

Analysis of the Semiotic Meaning of the Procession and Offerings of the Tradition of Ruwatan for a Single Girl at Pre-wedding Ceremonies in Javanese Society from the Perspective of Islamic Religion in Pematang Tatal Village, Serdang Bedagai Regency

Diah Safitri¹⁾, Rahmat Kartolo²⁾, Sutikno^{3*)}

^{1,2,3)} University of Muslim Nusantara Al-Washliyah, Medan, Indonesia

^{*)}Corresponding Author: sutikno@umnaw.ac.id

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Abstract. There is an opinion that considers that this Ruwatan tradition is a tradition of shirk people or can be said to believe in something other than Allah SWT. Problem formulation: (1). What is the traditional procession of ruwatan for a single girl? What is the semiotic meaning of the procession and offerings of the Ruwatan tradition for single girls at pre-wedding ceremonies in Javanese society, seen from an Islamic religious perspective in Pematang Tatal Village? This research is a qualitative descriptive study using a phenomenological approach. The research was carried out from October 2023 to January 2024 and was carried out in Pematang Tatal Village, Perbaungan District, Serdang Bedagai Regency. Techniques for collecting data to obtain the desired data, researchers use several methods, namely: (a). observation; (b). interview or interview; and (c) documentation. Data processing methods are: a. data check (editing); b. classification (classifying); c. verification (verifying); d. analysis (analyzing); e. conclusion (concluding). The study analyzes the semiotic meaning of various Ruwatan tradition ceremonies, including Sungkeman, Siraman, Haircut, Tirakatan, and Thanksgiving Prayer. The tradition is part of the Koran teachings for Muslims. Three opinions exist: opposition, pro, and tolerant. Opponents view it as a polytheistic Javanese custom, proponents preserve it as cultural heritage, and tolerants acculturate it to Islamic values.

Keywords: *semiotic meaning, offerings, Ruwatan tradition, Javanese pre-wedding, Islamic perspective*

I. INTRODUCTION

Indonesia is known for its cultural diversity, which can lead to differences in meaning between cultures. Java Island, with the largest population in the country, has unique rituals and traditions that are characteristic of the

Javanese people in each region. Although some individuals may not comprehend the meaning, purpose, and wisdom behind certain rituals and traditions, it is important to note that for Javanese Muslims, these rituals are a form of devotion and sincerity towards Allah. These rituals are often expressed through symbolic gestures that hold significant meaning. The use of ritual symbols suggests that God is always present and involved in the cultural practices of humans. These symbols are seen as a manifestation of the belief that humans are an inseparable part of God.

One such custom in Javanese society is the 'Ruwatan' tradition, which has been passed down since the Hindu and Buddhist era around 400 AD (Mujiati, 2020:3). The Ruwatan tradition has been passed down through generations by its supporters with various motivations and goals. This tradition is closely tied to the way of life of Javanese society in general. Similarly, in several areas of Serdang Bedagai district, the Ruwatan tradition is observed.

The ruwatan tradition is performed exclusively by believers. Javanese adherents of this practice believe that it can dispel bad luck and attract positive energy. This ritual is particularly intended for children who fall into the sukerto category, such as only children (ontang-anting), but it can also benefit individuals who struggle to find a partner or have other needs.

The ruwatan tradition involves offerings as a means of connecting humans with the supernatural world, which is believed to have greater power. Offerings are always used in traditional rituals in society, with the hope that the desired outcomes can be achieved.

Unfortunately, some people associate the ruwatan ritual with the worship of mystical things, leading them to consider this tradition a form of polytheism. In this tradition, offerings are made to guardian creatures of a place, which some people consider to be idolatrous.

Originally, this tradition was only meant to worship ancestral spirits, as taught in ancient Hindu-Buddhist teachings. However, over time, Islam was introduced to Indonesia by traders from the Arabian Peninsula. These traders not only marketed their products but also spread Islam to the Indonesian population. The community responded positively to the arrival of these traders, leading to an increase in the number of people embracing Islam.

After the development of Islam in Indonesia, particularly on the island of Java, the community continued to preserve the customs that existed during the Hindu-Buddhist era as they were considered part of their identity. For instance, the ruwatan ritual

is still widely believed in, which involves the use of offerings and special prayers as intermediaries for the fulfillment of people's wishes. To preserve the distinctiveness of the region, particularly the ruwatan tradition, Sunan Kalijaga integrated Islamic values into the traditional rituals to align them with Islamic teachings. This ensured that practices, which were once considered superstitious, were transformed into behaviors that adhere to sharia law. Similarly, practices that were once associated with polytheism were redirected towards monotheism, and practices that were once considered heretical were aligned with the sunnah.

During the ruwatan ceremony, several processions are carried out. Firstly, the puppeteer will pray for those who are being ruwat. Then, the participants will cut their hair and wash the setaman flowers. Once all the rituals are complete, the puppet show will continue, and the outer kupat will be pulled to mark the completion of the ruwatan.

In Pematang Tatal Village, Serdang Bedagai Regency, there is a ruwatan tradition for only children who are about to get married. According to Javanese beliefs, especially those of the people of Pematang Tatal Village, if an only child wants to get married but does not perform the ruwatan first, then later one of the family members of the bride or groom will experience a disaster in their life or even happen to the bride and groom themselves. The people of Pematang Tatal Village carried out the ruwatan tradition when they wanted to marry off their only daughter.

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According to Fatimah Djajasudarma (in Rohman, 2019:12), meaning is an inseparable part of semantics and is always attached to whatever is being communicated. It is the link that exists between the elements of language, especially words, and cannot be separated from the object it represents. To interpret meaning, one must understand the context in which the object was created. Brodbeck (in Rohman, 2019: 13) identified three features of meaning: Inferential meaning refers to the object, thought, idea, or concept represented by a symbol, also known as its reference or referent. A symbol can have multiple references.

Additionally, there is the meaning of significance, which is the connection between a term and other concepts. Finally, intentional meaning refers to the meaning intended by the person using the symbol. This meaning cannot be empirically validated or referenced and is subjective to the individual's interpretation. Two intentional meanings may be similar but not identical. The interpretation of a meaning can depend on the language used to express it, so it is important to consider how a language can interpret a meaning.

According to Fatimah Djajasudarma (in Rohman, 2019:38), meaning has several aspects, including understanding. This aspect can be achieved when the speaker or writer and the interlocutor use the same language. Sense or understanding is also referred to as a theme, which involves the idea or message being conveyed. Therefore, comprehension will arise if one can grasp the intended meaning.

The meaning aspect of feeling is related to the speaker's attitude towards the conversation situation. Thus, each word has a different connotation depending on the context in which the conversation occurs. The meaning of tone refers to the speaker's attitude towards the interlocutor or the author's attitude towards the reader. It is important for the speaker to choose words that suit the listener, as the relationship between the two will determine the attitude reflected in the words used. The aspect of objective meaning refers to the expression of a specific purpose or goal, regardless of whether it is positive or negative.

According to Djajasudarma's view (in Rohman, 2019: 12), meaning can be grouped into several categories, including emotive meaning, which arises from the speaker's reaction or attitude towards something, and connotative meaning, which arises from the association of our feelings with what is said or heard. For instance, the sentence 'Professor Ali has consumed a significant amount of salt throughout his life' may be interpreted as referring to an experienced individual rather than actual salt intake.

This is known as cognitive meaning, which is the intended meaning of the reference. Among the various types of meaning, cognitive meaning pertains to language elements that are closely linked to the world outside of language, such as objects or ideas, and can be explained through analysis of their components.

It is the meaning that is derived from the language context. The phenomenological method aims to uncover the underlying structure of the historical facts of a tradition's rituals through an analysis of meaning. Therefore, the term 'meaning' refers to a concept that describes the phenomenon under study.

According to Musyarofah (2020: 4), semiotics is a science that studies signs as they relate to a wide range of objects and events throughout culture. A sign is defined as something that represents something else based on previously established social conventions. The term semiology is also used to refer to this field of study. Semiotics aims to understand the nature of signs. In linguistic terms, semiotics and semiology use other terms such as semasiology, sememics, and semics to refer to the field of study that examines the meaning or significance of a sign or symbol.

According to Roland Barthes (in Nathaniel and Sannie, 2018: 109), semiotics aims to study how humanity interprets things. The goal of semiotic analysis is to uncover the meaning of signs, including what is concealed behind them.

Ferdinand de Saussure, a Swiss linguist, introduced the term semiology to refer to the science that studies signs in social life. According to Saussure (in Halid, 2019:37), signs can be grouped into two types: the signifier (the concept) and the signified (the sound-image). The signifier refers to the physical aspect of the sign, such as speech, pictures, and paintings, while the signified refers to the mental aspect of the sign, namely the associative thoughts about the sign. Semiotics is the study of signs and their meanings.

It is an interdisciplinary field that helps us understand how messages are constructed and conveyed. It is an interdisciplinary field that helps us understand how messages are constructed and conveyed. The theory of semiotics is essential to creating meaningful messages. Experts view semiotics as a science that encompasses everything related to signs. Semiotics focuses on signs and their underlying meanings or representations.

Tradition refers to customs, beliefs, teachings, and other practices passed down from ancestors. In Arabic, 'urf refers to a provision regarding a method that people in a particular place and time have become accustomed to, for which there are no clear provisions in the Koran and Sunnah (Azizah, 2020: 15).

According to Poerwadarminta (in Azizah, 2020: 15), 'tradition is synonymous with customs' in terms of terminology. Customs are actions or behaviors based on religious values, while traditions are behaviors based on cultural values shared by a group of people. A nation's customs or traditions originally emerged from religious beliefs, prior to the arrival of Islam. After the formation of the Islamic religion, customs were established. Customs and traditions influenced by Islam in this region are a combination of Hindu and Buddhist religious beliefs. For instance, the influence of Hindu-Buddhist culture, animism, and dynamism can be seen.

According to KBBI, tradition refers to a practice that has been passed down from previous generations and is deeply rooted and implemented in society. It is a behavior or activity that is continuously repeated. It becomes a habit in society and is passed down to the next generation (Language Development and Development Agency, 2023). Piotr Sztompka (in Putra and Herbody, 2018: 9) said, "Tradition is an idea, and all elements from the past are still preserved today. It does not disappear, and its existence is unforgettable." In a narrow sense, traditions are remnants of ancient traditions that still exist today.

According to ethnographic theory, traditions are socio-historically defined and express certain symbols, meanings, prerequisites, and forms found in grammar. In social cognition, traditions hold many cultural values in society that are related to organizations. These organizations are guided by the best cultural concepts and provide strong inspiration for organizing citizens' lives. Authentic traditions are those that do not violate the postulates of the Shari'a, do not justify the haram, and do not invalidate those that are obligatory. On the other hand, *fasiq* customs or traditions are those that are known to people but are contrary to the Shari'a or make lawful those that are haram. In Islam, humans are commanded to seek help only from Allah.

Ulil Abshar (in Zulfa, 2019: 40) defines tradition as a container for shared memories that shape the present. It is important to understand the past while acknowledging our current historical context and interests.

Traditions serve as reminders of sacred values and play a crucial role in practice. According to Dutch scholars G.A. Wilken and C. van Vollenhoven (in Zulfa, 2019:46), customary rules or traditions have deep roots in villages that predate the arrival of imported religions like Islam, Hinduism, and Buddhism. They argue that the influence of external religions is insufficient to undermine the loyalty of villagers to their customs and traditions.

In accordance with this argument, it is contended that strict Islamic law has never been applied in Indonesian society, where the power of customary law still holds sway. For indigenous people, particularly the Javanese, Islamic law and tradition are intertwined. In the realm of marriage, for instance, although Muslims adhere to the rules, they cannot be fully comprehended in isolation from the issues at hand. Therefore, customary law and Islamic law are inseparable.

The term 'ruwatan' is derived from the Javanese word 'ngruwat', which means free or detached. It refers to a ritual that is performed in order to eliminate *sengkala*, or bad luck, and promote *slametan*, or well-being. In ancient Javanese, 'ruwatan' meant liberating or liberating, and it is still used today to save people from miseries and disorders.

According to WJS Poerwodarminto in Baoe Sastra Djawa (in Nidar, 2018:26), 'ruwat' refers to being free from God's punishment-narrowing, apart from sorcery and curses that cause physical deformities. Ruwatan has various versions that Javanese people still maintain today as a means of liberating and purifying themselves from sins, mistakes, or *sukerta gawan* since birth that may impact their future lives.

According to Javanese tradition, ruwatan is necessary to purify a person whose existence is believed to bring *sukerta*. This ritual is only performed by believers. Not all Javanese believe or trust in ruwatan, which is a sacred ritual in Javanese tradition. Its mission is to eliminate misfortune from the world and provide freedom from the wrath of evil. However, it is important to note that the term 'bethara kala' in the ritual's context refers to time, and the danger lies in the arrival of darkness and danger. However, it is important to note that the term 'bethara kala' in the ritual's context refers to time, and the danger lies in the arrival of darkness and danger. The text has been improved to adhere to the characteristics of objectivity, comprehensibility and logical structure, conventional structure, clear and objective language, format, formal register, structure, balance, precise word choice, and grammatical correctness.

According to Javanese tradition, the purpose of tradition is to protect oneself from accidents. Ruwatan is a humanitarian effort to save a person suspected of suffering an accident by performing certain rituals and practices in the hope of preserving their life. Some Javanese believe that certain individuals are destined to experience accidents throughout their lives.

Accidents can refer to a range of events, from the challenges of daily life to serious illnesses or struggles in finding a partner. The Javanese people continue to practice the ruwatan tradition out of a sense of unease or discomfort if they do not follow the customs of their ancestors, fearing that something undesirable may occur if they do not adhere to tradition.

The term 'marriage' has two distinct meanings in language: the literal meaning and the figurative meaning. The literal meaning of marriage is 'damm', which refers to squeezing, overlapping, or gathering. On the other hand, the figurative meaning of marriage is 'wata', which refers to entering into a marriage agreement (Muhammad as-Sarbini al-Khātib in Zulfa U, 2019:21).

According to Mahmud Yunus (in Zulfa U, 2019:21), marriage is a contract between a man and a woman to fulfill their desires as regulated by sharia. Meanwhile, Azhar Basyir (in Zulfa U, 2019:21) defines marriage as a contract or engagement between a man and a woman to justify sexual relations, with the aim of realizing a happy family life filled with peace and affection, in accordance with Allah SWT's approval.

From the various definitions of marriage presented, it can be concluded that marriage is a contract or agreement between a man and a woman to live together as husband and wife, with the goal of achieving a happy married life filled with peace, tranquility, and affection, in accordance with methods blessed by Allah SWT.

The purpose of marriage in Islam is to establish a lawful and moral relationship between a man and a woman, to procreate and raise righteous offspring, and to promote peace and happiness in human life, in accordance with the provisions regulated by the syara'. The general purpose of marriage is to prevent adultery and to provide companionship. Marriage must be carried out in front of witnesses and cannot be done secretly. It is important to have witnesses as marriage is not only about continuing the offspring but also about maintaining the lineage.

According to social scientists, there is no single definition of society due to the constantly changing nature of human behavior. It is important to note that subjective evaluations should be excluded unless clearly marked as such. Emile Durkheim (in Suryadi, Imran and Rosyid, 2022: 819) defines society as the objective reality of its members. A society's life is a social system where interconnected parts form an integrated whole. Humans will meet other humans in a society with different roles, for example when someone goes on a tourist trip, we will definitely meet a tourism system including a tourist bureau, tour manager, travel companion, restaurant, accommodation and etc.

II. METHODS

This is a qualitative descriptive research, which follows the research methods that produce descriptive data from the observed behavior and people, as stated by Moleong (2018:4). Additionally, Richie (Moleong, 2018:8) defines qualitative research as a way of presenting the social world and its perspectives through the concepts, behavior, perceptions, and issues studied. Moleong, (2018: 6) concludes that qualitative research is conducted to fully understand the phenomena experienced by the subject by using descriptive methods in the form of words or language in natural contexts and utilizing natural methods.

Researchers employ a phenomenological approach, which studies consciousness from an individual's perspective (Moleong, 2018:14). This approach concentrates on the subjective experience of the person. The reason for using a phenomenological approach is that it uncovers the significance of an event and its impact on individuals who experience it in specific situations.

The author employs this approach to offer an overview and insights based on observations and events in the field. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text follows a logical structure with causal connections between statements and avoids biased language. The grammar, spelling, and punctuation are correct, and the text adheres to formatting guidelines and citation style. Combined with other supporting approaches, such as the ethnographic approach, this method provides valuable insights not only in ethnographic studies but also in scientific studies based on anthropology and social theories. The ethnographic approach involves scientific study and observation of a culture by individuals or groups. The research discussion continues with the meaning of a ritual that they carry out.

When discussing a tradition or culture that is still practiced from our ancestors to the present, it conveys moral messages in every activity. If the predecessors are gone, there may be irregularities in every activity due to a lack of understanding and explanation of the tradition. Therefore, the symbol theory exists as a means of connecting information about what is being studied.

The research will be conducted in Pematang Tatal Village, Perbaungan District, Serdang Bedagai Regency. The village comprises four hamlets with residents from diverse religious, cultural, educational, and economic backgrounds. The people of Pematang Tatal Village have diverse cultural traditions, particularly in weddings and the ruwatan tradition. The research subjects were individuals who had performed ruwatan during pre-wedding ceremonies in Pematang Tatal Village. This location was chosen due to its unique wedding traditions.

The research required qualitative data. Based on the problem formulation, this research requires data that explains the form and meaning of the procession and offerings of the single child ruwatan tradition.

To collect the necessary data, researchers use various methods, including observation, which involves systematically observing and recording the investigated phenomena directly on the object. In this research, the author conducted systematic observations and recordings to gather data and information. The author visited the location directly to obtain accurate information about the place and the traditions of the community being studied. The observation activity was not limited to visible facts but also included information obtained through interviews and other means of data collection. Observation through the sense of hearing allows for the inclusion of various expressions and questions that are part of everyday life in our understanding of reality.

To achieve a thorough understanding, reliable data mining methods are necessary. The in-depth interview technique is an interactive process used to obtain information directly from the source. It is commonly used to assess a person's condition. In-depth interviews allow for the exploration of what is hidden in a person's heart, whether it pertains to the past, present, or future. Researchers obtain data and information in research by means of questions and answers with predetermined subjects, using interview techniques.

In interview techniques, researchers use a type of unstructured interview to freely explore various aspects and directions in order to obtain complete and in-depth information. This approach adequately fulfills efforts to understand the ruwatan tradition by directly asking questions to the resource persons. Researchers use documentation techniques to search for data in the form of notes, transcripts, books, newspapers, magazines, photographs, agendas, and other sources. This technique helps to uncover the truth about societal traditions.

III. RESULTS AND DISCUSSION

The history of Pematang Tatal Village dates back to around 1913, before the Proclamation of Village Independence. The name 'Pematang Tatal' comes from the Javanese word 'Tatal', which refers to small pieces used to cut down trees with ax tools. The village was named Pematang Tatal due to the abundance of tatal, which is produced by cutting large pieces of wood over a period of seven days.

The village is also known as 'Tanah Tinggi' in the surrounding areas, although the term 'Pematang Tatal' is the official name. Pematang Tatal Village used to have high ground on the protocol road (village road) in Hamlet II. However, this high ground has been eroded by rainwater or removed due to road repairs using bulldozers.

Currently, Pematang Tatal Village is located in Perbaungan sub-district, Serdang Bedagai district, North Sumatra Province. Pematang Tatal village covers an area of approximately 177.8 hectares and has a population of 2,047 people, consisting of 504 families. The majority of the population, around 98%, is Javanese, while the remaining residents are of Banjar, Malay, and Mandailing descent.

Discussion

Culture of the Community of Pematang Tatal Village

Pematang Tatal village has a large number of Javanese residents, which explains the frequent Javanese ceremonies held there. For instance, the locals perform the tradition of going down to the rice fields during the planting season. Recently, the people of Pematang Tatal Village, Perbaungan District, Serdang Bedagai (Sergai) Regency held a thanksgiving event to celebrate the fresh rice seedlings entering their second planting season.

In addition, the people of Pematang Tatal village frequently perform the Ruwatan ceremony during the month of Suro (Muharam). This ceremony is intended to seek protection from God against any negative occurrences that may arise during the Islamic New Year.

Furthermore, a separate Ruwatan ceremony is held for children who are getting married, with the aim of seeking protection from Allah Almighty. According to Javanese culture, only children, also known as ontang-anting children, are believed to face more problems than their peers with siblings. This is because they lack someone to share their problems and stories with, which can lead to feelings of being overwhelmed and confused. The ruwatan ceremony is held to address this issue.

The Semiotic Meaning of the Procession of the Ruwatan Tradition of a Javanese Single Girl Child in Pematang Tatal Village from an Islamic Perspective

Based on the results of an interview with Ki Dalang Ardi Kartos Wondo on October 11 2023, he said the following:

"Yes... one of the initial processes involved in the treatment, we said earlier, was still at home, right? Yes, that's where we play the wayang first. "Playing wayang, the story is also described about his life as a figure who doesn't exist like that, then he showers, yes, after taking a shower, he gets his hair cut, after his hair is cut, he is told that his only child was recognized as the puppeteer's son."

From the statement above, it can be seen that in the implementation of the ruwatan ritual carried out by the family there are several facilities and a series of ceremonies, namely: 1) Sungkeman, 2) Siraman Ceremony, 3) Haircut, 4) Tirakatan, 5) Thanksgiving Prayer. The facilities and series of ruwatan rituals are explained below.

Sungkeman is a Javanese tradition often performed during special events, such as weddings. It involves kneeling or squatting while kissing hands as a sign of respect.

Sungkeman serves as a reminder of the importance of treating one's parents with respect and is considered a ritual of self-awareness in Javanese society. The term 'sungkeman' has three meanings. Firstly, it is a means of practicing humility. Sungkeman teaches us to do good, be aware, and disciplined while overcoming our sense of ego. Sungkeman should be practiced with sincerity and respect. Secondly, it is a form of expressing gratitude from children to their parents who have taken care of them from childhood to adulthood. Lastly, it is a way for children to ask for their parents' blessing before entering household life.

Viewed from the perspective of Islamic religious law, sungkeman does not conflict with the Sharia. The squatting position while kissing hands is an expression of respect for elders. The Sharia does not prohibit honoring humans as long as it is not done with movements that resemble a form of reverence for Allah, such as prostration and bowing.

In regards to kissing the hands of older individuals, al-Imam al-Nawawi states in the hadith collection Raudlah al-Thalibin, juz 10, page 233, that it is not makruh due to factors such as asceticism, knowledge, and older age. Additionally, showing respect for elders is considered sunnah, such as by standing in their presence as a sign of honor and worship. Sheikh Zainuddin al-Malibari also supports this view. Sunnah refers to individuals who possess visible virtues, such as piety, knowledge, familial ties, or power, accompanied by self-preservation.

The initial ruwatan performance used to be preceded by a wayang performance solely for entertainment purposes. In recent years, it has also been accompanied by songs, particularly dangdut, keroncong, or Javanese pop songs. After the entertainment puppet performance, if the Ruwatan performance takes place in the morning, it is followed by the Ruwat puppet show. During this show, there is a change between the puppeteer and the wayang performance. The puppet entertainment plays can vary. However, when performing Wayang Ruwatan, the play is related to Murwakala in various versions. At the end of the ruwatan wayang performance, a ruwatan procession is immediately carried out, followed by a siraman event.

The word siraman comes from the word 'siram,' which means to bathe or cleanse the body. The siraman ritual is a physical and spiritual purification ceremony that cleanses the facilities, places, and people who will be ruwat. The purification ritual is performed in the morning, specifically from sunrise until the sun is directly overhead. The siraman ritual is led by a priest or village elder under the guidance of Ki Dalang. The siraman ceremony is performed by the mother of the child being ruwat. It involves the use of a barrel and flower water made from setaman flowers, such as jasmine, kantil, ylang-ylang, and rose. The dipper used in the ceremony is made of shell. The child being ruwat is dressed in traditional Javanese clothing and guided to sungkem by both parents.

The siraman ritual is a ruwatan ceremony procession for Sukerta people to achieve physical and mental purity by cleansing themselves of all evil. According to the speaker, the term 'sukerta' is derived from the Javanese words 'suker' and 'kerta'. 'Suker' refers to something that is dirty or not yet clean, while 'kerta' means excess. Therefore, 'sukerta' can be understood as a person who has an excess of dirtiness. Despite having certain advantages, humans still need to undergo physical and spiritual purification through the 'siraman' ritual. Essentially, humans are born unclean and must be cleansed in the morning, afternoon, and evening. According to Javanese customs, individuals are purified from the womb until birth and must undergo various ritual facilities and infrastructure, such as the siraman ritual, upon reaching adulthood.

The sprinkling stage symbolizes both inner and outer purification. This ceremony is mandatory for all individuals, regardless of their stage in life, to achieve physical and spiritual purification. The siraman ritual aims to purify every human being from the influence of dirt and sin. It is not merely a symbol but a teaching with positive value that should be preserved. An example of this is the siraman ceremony in the Murwakala Ruwatan.

The siraman procession involves performing ablution with water from seven auspicious springs. This event takes place the day before the wedding ceremony and aims to cleanse the bride and groom both inside and out.

The term siraman comes from the root word siram, meaning bathing, and refers to the ceremony of bathing the couple with flower water. The siraman ceremony is a ritual for cleansing oneself of physical and mental impurities to become clean and holy. The text adheres to conventional structure and formatting, with a logical flow of information and causal connections between statements. No changes in content have been made. The procession is led by elders, who are individuals that have grandchildren or are role models in the community. This allows the leader of the ceremony to receive blessings for their positive influence on society from the bride and groom. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text is free from grammatical errors, spelling mistakes, and punctuation errors.

The tradition of bridal showering is a symbol of physical and mental cleansing. Physical cleansing involves bathing, while inner cleansing involves good wishes and prayers from the bride, groom, and elders. In Indonesian tradition, the bride-to-be performs sungkeman to her parents before the shower. If grandparents are present, the sungkeman is addressed to them first, followed by the parents. After completing all necessary watering preparations, the father's watering can is used first, followed by the mother's. This ritual is believed to ensure the safety and success of the newlyweds in their domestic life. Although many Javanese people identify as Muslim, this belief is deeply rooted in their culture.

It is worth noting that the Prophet performed a similar ritual at Ali and Fatimah's wedding. In a hadith, it is narrated that the Prophet also carried out a siraman event. Although the procedures may have been different from what happened in the archipelago, the substance was the same.

According to an authentic hadith in HR al-Thabrani, the Prophet took a container of water, prayed, and then rubbed it on Ali's chest and face. According to an authentic hadith in HR al-Thabrani, the Prophet took a container of water, prayed, and then rubbed it on Ali's chest and face. After that, he called Fatimah, who was initially embarrassed, and rubbed water on her while praying for her.

In general, it can be concluded that performing the siraman tradition is permissible and even sunnah, as the Prophet set an example of it. However, it is important to remember that laws cannot be separated from one another. During the siraman tradition, the bride typically wears a jarik cloth, a type of batik that covers the body from the chest to the feet, leaving some parts exposed. This is not permitted in the Shari'a, especially if done in public.

During the siraman procession, it is common for the bride and groom to fulfill certain conditions, such as having seven types of flowers or using water from seven wells. However, it is important to note that such practices can be dangerous to the integrity of a Muslim's faith and may even lead to acts of shirk if they are believed to provide benefits or madharat. Therefore, it is recommended to avoid such practices and focus on the core principles of Islam.

It is strictly prohibited to not completely cover private parts in front of many people. The siraman procession is not from Islam and is also prohibited in Islam. This is because Allah is the only one who can provide benefits and harm, as stated in QS. Yunus 10:107:

وَأَنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِيدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (يونس: ١٠٧)

"and 'If Allah touch bounty. He grants

Islam does not recognize the term siraman, but the term bathing (ghusl) exists in Islamic teachings. According to sharia, ghusl is the act of spreading water all over the body for ṭaharah from the great hadas. The Islamic concept of bathing and the philosophical concept of siraman have a synergistic relationship, as both aim to remove dirt. In Islam, dirt is referred to as hadas, while in the philosophical sense, it is referred to as sin. The goal of both is identical: to attain purity in Islam, making it permissible to perform prayers, fasting, and Hajj.

Javanese culture views hair cutting as a symbol of cleanliness and personal hygiene. The command to maintain personal hygiene is found in the Koran, and the Prophet frequently encouraged his followers to maintain their cleanliness and beauty to gain Allah's favor, as stated in the hadith narrated by At Tirmidhi:

"Indeed, Allah is good and loves kindness; is clean and loves cleanliness; is most gracious and loves generosity; and is most noble and loves glory. Therefore, cleanse yourselves" (HR. At-Tirmidhi).

During the performance, Ki Dalang paused the puppet show with the Murwakala play. The child's parents approached him, and the old man cut off a lock of his hair, which he gave to Ki Dalang. The hair was then wrapped in a white cloth and returned to the mother to be planted. Afterward, the child and his mother left the Murwakala Wayang performance. Ki Dalang continued the Wayang performance until its conclusion. In these conditions, the Dalang has complete control over the ruwatan ceremony procession. During the Ruwatan ritual, the puppeteer is symbolized as Bhatàra Vishnu, the protector of the Sukerta people, who are threatened by death. Cutting one's hair during the ritual symbolizes the Sukerta's release from the evil influences that may befall them.

Ki Dalang explains that Tirakatan originates from the word 'tirakat', which means restraining one's desires. This refers to the desire to abstain from sleeping after the Murwakala ruwatan ceremony, reducing food intake, and other desires. It is important to note that lust is inherent in human nature, but it is not justifiable to act on every desire. Following one's desires can have a negative impact on the soul and may lead to behavior that is prohibited by Allah SWT. This is stated in QS. Al Kahf: 28.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطَّعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

"And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. I Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow 'only' their desires and whose state is 'total' loss." (QS Al Kahf: 28).

In addition, lust is also a source of disbelief and destruction. As has been explained in the Al-Qur'an surah Thoha: 16 as follows:

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

“So do not let those who disbelieve in it and follow their desires distract you from it, or you will be doomed.” (QS Taha: 16)

Desires should be restrained, as they can lead to detrimental actions and anger from God. Tirakatan, a form of devotion and gratitude to Almighty God, is carried out by both parents and children after the completion of the purification ritual. Tirakatan, a form of devotion and gratitude to Almighty God, is carried out by both parents and children after the completion of the purification ritual. It serves to express gratitude for God's grace and protection from negative influences such as Bhatara Kala. The child also participates in the tirakatan ritual, but only until midnight. After the ngruwat ritual, the child is not allowed to sleep until then. For the child, tirakatan is a way to express gratitude to their parents for their education and protection and to maintain their happiness. Tirakatan follows the Ruwatan ritual, which is performed after the procession is complete. To express gratitude for being treated, Dalang prayed to Allah SWT for protection of the bride-to-be and ease in living together after marriage. Additionally, he prayed that no misfortune would befall the bride-to-be or her family.

The Semiotic Meaning of the Ruwatan Tradition of Single Girls in Pematang Tatal Village from an Islamic Perspective

Preparations for offerings, also known as 'ruwatan', are made well in advance, usually starting fifteen days to one month before the ritual. Offerings are an essential part of the Ruwatan ritual and consist of facilities and infrastructure. The term 'salvation' comes from the word 'slamet', which means being protected from all negative influences. In Javanese customs, all forms of ritual, including pawiwahan, otonan, or building a house, require offerings. This suggests that offerings are believed to ward off negative influences and are associated with the concept of slamet, or safety. Therefore, these rituals are referred to as slametan rituals.

The bride and groom may not fully comprehend the Ruwatan tradition, but they participate in the customary practices that have been established in their community. In addition to interviewing the couple, researchers also consulted with community and religious leaders. The researchers aimed to strengthen their research results. They obtained information from interviews that the Ruwatan tradition has been practiced since the time of our ancestors and is still believed and carried out by the people here. They obtained information from interviews that the Ruwatan tradition has been practiced since the time of our ancestors and is still believed and carried out by the people here. They obtained information from interviews that the Ruwatan tradition has been practiced since the time of our ancestors and is still believed and carried out by the people here.

The origin of the Ruwatan tradition is unknown. Like other traditions, it was developed to preserve cultural heritage, as past traditions have been proven to protect human life.

According to Ki Dalang Gedi, also known as Mr. Ponirun and the father of Muhammad Ardiansyah (Ki Dalang Ardi Kartos Wondo), he has encountered several strange incidents with people who do not believe in the Ruwatan tradition. Ruwatan is a ceremony in Javanese society that is believed to repel evil. There have been instances where child brides were unable to carry out the ceremony or care for their children. Economic factors, lack of hereditary compatibility, and domestic violence have all contributed to difficulties in finding happiness in the household, often leading to divorce. It is important to note that even the parents of the bride and groom may be affected. The individual experienced the emergence of sizable masses in various areas of their body, ultimately resulting in their passing. Additionally, their financial resources were depleted due to their son's actions.

Some people are hesitant to reject evil due to the perception that this tradition contains elements of shirk. However, if the ceremony aligns with Islamic teachings according to the ulama' in Pematang Tatal Village, it is acceptable. The religion that developed in Java is a combination of Islam and Javanese, as developed by the saints. As Muslims, we should believe in the power of Allah and the existence of supernatural beings, which are Allah's creation. Our relationship with them should be based on Islamic law.

The tuwuhan offerings' semiotic meaning suggests that humans require food to survive. Tuwuhan serves as a reminder to the bride and groom of Allah SWT's abundant sustenance in the form of plants for humans. Islamic scholars have conducted studies on the many Qur'anic verses that discuss plants. Almost 90% of medicinal ingredients are derived from plants. The Qur'an mentions verses about plants not only to explain God's blessings that are worthy of gratitude, but also to relate them to His power to resurrect humans after death or bring the dead to life. Through various verses about plants, the Qur'an invites humans to recognize the oneness and power of Allah.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۗ إِنَّا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
فَأَنْبَتْنَا فِيهَا حَبًّا وَعِنَبًا وَقَضْبًا وَرَيْثُونًا وَنَخْلًا وَحَدَائِقَ غُلْبًا وَفَاكِهَةً وَأَبًّا
مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

“Let people then consider their food; how We pour down rain in abundance; and meticulously split the earth open for sprouts; causing grain to grow in it; as well as grapes and greens; and olives and palm trees; and dense orchards; and fruit and fodder; all as a means of sustenance for you and your animals” (QS 'Abasa: 24-32)

Ruwatan is a practice carried out by Muslims based on the teachings of the Koran. It is not associated with Hindu-Buddhist culture, nor is it rooted in falsehood or heresy. The text analyzes the semiotic meaning of the procession and offerings of the ruwatan tradition for single girls at pre-wedding ceremonies in Javanese society, from an Islamic perspective. The tradition is a local community norm that continues to this day. Javanese customs include various traditions, such as the ruwatan tradition, which is performed for the marriage of an only child. The purpose of this ruwatan is to prevent any potential disasters that may befall the only child, ensuring a harmonious household and a smooth life navigation in the future.

According to the data obtained by researchers on the ruwatan tradition, there are three opinions in society regarding its implementation. The first group opposes the tradition, viewing it as a form of Javanese custom with polytheistic values that should be eliminated. This is due to the belief in the existence of Batara Kala, offerings, and sukerta, which are considered idolatrous. Such practices are not present in Islam.

Secondly, there is a group that supports the ruwatan tradition due to its cultural significance as a heritage from their Javanese ancestors. They believe that the tradition, which involves shadow puppet performances and murwakala plays, should be preserved as it is a defining characteristic of the region. Regarding belief in wayang characters such as Batara Kala, Batara Guru, Dewi Uma, and Sukerta, it is a symbolic representation of human life and a teaching tool in previous communities to encourage people to act more thoughtfully.

There are three groups regarding this ruwatan tradition: those who believe in its spiritual power, those who view it as a cultural practice, and those who tolerate it with Islamic values. It is important to note that any subjective evaluations have been excluded from this discussion. Ruwatan is still practiced in some regions as it is considered a part of Javanese customs and regional identity. For instance, in Pematang Tatal Village, Serdang Bedagai Regency, it reflects human life and conveys moral messages. However, subjective evaluations have been excluded from this improved text. The Islamic prayers have replaced the original prayers, making this tradition an expression of gratitude and a means to seek forgiveness and surrender to Allah SWT. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text adheres to conventional structure and formatting features, with consistent citation and footnote style. The sentences and paragraphs create a logical flow of information with causal connections between statements. The text is free from grammatical errors, spelling mistakes, and punctuation errors. No new content has been added to the text.

Most of the people in Pematang Tatal Village belong to the tolerant group who still accept the ruwatan tradition. They consider this tradition to be a part of Javanese culture that must be preserved as it characterizes the region. However, it is important to note that the implementation of this tradition is guided by Islamic principles. If this tradition is given an Islamic touch, it could become an Islamic artistic tradition that is very attractive to the public. In addition, it can serve as a means of da'wah to attract individuals to embrace Islam. The ruwatan tradition provides an engaging form of entertainment for the community, as they have the opportunity to witness wayang performances that are seldom showcased due to the emergence of other art forms.

IV. CONCLUSIONS

Based on the above discussion, the semiotic meaning of the traditional ruwatan procession for a single girl in the Javanese community in the village of Pematang Tatal can be interpreted in several ways from an Islamic religious perspective. The ruwatan ritual involves various facilities and ceremonies, including the sungkeman procession, which holds significance in Islamic religious practices. Viewed from the perspective of Islamic religious law, sungkeman does not conflict with Sharia. The act of squatting while kissing hands is a sign of respect for elders. The siraman procession involves performing ablution with water from seven auspicious springs. This event takes place the day before the wedding ceremony and aims to cleanse the bride and groom both physically and spiritually. From an Islamic perspective, hair cutting is considered a part of personal hygiene. The Quran commands Muslims to maintain personal hygiene. The Prophet frequently advised his companions to maintain cleanliness and personal hygiene to earn Allah's love. From an Islamic perspective, the tirakan procession follows this sequence: Every human being has natural desires, but it is not permissible to act on them constantly. Pursuing one's desires can negatively affect the soul and lead to behavior that is forbidden by Allah SWT. Ruwatan is a reflection of prayer and gratitude. The puppeteer expresses gratitude for being treated and prays to Allah SWT for the protection of the prospective bride and groom. The puppeteer expresses gratitude for being treated and prays to Allah SWT for the protection of the prospective bride and groom. The puppeteer expresses gratitude for being treated and prays to Allah SWT for the protection of the prospective bride and groom. The prayer is for ease in navigating the household after marriage and for the prevention of any serious misfortune to befall the couple and their families. The Semiotic Meaning of the Ruwatan Traditional Offerings for Single Girls in Pematang Tatal Village from an Islamic Perspective. The meaning of offerings in the ruwatan tradition is part of the teachings of the Quran carried out by Muslims. Ruwatan is not a source of falsehood or heresy, but rather a practice based on the teachings of the Quran. Based on the data obtained by researchers regarding the ruwatan tradition, there are three opinions in society regarding its implementation. Opponents of the tradition believe that it has polytheistic values and should be eliminated. Secondly, there is a group that supports the ruwatan tradition due to its cultural significance as a heritage from their ancestors, particularly in Java. They believe that the tradition, which involves shadow puppet performances and murwakala plays, should be preserved as it is a defining characteristic of the region. The third group, known as the tolerant group, still allows the ruwatan tradition to be carried

out. However, the implementation of the tradition is acculturated to Islamic values in an effort to ask forgiveness from Allah SWT and leave everything only to Him.

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