

# The Existence of Walimatul Urs in Lampung Pepadun Megou Pak Tulang Bawang's Customary Ibal Serbow and Its Relevance to Islamic Family Law

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**Abstract:** This article examines the existence of a customary tradition carried out by the indigenous people of Lampung Pepadun Megou Pak Tulang Bawang, this tradition is about Walimatul Urs by Ibal Serbou custom. The purpose of writing is to analyze the view of Islamic law on the implementation of Walimatul Urs in the custom of Ibal Serbou Lampung Pepadun Megou Pak Tulang Bawang, and its relevance to Islamic family law. The method used is qualitative, the type of research is Field Research (field research) supported by Library Research. The approach used is a historical approach, the object of research is carried out in Tulang Bawang Regency, data collection techniques through observation, interviews and documentation. Interview informants were conducted directly to the community and traditional leaders of Lampung Pepadun Megou Pak Tulang Bawang, data analysis techniques inductively with Mashlahah theory. The results of the analysis show that the implementation of Walimatul Urs activities in the customary Ibal Serbou Lampung Pepadun Megou Pak Tulang Bawang involves stages such as Pineng (engagement), pengaku'an (release), and wedding reception. This process requires the participation of the families and communities of the four clans, the Walimatul Urs in the Ibal Serbou custom requires a lot of money and a long time. The implementation of Walimatul Urs in Ibal Serbou custom is not in accordance with Islamic Walimatul Urs activities and is not relevant to Islamic family law.

**Keywords:** Ibal Serbou, Islamic Family, Law Custom Wedding Feast

**Abstrak:** Artikel ini mengkaji eksistensi tradisi adat yang dilakukan oleh masyarakat adat Lampung Pepadun Megou Pak Tulang Bawang, tradisi ini tentang Walimatul URS secara adat Ibal Serbou. Tujuan penulisan untuk menganalisis pandangan hukum Islam terhadap pelaksanaan Walimatul Urs secara adat Ibal Serbou Lampung Pepadun Megou Pak Tulang Bawang, dan relevansinya dengan hukum keluarga Islam. Metode yang digunakan kualitatif, jenis penelitian Field Research (penelitian lapangan) didukung secara Library Research. Pendekatan yang digunakan adalah pendekatan historis, objek penelitian dilakukan di Kabupaten Tulang Bawang, teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Informan wawancara dilakukan secara langsung kepada masyarakat dan tokoh adat Lampung Pepadun Megou Pak Tulang Bawang, tehnik analisis data secara induktif dengan teori Mashlahah. Hasil analisis menunjukkan pelaksanaan kegiatan Walimatul Urs secara adat Ibal Serbou Lampung Pepadun Megou Pak Tulang Bawang melibatkan tahapan-tahapan seperti Pineng (tunangan), pengaku'an (pelepasan), dan resepsi pernikahan. Proses ini memerlukan partisipasi keluarga dan masyarakat dari empat Marga, Walimatul Urs secara adat Ibal Serbou membutuhkan banyak biaya yang dikeluarkan dan waktu yang cukup lama. Pelaksanaan Walimatul Urs secara Adat Ibal Serbou tidak sesuai dengan kegiatan Walimatul Urs secara Islam dan tidak relevan dengan hukum keluarga Islam.

**Kata Kunci:** Adat Ibal Serbou, Hukum Keluarga Islam, Walimatul Urs

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## A. Introduction

Islam with its noble teachings gives serious attention to the issue of marriage and has regulated the issue of marriage in great detail, starting from choosing a partner, *khitbah*, marriage contract and after the marriage contract, the obligations of husband and wife, including those relating to *walimah al-'urs*. (Sri Mulyani, 2023). *Walimah al-'urs* remains inseparable from the wedding ceremony itself, because the wedding ceremony itself functions as an integral aspect of the marriage contract, which marks the beginning of conjugal life. (Syufa'at & Muchimah, 2023).. *Walimatul Urs* in Islamic Law according to the opinion of the majority of scholars agree that the law of holding *walimah* is *sunnah muakad* (Enizar, 2015: 88).

The cultural customs of *walimatul 'urusy* or the implementation of marriage between one region and another often occur differences in traditions that are carried out for generations. For people who do not understand Islamic law that has regulated how the implementation of *walimah al-'urs*, then the customary community is still implementing *walimah al-'urs* with the prevailing customary system, even though the community is one hundred percent Muslim.

As in the results of this study, the Lampung Pepadun *Megou Pak* Tulang Bawang indigenous people of Lampung province, also carry out the *walimah al-'urs tradition* which in practice uses the traditions and culture of Lampung Pepadun *Megou Pak*, in practice this *walimah al-'urs tradition* is referred to as *ibal serbow*. The tradition of *walimah al-'urs* through *ibal serbow* in the implementation stage of the activity involves stages such as *Pineng* (engagement), *pengaku'an* (release), and wedding reception. This process requires family and community participation from the four clans. *Walimatul Urs through Ibal Serbou* custom requires a lot of money and a long time.

The tradition of *walimah al-'urs ibal serbow* in Lampung Pepadun *Megou Pak* community is still maintained, because the tradition is a tradition passed down by ancestors that must be carried out perfectly. *Walimah al-'urs* through the *ibal serbow* custom is a mutual agreement from the *ragah* party (male) and the *sebai* party (female) at the *pinang* stage (proposing) agreeing that marriage activities will be carried out in *ibal serbow* all customary processions must be carried out in their entirety otherwise fined by traditional leaders from four clans (Masri, interview January 2023).

This research study is interesting to write so that people who have embraced Islam can distinguish between the provisions of Islamic law and customary law in the procession or *Walimatul Urs* which can bring benefits. It is necessary to preserve customs in *Walimatul Urs* activities, but if there are many mudorot compared to the benefits, it needs to be selected or sorted out if the provisions are beneficial and bring benefits to the people, it is necessary to preserve the customs and culture that have been inherited by the ancestors.

This article complements some previous research, the study of *Walimatul Urs* has been carried out by several other researchers but the study of previous research is different from the study of this article. Previous research was conducted by (Hermiawati, 2022) This research discusses the custom of *Ibal Serbou* is an important procession in the release of prospective brides in the Lampung Pepadun community. This study aims to determine the function and symbolic meaning of *Ibal Serbou* in Lampung Pepadun traditional marriage. Another research by (Muhtadin

et al., 2022) revealed that *walimah al-urs* is an Islamic wedding ceremony that has changed from a simple event with neighbors and family to a lavish party. This change is seen in Pedamaran District, Ogan Komering Ilir Regency, and has negative impacts such as social jealousy and prestige attitudes. Other research by (Huzaini, 2020) This research analyzes the customary law of clan marriage in East Lampung, which is analyzed using the maqashid shari'ah perspective, Huzaini states that the Lampung Marga traditional ceremony includes "*sebumbangan*," "*ngattak keramo*," "*begawei*," and "*bejeneng*," but this tradition is considered to have deviated from Islamic law because it involves polytheistic elements, high costs, and rituals without parental permission. From the studies mentioned above, the similarity of this article is that it examines the Lampung Pepadun customary tradition of *Ibal Serbou*, but from previous research, no studies have been found that focus on analyzing the relevance of the *Ibal Serbou* tradition to Islamic family law. So that letal *Research Gab* analysis of this research is different from the 3 (three) studies, the *novelty* or novelty of this research is to analyze the implementation of *Walimatul Urs* in the customary *Ibal Serbou* Lampung Pepadun Megou Pak Tulang Bawang and its relevance to Islamic family law. The formulation of the problem in this research is how is the implementation of *Walimatul Urs* in the custom of *Ibal Serbou* Lampung Pepadun Megou Pak Tulang Bawang? What is the view of Islamic Law on the implementation of *Walimatul Urs* by *Ibal Serbou* custom? And how is its relevance to Islamic Family Law in Indonesia?.

## B. Methods

This research uses a qualitative method used to explore and analyze in depth about the implementation of *Walimatul Urs* in the customary *Ibal Serbou* Lampung Pepadun Megou Pak Tulang Bawang, then qualitative aims to analyze how the perspective of Islamic law is related to *Walimatul Urs* in the customary *Ibal Serbou*, as well as its relevance to Islamic family law in Indonesia. The type of research is field research or referred to as field research, so that the object of this research is carried out in Tulang Bawang Regency, Lampung Province. Sources of informants from interviews conducted face-to-face and structured to the community of *Ibal Serbou* perpetrators and traditional leaders from 4 (four) clans namely *Tegamo'an Clan*, *Buay Bulan Clan*, *Suay umpu Clan*, and *Buay Aji Clan* in Tulang Bawang Regency. The approach in this research uses a historical approach.

Primary data sources are from people who carry out traditional activities in *Ibal Serbou* traditional leaders and secondary data sources from literature, accredited journals, similar research results and books that have relevance to this research. Data collection techniques are carried out by means of observation, interviews and documentation. Data analysis techniques are carried out inductively, namely a way to understand something with special observations of *Walimatul Urs* in the *Ibal Serbou* custom and then draw broad conclusions in the view of Islamic law and its relevance to Islamic family law in Indonesia. Based on these observations, the theory of Historical and Gradualism is drawn.

## C. Research Findings

### *Walimatul Urs* in Islam

In the concept of Islamic law, there is the term *nikah* which means marriage, but the term *nikah* is only used in humans because it contains validity in national law, customs and especially according to religion (Siti Nurjanah, 2022: 23). Both religious marriage and customary marriage each in the implementation of the traditional procession of *walimatul urs* activities to find the formulation of the problem and the purpose of this study, the author first analyzes each procession of *walimatul urs* activities both in Islamic law and in the customary *ibal serbow* Lampung Pepadun Megou Pak Tulang Bawang.

Linguistically, *walimatul 'urs* consists of two root words: "*al-walimah*" and "*al-'urs*". *Al-walimah* implies a gathering, while *al-'urs* implies a marriage contract. Therefore, "*walimatul 'urs*" can be explained as a combination of a wedding event where many people gather to feast and enjoy the dishes served. (Muyassarrah, 2016).

The prevailing consensus among scholars leans towards considering *walimatul 'urs* as a *sunnah mu'akkad* (highly recommended practice). (Inayatillah Inayatillah, Mohd Roslan Mohd Nor, Asy'ari Asy'ari, 2022). However, a minority viewpoint, as expressed by Ibn Ḥazm al-Andalusī, argues that it has the status of *wajib* (wājib). (Abubakar, 2019). In Islam, the presence of *walimatul 'urs* in a wedding is an established requirement. *Walimatul 'urs* is a celebration and expression of gratitude after the marriage contract, which embodies the essence of public notification and announcement regarding the introduction of a new member or family unit. It also assumes the role of a rallying point for family support and encouragement for the newlyweds. The main underlying purpose of *walimatul 'urs* is to strengthen the commitment between the bride and groom, which necessitates that its conduct should be conducive to ushering them into a married life characterized by tranquility, serenity, and abundant affection or *sakīnah mawaddah wa raḥmah*. (Syufa'at & Muchimah, 2023)..

According to the Shafi'i school of thought as mentioned by Al-Ghozali, the legal basis for *walimatul urs* is *sunnah muakad* (Al-Ghozali, 2007: 465). Meanwhile, according to the view of Ibn Hazem in his book *Al-Muhala*, it is obligatory to hold a *walimatul urs* for people who enter into marriage, either in a small or large scale according to the circumstances of the marriage (Ibn Hazem, 1985: 450).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلِمُّ وَلَوْ بِشَاةٍ

Meaning: "*hold a walimah even with a goat...*"

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا خَطَبَ عَلِيٌّ فَاطِمَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَا بُدَّ لِلْغُرْسِ مِنْ وَلِيمَةٍ

Meaning: "*Buraidah reported.*" When Ali proposed to Fatimah, the Prophet said, "*Verily, for a wedding feast there must be a walimah.*"

Based on the above Hadith, *walimah* is a *Sunnah muakkadah* for those who marry with something that they can afford. This is what the Prophet (peace and blessings of Allah be upon him) did for his wives and encouraged his Companions to hold a *walimah*. Holding a *walimah* means that it is *Sunnah* to invite people to the party and to feed the guests. It is not required to slaughter a goat or anything else for the *walimah*, but it is according to the husband's ability, because the Prophet once held a *walimah* for Shafiyah by providing *hais* (dates with the seeds removed and mixed with cheese or flour). The time for the *walimah* is during the marriage contract, or

after the marriage contract, or when the bride and groom mix, or after that. This is something that can be timed according to local traditions and customs.

Walimah, which is recommended by Islam, is a form of ceremony that is not excessive in all cases. In walimah it is recommended to the party who has the intention to organize a meal to be served to guests who attend the walimah. However, all of that must be adjusted to the capabilities of both parties. Islam forbids the ceremony to be carried out, if it turns out to bring harm to the bride and groom as well as harm in the life of the community. This is exemplified by the Prophet Saw, when holding his wedding reception with Siti Shafia, the gifts provided at the walimah event were only dates, cheese and ghee and the companions were satisfied / full with the meal.

### **Biography of Lampung Pepadun Community *Magou Pak***

Lampung people have a motto called *Sai Bumi Khua Jukhai* (Sang Bumi Ruwa Jurai), which is a symbol of Lampung's ethnic and cultural diversity. Linguistically *Sang* means one, *bumi* means land, *ruwa* means two, and *jurai* means branch or group. *Sang Bumi Ruwa Jurai* literally means one diverse region. Another understanding, *Sang Bumi Ruwa Jurai* can also be interpreted as One Earth Two Branches. While based on the meaning, namely "*Sai Bumi* (one Earth) means the ethnic groups that inhabit one area that come from the same descent, and "*Khua Jukhai* (Two Branches) which means two types of customs known in the community. In addition, the motto *Sang Bumi Ruwa Jurai* also means the original identity of the ancestors of the Lampung people, which means *One Earth Two Souls*. Another meaning, *Sang Bumi Ruwa Jurai*, can also be interpreted as *Sang Bumi* which is interpreted as a great household with rooms, while *Ruwa Jurai* is interpreted as two elements of the community groups that live in the Lampung Province area. (Karsiwan, 2020).

The motto above recognizes two customs that exist in Lampung society, namely *Sai Batin* and *Pepadun*. "*Sai Batin*" means One Ruler or King (Barnawi, 2015). (Barnawi, 2015). While "*Pepadun*" means the Seat of the Coronation of the Ruler. In accordance with the motto of Lampung Province *Sai Bumi Ruwa Jurai* or One Earth Two Souls, the people in Lampung Province are divided into two tribes, namely the Lampung *Sai Batin* Tribe and the Lampung *Pepadun* Tribe. (Editor, n.d.). Lampung *Pepadun* indigenous people consist of: *Abung Siwo Mego* (Abung nine clans), *Mego Pak* (four clans) Tulang Bawang, *Pubian Telu Suku*, and *Sungkay Way Kanan Buay Lima*. (M. Anwar Nawawi, 2022).

Meanwhile, the Lampung natives in Tulang Bawang Regency are raised from the custom of "*Megou Pak Tulang Bawang*" (Clan of Four Tulang Bawang), which is a *kebuaian* or *jurai* of 4 (four) descendants. The four *kebuaian*, respectively, are *Buai Tegamoan*, *Buai Bulan*, *Buai Umpu* and *Buai Aji*. (Sururi, 2016, p. 133). The first clan, *Buai Tegamoan* clan is the oldest clan, the parent of the three clans in Tulang Bawang Regency. The area that covers the *Buai Tegamoan* clan is Pagar Dewa village. The second clan, *Buai Bulan* clan is in Lepuh Dalem Village, Linggai Village, Menggala Village, and Kibang Village. The third clan, the *Suai Umpu* clan, the people with the *Suai Umpu* clan occupy Ujung Gunung Udik Village, and Ujung Gunung Ilir. And the last clan, the *Buai Aji* clan, which is located in Gedong Aji District. These four clans have traditional leaders in each clan, and will definitely gather when there are traditional events held by the Lampung *Megou Pak* indigenous people. Their



existence is so sacred, each of them holds a central role in the state of Lampung custom. (Sururi, 2016).

According to the origin story of the Tulang Bawang tribe, the ancestors of the Tulang Bawang tribe came from the Lampung Tribe and entered their current territory through the banks of Way Tulang Bawang. *Megou Pak* means that the Tulang Bawang tribe has four *Megou* (clans). The indigenous people of Lampung Pepadun have several clans in Lampung language, clans are referred to as "*Megou*" and one of the clans of Lampung Pepadun is *Megou Pak* (Clan Four). (M. Anwar Nawawi, 2022).

### **The customary tradition of *Ibal Serbow* in Lampung *Megou Pak* Community**

*Ibal Serbow* comes from two syllables, *Ibal* and *Serbow*. *Ibal* means process and *Serbow* means sufficient or perfect. So, *Ibal Serbow* means a perfect process or way of carrying out the traditional procession of marriage (*ngejuk ngakuk*) In Lampung Pineng or *Ibal Serbow* is often understood as the marriage of the king's son or *punyimbang* or the figure of a traditional figure (Timbaz, 2020). Nowadays, *Ibal Serbow* can be carried out if the person is financially capable and fulfills the religious requirements. The implementation of the *Ibal Serbow* procession is carried out at the residence of the girl's family or the prospective bride, which is generally carried out in the afternoon. The female party makes preparations to welcome the arrival of the male party and his family.

*Ibal Serbow* is the most perfect marriage procession in Lampung Pepadun worship, because it uses complete traditional facilities and infrastructure and requires a large amount of money in its implementation (Timbaz, 2020). The traditional *Hibal Serba* or *Ibal Serbow* marriage ceremony must begin with "pineng" (proposing), and "nunang" engaged, as well as "nyamban dodol" (giving dodol) by the male party to the female party (Siniraya, 2015: 23). When the marriage ceremony will be carried out, the male family, led by traditional leaders and tribal balancers, faces the female family by bringing traditional means (*kenago*) complete with betel nut placed in *pekinangan* and *dodol* or traditional cakes as well as money and gold jewelry (Sabaruddin, 2013: 102).

In the *Ibal Serbow* procession, before the bride and groom are released, a traditional *gawi* dance is held using various weapons, *kris*, swords, *payan* (spears). Meanwhile, the bride is fed food, and a procession of stepping on the buffalo head is performed. Only then is the bride released to the groom's house (Rakai, 1012:26). *Metar Ibal Serbow* is the procession of releasing a girl from her residence where the girl is taken or picked up from inside the *patcah aji* which contains a buffalo head. The culmination of the *Ibal Serbow* procession is marked by the exit of the bride and groom from the *patcah aji* carrying a spear that has been tied to a *kemat* towards the groom's residence accompanied by the beating of gongs and *canang* (Mazhabi, 2012: 26).

*Ibal Serbow* is a group of *Penyimbang* men heading to the bride's place. *Ibal Serbow* is a way of taking a girl in the highest procedure in the custom of Lampung Pepadun so that the male party picks up the female party at the traditional house, then from the groom's side has a spokesman, the term spokesman is called *bebakheb*. From the woman's side there is also *bebakheb*. The *Ittar Ibal Serbow* custom begins with a ceremony to welcome the groom and then a reception activity (*Sesumbahan*) followed by the *tigel besabaian* dance (traditional dance between

besan) which means that an agreement has been reached between the two besan on the plan to marry their children. The implementation of ittar ends with the release of the bride by her extended family with the Ittar Ibal Serbow traditional procession from the bride's residence to the groom's residence (Interview, Ali Ahmad, 2022).

From the explanation above, it can be concluded that *Ibal Serbow* is one of the ceremonies to release the bride-to-be from her residence which is carried out with a very thick traditional ceremony. In the traditional marriage system of Lampung Pepadun, Ibal Serbow is a very high traditional marriage system because it uses complete traditional facilities and infrastructure and costs a lot of money in its implementation.

#### D. Discussion

##### Islam in the Practice of Walimatul Urs Traditionally Ibal Serbow Lampung Pepadun Megou Pak

According to Idham, a traditional leader, interviewed on January 08, 2023, the *ibal serbou* activity is an activity that is carried out perfectly, all customary processions must be carried out which takes quite a long time starting from *pineng* (proposal), the time required is one week to prepare for the proposal, if the proposal has been accepted and agreed upon, then proceed with *pengakukkan* (*pengetaran*) and takes the fastest ten days to prepare to complete all customary requirements and then a wedding reception is held and the time required for preparation is half a month until the wedding reception and the procession time is carried out one week (7 consecutive days) (Idham, interview January 2023).

In addition to time, according to Idham, the budget costs required in the implementation of *ibal serbow* are quite large, starting from *pineng* (proposing), *pengakukkan* (announcement) until the marriage procession can spend a budget of Rp. 400 million because both the traditional leaders of the four clans, the *perwatin*, the perpetrators of *ibal serbow* activities are given costs, both predetermined costs or unexpected costs, as well as the cost of consumption is quite large, because from each activity must be prepared food dishes and buffalo *motong*. The stages of *ibal serbow* implementation (Amierson, interview 2023):

Interview with Lampung Pepadun traditional leaders Megou Pak Tulang Bawang Regency:

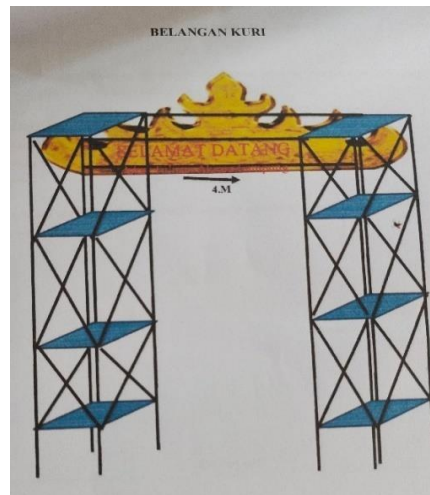


The requirements to be brought in the implementation of the proposal in *ibal Serbow* are sufficient clothing in the sense (*clothes menjak pesan*), customary wear sufficient; girl tools in the form of *makeup* and others sufficient; jewelry in the form of gold in accordance with the agreement; sufficient cakes including *dodol* and *wajik*.

After this proposal (*Ngibal serbow*) there is an agreement to get engaged. The betrothed is the younger sister of the bachelor's girl brought to the girl's house (*Muli sai dilamar*) is a proof of the seriousness of the bachelor's family, also the bachelor's family always pays attention to the needs in the girl's house will be supplied from the bachelor's family such as: rice, fish, side dishes, vegetables and others (to taste). Furthermore, when the time has been agreed upon, the bachelor (*menganai*) will deliver all the necessities to carry out the pengetaran *ibal serbow* (called *ngantak mes taboh, kibou for craftsmen*, such as enough rice, enough vegetables, enough sugar, enough baking tools. This event is carried out by the customary guardian after the traditional pepung. The *penyimbang adat* and *perwatin adat* deliver the *Titi gemeti, adat perti* which relates to the recognition and *acknowledgment of the ibal serbow*. For example, preparing traditional properties (Abdurachman SN, Chairman of the Megou Pak Tulang Bawang Customary Institution, 2021:28):

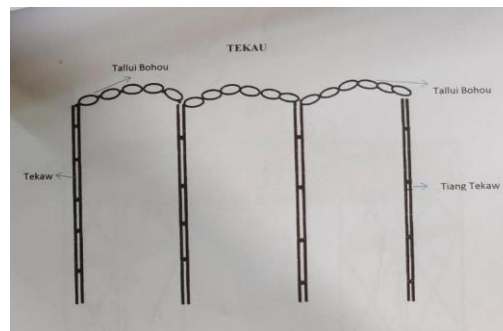
*Belangan kuri* is the entrance to the place where *begawi adat* is the entrance of the *penyimbang tohou rajou* and the customary officers and indigenous people.

**Figure 2.** *Belangan kuri* entrance of the *pepadun kings*



The *Tekow* is connected by a *Tallui bohou* made of plastic balls tied with white, yellow and red cloth, which is the boundary of the indigenous people's journey as in (1). Those who will go to the *belangan kuri* (gate) are indigenous people who are dressed in traditional clothes, those who are not dressed in traditional clothes go outside (*Tekow*).

**Figure 3.** *Tekau* border *ranglayou rajou* (road restriction)



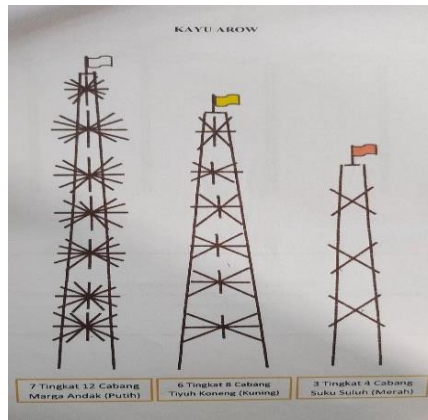
### Arow wood

- a) The arow wood for the white-colored clan is made of 7 levels of branches 12



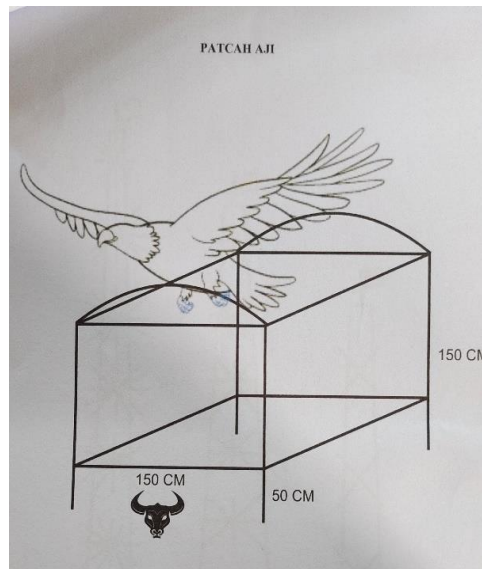
- b) The arow wood for the yellow-colored tiyuh is made of 6 levels of branches 8
- c) The arow wood for the red-colored tribe is made of 3 levels of branches 4.

**Figure 4.** Arow wood for clan, for tiyuh, and for tribe



*Patcah aji* is the place where the king and queen stand during the application of amai/adek and pemosok'an (feeding) and stepping on the buffalo's head (ulu kibau) and the place to witness Tigel. a) The launch tiger; b) Tigel pesabaian; c) Tigel belapanan; d) Tigel lemongrass; e) Endorsement Tigel; f) Forwarded sealing seal of approval.

**Figure 5.** Patcah aji appointment/calling



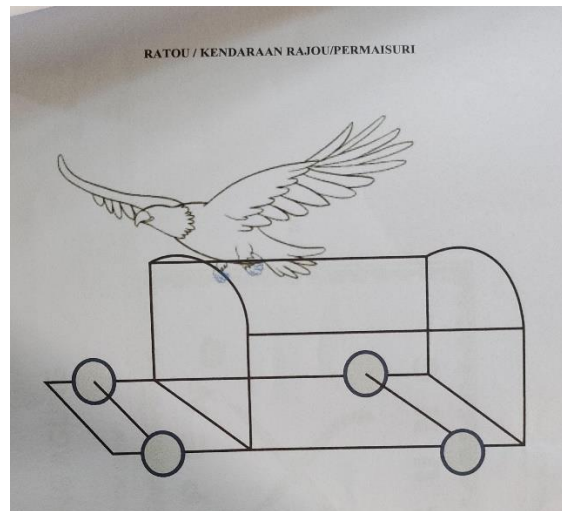
Appeng agung is a debater in the kuri (door barrier) during the greening custom: a) Anjau kelamau; b) Scavenging; c) Anjau lebu; d) Anjau pelakaun; e) Etc.

**Figure 6.** Appeng agung, the meeting place for marou and nanggep lem Lampung customs



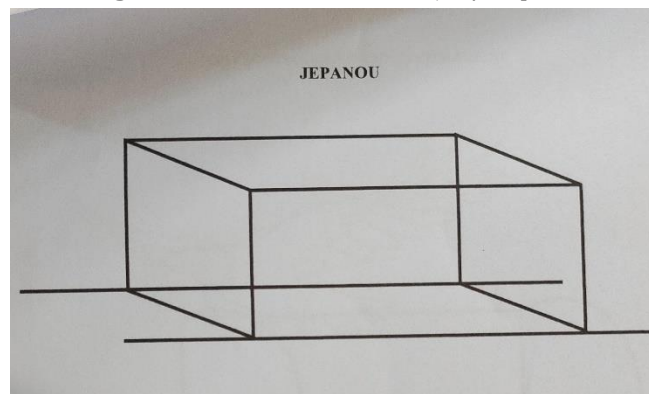
The ratou is the vehicle of the kings to carry out the descent on the way and the miners must be pulled on the ratou.

**Figure 7.** The vehicle of the rajou/empress



Jepanou is the king's vehicle going to a place by being carried by four people after getting off the ratou.

**Figure 8.** The vehicle of the rajou/empress



Kandang rarang is a piece of white cloth for sesad restrictions and all customary activities, for example, going down the way must be surrounded by a *rarang cage* held by the gawi penglaku (actor). There is another customary property that needs to be prepared by the customary guardian if the gawi is through water travel, the balancing tohou rajou must be lifted by a water vehicle. Its name is "*Kanjang Lakou*".

Kanjang *Lakou* makes the kings and stops at the king's stairs. The king's staircase is the place where the kings go up and down to the river (water) at Batang Kambung, Batang Kambung where the kings bathe / the king's daughters bathe. After these officers have carried out all the gawi properties, in pepung planning (*recakow*) everything related to the gawi, the *penyimbang* (leaders) form a gawi committee (*panglaku gawi*). The first is to form a "*pangan tohow*" (*food tohow*), food tohow is all things about the gawi that are not understood/discussed and questioned to the "*pangan tohow*".

The *tohow food* forms the '*pembarep*'. The *pembarep* is the host of the gawi and organizes the schedule of the gawi. Then the *pangan tohow* orders the customary children (*perwatin menganai muli*) to carry out pepung, namely "*pepung muli menganai*".

1. Pepung muli menganai is to form the *penglaku* (gawi committee) this is taken from the tribal field (clan field).
2. Establish the *kepalou menganai* and *kepalou muli*.
3. Establish the implementation of the *crosses* that will be deployed. When the *crosses* are taken from the tribe and pepadun/clan. Each tribe/clan consists of 3 girls and 3 boys and 1 *penglaku* dressed in: white for clan, yellow for *tiyuh*, red for tribe.

After being formed, the *perwatin muli menganai* began to carry out their duties to call traditionally (*nyuak keliling tiyuh, tribal field, pepadun field, nuwow field*). The name is *nyuak muli menganai makai* (traditional dress), then the *perwatin muli menganai* who carries out the gawi is called the gawi committee "*penglaku gawi*". All this is the result of the clan *pepung* (clan meeting). The next stage is the slaughtering of the *kibau*. The customary *kibau* size and rules are that the horns are 1 inch 4 fingers and there are no defects. If it has a defect, a *penyesipan* will be made. The size of the *penyesipan* depends on what the defect is. The slaughtering of the *kibau* must be witnessed by the 4 clan officers and the *kepalou muli/kepalou menganai*.

### **Its Relevance to Walimatul Urs by Custom *Ibal Serbow* Islamic Family Law**

According to the term *shara'* *nikah* means a contract between the male party and the female guardian because of which bodily relations become halal (Khoirul Abror, 2020: 39). Thus, marriage is a contract / agreement that legalizes association to limit rights and obligations, as well as mutual assistance between a man and a woman who are not *muhrim*, so that the function of each party is formed as *جا خان ماسي ليزان* as a result of the existence of physical and mental bonds and a legal relationship between a man and a woman for a long time (Kumedi Ja'far, 2021: 16).

Meanwhile, according to Law of the Republic of Indonesia Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage Chapter 1 article (1) that marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty and article (2) Marriage is valid if it is carried out according to the laws of each religion and belief (Law No. 16, 2019).

Meanwhile, according to the compilation of Islamic law in Indonesia article (2) that marriage according to Islamic law is marriage, which is a very strong contract or *Mitssaqon gholidzan* to obey the commands of Allah SWT and carry out worship. Article (3) Marriage to realize a *sakinah, mawadah* and *rahmah* household life. And

article (4) marriage is valid, if carried out according to Islamic law in accordance with article 2 paragraph (1) of Law Number 1 of 1974 Tentang Marriage (KHI, 2018).

Based on the description above about the understanding of marriage in Islamic law and positive law is not complicated and does not burden the Islamic community itself which is expected to gain happiness in this world and in the hereafter, as well as the valid requirements for marriage when referring to the letter QS. Ar-Ruum (30):21, then humans in general tend to seek and find a partner in order to obtain peace (*sakinah*) from it. A man who marries a woman hopes to feel at peace with her, comfortable to mingle in love (*mawaddah warahmah*), and easily achieve happiness in navigating life in the world (faqihdun Abdul Kadir, 2019: 333).

The implementation of *Walimatul Urs* in the customary *Ibal Serbou* Lampung Pepadun Megou Pak Tulang Bawang is a fairly luxurious activity and many stages are carried out, each stage must be carried out both with the properties used, clothing and dishes, requiring the participation of community families from 4 (four) clans to carry out the stages determined by Customary Law and in the *Ibal Serbo* stage the time required is long enough to take at least 2 (two) weeks.

*The Ibal Serbou* activity can be said to have no relevance to Islamic Family Law because both the provisions of Islamic Law and the provisions of the Marriage Law and the compilation of Islamic Law that the implementation of marriage activities is considered legal if carried out according to the Law of each religion and belief. Meanwhile, *Walimatul Urs* in Islamic Law is *sunnah muakad* which is carried out simply and not excessively tailored to the abilities of the families of both parties. As Muslims in Indonesia, we need to preserve the existing culture or customs, but we must remember that we as Muslims need to choose or sort out which customary provisions do not conflict with the provisions of Islamic Law. Customs are only the traditions and habits of our ancestors but the provisions of Islam are coming from Allah which can make humans happy in this world and the hereafter.

## E. Conclusion

The results concluded that the implementation of *Walimatul Urs* activities in the *Ibal Serbou* Lampung Pepadun Megou Pak Tulang Bawang custom involves stages such as *Pineng* (engagement), *pengaku'an* (release), and wedding reception. The process requires the participation of families and communities from the four clans, as well as the use of various equipment such as trinkets, clothing, and dishes prepared at each stage. The event takes a long time and costs a lot of money, which is borne by the families of the bride and groom.

The view of Islamic Law on the implementation of *Walimatul Urs* in the *Ibal Serbou* custom shows a discrepancy with the provisions of *Walimatul Urs* in Islam, which is *Sunnah Mu'akad* and must be adjusted to the capabilities of the families of the bride and groom. The implementation of this custom often involves greater demands than those recommended in Islamic teachings. In addition, the implementation of *Walimatul Urs* in the *Ibal Serbou* custom is not relevant to the provisions of the Marriage Law and the Compilation of Islamic Law. According to Law Number 16 of 2019 on the amendment of Law Number 5 of 1974 Article (2), a marriage is considered valid if it is conducted according to the laws of each religion and belief. While the Compilation of Islamic Law Article (2) states that marriage is a very strong contract or *Mitssaqan Qholidzan* to obey the commands of Allah SWT

and carry out worship. The traditional *Walimatul Urs of Ibal Serbou*, which is a customary tradition, is not in accordance with the principles of *Walimatul Urs* recommended in Islam.

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