

ABSTRACT

Alfarisi, Usman, 08210065, 2012, *Palang Pintu Tradition as A Condition of Sustainability of Marriage Ceremony as (Studies of Betawi People in Setu Babakan, South Jakarta)*, Thesis, Al-Ahwal Al-Syakhshiyyah Department, Faculty of Syariah, The State Islamic University, Maulana Malik Ibrahim, of Malang, Advisor: Raden Cecep Lukman Yasin, M.A.

Key Terms: *palang, marriage, setu babakan*

Islam is a dynamic religion. With its tenets which applicable in any conditions and situations. That is originally based on its principle “to simplify and to make easy”. Marriage is one of its teachings. In term of marriage, Betawi has its own tradition in marriage that is commonly understood as *Palang Pintu*. *Palang Pintu* is a marital ceremony that is conducted after fighting between the groom and a fighter as the representative of the bride. The groom can continue to marry the bride when the representative is lost.

This tradition is unfortunately deemed as an unfair method that can carry out difficulties for the groom due to the fact that Islamic law contains principles which simplify and prioritize a rejection against the damage rather than taking outweigh and benefits. Despite the changes and shifts in its development, the *Palang Pintu* tradition must be clarified in term of its status in Islam. As a developed tradition in the community, whether *Palang Pintu* has met the criteria of ‘*urf* and *mashlahah* theories and /or it contradict to Islamic law.

The research was conducted in order to clarify the legal status of the tradition in the realm of Islamic law so that people do not hesitate to do so. The research was performed in Setu Babakan, South Jakarta, a reserve and village of cultures of Betawi. This study used a qualitative approach through concepts of ‘*urf* and *mashlahah*. The data collected were in the form of primary data, the results of interviews and secondary data are *fiqh* books, which relate to marriage and other supporting sources.

The results showed that the recent *Palang Pintu* tradition is different from the past one. This divergence certainly affects its legal status differences. Because the past tradition is considered contrary to the Islamic teachings that strengthen easiness, then it cannot be regarded as a tradition of Islam; it is ‘*urf fasid*. Unlike the past tradition, the recent one is no longer burdensome or difficult, but easy, so it is considered authentic and practicable tradition.