

**Perilaku Keagamaan Masyarakat Terhadap Sesajen Dalam
Pernikahan (Study Living Hadis)**

**Community Religious Behavior Towards Offerings In Marriage
(Living Hadis Studies)**

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Abstract

Theoretically, most village people still maintain traditions from their ancestors. As happened in the people of Kedungwaru Kidul who have various views regarding sesajens with the aim of maintaining the tradition of sesajens. Sesajens at a wedding in Kedungwaru Kidul Village, Karanganyar District, Demak Regency. The problem studied in this research is to know the behavior of the Kedungwaru Kidul community and the religious practices of the community towards wedding sesajens. In the formulation of the problem there is a sub-discussion in it which contains people's opinions regarding sesajens in marriage. In this study using qualitative methods by collecting some observational data and interviews, in compiling this data is done in the field with the aim to provide answers to existing questions.

From the results of this study it is explained that the behavior of the community shows that beliefs that have been passed down from generation to generation make it the main foothold in religion, especially in dealing with marriage. Thus, practices that develop in the community are based on beliefs that have been passed down from generation to generation and do not need to verify what and how they aim. Religious attitudes and practices show that the community seeks to preserve the heritage of their ancestors.

Keywords: *Behavior, Marriage, Sesajen, Living Hadis*

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Abstrak

Secara teoritis, sebagian besar masyarakat desa masih mempertahankan tradisi dari nenek moyang. Seperti yang terjadi pada masyarakat Kedungwaru Kidul yang memiliki berbagai macam pandangan mengenai sesajen dengan tujuan mempertahankan tradisi sesajen. Sesajen dalam pernikahan di Desa Kedungwaru Kidul, Kecamatan Karanganyar, Kabupaten Demak. Permasalahan yang dikaji dalam penelitian ini adalah mengetahui perilaku masyarakat Kedungwaru Kidul dan praktik keagamaan masyarakat terhadap sesajen pernikahan. Dalam rumusan masalah tersebut terdapat sub pembahasan di dalamnya yang berisi pendapat masyarakat mengenai sesajen dalam pernikahan. Dalam penelitian ini menggunakan metode kualitatif dengan mengumpulkan beberapa data observasi dan wawancara, dalam menyusun data ini dilakukan di lapangan dengan tujuan guna mengemukakan jawaban atas pertanyaan-pertanyaan yang ada.

Dari hasil penelitian ini dijelaskan bahwa perilaku masyarakat menunjukkan atas keyakinan yang telah turun temurun menjadikan pijakan utama dalam berkeagamaan, khususnya menghadapi pernikahan. Sehingga, praktik yang berkembang ditengah masyarakat berdasarkan keyakinan yang sudah diturunkan turun temurun yang tidak diperlukan verifikasi apa dan bagaimana tujuannya. Prilaku dan praktik keagamaan menunjukkan bahwa masyarakat berupaya untuk melestarikan peninggalan nenek moyang.

Kata kunci: perilaku, pernikahan, sesajen

A. INTRODUCTION

The term sesajens have several kinds of terms in the context of language such as sesajens, sesajens, sesajens. Meanwhile, sesajens mean sesajens that can be in the form of food, flowers or other things. According to Aryono Suyono, sesajens are a series of food, goods, flowers that contain various meanings (Suyono, 1985, p. 99). The term sesajens come from the word served which means to serve, to be served to supernatural beings as a tribute. Sesajens are a relationship between humans and supernatural beings, by giving sesajens, these magical creatures can feel calm so they will not disturb the community. However, if the sesajens are not given or the sesajen is lacking, it can cause a disaster or catastrophe (Endrawara, 2011, p. 65).

Sesajens are a traditional cultural heritage that is usually used to worship gods, spirits, ancestors, guardians of places that are considered to provide good benefits in the form of sustenance, health, wealth and so on. Sesajens have sacred values from various views of the community, these sesajens come from previous ancestors who are considered to have mystical values. This tradition is carried out by the community to achieve a wish and the fulfillment

of a wish that has a worldly nature, but there are some people who think that sesajens are a tradition that is polytheistic associating partners with Allah SWT. This is strengthened, if the sesajen is in the form of an animal being slaughtered, then Allah curses it according to the hadith of Muslim history as follows,

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سَلِيمَانُ بْنُ حَيَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ عَنْ أَبِي الطُّفَيْلِ قَالَ قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخْبَرَنَا بِشَيْءٍ أَسْرَهُ إِلَيْكَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ وَلَكِنِّي سَمِعْتُهُ يَقُولُ « لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ » (HR. Muslim, no 5240)

Sesajens have become an obligation that must be present at every wedding ceremony for people who believe in them, sesajens are considered to have benefits for society, namely 1). Can unite society by strengthening cultural values; 2). Can be used as a means to express negative emotions and passions; 3). Can avoid all kinds of disasters (Endrawara, 2011, p. 67). Others stated that sesajens are intermediaries to facilitate their wishes, as a form of gratitude, and respect for the surrounding environment, both materially and immaterially (Firmansyah et al., 2023, p. 81).

Sesajens are an important component of the wedding tradition. Judging from the real phenomena that there are sesajens at a wedding to avoid disaster, the Javanese people believe that having sesajens at a wedding will make the event run smoothly. Therefore, many people do not dare to leave the sesajens that are in marriage, whether in the form of goods or food. In addition, the community has the belief to continue to preserve the customs of their ancestors which have been passed down from generation to generation. Thus, people often interpret sesajens as a form of thanksgiving to ask God (Khotijah, 2018, p. 87).

This research was conducted with the aim of providing insight to the public regarding sesajens in marriage. The author hopes that with this article, the community can apply behavior towards sesajens in marriage and community religious practices towards sesajens in marriage. There have been many studies on religious behavior and practice. Jarman Arroisi, et, al (2021) shows that religious rituals originate from their founders, especially those that occur in congregations of religious beliefs and mysticism. Handi Hadiwinoto and Carl Sterkens (2015) shows that models of religious behavior are shaped

by various variables of religious beliefs. Meanwhile, religious social rituals, in this case marriage, with *sesajens* have been concluded as unlawful by Wahid Firmansyah, dkk (2023). This conclusion was obtained from a study of the Pagutan community, Manyaran District, Wonogiri Regency.

Sesajens that have been agreed upon as ancestral traditions that are guarded and preserved in all existing rituals, both religious and not, are still interesting to study. *First*, there are several ancestral traditions that have begun to fade and have been abandoned by generations of modern-contemporary society. *Second*, there are findings indicating that *sesajens* are a tradition that contradicts the verses of the Koran, especially Al-An'am verses 162-163 and al-Baqarah verse 173 because there is an element of *shirk* in them. However, between these two great records, some people still maintain and preserve them. This is what happened to the people of Kedungwaru Kidul Village, Karanganyar District, Demak Regency.

The opinion of the people of Kedungwaru Kidul Village, Karanganyar District, Demak Regency regarding *sesajens* at a wedding, is that they respect a cultural form that has developed and been passed down from their ancestors, so that this culture becomes a tradition that must be present at every wedding and has been implemented by the community in Kedungwaru Kidul Village. According to the community, these *sesajens* are made to hope for the safety of the bride and groom and also to respect ancestral traditions. However, if there are no *sesajens* at a wedding and those who have an intention forget or leave one of the objects in the *sesajens*, then the event cannot run smoothly and even the family and neighbors who participate in the wedding process will experience disruption or disaster.

The above description leads to the purpose of this article, which is to understand the phenomenon of *sesajens* that occur among the people of Kedungwaru Kidul Village, Karanganyar District, Demak Regency. Understanding *das sein* (social reality) and *das solen* (what should be done) in this phenomenon, this study uses a phenomenological study with a *field research* approach.

B. DISCUSSION

1. Religious Rituals

Religious beliefs are centered on awareness or belief in the existence of supernatural powers, namely God who is considered the creator of all nature

and creatures, whether visible or not. Belief in the existence of God and the supernatural (spirits, ghosts, supernatural beings, angels) can raise human awareness to carry out actions as a form of obedience, obedience and respect for something that is considered sacred and supernatural in nature. According to the KBBI, belief has the basic word believe and gets the affix, meaning belief or presumption that something really exists. (Arroisi et al., 2021, p. 141). Therefore, looking at beliefs in religion or religious teachings, in general it can be categorized as intra- and inter-group beliefs. The first shows inward belief while the second shows outward belief (Hadiwitanto & Sterkens, 2015, pp. 138–139).

Belief that is always related between self and other also influences studies on it. Several studies on religious behavior and practice are at least divided into two; original and syncretism. Asli approaches an object of study regarding religious behavior and practice which is a pure ancestral heritage to date. Thus, the first group shows the orientation of the study to formal forms that are speculative-hypothetical. Because of their nature, studies such as these are usually found to be weak reviews of the evidence.

In contrast to the first, the syncretic group tries to further trace its origins and development, not only focusing on the present form. They further show that past cultures had such a strong influence on people's lives. Even though it has passed quite a long time, this belief is more firmly rooted in the community because it is a legacy or tradition that must be maintained and preserved (Firdaus, 2020, pp. 149–153). Ritual is a customary practice that becomes sacred. Ritual can create and maintain myths, social and religious customs. Rituals can be private and group, which can be prayer, dance, drama, words and more. According to Riaz Hasan, Ritual is an integral part of formal religion which includes religious practices including worship and other things that are done by humans in carrying out religious orders. One of the rituals that is often performed is pilgrimage.

Rituals are usually related to religion, which comes from the word religion which means all forms of behavior related to religion and will always be present in the life of every individual. Durkheim defines religion as a unified system of beliefs and practices relating to sacred things, beliefs and practices that unite into a single moral community. Humans carry out religious

activities due to emotions and vibrations of the soul because there is fear of something supernatural. All religions, of course, contain rituals, prayers, piety which have a different emphasis on these values. In a sociological analysis, rituals can be considered as playing an important role in maintaining religious community and identity.

2. *Sesajen* in religious rituals

Sesajen or *sesaji* are one of the religious elements inherent in society, especially Java. At this point, *sesajens* are not only a tradition or religious ritual, although one of the goals is *sesajens* to YME or other spirits. (Adam et al., 2019, p. 29). Thus, *sesajens* can also be interpreted as a symbolic discourse as a means of negotiation with supernatural beings (Adam, 2019). The *sesajen* can be interpreted as acculturation of culture and religious values that have been passed down from our ancestors. The inherited values are then guarded and preserved by certain communities so that they become local wisdom (Adam et al., 2019, p. 31).

Rituals or local wisdom based on cultural acculturation and religious values make people's lives so varied. Therefore it is not surprising that society, especially Indonesia, is rich in various traditional ceremonies and socio-religious rituals (Humaeni et al., 2021, p. 31). The existence of various traditional ceremonies and socio-religious rituals shows that religion cannot be recognized without culture and culture will fall without religion (Aminullah, 2017, p. 3). Such as the issue of *sesajens* which are so attached to cultural values, local wisdom and religion.

The *sesajens* are held by a community group because they believe that traditional ceremonies or social religious rituals are not carried out perfectly (Humaeni et al., 2021, pp. 31–32). Like the *sesajens* in the Sundanese Pikukuh Teachings, it is a form of prayer and a symbol of gratitude to God, ancestors, the universe, parents and all things that help one's life (Miharja et al., 2021, p. 139). Similar to the *sesajens* in the Sundanese Pikukuh Teachings, traditional Kejawen weddings also have a Kejawen wedding ceremony; *panggih*, *midodareni*, *siraman*, and so on which cannot be separated from the *sesajens*. Javanese wedding customs cannot be avoided because they cannot be separated from the existing culture (Firmansyah et al., 2023, p. 82).

3. Wedding

In terms of language, marriage comes from Arabic which means gathering and intercourse. As for the view of Islamic law, marriage is a contract that is pronounced by the prospective husband on certain pillars and conditions so as to allow sexual intercourse between a man and a woman (Widiyanto, 2020, p. 106). Meanwhile, the term has various meanings, including:

- a. According to Imam Hanafi, it is a contract that has been determined to give rights to someone intentionally.
- b. According to Imam Syafi'i, it is a contract which means permissibility of sexual relations by pronouncing the marriage vows.
- c. According to Imam Maliki, it is a contract that allows men to have sexual relations with women.
- d. According to Imam Hambali, it is a contract that is carried out by a man and a woman with the aim of getting pleasure from a woman who is not originally a mahram (Atabik & Mudhiyah, 2016, p. 288).

With these various meanings, marriage can be interpreted as a change in the relationship between a man and a woman that was originally not lawful to become a lawful relationship by using a contract. Marriage is an important event for every human being, with a relationship that was originally forbidden to become a halal relationship. Islam itself, in this case the Koran, also emphasizes that one of the main purposes of marriage is the legality of intercourse between a man and a woman so that human existence on earth can be maintained.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O people! Fear your Lord, who created you from one self (Adam), and (Allah) created his partner (Eve) from his (self); and from both of them Allah multiplied men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily, Allah is always guarding and watching over you. (Q.S al-Nisā' [4]: 1)

In Islam, marriage is a sunnatullah which was highly recommended by the Prophet Muhammad SAW, for each of his followers. In addition, the Prophet Muhammad also recommended carrying out walimah in a simple way. Basically there are many elements that exist in the implementation of marriage such as the elements of religion and culture of the local community unite. Every time there is a wedding, it is always accompanied by a wedding

reception or walimah. This is considered normal and has become entrenched in every society, it's just that the methods and systems are different (Akmal, 2019, p. 23). However, the purpose of holding the walimahan is not only to show gratitude for the marriage that has taken place as a form of happiness to be enjoyed together and as notification to the public if a marriage has taken place.

Marriage according to Islamic law is a very strong contract to obey Allah's commands and carrying it out is worship. The purpose of this marriage is to realize a household life that is *sakinah*, *mawadah* and *warohmah*. *Sakinah* or peace is the most valuable capital in building a household. With a happy household, the soul and mind will be peaceful, their bodies and hearts will be calm, and overall peace for men and women will be achieved. While *mawadah* and *warohmah* make between husband and wife have a sense of affection.

It is a fact that humans in the world do not stand alone but are in a society consisting of the smallest, namely the family formed through marriage. In life, humans need a calm and peaceful life and family is the most important factor in determining a calm and peaceful life (Fatimah, 2019, p. 56). Therefore, one of the efforts made by humans, especially the Kejawen community with its traditions, is to provide *sesajens* as a form of spiritual negotiation, giving blessings to the surrounding community and a form of clarity of intention and heart in carrying out a ritual. (Endraswara, 2015, p. 55).

4. *Sesajen* In Marriage Rituals

After describing the issues of religious rituals, *sesajens* and marriage, the author then describes the results of research conducted in Kedungwaru Kidul Village, Karanganyar District, Demak Regency. Community phenomena are explored through a phenomenological lens with a field research approach.

a. Community Behavior towards Wedding *Sesajens*

Behavior is an action taken by someone to respond to something and then made a habit because of the value that is believed (Syafitri & Tago, 2021, p. 58). Religion comes from the word religion which means a system, principle. belief in God with devotional teachings and obligations related to that belief. In the context of this study, the religion in question is Islam so that it can be formulated that religious behavior is religious behavior which is all activities of the members of the human body based on Islamic law or worship in the broadest sense (Oktaria et al., 2023, p. 62).

The religious behavior of the people of Kedungwaru Kidul Village is in accordance with the results of observations and interviews indicating that there is a nature of response to traditions adapted to their ancestors. According to informant I, *sesajens* are a tradition,

“Adanya sesajen merupakan tradisi yang menganut dan meneruskan tradisi yang telah dibawa oleh nenek moyang” (Informan 2, personal communication, February 20, 2023)

Thus, most of the village community really believes and almost all carry out this tradition. According to informant II,

“Tradisi sesajen ini yang dijadikan sebagai sarana untuk mencegah musibah dalam acara pernikahan, sehingga dalam acara pernikahan tidak ada gangguan dan dapat berjalan dengan lancar tanpa ada halangan satu apapun” (Informan 2, personal communication, February 20, 2023).

Even though most of the people of Kedungwaru Kidul Village really believe in *sesajens*, it does not mean that the people do not believe in the existence of God and whether or not disaster comes from God. Here the community does not intend to be polytheistic or associate partners with Allah, the community continues to carry out the teachings that have been taught in Islam. However, the community only respects traditions that already exist and have been passed down from their ancestors.

The community also has a feeling that in the *sesajens* brought by the ancestors there are spirits that have the ability to give good or bad luck to anyone. Especially if there are items or food left behind in the *sesajens*, then these spirits will disturb the wedding ceremony, both those who have an intention and the people who contribute to the event. In addition, most people also believe that if at a wedding there is an *sesajen* offered to the spirit, then the community has the hope that it can quell the anger of the spirit and all requests so that the wedding ceremony can run smoothly will be fulfilled.

Thus, *sesajens* in this marriage are included in Max Weber's theory of social action in the form of traditional actions. Traditional Action is a type of action that is non-rational. The only justification that is needed is “This is the way our ancestors and so was their ancestors before, this is the way it has been and it will always be like this”. However, it can also be included in traditional rational actions, which are actions that fight for values originating from the traditions of people's lives (Syukur, 2018, p. 87).

In a marriage, of course, it cannot be separated from various kinds of rituals that still exist in the community, including the Pingit ritual, Fasting,

Bathing with 7 flowers, coming to the punden and many more. Various kinds of equipment in *sesajens* have become a community agreement that must exist, because *sesajens* are a ritual tool that contains various meanings in it. The people of Kedungwaru Kidul Village, Karanganyar District, Demak Regency are a community that has many traditions which are thick with Javanese culture.

The background factor for the community to carry out this tradition is because the ancestors in the village said that if before carrying out a marriage contract they do not provide an *sesajen*, then there will be disasters or obstacles in the wedding ceremony that will be held. Such as the occurrence of accidents both from the family and the community who helped in the wedding ceremony. Besides *sesajens*, in the wedding tradition, the bride and groom will perform at least 4 kinds of rituals.

The first ritual that must exist in marriage is the *pingit* ritual. *Pingit* is a ritual that must be carried out by both bride and groom by not being allowed to meet each other and not being able to travel long distances for 1 month leading up to the wedding day. This aims to avoid unwanted events, such as being hit by a disaster. The second ritual is white fasting. *Mutih* fasting, namely fasting in the form of a customary ritual by not eating or drinking other than white, this fast is carried out by the bride and groom before carrying out the wedding. With the aim of becoming a harmonious, harmonious, peaceful family and so that the wedding ceremony can run smoothly.

The third ritual is showering with 7 kinds of flowers. This ritual is usually carried out the day before the wedding day. This ritual is carried out by both the bride and groom at their respective residences. Bathing with these 7 forms of flowers has the goal of wanting to cleanse oneself and be pure both physically and mentally. The fourth ritual is to come to the punden. The point is that the bride and groom go to the punden or forerunner of the village they live in which is like asking for a blessing. Usual the bride and groom come to the punden with a variety of food.

b. Community religious practice of *sesajens* in marriage

Tradition or custom is something that has been done for a long time and is part of the life of a group of people from the same country, culture, time or religion. Tradition is a belief known as animism and dynamism, namely

animism which means belief in spirits or ancestral spirits whose rituals are expressed in certain sesajens in sacred places. With this belief, people think that in addition to all the spirits that exist, there is a spirit that is the most powerful and stronger than humans. In order to avoid these spirits, they worship them in a ceremonial manner accompanied by various sesajens.

In carrying out marriages, people tend to be inseparable from their cultural elements. One of the cultures that is not left behind is the tradition of sesajens at the time of the wedding. The goal depends on the person who is having the event, but the main goal is to ask for blessings from the ancestral spirits and also to respect these nobles. Many Muslims believe that this event is something that is usually done and even considered as part of religious activities. So, they also believe in a place or sacred object that is usually given sesajens and then at one point is not given sesajens, those who do not make sesajens will be *kualat*. This is influenced by the teachings of animism and dynamism that are still practiced by people today.

Thus, Sajen according to language is food served to spirits. Meanwhile, according to the term, sesajens are sesajen dishes in religious ceremonies which are carried out symbolically with the aim of communicating with supernatural powers by sesajen food and other objects that symbolize the purpose of the communication. However, sesajens in the true sense are presenting crops that have been processed by humans on the grace of God and reminding us that everything belongs to God. The meaning of the sesajens is to notify or ask for permission in the environment of the event, so that there are no obstacles whatsoever.

Meanwhile, some of the other Javanese people who still care about Javanese culture continue to preserve and develop its form without changing the values implied in it. This is done so that Javanese culture continues to live and develop in the land of its birth. In addition, the Javanese people, who are predominantly Muslim, have not been able to abandon their Javanese traditions and culture, even though sometimes this tradition conflicts with Islamic teachings.

The function of the sesajen is to avoid supernatural disturbances so as not to disturb the wedding ceremony. In addition, from the family who had a celebration in an environment that helped each other, the guests who came were given comfort, health and safety. However, all of that we return to God

Almighty (Amaliya, 2019, pp. 72–73). The hereditary way of the ancestors of the Javanese also teaches a form of gratitude and gratitude by giving alms to fellow living beings. The teachings of these ancestors which are still attached and lived up to now, one of which is a concrete form of teaching to manifest gratitude and gratitude by *sesajen* prayers to God Almighty and to the ancestral spirits accompanied by congratulations or giving *sesajens*.

Tradition is also easily accepted by the community without involving writing skills. So that it can continue to develop and be maintained according to the elements and natural beauty in it. The traditions and culture that have been carried out relate to matters of belief, such as belief in the existence of something that is considered supernatural and has powers similar to God and also concerns issues of ritual behavior such as making *sesajens* and praying to God in certain ways such as by *sesajen* or praying through intermediaries. However, as the Javanese generation, of course, we also have a moral obligation to participate in preserving Javanese culture. Not all products from Javanese ancestral culture are good, but there is still a lot of heritage that deserves to be preserved (Fatimah, 2019).

In this case we can see how the community's procedures for making *sesajens* at marriage. There are many conditions or objects that must be included in an *sesajen*, especially *sesajens* at a wedding. *Sesajens* at a wedding must be placed in a place where supernatural beings want to interfere. Items that must include *sesajens* are a comb, a mirror, loose powder, cigarettes and the ingredients include rice, young coconut, bananas, *ingkung* chicken, *tumpeng* rice, banana leaves and flowers.

With the materials and objects used to fulfill these *sesajens*, they are then placed in the corner of the house, namely the front corner and back corner and there is also an *sesajen* placed above. The *sesajens* placed in the room containing the rice storage contained an egg and onions. When placing the *sesajens*, it turns out that not just anyone can put them. This is because the person placing the *sesajen* must understand very well the purpose of placing the *sesajen*.

5. Reinterpretation of Texts with Phenomena

Islam came and was not born in an empty culture. Islam came and was born in the midst of a cultured society and has traditions that have been passed down from their ancestors. This picture also did not only occur when

Islam was in its homeland, the Arabian Peninsula. Islam which has spread to remote corners of the world, including Indonesia, has cultural problems. The figure of Nasr Abu Zayd (1943-2010) emphasized that the Koran was formed from the existing culture (*muntaj saqafi*) (Tohir, 2019, p. 8), so that the culture of the Arabian peninsula is so thickly attached to it. However, apart from the Koran being a cultural product, Nasr emphasized that the birth of Islam with its holy book, the Koran, has also given birth to a variety of cultures. (*muntij saqafi*) (Abu Zaid, 2003, pp. 96–98). Therefore, many theories emerged and were born to study the position of Islam, the Koran and even the Prophet's Hadith in human culture.

Previous explanations show that *sesajens* at a wedding is a tradition that has been passed down from generation to generation from the ancestors of the people of Kedungwaru Kidul Village, Karanganyar District, Demak Regency. Religious behavior and practices in marriage rituals are not only interpreted as worship and negotiations with God Almighty. Sociological awareness shows that people live in an environment that has a variety of inhabitants. Therefore, people believe that every element in life must be negotiated in the marriage ritual.

Theologically with the argument of the texts of the Koran and hadith, of course these activities deviate from Islamic teachings. A ritual that is addressed not only to Allah. But sociologically, this phenomenon shows the collective awareness of a society for the beliefs that they believe to be the truth so that the ritual is still maintained and sustainable. Therefore, it is necessary to have a wise understanding of the community's phenomenon regarding *sesajens* in religious rituals, especially marriage with the texts of the Koran.

C. CONCLUSION

Based on the description above, the conclusion of this study is that people's behavior shows that beliefs that have been passed down from generation to generation make it the main foothold in religion, especially in dealing with marriage. Thus, practices that develop in the community are based on beliefs that have been passed down from generation to generation and do not need to verify what and how they aim. Religious attitudes and practices show that the community seeks to preserve the heritage of their ancestors.

Offerings are a symbol of behavior and religious practices that aim to preserve the ancestral heritage. Therefore, anything that appears and is born in these behaviors and practices has its own meaning for the perpetrators. Observers, like writers, need to dive deeper into the meanings believed by society in the midst of their application in everyday life so as to shape religious practices and behavior.

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