

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **A. Islamic Aspects of Walimah**

##### **1. Definition of Walimah**

*Walimah* in literal translation is "to assemble" and is used to describe an assembly or party celebrating major life events. *Walimah* is essentially interchangeable with American and English terms such as: wedding reception or celebration (when held to celebrate a marriage), birthday party (when held to celebrate the birth of a newborn), or housewarming party (when held to celebrate the purchase of a new home). Similarly, *walimah* is generally interchangeable with other languages/cultures terms that essentially mean to assemble for the purpose of celebrating a marriage, newborn, or new

home. While it is an Arabic term, it is not necessarily a term reserved for Muslims specifically, as the word simply describes the event that is to be celebrated.<sup>1</sup>

From a cultural point of view, *walimah* can be seen as a common tradition or literally it is known as ‘*adat*’. The word ‘*adat*’ is derived from Arabic ‘*ada*’ (plural – *adat*) meaning custom, or habit and is considered as synonymous with ‘*urf*’, something which is commonly known or accepted. It generally refers to a product of long-standing convention, either deliberately adopted or the result of unconscious adaptation to circumstances; a convention that has been followed where practical considerations have been uppermost.<sup>2</sup> Hence, where a *walimah* is associated within Singapore’s context, it is better known as the ‘Malays’ *adat*’ of having a feast in conjunction with marriage.

While in the book *Fath al-Bâriy*, it specially designates the word *walîmah* for only wedding ceremonies, that is essentially a word used by Arabic linguistic experts (as quoted by Ibnu Abdul Barr). This is also quoted by Al-Khalil bin Ahmad, Tsâlab and others alike whilst it is affirmed by Al-Jauhari and also Ibnu Al-Atsîr.<sup>3</sup>

The author of *Al-Muhkam* says “*Walîmah* essentially means a wedding feast or banquet while some Islamic jurists say that it is the food and festivities prepared for weddings and other feasts alike.” Sheikh Iyadh says in his book *Al-Masyariq*, “*Walîmah* is the food exclusively prepared for the solemnization feast while others say it is for the wedding feast or

<sup>1</sup>Walima, <http://en.wikipedia.org/wiki/Walima>, accessed on 10/5/2012

<sup>2</sup>A.G. Muhaimin, *The Morphology of Adat - The Celebration of Islamic Holy Day in North Coast Java* (Jakarta: IAIN, 1999), 124

<sup>3</sup>Ibnu Hajar Al-Asqalani, *Fathul Baari-Penjelasan Kitab Shahih Al-Bukhari*, Buku 25 (Jakarta: Pustaka Azzam, 2008), 481

reception. While still other jurists say it is specifically meant for the wedding banquet.” But according to the al-Syafi’i school of thought and the Prophet’s (pbuh) and his companions, the word *walîmah* is used generally for all kinds of invitations to implicate happiness and thankfulness, whether it may be for reasons of marriage, circumcision or even others.<sup>4</sup>

There are many types of *walîmahs*, as explained by Imam Nawawi from the Syafi’i school of thought:<sup>5</sup>

- a. *Walîmah Khitan/Idzar* – due to circumcision
- b. *Walîmah Aqiqah* – due to childbirth
- c. *Walîmah Khurs* – due to safety of one’s wife from calamity
- d. *Walîmah Naqi’ah* – to receive a vagabond or traveler
- e. *Walîmah Wakirah* – due to renovation of one’s house
- f. *Walîmah Wadhimah* – due to one’s jeopardy or in dire straits
- g. *Walîmah Ma’dubah* – due to no special reason

## 2. Rulings On *Walîmah*

The *walîmah* is the feast given on the occasion of marriage. Since marriage in Islam is a solemn contract and a happy occasion in a person’s life, it is recommended to share this joy with others, namely, relatives, friends and the poor members of the society through a wedding feast. One of its basic intentions is to celebrate the newly weds on their vows taken as husband and wife and also to congratulate the parents for receiving either a son-in-law or daughter-in-law. It is also one of the ways of giving

<sup>4</sup>*Ibid*

<sup>5</sup>Kamil Muhammad ‘Uwaidah, *Fiqh Wanita, Edisi Lengkap* (Jakarta: Pustaka Al-Kauthar, 1998), 488

thanks to Allah (swt) for His favors. Besides these, *walimah* also serves another purpose, namely publicizing the marriage, which is an essential element of marriage in order to distinguish between what is legitimate and what is illegitimate in a relationship between a man and a woman in Islam. And there is no better way of publicizing it than through a public feast.

All scholars of Islam agree on the importance of the marriage feast on the occasion of marriage, though they vary in their estimate of the precise nature of it. Some scholars consider it obligatory, while majority considers it as highly recommended.<sup>6</sup>

Of those who consider it to be highly recommended (*mustahab*), their opinion is based on the companion Anas who reported that the Prophet (pbuh) saw a trace of yellow on Abd Ar- Rahman Ibn Auf, and asked what is this? He answered: "*I got married*". Then, the Prophet (pbuh) said,

بَارَكَ اللهُ لَكَ , أَوْلِمَ وَلَوْ بِشَاةٍ

*"May Allah make it a blessing for you. Have a walimah, even with only a sheep."*

[Narrated by Anas - Bukhari]<sup>7</sup>

According to Ibnu Qudamah "There is no difference of opinion between jurists and scholars, that the ruling of holding a *walimah* stands as *mustahab* and not obligatory. This is what majority of them agreed upon." Syeikhul Islam Ibnu Taimiyyah commented "The ruling for holding a *walimah* stands as

<sup>6</sup><http://infad.usim.edu.my/modules.php?op=modload&name=News&file=article&sid=8131>, accessed on 2/3/2012

<sup>7</sup>Muhammad Ibn Ismail al-Bukhari, *Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar* (Damsyiq, Dâr Thûqi an-Najâ, 1422 H), Vol. 7, Pg. 21, No. 5155

highly recommended”, He further continued, “It is something encouraged based on the consensus of jurists, to the point some say its mandatory.”<sup>8</sup>

Of those who consider it to be obligatory are the followers of al-Syafi'i school of thought. The reason being that the Prophet (pbuh) instructed Abd Ar-Rahman Ibn Auf to hold a wedding feast, as described in the above *Hadith*. And also that to fulfill an invitation constitutes an obligation, thus it is likewise the ruling is the same for one to invite guests to a *walimah*.<sup>9</sup>

### 3. When to Hold A Walimah

The question of when to hold a walimah becomes a debatable one due to differences of opinions (*ikhtilaf*). As explained by Sheikh Abd al-Wahhab al-Turayri, the walimah is not contingent upon consummation of the marriage. The walimah can take place before consummation. Consummation of the marriage may be delayed and not take place until some time later. When to consummate the marriage is something that is left entirely up to the personal choice of the husband and wife. They may consummate their marriage immediately after executing the marriage contract or after a period of time.<sup>10</sup>

Another Islamic intellectual, Sheikh Ahmad Kutty stressed "What is important to publicize is the fact of the marriage and not its actual consummation. Therefore, the notion that walimah is only lawful if the marriage has been consummated is absurd. No one other than the bride and bridegroom should concern themselves with the actual consummation of the marriage. Local

<sup>8</sup>Amru Abdul Mun'im Salim, *Panduan Lengkap Nikah Menuju Keluarga Sakinah* (Solo: Dâr An-Naba', 2008), 175-176

<sup>9</sup>Amru Abdul Mun'im Salim, *Panduan Lengkap*, 176

<sup>10</sup>Sheikh `Abd al-Wahhâb al-Turayrî , <http://en.islamtoday.net/node/1252> accessed on 2/3/2012

traditions in different communities may have some other requirements, but these are not recommended by Islam."<sup>11</sup>

#### 4. Type of Food

With regards to the type of food served in a *walimah*, the previous *Hadith* reported by Anas shows that the Prophet (pbuh) further elaborated on the nature of the feast to be offered on the occasion of marriage. It signifies the bare minimum that one needs to have in order to have a wedding feast, that is even with one sheep. But it does not restrict one from spending or doing more, if he has the means to do so. The *Hadith* also signifies that serving meat is clearly preferable, however, since it was the consistent *sunnah* of the Prophet (pbuh) and the companions and based on the Prophet's order to Abdur-Rahman. The fact that the Prophet (pbuh) was on an expedition in the above narration may also have been a factor bringing into question the general applicability of the *hadith*.<sup>12</sup>

The most important thing is that Islam forbids wastage and extravagance and encourages moderation and simplicity in whatever feast or ceremony that is being held. It is allowed to have the wedding banquet with any food which is available and affordable except food that is *haram* (religiously forbidden), even if that does not include meat. This example of moderation and simplicity is shown by the Prophet (pbuh) himself when he got married to Safiyya bint Huyay. Anas described this particular *walimah* hosted by the Prophet (pbuh) at the time he stayed for three days at a place between Khaibar and Medina. There he

<sup>11</sup>Sheikh Ahmad Kutty, [http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask\\_Scholar/FatwaE/FatwaE&cid=1119503546484](http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503546484), accessed on 19/3/2012

<sup>12</sup>Public Announcement of the Wedding, [http://www.muslimconverts.com/islamic\\_marriage/marriage07.htm](http://www.muslimconverts.com/islamic_marriage/marriage07.htm), accessed on 7/3/2012

consummated his marriage with Safiyya bint Huyay and invited the Muslims to a banquet which included neither meat nor bread. The Prophet (pbuh) ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the *Walimah* (banquet) of the Prophet (pbuh).

## 5. Invitation of Guests

When giving the *walimah*, the norm is to invite family, friends and neighbours. It is also commendable to give some of the food as *sadaqa* in gratitude to Allah (swt) for the blessing of the marriage. It is very important not to invite only the wealthy or people of influence and ignore the poor. Rather, the focus should be directed to inviting the best Muslims one knows regardless of their "social" standing.<sup>13</sup> The Prophet (pbuh) himself discouraged people from restricting the invitation to the rich alone because this reflects selfishness and utter ignorance to the condition and well-being of fellow Muslims. Abu Hurairah narrated that the Prophet (pbuh) said:<sup>14</sup>

شَرُّ الطَّعَامِ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الْأَغْنِيَاءُ وَ يُتْرَكُ الْمَسَاكِينُ  
وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ

*"The worst food is the food of a wedding feast to which the rich are invited and the poor are left out. If anyone rejects an invitation, he has rebelled against Allah and His Messenger."*

[Bukhari]<sup>15</sup>

One of the eminent companions Ibn Mas'ud also said:<sup>16</sup>

<sup>13</sup>*Op. Cit*

<sup>14</sup>Amru Abdul Mun'im Salim, *Panduan Lengkap*, 179

<sup>15</sup>Muhammad Ibn Ismail al-Bukhari, *Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar* (Damsyiq, Dâr Thûqi an-Najâ, 1422 H), Vol. 7, Pg. 25, No. 5177

*“If only the rich are invited and the poor are left out, we have been ordered not to respond to such an invitation.”*

As far as possible, an attempt should be made to invite both wealthy and poor people, and some of the food should be given to the poor as a way of thanking Allah (swt), Almighty, for His blessings. This is something that is easily forgotten, but is significant in its meaning and intention.<sup>17</sup>

## 6. Attending of Walimah

With regards to attendance, if one is invited to a *walimah* where there were no activities conducted against Islamic law, than it is obligatory to respond to that invitation. This is also found explicitly in the following hadith:<sup>18</sup>

إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا

*"When one of you are invited to a walimah, he should go."*

[Bukhari and Muslim]<sup>19</sup>

A renowned Islamic jurist, Sheikh Ahmad Kutty<sup>20</sup> explains that the Prophet (pbuh) taught that it is a Muslim's duty to answer the invitation. In fact, he made it one of the six essential duties of Islamic brotherhood. Because of the great stress the Prophet (pbuh) made on answering the invitation, scholars are of the opinion that one is allowed to refuse an invitation only due to genuine reasons acceptable according to the *Shari`ah*. One such reason

<sup>16</sup>Entering the Marital Bond-III, The Waleemah (Wedding Feast)

<http://www.islamweb.net/emainpage/index.php?page=articles&id=139357>, accessed on 15/3/2012

<sup>17</sup>*Ibid*

<sup>18</sup>Musthafa Diib Al-Bugha, *Fikih Islam Lengkap – Penjelasan Hukum-hukum Islam Madzhab Syafi'I* (Solo: Media Sikir, 2009), 367

<sup>19</sup>Muhammad Ibn Ismail al-Bukhari, *Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar* (Damsyiq, Dâr Thûqi an-Najâ, 1422 H), Vol. 7, Pg. 24, No. 5173

<sup>20</sup>Sheikh Ahmad Kutty, [http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask\\_Scholar/FatwaE/FatwaE&cid=1119503546484](http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503546484), accessed on 19/3/2012



is the presence of non-Islamic music in the gathering or one's preoccupation with far more serious duties of faith.

**Acceptable Excuses for Not Attending:**

1. Anything which allows one not to attend prayer in the mosque such as illness, great distance, etc.
2. One should not attend a *walimah* where evil practices are committed such as unlawful gathering of males and females, unacceptable music, presence of alcohol, etc. Only when you have the ability to stop such evil practices may you attend for that purpose.
3. If the invitation is for which only the rich are invited with the exclusion of the poor. This is because the Prophet (pbuh) described this as the "*most evil food*".
4. According to Ibn Taimiyah, a person should not accept the invitation of another person who does not pray.

**7. Entertainment**

Since marriage is such a joyful event for the whole Muslim neighbourhood, playing tambourine and having decent and allowable singing are recommended during the celebration. According to Aishah (Prophet's wife), it is a *sunnah* of the Prophet (pbuh) to announce a marriage and to make it in the mosque. It is permissible, however, to have the women and young girls sing and beat only upon the *Duff* (tambourine) as part of the wedding feast.

It is important to remember that allowable singing and beating the *duff* is directed to publicizing the marriage and not of other unlawful entertainment. Singing of decent poetry with the intentions of showing happiness and

gratefulness is also allowed. Islam only allows singing in this kind of context, where it is free of sins whether known or unknown. It must also be free of anything which is leading to the path of doing sins.<sup>21</sup>

The marriage celebrations, however, should not violate any Islamic law, and the word entertainment in the above Hadith, should not be misinterpreted. People who attend the celebrations should not mix in any un-Islamic way. Both men and women should wear proper Islamic attire during the celebrations, and the songs they sing should not contain any obscene words or words that violate the Islamic code of decency and manners. Islamic standards must be upheld regardless of what occasion one is participating in.<sup>22</sup>

### 8. Extravagance And Wastage

Allah (swt) warns the believers many times in the Quran not to be extravagant. He, Almighty, says :

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67)

*“And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.”<sup>23</sup>*

He, Almighty, also says :

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ (31)

*“Oh children of Adam, take your adornment [i.e., wear your clothing] at every mosque, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”<sup>24</sup>*

<sup>21</sup>Kamal bin As-Sayyid Salim, *Fiqh Sunnah Wanita* (Jakarta Utara: Tiga Pilar, 2007), 562

<sup>22</sup>Nurul Aiman, The Waleemah (Wedding Feast ) in Islam, [http://www.zawaj.com/articles/waleemah\\_aiman.html](http://www.zawaj.com/articles/waleemah_aiman.html), accessed on 10/5/2012

<sup>23</sup>QS. Al-Furqan (25) : 67

<sup>24</sup>QS. Al-A'raf (7) : 31

There are many Prophetic narrations that also encourage moderation and warn against extravagance. People may assume that such a joyful occasion as a wedding would be an exception to this rule, but this is not the case. Islam applies to all areas of life and, therefore, should be adhered to. Muslims are actually competing with each other in the amount of expenditure and often, there is a significant amount of wastage. Young men are avoiding marriages because they cannot afford the expenses involved in both the large dowries and the lavish wedding parties. All of this is considered to be unacceptable, especially since Muslims know the importance of marriage in Islam. Muslims should all be heedful of this aspect since as human beings, we are all inclined to enjoy the fancy things and elegant items of this life.

The essence in holding a *walimah*, clearly, it should not involve excess or wastefulness which is forbidden at all times. This is to implicate that as Muslims they should always spare their thoughts for the poor and needy, to help them if possible and not to indulge in selfishness. Extravagance and wastefulness is becoming a universal custom in most Muslim countries and is an evil practice which should be stopped. Having more food than can possibly be consumed and wasting what remains is a form of *tabdhêr* (wasting or destroying wealth), about which Allah (swt) said:<sup>25</sup>

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (26) إِنَّ الْمُبَذِّرِينَ

كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27)

“And give the relative his right and the needy and the traveler and do not waste wealth needlessly (26). Verily, those who waste

<sup>25</sup> Op.Cit

*wealth are the brothers of the devils and the devil is in rebellion against his Lord.*"<sup>26</sup>

In conjunction with holding a *walîmah* during this present age and time, there is nothing wrong with having an elaborate ceremony in a fancy banquet hall and full-course meal prepared by a caterer, but the fact is that neither of these are requirements for a successful marriage ceremony. If one wishes to hold the ceremony in a banquet hall with a full-course meal, that's perfectly fine, but it shouldn't be taken as a requirement or to mandate it as something that is compulsory.<sup>27</sup>

A groom should not feel obligated to have an extravagant marriage celebration, as this is a financial burden which could leave him in debt in years to follow. This could in turn discourage men from getting married.<sup>28</sup> One should bear in mind that it is always encouraged to have a simple *walîmah* and one should stick to the right intentions of publicizing the marriage and not publicizing other worldly belongings like wealth and status.

In terms of expenditure it is permissible for the wedding feast to be organised jointly between the husband and wife, or the wife's family may organise it. Similarly, the wedding expenses may be shared as agreed between the two parties, and each of them may offer a wedding feast, as is customary in some countries. If there is any dispute as to who is obliged to provide the wedding feast, it is to be provided by the husband. But in other wedding

<sup>26</sup>QS. Al-Israa' (17) : 26,27

<sup>27</sup><http://islamgreatreligion.wordpress.com/2011/03/26/wedding-ceremony-in-islam-customs-rituals-traditions/>, accessed on 23/3/2012

<sup>28</sup>Hosan Fahmi, *Walimah (Wedding Feast)* [http://issu1.stanford.edu/about\\_islam/articles\\_hussein/node29.html](http://issu1.stanford.edu/about_islam/articles_hussein/node29.html), accessed on 29/3/2012

expenses, such as having a party in a hotel and so on, it should be done according to mutual agreement.<sup>29</sup>

## **B. Associated Wedding Cultures**

The list below explains some different traditions entailed with their origins and cultural association. These traditions are the most commonly employed performances incorporated during the actual Malay wedding day, often with modifications to suit the occasion.

### **1. Kuda Kepang (Kuda Lumping)**

*Kuda Lumping* (literally *flat horse*; also known as *Jaran Kepang* in Javanese) is a traditional Javanese dance depicting a group of horsemen. Dancers "ride" horses made from woven bamboo and decorated with colourful paints and cloth. Generally, the dance portrays troops riding horses, but another type of *Kuda Lumping* performance also incorporates trances and magic tricks. When the "possessed" dancer is performing the dance in trance conditions, he can display unusual abilities, such as eating glass and resistance to the effects of whipping or hot coals. Although the dance is native to Java, Indonesia, it also performed by Javanese immigrants in Suriname, Malaysia and Singapore.

*Kuda Lumping* is known under different names in different areas. While *Kuda Lumping* is the most common name in West Java, in Central Java it is known as *Jaran Kepang*; in Bali, it is known as *Sang Hyang Jaran*. In Bali *Sanghyang* dance refers to the type of dance involving trance by spirit identified as *hyang*.

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<sup>29</sup> Syeikh Muhammad S Al-Munajjid, *Islam Q & A*, <http://islamqa.info/en/ref/138358>, accessed on 23/3/2012

Kuda Lumping may be performed in celebration of a special event, such as a boy's circumcision or rite of passage. It may also be performed as an entertainment, in a busker style. It is generally performed in a cordoned-off area, with the audience separated from the dancers.<sup>30</sup>

## 2. Disc Jockey (DJ)

Disc jockeys, sometimes called "deejays," play music on the radio. They also talk about the news, sports, and weather. Sometimes, they make commercials, talk with guests, and tell what's going on in the community. Disc jockeys work for radio stations, often in small rooms called studios. These rooms are air-conditioned and soundproof. Full-time disc jockeys talk on the radio 5 or 6 days a week for about 4 hours at a time. Sometimes they write commercials too. Some disc jockeys find people to interview. And some make public appearances at schools and parties.<sup>31</sup> In the case of wedding ceremonies, the host engages DJ's as the MC (master of ceremony). His task is basically to compliment the event by making it more lively and welcoming.

## 3. Karaoke Service

Karaoke is the act of singing along to pre-recorded music from a device and sometimes displays the words on a screen. The word *kara* means empty and *oke* means orchestra in Japanese.<sup>32</sup>

Karaoke is a Japanese culture which started in the era of contemporary Japan and since then has flourished and attracted different categories of society.

<sup>30</sup>Kuda Lumping, [http://en.wikipedia.org/wiki/Kuda\\_Lumping](http://en.wikipedia.org/wiki/Kuda_Lumping), accessed on 12/5/2012

<sup>31</sup>Disc Jockey, <http://www.bls.gov/k12/music04.htm>, accessed on 5/5/2012

<sup>32</sup>Barbara Ann Kipfer, *Webster's College Dictionary* (New York: Random House Reference, 2001), 678

Henceforth, Yoshio Sugimoto (a Japanese sociologist) has categorized karaoke as one of the popular culture.<sup>33</sup>

#### **4. Live band**

Live band is a group of people performing pop or commercial songs and sometimes rock songs. They are engaged to compliment a joyous occasion or celebration like weddings or dinner parties. In the case of a Malay wedding they normally engage a Malay live band where they normally play a selection of Malay favourites to please the crowd or guests during the wedding.

#### **5. Bhangra Dance**

Bhangra refers to several types of Punjabi-style dance. The earliest developed of these was a folk dance conducted by Punjabis in the central northern areas of the region to celebrate the harvest, and whose general practice had ended by the Partition, 1947. In the 1950s, a new folkloric dance, representative of the state of Punjab and composed of glimpses of men's Punjabi dance styles, was created and eventually received the title of 'Bhangra'.

First developed in India and attaining a rather standardized form by the 1980s, the folkloric bhangra was exported to other counties by Punjabi emigrants. By the 1990s, a still newer style of dance called bhangra was being staged in the Punjabi Diaspora, often characterized by a fusion with Western dance styles and the use of prerecorded audio mixes. Aside from these specific dance genres, Punjabi dancing in general, especially when done to popular bhangra music, is often casually called "bhangra."<sup>34</sup>

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<sup>33</sup>Frieda Rizqi Agustin, *Karaoke : sebuah kebudayaan populer Jepang*,  
<http://www.digilib.ui.ac.id/opac/themes/libri2/detail.jsp?id=124340> accessed on 5/5/2012

<sup>34</sup>Banghra Dance, [http://en.wikipedia.org/wiki/Bhangra\\_%28dance%29](http://en.wikipedia.org/wiki/Bhangra_%28dance%29), accessed on 10/5/2012

## 6. Malay Traditional Dance (Joget)

Joget (Jawi: جوڳيت) is a traditional Malay dance that originated in Malacca. It was influenced by the Portuguese dance of Branyo which is believed to have been spread to Malacca during the spice trade. In Malacca, it is better known as *Chakunchak*. The dance is one of the most popular folk dances in Malaysia and normally performed by couples in cultural festivals, weddings and other social functions.

Joget is a great example of how elements from various cultures can merge together into one single form. The dance of the Portuguese roots is accompanied by an ensemble consisting of; a violin of Western world, a knobbed gong of Asia, a *flute* (optional) and at least two *rebana* or *gendang* of Malay archipelago. The tempo of joget music is fairly quick with the feeling of teasing and playing between the partners. The music emphasizes duple and triple-beat division, both in alternation and simultaneously, and sung in the northeast Malaysia style. One of the most popular type of joget is called "Joget Lambak" and usually performed by a large crowd together in social functions.<sup>35</sup>

## 7. Islamic Nasyid

*Anashêd* (Arabic: singular نشيد *Nashêd*, plural أناشيد *Anâsheed*; also spelt Nasyid in Malaysia and Indonesia; Turkish: *Ilahi*; Urdu: *Naat*), is Islamic vocal music that is either sung a cappella or accompanied by percussion instruments such as the duff. In general, Islamic *anashêd* does not contain lamella phone instruments, string instruments, or wind and brass instruments, although digital mastering either to mimic percussion instruments or create overtones is

<sup>35</sup>Joget, <http://en.wikipedia.org/wiki/Joget>, accessed on 12/5/2012



permitted. This is because some Muslim scholars interpret Islam as a religion that prohibits the use of musical instruments except for some basic percussion.

*Anashêds* are popular throughout the Islamic world. The material and lyrics of anasheed usually make reference to Islamic beliefs, history, and religion, as well as current events. Nasheeds are also popular among Sufis.<sup>36</sup>

### C. Religion and Culture

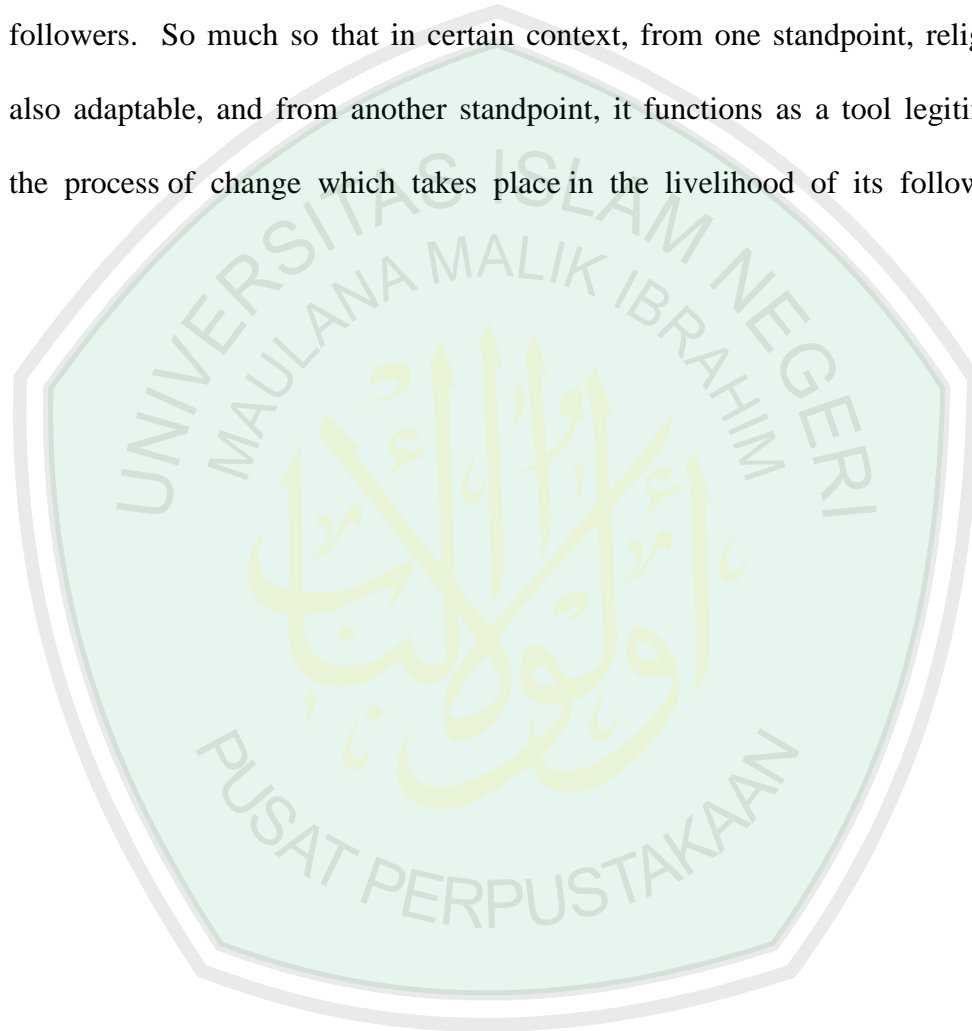
From a sociological point of view, religion is understood as a system of beliefs which manifests itself in the characteristics of a certain society. It is related to man's experiences, as an individual or as a group, such that each behaviour that he extends or does will be closely linked to the system of beliefs from the teachings of his religion. The actions of an individual or society is driven by the internal strength within, which is based on religious values already internalised much earlier.<sup>37</sup>

It is a common view that is shared by most anthropologist, psychologists, scientists and even Islamic jurists or scholars that religion and culture is something that is inseparable. The simple reason being that religion has existed long since medieval times or even longer before that and it has co-existed in different social context or environment, surviving the test of time. Therefore in understanding a certain culture, firstly one has know what its values are based upon. Predominantly, this happens to be on the basis of transcendence or sometimes it may be that of historical, mystical or even folklore basis.

<sup>36</sup>Anasheed, <http://en.wikipedia.org/wiki/Nasyid>, accessed on 12/5/2012

<sup>37</sup>H. Dadang Kahmad, *Sosiologi Agama* (Bandung: PT Remaja Rosdakarya, 2000), 53

The esoteric dimension from a certain religion or faith basically cannot stand on its own, but is related to other external dimensions besides its own. Other than based on the substance of its teachings, this dimension (of religion) is also influenced by social structure, where certain beliefs will be manifested by its followers. So much so that in certain context, from one standpoint, religion is also adaptable, and from another standpoint, it functions as a tool legitimizing the process of change which takes place in the livelihood of its followers.<sup>38</sup>



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<sup>38</sup>H. Dadang Kahmad, *Sosiologi Agama*, 54