



## **Organizing *Ontalan* Tradition in Madurese Customs**

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### **Abstract**

The *Ontalan* tradition is a Maduranese tradition of throwing money to the bride and groom at the bridal events, which its people still preserve. The *Ontalan* practice is unique in its implementation because it only involves the groom's family, relatives, and *bhle*. In contrast, the bride is not obligated to carry it out. Research was included in empirical legal research, namely studying and analyzing legal behavior, both individuals and society. The research method used by the researcher was qualitative. This research intended to understand the phenomena experienced by describing them in words and language in a particular natural context using various scientific methods. As empirical legal research, the approach used by

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researchers is a socio-legal approach. This research showed that *Ontalan* was first carried out at the groom's house at the time of the bridal events, one day after its events. The groom's family and relatives carried out the parties. The money given is not thrown away but is delivered using an envelope. Second, they carry out *Ontalan* to continue their ancestral heritage, help the bride and groom, reject lousy luck, and strengthen friendship because it does not conflict with religion. The benefits of implementing *Ontalan* were to create a spirit of social care through giving alms, bringing family relationships closer, strengthening ties, and making an equal household; those who do not implement *Ontalan* will receive social sanctions. Third, religion and culture are interrelated from the sociological perspective of Islamic law. The term *Ontalan* is a social definition because the actual social fact of *Ontalan* is a gift that, in its implementation, aims to create social change through efforts to help the bride and groom build harmonious and equal family relationships. Using the 'Urf theory, the *Ontalan* tradition is included in 'urf *shahih* because it does not conflict with *sharia*, benefits the practitioners, and contains religious values.

[Tradisi *Ontalan*, yaitu tradisi memberikan uang kepada pengantin baru pada saat unduh mantu yang saat ini masih dilestarikan oleh masyarakat Madura. Tradisi *Ontalan* memiliki keunikan karena hanya melibatkan keluarga, kerabat, dan *bhele* dari mempelai laki-laki saja, sedangkan bagi pihak pengantin perempuan tidak ada keharusan untuk melaksanakannya. Metode penelitian yang digunakan peneliti yaitu kualitatif. Penelitian ini ditujukan untuk memahami fenomena yang dialami dengan cara mendeskripsikannya dalam kata-kata dan bahasa dalam konteks alam tertentu dengan menggunakan berbagai metode ilmiah. Sebagai penelitian hukum empiris, pendekatan yang digunakan peneliti yaitu pendekatan sosio-legal. Hasil penelitian ini menunjukkan bahwa *pertama Ontalan* dilaksanakan di rumah mempelai laki-laki pada saat unduh mantu, satu hari setelah akad nikah. Pihak yang melaksanakan yakni keluarga dan kerabat dari pengantin laki-laki. Uang yang diberikan tidak dilempar melainkan diberikan dengan amplop *kedua* Alasannya, melaksanakan *Ontalan* yakni untuk meneruskan warisan leluhur, membantu pengantin, menolak bala', mempererat silaturahmi, serta karena tidak bertentangan dengan agama. Manfaat dari pelaksanaan *Ontalan* yaitu untuk menciptakan jiwa peduli sosial dengan bersedekah,



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mendekatkan hubungan keluarga, mempererat tali silaturahmi, menciptakan rumah tangga yang samawa, bagi pihak yang tidak melaksanakan *Ontalan* akan memperoleh sanksi sosial. *ketiga* Dalam sudut pandang sosiologi hukum Islam, agama dan budaya saling berkaitan. Istilah *Ontalan* merupakan definisi sosial, karena sejatinya fakta sosial dari *Ontalan* adalah sedekah yang dalam pelaksanaannya bertujuan untuk menciptakan perubahan sosial melalui usaha membantu pengantin agar tercipta hubungan kekeluargaan yang harmonis dan samawa. Penggunaan teori '*urf*', tradisi *Ontalan* termasuk dalam '*urf shahih*' karena tidak bertentangan dengan syara', mendatangkan kemaslahatan bagi pelakunya serta mengandung nilai-nilai keagamaan.]

**Keywords:** tradition; *Ontalan*; Madura; sociology of Islamic law

## Introduction

In customary law, marriage is not only an essential event for the living but also an important event for the ancestors of both parties. In addition, marital relations in customary law are determined and supervised by the system of norms that apply in society. Each region has its ways and traditions, which differ from one community to another. Marriage is not solely a personal matter but a family and community affair. In society, the implementation of marriage ceremonies is based not only on religious provisions but also on traditional provisions.<sup>1</sup> The wedding ceremony is a must because it is essential.

Madura is an island whose people are known as an Islamic society that adheres closely to the results of the assimilation of Islamic law with local culture, in the sense that the strength of the diversity of

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<sup>1</sup> Jamilya Susantin, "Tradisi Bhen-Gibhen pada Perkawinan Adat Madura Perspektif Sosiologi Hukum," *Yustitia* 19, no. 2 (2018): 119–33.



the Madurese community is powerful and has high sacredness.<sup>2</sup> Several traditions are still carried out today, including the wedding tradition. Madurese traditional wedding traditions are unique and different from other regional time-honored wedding traditions. Regarding the process or stages of marriage, Madurese traditional marriages are slightly different from other regions. Quoting Siti Rochmah's opinion, the marriage process in the Madurese tradition is divided into three stages. First, namely, the pre-wedding customary process. This process includes several steps, including selecting a mate, the gangrene engagement procession, *narabhas paghar*, *nale'e paghar*, engagement procession and proposal of *nyeddhak temmo*. Second, ceremonies in carrying out marriages include the marriage contract and reception. Third, post (after) marriage ceremonies such as ceremonies during birth *pelet*, pregnancy and birth ceremonies.<sup>3</sup>

One form of tradition in Madurese marriages is the *Ontalan* tradition. This tradition is a Madurese tradition, and it is said that it is not only carried out in the Madurese area, where a study explains the *Ontalan* procession carried out by the Lumajang people who are Madurese ethnic. The *Ontalan* tradition is included in the second stage of the Madurese traditional marriage process or stage, namely the practice of carrying out the marriage ceremony at the wedding reception. *Ontalan*, which means to throw, is a tradition of throwing money to the bride and groom by the family, relatives, and friends of the bride and groom.<sup>4</sup> *Ontalan* is carried out during visits from the

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<sup>2</sup> Mohsi, "Langghar, Kophung dan Bhaqaf Konservasi Kebudayaan Khazanah Keislaman Madura Mohsi Sekolah Tinggi Agama Islam Negeri, Pamekasan, Madura 69362," *Sabda* 14, no. 1 (2019): 181–83.

<sup>3</sup> Mohammad Subhan Zamzami, "Tradisi Pernikahan pada Bulan Syawal di Madura: Kajian Living Hadith," *Harmoni* 17, no. 1 (2018): 137–51, <https://doi.org/10.32488/harmoni.v17i1.186>.

<sup>4</sup> M I Muhtadi, "Tradisi Untalan Dalam Perspektif 'Urf (Studi Di Desa Purworejo Kecamatan Senduro Kabupaten Lumajang)," *Sakina: Journal of Family Studies*, 2019, <http://urj.uin-malang.ac.id/index.php/jfs/article/view/313>.



bride's side (bridal events), which are held after the wedding ceremony when the bride and groom sit side by side at the altar. However, this only applies somewhat because each region has differences in the implementation process and provisions, even though they have the same goal.

*Ontalan* traditions are now familiar to Madurese people, although many regions have ignored these traditions. This tradition is unique, from its implementation to the parties involved. In several studies, there have been discussions about *Ontalan* traditional practices both in Madura and outside Madura; however, the problem with this research is that in its implementation *Ontalan* only involves family, relatives, and bhele from the groom's side. What is interesting in this research is why the *Ontalan* tradition is only required for the groom's side, while for the bride's side, there is no obligation to carry it out.

In an interview conducted by researchers with Yuliatin, a resident of Panaguan village and a participant in the *Ontalan* tradition, precisely about one year ago at her son's wedding. Mrs. Yuliatin explained that the *Ontalan* practice is about giving money to the bride and groom from the groom's family. This tradition is mandatory for the groom's family, bhele (relatives), to carry out as *lalampaan bangatowa* (ancestral inheritance). According to local beliefs, the *Ontalan* tradition is a tradition that contains good values for the bride and groom, such as refusing *bala* (disaster), so that if it is not done, it is said to be wrong (*jhuba'*). Not only that, but people (men's relatives) who do not implement *Ontalan* will receive sanctions in society in the form of gossip and become the subject of discussion because they are considered not to comply with existing customs.<sup>5</sup>

According to Islamic law, there are no demands in marriage that require *Ontalan* traditions to be carried out. This tradition did not exist during the Prophet Muhammad SAW and his companions. However, in Madurese society, especially in Panaguan Village, this tradition is

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<sup>5</sup>Yuliatin, As The Perpetrator Of The Tradition From The Groom's Side, *Direct Interview* (Panaguan, 14 September 2021)



developing today. It concludes that the *Ontalan* practice is a social change, a reciprocal relationship between religion and culture. In other words, social change is a process that an association goes through to become different from before.<sup>6</sup>

Therefore, to find out more about the practices of the *Ontalan* tradition carried out by the Panaguan community, the author is interested in researching how the Panaguan village community carries out the *Ontalan* tradition, how the Madurese society views the *Ontalan* practice and how Islamic legal sociology reviews the *Ontalan* tradition in Madurese.

## Methods

This research was included in empirical legal research, namely studying and analyzing legal behavior, both individuals and society. The research method used by the researcher was qualitative. The researcher intended to understand the phenomena experienced by the research subjects by describing them in words and language in a particular natural context using various scientific methods. As empirical legal research, the approach used by researchers is a socio-legal approach, namely the study of law using a legal and social science approach. In this case, the researcher uses the Sociology of Islamic Law theory. In field research, the researcher is directly involved in the community, in which case the researcher's presence is known as a researcher. Based on the previous explanation, the research location was Panaguan village, Larangan District, Pamekasan Regency. The researcher chose this location because the community still preserves the *Ontalan* tradition.

This research uses two sources, namely, primary and secondary sources. Primary sources were obtained directly from the source through interviews with the Panaguan village community, including perpetrators, traditional leaders and religious leaders. Meanwhile,

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<sup>6</sup> Roibin, *Sosiologi Hukum Islam* (Malang: UIN-Malang, 2008), 18.



secondary data or supporting data was obtained through a literature review of articles, books and other research-related writings.

In collecting data, the researcher used three techniques, namely interviews. In this case, the researcher used a semi-structured interview technique. The second technique was observation. In this case, the researcher used a non-participant observation technique; the researcher only observed and was not involved in the activity. The final data collection technique was documentation; in this case, the documentation in question is in the form of written notes, photos during interviews or observations to strengthen research findings about *Ontalan* traditions.

## Results

### Implementing *Ontalan*

Marriage is an important moment in a person's life journey. Everyone certainly hopes that this moment will go as well as possible. In contrast to a relationship involving only two people, marriage also involves family relationships between both parties, including parents, siblings and their respective relatives. For the community, a wedding is not just a ceremony but is also followed by a series of wedding ceremonies. The implementation of marriage ceremonies is not only based on religious provisions but also based on traditional provisions.<sup>7</sup> Each region has its own ways and traditions in carrying out marriage ceremonies which will later become characteristics and differences between one community and another.

A traditional Madurese wedding consists of various series of traditional ceremonies in which community traditions or customs are carried out before the wedding, at the ceremony and reception, and after the wedding. *Ontalan* is a tradition in Madurese traditional marriages that only a few people still carry out, one of which is in Panaguan Village, Larangan District, Pamekasan Regency. The lack of

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<sup>7</sup> Susantin, "Tradisi Bhen-Gibhen Pada Perkawinan Adat Madura Perspektif Sosiologi Hukum."



communication between generations in a community causes the loss of Kona (past) traditions, which were originally part of the community's culture but are now lost to the erodes of time, and it is not uncommon for many to not know about them at all.<sup>8</sup>

*Ontalan* is a tradition in the second stage, specifically during the ceremony and wedding reception. *Ontalan* is a tradition of throwing or giving money to the bride and groom. This tradition is a traditional Madurese marriage tradition that is not only carried out on the island of Madura but also in areas outside Madura that are populated by the Madurese tribe. Even though they are both the same tradition, in Madurese society, especially in Panaguan Village, this tradition has its procedures and uniqueness, which differ between regions but still have the same goal.

Implementing the *Ontalan* tradition by the Madurese community is carried out at the groom's house during the bride's visit (bridal events). The implementation time is one day after the wedding ceremony, which is held at the bride's house. With a simple and familial implementation, the groom's family, relatives and relatives will come together at the groom's house to conceive. Almost the same as a visit at an engagement event (*tongebbhan*), the activities take place semi-formally.

There are activities to gather together by introducing themselves or having a short chat to get to know each other, especially between the bride and her husband's family. After the event, the bride and groom will be served food and eat together. In the middle or end of the event, when the bride and groom say goodbye to go home, that is the time for the *Ontalan* to be carried out. Started by the groom's parents, who are generally represented by the mother (the bride's in-laws), followed by the rest of the family, who will give money.

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<sup>8</sup> Nor Hasan, *Persentuhan Islam Dan Budaya Lokal (Mengurai Khazanah Tradisi Masyarakat Populer)* (Pamekasan: Duta Media Publishing, 2018), 92.





There are differences in the procedures for giving money between people in one region and another, namely that the money given is not thrown away but is given as usual, either using an envelope or handing it directly to the bride. The reason for giving by hand is because people think this method is considered more polite and more respectful of the bride and the embodiment of the *pangghep* of the man's family. However, this does not reduce the objectives and benefits of its implementation.

As a traditional marriage tradition, *Ontalan* has provisions. It is only carried out in the marriage of sons, especially those who will participate and live in the wife's house. However, it is sometimes carried out in the marriage of sons who remain in their parents' house. However, *Ontalan* is not implemented in the marriage of girls. The *Ontalan* tradition of marriage has been known for a long time, has been preserved by the Madurese people, and is still carried out today.

### Community Views

In general, Madurese people are included in indigenous communities. Implementing several traditional ceremonial rituals in important social activities, such as marriage, birth and death, illustrates this. One form of tradition that is still preserved by the community is the *Ontalan* tradition of wedding ceremonies. Traditions considered good habits of society are believed to be able to create benefits for those who carry them out. Community views are quite diverse in understanding *Ontalan* traditions in marriage. According to Madurese people, *Ontalan* is a tradition of giving money to newlyweds that have existed since the time of the *bengaseppo* (ancestors) and are still carried out today.

Even though it is included in the marriage traditions of traditional communities, the *Ontalan* tradition does not apply absolutely because not all marriages are held *Ontalan*. According to customary provisions, the *Ontalan* tradition is only carried out if two conditions are met: the groom comes from Panaguan village in the marriage. After the marriage, the husband will live in the wife's house.



This kind of marriage system is usually known as the matrilineal marriage system, where a married woman will continue to live in her parents' house, while the man will join and move to his wife's house. A system like this is the marriage system adopted by Madurese society.<sup>9</sup>

In Islam, there is no provision for carrying out *Ontalan*. However, for the Madurese people, this tradition has become a habit in every marriage that meets the implementation requirements. People who continue to carry out the *Ontalan* tradition certainly have reasons for doing it. Carrying out *lalampaan bengaseppo* (ancestral custom) is why Madurese people continue to carry out *Ontalan* in marriage. Preserving ancestral traditions is a manifestation of firm adherence to religious teachings. These provisions are the reason why people implement *Ontalan*. Some people also think that rejecting *bala* is the reason for them to carry out *Ontalan* because they think that *Ontalan* is the same as alms, and as they know, alms can reject *bala*. For some people, the reason that motivates people to carry out *Ontalan* is to help the bride and groom fulfil their needs in starting a married life.

A tradition is formed and survives in society because they consider that the tradition they adhere to is something meaningful, significant or useful for their lives.<sup>10</sup> Provisions like this also apply to *Ontalan*. *Ontalan* benefits the community as a tradition, especially those who carry it out. Some of the benefits believed and felt by the community include teaching and fostering a spirit of social care, among others, by teaching charity. Apart from that, the implementation of *Ontalan* is an effort to strengthen the ties between family members in creating harmonious relationships, especially the relationship between in-laws and daughters-in-law.

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<sup>9</sup> Fahmil Samiran et al., "Religious Values in The Funeral Procession on The Datuk Wisdom," *KARSA: Journal of Social and Islamic Culture* 30, no. 2 (2022): 364–90, <https://doi.org/10.19105/karsa.v30i2.5099>.

<sup>10</sup> Imam Bawani, *Tradisionalisme dalam Pendidikan Islam* (Surabaya: Al-Ikhlash, 1990), 4.



Even though it is part of society's customs, not all people obey and carry out existing traditions, including *Ontalan*. For people who do not carry out *Ontalan* for several reasons. The reasons for not carrying out *Ontalan* even though holding a wedding include the fact that when carrying out the wedding, the groom came from another village, not from Panaguan Village. The next reason is that in this marriage, the groom came from Panaguan Village, but after marriage, the groom remained at his parents' house, while the bride came and lived at her husband's house.

As a tradition, the implementation of *Ontalan* is not regulated by religion but by customary law. As stipulated in customary law, if it is not implemented, it will receive customary sanctions, or what is commonly known as social sanctions, in the form of gossip and become the topic of public talk (in Madurese, it is known as *erasani*). However, these provisions do not apply absolutely because they only apply to people who do not implement but fulfil the implementation provisions.

## Discussion

Sociology of Islamic law is a science that studies Islamic law in a social context, namely studying the reciprocal influence between Islamic law and other social phenomena.<sup>11</sup> Islamic studies with a sociological approach are part of the sociology of religion. One of the themes of Islamic studies with a sociological approach, according to Atho Mudzhar, is the study of the influence of religion on societal change. In this theme, Islamic studies try to understand how far the cultural patterns of society are based on religious values and how far the structure of society's behaviour is based on religious teachings.<sup>12</sup>

Islam cannot be separated from culture as a system that covers all aspects of human life. Culture is part of the teachings of the Islamic

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<sup>11</sup> Muhammad Taufan, *Sosiologi Hukum Islam Kajian Empirik Komunitas Sempalan* (Yogyakarta: CV Budi Utama, 2016), 11.

<sup>12</sup> M. Rasyid Ridla, "Analisis Terhadap Pemikiran M . Atho ' Mudzhar ," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 7, no. 2 (2012): 294–304.



religion. The verses of the Qur'an that contain and regulate relationships between humans show Islam's attention to culture. As is known, human relations with humans continue to develop and form a society, where the content is culture to regulate and control that society.

Religion and culture are interrelated and related to each other. In Islam, it not only regulates the relationship between humans and God but also regulates relationships between people so that they can play a role and shape the culture with which they will later relate and shape social life in society. In Madurese society, almost all adhere to Islam. Belief in God in the Madurese ethnic community is widely known as part of the diversity of Indonesian Muslims who adhere to the teachings of Islam in understanding the realities of their social and cultural life.<sup>13</sup>

In the context of the *Ontalan* tradition, marriages carried out by the Madurese people are a social phenomenon that falls within the area of customary law. When referring to the social paradigm, *Ontalan* is a social definition, namely something that explains that something contained in a social action is not a social reality, so every social action is always related to an individual who will later try to understand and interpret it. So that it will produce different opinions and assessments between individuals.<sup>14</sup> Quoting Max Weber's opinion which states that social action is an individual action as long as the action has a subjective meaning or meaning for him and is directed towards the actions of other people.<sup>15</sup> As a social definition, that is why every individual in society has a diverse understanding in defining the *Ontalan* tradition.

Social facts explain that social reality is something real. In the implementation of the *Ontalan* tradition carried out by the Panaguan Village community, the social fact of the implementation of *Ontalan* is

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<sup>13</sup> Taufiqurrahman, "Identitas Budaya Madura," *Karsa: Jurnal Sosial dan Budaya Keislaman* 11, no. 1 (2007): 8.

<sup>14</sup> Munir Fuady, *Teori-Teori dalam Sosiologi Hukum* (Jakarta: Kencana, 2015).

<sup>15</sup> George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, Trans. Alimandan (Jakarta: Jakarta Pers, 1985).



alms, namely voluntary giving carried out by the family to the bride and groom without expecting anything in return and only hoping for the pleasure of Allah SWT. Allah SWT states in surah An-Nisa' verse 114:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ مَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا.<sup>16</sup>

“There is no good in most of their secret talks, except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah’s pleasure, We will grant them a great reward.”<sup>17</sup>

The proposition above explains the recommendation to give charity to others. If we relate it to the *Ontalan* tradition, giving money to the bride and groom is charity because in practice, the party giving does not expect anything in return but only hopes for a reward from Allah SWT.

According to Zanden, social change is basically a fundamental change in cultural patterns, structures and social behavior so that it is different from before.<sup>18</sup> The existence of *Ontalan* aims to create a better situation than before through ties of friendship by bringing the relationship between the two parties closer so that a family relationship that is *sakinah mawadah and warahmah* will be created. As in Islam, it is highly recommended to maintain friendship ties. Allah SWT says:

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<sup>16</sup>Qs. an-Nisa' (4): 114.

<sup>17</sup> Departemen Agama RI, *Al-Qur'an Dan Terjemahan* (Bandung: CV Penerbit J-ART, 2004).

<sup>18</sup> Roibin, *Sosiologi Hukum Islam*, 18.



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<sup>19</sup>

“O mankind, fear your Lord, who created you from one soul and created from its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”<sup>20</sup>

In Islam, culture and social change influence legal thinking. That is why cultural influence has a special discussion in Islamic law, namely ‘urf.<sup>21</sup> ‘Urf is something that is known and has been recognized by humans, it has become a tradition to carry it out or abandon it, whether in the form of words, actions, circumstances or provisions.<sup>22</sup>

Customs are used as a method of determining Islamic law. Because the purpose of law is to create order and justice in society, if a society already has good customary legal norms and can realize social order and justice, Islam confirms that law is in force. On the other hand, customary laws that are not in accordance with a sense of justice are what Islam wants to revise and replace with better laws. So, Islam not only brings new laws that regulate all aspects of human relations in social life but also confirms the laws that were adopted by society

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<sup>19</sup>Qs. an-Nisa’ (4): 1

<sup>20</sup> Departemen Agama RI, *Al-Qur’an Dan Terjemahan*, 77.

<sup>21</sup> Jm Muslimin, “Law and Culture: ‘Urf as a Substance of Islam Nusantara as Reflected in Indonesian Religious Court Decisions” 154, no. Icclas 2017 (2018): 153–56, <https://doi.org/10.2991/icclas-17.2018.37>.

<sup>22</sup> Syafe’I Rachmat, *Ilmu Ushul Fiqih* (Bandung: Pustaka Setia, 2007), 128.



before the arrival of Islam if these laws do not conflict with the principles of Islamic law.<sup>23</sup>

Not all habits can be used as a legal basis. An *'urf* (custom) can be used as a legal basis if it fulfils several conditions such as *'urf* is generally valid and applies to the majority of society, *'urf* has been in society before, there are no words or actions that conflict with *'urf*, *'urf* does not conflict with sharia text (*nash*).<sup>24</sup> If the above conditions are met, then a *urf* can be used as one of the arguments in establishing sharia law.

Furthermore, according Sugiono et al.,<sup>25</sup> the Ontalan tradition carried out by the Madurese people is categorized as *'urf* because this tradition is a habit carried out repeatedly and passed down from generation to generation by the community. Looking at what people are used to, carrying out Ontalan in marriage, according to researchers, is a good habit. In carrying out Ontalan, by giving money to the bride and groom, we are taught to help each other, help each other by lightening each other's burdens and have a spirit of social care, which is legally recommended in the Islamic religion. As Allah SWT states in *surah* Al-Maidah verse (2):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَتَقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ<sup>26</sup>

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in punishment.”<sup>27</sup>

<sup>23</sup> Muslimin, “Law and Culture: 'Urf as a Substance of Islam Nusantara as Reflected in Indonesian Religious Court Decisions.”

<sup>24</sup> Noor Harisudin, “Urf Sebagai Sumber Hukum Islam,” *Jurnal Al-Fikr* 20, no.1 (2016): 66-86.

<sup>25</sup> Sugiono and N. Yulianti, *Konsep Dasar Pendidikan Anak Usia Dini* (Jakarta: Indeks Jakarta, 2009), 35.

<sup>26</sup> Qs. al-Maidah (5): 2.

<sup>27</sup> Departemen Agama RI, *Al-Qur'an Dan Terjemahan*, 126.



According to researchers, *Ontalan* is a good habit and does not conflict with *sharia* law. It could even be said that it contains good values that contain benefits in accordance with the teachings of the Islamic religion. Some of these similarities include, in Islam, it is recommended to help each other. In the implementation of *Ontalan* by throwing money to the bride and groom (*ngontal*) is a form of mutual assistance by helping meet the bride and groom's needs.

In Islam, it is also recommended to give alms to others as an effort to lighten their burdens. In *Ontalan*, giving money to the bride and groom is a form of alms or a voluntary and free gift from the groom's family. Relatives who give do not expect anything in return, everything is done solely to get a reward from Allah SWT. Through *Ontalan*, it becomes a medium for strengthening friendly relations between people by helping each other. In Islam, it is also recommended to maintain mutual ties so that the relationships created are maintained well.

The reasons for the implementation process are motivation and the benefits of its implementation. *Ontalan* is included in '*urf shahih*, namely habits that do not conflict with the Koran and hadith, do not conflict with religious provisions, bring benefits, and do not cause harm to society. So, carrying out this tradition is the same as carrying out spiritual recommendations, such as helping each other, giving alms, and maintaining friendly relations between people.

## Conclusion

The *Ontalan* tradition is carried out during the bridal events, usually carried out 1 (one) day after the marriage ceremony at the bride's house. In its provisions, *Ontalan* is carried out in the marriage of a son who, after marriage, lives and resides in his wife's house. In practice, the money given is not thrown but is given by folding it, whether using an envelope or not, and given to the bride. The parties



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that carry out the *Ontalan* are the family, relatives, and the bridegroom's bride.

The community's view of *Ontalan* is to carry out elders' traditions for salvation, reject bad luck, help the bride and groom, gather relatives far and close, and not conflict with religion. The benefits of implementing *Ontalan* are creating a spirit of social care by teaching charity and bringing family relationships closer. However, some people do not carry out *Ontalan* because after marriage, the groom remains at home while his wife goes to her husband's house, and the groom does not come from Panaguan village.

The benefits of implementing *Ontalan* include fostering a spirit of social care between people by teaching alms, establishing a harmonious relationship between two families, especially in-laws, and becoming a medium for establishing friendship between family members, as a *sango* for newlyweds in starting a household (fulfilling needs). According to customary law, those who do not carry it out will receive social sanctions in the form of gossip (become a topic of conversation).

From the sociological view of Islamic law, Islam cannot be separated from culture. Religion and culture are interrelated and related to each other. By using social paradigm theory, the term *Ontalan* is a social definition, namely something that is contained in action, not in reality, because the true social fact of *Ontalan* is alms which in its implementation aims to create social change through efforts to help the bride and groom to create a better life and family relationships which is harmonious. Through a sociological approach to Islamic law with the theory of *'urf*, the *Ontalan* tradition is included in authentic because it does not conflict with *sharia*, benefits the perpetrators, and contains religious values.

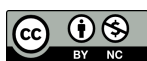
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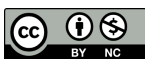
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