

## Nyalep Narjhe Wedding Tradition in Bindang Village, Pasean District, Pamekasan Regency

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### Abstract:

Marriages between indigenous peoples with one another, between one tribe with another, between Muslims with one another, as well as there are differences in urban and village marriage customs. Customs that have become customary law will be more difficult and stronger because violations of them will meet a sanction according to the regulations that are enforced and obeyed in society, from here the custom is not just an ancestral heritage but becomes a rule that must be obeyed as happened in Bindang Village, Pasean District, Pamekasan Regency, it is forbidden for a younger brother to get married before his older sister, even though the younger brother is physically and mentally ready to marry. This is not allowed, because if this happens according to the prevailing belief and it is believed that a disaster will occur to the household that will be fostered and the family, especially the older brother he is stepping on. The results of the study were to prove whether the customs regarding the marriage of Nyalep Narjhê (preceding his older sister) in Bindang Village, Pasean District, Pamekasan Regency did not conflict with the actual demands and teachings of Islam, and whether it was considered fair for a younger sister who would marry first to crawl under a brother three times, so that this is no longer a continuous dark history.

### Keywords:

Narjhe Nyalep, Traditions, Weddings.



## Introduction

Humans as creatures who cannot live alone, because humans are creatures that depend on one another. Therefore, humans really need friends who between them like and love each other so that they can create a legal bond, namely the marriage bond. Marriage is a *sunatullah* that applies to all creatures created by Allah,<sup>1</sup> with marriage will bring up and preserve a harmonious family and offspring in his life. Marriage is the oldest *shari'ah* in all human life, its existence has been going on since the first human was created, which happened to the Prophet Adam AS and his wife, Eve.<sup>2</sup> This means that the age of marriage is prescribed at the age of humans when Allah SWT created humans themselves.<sup>3</sup> Marriage is a very important and sacred event in human life. Because marriage is a way that God wants for humans so that they reproduce, reproduce and can preserve their lives, as stated in the Qur'an.

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

*Meaning: O mankind, fear your Lord who created you from a single person, and from him Allah created his wife; and from them Allah brought forth many males and females. and fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you.*<sup>4</sup>

Based on the Qur'an, it can be understood that Allah not only made humans like other creatures who are free to follow their desires without having clear rules and boundaries that bind them, but humans were created to include rules (*syar'iyah*) that then become their guide in living this life, including in terms of marriage. Marriage is a worship to get closer to Allah SWT, through the door of marriage humans can

<sup>1</sup> Moh Adibullah, "Tajdid Al-Nikah Dan Urf Di Kelurahan Warugunung Karang Pilang Surabaya Dalam Perspektif Hukum Islam" (ontologi 18 IAIN sunan ampel, 2011).

<sup>2</sup> Nur Idatul Qodiriyah, "Analisa Pandangan Islam Pernikahan Ngelangkahe Saudara Perempuan (Studi Kasus Di Desa Karangaanyar Kecamatan Kraton Kabupaten Pasuruan Provinsi Jawa Timur)" (IAIN Surabaya, 2012).

<sup>3</sup> Helman Fajri, "Kafa'ah Dalam Pernikahan" (IAIN Sunan Ampel, 2011).

<sup>4</sup> Departemen Agama, *Al-Qur'an Dan Terjemah* (Jakarta: Pustaka, 2000).

carry out their duties and obligations as a servant, meaning that marriage is not the main and first factor, or in other words, marriage is only a tool and not a goal, this is the same with what Abdul Mustaqim said that marriage is an act of worship to Allah, and marriage is only a means and not a goal, because the real goal is to worship Allah and follow the Sunnah of His Prophet.<sup>5</sup>

This statement is also reinforced by the opinion of Iis Inayatul Afiyah that Islam teaches that marriage is not just an ordinary bond such as a sale and purchase agreement or lease and so on, but marriage is a strong agreement where both parties are connected to become husband and wife or become life partners. using the name of Allah. To achieve this, marriage is indeed not easy, because to unite a husband and wife who are basically different genders, characters, family and educational backgrounds, social status and sometimes age which are adrift from one another.<sup>7</sup> Household problems will often come to greet the family, because marriage problems are decorations that must exist in a marriage.

Marriages between indigenous peoples with one another, between one tribe with another, between Muslims with one another, as well as there are differences in urban and village marriage customs. Customs that have become customary law will be more difficult and stronger because violations against them will meet a sanction according to the regulations that are enforced and obeyed in society. In addition, the State also still recognizes the implementation of customs in Indonesia as regulated in Article 18 B (2) of the 1945 Constitution.

*"The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, the Unitary State of the Republic of Indonesia"*<sup>5</sup>

Customs in society are dominant and have a strong binding force, of course they also have a great influence on the behavior and actions of the community itself, from here customs are not only inherited from their ancestors but become a rule that must be obeyed as happened in Indonesia. In Bindang Village, Pasean Sub-district, Pamekasan Regency, it is forbidden for a younger brother to get married before his older sister, even though the younger brother is physically and

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<sup>5</sup> Sekretariat Jendral MPR RI, *Undang-Undang Dasar Negara Republik Indonesia 1945* (Jakarta, 2016).

mentally ready to get married. This is not allowed, because if this happens according to the prevailing belief and it is believed that a disaster will occur to the household that will be fostered and the family, especially the older brother he is stepping on. The people of Bindang Village, Pasean District, Pamekasan Regency have faith and agree to become a custom and if the marriage is still carried out, it is carried out in several ways even though in reality they are still experiencing problems with their household. In order not to cause problems, it is more clear that his sister who preceded marriage is not unlucky, then several paths must be taken including:

*Becit Soson*, Parents make a cake made from sticky rice, coconut, and sugar in the form of two stacks then a younger brother separates and changes the shape of the cake arrangement which is placed on the bottom and the top one is cut by a younger brother then feeds him while apologizing and ask a brother's blessing. *Nyalono' ekangkangan*, sister who wants to get married first says goodbye by entering on all fours three times while reading solawat under her an older sister who is standing half-stance or straddling with the intention that the sister remains humble and does not become a sister who is disobedient to an older sister. In addition, the younger brother must give money and/or new clothes according to his ability. Then Narjhe's sister (kicked) her brother slowly with the aim of making her brother quickly find his soul mate.

his activity is viewed from the point of view of the purpose of marriage in order to achieve a family that is *sakinah mawaddah warahmah*, does not feel anxiety and obstacles and so on. Even though the people of Bindang Village, Pasean District, Pamekasan Regency are Muslim and even devout, they still believe and believe so that they follow traditions that have been passed down from generation to generation, and are also advice from parents that should not be violated. However, if viewed from a religious perspective (which all Bindang people are Muslim), there is no prohibition against getting married first for the two brothers, the important thing is that they have met the requirements and pillars that have been determined in Islam.

## Methods

The implementation of research activities carried out by researchers currently uses a qualitative research approach with a phenomenological design, namely conducting research activities by

trying to explore data related to the marriage of Nyalep Narjhê (preceding his older sister) in Bindang Village, Pasean District, Pamekasan Regency, then describing it in the form of report.<sup>6</sup> Research activities using a qualitative research approach with a phenomenological design are research that is intended to understand existing phenomena, especially those related to the focus of research on what is experienced by researchers when conducting research activities, such as behavior, perception, motivation, actions and so on by describing in the form of words and expressions in the form of language in a special natural context and by utilizing various kinds of scientific methods.<sup>7</sup>

### **Discussion and Result**

#### **Islam views the phenomenon of Nyalep Narjh marriage in Bindang Village, Pasean District, Pamekasan Regency**

Marriage is something that is very desired and coveted by every human being. When entering the stage of getting married, someone who has found his soul mate will begin to plan what kind of marriage he wants. Especially when both families have agreed to the good intentions. But it is not infrequently that happiness is a little disturbed when the one who wants to get married has the status of a younger brother, while his sister is not married. In Indonesia itself, there are several customs that do not allow a younger brother to step over his older brother, including in Bindang Village, Pasean District, Pamekasan Regency, where some of the people still adhere to existing customs and myths. So, often the younger brother is asked to wait until his brother gets married before he finally gets married.

The reason for the ban is to protect the feelings of the older brother, to avoid the myth that it is not good to step over the elder and to maintain the views of the surrounding community towards the older brother who is being stepped on. Then what is the law in Islam if you step over an unmarried sister? To answer this question, the researcher

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<sup>6</sup> Sugiono, *Metode Penelitian Kuantitatif, Kualitatif Dan Kombinasi* (Bandung: Alfabeta, 2013).

<sup>7</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2006).

visited several religious leaders in Pasean District, one of them was Kiyai Soleh Samsih..

*“Talking about the phenomenon of Nyalep Narjhe’s sister’s marriage, actually this is not a problem, because Islam respects customs and culture, as long as it does not conflict with God’s rules and there is no element of tyranny. When one of these criteria is not met, of course, customs and culture should not be treated. One of them is the problem of stepping over my sister in marriage. For some people, this is taboo or even an act of disobedience. A younger brother is considered to have violated his brother’s rights, when he precedes marriage before his older brother. Well, actually this kind of thing does not exist in the view of Islam, there is Islam instead recommends hastening the marriage if you feel ready physically and spiritually, the problem of stepping over is actually not prohibited by Islam, of course, within limits as long as it will not cause a conflict, meaning if indeed the brother has allowed it. if that happens, it won’t be a problem and there’s also no recommendation regarding step money or whatever, it’s just a custom.”<sup>8</sup>*

This opinion is underlined that Islam recommends hastening the marriage if you feel ready physically and mentally, the problem of stepping over is actually not prohibited by Islam, of course, within limits as long as it will not cause a conflict, meaning that if the brother has allowed it to happen then it will not be a problem and nothing will happen. also suggestions about money steps or whatever it’s all just a custom. conclude that the Islamic Shari’a teaches that marriage should not be delayed. As far as possible if there are no shar’i barriers, the marriage is hastened and accelerated.

Then, regarding how according to Islamic law regarding marriage before older sisters and related to it, the answer is that there is no syar’i argument from both the Qur’an and Hadith that forbids a younger sister to marry first or step over her brother. Likewise with Becit Soson, Nyalono 'engkang, the younger brother has to give money and/or clothes according to his ability and the younger brother Narjhe (kicks) his brother slowly with the aim that his brother quickly finds his soul mate, it is a kind of custom in a place where The rules and numbers differ from one region to another. Customs can be taken if they do not conflict with Islamic teachings, while those that are contrary to Islamic teachings must be abandoned. Islamic law teaches that marriage should not be delayed, as much as possible if there are no syar’i

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<sup>8</sup> K. Samauddin, “Wawancara” (Pamekasan, n.d.).

barriers, marriage is hastened and accelerated. Imam Muslim narrates; From Abdullah he said; The Prophet sallallaahu 'alaihi wasallam said:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ،  
وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

"O young men, whoever among you already has the ability, get married immediately, because marriage can lower your gaze and maintain your private parts. And whoever is not able to marry, fast, because fasting will be a fortress for him." (HR Muttafaq 'alaih)

Islamic teaching also teaches that lack of wealth is not a reason to delay marriage. God said;

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

"And marry those who are alone among you, and those who are worthy (to marry) from your male slaves and your female slaves. If they are poor, Allah will make them able/sufficient with His bounty, and Allah is All-Encompassing (His gift) and All-Knowing." (Surat an-Nur: 32)

Slander on earth and widespread damage due to obstruction of marriage and postponement of marriage, can be in the form of the violation of major sins such as; adultery or approaching adultery (kisses, hugs, etc.). It can also result in discontinuation of offspring, celibacy, stress, madness, and even suicide. Everything is damage and evil that is not good for Muslims and the Islamic community.

From Ali bin Abu Talib that the Prophet sallallaahu 'alaihi wasallam once said to him: "O Ali three things, do not delay; pray when the time has come, the corpse when it has arrived and (marry) an unmarried woman if you have found a suitable (comparable to her)." Abu Isa said; "This hadith has the rank of gharib hasan." (H.R. At-Tirmidhi). Islamic law teaches that marriage should not be delayed. As much as possible if there is nothing that hinders syari, then hurry up and speed up the marriage. As the word of Allah SWT in Surah An-Nur verse 32 and the words of the Prophet above that marriage is hastened as when hastening prayer and taking care of the corpse. Marriage or wedding is an activity prescribed by Allah SWT, this is based on the word of Allah in the Qur'an:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ  
وَتِلْكَ وَرُبَاعَ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ  
أَذْنَىٰ أَلَّا تَعُولُوا

*"And if you are afraid that you will not be able to do justice to (the rights of) an orphaned woman (if you marry her), then marry (other) women that you like: two, three or four. Then if you are afraid that you will not be able to do justice, then (marry) only one, or the slaves you have. that is closer to not doing wrong".<sup>9</sup>*

From the information above, we can conclude that there are 4 marriage laws:

- a. It is obligatory for people who have a strong lust so that they can plunge them into the valley of immorality (zina and so on) while he is a capable person. What is meant here is being able to pay the dowry and being able to support his future wife.
- b. Circumcision to people who are able but can control their lust.
- c. Makruh to people who are not capable in terms of inner and outer living but just don't give harm to the wife.
- d. It is forbidden for people who are not able to provide spiritual and physical support and who are not powerful (weak), have no desire to marry and will abuse their wives if they marry.<sup>10</sup>

That way in Islam there is no prohibition to marry his older sister first. But even so, as a younger person, it is an obligation to respect the elder, and ask for his blessing when getting married. So that on the wedding day all families will feel happy and pray for the marriage to become a *sakinah mawaddah wa rahmah* family.

#### **Understanding of the Community of Bindang Village, Pasean District, Pamekasan Regency towards the Phenomenon of Nyalep Narjhe Sisters' Marriages**

Talking about a village and community groups will certainly never be separated from the existence of a tradition and customs. Islam is also tolerant of this as long as traditions and

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<sup>9</sup> Agama, *Al-Qur'an Dan Terjemah*.

<sup>10</sup> Muhammad At-tihami, *Merawat Cinta Kasih Menurut Syariat Islam* (Surabaya: Ampel Mulia, 2004).



customs do not conflict with existing laws and Shari'ah. Included in a wedding ceremony, there are several traditions that have been attached to the community, ranging from the implementation of marriage, the rules in the implementation of marriage, even the myths that circulate are sometimes still considered by the community in the implementation of the marriage. Included in this is the phenomenon of marriage over older sister, which is the main theme in this study. There are some sections of our society who still view that getting married by stepping over one's own sister is a form of impoliteness, so that those who are stepped over will subconsciously feel hurt, humiliated and even feel harassed.

*"In the Madurese community, especially in the village of Bindang, it is known that there is a marriage term Nyalep Narjhê sibling, meaning a marriage that is not permitted to be carried out if the bride and groom have an unmarried sister. This kind of marriage is only the previous customary rules held by the ancestors. Indeed, there are still people in this Bindang village who still adhere to the beliefs of their ancestors so that sometimes such marriages are not allowed because they believe that the life of an older sister whose marriage is crossed will not get a good life for the future, especially in terms of mate, and also for the family will get a bad impact, besides that it is feared for his brother to feel hurt by his sister's marriage. However, they allowed the younger brother to marry first on the condition that 1) Becit Soson, the parents made a cake made from glutinous rice, coconut, and sugar in the form of two stacks, then a younger sister separated and changed the shape of the cake arrangement which was placed on the bottom. the one at the top was cut by a younger brother then fed him while apologizing and asking for the blessing of an older brother. 2) Nyalono' ekngkangkan, a sister who wants to marry first says goodbye by entering on all fours three times while reading solawat. to a sister. 3) the younger brother must give money and/or new clothes according to his ability. 4) Then Narjhe's sister (kicked) her brother slowly with the aim of making her brother quickly find his soul mate. If the younger brother has met some of the above conditions, then he can marry first from his brother. However, there are also people from this Bindang village who have a different understanding, they do not agree with this understanding, if a younger sister is going to get married they will feel happy instead of having to postpone the wedding because it is feared that it will have a bad impact on the younger brother, for example, he is afraid that his sister will do bad deeds such as adultery and the like because of the prohibition of the marriage. And if I personally agree more with the second opinion, it means allowing the marriage to happen but you must also*

*ask for the approval of the older brother, if the older sister doesn't mind, it doesn't matter if the marriage takes place.*<sup>11</sup>

Madurese people's understanding of marriage over older sisters, some people in Bindang village still adhere to the beliefs of their ancestors so that sometimes such marriages are not allowed because according to them, they believe that the life of older sisters whose marriage is overstepped will not get a good life in the future, especially in terms of mate, and also for the family will get a bad impact, besides that it is feared for the older brother to feel hurt by his sister's marriage.

However, they allowed the younger brother to marry first on the condition that 1) Becit Soson, the parents made a cake made from glutinous rice, coconut, and sugar in the form of two stacks, then a younger sister separated and changed the shape of the cake arrangement which was placed on the bottom. the one at the top was cut by a younger brother then fed him while apologizing and asking for the blessing of an older brother. 2) Nyalono' ekngkangkan, a sister who wants to marry first says goodbye by entering on all fours three times while reading solawat. to a sister. 3) the younger brother must give money and/or new clothes according to his ability. 4) Then Narjhe's sister (kicked) her brother slowly with the aim of making her brother quickly find his soul mate. If the younger brother has fulfilled some of the conditions above, then he can marry first from his brother because things that are not good will disappear by themselves as long as the younger brother fulfills the four conditions above.

In addition, some other people have different understandings, they do not agree with this understanding, if a younger sister is getting married they will feel happy instead of having to postpone the wedding because it is feared that it will have a bad impact on the younger sister, for example, she is afraid that her sister will do something wrong. bad deeds such as adultery and the like because of the prohibition of the marriage.

Based on some of the explanations obtained, it can be concluded that the views of the people in Bindang Pasean Pamekasan Village regarding marriage overstepping older sisters, some of them already have more advanced thoughts and agree with the marriage without having to follow existing customary rules.

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<sup>11</sup> Asmi, "Wawancara" (pamekasan, 2017).

While some others still adhere to village customs, for example, according to them the marriage can be carried out with the condition that 1) Becit Soson, parents make cakes made from sticky rice, coconut, and sugar in the form of two stacks then a younger brother separating and changing the shape of the cake arrangement, which was placed at the bottom at the bottom, the top one was cut by a younger brother and then fed him while apologizing and asking for the blessing of an older brother. 2) Nyalono' ekngkangkan, a sister who wants to marry first says goodbye by entering on all fours three times while reading solawat. to a sister. 3) the younger brother must give money and/or new clothes according to his ability. 4) Then Narjhe's sister (kicked) her brother slowly with the aim of making her brother quickly find his soul mate. And there are also some others who do not agree with the marriage because they think about the feelings of their sister who will be bypassed by their marriage, while also still strongly believe in the myths circulating in the community.

Then regarding the customs that do not allow to step over an older sibling, with various reasons stated, it is not a syari reason that causes a marriage to be postponed. Because this is not Islamic law and a Muslim is only obliged to follow the laws and Shari'ah in Islam. Regarding the customary terms that must be done by a younger sister who will get married first, such as 1) Becit Soson, parents make a cake made from glutinous rice, coconut, and sugar in the form of two stacks then a younger sister separates and changes the shape of the cake arrangement which on top, it was placed at the bottom, the top one was cut by a younger brother and then fed him while apologizing and asking for the blessing of an older brother. 2) Nyalono' ekngkangkan, a sister who wants to marry first says goodbye by entering on all fours three times while reading solawat. to a sister. 3) the younger brother must give money and/or new clothes according to his ability. 4) Then Narjhe's sister (kicked) her sister slowly with the aim of making her sister quickly find her soul mate, then it is permissible as long as it does not violate sharia rules, because the gift is a sign of asking her sister for permission to marry first and as a consolation for her sadness that has not found her. her mate. This is recommended, as the Prophet sallallaahu 'alaihi wa sallam said, "You should give gifts to each other,

because gifts can remove the hatred that is in the chest." (HR. Turmudzi 2130).<sup>12</sup>

The religion brought by the Prophet Muhammad SAW said that Muslims are encouraged to work hard in realizing marriage. Even if some of them are unmarried, they must help each other to find a mate so that they can get married soon. Islam does not forbid if a younger brother marries over his older sister. A Muslim is required to get married as soon as he is able, so that he can support the family. There are no requirements that imply that you have to get married before someone can get married.

When there are rules that imply that the younger sibling must marry after the older sibling finds a mate and gets married, it means that they are setting conditions that are not conditions and that hinders the realization of the marriage. Whereas the Prophet sallallaahu 'alaihi wa sallam forbade his people to set conditions that are contrary to Allah's rules. All conditions that are not in the Book of Allah are invalid, even though they are a hundred conditions. (Narrated by Ahmad 26248, Ibn Majah 2617 and others).<sup>13</sup>

If there is a reason that getting married first makes it difficult for your sister to match, then this is clearly unreasonable. This is considered shirk belief because it believes in a cause which is not a cause. We agree that sustenance and mate are in God's hands. He is the one who arranges and gives it to humans in a wise and proper way. Allah SWT said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And among the signs of His power is that He has created for you wives of your own kind, so that you may tend to and find peace in them, and He has created between you love and compassion. Verily in that there are indeed signs for a people who think".<sup>14</sup>*

Marriage is a process of human survival in this world from generation to generation. Apart from being a channel for lust, through

<sup>12</sup> Al-Ghazali, *Ihya Ulumuddin II Terjemah* (Jakarta: Faizan, 1984).

<sup>13</sup> H.S.A. Al Hamdani, *Risalah Nikah, Terjemah Agus Salim* (Jakarta: Pustaka amani, 2002).

<sup>14</sup> Agama, *Al-Qur'an Dan Terjemah*.

husband and wife relationships and avoiding the temptations of Satan that plunges you. Marriage also functions to regulate the relationship of men and women based on the principle of mutual assistance in the area of love and respect. Muslim women are obliged to do tasks in their household such as managing the house, educating children, and creating a pleasant atmosphere. So that the husband can do his duty well for the benefit of the world and the hereafter.<sup>15</sup>

The wisdom contained in marriage is:

- a. Able to maintain human survival by breeding and procreation.
- b. Being able to keep husband and wife from falling into despicable acts and being able to curb lust and hold back the view of something that is forbidden.
- c. Able to calm and reassure the soul by sitting and chatting with his girlfriend.
- d. Able to make women carry out their duties in accordance with the nature of femininity created.<sup>16</sup>

### **Conclusion**

The Islamic view on the phenomenon of Nyalep Narjhe's sister's marriage is; First, in Islamic sharia, basically there are no steps. Stepping over an older brother in marriage there is no basic rule that forbids it, but what is required is that a younger brother respects his brother. Second, Islam respects the existence of customs and culture as long as it does not conflict with God's rules and there is no element of tyranny. Like the problem of stepping over a sister in marriage. This kind of thing does not exist in the view of Islam, there is Islam instead recommends hastening the marriage if you feel ready physically and mentally. The problem of stepping over is actually not prohibited by Islam, of course within limits as long as it will not cause conflict.

Then the understanding of the people of Bindang Village, Pasean District, Pamekasan Regency towards the phenomenon of Nyalep Narjhe's sister's marriage, namely; The first is that there are still some people in Bindang Pasean Pamekasan Village who view marriage by stepping over their own brother as a form of impoliteness, so if stepping over is considered hurtful, it should be avoided. Although

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<sup>15</sup> Ahmad Rafi Baihaqi, *Membangun Syurga Rumah Tangga* (Surabaya: Gita Media Press, 2006).

<sup>16</sup> Syaikh Kamil Muhammad, *Uwaidah, Fiqih Wanita* (Jakarta: Pustaka al-Kautsar, 1998).

basically not a sin and not unlawful. The two communities in the village of Bindang Pasean, Pamekasan, still adhere to the customs so that they do not agree with the marriage of Nyalep Narjhe's older sister, because they think that the life of the older sister who is stepped over will not be good, especially in terms of matchmaking. Third Some of the other Bindang villagers have a different understanding, they think that there is no problem with the marriage of Nyalep Narjhe's older sister, because according to them if the marriage is postponed it will have a bad impact on the younger sister. Third, there are discourses circulating in the community in Bindang Village, such as if a brother is stepped on by his sister's marriage, it will be difficult for the older brother who is stepped on to get a mate, which they call the term "Takanceng". So if the wedding is to be held, then the younger brother must do a tradition which includes 1) Becit Soson, the parents make a cake made from sticky rice, coconut, and sugar in the form of two stacks then a sister separates and changes the shape of the cake arrangement which is on top, it was placed at the bottom, the top one was cut by a younger brother and then fed him while apologizing and asking for the blessing of an older brother. 2) Nyalono' ekngkangkan, a sister who wants to marry first says goodbye by entering on all fours three times while reading solawat. to a sister. 3) the younger brother must give money and/or new clothes according to his ability. 4) Then Narjhe's sister (kicked) her sister slowly with the aim that her brother quickly found his soul mate, so that his brother did not experience such a bad thing.

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