

ANALYZING THE VALUES OF ISLAM ON WEDDING TRADITIONS IN DOMPU, WEST NUSA TENGGARA

Ardian, Syahrudin Usman, Syamsuddin

UIN Alauddin Makassar

Jln. H. M. Yasin Limpo No. 36 Samata, Gowa

Email: ardianmuhammad220@gmail.com;

tk.syahrudin.usman@uin-alauddin.ac.id;

syamsuddinenre@yahoo.co.id

Abstract: This study focuses on the values of Islamic education contained in the customary marriage in Tembalae Village, Pajo District, Dompu Regency. Description of the focus of this research are the process of implementing traditional marriages in Tembalae village, Pajo sub-district, Dompu district and the values of Islamic education in marriage customs in Tembalae village, Pajo sub-district, Dompu district. The results of the research on marriage customs in Tembalae village through several stages: Firstly, stages before the marriage contract, *a. panati* (small meeting), *b. wi,i Nggabi* (application), *c. Mbolu Weki* (consultation), *d. Wa,a Co,i* (delivery of dowry), *e. ziki map Kapanca* (sticking henna leaves). Secondly, stages of implementing the marriage contract, namely *lafa* (contract). Thirdly, the stages as difficult as the marriage contract are *Jambuta Tekarne,e* (wedding party). The values of Islamic education contained in the marriage customs in Tembalae Village include the value of Aqidah education, the value of Worship education, and the value of moral education, which need to be developed and preserved.

Keywords: Marriage, Custom, Contract, Value, Moral

INTRODUCTION

Marriage is a law that has been established by Allah swt so that the husband and wife relationship among humans becomes legal and is not considered adultery. Islam has made a legal marriage bond based on the Qur'an and Sunnah as the only means to fulfill the demands of very basic human instincts, and a means to build an Islamic family.¹ Getting married is considered a half religion, which shows a very strong urge to get married soon. The purpose of marriage is basically to meet the needs of human physical and spiritual life, as well as to form a family and continue offspring in living life in this world. In addition to preventing adultery in order to create peace in the family and society.²

As Indonesians, customs and culture have a big role in our daily life . Because it is natural that on a wedding day which can be said to be the biggest day in a person's life, we incorporate the customs and culture of our tribe. Marriage generally begins and is inaugurated with a wedding ceremony in the Tembalae community, as in other communities in this archipelago , the wedding ceremony marks the start of a relationship based on legitimate love according to adat (worldly rules) and religion (ukhrawi rules). Therefore, people who come from the Dompu area, especially the people of Tembalae, really preserve their original culture. Especially when getting married. Many sacred rituals are performed in the wedding procession. In addition they believe has deep meaning, ritual sequence is intended that the wedding goes by smoothly and got the blessing of God.

The values of Islamic education are characteristic, inherent properties consisting of the rules and perspectives

¹Djamaludin Arra'uf bin Dahlan, *Aturan Perkawinan dalam Islam* (Jakarta: JAL Publisng, 2011), p. 12.

²Idris Ramulyo, *Hukum Perkawinan Islam (Suatu Analisis Dari UU No. 1 Tahun 1974 dan Kompilasi Hukum Islam)* (Jakarta: Bumi Aksara, 1996), p. 2.

adopted by the Islamic religion. The values of Islamic education include Aqidah Values, Worship Values, and Moral Values. According to Abdul Rifaid S.Pd, who is a Tembalae community leader, he said that the Dompu community, especially the Tembalae village located in Pajo District, Dompu Regency, carried out Dompu traditional weddings with several series of processions, starting from *Panati, Wi,i Nggabi, Wa,a Co,i , Mbolu Weki, Kapanca Map, Lafa, Jambuta Tekar Ne, e*. This series of processions is carried out by the community as their love for their culture.³

Based on the above explanations and interviews, researchers interested in conducting research with the title "The values of Islamic Education in Traditional Marriage in the Village District of Pajo Tembalae Dompu".

THEORETICAL FRAMEWORK

A. Dompu Wedding Traditions

The marriage process in the traditional marriage in Tembalae Village, Pajo District, Dompu Regency. Generally, weddings in Dompu take place after the harvest season. Also based on the historical months according to Islam. The stages are as follows.

1. Stages before the marriage contract

a. Panati

Panati ceremony is a direct messenger from the male family who wants to propose to a girl, this happens after the male family visits the female head of the family to see if a suitor can be made. The *panati* event (pre-wedding meeting before the *wi'i ngabi* (proposal) event), is a meeting to get to know each other. Pre-application is carried out by both parties to get to know their prospective daughter-in-law more closely, this *panati* (small meeting) meeting is only a few delegates from the side of the prospective bridegroom ranging from 3

³Abdul Rifaid, Tokoh Masyarakat Tembalae, *Interview*, Kecamatan Pajo, 20 September 2021.

to 2 people, so that later there will be a strong desire to continue towards seriousness again.⁴

Based on the results of the researcher's observations that the *Panati* meeting was carried out before there was a notification the day before the meeting was held to the meeting party so that they could gather some people who were considered important.

b. *Wi,i Nggabi*

Wi, i Nggabi is where *panati* of the men accepted and welcomed by her family, in order to negotiate everything related to the application of the girl. If the conclusion in the negotiations is accepted, then it is determined by negotiation between the two.

"This *wi,i Nggabi* event is a consensus/deliberation event between the two parties which had previously been agreed upon at the *Panati* event , *Wi,i Nggabi* was related to discussing the issue of dowry or agreeing on the provision of fees for women's families to work on the wedding ceremony later".⁵

In this *Wi,i Nggabi* event , researchers can conclude that at this event there is a deliberation between families in determining a very important thing, namely discussing dowry, agreeing on a time and others.

c. *Mbolo Weki*

Mbolo weki which in Indonesian means deliberation, activities in marriage ceremonies. Because the ceremony involves relatives of the male and female parties, it is necessary to determine the time for its implementation with the participation of interested parties. This is to make the ceremony more lively and also involves planning, financing and implementation where this is also the responsibility of the family.

⁴Arsyad Ahmad, Tokoh masyarakat, *Interview*, Desa Tembalea Kecamatan Pajo Kabupaten Dompu, 04 October 2021.

⁵Hj. Aisyah, Tokoh Adat, *interview*, Desa Tembalea kecamatan Pajo Kabupaten Dompu, 05 October 2021

The young man's parents invite close family such as relatives, grandmothers, and other relatives for *mbolo weki* or deliberation to discuss the time and all the equipment for the wedding ceremony. In this deliberation also discussed about the needs or costs needed which aims to cause participants all family members and relatives to work together to bear the costs.

In the case of *mbolo weki*, there is also a thing called *tera ne, e*. *Ne.e's determination* to family who carry out a celebration is a habit that is carried out by the Mbojo Dompu tribal community. *tera ne,e* is the provision of assistance to families who marry off their sons and daughters. When *the Tekra Ne, E* ceremony begins, crowds of people come to the house with the intention of bringing some money, food, and so on.

"At this *mbolo weki* event there is a togetherness from the community where they flock to come to the *mbolo weki* event by bringing money to be donated or joint ventures to families who wish. The money from the *Mbolo weki* was used to help with the dowry for the men, including buying dowry equipment such as mattresses and cots, cupboards, chairs, and other equipment needed for the dowry, this *mbolo weki* event is only done by men, although Previously the women also carried it out but there were some opinions from the elders and the Tembalae village government so this *mbolo weki* event could only be carried out by the men, as for the replacement for the women, namely the *family mbolo* where only their *extended family attended the ceremony*. to determine the committees for the next event. *Mbolo weki* and family mbolo are actually the same, the only difference is that *weki mbolo* invites the local community, while family mbolo only invites close family from the female side.⁶

⁶Mansyur, Tokoh Adat ,*interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 06 October 2021

The researcher concluded that in this *Mbolo weki* event there was very good deliberation and cooperation from the local community to help each other with one another in order to make the child marriage event a success.

d. *Wa, a Co, i*

After there is an agreement on the form and amount of the dowry, it is necessary to deliver the dowry. At the time of the event, the women's family, neighbors, and people who were relatives to wait and welcome the arrival of the group from the men invited people from their village and their families to take the dowry together at the woman's house.

“In this *wa, a co, i* event, it is usually very crowded because the cohesiveness of the community is on the side of the men. When the groom comes from a very remote area, they usually take the dowry by car, there is a group of cars that bring wardrobes, chairs, sleeping equipment, clothes and so on. What's even more interesting is that there is always Islamic entertainment such as the beating of a tambourine by the gentlemen and accompanied by the prayer of the Prophet. The story is different when the men are in a nearby village or you could say the neighboring village or the dowry is usually only picked up and walked by a group of people from the men's side and accompanied by tambourines and prayers.⁷”

The researcher concluded that in this event there was good cooperation from the community, especially from the male community who were enthusiastic in delivering the dowry.

e. *Ziki map Kapanca*

At night the implementation of the map of Kapanca is held "hadrah" which is an art that sings Arabic poetry that contains the history of the Prophet Muhammad, and sholawat to him. At the same time the traditional procession of the Kapanca

⁷St. Asma, S.Pd, Tokoh Adat dan Guru, *interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 05 October 2021

map was also held accompanied by chanting of the *ziki* of the *Kapanca map*.

According to Hj's mother. Aisha, *Ziki Kapanca* is Recitation which was sung by mothers who in law specifically. It is contained intent as a future bride would hope it can be pedaled the ark love towards the beach happy. Poem *Ziki Kapanca* nuances of Islam whose lyrics contain praise to Allah swt and Rasulullah SAW. While *Peta Kapanca* is an event to rub the hands of the bride-to-be. We need to explain that *Kapanca* comes from the Bima language which means henna or in scientific language, *lawsonia inermis* is an ornamental plant because the flowers are fragrant and bloom all year round , the leaves are often used in nail coloring events for brides-to-be. *Kapanca* (henna) is usually planted in the yard or in the garden that has orange flowers . After the *wa,a,co,i* event was over, it was immediately continued with the *ziki map of Kapanca* event .⁸

The *ziki map of Kapanca* is held before the procession of the marriage contract, but before it is carried out, the map of *Kapanca* is opened with an introduction, and the holy verses of the Qur'an are read.

2. Stages of implementing the marriage contract

Lafa or marriage contract is one of the Islamic values in the wedding procession where the community in Tembalae village is predominantly Muslim, therefore, the marriage ceremony is held according to Islamic teachings and is led by a village priest or a head of the local religious affairs office (KUA). Before the marriage contract or *Ijab Qobul* is held, the groom, the parents of the man (father) and the guardian of the bride and two witnesses from both parties are presented at the place where the marriage contract has been prepared. .

⁸Hj. Aisyah, Tokoh Adat ,*interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 05 October 2021

As for the opinion of Mr. Aminullah, S.Ag who has experience as an ASN KUA or penghulu in Pajo District in terms of this marriage contract, he said:

" *Lafa* or marriage contract means legitimizing the relationship of two people to live together with a valid *physical* and spiritual bond according to religious rules and state law so that their relationship is valid in the community, the marriage contract procession in Tembalae village can be carried out at the KUA for free, but most people carry out the *lafa* or marriage contract at the KUA office, namely from among people who can't afford it, and it can also be carried out at the woman's own residence or the mosque by presenting one of the employees from the KUA office itself at a price of Rp. 600,000 ".⁹

The stages of the implementation of the marriage contract in Pajo District according to the head of the KUA are as follows:

1. Opening
2. Recitation of the holy verses of the Qur'an
3. Marriage sermon
4. Marriage ceremony
5. Handing over the dowry
6. Prayer
7. Take a break to enjoy the meal
8. Congratulations to the bride and groom
9. Closing

So based on the researcher's observations that the *lafa* event or marriage contract held in Tembalae Village is an event to ratify the relationship between the two prospective brides, legal by religious law and state law and does not violate community norms and they get recognition in the community as is done in each region as well. . The implementation is adjusted according to what was agreed at the time of the

⁹Aminullah, , kepala KUA ,*interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 06 October 2021

application, whether the implementation time is separate from the *jambuta tekarne'e* (wedding party) event or at the same time as the wedding ceremony.

3. Stages after the marriage contract

Jambuta tekarne, e is usually held the next day after the marriage contract is held. This event is the last in a series of wedding events. The purpose of this event is to introduce the bride and groom to the families of both parties. The bride and groom are placed on the aisle that has been provided which has been decorated in such a way. The bride who is legal in the eyes of religion and the state sits in front of the invited guests. The reception is also used as a gathering place and to share happiness with relatives and friends.

The opinion of one of the community leaders, namely Mr. Arsyad Ahmad said:

"The habits of the people in Tembalae Village are still working on what is called cooperation, proof of harmony and intimacy, mutual help, mutual cooperation where all neighbors, relatives and families who gather at home who have the intention of holding a wedding ceremony, some work cooking, setting up tents or making a place for marriage. the aisle of the bride and this togetherness is still being carried out today".¹⁰

The stages in the procession of this *jambuta tekarne'e* according to Mr. Ibrahim as a community leader said:

1. Opening
2. Recitation of the holy verses of the Qur'an
3. Family Welcome
4. Prayer
5. Entertainment
6. Closing

¹⁰Arsyad Ahmad, Tokoh Masyarakat, *interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 05 October 2021

7. Congratulations to the bride and groom.¹¹

RESEARCH METHOD

Type of research in the study of this is research by using descriptive qualitative method in analyzing the data in the field. Understanding is theoretically about research qualitative is research that is limited to the effort revealed a problem and the circumstances of how their so only a disclosure of the facts.¹²

In education, qualitative research is also called *naturalistic*, which means that research conducted on the condition of natural objects, in this case the researcher as instrument locks, techniques of collecting the data is done by triangulation, analysis of the data is inductive and the results of research is more concerned with the meaning of the generalization.¹³

Research using qualitative methods performed if researchers want to answer the problems of the phenomena that exist / apply now. It includes both the study of phenomena as they are in the phenomena under study.¹⁴

RESULTS AND DISCUSSION

The results of the research on the implementation of wedding customs in Tembalae Village went through several stages, namely *panati*, *wi'i ngahi*, *mbolo weki*, *wa'a co'i*, *ziki peta Kapanca*, *lafa*, *jambuta tekarne'e*. the stages carried out in the

¹¹Ibrahim H.M.Ali, Tokoh Masyarakat dan Kepala Dusun, *interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompus, 05 October 2021.

¹²Hermawan Warsito, *Pengantar Metodologi Penelitian: Buku Panduan Mahasiswa* (Cet.I; Jakarta: PT. Gramedia Utama, 1997), h. 10

¹³Sugiono, *Memahami Penelitian Kualitatif* (Cet. IV; Bandung: CV. Alfabeta, 2005), h.1

¹⁴Ine Amirman Yousda dan Zainal Arifin, *Penelitian dan Statistik Pendidikan* (Jakarta:Bumi Aksara; 1992), h. 21

wedding ceremony in Tembalae Village, Pajo District, Dompu Regency.

1. Stages before the marriage contract

a. *Panati*

The obligation of parents to their children who are considered physically and mentally capable is to marry them off. Especially if the child already has an idol and asks to be married. The results showed that the *panati* event in the tembalae community was carried out by giving a signal. In the teachings of Islam *ta'aruf* to propose to a woman is done with *satire* this is in accordance with the word of Allah swt in QS. Al-Baqarah/2:235:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Translation:

"There is no sin for you to propose to these women in satire, or you hide (your desire) in your heart, Allah knows that you will mention them. But do not make a pact (to marry) with them in secret, except to say good things. And do not set the marriage contract before the iddah period expires. Know that Allah knows what is in your heart, so fear Him. And know that Allah is most forgiving, most forgiving."¹⁵

¹⁵Depertemen Agama RI Jakarta, *Al- Qur'an dan Terjemahnya*, Surabaya: Mahkota Surabaya, 2002, p. 48

Then it is also explained in a saying of the Prophet Muhammad:

"From Abdullah bin Mas'ud ra, the Messenger of Allah said, "O young people! Whoever is able to have a wife, let him marry, because marriage has a great effect on lowering the eyes (1) and being strong in guarding the vital organs. Whoever is unable to marry, let him fast, for fasting is a means of restraining lust.¹⁶

From the explanation of the paragraph above, the researcher concludes that the desire or application of a child to marry at an age that is considered sufficient according to religion and state law, it is obligatory for parents to hasten the marriage.

Panati event is a meeting to get to know each other pre-application carried out by both parties to get to know their prospective daughter-in-law more closely, this panati meeting (small meeting) is only a few people delegates from the prospective groom - ranging from 3 or 2 people. So that later there will be a strong desire to continue towards seriousness again.

The values of Islamic education contained in the *panati* procession are moral values, worship values, and Aqidah values.

1. Moral value

The morals referred to here are commendable morals, including:

- a. There is Politeness
- b. There is politeness in speaking
- c. There is hospitality
- d. Humble
- e. Give thanks
- f. Husnudzon
- g. deliberation

2. Value of worship

¹⁶Hadis Muslim: 807

- a. Friendship
 - b. Smiling when you meet at a *panati*
3. Value of aqidah

There is a prohibition in Islam to marry people of different religions or beliefs.

The seriousness of a boy to his lover then he expresses this desire to his parents, so that this good faith can be realized by both parents of the male party by deliberation in a simple way to his closest family who are considered to understand and are able to speak expressing the wishes of the male party. son, to get to know more closely the women and their sons' future wives. This effort is made so that there is no overlap of people who want the daughter and ensures that there is no other choice but to the son. After completing the first stage, namely *panati* , the second stage is *wi'i ngahi* (application).

b. *Wi'i Nggahi*

The *Panati* event has been carried out as an initial stage of exploration to establish good relations between the two parties, where the relationship between their children is already known and approved. Of course the process will continue. According to the custom of the people in Tembale Village, the continuation process is called *wi'i ngahi* (application).

According to the customs in the village of Tembale *wi'i ngahi* means to propose or marry a girl who is wanted by a boy. The procedure for applying is that the closest family of the man meets the parents of the girl of choice, to ask directly what might happen if the official application will be carried out, if the application is held, will it be accepted or not, and how much the dowry will be and so on.

According to the researcher, based on some of these opinions, the *wi'i ngahi* event is a meeting between the two families of the prospective bride and groom in order to officially ensure that their daughter is married to be legally

married, both religiously and state law, agree on an application, determine dowry, help with the cost of the thanksgiving event as well as setting the wedding day and the wedding party.

The values of Islamic education contained in this *wi'i gabi* event are moral values and worship values.

1. Moral value
 - a. There is Politeness
 - b. There is politeness in speaking
 - c. There is hospitality
 - d. Humble
 - e. Give thanks
 - f. Husnudzon
 - g. deliberation
2. Value of worship
 - a. Friendship
 - b. application is worship

So this kind of value should be preserved to the next generation. The meeting at the *wi'i gabi* event is not only done once, but can be several times, so that the value of goodness always flows in the series of meetings.

The series at the *wi'i gabi* event was *attended by elders* from both parties to discuss the right time for the wedding and the wedding party. With regard to the festivity and luxury of a wedding or marriage walimah event, it can be seen from the level of the economy concerned and adjusted to the ability of the funds that have been agreed upon. If at this *wi'i gabi* event, *there* is agreement and the ability to carry out the things that have been formulated, then the next event that must be carried out after the *wi'i gabi* event is the *mbolo weki* event.

c. *Mbolo weki*

Mbolo weki which in Indonesian means deliberation, activities in marriage ceremonies. Because the ceremony involves relatives of the male and female parties, it is necessary to determine the time for its implementation with the

participation of interested parties. This is to make the ceremony more lively and also involves planning, financing and implementation where this is also the responsibility of the family.

The young man's parents invite the community in the village, close family such as relatives, and other relatives for *mbolo weki* or deliberation to discuss the time and all the equipment for the wedding ceremony. In this deliberation also discussed about the needs or costs needed which aims to cause participants all family members and relatives to work together to bear the costs.

In the case of *mbolo weki*, there is also *such a thing as tera ne, e. Tekar ne.e.* to families who carry out celebrations is a habit carried out by the Mbojo Dompu tribal community, *tera ne,e* is to provide assistance to families who marry their sons and daughters. When *the Tekra Ne, E* ceremony begins, crowds of people come to the house with the intention of bringing some money, food, and so on.

The values of Islamic education contained in this *mbolo weki* event are moral values and worship values.

1. Moral value
 - a. deliberation
 - b. Mutual cooperation
 - c. politeness
 - d. friendly
2. Value of worship
 - a. Alms
 - b. Friendship

So, this kind of value should be preserved until the next generation. The series at this *mbolo weki* event, almost all the people of one village attended the *mbolo weki* event and participated in giving donations to those who needed it in the form of money or food for the purposes of the event. When the *mbolo weki* event is finished, the next event that must be carried out is *wa'a co'i, ziki peta Kapanca, lafa*, the three events will be held in one day some are held in the morning or

evening but most people in Teambalae Village carry out at night.

d. *Wa'a co'i*

In this *wa'a co'i* event, it can be understood by researchers that this *wa'a co'i* event delivers dowry money or marriage fund assistance with other instruments for the prospective bride as a sign of seriousness and happiness and the dowry must be present, even if it's a little. as a sign of happiness. Because of how important and valuable the dowry or dowry given by the groom to his future wife is, this dowry is adjusted to the ability of the prospective groom . It is not hoped that because they are unable to fulfill this dowry, the marriage is not carried out. The values of Islamic education contained in this *wa'a co'i* event are Aqidah Values, Moral Values, and Worship Values. Before the delivery of the dowry, the man with his entourage begins by reading a prayer before walking to the place of the prospective bride. Then at the time of the implementation of this event accompanied by a tambourine blow and blessings on the Prophet, and takbir. Then the value of Islamic education like this must still be preserved and guarded so that it does not become extinct.

The *wa'a co'i* event (delivering the dowry or dowry) from the research results according to the researcher is an event that has been designed and mutually agreed upon by both parties at the time of the *wi'i nggabi* event in order to follow up evidence of the seriousness of the prospective groom to marry their daughters by giving a dowry and some other goods and equipment that is intended for their future son-in-law. Then after this *wa'a co'i* event , the groups from the male side are invited to save the dowry in the place that has been provided and are invited to sit on the chairs provided and follow the next event, namely *ziki map Kapanca* and continued with the main event namely *lafa* or marriage contract.

The values of Islamic education contained in this *wa'a co'i* event are Aqidah Values, Moral Values, and Worship Values.

1. Value of Aqidah
 - There is a dowry brought by the groom
2. Moral value
 - a. Mutual cooperation
 - b. Friendly
 - c. Politeness
 - d. Be patient
3. Value of worship
 - a. Bertakbir on the way to the bride's house
 - b. Pray
 - c. Pray

Before the delivery of the dowry, the man with his entourage begins by reading a prayer before walking to the place of the prospective bride. Then at the time of the implementation of this event accompanied by a tambourine blow and blessings on the Prophet, and takbir. Then the value of Islamic education like this must still be preserved and guarded so that it does not become extinct.

The *wa'a co'i* event (delivering the dowry or dowry) from the research results according to the researcher is an event that has been designed and mutually agreed upon by both parties at the time of *the wi'i nggahi event* in order to follow up evidence of the seriousness of the prospective groom to marry their daughters by giving a dowry and some other goods and equipment that is intended for their future son-in-law. Then after this *wa'a co'i* event, the groups from the male side are invited to save the dowry in the place that has been provided and are invited to sit on the chairs provided and follow the next event, namely *ziki map Kapanca* and continued with the main event namely *lafa* or marriage contract.

e. *Ziki map of Kapanca*

In the evening of the implementation of the *ziki map of Kapanca*, "hadra" is held, an art that sings Arabic poetry that contains the history of the Prophet Muhammad, and sholawat to him. At the same time, the traditional procession of *the Kapanca map* was also held accompanied by chanting of the *ziki* of the *Kapanca map*.

According to Mother St Asmah, S.Pdi, *Ziki Kapanca* is Recitation which was sung by seven mothers who in law specifically. It is contained intent as a future bride would hope it can be pedaled the ark love towards the beach happy. Poem *Ziki Kapanca* nuances of Islam whose lyrics contain praise to Allah swt and Rasulullah SAW. While *Peta Kapanca* is an event to rub the hands of the bride-to-be. We need to explain that *Kapanca* comes from the Bima language which means henna or in scientific language, *lawsonia inermis* is an ornamental plant because the flowers are fragrant and bloom all year round, the leaves are often used in nail coloring events for brides-to-be. *Kapanca* (henna) is usually planted in the yard or in the garden that has orange flowers.¹⁷

After the *wa,a,co,i* event was over, it was immediately continued with the *ziki map of Kapanca*. Various series of *maps of Kapanca*.

According to Aisyah's mother and Mansyur's father, there are several series of *Peta Kapanca ceremonies*¹⁸. are as follows:

a. *Uma Ruka*

This event was held at the *uma ruka* or wedding house and was carried out by seven women and witnessed by invited guests. Usually this ceremony is carried out before the marriage ceremony and wedding reception. *Map of Kapanca* is

¹⁷St. Asmah, S.Pdi, Tokoh Adat ,*interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 04 October 2021

¹⁸Hj. Aisyah dan Mansyur, Tokoh Adat, *interview*, Desa Tembalae kecamatan Pajo Kabupaten Dompu, 05 October 2021

crushing henna leaves (henna) in the hands of the prospective bride which is done alternately by special mothers.

b. *Ziki Kapanca*

In this ceremony, *Ziki Kapanca* is also presented which is sung by specially invited mothers. This contains the intention as a hope that in the future this bride-to-be can pedal the ark of love to a happy beach. Poem *Ziki Kapanca* nuances of Islam whose lyrics contain praise to Allah, and the Messenger of Allah. After the *Kapanca* event is usually filled with folk entertainment such as *bells* and *Rawa Mbojo* which are held all night and some are not. The *Peta Kapanca* ceremony is also carried out in the circumcision procession for the daughters. On the night the day before carried out circumcisions also be held this ceremony performed by women leaders of indigenous. Meanwhile, the children who will be circumcised sit in a row waiting for the mother's mother to crush the henna leaves (*henna*).

Meanwhile, according to Hj. Aisyah, the *Kapanca* ceremony has 4 (four) stages that is:¹⁹

1. *Kapanca Map* Ceremony

The *Peta Kapanca* ceremony is held at the bride's house, before the wedding ceremony is held. Prior to the implementation of the *Map Kapanca*, especially first held the event, *Sangongo* 'or the language Mbojonya, *Mboho Oi Mbaru* 'sprinkled with flowers fragrant, as well as events, *Cafi Ra Hambu Maru Kai* 'which means to organize and make-up room prospective bride woman be beautiful and romantic. Before sitting *disinggasana Map Kapanca*, first the bride makeup in order to be beautiful and beautiful to the eye or in the language of Bima, *Ambi Ro Na Na Ntika Eda Ba Ra Ra Ntada Dou* '. Meanwhile, the *Peta Kapanca* ceremony was also attended by mothers from the family, relatives, friends and neighbors who wished.

¹⁹Hj. Aisyah, Tokoh Adat, *interview*, Desa Tembalee kecamatan Pajo Kabupaten Dompu, 05 October 2021

2. Crushed henna leaves (*Ro'o Kapanca*)

The crushed leaves of henna (*Ro'o Kapanca*) are placed on the palms of the prospective bride by mothers from their closest family and relatives as well as mothers who are prominent and followed by the community. The red mark on the palm of the bride's hand, indicates the girl will belong to someone whose marriage ceremony will soon be held. Typically, the number of mother- mother who is rotating lay lumatan leaves of henna are, must be odd.

3. Zikr and Prayer

Procession *Map Kapanca* also accompanied by the chant of remembrance as the blessing prayers and hope that someday the prospective bride get happiness and peace in the household and the ship sailed into pairs Vegas, mawadah, Warramah under Ridha Allah swt. The *Peta Kapanca* ceremony also provides wisdom and examples to other teenage girls so that they can follow in the footsteps of the bride-to- be who ended her single life with dignity and dignity.

4. Ranca Male

At the end of the event, the egg flower arrangements that have been prepared will be contested by the invited mothers who have daughters. The fight for egg flowers in the Bima language is *Ranca Male*. Eggs were obtained in the event that will be consumed by children girl them. While the flower arrangement was used as a decoration in the girl's room as well. That is why, the *Peta Kapanca* ceremony is the dream of the mothers of the Dompu community, with the hope that their daughters will soon end their bachelor period and will go through the same ceremony, namely *Peta Kapanca*.

The ziki map of Kapanca is held before the procession of the marriage contract, but before it is carried out, the map of Kapanca is opened with an introduction, and the holy verses of the Qur'an are read.

The values of Islamic education contained in the *ziki map of Kapanca* event are, Moral Values and Worship Values.

1. Moral value

- a. Mutual cooperation
 - b. Courtesy
 - c. Friendly
 - d. Be patient
2. Value of worship
 3. Pray
 4. Pray
 5. dhikr
 6. Quran reading
 7. Friendship

2. Stages of implementing the marriage contract

Lafa is a ceremony to validate the relationship between the two prospective brides who have gone through several pre-wedding processes.

Marriage is legal if it is carried out according to each religion and belief.²⁰

Meanwhile, according to Widjorno Prodjo Dikoro, marriage according to beliefs according to the people of Aceh is a necessity that is determined by religion. The issue of sex here is not a determining factor. Marriage is a form of living together of a man and a woman who meet the requirements of the law.²¹

Based on this opinion, the researcher agrees with the experts because marriage or marriage is a union to live together between men and women which is a must for those who have fulfilled the requirements for physical and spiritual abilities, not contrary to religious rules, state law and societal norms. So that the biological and halal needs are met. Second, to get good offspring as the next generation that can be an investment of happiness in the hereafter.

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²¹Depertemen agama RI, *pedoman konselor keluarga sakinah*, Jakarta:direktorat jendral bimbingan masyarakat islam dan penyelenggara haji:2002, h:

The values of Islamic education contained in this *lafa* event are the values of aqidah, moral values, and worship values.

1. Value of Aqidah
 - a. It is the sunnah of the Prophet
 - b. Marriage is a complement to one's worship and the longest worship.
 - c. Ijab qobul
2. Moral value
 - a. Mutual cooperation
 - b. Friendship
 - c. Friendly
 - d. Courtesy
 - e. Be patient
3. Value of worship
 - a. Quran recitation
 - b. Pray
 - c. Prayers
 - d. Is the longest worship and perfect worship

3. Stages after the marriage contract

Jambuta tekarne'e is the culmination of the *joyous* race of the bride and groom and their families. The wedding party (*walimatul ursi*) *menggambakan* sense of excitement and an announcement or give glad tidings to masyarakat bahwa pernikahan relationship or they are valid and lawful marriage party in the village Tembalee is *jambuta tekarne'e*, *jambuta tekarne'e* adjusted to the respective regional customs or traditions – respectively. According to Abdul Rahman Wahid (*gusdur*) in the theory of indigenous Islam, it is an effort to reaffirm cultural roots while still creating a religiously devout society.²² Then explained in the words of the Prophet Muhammad Hadith Muslim; 997:

²²Arifuddin Ismail, *Agama Nelayan...*,h.24

"From Anas bin Malik ra; That the Prophet saw a yellow mark on Abdurahman bin Auf, and he asked: "What is this? He replied: "O Messenger of Allah, indeed I have married a woman with a dowry in the form of a date seed", he said: May Allah bless you, even with a goat. Muttafaq `alaih. This da lafadz is in Muslim.²³

According to the researcher, based on the expert opinion and the words of the Prophet Muhammad, if there is good financial ability, it is better to be able to carry out the *joyous* event, even though limited ability can at least gather close family and neighbors to carry out the wedding walimah event or *jambuta tekarne*, e as a form of carrying out our religious orders and gratitude. In this series of weddings, there is a form of work that has a very positive value, which is done by the community. This event is a tradition that is in accordance with the expression of Abdurahman Wahid (gusdur) in the theory of indigenous Islam, an effort to reaffirm cultural roots by creating a religiously devout society. This good habit shows obedience in carrying out religion with commendable morals. However, it is possible that this good habit is not implemented, not because it does not obey religion, but based on the results of research conducted by researchers that some urban people in general in carrying out wedding ceremonies no longer follow the complete traditional way. But they just don't want to be too busy and their time is very limited. So that they are in processes such as *panati*, *ziki peta* Kapanca and even *Mbolo weki* events are no longer carried out, they are carried out directly at the *wi,i gahi*, *wa'a co'i*, *lafa stages* , and directly at weddings or *jambuta tekarne'e* .

The problem of gotong royong or cooperation, almost all of the people in Tembalae Village are still doing the event, they are working together to prepare all the needs for the *jambuta tekarne'e* event. Examples such as mutual

²³HR. Muslim : 997

cooperation in cooking dishes for invited guests, preparing tents and so on. From the observations of researchers so far, there is no such thing as a paid system in Tembalae Village or giving wages to people who come to help during the event because the people in Temabalae Village still have a mutual cooperation system or cooperation is still very strong.

Values that exist in marriage in Tembalae Village are correlated with the theory of value in accordance with what is said by Rahmat Muliana (in intent) stating that value is everything that is considered meaningful for a person's life which is considered based on the quality of right/wrong, good/bad, beautiful. / not beautiful whose orientation is anthropocentric and theocentric.²⁴ Anthropocentrism is the notion that humans are the most central and important species of animal species or the study of reality through the exclusive human point of view. This view is connected that marriage is the essence of human development to reproduce normatively. While theocentric marriage is a sunnatullah recommended by religion because marriage should be civilized and have divine values (divinity). Meanwhile, according to Nicolai Hartman's statement, value is the essence, a platonian idea. Essence values are core values in human instincts that can put forward worldly desires, meaning that the value of marriage is a ritual of worship, closely related to the opinion of Rohmat Muliana which states that marriage has theocentric values.²⁵ This opinion is in line with what was expressed by Husserl who said that value belongs to all objects which he says are not independent, that is, value has no substance.

²⁴Hamdana dan Renaldi Alifansah, *Nilai – nilai pendidikan islam* (Banjarasin: pustaka banua; 2017), h. 13.

²⁵Fronidzi Risieri, *pengantar filsafat nilai* (Yogyakarta; pustaka pelajar; 200), h. 6.

CONCLUSION

Based on the results of research and data analysis, researchers can conclude that the implementation of The marriage custom in Tembalae Village goes through several stages: 1. Stages before the marriage contract, *a. panati* (small meeting), *b. wi,i Nggabi* (application), *c. Mbolo Weki* (consultation), *d. Wa,a Co,i* (delivery of dowry), *e. ziki map of Kapanca* (sticking henna leaves), 2. Stages of implementing the marriage contract, namely *lafa* (contract), 3. The stages as difficult as the marriage contract are *Jambuta Tekarne*, *e* (wedding party). The values of Islamic education contained in the marriage customs in Tembala Village include the value of Aqidah education, the value of Worship education, and the value of moral education, which need to be developed and preserved.

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