



The Relevance of Islamic Values in the Javanese-Sunda Customary Marriage Tradition

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Abstract

This study aims to analyze the relevance and implementation of Islamic values in Javanese-Sundanese traditional marriage traditions in Brebes, by comparing ideal norms with socio-cultural practices prevailing in the community. In this context, Islamic values serve as normative guidelines that influence the marriage process, while Javanese-Sundanese customs, as part of local culture, influence various stages of the procession. This study used a qualitative approach with observation and in-depth interviews involving marriage participants, traditional leaders, and religious figures. Data were analyzed using a socio-cultural approach to understand the extent to which Islamic values are applied in marriage traditions and how the community balances religious demands with local wisdom. The results show that although Islamic norms are generally respected, there are several adjustments in Javanese-Sundanese traditional marriage practices. This reflects the community's efforts to maintain its cultural identity while still fulfilling religious demands. These findings emphasize the importance of understanding the relationship between religion and culture in creating social harmony.

Keywords: Islamic values, traditional marriage, Javanese-Sundanese, socio-cultural

1. Introduction

Traditional marriage is a form of cultural heritage steeped in meaning and noble values.¹ Each ethnic group in Indonesia has its own distinct traditional marriage ceremonies, including Javanese and Sundanese traditions. Traditional marriage not only symbolizes the union of two individuals but also reflects cultural identity and spirituality.² In Muslim communities, traditional marriage customs

¹ Wardana Said et al., "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024): 1372–90.

² K S Mickle and D J Gilbert, "A Systematic Review of Culturally Relevant Marriage and Couple Relationship Education Programs for African-American Couples," *Journal of Ethnic and Cultural Diversity in Social Work* 28, no. 1 (2019): 50–75, <https://doi.org/10.1>

are often combined with Islamic teachings,³ creating a unique blend of religious norms and local traditions.

Javanese and Sundanese wedding traditions have their characteristics, rich in symbolism and meaning. However, in practice, the Islamic values that form part of wedding rituals often blend with local customs. Brebes Regency, as a region located on the border of Javanese and Sundanese cultures, offers a unique glimpse into how these two cultures blend. Furthermore, Brebes Regency, known as an agricultural region with a community that still adheres strongly to tradition, is an interesting location to explore the fusion of custom and religion in wedding ceremonies.

However, amidst globalization and rapid social change, concerns have arisen that Islamic values within traditional marriage traditions are beginning to erode. The process of modernization, the Influence of the media, and shifting societal values often lead to a blurring of the boundaries between traditional traditions and religious teachings. Islamic values, once a strong foundation for conventional marriages, are now usually ignored or merely practiced as a formality. This phenomenon raises fundamental questions about the relevance and implementation of Islamic values within Javanese and Sundanese traditional marriage traditions in the contemporary era.

From an Islamic legal perspective, the principles of *al-'urf muhakkamah* (customs recognized as law as long as they do not conflict with Sharia) and *al-muhafazah 'ala al-qadim as-shalih* (preserving good old traditions) emphasize that local traditions can be maintained as long as they align with Islamic teachings. Therefore, it is important to examine the extent to which Islamic values are still applied in traditional marriage ceremonies, as well as how local communities in Brebes understand and integrate religious teachings into their customs.

This research aims to examine the relevance and implementation of Islamic values in Javanese and Sundanese traditional marriage traditions in Brebes Regency. By understanding the application of Islamic values in these two traditions, this understanding can provide a comprehensive picture of the role of religion in preserving local culture. In addition, this research aims to explore the extent to which Islamic values are still maintained and respected in the context of social changes that occur in society.

In this context, this research is not only important for understanding cultural and religious shifts, but also serves as a reflection for the community in maintaining noble Islamic values in every aspect of life, including in the marriage tradition.

According to the understanding of most people, marriage is an ideal that is expected for every human being in their lifetime, because marriage is a familiar thing among Muslims. Talking about marriage feels incomplete if you don't discuss the marriage models that exist on the island of Java. For example, Central Java itself has various types of marriage models that are very varied.

Brebes Regency is a regency that has the largest source of income in the agricultural sector. Agriculture is the main hope for the economy in Brebes Regency. Some of the leading agrarian commodities in Brebes Regency include rice, corn, soybeans, and several types of vegetables.

In addition to the agricultural sector, industry and trade are also growing in Brebes Regency. Transportation infrastructure, such as roads, plays an important role in connecting the regency with other regions in Central Java and beyond the province.

080/15313204.2019.1570892.

³ R Ismail and H A R Asso, "Traditions of Jayawijaya Muslim Society: Some Perspectives from Islam and Customs," *Millah: Journal of Religious Studies* 23, no. 2 (2024): 991–1020, <https://doi.org/10.20885/millah.vol23.iss2.art15>.

Brebes Regency is a society affiliated with Javanese customs in the north and Sundanese customs in the south.⁴ Both customs have their customary marriage models, drawing from both Javanese and Sundanese marriage customs. Each of the two customs sometimes has its uniqueness, which is interesting to discuss comprehensively.

In Javanese and Sundanese customary societies, traditional marriage incorporates Islamic values, but now the community overrides this. As is known to the general public, Islamic values in cultural customs are important. This is based on the rules of fiqh; *al-adat muhakamah*. Furthermore, some terms are often heard in the rule of *al-muhafazah*.⁵ The meaning of the two terms explains that Islamic values in a culture are important, in this case, traditional marriage, and both Javanese and Sundanese customs.

Concerning the above, the researcher tries to elaborate between the Islamic values of Javanese traditional marriage and Sundanese traditional marriage in Brebes Regency, with the direction of the hypothesis, which states that “with an understanding of the Islamic values in Javanese and Sundanese traditional marriage, the marriage will be better, compared to the opposite”. The Theory of inter-connection integration will emerge,⁶ straight between the Javanese traditional marriage model and the Sundanese traditional marriage.

2. Literatur Review

Marriage, according to the language *az-zawaj* means partner or mate.⁷ Meanwhile, according to the term *nikah* means a contract between the male party and the female guardian, which makes sexual relations *halal*.⁸ According to Wahbah Al-Zuhaili in the book *Al-Fiqh al-Islami Wa Adillatuh*, marriage is a contract that contains the permissibility of having pleasure with women, by having intercourse, touching, kissing, hugging and so on, if the woman is not a *mahram* in terms of *nasab*, breastfeeding, and family.⁹

Marriage, also known as *Sunnatullah*, is a common practice that applies to all His creatures, including humans, animals, and plants. Marriage is a way chosen by Allah SWT, as a way for His creatures to reproduce and preserve their lives.¹⁰

The definition of marriage is explained in Law Number 1 of 1974. This law not only regulates civil relations, but it also serves as a legal basis closely related to the basic rights of a human child, or rather to the livelihood of society as stipulated in the 1945 Constitution.¹¹

According to Law Number 1 of 1974 (article 1), marriage is a physical and mental bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the Almighty God. Indonesia, as a country that adheres to religious understanding, so that the validity of marriage is always associated with religion/belief, where marriage not only has a physical element, but the inner/spiritual element also has an important role, as stated in the rules of law.

⁴ Nunung Nuraeni, “Relasi Makna Kosakata Bahasa Sunda Dengan Bahasa Jawa Di Kecamatan Bantarkawung Kabupaten Kabupaten Brebes” (Universitas Muhammadiyah Purwokerto, 2019).

⁵ Mustaqim Hasan, “Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa,” *Jurnal Muftadiin* 7, no. 02 (2021): 110–23.

⁶ Dewi Masyitoh, “Amin Abdullah Dan Paradigma Integrasi-Interkoneksi,” *JSSH (Jurnal Sains Sosial Dan Humaniora)* 4, no. 1 (2020): 81–88.

⁷ Abdul Aziz Muhammad Azzam, *Fiqh Munakahat* (Jakarta: Amzah, 2019), 35.

⁸ Syaikh Hasan Ayyub, *Fikih Keluarga: Panduan Membangun Keluarga Sakinah Sesuai Syari'ah* (Jakarta: Pustaka Al-Kautsar, 2001), 29.

⁹ Wahbah al-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuh* (Mesir: Dar al-Kutub al-'Ilmiyyah, 1984), 29.

¹⁰ Abror, *Hukum Perkawinan Dan Perceraian*, 39.

¹¹ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia* (Jakarta: Kencana, 2020), 9.

The definition of marriage is also explained in the Compilation of Islamic Law (KHI). Marriage in KHI is described as a very strong contract or mitsaqan ghalidzan to obey Allah's commands, and carrying it out is an act of worship. And marriage aims to create a household life that is *sakinah*, *mawaddah*, and *rahmah*.¹²

Marriage has a legal basis in Islam, many refer to the Al-Quran, Hadith, Ijma, and fiqh scholars, and *ijtihad*, which say that marriage is an act of worship that Allah and the Prophet recommend. As the word of Allah SWT QS. A-Nisa [4]: 1, namely:

O people! Fear your Lord who created you from one self (Adam), and created his mate (Eve) from his self; and from them He multiplied men and women. Fear Allah in whose name you ask one another, and (maintain) kinship. Verily, Allah is always watching over you.¹³

Besides being explained in Al-Quran Surat An-Nisa Verse 1, marriage is also said in Al-Quran, namely in Surah An-Nuur Verse 32:

And give in marriage those who are single among you, and those who are marriageable among your male and female servants. If they are poor, Allah will enable them by His grace. And Allah will enable them by His bounty. And Allah is All-Wise, All-Knowing.¹⁴

From the command of Allah to carry out marriage, marriage is an act that Allah and the Prophet favor. The legal basis for marriage is also found in the hadith of the Prophet, which reads:

Has narrated to us ('Umar bin Hafsh) has narrated to us (my father) has narrated to us (Al-A'masy) said: has reported to me from Alqamah, he said: I was with 'Abdur-Rahman when he met 'Uthman in Mina and he said: "O Abu 'Abdur-Rahman, I have an interest in you." So the two of them withdrew to a place where they could see each other. So the two of them withdrew to a quiet place. Uthman said, "Do you want us to marry a girl who will remind you of what you used to be?" When Abdullah saw that he did not need that, he motioned to me and said, O Alqamah. I went to him and he said, "You know, if you had said that then indeed the Prophet (SAW) would have said to us, "O young men, whoever among you can *al baa'ah* then get married, and whoever is not able then fast, indeed fasting is a shield (*wijaa'*) for him." (HR. Bukhori).¹⁵

As explained above, the verses of the Qur'an and hadith are used as the basis for carrying out a marriage. The majority of scholars believe that marriage is *Sunnah*. *Malikiyyah Muta'akhirin* scholars have the opinion that "marriage can vary in its ruling, some of which can be obligatory, some of which can be *Sunnah*, and permissible. As for the *Shafi'iyah* scholars, they said that the original law of marriage is acceptable, except for those that are *Sunnah*, obligatory, forbidden, and *makruh*.¹⁶

The law of marriage, based on the rules of *fiqh* consists of:

- a. Obligatory. The Maliki Madhhab says that marriage is obligatory for the one who has the desire to marry and fears that he will commit adultery if he does not marry. At the same time, he is unable to restrain himself by fasting, nor is he able to buy a slave woman who is sufficient for him not to marry a free woman..¹⁷

¹² Haris Sanjaya, *Hukum Perkawinan Islam Di Indonesia* (Yogyakarta: Gama Media, 2017), 4.

¹³ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Departemen Agama RI, 1990), 78.

¹⁴ Departemen Agama RI, 355.

¹⁵ al-'Asqalani, 14.

¹⁶ Tinuk Dwi Cahyani, *Hukum Perkawinan*, vol. 1 (UMMPress, 2020), 4.

¹⁷ 'Abd Ar-Rahman Al-Juzairi, *Al-Fiqh 'Ala Al-Mazahib Al-Arba'ah*, ed. Shofa'u Qolbi Djabir (Jakarta: Pustaka Al-Kautsar, 2015), 10.

Imam Qurthubi said: There is no difference of opinion among the scholars that marriage is obligatory for the one who can afford it and fears that if he does not marry, it will harm him and his religion. But, if he is unable to provide for his wife, Allah SWT. Gives him leeway. Allah SWT.¹⁸ Says in Surah An-Nuur Verse 33:

Those who are unable to marry, let them keep themselves chaste until Allah enables them by His grace. (If) the slaves whom you own desire a covenant (of freedom), make a covenant with them if you know good in them. Give them some of the wealth of Allah which He has given you. Do not force your female slaves into prostitution if they alone desire chastity, for the sake of worldly gain. Whoever forces them, then surely Allah is Forgiving, Merciful (to them) after they have been forced.”¹⁹

- b. Sunnah. For someone able and willing to get married, but is still able to protect himself from the things that are forbidden if he does not get married, then marriage for him is Sunnah. However, marriage is still recommended and may be more important than performing various acts of worship..²⁰
- c. Mubah (Permissible). According to the Ash-Shafi'i madhhab, the law of marriage is permissible. Thus, a person may marry to enjoy conjugal relations and have fun.²¹
- d. Makruh. The ruling on marriage becomes makrooh if one fears that he will not be able to fulfill the rights of husband and wife. For example, if a woman has no desire to marry and does not need to marry, nor is she worried about the actions of evil people, then the ruling on marriage becomes makrooh.²²
- e. Haram. Marriage becomes unlawful if a person believes that his marriage will result in him earning unlawful income by abusing and oppressing others, because marriage is prescribed to preserve the soul and gain reward. If his marriage results in him oppressing others, then he is sinning by doing something that is forbidden. As a result, the intended maslahat is not achieved because of the mafsadah (loss and damage).²³

Meanwhile, other legal bases for marriage are also found in Law Number 1 of 1974 and the Compilation of Islamic Law, which explain the meaning and principles of marriage. And for marriage law, according to customary law, it depends on the decision or regulation of customary law, but in this case, the state still coordinates and supervises it.

3. Result and Discussion

Islamic Values in Javanese and Sundanese Traditional Marriages in Brebes Regency

Brebes Regency is a region rich in culture and tradition. The population is predominantly Javanese, with significant influence from Sundanese culture in the southern areas of Salem, Bantarkawung, Banjarharjo, Kersana, Losari, Ketanggungan, and Larangan.²⁴ In the context of marriage, Brebes Regency reflects the richness of traditions and norms that have been passed down for generations, but also faces new challenges along with social and economic changes.

¹⁸ Al-Sayyid Sabiq, *Fiqh Al-Sunnah*, cet. 1 (Cairo: al-Shirkah al-Dawliyyah li al-Tiba'ah, 2004), 208.

¹⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya*, 355.

²⁰ Sabiq, *Fiqh Al-Sunnah*, 209.

²¹ Al-Juzairi, *Al-Fiqh 'Ala Al-Mazahib Al-Arba'ah*, 15.

²² Al-Juzairi, 15.

²³ Al-Juzairi, 14.

²⁴ Suripto, "Kabupaten Brebes Dijuluki Sundanya Jawa, 7 Kecamatan Berbahasa Sunda."

Brebes Regency has a growing population, with most of the population living in rural areas. Most of the population of Brebes Regency works in the agricultural sector, especially in shallots, which are the region's main commodity. However, economic changes, urbanization, and migration, both to major cities in Indonesia and overseas as Indonesian migrant workers (TKI), have brought significant changes in the social structure and marriage patterns.

In the Javanese culture that dominates Brebes Regency, marriage is a very important and sacred event. The traditional marriage procession involves a series of rituals that have been followed for generations, from the proposal, midodareni, marriage ceremony, to the reception. Each stage has deep meaning and symbolism, reflecting the values of togetherness, cooperation, and respect for ancestors.²⁵

In the Brebes Regency, marriage customs are also influenced by the Islamic religious beliefs of the majority of the population. Islamic law becomes the foundation of the marriage process, from the consent and acceptance of marriage that is carried out following religious guidance, to regulations on dowry, polygamy, and the rights of wives and husbands.²⁶

One prominent phenomenon in marriage in Brebes Regency is the high rate of early marriage. Economic factors, low education and strong traditions are the main drivers of marriage at a young age. Many parents still hold strong beliefs that marrying off girls at a young age is a way to protect family honor and reduce the economic burden.

Tabel 1: Marriage and Divorce Data in Brebes Regency

District	Marriage	Cerai		Refer
		Divorce	Divorce lawsuit	
Brebes Regency	1508	101	372	-
Larangan	1406	95	396	-
Ketanggungan	1254	66	255	-
Wanasari	1308	89	324	-
Losari	1240	68	287	-
Banjarharjo	979	87	297	-
Bumiayu	950	61	128	-
Paguyangan	899	41	98	-
Bantarkawung	861	35	111	-
Tanjung	862	71	261	-
Songgom	854	81	267	-
Jatibarang	702	66	144	-
Kersana	592	63	157	-
Sirampog	583	30	77	-
Tonjong	567	41	134	-

²⁵ Miftahus Saidah, "Unsur-Unsur Budaya Islam Dalam Tradisi Pernikahan Masyarakat Jawa Timur Di Desa Bangun Jaya Kecamatan Tomoni Kabupaten Luwu Timur" (UIN Alauddin Makassar, 2017).

²⁶ Ibrohim Amien Nulloh, "Otoritas Hukum Islam Dan Hukum Negara Dalam Praktik Perkawinan Siri Masyarakat Kecamatan Sirampog Kabupaten Kabupaten Brebes" (Purwokerto: UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto, 2022).

District	Marriage	Cerai		Refer
		Divorce	Divorce lawsuit	
Salem	519	29	131	-
2021	16745	1109	3751	-
2020	16346	1282	3597	-
2019	19322	779	4166	-
2018	19613	1034	3606	-
2017	19937	1206	3119	-

Source: BPS Brebes Regency²⁷

These early marriages often lead to a range of problems, including school dropouts, low employability skills, and high health risks for mothers and children. The local government, together with non-governmental organizations, has made various efforts to reduce the number of early marriages through educational programs and awareness campaigns. On the other hand, polygamy is still a controversial issue in Brebes District. Data shows that polygamy is not a common practice, but there are still cases of polygamy that spark debate in the community. Often, polygamy is practiced without going through legal procedures, which then leads to legal and social problems.

On the other hand, the divorce rate in Brebes Regency also shows an increasing trend. Some of the contributing factors are economic problems, household disharmony, and early marriage, which often lead to the inability of the couple to manage the household. Divorce proceedings in Brebes District generally take place in the Religious Court, and often involve issues of child custody and division of joint property.²⁸

Modernization and globalization have had a major influence on marriage patterns in the Brebes Regency. One obvious influence is the increasing number of couples who choose to delay marriage to pursue a career or higher education. This is especially true among the younger generation who are exposed to urban lifestyles and have greater access to information and technology.

The influence of social media cannot be ignored either. Social media has become a platform where individuals and couples can express their relationships, plan weddings, and even search for partners. However, social media can also be a source of conflict in relationships, especially when mistrust or infidelity is revealed through these platforms.

The Brebes District Government has tried to address various marriage problems through multiple programs and policies. One prominent program is the socialization of the importance of education and reproductive health, which is expected to reduce the rate of early marriage and divorce.

In addition, there is also a women's empowerment program that aims to increase women's participation in the economic sector, so that they are not solely dependent on marriage as the only way to achieve economic stability. The government also encourages the role of religious and community leaders in providing a correct understanding of the laws of marriage, both according to religion and the state.

²⁷ BPS Kabupaten Brebes, "Banyaknya Nikah, Cerai Dan Rujuk Di Kabupaten Kabupaten Brebes Tahun 2021" (Kabupaten Brebes, 2022).

²⁸ Hilda Rizqi Elzahra, "Fenomena Pernikahan Dan Perceraian Dini Di Kabupaten Brebes," Kompasiana, 2022, kompasiana.com/hilda-elzahrabaihaqi4497/62f63a50a51c6f10f1021d72/fenomena-pernikahan-dan-perceraian-dini-di-kabupaten-brebes.

Although various efforts have been made, the challenges faced in managing marriage in Brebes Regency remain significant. One of the biggest challenges is changing the mindset of people who are still thick with old traditions and norms, as well as overcoming limited access to education and information in rural areas.²⁹

However, with the synergy between the government, community leaders, and non-governmental organizations, there is hope that marriage patterns in Brebes Regency will experience positive changes. Better education, awareness of individual rights in marriage, and a deeper understanding of the impact of early marriage and divorce are expected to reduce the existing problems.

Brebes Regency, with all its rich culture and traditions, has great potential to be an example of how the combination of tradition and modernity can create a healthy and harmonious marriage model. By continuing to overcome the challenges that exist, Brebes Regency can become a region that not only maintains tradition but also adapts to changing times.

Islamic Values in Javanese and Sundanese Traditional Marriages in Brebes Regency with cultural diversity, where the community consists of Javanese and Sundanese tribes. Both tribes have distinctive marriage traditions rooted in rich customs. However, as an area with a majority Muslim population, Javanese and Sundanese marriage customs in Brebes Regency have been acculturated with Islamic teachings. This combination has given birth to strong Islamic values in the marriage procession, which prioritizes harmony between tradition and Sharia law.³⁰

In the Javanese tradition in Brebes Regency, marriage is seen as a sacred bond that involves not only the bride and groom, but also the extended family and the community. Islamic values strongly color the wedding procession, from the selection of the couple and the marriage contract to the reception. One example of the application of Islamic values is in the procession of “*ijab qabul*” which is the core of the marriage contract. *Ijab kabul* is carried out solemnly and following Islamic law, which emphasizes order, sincerity, and blessings in marriage.³¹

The values of *mawaddah* (love) and *rahmah* (compassion) in Islam are also reflected in Javanese marriage customs in Brebes Regency. This concept is embodied in various stages, such as “*midodareni*” (the night before the contract), which involves prayers and blessings from parents and relatives. In this procession, Islamic prayers are offered so that the marriage will bring happiness and blessings. This emphasizes the importance of parents’ prayers and blessings as the main foundation in building a household according to Islamic teachings.³²

Sundanese customs in Brebes Regency also adopt many Islamic values. One important value is patience and *tawakkal*, which is reflected in processions such as “*sawer*” and “*ngaras*”. These processions are not only symbolic traditions, but also contain spiritual messages. In the tradition of “*ngaras*,” for example, the bride-to-be apologizes and asks for the blessing of her parents, which symbolizes humility and respect for parents, which is in line with Islamic teachings on the importance of filial piety.³³

²⁹ Amien Nulloh, “Otoritas Hukum Islam Dan Hukum Negara Dalam Praktik Perkawinan Siri Masyarakat Kecamatan Sirampog Kabupaten Brebes.”

³⁰ Joko Tri Haryanto, “Moderasi Beragama Pada Tradisi Perang Centong Dalam Prosesi Pernikahan Di Kabupaten Kabupaten Brebes Jawa Tengah,” *Harmoni* 21, no. 1 (2022): 25–44.

³¹ Aliyah Himatul, “Nilai-Nilai Pendidikan Islam Dalam Tradisi Ngembang Di Desa Pengarasan Kecamatan Bantarkawung Kabupaten Kabupaten Brebes” (UIN Prof. KH Saifuddin Zuhri Purwokerto, 2023).

³² Wasilah Hanni Milatul, “Nilai-Nilai Tradisi Gusaran Anak Perempuan Perspektifur Di Desa Bentar Kecamatan Salem Kabupaten Kabupaten Brebes” (UIN SAIZU Purwokerto, 2023).

³³ Muamar Muamar, “Tradisi ‘Langkahan’Perkawinan Di Desa Kaligangsa Kulon Kec. Kabupaten Brebes Kab. Kabupaten Brebes Jawa Tengah (Studi Analisa Hukum Islam)” (IAIN Kediri, 2015).

In Javanese and Sundanese customs in Brebes Regency, marriage symbols such as clothing, food, and small rituals such as shamanism and other traditional ceremonies have also been acculturated with Islam. Bridal clothing often contains Islamic elements, such as the use of hijab for the bride. Arabic prayers taken from the Quran and hadith are also usually chanted in various stages of the procession, strengthening the Islamic nuances in the tradition.³⁴

Islam teaches simplicity in marriage, which is also reflected in Javanese and Sundanese customary traditions in Brebes Regency. Although some traditional ceremonies are still maintained, people are increasingly prioritizing syar'i aspects over extravagance. Events such as "reception" or "walimah" are more focused on thanksgiving and prayers rather than a big celebration. This shows that blessings in marriage are prioritized over splendor, as taught in Islam.³⁵

The tradition of gotong royong in Javanese and Sundanese communities in Brebes Regency is also closely related to Islamic teachings on ukhuwah (brotherhood). Gotong royong in preparing for a wedding, from food preparation to decoration, is a form of togetherness that is in line with Islamic values on the importance of social solidarity. In Javanese customs, the tradition of "sambatan" or "rewang" shows how neighbors and relatives help each other selflessly, reflecting the Islamic spirit of cooperation.³⁶

In Javanese and Sundanese customs, handover is an important tradition. In the Islamic context, these offerings have meaning as a form of responsibility of the prospective husband in fulfilling the needs of the wife. Although traditional values are still strong, Islamic elements such as giving a dowry following Sharia are prioritized. The dowry usually contains symbols of blessing, such as money or religious paraphernalia, which reflect adherence to Islamic rules.³⁷

Walimah or reception in Javanese and Sundanese customs in Brebes Regency is not only a celebration, but also a means to spread the message of Islam. At walimah events, recitations and prayers are often held together led by local religious leaders. This is in line with the Islamic recommendation that walimah be held to share happiness while strengthening friendship and ukhuwah Islamiyah.³⁸

The politeness and manners that are highly valued in Javanese and Sundanese customs also synergize with Islamic teachings. From the proposal process to the marriage contract, etiquette and manners are carefully practiced. Islam emphasizes the importance of maintaining adab and politeness in social relations, including in weddings. This can be seen in the humble attitude, good speech, and respect for parents and elders throughout the procession.³⁹

In Islamic teachings, straight intentions and the pleasure of Allah are the main foundations in building a household. This value is strongly reflected in Javanese and Sundanese customs in Brebes Regency, where every wedding procession begins with good intentions and prayers that Allah will bless the household's new home. Religious leaders are usually involved to provide marriage advice

³⁴ Al-Ahwal Asy-Syakhsiiyyah, "Tinjauan Hukum Islam Terhadap Beban Calon Suami Dalam Adat Seseherahan Di Desa Malahayu, Kec. Banjarharjo, Kab. Kabupaten Brebes, Jawa Tengah," 2008.

³⁵ Wijartno Wijanarto, "Harmoni Di Kaki Gunung Kumbang Ngasa, Komunitas Jalawastu Dan Jejak Sunda Di Kabupaten Kabupaten Brebes," *Aceh Anthropological Journal* 2, no. 2 (2018): 37–54.

³⁶ Itmamul Khaqqi, "Peran Tokoh Adat Kampung Adat Jalawastu Dalam Menekan Angka Perceraian Di Desa Ciseureuh Kecamatan Ketanggungan Kabupaten Kabupaten Brebes" (Universitas Islam Sultan Agung Semarang, 2024).

³⁷ Rokhman, "Upacara Adat Ngasa Masyarakat Jalawastu (Studi Kasus Di Desa Ciseureuh Kecamatan Ketanggungan Kabupaten Kabupaten Brebes)."

³⁸ Muhammad Fuad Zain, "Perkawinan Adat Jawa Perspektif Hukum Islam" (Purwokerto, 2024).

³⁹ Ira Andriani, "Kesetaraan Gender Dalam Perspektif Masyarakat Kampung Adat Naga Kabupaten Tasikmalaya" (Universitas Siliwangi, 2024).

that reminds the importance of maintaining the intention and pleasure of Allah in living a married life.

Javanese and Sundanese traditional marriage in Brebes Regency is a clear example of how local traditions can synergize with Islamic teachings without losing their cultural identity. The Islamic values integrated in the marriage tradition reflect the harmony between custom and Sharia. This shows that Islam is able to adapt and enrich local culture, as long as the basic values of Islamic teachings are upheld.

Differences in Javanese vs Sundanese Traditional Marriage

Javanese and Sundanese traditional marriages have many similarities, as both originate from cultures that developed on the island of Java. However, there are fundamental differences that reflect different values, traditions, and philosophies between the two cultures. The following are some of the main differences between Javanese traditional marriage and Sundanese traditional marriage:

1) Philosophy and Values

The philosophy of Javanese traditional marriage is strongly influenced by *kejawen* values that emphasize simplicity, humility, and serenity. Wedding ceremonies are often conducted with great sacredness and silence. Javanese marriage is also very much oriented towards harmony and balance, both in the relationship between husband and wife and in extended family relationships. The concept of “*guyub*” or togetherness is highly emphasized.

Sundanese marriage emphasizes the values of politeness, friendliness, and warmth. The wedding ceremony involves more smiles, joy, and warm interaction between the bride and groom and guests.

The concept of “*silih asih, silih asah, silih asuh*,” which means loving each other, caring for each other, and guiding each other, is the basis of the philosophy of marriage in Sundanese culture.

2) Procession and Ceremony Stages

One of the characteristics of a traditional Javanese wedding is the “*Panggih*” ceremony, which is the first meeting of the bride and groom after the marriage contract. In this procession, the bride and groom will undergo several rituals, such as “*balangan gantal*” (throwing betel nut) and “*sungkeman*” to the parents.

The “*Siraman*” ceremony is also an important part of the Javanese tradition, which the bride and groom perform in their respective homes as a form of self-cleansing before the marriage contract.

In Sundanese traditional marriage, there is a “*Ngeuyeuk Seureuh*” procession, a wedding preparation involving the bride and groom and their families. This ceremony is full of symbolism, such as preparing betel leaves that symbolize harmony and unity.

Sundanese ceremonies are often more playful and involve a lot of interaction, such as traditional games played by the bride and groom to show their togetherness and cohesiveness.

3) Bridal Wear

Javanese brides usually wear a traditional dress called “*Basahan*” for Yogyakarta or “*Kebaya*” with a *jarik* cloth for Solo. The predominant colors are black, brown, or other colors that are calm and elegant.

The groom usually wears a “Blangkon” (headdress) and a kris tucked behind, while the bride wears a “Sanggul” decorated with jasmine.

Sundanese brides usually wear a “White Wedding Dress” or “Kebaya” which is lighter and more elegant. The colors used tend to be brighter, such as white, gold, or pastels.

The groom wears a head covering called “Bendo”, while the bride wears a “Siger” (crown), which is the main characteristic of Sundanese brides.

4) Traditional Food

Javanese wedding banquet dishes usually include traditional foods such as “Gudeg”, “Nasi Liwet”, and various side dishes cooked with Javanese spices that tend to be sweet and savory. Drinks served are usually “Wedang” or traditional warm drinks such as “Wedang Ronde” and “Wedang Jahe”.

Traditional food in a Sundanese wedding is more varied with flavors that tend to be fresh and spicy. Dishes such as “Nasi Liwet Sunda”, ‘Sambal’ and “Lalapan” are very common. Desserts are usually Sundanese “Wet Pastries”, such as “Kue Cucur” and “Surabi”, with specialty drinks such as ‘Bajigur’ or “Bandrek”.

5) Music and Entertainment

In a traditional Javanese wedding, the music played is usually gamelan with deep and mystical Javanese songs. Songs such as “Kidung” or “Macapat” are often performed to add to the sacred atmosphere.

There are also shadow puppet shows or traditional dances such as “Bedhaya” and “Serimpi” performed as part of the entertainment.

Music in a Sundanese wedding is usually lighter and more upbeat, with typical musical instruments such as “Angklung”, “Kacapi”, and “Suling”. The songs played are usually upbeat and full of joy. Traditional Sundanese dances such as “Jaipongan” are often performed, adding to the festive atmosphere of the wedding.

6) Interaction with Guests

In Javanese customs, interactions with guests tend to be more formal and full of manners. The bride and groom and their families usually elegantly sit on the aisle, and guests congratulate them in a very polite manner.

Sundanese weddings emphasize an intimate and warm atmosphere. The bride and groom often interact directly with guests, and there is even a tradition of “Ngunduh Mantu” where the groom’s family warmly welcomes guests into their home.

While there are many similarities, the differences between Javanese and Sundanese weddings reflect the cultural diversity of Java. Each custom is unique, reflecting different philosophies, values, and perspectives on marriage. In Javanese customs, sacredness and harmony are the main focus, while in Sundanese customs, warmth and friendliness are emphasized. These two traditions, although different, both have noble values that are maintained and preserved by the community to this day.

4. Conclusion

This study demonstrates that traditional marriage practices in the Javanese-Sunda community of Brebes Regency have remained resilient as an integral part of social and cultural life. Rituals

such as siraman, midodareni, panggih, and sungkeman continue to be carried out with solemnity, reflecting the dynamic interplay between local wisdom and Islamic teachings in everyday practice. Religious figures, such as the lebe or kayim, serve as vital mediators who ensure that marriage ceremonies uphold ancestral customs while remaining consistent with Islamic principles. Their role embodies a bridge that harmonizes cultural heritage with religious devotion. Amid modernization and social transformation, the people of Brebes Regency continue to uphold adat as a marker of their collective identity. Marriage traditions are not only perceived as ceremonial rites but also as mechanisms of social integration and the reinforcement of familial bonds. Through these practices, values such as gotong royong, filial piety, and communal solidarity are preserved and transmitted across generations. Traditional marriage in Brebes Regency can be understood as a living form of local wisdom that retains contemporary relevance. It functions simultaneously as a means of cultural preservation and as an adaptive response to the dynamics of social change, thereby sustaining the continuity of both tradition and religiosity within the community.

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