day based on the traditional Javanese calculation known as pitung. This tradition is believed to bring wealth and courage to the household. Data from the Talun District Office of Religious Affairs (KUA) shows that weddings on Tuesday Wage are far more common than on weekdays, indicating that this tradition is deeply rooted in the Donowangun community. In Islamic law, the concept of 'urf (considerable) recognizes that societal customs do not conflict with sharia. Therefore, it is important to examine whether this tradition aligns with the principles of 'urf or whether it conflicts with them and should be avoided. This study examines the Donowangun Village community's understanding of the Tuesday Wage wedding tradition and analyzes it through an 'urf perspective. The theoretical purpose is to provide academic insight into Islamic customs and law in the context of marriage, and the practical purpose is to provide a reference for legal practitioners and the community to understand the permissible limits of custom in Islam.

This study uses a descriptive qualitative approach conducted in Donowangun Village, Talun District. Primary data was collected through in-depth interviews with eight respondents (community leaders, married couples, and religious leaders) and secondary data from KUA documents, customary records, and related literature. Participatory observation, semi-structured interviews, and documentation studies were used. The data were then analyzed through source and method triangulation and thematic analysis based on the theoretical framework of 'urf and Islamic marriage law.

Various previous studies, such as the phenomenological study by Atiek Walidaini Oktiasasi and Sugeng Harianto on the calculation of auspicious days in rural Muhammadiyah families, Nur Laila Fitriana and Sri Mardiani Puji Astuti's study on the tradition of determining wedding days in the Javanese Primbon from an Islamic legal perspective, Annisa Sabila's study on determining wedding times within the framework of marriage law, and Wahyunia Maghfiroh's study on the implementation of the Javanese Primbon regarding marital harmony, all relate to the relationship between the tradition of determining wedding times and Islamic values. However, this study differs in its focus

on the tradition of weddings on Tuesday Wage in Donowangun Village, with a deeper 'urf approach focusing on sociological and theological dimensions.

The theoretical framework of this research consists of two main concepts: marriage in Islam, which is a strong contract (*mitsaqan ghalizhan*) aimed at forming a harmonious family with validity determined by pillars, conditions, and state registration; and the concept of 'urf in Islamic law which recognizes community customs as a source of law with the division of 'urf *sahih* (customs that are in accordance with sharia) and 'urf *fasid* (customs that are contrary to sharia).

## **METHODS**

This research method uses a qualitative approach with descriptive-normative field research. Data were collected through in-depth interviews with community leaders and bridal couples, direct observation of Tuesday Wage wedding practices, and documentation from the KUA archives and supporting literature. Informants were determined using purposive and snowball sampling techniques. Data analysis was conducted using Islamic legal theory on 'urf, as well as the Miles and Huberman interactive analysis model that includes three main stages: data reduction (filtering and simplifying relevant data), data presentation (organizing information narratively and thematically), and conclusion drawing/verification (identifying patterns, meanings, and drawing valid and consistent conclusions throughout the research process).

## **ANALYSIS AND DISCUSSION**

### **Analisis Praktik dan Pemahaman Mengenai Pernikahan Pada Hari Selasa Wage**

Marriage, in Islamic law and Javanese custom, is a structure rich in meaning. Marriage is deeply defined, not only as a physical and spiritual bond between a man and a woman, but also as a strong covenant (*mitsaqan ghalizhan*). This concept demonstrates the sanctity and seriousness of the marital bond. Scholars from various Islamic schools of thought have slightly different interpretations of the definition of marriage, but all emphasize the same legality and sanctity of the husband-wife relationship. The purpose of marriage encompasses various dimensions of life. In addition to forming a happy and lasting family, marriage also aims to fulfill spiritual and material needs, produce legitimate children, and maintain social harmony. In a cultural context, marriage also serves to preserve customary values and traditions.

Indonesian marriage law exhibits a fascinating complexity, blending Islamic law, customary law, and positive law. The legal status of marriage in Islam can vary from obligatory to forbidden, depending on the circumstances and intentions of the parties. Meanwhile, Indonesian positive law regulates various technical aspects, such as marriage registration and minimum age requirements. This allows for an acculturation between Islam and Javanese culture in the context of marriage. Javanese wedding ceremonies harmoniously combine religious rituals (the marriage contract) with customary rituals (the meeting of the bride and groom). Each ritual has deep symbolic meaning, reflecting local wisdom that has developed over centuries.

Javanese wedding ceremonies are rich in ritual and symbolism. They begin with the marriage contract, the core of the wedding, and are followed by various rituals such as the "temu pengantin" (meeting the bride and groom), "wiji dadi" (wiji dadi), "kacar-kucur" (the ceremony of the bride and groom), and "dahar klimah" (the ceremony of the bride and groom). Javanese tradition even includes numerous stages leading up to the wedding ceremony, such as the "ndodok lawang" (the ceremony of the bride and groom), the "sangsangan" (the ceremony of the

bride and groom), the "pasrahan tukon" (the proposal), and others. Each of these rituals has profound philosophical significance and reflects the values held dear in Javanese society.

One important but often overlooked tradition is the petung tradition. Petung comes from the word "itung" (count), which refers to the calculation of good and bad days before a wedding. Petung is performed by calculating and matching the birth dates of the bride and groom based on the Javanese calendar (weton) to ensure the compatibility and longevity of their marriage. This tradition is usually carried out by parents or family elders with the assistance of a cultural heir or a traditional healer (dukun manten) who understands the spiritual and numerical aspects of the Javanese calendar.<sup>1</sup> The petung tradition reflects the Javanese belief in cosmic harmony and the need for the blessing of the universe before entering a new phase of life in marriage. Although the logic of this tradition is difficult to scientifically prove, sociologically, petung plays a significant role in creating inner peace and confidence for the extended families of the bride and groom. The social aspects of marriage are also crucial. Marriage is not just a private matter between two individuals, but also involves the extended family and community. Values such as respect for parents and social harmony are emphasized. The role of traditional and religious leaders is also crucial in maintaining the continuity of traditions. Javanese society has successfully maintained the traditional essence of marriage and has been able to adapt to changing times. Despite modernization, sacred and traditional values remain, creating harmony between tradition and modernity. The following is a summary of the interview results with the respondents mentioned earlier by the researcher:

### 1.1 Interview Results Table

No	Name	Status	Understanding Tuesday Wage
1.	Mr. Prosperous	Head of Donowangun Village	The understanding of the selection of the day is an ancestral heritage that is guided by the Javanese primbon as a determination of a good day for holding a wedding.
2.	Mr. Khoiron	Village Official (Mr. Lebe)	Marriage on Tuesday Wage is believed to bring blessings and happiness. This belief has become deeply rooted in Javanese society, fostering the hope of a harmonious married life for couples who marry on that day. The wedding ceremony itself involves various traditions, such as calculating the weton (birthday) calculation, bathing (siraman), and other ceremonies, all of which have symbolic meaning in Javanese culture.
3.	Mr. Maksum	Public figure	The choice of Tuesday Wage. By adopting this day as a reference, people eliminate the need for complicated neptu calculations. This simplifies the marriage process and makes it more accessible to all.
4.	Supri and Rina	Couple Who Married on Tuesday Wage	Their understanding of getting married on Tuesday Wage is that this day is considered good and without any calculations of their weton, because they are also afraid that using calculations will give rise to undesirable results, for example, they will not be soulmates.
5.	Muhaimin and Uswatun	Couple Who Married on Tuesday Wage	Their understanding of getting married on Tuesday Wage is that there was encouragement from their parents to hold the wedding on Tuesday Wage or they were

			following the customs of the Donowangun village community.
6.	Nasokha and Rotipah	Couple Who Married on Tuesday Wage	Their understanding of getting married on Tuesday Wage is because their parents are steeped in traditional customs and they also do not abandon the customs that exist in Donowangun village, one of which is getting married on Tuesday Wage.
7.	Aminudin and Budriyah	Couple Who Married on Tuesday Wage	Their understanding of holding a wedding on Tuesday Wage is based on the term "gugur gunung," which refers to Tuesday Wage, a day traditionally considered auspicious by the ancestors of Donowangun village. They also believe, like others, that marrying on Tuesday Wage brings blessings to their marriage.
8.	Asari and Eki	Couple Who Married on Tuesday Wage	Their understanding of getting married on Tuesday Wage has reasons that are not much different from the previous opinion, namely that Tuesday Wage is considered good and is a benchmark for getting married and they also follow this tradition so that the tradition is not lost and continues to be preserved by the next generation.

Based on the table, it can be seen that in general the figures and actors of the wedding on Tuesday Wage have reasons for maintaining ancestral heritage, customs, beliefs passed down from generation to generation, related to easy and practical petung, practicing traditions so they are not lost, as a shared benchmark, is a habit, following the wishes of parents. In essence, determining the wedding day on Tuesday wage is a legacy of past customs related to Javanese petung which is preserved by many members of the Donowangun Village community.

So in general, based on interviews with married couples, it can be concluded that the understanding of people who marry on Tuesday Wage is divided into two main categories. First, the understanding that arises from the influence of parents, and second, the understanding of the importance of preserving existing traditions. Some couples such as Muhaimin-Uswatun and Nasokha-Rotipah admitted that they chose Tuesday Wage because of parental encouragement and the desire to preserve village traditions. Second, Avoiding the Risk of Incompatibility. The Supri-Rina couple explained that they chose Tuesday Wage because they were afraid that using complicated weton calculations would produce undesirable predictions. Third, Cultural Preservation. The Asari- Eki couple emphasized the importance of preserving traditions so that they are not lost and can be passed on to the next generation.

What they understand, or the meaning of, Tuesday Wage is that it's believed to be an auspicious day for marriage. This auspicious day is understood as one that brings blessings and happiness, a day that offers hope for a harmonious married life, a day that will produce desired results, and one that is considered auspicious and brings blessings according to ancestors. However, two couples married on Tuesday Wage solely due to parental encouragement.

It can be concluded that the practice of marriage on Tuesday Wage in Donowangun Village is not merely a custom, but rather a representation of cultural heritage that has the meaning of good hopes, beliefs and social mechanisms that maintain the traditions and values of the local community. This analysis shows that although the determination of Tuesday Wage It is a tradition of the ancients influenced by traditional values and teachings. However, the practice continues to live on because it has a meaning that is

continuously maintained and considered relevant to the community, namely the hope or prayer for goodness for the bride and groom. This meaning has been felt so deeply that it has become a belief by some Javanese people in Donowangun Village who do not easily let go of it.

### ***Analysis of the 'Urf Review of the Determination of the Wedding Day on Tuesday Wage***

The determination of Tuesday wage is an element of custom in Indonesia that is difficult to avoid by some of the people of Donowangun Village. Something that is commonly done and difficult to avoid by the community, whether in the form of words (qauliy) or actions (fi'liy) in Islamic law references is called 'custom or 'urf. <sup>1</sup>According to the theory or argument of Islamic law (ushul Fiqh) 'urf, the customs or 'urf of society are divided into two: first 'urf sahih (correct) which is permissible because it does not conflict with Islamic principles, and second 'urf fasid (damaged) which cannot be practiced or carried out because its substance is contrary to Islam. The Fiqh rule that reads Al'adatu muhakkamatun which means that the customs of society become (accommodated) Islamic law, valid as long as the 'urf is valid, if it is fasid then it must be removed or modified so that it no longer conflicts with Islamic principles. The analysis of the 'urf method on the tradition of determining the wedding day on Tuesday Wage in Donowangun Village is intended to determine the status of this tradition, whether it is contrary to Islam or not, so that it is included in the category of 'custom/'urf sahih or fasid, so that it is known whether it is permissible to practice it or not.<sup>2</sup>

Determining Tuesday Wage is one of the processes of determining the day of the wedding based on beliefs in numbers and auspicious days according to the Javanese or Jawi tradition. Petung Jawi, or the Javanese calendar, has a deeper meaning and function than simply indicating the date of the day. Petung Jawi has the meaning of auspicious or unlucky days and functions as the basis for determining the days of celebrations or important community events. <sup>3</sup>Petungan Jawi has existed since ancient times and is a record of ancestral experiences on how to obtain good and bad, compiled in Primbon known as Betaljemur Adammakna. The term "primbon" comes from the word "rimbu," which means savings; therefore, primbon contains various records passed down from generation to generation. The good and bad meanings of days and numbers have become traditional beliefs that have not disappeared until today.

Not only the Donowangun Muslim community, but also many Javanese Muslims in the broader sense still maintain Javanese beliefs. They have not completely abandoned Javanese customs even after becoming Muslims. Therefore, one striking characteristic of Javanese Muslim society is syncretism, a belief system that combines various religious teachings, including Islamic teachings and beliefs in spirits and supernatural powers. <sup>4</sup>Syncretism in Javanese society reflects the fusion of local values and introduced religious teachings, giving them a unique cultural identity. While not all practices within syncretism are considered absolutely right or wrong, they remain an important part of Javanese life, which prioritizes harmony between tradition and religious belief. This is possible because Islamic law itself provides methods or principles to accommodate community customs, namely the principles of 'urf.

In Javanese society, especially in the village of Donowangun, a wedding on Tuesday Wage is believed to be an auspicious day for marriage. In some versions, Tuesday Wage is

<sup>1</sup>Hasbi Ash Shiddieqy, "Introduction to the Science of Fiqh", (Jakarta: PT. Bulan Bintang, 1967), p. 22.

<sup>2</sup>Satria Efendi, "Usul Fiqh", (Jakarta: Kencana Prenada Media Group, 2005), p. 153.

<sup>3</sup>Purwadi and Enis Niken, "Javanese Wedding Ceremony", p. 153.

<sup>4</sup>Sardjuningsih, "Sembonyo: The Spiritual Interweaving of Fishermen's Communities", (Tulungagung: Stain Tulungagung press, 2013), p. 83.

considered an important day in Javanese culture, where the day is associated with courage and good fortune. Therefore, marrying on Tuesday Wage is believed to be a decision supported by positive energy, which can bring good luck, harmony, and courage in living a married life. There are also stories that say that couples who marry on this day have successfully overcome various challenges in their marriage. This belief provides a sense of optimism for those who believe in it about the strength and success of marriage. These beliefs and traditions show how local beliefs influence the choice of time considered suitable for holding a wedding.<sup>5</sup>

Mr. Maksun, a community leader in Donowangun village, explained that the Donowangun community, who still believe in *petung*, will look for an auspicious day when holding an event such as a wedding. The wedding day is determined by the parents of the two prospective brides and grooms. The bride and groom's parents look for a day that is considered auspicious and appropriate to hold their wedding through *petung*. However, in reality, the Donowangun village community prefers Tuesday Wage to hold their wedding because it has been a hereditary custom of the Donowangun village community. The choice of Tuesday Wage is due to the positive meaning of Tuesday Wage itself according to Javanese beliefs and is less complicated because it does not require making your own *petung*. This custom or tradition has existed for a long time and has been passed down from generation to generation, and is still maintained to this day.

Islamic law recognizes custom as a source of law, as long as it is authentic. Therefore, customs and traditions play a vital role in Islamic law. Customs function as unwritten law, yet they are highly respected and followed by society, and are recognized by Islamic law as long as they meet the criteria for authenticity. Tradition plays a crucial role in everyday human activities, providing guidance for action and establishing individual identity, thus securing a place in Islamic law.

From an Islamic perspective, a tradition, including determining a wedding day, must undergo substantial testing to determine its validity and allow it to be practiced by those who believe in it when contemplating marriage. Although it has become a Javanese tradition and custom, if it proves to be unsound, it must be abandoned. The purpose of this tradition is solely to find an auspicious day or month for marriage. From its purpose, it does not conflict with Islamic law, as anyone may pursue goodness in every aspect of life in their own way, as long as they believe that the final decision is made by Allah SWT.

The main source of Islamic law that regulates the lives of society, especially Muslims, can be found in the Koran and Sunnah. However, if a human action is not found or regulated in the sources of Islamic law. So, the *ulama* carry out legal *istbat* with various methods or propositions such as *ijma'*, *qiyas*, *istihsan*, *istishlah*, including *'urf* methods or propositions. *'Urf* itself has the meaning of something that is known to the people and is a habit among them both in the form of words and deeds. *'Urf* can be accepted and recognized as the basis of Islamic law if it does not conflict with the texts contained in the Koran, Sunnah, *Ijma* and *Qiyas*. However, if the *'urf* contradicts these texts then the *'urf* is rejected.

The *'Urf* argument views the tradition of determining the wedding day based on the Javanese *primbon* as a form of *'urf fi'ly*. The custom (*'Urf*) of determining the Tuesday Wage wedding day based on the Javanese *primbon* is aimed at finding a good day and month for marriage. In relation to this, the meaning of the goodness of the customs of the Donowangun village community according to several sources is very diverse. The good day is understood as a day that can bring blessings and happiness, a day that gives hope for a harmonious household life, a day that will produce desired results, which is considered good and brings blessings.

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<sup>5</sup>Haar, B. T, "Principles and Structure of Customary Law" (Jakarta: Pradnya Paramita, 1962)

<sup>6</sup>Beni Ahmad Soebani, Science of Usul Fiqh, (Bandung: CV Pustaka Setia 2017), p. 222.

The tradition of weddings on Tuesday Wage, which occurs in Donowangun village, which is based on the Javanese calendar, has no basis in the Qur'an or Hadith, and is purely traditional. Therefore, its legal status depends on its substance according to the study of the 'Urf argument. The 'Urf argument is relevant evidence for studying community traditions. The 'Urf argument, which divides community traditions into two, authentic and invalid, is an important criterion. 'Urf authentic is a tradition that does not conflict with Islamic principles. <sup>7</sup>When compared to the tradition of determining the wedding day on Tuesday Wage, which is interpreted as an auspicious day, goodness itself is a value that does not conflict with Islamic law. The only issue is attaching the determinant of goodness to the day or objects, which is basically not a problem, as long as the day or object is meant merely as a means or symbol of hope, not as the true determinant, because the true determinant is only Allah.

The tradition of marrying on Tuesday Wage does not contradict Islamic principles if the tradition is interpreted as a symbolic prayer through the day to obtain goodness and ward off evil without idolizing the embodiment of the Javanese primbon itself above the power of Allah SWT. Just as in the world of medicine, there are medicines believed by reason to cure diseases, in the field of property security, there are car keys that, according to reason, can secure vehicles. Likewise, in ancestral traditions, there are days believed, according to magical values and ancestral customs, to bring goodness. If all of these are merely human discoveries and human experiences, with no intention other than ihtiyar, and do not eliminate faith in the power of Allah who determines human destiny, then human beliefs and traditions do not contradict Islamic values. Allah Himself, in his hadith qudsi, reported 'Ana 'inda dhanni 'abdi bii', meaning that Allah SWT depends on the assumptions of His servants. If His servants think good, Allah will determine it to be good and so on. Therefore, it is important to develop ways for society to have good faith in Allah's destiny.

Based on the above arguments, the researcher assesses that the tradition of determining the wedding day in the Javanese calendar carried out by the Donowangun village community cannot be judged the same or generalized regarding its status as valid or absolutely permissible or vice versa, its status depends on the extent to which the community's views and perceptions of the meaning of the power of Tuesday Wage based on the Javanese primbon itself. If the day is interpreted as a determinant of good and bad without including faith in destiny and the power of God, then it is fasid, and vice versa. Therefore, the community's habit of choosing a wedding day on Tuesday Wage in Donowangun village should be directed to be at the level of human endeavor rather than as a real determinant.

In addition to the scholars dividing 'Urf into sahih and fasid, the scholars also divide 'Urf based on the scope of acceptance that exists in 2, namely: first, 'urf 'am (general) is urf that is widely practiced by the majority of people in various places. second, 'urf khas (special) is urf that only applies in certain groups of people or regions. The petung tradition and the positive meaning of Tuesday wage are classified as 'urf 'amm because this tradition is a tradition of Javanese people in general, not only in Donowangun.

All scholars agree that the authentic sources of Islamic law (urf ash-sahihah) are a source of Islamic law. However, there is a difference of opinion regarding the frequency with which al-urf is used as evidence. Hanafi and Maliki scholars more frequently use al-urf as evidence than Shafi'i and Hanabilah scholars.<sup>8</sup>

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<sup>7</sup>Muhammad Taufiq, "Philosophy of Islamic Law From Theory to Implementation" (Pamekasan: Duta Medi Publishing, 2019), p. 126.

<sup>8</sup>Abdul Rahman Dahlan, "Ushul Fiqh", (Jakarta: Amzah, 2012), p. 212.

Abdul Karim Zaidan put forward several conditions that must be met so that 'urf can be used as a legal basis <sup>9</sup>, namely as follows:

1. *'Urf* must be a valid *'urf*, meaning it must not conflict with the teachings of the Koran and the Sunnah of the Prophet. For example, in one area there is a custom that returning trust assets to the wife or children of the trust owner is considered legal. Habits like this can be used as a reference if there is a demand from the property owner.
2. *Urf* must be general, at least it has become the habit of the majority of the population in the area.
3. *Urf* must have existed when the event it relates to occurred. For example, someone donated the produce of their garden to scholars, and at that time, scholars were considered to possess religious knowledge without needing a diploma. Therefore, the word "ulama" in the waqf statement must be interpreted according to the prevailing understanding at that time, not the later definition of ulama, which required a diploma.

There is no conflicting agreement between the parties. If both parties to the marriage contract agree not to follow the generally accepted *'urf*, then that agreement is upheld, not the *'urf*. For example, there is a custom in a community that a wife may not live with her husband until the dowry is paid. However, if at the time of the marriage contract both parties agree that the wife may live with her husband without waiting for the dowry to be paid, then that agreement applies, not the prevailing custom.

Weddings in Indonesia are conducted according to the customs and traditions prevailing in society. For example, in Javanese traditional society, which has a complete set of customary marriage procedures. Javanese traditional marriage procedures are usually divided into three parts: pre-wedding procedures, procedures for conducting the marriage contract, and post-wedding procedures. <sup>10</sup>One pre-wedding tradition in Javanese society is using the weton calculation to determine an auspicious day for a wedding. Weton is a person's birthday according to its market date, also known as the Javanese calendar. Weton was commonly used by the Mataram Sultanate and various kingdoms influenced by it. <sup>11</sup>This calendar system was first created in 1633 AD by Sultan Agung Hanyokrokusumo. This calendar has a special function because it combines the Islamic calendar system, the Hindu calendar system, and parts of the Julian calendar, which is part of Western culture. Therefore, weton is a collaboration of these calendars. <sup>12</sup>

According to researchers, the wedding tradition on Tuesday Wage in Donowangun Village, Talun District, Pekalongan Regency, can be considered a *'urf sahiih* (authentic custom) in Islamic law because it is generally considered a human endeavor to achieve goodness, thus not contradicting Islamic legal principles. *Urf sahiih* is a custom known and accepted by society and does not contradict Islamic teachings. This custom does not permit what is forbidden or invalidate what is obligatory. In other words, as long as the marriage meets religious requirements and the introduction of the tradition does not undermine Islamic law and faith, this tradition can be used as a legal consideration. <sup>13</sup>Furthermore, it is the community's choice whether to preserve it or not.

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<sup>9</sup>Satria Effendi, "Usul Fiqh", First Edition (Jakarta: Kencana, 2005), pp. 156-157.

<sup>10</sup>Pratama A & Wahyuningsih S, "Javanese Traditional Marriage in Indonesian Culture", Journal of Cultural Sciences, 2018. 6(1), 15-25.

<sup>11</sup>Khatimah, "Marriage Traditions from the Perspective of Islamic and Customary Law", Journal of Sharia Science, 2020. 18(2), 15-28.

<sup>12</sup>Umi Shofi'atun, "Analysis of Islamic Law on Marriage Traditions in Javanese Society", Journal of Sharia and Law, 2022. 14(2), 180-195.

<sup>13</sup>Satria Effendi, "Usul Fiqh", First Edition (Jakarta: Kencana, 2005), pp. 156-157.

## Conclusion

This study confirms that the tradition of marriage on Tuesday Wage in Donowangun Village is a cultural practice that has been rooted in the life of the community as a form of local wisdom that continues to be preserved. Viewed from the perspective of 'urf in Islamic law, this tradition is included in the category of 'urf sahih (good customs) because it does not change the essence of Islamic marriage, does not interfere with the implementation of the pillars and conditions of marriage, and does not contain ritual elements that are contrary to the faith, although there needs to be religious education assistance to prevent the tendency of shirk khafi that may arise if the community believes absolutely that the day is the determinant of the success of the marriage. Thus, this tradition can continue to be practiced as part of the cultural identity of the local community while maintaining harmony between traditional values and Islamic teachings.

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**DECLARATION OF CONFLICTING INTERESTS -14pt, Cambira Bold (1.15 space)**

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