

**THE TRADITION OF *BERINAI* AND *TEPUK TEPUNG TAWAR* ON
TRADITIONAL MALAY WEDDING CEREMONY ON PENYENGAT
ISLAND KEPULAUAN RIAU IN '*URF* PERSPECTIVE**

THESIS

By:

Dirna Ervita

19210071



**ISLAMIC FAMILY LAW STUDY PROGRAM
SHARIA FACULTY
STATE ISLAMIC UNIVERSITY
MAULANA MALIK IBRAHIM MALANG**

2023

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STATEMENT OF THE AUTHENTICITY OF THESIS

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Bismillahirrahmannirrahim

On behalf of Allah SWT, with full awareness and full responsibility for scientific development, the author declares that the thesis with the title:

**THE TRADITION OF *BERINAI* AND *TEPUK TEPUNG TAWAR* ON
TRADITIONAL MALAY WEDDING CEREMONY ON PENYENGAT
ISLAND KEPULAUAN RIAU IN '*URF PERSPECTIVE***

Truly a scientific work that is compiled by itself, not a duplicate or transfer of someone else's data. If it is found at a later date that it is proven that this thesis has similarities in content, logic and data, in whole or in part, then the thesis and bachelor's degree obtained are therefore automatically null and void.

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TRADITIONAL MALAY WEDDING CEREMONY ON PENYENGAT
ISLAND KEPULAUAN RIAU IN 'URF PERSPECTIVE**


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APPROVAL OF THESIS

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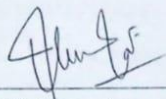
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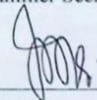
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MOTTO

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَتَمَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O you humans, fear your Lord, who created you from a single person, and from him created his wife; and from the two of them Allah multiplied men and women, and fear Allah, by whose name you ask one another, and (maintain) the bonds of friendship.

Verily, Allah is always watching over you." (Q.S. An-Nisa': 1).

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All majesty and greatness belong to Allah SWT, and all praise and gratitude we extend to Him who has given countless favors and helped to complete this thesis research entitled: “The Tradition Of *Berinai* And *Tepuk Tepung Tawar* On Traditioanal Malay Wedding Ceremony On Penyengat Island Kepulauan Riau In ‘Urf Perspective” according to our expectations. Shalawat and greetings we extend to His Majesty the Prophet Muhammad SAW who has distributed all aspects of this life with his treatises, I hope this will continue to flow profusely as long as this writing is still around and used by many people, and during the day and night one after the other. Hopefully someday we will be recognized as his people later on the Day of Resurrection. Amen.

For all the guidance, services, and teaching that has been given to the researcher, with all humility, the researcher would like to express his deepest gratitude to:

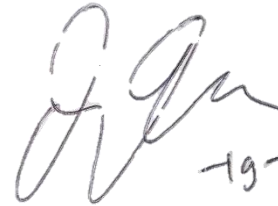
1. Prof. Dr. H. M Zainuddin, MA, as Chancellor of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. Sudirman, MA, as the Dean of the Faculty of Sharia.
3. Erik Sabti Rahmawati, MA, M.Ag as Head of the Islamic Family Law Study Program

4. Dr. H. Isroqunnajah, M. Ag, as the guardian of the lecturer who has provided motivation and lots of directions and knowledge while the writer was studying at university.
5. Dr. Sudirman, MA, as the thesis supervisor who has provided a lot of input, knowledge, and motivation to the author up to the point of completing this research.
6. All lecturers of the Faculty of Sharia who have provided a lot of insight into the science of law and sharia which is so broad to the writer and motivated the writer to become a critical academic and thirst for knowledge, as well as all the staff and employees who have helped a lot.
7. All my Family, my beloved father Kamis, my beloved mother Naza, my big sister Putri Cahya Utami, my big brother in law Muh Dafir Kadafi, and my little sister Nazeera Lakeisha. That is a supporting system in my life, who has guided and prayed for me every time and given me a spirit.
8. All my friends, comrades in arms, and the Islamic Family Law Department 2019 (HELIOS) members, Islamic Family Law Class B, and International Class Program 2019 (ICP). friends who happily fought together in studying and studying at the Sharia islamic Family Law Study Program and fighting together for 4 years to get a bachelor's degree.
9. All my friends, Syafa, Sanny, Patul, Angrah, Qonita, and last beloved teacher Fahmi Fajarudin, who patiently listened to the author's complaints and provided support during the completion of this research.

The author with full awareness and humility, agrees that this thesis is far from perfection. Therefore, the authors always expect criticism and critical suggestions from all walks of life. Jaza kumullahu khair.

Malang, May 23, 2023

Writer,

A handwritten signature in black ink, appearing to be 'Dirna Ervita', with a small '-19-' written below it.

Dirna Ervita

NIM. 19210071

TRANSLITERACY GUIDELINES

A. General

Transliteration is the transfer of Arabic script into Indonesian (Latin) writing, not the translation of Arabic into Indonesian. Included in this category are the Arabic names of Arab nations, while the Arabic names of non-Arabic nations are written as the spelling of the national language, or as written in the book that is the reference. Writing book titles in footnotes and bibliography, still uses this transliteration provision.

There are many choices and provisions for transliteration that can be used in writing scientific papers, both those with international, national standards and provisions specifically used by certain publishers. The transliteration used by the Sharia Faculty of the State Islamic University (UIN) Maulana Malik Ibrahim Malang uses EYD plus, which is a transliteration based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1998, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Guide (A Guide Arabic Transliteration), INIS Fellow 1992.

B. Consonant

Arab	Latin	Arab	Latin
ا	Not symbolized	ط	T
ب	B	ظ	Z
ق	Q	ع	' _____

ث	S	غ	G
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Z	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	sy	أ/ء	——'
ص	S	ى	Y
ض	D		

Hamzah (ء) which is often symbolized by an alif, if it is located at the beginning of a word then in transliteration it follows the vowel, it is not symbolized, but if it is located in the middle or at the end of a word, then it is symbolized by a comma above ('), reversed by a comma (,) to replace the symbol “ع“.

C. Vowels, Length and Diphthongs

Every Arabic writing in the Latin written form of the vowel fathah is written with "a", kasrah with "i", dlommah with "u", while each long reading is written in the following way:

Long (a) vowel = â eg قال becomes qâla

Long (i) vowel = î for example قِيلَ becomes qîla

Long (u) vowel = û for example دُونَ becomes dûna

Another example from my thesis,

Long (a) vowel = â example عَادَ becomes

Long (u) vowel = û for example يَعُوذُ becomes

Specifically for reading the nisbat, it cannot be replaced with “i”, but it should still be written with “iy” so that it can describe the nisbat at the end. Likewise for the sound of diphthongs, wawudanya' after fathah is written with “aw” and “ay”. Consider the following examples:

Diphthong (aw) = وِ for example قَوْلِ becomes qawla

Diphthong (ay) = يِ for example خَيْرِ becomes khayrun

D. Ta' marbûthah (ة)

Ta' marbûthah transliterated with “t” if it is in the middle of a sentence, but if ta' marbûthah is at the end of the sentence, then it is transliterated using “h” for example الرسالة للمدرسة becomes al-risalat li al-mudarrisah, or when it is in the middle of a sentence consists of the mudlaf and mudlaf ilayh arrangements, then it is transliterated using t which is connected with the next sentence. Lafaz ta'marbutah is not found in my thesis so it is not included.

E. Article and Lafdh al-Jalâlah

The article in the form of "al" (ال) is written in lower case, unless it is located at the beginning of the sentence, while "al" in the word jalâlah which is in the

middle of the sentence it leans on (idhafah) is omitted. Consider the following examples:

1. *Al-'urf al-fi'lii*
2. this tradition is included in *al-'urf al-khash* (a special tradition)....
3. *Usul fiqh* scholars have....

F. Indonesianized Arabic names and words

In principle, every word of Arabic origin must be written using the transliteration system. If the word is the Arabic name of an Indonesian or Indonesianized Arabic, there is no need to write it using the transliteration system. Consider the following examples:

“...Abi Hurairah said the Prophet said there are three groups who get the right of help from Allah swt,...”

“...the community who do not have family ties (*mahram*) with the bride and groom....”

Pay attention to the writing of the names "Abi Hurairah," and the word "mahramt" written using the Indonesian language writing procedure which is adapted to the writing of his name. Even though these words come from Arabic, they are in the form of Indonesian names and people and are Indonesianized.

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ABSTRAK

Dirna Ervita, 19210071, *Tradisi Berinai Dan Tepuk Tepung Tawar Pada Pernikahan Adat Melayu di Pulau Penyengat Kepulauan Riau Dalam Perspektif 'Urf*, Skripsi, Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Sudirman, M.A.

Kata Kunci: Tradisi Berinai, Tradisi Tepuk Tepung Tawar, 'Urf

Pelaksanaan pernikahan pada masyarakat Melayu Kepulauan Riau memiliki rangkaian tradisi seperti *Berinai* dan *Tepuk Tepung Tawar*. Setiap calon pengantin yang melaksanakan tradisi berinai tersebut dilaksanakan pada malam hari sebelum akad nikah. Peralatan berinai yang telah dipersiapkan dirumah calon pengantin wanita, kemudian dibawa ke rumah calon pengantin lelaki yang akan dipergunakan untuk calon pengantin lelaki berinai. kemudian tradisi *Tepuk Tepung Tawar* dilaksanakan setelah akad nikah yang mana pengantin kemudian duduk di patarakne. cara melakukan tradisi tersebut dilakukan dengan menepuk nepuk pundak serta telapak tangan dengan menggunakan daun perinjis (percikan). Permasalahannya dalam tradisi ini ialah tradisi Tepuk Tepung Tawar ini dilakukan oleh keluarga inti serta orang yang dituakan dikalangan masyarakat yang tidak memiliki ikatan keluarga (*mahram*) dengan kedua pengantin. Tujuan dari penelitian ini untuk menganalisis tentang pelaksanaan tradisi *Berinai* dan *Tepuk Tepung Tawar* pada pernikahan adat Melayu di pulau Penyengat yang mana ditinjau pada 'Urf.

Metode penelitian yang akan dilakukan peneliti menggunakan penelitian yuridis empiris. penelitian ini menggunakan jenis penelitian lapangan yang didapat dari data hasil wawancara dan informasi mengenai pelaksanaan tradisi Berinai dan Tepuk Tepung Tawar. Sedangkan pendekatan penelitian yang digunakan yaitu pendekatan deskriptif kualitatif yang mana jenis penelitian deskriptif sebagai dasar dijadikannya analisis data yang bukan hanya dari teori dengan teori, tapi dengan melihat tradisi Berinai dan Tepuk Tepung Tawar dalam pernikahan adat melayu. Untuk lokasi penelitian bertempat di pulau Penyengat, Kepulauan Riau.

Hasil dari penelitian menyatakan bahwa Pelaksanaan tradisi Berinai dan Tepung Tawar dalam pernikahan yang terjadi di Pulau Penyengat masih dapat dilestarikan dan dipertahankan, karena tradisi tersebut masuk pada Al- 'Urf al- fi'li yang merupakan kebiasaan yang menyangkut perbuatan yang mana dari segi keabsahannya tradisi ini termasuk ke dalam Al-'urf Al-Shahih (adat kebiasaan yang dianggap sah), yaitu adat kebiasaan yang berulang-ulang dilakukan, diterima oleh orang banyak, tidak bertentangan dengan agama, tidak bertentangan dengan dalil-dalil syara', tidak menghalalkan yang haram, dapat diterima akal sehat dan tidak mengandung unsur kesyirikan di dalamnya. Sedangkan dalam tradisi Berinai Berinai dapat dimasukkan ke dalam Al-'urf Al-fasid (kebiasaan yang bertentangan dengan syariat) apabila dalam tradisi ini laki-laki ikut serta dalam menyentuh bagian tangan dan kakinya seperti yang dilakukan oleh perempuan, yang mana hal ini merupakan kebiasaan yang bertentangan dengan syariat, menghalalkan yang haram.

ABSTRACT

Dirna Ervita, 19210071, *The Tradition Of Berinai And Tepuk Tepung Tawar On Traditional Malay Wedding Ceremony On Penyengat Islad Kepulauan Riau In 'Urf Perspective*, Thesis, Islamic Family Law Study Program, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang. Supervisor Dr. Sudirman, M.A.

Keywords: Betrothal Tradition, Tepuk Tepung Tawar Tradition, 'Urf

The implementation of marriage in the Malay community of Riau Islands has a series of traditions such as Berinai and Tepuk Tepung Tawar. Every bride-to-be who carries out the berinai tradition is carried out the night before the marriage contract. The berinai equipment prepared at the bride-to-be's house is then brought to the groom-to-be's house and used for the groom-to-be to berinai. then the Tepuk Tepung Tawar tradition is carried out after the marriage where the bride and groom sit on the patarakne. how to do this tradition is done by patting the shoulders and palms using perinjis leaves (splashes). The problem with this tradition is that the Tepuk Tepung Tawar tradition is carried out by the nuclear family and elders in the community who do not have family ties (mahram) with the two brides. This study aims to analyze the implementation of the Berinai and Tepuk Tepung Tawar traditions in traditional Malay marriages on the Penyengat island, which are reviewed in 'Urf.

The research method that researchers will carry out uses empirical juridical research. This research uses field research from interview data and information regarding implementing the Berinai and Tepuk Tepung Tawar traditions. While the research approach used is a qualitative descriptive approach which is a type of descriptive research as the basis for data analysis that is not only from theory to theory but by looking at the Berinai and Tepuk Tepung Tawar traditions in traditional Malay marriages. The research location is on the island of Penyengat, Riau Islands.

The results of the study state that the implementation of the tradition of Berinai and Tepung Tawar in marriage that occurs on Penyengat Island can still be preserved and maintained, because the tradition is included in Al-'Urf al- fi'li which is a custom concerning actions which in terms of its validity this tradition is included in Al-'urf Al-Shahih (customs that are considered valid), namely customs that are repeatedly carried out, accepted by many people, do not conflict with religion, do not conflict with the arguments of shara', do not legalize the haram, can be accepted by common sense and do not contain elements of shirk in it. Meanwhile, the Berinai tradition can be included in Al-'urf Al-fasid (a custom that contradicts the Sharia) if in this tradition men participate in touching their hands and feet as done by women, which is a custom that contradicts the Sharia, legalizing the forbidden.

مستخلص البحث

ديرنا ايرفيتا، 19210071، التقليد بيرينائي (berinai) و تصفيق تاوار (tawar) على زواج العادة الملايو في جزيرة فيينغات (penyengat) أرخبيل رياو في منظور العرف ، البحث العلمي، قسم القانون الأسرة الإسلامية، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتور سوديرمان الماجستير .

الكلمات المفتاحية: التقليد بيرينائي (berinai)، التقليد تصفيق تاوار (tawar)، العرف

تنفيذ الزواج على المجتمع ملايو أرخبيل رياو لديه مجموعة التقاليد مثل بيرينائي (berinai) وتصفيق تاوار (tawar). لكل عرسان يقوم بتقليد بيرينائي (berinai) وتنفيذه في الليلة السابقة لعقد الزواج. أداة بيرينائي (berinai) التي تم مستعيدها في بيت العروس، ثم يتم اصطحابها إلى بيت العريس لاستخدامها العريس بيرينائي. ثم تنفيذ تقليد تصفيق تاوار (tawar) بعد عقد النكاح حيث يجلس العرسان على patarakne. كيفية القيام بهذا التقليد يتم عن طريق النقر على الكتفين والنخيل باستخدام أوراق العجان (الرش)، ثم نرش الماء الممزوج بالورد و البودرة و اوراق الليمون على العرسان ثم نستمر بنثر النثریات، الحبوب الزعفران والحبوب البيضاء على جسد العرسان. تكمن مشكلة هذا التقليد في أن تقليد تصفيق تاوار (tawar) تنفيذه بواسطة شخص مسن في المجتمع ليس لديه روابط عائلية (محرم) مع العرسان. الهدف من هذه البحث هو تحليل تنفيذ تقليد بيرينائي (berinai) و تصفيق تاوار (tawar) على الزواج العادة الملايو في جزيرة فيينغات (penyengat) من ناحية العرف.

تستخدم طريقة البحث التي تنفيدها الباحثة هو البحث تجريبية قانونية. تستخدم هذا البحث هو نوع البحث الميداني. من بيانات المقابلات والمعلومات المتعلقة بتطبيق تقاليد بيرينائي (berinai) و تصفيق تاوار (tawar). في حين أن نهج البحث المستخدم هو نهج وصفي نوعي وهو نوع من البحث الوصفي كأساس لتحليل البيانات الذي لا يقتصر فقط من النظرية إلى النظرية ولكن من خلال النظر في تقاليد

بيرينائي (berinai) و تصفيق تاوار (tawar) في زواج الملايو التقليدي. موقع البحث في جزيرة بينينجات (penyengat)، جزر رياو

نتائج البحث من هذا البحث هو أن تقليد بيرينائي (berinai) و تصفيق تاوار (tawar) التي حدثت في جزيرة فيينغات (penyengat) لا يزال من الممكن الحفاظ عليها وصيانتها. لأنه من حيث صحة هذا التقليد، فهو مشمول في العرف الصحيح ، وهي العادات التي تم تكرارها بشكل متكرر ويقبلها كثير من الناس. لا يتعارض مع الدين والأخلاق الحميدة والثقافة الشامخ. ولكن، يمكن تضمين تقليد بيرينائي (berinai) في العرف الفاسد (عادة مخالفة للشريعة) إذا كان الرجال في هذا التقليد يشاركون في لمس أيديهم وأقدامهم كما تفعل النساء، وهي عادة مخالفاً للشريعة الإسلامية. إجازة ما هو غير شرعي أو حرم ما هو واجب.

BAB I

INTRODUCTION

A. Research Background

In Indonesia, various wedding ceremonies cannot be separated from the influence of local customary marriage patterns and systems. This is very possible because it is related to the composition of the community or the kinship system that is still maintained. It contains advice or advice that is implicitly conveyed through the form of symbols, movements, and whatever is packaged in a ritual or traditional ceremony.

In marriage, a series of ceremonies with pillars of marriage must be fulfilled. The role of ceremony in a traditional tradition will be the glue of unity in the society so that it becomes a sense of mutual need and belonging to others and the nature of dependence and balance in life. A series of wedding ceremonies which are part of the Sharia dimension, if transferred to the customary extent through the daily interaction between Islamic law and the culture of Indonesian society, two will attract each other, and Islamic law can merge into the culture of Indonesian society such as the culture of the Malay community.¹

In traditional Malay marriage, marriage is a phase of human life that is sacred and very important; compared to other stages of life, this phase is very special. Some many ways or ceremonies are carried out before someone gets married. This has been

¹Bani Syarif Maula, *sosiologi Hukum Islam di Indonesia* , cet ke-1 (Yogyakarta: Aditya Media Publishing, 2010) p. 202

done until now with the aim of maintaining the cultural heritage so that it remains in an increasingly modern era like today. Marriage customs in Malay culture seem complicated because there are many stages that must be passed. The complexity arises because marriage, in the view of Malay customs, must get the blessing of both parents and must receive official recognition from neighbors and the community. Islam also teaches the same things. Although not included in the pillars of Islamic marriage, ceremonies related to social aspects are important because they also contain the meaning of how to preach the news of the marriage to the public in general. In a traditional Malay wedding, a series of ceremonies are carried out in detail and neatly arranged, all of which must be carried out by the prospective bride and groom and their families. However, some traditions or ceremonies are practiced differently in several areas within the Malay geo-cultural area.

If you follow the pure teachings of Islam, the stages of the wedding ceremony are quite simple and easy. In Islamic teachings, marriage can be valid if it has fulfilled the requirements and pillars. Islamic education must be applied in various regions by including customs that have become a way of life for the local community. In the Malay view, in general, Islamic principles (shari'a) need to be "married" to the cultural customs of the community. So, this integration is often termed as "*Adat bersendi syarak, Syarak bersendi Kitabullah*", or "*Syarak mengata, adat memakai*" (what is applied by syarak is what must be used in adat).

In the view of Malay culture, the presence of family, neighbors, and the community in the marriage assembly has no other purpose than to strengthen social

relations and give prayers of blessing for the continuation of the marriage. Marriages that are not based on local Malay customs will cause the community to disapprove of them. In fact, marriages that are carried out briefly will cause unpleasant rumors in the community, ranging from allegations of cohabitation to adultery, and so on.

In general, the marriage tradition of the Malay community in the Kepulauan Riau Province is divided into several stages, including, Merisik, Meminang, Berjanji waktu, Mengantar Tanda, Mengantar Belanja, Beganjal, Betangas, Gantung-Gantung, Berendam, Berinai Kecil, Serah Terima Hantaran, Akad Nikah, Berinai Besar, Tepuk Tepung Tawar, Berarak, Khataman Al-Qur'an, and Bersanding.

The implementation of marriage in the Kepulauan Riau has a series of traditions, such as *Berinai* and *Tepung Tawar*; for each bride and groom, the tradition of the *Berinai* ceremony is carried out at night. The jewelry equipment that has been prepared at the bride's house is secretly brought to the groom's house, which will also be used for the groom. Because this ritual is implemented at night and part of the henna at the bride's house is taken secretly (stolen), this ceremony is called the Night of *Berinai Curi*.² Then after the marriage is carried out, there is another tradition of *Berinai*, which is called the *Berinai Besar*. What is meant by "Berinai Besar" is a ceremony that is carried out above Peterakne (a place where Malay brides sit), which is done in conjunction with *Tepuk Tepung Tawar*.

Then it is continued with the tradition of *Tepung Tawar*, which is a symbol of

² Dikutip pada laman <https://suryapost.co/adat-perkawinan-suku-melayu-kejualan-riau/>

praying for someone for their success. This ceremony is an important part of some traditional processions. Both in traditional weddings, khatam, thanksgiving, inauguration, and other processions. Tepuk Tepung Tawar is a traditional procession aiming to give blessings to achieve safety and prosperity, removing bad luck, major, and sorrow to avoid people who will be in Tepung Tawar. To the bride or the people who will be patted, they are seated in a Peterakne (the bride and groom's side).³

Tepuk Tepung Tawar tradition together for the reason of saving time, and they were legal to meet. While the ingredients used to carry out the Tepuk Tepung Tawar tradition are turmeric rice, white rice, white rice, fresh flour water, ground henna, perinjis leaves (splash), and bowl-like containers. For the procedure for carrying out this tradition, it is done by patting the shoulders and palms of the hands using perinjis leaves (splash), then sprinkling water mixed with roses, powder, and lime leaves on the bride and groom then, followed by sprinkling potpourri, turmeric rice, and white rice. The whole body of the bride and groom. The problem with this tradition is that the *Tepuk Tepung Tawar* tradition is carried out by elders in the community who do not have family ties (*mahram*) with the bride and groom and the odd number of patterns according to their social level in society and the last patter is required to lead the prayer reading.

A tradition is something to be fine with as long as it doesn't conflict with the Islamic creed and law. However, the problem is when the Berainai and Tepuk Teung

³Muhammad Takari, A. Zaidan, Fadlin Muhammad Dja'far, *Adat Perkawinan Melayu*, (Medan, Usu Press, 2014)

Tawar traditions need to be more compatible with the principles that exist in Islam and conflict with faith, especially in the process or procedures carried out when the tradition is carried out.

B. Statement Of The Problem

From the explanation of the research context above, it can be formulated several problems to be solved in this research, namely:

1. What are the views of the people on Penyengat Island about the application of the tradition of *Berinai* and *Tepung Tawar* in traditional Malay wedding ceremonies on Penyengat Island?
2. How is the tradition of *Berinai* and *Tepung Tepung Tawar* implemented at a traditional Malay wedding ceremony on Penyengat Island in the perspective 'Urf?

C. Objective Of Research

Based on the explanation of the problem formulation above, it can be concluded that the objectives of this research are:

1. Describes the views of the people on Penyengat Island regarding the application of the tradition of *Berinai* and *Tepung Tawar* in traditional Malay weddings ceremony on Penyengat Island.
2. Analyze how the implementation of the tradition of *Berinai* and *Tepung Tawar* at a traditional Malay wedding ceremony on Penyengat Island, which was reviewed in 'Urf.

D. Benefit Of Research

1. Theoretical Benefits

- a. The researcher hopes that the results of this study can be useful in adding to the scientific repertoire about the tradition of *Berinai* and *Tepuk Tepung Tawar* at traditional Malay weddings in the review of *'Urf* and as reference material for writers in particular and in general for the wider community.
- b. The researcher hopes that the results of this study can also be a meaningful contribution to the author in particular and to society in general and hopefully can be studied further by researchers related to Malay customs.

2. Practical benefits

- a. For future researches

It is hoped to increase the reasoning, breadth of insight, and ability of researchers about the traditional Malay wedding tradition, especially the *Tepuk Tepung Tawar* and *Berinai* traditions in traditional Malay weddings from the perspective of *'Urf*.

- b. For the general public

It is hoped that it can provide material consideration for religious leaders, community leaders, and other communities who participate in organizing marriages so that they do not do outside of what is taught by religion.

- c. For observers of Islamic law

In addition to the treasures of knowledge on campus to help and facilitate students who are researching or studying something similar.

E. Technical Terms

To make it easier to understand the discussion in this study, it is necessary to explain the keywords related to the research entitled " The Tradition Of *Berinaï* And *Tepuk Tepung Tawar* On Traditioanal Malay Wedding Ceremony On Penyengat Island Kepulauan Riau In 'Urf Perspective". Then some important terms are described as follows:

1. Tradition is the similarity of material objects and ideas that come from the past but still exist today and have not been destroyed or damaged. However, the tradition that occurs repeatedly is not done by chance or intentionally.⁴
2. *Tepuk Tepung Tawar* is one part of the sacred procession in traditional Malay cultural ceremonies. *Tepuk Tepung Tawar* is usually carried out at the inauguration of officials or traditional and regional leaders, circumcision, especially weddings. The name of this plain flour itself is taken from one of the ingredients involved in the ingredients of *Tepuk Tepung Tawar*, which is in the form of rice flour washed with water.⁵
3. *Berinaï* means to henna the bride and groom before the time to be brides. Is this

⁴Piotr Sztompka, *Sosiologi Perubahan Sosial* , (Jakarta: Prenada Media Group, 2007), p . 69

⁵ Andika, RJ (February 2018). "*Upacara Perkawinan Adat Melayu*". Thesis

tradition carried out at night after Isha before the day of the Akad Nikah.⁶

4. *'Urf* or (العرف) is an Islamic term that is interpreted as a custom that is passed down from generation to generation. *'Urf* is divided into speech or action in terms of the object, general or special in terms of scope, and legal or damaged in terms of legality, according to the Shari'a. The scholars of useful fiqh agree that a valid custom (*'urf*) does not conflict with the shari'ah.

F. Organization Of Study

To understand the writing, aims, and objectives of this research in general terms, it is necessary to conduct targeted and systematic research. So the researcher uses this writing system, which is organized into five chapters, and each consists of sub-chapters.

Which researchers will describe the systematics of this discussion?

CHAPTER I discusses the Introduction, where this first chapter discusses the background of the problem from the research title chosen by the researcher, then the formulation of the problem that became the spearhead of this researcher, then the purpose of this research, then continues with the benefits of the research, next is the operational definition. Which discusses the meaning of words that are not understood in the research title

CHAPTER II, which contains a literature review and discussion of previous research, contains previous studies that have relevance to the research problem, then also contains differences and similarities with previous studies. This chapter also contains a

⁶ Dikutip pada laman <https://disbud.kepriprov.go.id/adat-pernikahan-melayu-kejualan-riau-2/>

theoretical framework that explains in depth an overview of '*Urf*' view of the traditional traditions of *Berinai* and *Tepung Tepung Tawar* in traditional Malay marriages.

CHAPTER III discusses research methods, where this research method is to make it easier to understand this part of the research; the research is divided into sub-chapters consisting of types of research, approaches, research, data sources, data collection methods, and data processing methods.

CHAPTER IV discusses the discussion of research in this study and focuses on the results of the study, which consists of a discussion of the analysis of the rules of Islamic law in the tradition of *Berinai* and *Tepuk Tepung Tawar* in traditional Malay marriages on Penyengat Island, Riau Islands, which includes: analysis of the rules of Islamic law regarding the impact of Applaud the *Tepung Tawar* at Walimah Nikah

CHAPTER V, in this chapter, the author will conclude the results of the research that has been carried out with reference to the formulation of the problem described in chapter I. This section is the closing of the entire series of discussions containing conclusions and suggestions.

BAB II

LITERATURE REVIEW

A. Previous Research

The main function of previous research is to discuss research related to what was done previously. In this section, the authors explain the similarities and differences to the research that will be carried out with previous research. The search for differences and similarities aims to find co-originality and updating of the research to be carried out.

The author has found 6 previous studies related to the tradition of *Berinai* and *Tepung Tepung Tawar* in Malay Traditional Weddings in terms of the 'Urf case study on Penyengat Island, Riau Islands, as follows:

1. Muhammad Soleh, Student of the Faculty of Syariah, Maulana Malik Ibrahim University, Malang. In his thesis entitled: " Tradisi Perkawinan Ponjen (Studi di Desa Kali mukti Kec. Pembedilan Kab. Cirebon)".⁷

This research is a type of empirical research which directly observes what is actually happening in society. The results of this study indicate that the ponjen tamplek tradition is continued by the community as a cultural heritage handed down from non-ancestor. The similarity is that both of them are still discussing about a tradition in marriage or walimah which is still carried out by the community to this day. This research can be used as a previous study because of the similarities in it.

⁷Muhammad Soleh, Tradisi Perrkawinan Tamplek Punjen (Studi di Desa Kali Mukti Kec. Pembedilan Kab. Cirebon). Skripsi, (Malang: UIN Malang, 2008).

The difference between this research conducted by Muhammad Soleh and this research is the traditional process which in the research conducted by Muhammad Soleh discusses the Tumpek Punjen Tradition. And in it there is also an element of waste and contains a lot of harm. Many use symbols of offerings and so on

2. Arini Rufaida, Student of the Faculty of Syariah, State Islamic University of Maulana Malik Ibrahim Malang. In the thesis entitled " Tradisi Begalan dalam Perkawinan Adat Banyumas Perspektif 'Urf ".⁸ The difference between the research conducted by Arini Rufaida and this research is the implementation of the Begalan tradition in marriages carried out by the Banyumas custom and its symbols. And the place of research from this research is different from what the author will examine, namely on Penyengat Island, Kepulauan Riau . The similarity is that they are both still discussing a tradition in marriage or walimah which is reviewed in 'Urf. This research can be used as a previous study because of the similarities in it.

3. Akbar Budiman, student of the Syari'ah Faculty of the State Islamic University of Maulana Malik Ibrahim Malang. with the title of the thesis " Praktik Resepsi (Walimah) Perkawinan Adat Suku Bugis Dalam Tinjauan 'Urf' ".⁹ This study uses field research, the research approach is qualitative, while the data sources are primary and secondary data sources, the data collection method uses observation, structured interviews and documentation, for data processing using qualitative descriptive analysis, verification

⁸Arini Rufaida, Begalan Tradition in Banyumas Traditional Wedding Perspective of 'Urf, Thesis (Malang: Faculty of Shari'ah UIN, 2011).

⁹Akbar Budiman, The Practice of Bugis Traditional Marriage Reception (Walimah) in the Review of 'Urf, Thesis (Malang: State Islamic University Maulana Malik Ibrahim Malang, 2014).

and conclusions. The difference is, in this research, many offerings and symbols are used, each of which has meaning. In it there is an element of waste. And the ritual is also accompanied by a belief and belief that if you do it you will get salvation, and vice versa

4. Eva Zahrotul Wardah, Syari'ah Faculty Student with the title “Tradisi perkawinan Adu Tumper di Kalangan Masyarakat Using”.¹⁰ From the results of his research suggests that the tumper fighting tradition in its implementation procedure contains a lot of harm and waste. And in the ritual is also accompanied by a belief and belief that you will get salvation if you run it, which causes polytheism in society. Therefore, this tradition in Islam is categorized into 'urf which is fasid (damaged), because it is contrary to Islamic rules. The concept related to this tradition is the concept of 'urf. From the results of the study, it was found that the side of the equation is the use of the concept of 'urf in the problem of traditional marriage. While the difference is that in this study, the tradition of tumper-fighting marriages in the Using community is explained.
5. Jumianti, a student of the Syariah Faculty of UIN Malang. The title is “Tradisi Beghembeh dalam Perspektif ‘Urf” (Studi di Desa Pengadah, Kecamatan Bunguran Timur Laut Kab. Natuna Provinsi Kepulauan Riau)”. This researcher is included in qualitative research by collecting data through observation and interview documentation. This study discusses the Beghembeh traditional wedding traditions in detail. By analyzing the social community. Which includes prohibitions and procedures

¹⁰Eva zahrotul wardah, Adu Tumper Marriage Tradition among the Using Community, Thesis (Malang: Faculty of Shari'ah UIN, 2008).

for their implementation. In this study, there are also similarities, namely that researchers focus more on traditional wedding traditions from the perspective of 'Urf. while the difference in this study is about traditional wedding traditions and different places.¹¹

6. Hendro Superyadi Student of the Faculty of Adab and Culture UIN Sunan Kalijaga Jogja . The title is "Tradisi Pernikahan adat Bangka, studi kasus di desa mentok kec. Kelapa kab. Bangka barat ". This researcher entered into qualitative research, with data collection techniques through interviews, documentation, and observation. This study discusses the Bangka traditional wedding traditions globally. By analyzing socially, from preparation procedures to implementation procedures and procedures for delivering the bride and groom. Which includes the marriage contract, delivery tools. In this study, there is also a difference, namely that researchers focus more on various Bangka traditional traditions.¹²

¹¹ Jumianti, "Beghembeh tradition in the perspective of "Urf (study in Pengadah village, Bunguran Timur Laut sub-district, Natuna Regency, Riau Islands Province)" thesis (Malang, Faculty of Sharia, State Islamic University of Malang, 2016).

¹² Hendro Superyadi, "Bangka traditional marriage traditions Case Study in Mendtok village, Kelapa sub-district, West Bangka district," Thesis (jogja, Faculty of Arabic and Culture, Sunan Kalijaga State Islamic University, Jogja 2009).

Previous Research Table

No	Research Name/Title	Equality	difference
1	Muhammad Soleh/ Tradisi Perkawinan Ponjen (Studi di Desa Kali mukti Kec. Pembedilan Kab. Cirebon)	Let's talk about traditional wedding traditions	which tradition process in the research conducted by Muhammad Soleh discusses the Tumpek Punjen Tradition. And in it there is also an element of waste and contains a lot of harm. Many use symbols of offerings and so on
2	Arini Rufaida/ Tradisi Begalan dalam Perkawinan Adat Banyumas Perspektif 'Urf'.	Same discusses traditional wedding traditions based on 'urf	There is in the implementation of the Begalan tradition in marriages carried out by the Banyumas custom and its symbols. As well as different research places.
3	Akbar Budiman/ Praktik Resepsi (Walimah) Perkawinan Adat Suku Bugis Dalam Tinjauan 'Urf	Same discusses traditional wedding traditions based on 'urf	In this research, many offerings and symbols are used, each of which has a meaning. In it there is an element of waste. As well as different research sites.
4	Eva Zahrotul Wardah/ Tradisi perkawinan Adu Tumper di Kalangan Masyarakat Using	Same as using the concept of 'urf in the matter of traditional marriages	In this study, the implementation of the marriage tradition and the place of research are different.
5	Jumianti/ "Tradisi Beghembeh dalam Perspektif 'Urf" (Studi di Desa Pengadah, Kecamatan Bunguran Timur Laut Kab. Natuna Provinsi Kepulauan Riau).	Same uses the concept of 'urf in the matter of traditional marriage. And it is located in one province, namely the Riau Islands	In this study, the implementation of the marriage tradition and the place of research are different.
6	Hendro Superyadi. / Tradisi Pernikahan adat Bangka, studi kasus di desa mentok kec. Kelapa kab. Bangka barat	Let's talk about traditional wedding traditions	In this study, the implementation of the marriage tradition is not based on 'Urf and the research location is different.

Based on the study of several previous studies that have been described above, it can be concluded that the research written by several researchers above has similarities in studying traditional wedding traditions in the perspective of 'Urf and regarding traditional wedding traditions only. While the difference from the research that has been done by the researcher is the time and place of its implementation and the purpose of the tradition.

B. Theoretical Review

1. Marriage

a. Definition of Marriage

The manifestation of forms of human existence begins with marriage, which is also an early process of creating a family. Men and women are said to naturally be drawn to one another for various affections in realizing a life together or it can be said that they want to form a physical and spiritual bond to create a happy, peaceful, and eternal family or household in the daily lives of humans of different sexes created by God Almighty. Biological needs are a very important element as a support or a driver in order to actualize a life together in order to get biological needs, but marriage is not just to satisfy biological needs. Marriage should be an inner bond. This is because it can also happen that living together between men and women is without touching.

The intent of marriage, as stated in Article 1 of Marriage Law No. 1 of 1974, is to create a home-based family. the eternally joyful foundation of the One Godhead. So that each individual can grow into their own unique personality and achieve both spiritual and material welfare, husband and wife need to support and complement one

another. To achieve this happiness, a marriage is expected to last forever; in other words, people who marry will only get married once in their lifetime and won't get divorced unless they die apart.

According to Subekti¹³, marriage is a legal relationship between a man and a person for a long time. Marriage is one of the most important events in the life of our society, because marriage does not only concern the groom and bride-to-be, but also the parents of both parties, their siblings, and even their respective families. According to the term Abu Zahra Zakaria defines¹⁴: is a contract that contains legal provisions on the permissibility of sexual relations with the wording of marriage or with words that mean it. In the compilation of Islamic law, it is stated that marriage is a very strong contract or *mitsaqoon gholidhan* to obey Allah's commands and is worship.

a. Legal Basis for Marriage

Marriage is a natural need of every human being that provides many important benefits. Among them are to form a family, therefore many legal bases for marriage are found in the Koran, and Hadith.

¹³ Subekti, Prof. SH, *Pokok-Pokok Hukum Perdata*, (Jakarta: PT. Intermasa, 1994), p.231

¹⁴ Cik Hasan Basri, *Komplikasi Hukum Islam Dan Peradilan Agama Dalam Sistem Hukum Nasional*, (Jakarta; Logos Wacana Ilmu, 1999) Cet. I p. 140

a) Quran

Marriage is a strong and sturdy bond Mitsaqan Ghalizdan, therefore marriage should be considered sacred and intended to form a lasting and prosperous household in finding sustenance, as stated in the Quran Surah An-Nur verse 32:

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: “And marry those who are alone among you, and those who are worthy (of marriage) of your male servants and your female servants. If they are poor, Allah will enable them by His grace. And Allah is vast (His provision) and all-knowing.”

Islam encourages marriage and states that marriage is a sunnah and the footsteps of the messengers, including the Seal of the Prophets, Muhammad SAW.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ

Meaning: “And verily we sent before you messengers and gave them wives and children.” (QS. Ar-ra'd: 38)

This verse shows a strong recommendation to marry, as well as a prohibition to worship continuously until one does not want to marry. This is the sunnah of the messengers.

b) Hadith

The legal basis and purpose of marriage contained in the hadith of the Prophet PBUH are: the first is to lower the eyes and maintain personal honor. This is illustrated in the hadith of the prophet

"Verily the Messenger of Rasulallah saw said, O young men, who among you are able to finance then get married. This is reflected in the hadith of the Prophet (peace and blessings of Allaah be upon him): "The Messenger of Allaah said, O young men, if any of you can afford it, marry, for it will restrain your gaze and protect your private parts, and whoever cannot afford it should fast, for it will be a shield for him.

The second purpose and legal basis for getting help from Allah swt this is illustrated in the hadith of the prophet Saw:

Meaning: "Abi Hurairah said the Prophet said there are three groups who get the right of help from Allah swt, who fought in the way of Allah, the slave who redeemed himself to be free, the one who married for the sake of maintaining honor". (HR. Bukhari and Muslim)

b. Terms and Pillars of Marriage

From the above understanding it can be explained that the pillars are something that is the essence of something. So if the pillars are not fulfilled, it can be confirmed that the marriage is not valid. The pillars of marriage include:

- 1) groom-to-be

- 2) Bride to-be
- 3) Guardian of marriage
- 4) Two witnesses
- 5) Sighat (contract)¹⁵

The existence of pillars is also accompanied by conditions, while what is meant by conditions is something that must exist in marriage, but it does not include one part of the nature of marriage.¹⁶ The terms of marriage are as follows:

- a. It is lawful for a woman to be married by a man to be a wife, it is not a woman who is forbidden to marry, either temporarily or permanently.
- b. The presence of witnesses at the wedding ceremony.¹⁷

2. Malay wedding ceremony traditions

Tradition is the similarity of material objects and ideas that come from the past but still exist today and have not been destroyed or damaged. However, the tradition that happened was intentional.¹⁸ From this understanding, whatever is done by humans from generation to generation from every aspect of their life which is an effort to ease

¹⁵A. Zuhdi Muhdlor, *Memahami Hukum Perkawinan*, (Bandung; Mizan, 1994), Cet. I p. 52

¹⁶A. Zuhdi Muhdlor, *Memahami Hukum Perkawinan*, p. 15

¹⁷Sayyid Syabiq, *Fiqh As-Sunnah*,, p. 78

¹⁸Piotr Sztompka, *Sosiologi Perubahan Sosial* , (Jakarta: Prenada Media Group, 2007) p. 69

human life can be done it is said to be a “tradition” which means that it is part of the culture.

Termologically, the word tradition contains a hidden understanding of the relationship between the past and the present. It refers to something that was inherited by the past but still exists and functions in the present. In the development of this era, there are some people who are still awake, such as religious ritual traditions and cultural ritual traditions. These religious rituals have a form or way of preserving as well as different purposes and objectives between one community group and another.

According to Shils "Humans cannot live without traditions even though they often feel dissatisfied with their traditions". So Shils emphasized that a tradition has a function for society. Among them is to provide legitimacy to the view of life.¹⁹ The author describes the tradition of marriage customs or marriages of the Malay community which consists of several stages of tradition that are passed. The stages that are passed in this traditional Malay wedding ceremony include ²⁰:

1) Merisik

Women and men did not relate openly with each other before the era of progress as it is now. They were restricted by the Malay traditions and culture that governed everything and encouraged by their modern counterparts. Parents had to go through the process of arranged marriage, and children only had to express their desires to both

¹⁹Piotr Sztompka, *Sociology...* p. 74

²⁰ Dikutip pada laman <https://suryapost.co/adat-perkawinan-suku-melayu-kejualan-riau/>

parents. If a young man is interested in a girl, he will tell his parents about it, and they must know about the girl's life. He appoints a trustworthy person to inquire about the girl's situation.

As a result, the activity of learning about girls is not carried out overtly for the purpose to find a partner, but rather covertly, for instance through satire and figurative language that is specially owned by the designated person. This activity is known as *merisik*. The girl's parents, as well as her friends and playmates, can help her with *merisik*. The girl's family is also included in this *merisik* action because they are curious about the boy.

2) *Meminang* (propose)

After the man agrees to match his son with the girl who has been agreed upon, then a delegation is sent to the girl's house to propose the girl officially. Representatives consist of several elders and a spokesperson. So that the women do not feel surprised by this arrival. At this meeting the men conveyed the purpose and purpose of their arrival, which were answered by the women. In the implementation of this proposal, sometimes The woman did not immediately answer to this proposal, but asked for a few days to answer it and the man was asked to come back on the appointed day, and on the other hand there was also an answer given at the time of the proposal. If the answer is given a few days later, this indicates that the woman wants to first agree with the family and also wants to know in advance about the boy who will be betrothed to his daughter. Of course they will also be concerned about the man first.

3) Mengantar tanda (engagement)

After the proposal is accepted, an event will be carried out to deliver a sign as a bond of engagement. After the woman declares that she accepts the proposal from the man, then the man returns to the woman's house to convey a sign of bonding for their two children. In the implementation of the proposal, the man always bring along packaged goods as a sign of the matchmaking bond, because it is also common for women to give direct answers that the proposal is accepted or rejected. If rejected, the delegation will return home empty-handed. On the other hand, if it is accepted immediately, it will be continued with the submission of a sign as a matchmaking bond between the two.

4) Mengantar belanja

The Mengantar belanja ceremony is the arrival of the family delegation of the groom to the bride's house to hand over the shopping money as assistance for the cost of carrying out the wedding ceremony in an amount that is adjusted to the ability of the groom. Delivering this shopping money is also equipped with accompaniment materials in the form of various items needed by the prospective bride which are also adjusted to the ability of the man.²¹

The most important Mengantar belanja is spending money as a sign of responsibility. Meanwhile, delivery money is often created in various forms, such as in

²¹ Afiq Budiawan, Tinjauan Al Urf Dalam Prosesi Perkawinan Adat Melayu Riau, *An-Nahl Journal*, vol.8 no.2 (2021), 115-125. <https://annahl.staile.ac.id/index.php/annahl/article/download/39/38>

the form of sailing ships, houses, flowers, etc. according to the ability of the composer to provide creations. The meaning contained in the implementation of this Mengantar belanja ceremony is as a sign of responsibility and a sense of togetherness on the part of men, especially as in the intention of fostering a happy household, harmonious peace, sakinah, mawaddah warahmah . The implementation of this event is the delivery of the intention to deliver the shopping which is conveyed by the spokesperson and mentions one by one what is submitted and at the same time determines the wedding day.

5) Menggantung (aisle decoration)

Menggantung's day is the day when the actual preparations for the wedding ceremony will take place. This is done approximately 3 (three) or 2 (two) days before the wedding day. This activity begins with installing stage. After the aisle stage is installed, then proceed with installing decorations in the form of strips by hanging, which is done by the aisle interpreter. ²² The striped curtains are hung on 4 sides of the aisle and are equipped with roll screens and fall curtains as well as make-up curtains that are attached to the top of the striped curtains. The colors of the stripe is set starting from yellow, green and red. At the aisle level, from determined and on the left and right of the aisle seats, board pillows and stacking pillows are installed (kopek pillows) Another variation in the form of mosquito nets uses beautiful fabrics in appropriate and harmonious colors, but still simple and not tacky with everything that is shiny. This

²² Afiq Budiawan, Review of Al Urf in Riau Malay Traditional Marriage Procession, An-Nahl Journal, vol.8 no.2 (2021), 115-125. <https://annahl.staile.ac.id/index.php/annahl/article/download/39/38>

hanging work may take up to two days or three days, but it is hoped that at the wedding ceremony the berinai has been decorated.

6) Berinai curi (the painting of hand)

Berinai night is carried out approximately a day or 3 days before the day of the wedding or marriage. The activity on the night of bernai was started by Mak Andam preparing the equipment for bernai. The meaning contained in this ritual is to ward off evil, protect oneself from all evil and increase light and light and give strength and authority. Meanwhile, if you use henna in your hand, the red color of the sweetener, the red repellent against evil and demons, the red marks in rancid, cannot be swayed (feeling afraid or worried). Meanwhile, if you use nail henna as a sweetener. If you wear henna on your hands, it means that it is a sign of self-guarding henna. If the henna around the soles of the feet and hands means it is the henna of love that generates a series, not far away because it's giddy, doesn't tickle because it's slippery, doesn't fight on a fallen trunk. If the henna is on the foot, it is interpreted as a sign that you can't walk far. Far can be called, far to the level of the aisle. Meanwhile, if the thumb is a sign of selfishness, the index finger is a sign of being bossy, the middle finger is a sign of cowardice and lack of initiative, the ring finger is a sign of love for beauty and the little finger likes to think about others and forgets to think about himself.

7) Berandam

The Berandam ceremony is carried out the day after the wedding and is carried out in the morning for the bride and groom in their respective residences led by Mak

Andam.²³ But that is absolutely done for women. As for this tradition, essentially shaving the facial hair while cleaning the face, correcting eyebrows and hair on the face. The meaning contained in this bathing ceremony is nothing but the formation of outward beauty for the realization of inner beauty.

8) Akad nikah (offer and acceptance)

The akad nikah ceremony is a sacred religious ceremony that determines the validity of a marriage in which a father will relinquish responsibility for his daughter to a boy who will become a husband before the akad Nikah and witnesses according to sharia law and the Qur'an . The words of submission from the father are called Ijab, while the words of the answer from the male groom are called Kabul. And this ceremony is performed at the bride's house. After the offer and acceptance, the groom worships the bride's parents and proper parents according to their customs. In this worship event, there is a meaning to ask for forgiveness from both parents and the sincerity to accept the presence of their son-in-law into their family.

9) Tepuk Tepung Tawar and Berinai besar

After the bride and groom attend the ceremony to worship their parents at the end of the marriage ceremony, the bride and groom are given a Tepung tawar ceremony. The two brides are seated on the aisle. At this time the two brides were patted together by reason of saving time and they have officially met. The Tepung tawar is carried out

²³ Quoted on the page <https://disbud.kepriprov.go.id/adat-pernikahan-melayu-kejualan-riau-2/>

by the elders or elders among the family and in the community with an odd number according to their social level in society and the last sipenepuk is required to lead the reading of prayers.

Because Tepuk tepung tawar is also carried out on the henna of the hands witnessed by the crowd and attended by scholars, this event is also referred to as "Berinai Lebai" The marriage ceremony, which was strung together with a pat of Tepuk Tepung Tawar and Berinai besar ended with a meal together and then the groom and his entourage returned to their home to rest while getting ready to wait for the time to be Bersanding day.

10) Khatam Al-Qur'an Ceremony

Every bride will go up the aisle to carry out her marriage, then after the marriage contract there will be a ceremony of completing the Qur'an, which means that she has completed the lessons of reciting the Holy Qur'an and is ready to navigate the wide world in search of provisions for the hereafter because she has been equipped with knowledge. religion for married life. The Khatam Al-Qur'an ceremony is carried out the day after it is done The marriage contract (the next day) is carried out at the bride's house. Berkhatam al-Qur'an also shows the strong faith of a person or family who raised him since childhood again. This can be seen in the traditional expression which reads:

Kalau duduk suruh mengaji (if you sit down, tell to recite the Qur'an)

Kalau tegak suruh sembahyang (if you stand up, tell to pray)

11) Bersanding day (Couple Day)

The direct day (side by side) is a day that is highly anticipated. Because on this day the bride and groom are paraded from their home to the bride's house to be seated side by side there by going through several sequences of activities. It begins with picking up the groom by several parents as representatives of the bride. The arrival of these pickers also brought dishes (food) for the groom complete with side dishes and kueh mueh. The pick-up group was greeted in the middle of the house and served drinks and cakes. The groom prepares himself by wearing a Malay Cekak Musang dress made of Siak weaving while on the head used what is called the andam tool (Desto / Destar) or tanjak / tekolok of woven Siak.

3. 'Urf

Adat comes from Arabic (عَادَةٌ) root word of: '*ada, ya'udu* (عَادَ-يَعُوذُ) which mean repetition. Something that has only been done once cannot be called adat.²⁴ While the word '*urf*' comes from the word '*arafa-yu' rifu*' usually interpreted as *al-Ma' ruf* which means something known or good. while according to terms Urf is what is known to humans and applies to them, whether in words, actions or leaving something. And this is also called custom. And among Shari'a scholars there is no difference between 'urf and custom.²⁵

Not much different from the definition put forward by Abdul Wahhab Khallaf,

²⁴Totok Jumantoro and Samsul Munir Amin, Dictionary of Ushul Fiqh Science, Cet. 1 (No city: Amzah, 2005), page. 1

²⁵Totok Jumantoro and Samsul Munir Amin, Dictionary of Ushul Fiqh Science, Cet. 1 (No city: Amzah, 2005), p. 1

that 'urf is something that humans have known and has become a habit, be it words, actions, or avoiding something, also called adat.²⁶

Usul fiqh scholars have categorized 'urf into three types, namely based on object, scope and scope its validity.

a. 'Urf seen from the object is divided into two, namely:

1) *'Urf lafdz al-qauli*, is a society's habit of expressing something with a certain pronunciation, so that meaning is captured and crossed in people's minds. For example, the habit of Arab people using the word " *walad*" as a term for boys. According to the original meaning of the word *walad* means boy and child woman.²⁷

2) *'Urf 'amali* , is a community habit in the form of ordinary actions or civil relations. Ordinary actions are actions that are usually carried out by the community that have nothing to do with the interests of others, for example the habit of taking a day off from work once a week on certain days.²⁸

b. 'Urf seen from the scope is also divided into two, namely:

1) *Urf 'amm*, which is a habit that applies in the wider community and all regions.

For example, saying the word "*thalaq*" to end a marriage is widely applicable in

²⁶Abdul Wahhab Khallaf, *Kaidah-Kaidah Hukum Islam*, translated by Noer Iskandar al-Barsany and Moh. Tolchah Mansoer, Cet. The 6th (Jakarta: PT Raja Grafindo Persada, 1996), page. 133

²⁷Suwarjin, *Usul Fiqh*, Cet. 1st, (Yogyakarta: Teras, 2012), p. 149.

²⁸Totok Jumantoro and Samsul Munir Amin, *Dictionary of Ushul Fiqh Science*, Cet. 1 (No city: Amzah, 2005), p. 1

society.

- 2) '*Urf typical*, namely habits that apply to people in a certain area.²⁹ For example, the *halal bi halal tradition* in the month of *Shawwal* is only carried out by Muslims in Indonesia, while this custom does not exist in other countries other.³⁰

c. In terms of validity, '*urf* is divided into two, that is:

- 1) '*Urf sahiih*, is something that has become a human habit, which is in line with the Shari'a, does not allow what is forbidden and does not prohibit what is obligatory. Another understanding by Jumantoro and Amin, that '*urf saheeh* is a good habit and can be accepted because it is in line with the *syara'* argument, applies in the community, brings benefit, does not cause *harm* , and is in accordance with the Al-Qur'an and sunnah. For example, the tradition of getting engaged before carrying out the marriage. Getting engaged has become a prevailing tradition in society, this is not seen as bad by the community and does not conflict with the Shari'a Islam.³¹

- 2) '*Urf fasid*, is a human habit that is contrary to the Shari'a, allows the forbidden, or prohibits the obligatory. It can also be called a bad habit that must be rejected because it is not in accordance with Islamic Shari'a, and is contrary to the basic principles of Shari'a. For example, the custom of making offerings to idols or

²⁹Suwarjin, *Usul Fiqh...*, p. 150

³⁰Totok Jumantoro and Samsul Munir Amin, *Dictionary of Ushul Fiqh Science*, Cet. 1 (No city: Amzah, 2005), p. 338

³¹Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu...*, p. 339

places sacred.

Then to be used as a source of law, 'urf must meet four conditions, namely:³²

a) 'Urf must apply continuously or generally apply

What is meant by continuous is that 'urf applies to all events without exception, while what is meant by the most applicable is that 'urf applies to most events.

What matters is mostly in practice, not mostly statistical events. If there was something that was comparable in strength to getting used to and not being used to, then the case was called ' *Urf Mustarak* . 'Urf like that is usually not used as a basis and argument in determining rights and obligations because if the actions of many people at one time are usually considered as evidence, then at another time it is considered contrary to the proposition, then inheritance at another time is considered contrary to other arguments.

b) *Urf* which is used as a source of law for an act has become public when the problem regulated by the law arises. This means that '*Urf* which will be used as a legal basis first exists before the case to be determined by law.

c) There is no affirmation (nash) against '*urf*.

Legal determination based on '*Urf* in this case is included in the determination based on the conclusion. However, if the provision contradicts the affirmation,

³² Faiz Zainuddin, "Konsep Islam Tentang Adat: Telaah Adat dan 'Urf Sebagai Sumber Hukum Islam," LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan 9, no. 2 (2015): 397–406, <https://journal.ibrahimiy.ac.id/index.php/lisanalhal/article/view/101>

then delete the provision. Therefore, the borrowing of goods is limited by the person who lends it, both in terms of time, place, and amount. Though the affirmation was the opposite of what he had become accustomed to. So if a person borrows a cargo vehicle from another person, then he is considered to have been allowed to give him a load according to his usual size. However, if the owner strictly sets his own limit, even if it is against the custom, then the borrower must not exceed the predetermined limit.

- d) The use of '*Urf*' will not result in the exclusion of certain texts from the Shari'a. Since '*Urf*' must take precedence over '*Urf*' if '*Urf*' is usually combined with '*Urf*', '*Urf*' is still commonly used.

Many scholars agree and accept '*urf*' as a proof in establishing law, as long as it is '*urf authentic*' and does not conflict with Islamic law, both related to '*urf 'am*' and '*urf typical*'. Furthermore, Syatibi considers all schools of fiqh to accept and use '*urf*' as a shari'a argument' in establishing law when there are no texts explaining the law that appears in society. For example, the use of bathing services by someone by paying a certain price. In reality, the length of time and the amount used by someone in the bathing service is not clear. Whereas in the rules of Islamic legal transactions, both things must be clear. However, acts like this have spread among the Islamic community so that the scholars view the transaction as legitimate based on '*urf 'amali*'.

The acceptance of the scholars of '*urf*' as a proposition in establishing the law aims to realize the benefit and meet human needs. In other words, not accepting the '*urf*' can bring difficulties to humans. For this reason, quite a lot of fiqh rules are formulated by

scholars based on 'urf or customs that develop in society. This habit has been tested and practiced continuously. One of those rules is:

*"A custom can be used as a legal backing."*³³

The scholars who accept 'urf as a proof in establishing the law, set a number of conditions for the 'urf to be accepted. According to Amir Syarifuddin, the conditions are:³⁴

- a. 'Urf contains benefits and is logical,
- b. 'Urf is generally accepted in the community associated with the 'urf environment, or at least among the majority of people,
- c. 'Urf which is used as the basis for the stipulation of a law has been in force at that time, not 'urf which appeared later,
- d. 'Urf does not conflict with the existing syara' arguments or contradict a definite principle.

4. The Concept of Wearing *Inai* in Islam

Henna or *inai* is a dye commonly used to decorate women's hands and feet, which is made from a plant material called *henna*. In Indonesia, it is known as *pacar kuku*, so named according to its origin, which is from a plant called *kuku pacar*. Wearing *inai* / *henna* is a matter of muamalah, of course, the basic law is permissible. As long as there is no evidence that prohibits it. There is even a recommendation from

³³Ahmad Sabiq bin Abdul Lathif Abu Yusuf, *Kaedah-Kaedah Praktis Memahami Fiqih Islami*, (Gresik: Pustaka Al-Furqon, 2012), p. 104.

³⁴Amir Syarifudin, *Ushul Fiqh*, (Jakarta: Zikrul Hakim, 2004), p.105

the Prophet (peace and blessings of Allah be upon him) for women to wear *henna*, so as not to be similar to men. From Aisyah radhiallahu "anha said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : أَوْمَتْ امْرَأَةً مِنْ وَرَاءِ سِتْرِ بَيْدِهَا ، كِتَابٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَبَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ ، فَقَالَ : مَا أُدْرِي أَيْدُ رَجُلٍ ، أَمْ يَدُ امْرَأَةٍ ؟ قَالَتْ : بَلِ امْرَأَةٌ ، قَالَ : لَوْ كُنْتِ امْرَأَةً لَعَيَّرْتِ أَظْفَارِكَ يَعْنِي بِالْحِنَاءِ

Meaning: Aisha RA. said: "A woman raised her hand from behind the veil, on her finger was a kitab, then the Rasulullah SAW clenched his hand and said: "I do not know whether it is the hand of a man (behind the veil) or the hand of a woman?" The woman replied: "The hand of a woman," then the Prophet said: "If you were a woman, you would change the color of your nails, meaning with dye from henna leaf powder (*inai*)".

The recommendation for women to wear *henna* in the above Hadith is that women are encouraged to wear henna in order to differentiate between men and women. Shaykh Abdul Aziz bin Baz said: "There is no doubt that dyeing women's hands with henna is mustahabb (*Sunnah*). It is recommended in a number of hadeeths that are not free from weaknesses. But the main thing is for women to dye their hands with henna. As for those who say that it is obligatory or that it is haraam, I do not know what their basis is. But the main thing is to dye women's hands with henna so that they do not look like men. This is better and preferable. This is better and more preferable, because it is stated in several saheeh hadeeths that wearing henna is a common custom among women, and was common at the time of the Prophet (peace and blessings of Allaah be upon him) and after him. So it is better and preferable for women to wear *henna*".

Wearing *henna* is also recommended in sharee'ah because it includes adorning the husband, which is required in sharee'ah, so that it can perpetuate the household, distribute lust in a halal way and prevent from channeling lust to the unlawful. " Shaikh Shalih bin Fauzan al-Fauzan said: "There is nothing wrong with women using henna on their feet and hands in any shape or pattern. This is because women are required to adorn themselves in front of their husbands".

Shaykh Muhammad ibn Shalih Al Utsaimin said: "Coloring the hands with henna is something that is normal for women. It is their custom to adorn themselves. So long as this beautifies women, it is something which is required in shariah for them to adorn themselves in front of their husbands, whether they dye all their fingers or not all of them. As for wearing manaakir (nail polish; cutex; polish), it is haraam for a woman who is not menstruating, because it prevents the water of wudhu from reaching the skin. Unless it is removed before doing ablution (wudhu)". Then there is another opinion regarding the prohibition of using henna on men, as according to Ibn Hajar al-Asqalani Ash-Shafi'i. He said:

وَأَمَّا حَضْبُ الْيَدَيْنِ وَالرَّجْلَيْنِ فَلَا يَجُوزُ لِلرِّجَالِ إِلَّا فِي التَّدَاوِي

"As for the use of incense on the hands and feet, it is not permissible for men except for medicinal purposes."

BAB III

RESEARCH OF METHOD

A. type of research

The type of research carried out by researchers is grouped in empirical juridical research. This research uses a type of field research , which emphasizes the results of collecting data from interviews and information that will be carried out to examine the legal provisions that apply to a place or institution in the implementation of the tradition of Berinai and Tepung Tawar in traditional Malay weddings on Penyengat Island. .³⁵

B. Research approach

The research approach used by the researcher is a qualitative descriptive approach. Descriptive research is research that produces descriptive data in the form of written or spoken words from people or observed behavior.³⁶

The researcher uses a descriptive type of research as the basis for making data analysis that is not only from theory to theory, but by looking at the Berinai and Tepung Tawar traditions in traditional Malay marriages. So that researchers can make this research empirically what actually happened and can be compared or reviewed with the rules of Islamic law.

C. Research location

To obtain the data needed in this study, the researchers were present directly on Penyengat Island which is a small island in Tanjung Pinang City, Kepulauan

³⁵ Zainuddin Ali, *Metode Penelitian Hukum*, (Jakarta: Sinar Graphic, 2011), p.19

³⁶Kasiram, *Metode Penelitian Kuantitatif-Kualitatif*, (Malang: UIN Malang Press,2008), p.151

Riau.

D. Source data

In this study the author uses qualitative data in which the data is presented in the form or verbally and does not use numbers. The data that the author takes are

1. Primary Data Source

Which is obtained in the form of words or verbal utterances and behavior of the subject (informant), related to the *benchmarking strategy* in improving the performance of the two educational institutions obtained through observation and interviews. The main primary data sources in this study were traditional leaders, religious leaders and the people of the island of Penyengat.³⁷

2. Secondary Data Source

Which is the data obtained from photos obtained when conducting research and documents obtained while conducting research on Penyengat Island which can be used as a complement to primary data sources.

Furthermore, all research findings from data sources at the two institutions are compared and combined in a cross-case analysis to develop a conceptual framework developed in the abstraction of findings in the field.

E. Collection Technique data

Data collection techniques are part of the data collection instrument that determines the success or failure of a study. The data collection method in this research is through interviews, observation and documentation.

³⁷W. Matja, *Ethnography of Qualitative Research Design and Education Management*, (Malang: Winaka Media, 2003), p. 52

There are several data collection methods used:

1. Interview

Interviews are an activity carried out to obtain information directly by using questions to traditional leaders, religious leaders and the community who are often involved in the implementation of the Berinai and Tepung Tepung Tawar traditions at Malay traditional weddings on Penyengat Island, Riau Islands.

Source table

Name	Position
Raja Zainuddin	Religious figure
Eddy Nur	Traditional figure
Amnah	Local leader
Anisah Mei	Bride
Rizky Gara	Groom
Raja Zulfikar	public

2. Observation

Observation is an observation in an event or an object with a systematic phenomenon under investigation or data collection with a systematic phenomenon under investigation³⁸ or data collection by using observation or systematic recording of the phenomena being investigated directly. Of the two, the most important are the processes of observation or memory. The author makes observations on Penyengat Island, Riau Islands

³⁸Sukandarrumidi, *Metodologi Penelitian*, (Yogyakarta: Gadjah Mada University Press, 2006), p.69

3. Documentation

Data collection techniques are not directly shown to the research subject, but through documents on the topic of the problem being studied.³⁹ The documents used can be in the form of information through *the website* or previous research regarding the Malay traditional wedding tradition. Other documents can be in the form of photos or video documentation.

F. Data analysis

Checking the validity of this data is basically part of an effort to be responsible for all aspects of the research. The data processing techniques used are as follows:

1. Data Checking (Editing)

This data examination is a re-examination of all data that has been obtained both from interviews with traditional leaders, elders, religious leaders and the general public. In examining this data using a qualitative approach to primary data and secondary data. The qualitative approach focuses on general principles that underlie the unit manifestation of socio-cultural phenomena that exist in society in order to know the prevailing habits. The researcher used the editing process from the results of interviews with resource persons who knew about the Berinai and Tepung Tawar Tradition on the island of Penyengat.

2. Classification

Researchers grouped all good data from interviews with research subjects,

³⁹ Suharsimi Arikunto, *Research Procedure A Practical Approach*, (Jakarta: Rienika Cipta, 2002)

observations, direct recording on the island of Penyengat regarding the tradition of Berinai and Tepung Tawar. From all the data that has been obtained, read also studied about the tradition and then classified according to need. This is done so that the data is easy to understand.

3. Verification

Researchers examined the data and various information that had been obtained from interviews and direct observations on the island of Penyengat regarding the traditions of Berinai and Tepung Tepung Tawar so that the validity of the data could be recognized and used in research.

4. Data Analysis

In this step, the researcher groups the data and then studies it and separates the data that has been collected to find data that is in accordance with what the researcher wants about the tradition of Berinai and Tepung Tawar. The next step is to collect library and field data about the tradition. Then the researchers compiled the data, described and sorted the data that had been collected to be studied with a qualitative descriptive method whether the tradition was in accordance with the 'Urf perspective and did not conflict with religious rules.

5. Conclusion Making

This step is the last step in data processing, which is to draw conclusions about Tradition Berinai and Tepung Tawar in Malay Traditional Marriages.

BAB IV

DISCUSSION OF RESEARCH FINDINGS

A. Condition of the Research Object

This research was conducted on Penyengat Island, Riau Islands, with the explanation of the condition of the research object as follows:

1. Geographical Condition of Penyengat Island

This research was conducted on Penyengat Island, Riau Islands. Consideration of the selection of these locations is based on a descriptive review in which there are still cultural customs related to traditional marriage traditions. Penyengat Island is a small island in Tanjung Pinang, Riau Islands, approximately 2 km from the city center. The island is 2,000 meters long and 850 meters wide, about 35 km from Batam Island. The island can be reached from Tanjung Pinang city center by motorboat or better known as pompong, which takes approximately 15 minutes.

The name Penyengat Island itself comes from a past story, when sailors made this island as a stopover place to take fresh water on this island. When taking the fresh water, they were attacked by a kind of bee they called "penyengat", the incident caused casualties. Since this incident, the island has been called Penyengat Island or Penyengat Indera Sakti Island. Penyengat Island is a historic island. The island has an important position in the rise and fall of the Malay Empire, which lasted for 120 years from 1722 to 1911. In addition, Penyengat Island was the dowry given by Sultan of Riau Sultanate III Sultan Mahmud Syah to Raja Hamidah, who later became known as Engku Puteri Raja Hamidah. They were married in 1803. Engku Puteri Raja Hamidah was the daughter of Yang Dipertuan Muda (YDM)

Riau IV, Raja Haji Fisabilillah. After marrying Sultan Mahmud Syah and being given Penyengat Island, she settled on the island until the end of her life in 1844.

2. Population Condition

Penyengat Island is one of the small islands in Tanjung Pinang City, Riau Islands, with a population of 2,500 people.

3. Diversity Condition

Penyengat Island, with the population described above, can be categorized as a religious island. This can be seen based on the data obtained that the majority of the population is Muslim. In addition, Penyengat Island was also designated by the Riau Islands Provincial Government as a Quran memorization island on September 24, 2018. Penyengat Island has one mosque that dates back to 1832 M, where religious activities are carried out by the local community and tourist visitors, ranging from congregational prayers, recitation, and other activities.

B. Data Exposure and Analysis

1. People's Views on the *Berinai* and *Tepung Tawar* Traditions and the Implementation of the *Berinai* and *Tepung Tawar* Traditions

a. History of the *Berinai* and *Tepung Tawar* Tradition

The tradition of *berinai* and *tepek tepung tawar* at traditional Malay weddings has become an important part of Malay culture in Indonesia. These two traditions have a long history and have become a symbol of Malay marriage that is rich in meaning and symbolism. The tradition of anointing at a traditional Malay wedding is believed to have originated from the wedding traditions in the Malay

kingdoms in the archipelago. In those days, henna, or a natural dye-producing plant, was used as a symbol of beauty and purity for the bride. Henna is also considered a symbol of prosperity and happiness in family life.

Meanwhile, the tradition of tepung tawar is believed to have originated from Hindu traditions in India and was later adopted by the Malay community. This tradition is carried out as a sign of asking for blessings from all relatives. This is emphasized by Mr. Eddy Nur's opinion regarding a little history of Berinai and Tepung Tawar, as follows:

"The tradition of berinai and tepung tawar has existed from a long time ago but I don't know for sure when the year was long, anyway since the establishment of Malay there has been this tradition, if the Berinai tradition is carried out on the night before the marriage contract, we usually call it a small berinai, but if it is done during Tepung Tawar it is called a big Berinai, if Tepung Tawar itself is done after the marriage contract, the bride and groom will sit on the patarekna."⁴⁰

- b. Implementation of the Berinai and Tepung Tawar traditions and the materials used in both traditions

The implementation of the tradition of berinai and tepuk tepung tawar in Malay traditional weddings is usually carried out on D-1 or the day of the wedding. The following are the stages of implementation:

The Berinai tradition is carried out on the night before the marriage ceremony; the Berinai is carried out by a Berinai expert or a skilled woman who has been trained in making and decorating the body with henna. The bride will sit quietly

⁴⁰ Interview result with informant Mr. Eddy Nur on January 22, 2023

and patiently while waiting to complete the process of decorating her hands and feet with henna. This process usually takes several hours, depending on the level of complexity and detail of the design desired by the bride.

The Tepuk Tepung Tawar tradition is carried out after the marriage ceremony, where the bride and groom are seated in the patarakne; the tepung tawar is carried out by parents or elders who represent the bride and groom's family. They will lead the procession by presenting the ingredients that have been prepared beforehand. After the procession is completed, the wedding ceremony is usually continued with a congratulatory prayer represented by the last clapper.

Then the researcher asked Mrs. Amnah again about how the Berinai and Tepung Tawar traditions were carried out and what materials were used in the two traditions; she answered as follows:

"Well, if the berinai tradition is usually carried out from the afternoon to the evening before the marriage ceremony, usually there will be an inai dance too, now during the inai dance the bride is inai, the bride is inai on her hands and feet, while the groom is up to whether he wants to be inai too or not, but usually the groom is only inai the ring finger. Usually the material used for the inai is henna leaves after the inai, then the next day the morning marriage ceremony, after the morning marriage, we will just hold a tepuk tawar, in the first tepuk tawar there is rice flour mashed and then mixed with water so that the liquid releases white rice, yellow rice same meretih, this I tell you meretih is from rice, so later the person who pats will be mixed with white rice, white rice, yellow rice, meretih give to the person who pats but in the form of lam alif, and the patter depends on the host, whether it's from the family of the male side or the female side, there must be an odd number of 9 people and 1 cover to read prayers, and beforehand must be asked first whether or not they want to be a patter, if for tetuah here like Raja Malik it is rarely a regular patter only present. The last one was just using rice flour with water mixed with patchouli leaves, but now it is difficult to find leaves so it is replaced with pandan leaves. There is no special meaning of the material, it is just a custom from the

past that continues to be practiced until now, and Alhamdulillah there has been no change from the past regarding this tradition."⁴¹

Then in line with what was said by Mr. Raja Zainudin as a religious figure who often follows and attends the series of the two traditions, as follows:

*"There are two types of berinai, namely small berinai and big berinai, so this small berinai is done before the big berinai, if this small berinai is usually the bride prepares tools to berinai for the groom, so delivering the berinai chest to the man is accompanied by many women, that's called berinai kecil. If the big berinai is when we hold Tepuk Tepung Tawar so when we stand before we do the prayer we do the tepung Tawar first with the prepared materials, later there is an berinai carried out by community leaders or appointed families, then there is a sowing of turmeric rice which is commonly called Tepung Tawar, the turmeric rice consists of meretih, white rice, yellow rice, eggs and inai that is the material needed to do Tepuk Tepung Tawar. So the usual flour is done lam jalalah, like this from the head to the right shoulder directly to the palm of the left hand, the left shoulder to the palm of the right hand but the hand is stretched out, well after that the palm of the hand is marked, then there is an egg that is drawn to the face of the shape of the word Allah and finally sprinkled with turmeric rice consisting of meretih, white rice and yellow rice, and the patter uses perinjis leaves, that's all."*⁴²

Then continued with a more specific opinion by Mr. Eddy Nur, who is a member of LAM (Lembaga Adat Melayu) who is quite familiar with the Berinai and Tepuk Tepung Tawar traditions, as follows:

"If the berinai is on the night before the akad is carried out, this berinai is carried out by the bride and groom, there are differences in the berinai of the past and now, if in the past the berinai was carried out at the home of each bride and groom while now it is in one place usually at the woman's place, because nowadays there are many people who work, so it is just made into one place for the materials used usually use henna leaves or inai leaves that are mashed and then put on the bride's kat. If the material for Tepung Tawar is the first origin of it is rice, we

⁴¹ Interview result by informant Mrs. Amnah on December 30, 2022

⁴² Interview results by informant Mr. Raja Zainudin on January 10, 2023

grind the rice after that we give water, then the patter is from the perinjis leaf there are several leaves like that, after that the patter of Tepung Tawar is on the forehead, then the right shoulder, then the finger on the left side, then the right side, then back again the left shoulder in the form of lam alif, after that only the eggs, the eggs are raw eggs circled on the face of the bride. The third is inai, the ground inai we just put on the right hand left hand on the two brides, after that after the inai is finished, we take yellow rice, white rice and meretih from rice we use oil, then we take it we mix it we put it in the middle of the right and left, that's how Tepuk Tawar. Also in traditional marriages, the patterers cannot be the biological parents, because Tepung Tawar is a prayer of blessing, but if our grandparents our uncles are allowed, and the patter must be odd or 7 people, 9 people, 11 people, 13 people at most and the last patter leads the prayer. If there are traditional or religious leaders, that's fine too, but the bride and groom's family comes first.”⁴³

Based on the results of interviews with Mr. Eddy Nur, he explained in detail the implementation of the Berinai and Tepung Tawar traditions. Starting from when it is implemented, what materials are used, how the implementation of Tepung Tawar, who is the pattern in Tepung Tawar and the number of patterers needed. Then at the end of the interview, he explained in detail the meaning of the materials used and the movements during the Tepung Tawar tradition, namely:

- 1) Turmeric rice, washing rice, and meretih that are scattered mean congratulations and joy.
- 2) Merinjis forehead means think before acting or continue to use common sense.
- 3) Merenjis on the right and left shoulder means ready to carry the burden with a full sense of responsibility.
- 4) Merinjis, the back of the hand, means never give up in seeking sustenance, always and continue to strive in living life.
- 5) Mengalin egg means hope to be able to give birth to pious offspring and sincerity of heart that is sakinah, mawaddah, and warrahmah.
- 6) Carrying the palm of the hand means a sign that the bride and groom have entered into a marriage contract. In consequence, they realize that now they are no longer single or virgin (there is already a companion). The congratulatory

⁴³ Interview result with informant Mr. Eddy Nur on January 22, 2023

prayer at the end of the event means hoping that what is done gets the blessing and pleasure of Allah SWT.

Then the researcher asked the community's opinion regarding the tradition of Berinai and Tepuk Tepung Tawar at a traditional Malay wedding; in this case, Raja Zulfikar answered thus:

*"my opinion as a person who has never carried out the tradition but often sees it live. My opinion is that the tradition is very good if carried out because it is a way to introduce Malay traditional marriage to Malay children and people outside Malay, it turns out that this is how the Malay wedding tradition is, especially Tepung Tawar, yes, it is good because there the bride and groom will get blessings from the family or the community who attend the wedding."*⁴⁴

Then the researcher asked the two brides who carried out the Berinai and Tepung Tawar traditions; the researcher asked their opinion when carrying out the tradition, and they answered:

*"We do this tradition because we follow our family customs, because we are Malay people so we carry out Malay traditional wedding traditions, especially Berinai and Tepung Tawar, if for this berinai, the bride is inai part of the tenth finger of her hand, if the male party is only the ring finger. Meanwhile, we think that the Tepung Tawar tradition is very good to carry out because there we are prayed for by many relatives so that the life after marriage that we live goes well, there is nothing wrong in carrying out this tradition and all in our opinion there is no tradition against Islam "*⁴⁵

Based on the interview results above, the researcher can conclude that the Penyengat community's view of the implementation of the Berinai and Tepuk Tepung Tawar traditions is permissible and good to be carried out and passed down to the next generation. There is no opposition for the Penyengat community

⁴⁴ Interview result by informant Raja Zulfikar on February 18, 2023

⁴⁵ Interview result by informant Anisah Mei on January 25, 2023

regarding the Berinai and Tepuk Tepung Tawar traditions still being carried out well on Penyengat Island even the tools and materials used are still the same as before, maybe there are still changes regarding the implementation of the two traditions, one of which is about one material that may be difficult to find at this time which is then replaced with something similar to the material. The implementation of the Berinai and Tepuk Tepung Tawar traditions by the Penyengat community can be caused by these two factors, namely:

- 1) Tradition or Habit

What is meant by tradition is that the tradition of Berinai and Tepung Tawar on Penyengat Island is a habit carried out by ancestors or ancestors; this habit is a belief that must be followed and applied and has also been passed down to his children or descendants to this day. In this case, researchers argue that, in general, the tradition is intended to point to a value, norm, and tradition of old habits, and the old ones are still accepted, followed, and even maintained by certain groups of people. There are also those who say that tradition has been passed down from time to time until now.

Based on the explanation above, tradition is a legacy from the past from ancestors still preserved continuously today. The legacy of the past is data in the form of values, social norms, behavior patterns, and other customary traditions that are a form of various aspects of life. Some of these things may make the people of Penyengat Island continue to carry out the Berinai and Tepung Tawar traditions to this day.

2) Togetherness and Benefit Factors

What is meant by togetherness here is that the people of Penyengat Island think that this tradition is a form of cohesiveness from the community there and is also a characteristic of the Malay community, so the tradition, in their view, should not be abandoned, and must still be obeyed. In addition, the Berinai and Tepung Tawar tradition also contain an element of friendship which can strengthen the relationship between the groom's family and the bride's family and ask for blessings from both families.

Meanwhile, what is meant by benefit here is that until now, the island community still thinks that the implementation of the Berinai and Tepung Tawar tradition will provide peace and tranquility for the bride and groom and all families and even residents on the island, and this has been proven since the implementation of the tradition by their ancestors. In this case, what is no less important than the implementation of this tradition is to strengthen the silaturahmi or relationship between the two sides of the family, both from the male and female parties. With this tradition, it is hoped that it can be a medium for both bride and groom's families to pray for their children and grandchildren to have a good marriage until the end of their lives.

In this discussion, it is necessary to provide clear boundaries between the various basic principles that are used as a reference by the community, especially the Penyengat Island community, regarding the implementation of the Berinai and Tepung Tawar traditions in the Marriage tradition. This clear boundary is needed

as a means to emphasize a belief about customs that are baseless and lead to polytheism and the instructions given by Islam in the Qur'an and Hadith.

In the development of the life system of the Pula Penyengat community, based on their experience of a tradition in Malay, traditional marriage given to their children can be used as a belief that leads to a recommendation or order to do something. From the results of interviews with some people who believe in the tradition of Berinai and Tepung Tawar in the Malay community's marriage tradition, carrying out the tradition of Berinai and Tepung Tawar is a form of maintaining and community responsibility for a basic rule that is in the order of life in Malay customs, especially on Penyengat Island.

2. The Tradition Of *Berinai* And *Tepuk Tepung Tawar* In The Malay

Traditional Marriage Tradition From The Perspective Of 'Urf.

Based on the results of the interview above, it can be concluded based on Mrs. Amnah's statement that the Berinai tradition is carried out on the evening before the day of the marriage contract, which is carried out at the bride's house. The implementation of the berinai is carried out by a berinai expert or a skilled woman who has been trained in making and decorating the body with henna. The bride will sit quietly and patiently while waiting for the process of decorating her hands and feet with henna to be completed. As for the groom, Berinai is not required and is adjusted to the wishes of the groom.

Meanwhile, based on the results of the interview by Mr. Eddy Nur, it can be concluded that the implementation of the Tepung Tawar tradition is carried out after

the marriage ceremony where the bride and groom are seated in the patarakne, the flour is carried out by parents or elders representing the bride and groom's family. They will lead the procession by presenting prepared ingredients such as turmeric rice, white rice, meretih, perinjis leaves, fresh flour water, eggs, embat-embat. Then the procession of tepuk tawar flour is carried out, namely:

- 1) Take a pinch of turmeric rice, white rice, and beretih, then sprinkle it over the head, right shoulder, and left shoulder of the bride and groom. When sprinkling, recite the prophet's salawat once.
- 2) Dipping perinjis leaves into fresh flour water, then direnjis over the forehead, right and left shoulders, and then behind the palms of both hands (the position of the bride and groom's hands must be face down). For merinjis, it is depicted in the form of lam alif, which means God Willed.
- 3) Taking an egg, then circling the egg in front of the bride and groom. after that, the egg is placed in its original place.
- 4) Take a pinch of inai and then smeared it on the palms of the right and left hands.
- 5) After all the people appointed as Tepung Tawar are finished, the event is closed with a congratulatory prayer.

According to A. Djazuli al-'adah or al-'urf is a habit that has been considered good by humans and has been done continuously for a long time. In connection with the tradition of Berinai and Tepung Tawar in Malay, traditional marriage on Penyengat Island cannot be separated from customs because the tradition is a habit that is carried out repeatedly and continuously and is believed to exist by the

Penyengat community. When viewed from an Islamic perspective, this is 'Urf, then the scholars of ushul fiqh have categorized 'urf into three types based on the object, scope, and validity.

- a. 'Urf seen from its object is divided into two, namely:
 - 1) *'Urf lafdz al-qauli* is the community's habit of expressing something with a certain pronunciation so that the meaning is captured and comes to mind the community.
 - 2) *'Urf 'amali* is the custom of the community in the form of ordinary actions or civil relations. *'Urf 'amali* refers to actions that are commonly done by the community that have nothing to do with the interests of others.
- b. 'Urf, in terms of its coverage, is also divided into two, namely:
 - 1) 'Urf 'amm is a custom that applies to the wider community and all regions.
 - 2) 'Urf khas, is a custom that applies to people in certain areas.
- c. In terms of its validity, 'urf is divided into two, namely:
 - 1) *'Urf shahih* is something that has become a human habit, which is in line with the Sharia, it does not allow the forbidden and does not prohibit the obligatory. Another definition by Jumantoro and Amin is that 'urf shahih is a good and acceptable habit because it is in line with the arguments of shara", applies in the midst of society, brings benefit, does not cause harm, and is in accordance with the Qur'an and Sunnah.

- 2) *'Urf fasid*, is a human custom that contradicts the Shari'ah, permits what is forbidden, or prohibits what is obligatory. It can also be called a bad habit that must be rejected because it is not in accordance with Islamic law and contradicts the basic rules of Sharia.

From this opinion, it is said that *Berinai* and *Tepung Tawar* are customs or traditions; this is indicated by several things, namely

- 1) *Berinai* and *Tepung Tawar* have been believed, practiced, and maintained by the Penyengat community continuously and repeatedly in the practice of an act in a marriage. Because if the act is only practiced occasionally, then it fails to be called a tradition. The continuous practice of *Berinai* and *Tepung Tawar* can be proven by the testimony of informants interviewed by researchers, all of whom provided information or information that the tradition of *Berinai* and *Tepung Tawar* has been practiced and maintained for generations and has been rooted since long ago.
- 2) *Berinai* and *Tepung Tawar* have been known by the entire Penyengat community. They mostly practice this custom, besides that it is also seen from the form of this habit in the form of activities and actions in the form of speech about the definition of tradition is a component or form of something that is done if it is done continuously, it will be said to be a tradition.

As for the types, then *Berinai* and *Tepung Tawar* can be categorized into:

- 1) In terms of their object, *Berinai* and *Tepung Tawar* are included in *Al-'urf al-fi'li* (customs/habits concerning actions). What is meant by *Al-'urf al-fi'li* is the tradition or custom of the community in carrying out certain actions to reduce something, so that the meaning of the action is what is understood and comes to mind in the community. The determination of *Berinai* and *Tepung Tawar* is included in this scope because both traditions are in the form of human actions related to the origin of the implementation of the *Berinai* and *Tepung Tawar* traditions as a forerunner. Therefore this tradition cannot be categorized as *Al-'urf al-qouli* (customs/habits in the form of words).
- 2) In terms of its scope, this tradition is included in *Al-'urf al-khash* (a special tradition), namely customs that apply to a particular area and community only. *Berinai* and *Tepung Tawar* are included in this type on the grounds that the *Berinai* and *Tepung Tawar* traditions are only found in Malay areas, one of which is Penyengat Island. Therefore the two traditions cannot be included in the type of *al-'urf al-'am* (general tradition) or certain habits that apply widely throughout society and in all regions.
- 3) As for when viewed in terms of its validity. To identify whether the tradition of *Berinai* and *Tepung Tawar* at the Malay traditional wedding can be valid or not from the point of view of *'Urf*, then the search for its application becomes very important and significant. There is a fiqhiyyah rule that says:

الأصل في الأشياء الإباحة حتى يَدُلَّ الدليل على التحريم

"The basic principle of everything is that it is permissible until there is evidence to show that it is forbidden."

Relying on the above rules, basically, the Berinai tradition is permissible if the bride only does it, while the groom is not recommended to do the Berinai tradition because it resembles the customs carried out by women. As according to Ibn Hajar Al-Asqalani Ash-Shafi'i. He rahimahullah said:

وَأَمَّا حَضْبُ الْيَدَيْنِ وَالرَّجْلَيْنِ فَلَا يَجُوزُ لِلرِّجَالِ إِلَّا فِي التَّدَاوِي

"As for the use of incense on the hands and feet, it is not permissible for men except in the case of medical treatment."

Similarly, it is also forbidden for a man to wear a daub on his hands when he wants to go to a wedding. And in the fiqhiyyah rules above, basically, the *Tepung Tawar* Tradition is permissible; regarding this issue, the scholars' ushul fiqh formulated a fiqh rule relating to custom, which reads:

أَلْعَادَةُ مُحْكَمَةٌ

"Custom can be made into law."

The tradition of Berinai and Tepung Tawar in Malay marriage has been considered a custom that can be said to be a law if it fulfills the conditions as described, according to Amir Syarifuddin. The conditions, according to Amir Syarifuddin, are:

- a. 'Urf is beneficial and logical,
- b. The 'urf is generally accepted in the community related to the 'urf environment, or at least among the majority of the community,
- c. The 'urf that is used as the basis for determining a ruling was already in effect at that time, not 'urf that arose later,
- d. 'Urf that does not contradict the existing shara'a arguments or contradict the definite principles.

From these rules, according to the author, judging from the requirements of the Berinai and Tepung Tawar traditions that occur on Penyengat Island, it can still be preserved and cultivated because, in terms of validity, this tradition is included in Al-'urf Al-Shahih (customs that are considered valid), namely customs that are repeatedly carried out, It is a custom that is repeatedly practiced, accepted by many people, does not conflict with religion, good manners, and noble culture. Or a habit that humans do, does not contradict the arguments of Shara', does not legalize the forbidden, does not cancel the obligation, can be accepted by common sense, and does not contain elements of shirk in it.

However, the Berinai tradition can fall under Al-'urf Al-fasid (a custom that contradicts Sharia) if, in this tradition, men participate in stroking their hands and feet as women do, which is custom that contradicts Sharia, permits the forbidden, or prohibits the obligatory. It can also be called a bad custom that must be rejected because it does not follow Islamic law and contradicts the basic rules of shara.'

BAB V

CLOSING

A. Conclusion

Based on the presentation of the results of the research and analysis above, which has been described in the form of the previous chapter, the researcher can draw conclusions, namely:

1. According to the view of the people on Penyengat Island, the tradition of Berinai and Tepung Tawar is a custom that has been carried out for a long time continuously and is still maintained until now. Since when the tradition was carried out approximately several centuries ago. Because the history is not written in a book or record. There are several factors that influence the Penyengat community in maintaining the Berinai and Tepung Tawar traditions, including: First, because it is a tradition or habit that has been carried out continuously since ancient times, it must be carried out. Second, prioritizing the value of togetherness and benefit. And a form of blessing given to the bride and groom. In the view of the Penyengat community, if the tradition is a good tradition, it must be maintained and preserved. Because the tradition of Berinai and Tepung Tawar is a very good tradition because it can be accepted by common sense and does not contain polytheism, harm, and others. So it is allowed to be preserved until now.
2. The implementation of the tradition of Berinai and Tepung Tawar in a marriage that occurs on Penyengat Island can still be preserved and maintained because the tradition is included in Al-'Urf al- fi'li, which is a custom involving actions

which in terms of its validity this tradition is included in Al-'urf Al-Shahih (customs that are considered valid), namely customs that are repeatedly practiced, accepted by many people, do not conflict with religion, do not contradict the arguments of shara', do not legalize the haram, can be accepted by common sense and do not contain elements of shirk in it. Meanwhile, the Berinai Berinai tradition can be included in Al-'urf Al-fasid (a custom that contradicts the Sharia) if, in this tradition, men participate in touching their hands and feet as done by women, which is a custom that contradicts the Sharia, legalizing the forbidden.

B. Suggestions

1. For further researchers, it is necessary to investigate further anything related to marriage and others because this research still has many shortcomings, and the authors urge it to be more detailed for a longer time, considering that this can be a source of law for people in need.
2. The community should always pay attention to every process of implementation in the tradition in order to avoid redundancy or not exaggerate it. As Islamic-based students, students of the Faculty of Shari'ah should have a deeper dedication to researching a tradition that is in the middle of society and can formulate its acculturation with Islam with modifications so that it still runs according to the corridors of Islam or looks more Islamic.

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Q.S An-Nur verse 32

QS. An-Nisa' verse 1

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Raja Zainudin. Interview. On January 10, 2023

Eddy Nur. Interview. On January 22, 2023

Anisah Mei. Interview. On January 25, 2023

Raja Zulfikar. Interview. On February 18, 2023

ATTACHMENT



Interview with Mr. Eddy Nur



Interview with Mrs. Amnah



Patarakne



Malay traditional Hall



The bride and groom who are carrying out the Tepuk Tepung Tawar traditional

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Thesis Title

*The Tradition Of Berinai And Tepuk Tepung Tawar On Traditional Malay Wedding Ceremony
On Penyengat Island Kepulauan Riau In 'Urf Perspective*

No.	Day/Date	Subject of Consultation	Signature
1	Monday, 17/10/2022	Consultation Chapter I	
2	Tuesday, 25/10/2022	ACC Chapter I	
3	Monday, 31/10/2022	Consultation Chapter II	
4	Thursday, 03/11/2022	ACC Chapter II	
5	Tuesday, 08/11/2022	Consultation Chapter II	
6	Friday, 10/03/2023	ACC Chapter II	
7	Monday, 13/03/2023	Consultation Chapter IV	
8	Monday, 27/03/2023	ACC Chapter IV	
9	Thursday, 30/03/2023	Consultation Abstract	
10	Thursday, 30/03/2023	ACC Abstract and ACC Thesis	

Malang, May 23, 2023

Acknowledged by,

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