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DEDUAIAN TRADITION IN LAMPUNG SAIBATIN TRADITIONAL MARRIAGE IN REVIEW OF ISLAMIC LAW

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Abstract

This research aims to analyze the practice of the deduaan tradition in traditional Lampung Saibatin marriages in Bandar Lampung City and to analyze the Islamic legal review of the practice of the deduaan tradition in traditional Lampung Saibatin marriages in Bandar Lampung City. This study employs a qualitative method with a descriptive – analytical approach through field research, analyzing data directly from the research site. The results of the research show that the practice of deduaan before the marriage in Bandar Lampung City first requires an agreement/permission to be made by the family who has the intention and asks permission from the inner traditional leaders. Second, notification to the entire community, traditional leaders, religious and government leaders door to door. Kegita, the implementation of the deduaan is carried out in the afternoon in Batanghari accompanied by the ladies/bodyguards called the Mena Tribe, Dukhi Tribe, Kanan Tribe and Kikhi Tribe, after completion the bride and groom are made up again and wear traditional clothes, then on the way to the wedding house they are paraded. wine. The deduaan tradition in Islam is grouped into authentic customs or urf, namely customs that are repeatedly carried out and accepted by many people. This research contributes to providing the people of Lampung with information about the deduaian process through stories and traditional ceremonies, ensuring the preservation of their traditions. It also emphasizes the importance of safeguarding cultural heritage and promotes cross – cultural understanding at a global level.

Abstrak

Penelitian ini bertujuan untuk menganalisis praktik tradisi deduaian dalam perkawinan Adat Lampung Saibatin di Kota Bandar Lampung dan untuk menganalisis tinjauan hukum Islam terhadap praktik tradisi deduaian dalam perkawinan Adat Lampung Saibatin di Kota Bandar Lampung. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis melalui penelitian lapangan yang mengkaji data langsung dari lokasi penelitian. Hasil penelitian menunjukkan bahwa praktik deduaian sebelum pelaksanaan perkawinan di Kota Bandar Lampung pertama, adanya kesepakatan/izin dilakukan oleh pihak keluarga yang mempunyai hajat dan meminta izin kepada tokoh adat batin. Kedua, pemberitahuan kepada seluruh masyarakat, tokoh adat, tokoh agama dan kepemerintahan secara door to door. Kegita, pelaksanaan deduaian dilakukan pada sore hari dilakukan di Batanghari dengan diiringi oleh para dayang/pengawal yang disebut Suku Mena, Suku Dukhi, Suku Kanan dan Suku Kikhi, setelah selesai pengantin dirias kembali dan menggunakan baju adat, kemudian pada saat meju rumah hajat diarak-arak. Tradisi deduaian dalam Islam dikelompokkan kepada adat atau urf yang shahih yaitu adat yang berulang-ulang dilakukan, diterima oleh banyak orang. Penelitian ini berkontribusi untuk memberikan informasi kepada masyarakat Lampung tentang proses deduaian melalui cerita dan upacara tradisional, sehingga tradisi mereka tetap terjaga. Penelitian ini juga menekankan pentingnya melestarikan warisan budaya dan mendorong pemahaman antarbudaya di tingkat global.



INTRODUCTION

Marriage is a general sunnatullah and applies to all of His creatures, both humans, animals and plants. Marriage is a method chosen by Allah SWT as a way for His creatures to reproduce and preserve their lives (Tihami dan Sohari Sahrani, 2009). As Allah says in Surah Al-Hujurat 13 (Kementerian Agama RI, 2019). Allah tells mankind that He has created them from one soul of one partner, namely Adam and Eve. Allah has also created them into nations and tribes (Yulianto et al., 2022). So the glory of humans is seen from the connection between their endurance and that of Adam and Eve As (Hasyim et al., 2020). It's just that their glory is multi-tiered when viewed from a religious perspective, such as in terms of obedience to Allah SWT and obedience to His Messenger (Berry, 2005). Marriage under customary law is a matter of relatives, family, and can also be a personal matter, depending on the structure of the society concerned. For groups of citizens who declare themselves to be legal units, marriage among their customary members is a means of continuing their group's life in an orderly and orderly manner, and a means of giving birth to a new generation that will continue its lifeline (Hadikusuma, 2003). The purpose of marriage in Islam has a very deep meaning for Allah SWT and His Prophet. Apart from creating a pious/pious generation, Allah conveys various blessings behind marriage. Even though activities with a halal partner are considered simple (Auni et al., 2022), they are worth the reward and alms (Hidayat et al., 2022).

The culture of marriage and its rules that apply to a society or to a nation cannot be separated from the influence of the culture and environment in which the society resides as well as the knowledge, experience (Kinaston et al., 2022), beliefs and religion held by the society concerned. Like the marriage rules of the Indonesian nation, they are not only influenced by the cultural customs of the local community but are also influenced. Tradition is a culture that has been passed down from generation to generation by a group of people in a particular area accompanied by the belief system they adhere to. The perpetrators of the tradition itself are usually local people who are attached to the tradition itself (Amanda, 2021). The deduaian tradition that occurs in the people of Bandar Lampung, precisely in the Keteguhan Village, Teluk Betung Barat District, often occurs and has even become a tradition in the Lampung Saibatin custom, if before carrying out a marriage contract, one must carry out a deduaian ceremony. Based on information that the author obtained from interviews with community leaders in Keteguhan Village, the deduaian tradition itself has existed since ancient times. Most people don't know when the Deduaian tradition existed, because this tradition is inherited from their ancestors, they still carry out this tradition.

The deduaian tradition in Keteguhan Village is a tradition carried out for prospective brides. According to public belief in Keteguhan Deduaian Village, it is a tradition that has been carried out from generation to generation in order to prevent harm to the prospective bride. The deduaian tradition is carried out before the wedding day by female traditional leaders in Keteguhan Village. The traditional leaders involved are the Mena Tribe, Dukhi Tribe, Kanan Tribe, Kikhi Tribe, these traditional leaders have their respective roles to accompany the prospective bride and carry the ceremony tray. The contents of this wedding tray are the bride's equipment, such as make-up tools, traditional clothes and other equipment that will be used after the wedding. The implementation of the deduaian is carried out behind closed doors, no one is allowed to see except the female leaders and community members, then the deduaian is carried out in Batanghari or a bathing place like a river, accompanied by ladies/guards from the Mena Tribe, Dukhi Tribe, Kanan Tribe, and Kikhi Tribe.

After carrying out the tradition of deduaan, the prospective bride and groom are taken in a procession to the house of the bride and groom wearing traditional clothes that have been prepared by the tribes. After arriving home, the traditional leaders carried out promotions or offered opinions about the deduaian tradition to male family members and the community. In this case, the prospective bride is guarded by a traditional figure who has a title such as Batin or Dalom. The reason for the deduaan is to ensure that undesirable things don't happen to the prospective bride. The deduaian tradition in Bandar Lampung

has existed since ancient times. The origin of the deduaian tradition is due to many incidents such as the kidnapping of the prospective bride before marriage or the running away of the prospective bride. Bearing in mind that many couples run away because they do not carry out the deduaan tradition as a result of being arranged by their parents. So the deduaan tradition is carried out to avoid harm to the prospective bride, so this tradition is carried out by female traditional leaders. After carrying out the tradition of deduaan, the bride is not allowed to take part in the procession at the wedding reception. In this case, the bride is only allowed to sit and wait for the groom to finish the procession and is guarded by traditional leaders.

The aim of this research is to analyze the practice of the deduaian tradition in marriage in the Lampung Saibatin indigenous community in Bandar Lampung and analyzed based on a review of Islamic law regarding the deduaian tradition in marriage of the Lampung Saibatin indigenous community in Bandar Lampung. This customary law has been implemented by the community for generations, even though the majority of the community is Muslim. Based on the explanation of the Deduaian tradition, the question is whether the Deduaian tradition is in accordance with Islamic law or not. Therefore, this problem encourages the author to pay close attention, research, study further in the form of a journal. It is hoped that the results of this research can provide information as a basis for consideration, support, and contribution to thinking about Lampung traditions or culture that are passed down from generation to generation.

METHOD

The type of research used in this research is field research. Field research is carried out by examining data sourced from the research location or field (Molyadi, 2016). Based on the qualitative nature of this study, this research is included in descriptive analysis research. Descriptive research is research that aims to systematically, factually and accurately describe certain facts and characteristics by trying to describe phenomena in detail as they are (Subagio, 2011). In accordance with the type of data used in this research, the data sources are: (1) primary data sources are data collected directly by researchers to answer problems or research objectives carried out in exploratory, descriptive or causal research using collection methods data in the form of surveys or observations (Bunyana Sholihin, 2018). What will be studied in this research is a review of Islamic law regarding the practice of the deduaian tradition in Lampung Saibatin traditional marriages, so that to obtain appropriate data to complete this research, data is needed that is obtained directly from the source, namely 2 people from the community who understand it will be interviewed about Lampung traditional traditions, 2 traditional leaders and 2 deduaian perpetrators in Keteguhan Village. The author's reason for choosing informants is because the informants are elders (people who know better/older people) who know about the practice of double marriage. (2) secondary data sources are data obtained or collected by people conducting research from existing sources. Secondary legal sources are in the form of books that are directly or indirectly related to the research title (Afrizal., 2016).

Data collection in this research consisted of three types, namely observation, interviews and documentation. Observation is systematically observing events regarding something that happens at the research location to be studied (Bunyana Sholihin, 2018). In this research, the author will directly observe the condition of the people in Keteguhan Subdistrict, Bandar Lampung, after carrying deduaian marriage. Interviews are a data collection tool by answering directly face to face with samples that have been determined as respondents. This method was used to obtain data regarding the review of Islamic law regarding the practice of the deduaian tradition in Lampung Saibatin traditional marriages. Documentation to search for data using recording of written material, in this case sourced from interviews with sources related to the research. The analysis used is qualitative analysis, namely a research procedure that produces descriptive data in the form of descriptions in words or sentences, both written and verbal, of parents or people whose behavior is being observed. The author will analyze the practices of the deduaian tradition and their various responses regarding the development of customs in accordance

with the progress of the times. Data analysis was carried out qualitatively, which means a systematic effort in research that is explanatory and aims to obtain a complete picture of the legal situation that applies in a particular place. Qualitative data analysis is a research method that produces descriptive analytical data, namely what the respondents stated in writing and orally is re-examined and studied as a whole (Amirudin dan Zaenal Abidin, 2006).

RESULT AND DISCUSSION

a. Deduaian Tradition Practices in Lampung Saibatin Traditional Marriages

Taking a deeper look at marriage in customary law in general, it not only means a "civil engagement", but also a "customary engagement" and at the same time a "kinship and neighborly engagement". So the occurrence of a marriage bond does not only have consequences for civil relations, such as the rights and obligations of husband and wife, joint property, the position of children, the rights and obligations of parents, but also concerns the customary relations of inheritance, kinship, consanguinity and neighborliness. as well as regarding traditional and religious ceremonies (Annisa Saraswati, Zuhraini, 2022). A marriage within a customary contract is a marriage that has legal consequences for the customary law that applies in the society involved. The consequences of this law existed before the marriage occurred, for example with the existence of a marriage relationship which was a "rasan sanak" (child, single-girl relationship) and rasan tuha (a relationship between the parents of the families of the prospective husband and wife). After the marriage bond occurs, the rights and obligations of parents (including family members or relatives) arise according to local customary law, namely in carrying out traditional ceremonies and furthermore in their role in building and maintaining harmony, divinity and the continuity of the children's lives. those who are bound by marriage (Sudiyat, 2007).

The deduaian tradition in Keteguhan Village is a tradition carried out by prospective brides before marriage. According to public belief in Keteguhan Deduaian Village, it is a tradition that has been carried out from generation to generation in order to prevent harm to the prospective bride. Based on an interview with Mrs. Yuni Yarna, she said that: "The deduaian tradition is a tradition of bathing which is carried out before the wedding. This bathing process is carried out on the bride – to – be to prevent evil. People involved in implementing this tradition are traditional figures who understand this tradition, especially mothers or female traditional figures (Yuni Yarna, 2024)." Then continued with the interview with Mrs. Rizka Yanti as a traditional leader, she said that: "The deduaian is done before the wedding, when the wedding is held tomorrow, the deduaian will be carried out today. The implementation time is in the afternoon at 2 pm or just before Asr accompanied by the ladies – in – waiting with their respective duties. This deduaian is done to avoid undesirable things happening as well as to promote or offer opinions regarding the deduaian tradition to the male family (Rizka Yanti, 2024)."

Based on the interview above, the deduaian tradition is a bathing tradition that is carried out before the wedding. The time for carrying out the deduaian is in the afternoon at 2 pm or just before Ashar, accompanied by traditional leaders, especially women. The purpose of deduaian is to avoid undesirable things as well as promote or offer opinions regarding the deduaian tradition to male and female families. The traditional practice of deduaian in Keteguhan Village is accompanied by traditional leaders, namely the Mena Tribe, Dukhi Tribe, Kanan Tribe, Kikhi Tribe. These traditional leaders have their respective roles to accompany the prospective bride and carry a tray of water for the contents of the house to spread the ambal/carpet. The deduaian tradition in Keteguhan Village has existed since ancient times. The origin of the deduaian tradition is due to many incidents of distress for the bride – to – be before marriage (Sekar 2024). Based on an interview with Mrs. Caryani, a resident of Keteguhan Village, Teluk Betung District, she said that: "This deduaian has existed since ancient times, the reason traditional leaders carry out deduaian is because it has become a tradition. It is called deduaian because of the bathing process in Batanghari or a river – like bathing place. When the deduaian is carried out there is a lady – in – waiting who accompanies them or can be called

bodyguards, because this is the tradition of taking a bath so that the bride – to – be is truly looked after and cared for until the wedding takes place. After completing the deduaian, the bride – to – be is paraded to the house of the bride and groom (Caryani, 2024)."

Based on the interview above, the deduaian tradition is carried out in Batanghari or special bathing places such as rivers. The bride – to – be is accompanied by female maids/bodyguards, namely tribesmen, carrying altar trays. Then, after the bride – to – be has performed the ceremony, a procession is carried out to accompany the bride – to – be home. Based on the explanation of the results of interviews with several informants above, the deduaian tradition is carried out before the wedding day by female traditional leaders in Keteguhan Village. The traditional leaders involved are the Mena Tribe, Dukhi Tribe, Kanan Tribe, Kikhi Tribe, these traditional leaders have their respective roles to accompany the prospective bride and carry the ceremony tray. After carrying out the deduaian tradition, traditional leaders offered opinions regarding the deduaian tradition to male family members and the community. The deduaian tradition in Keteguhan Village has existed since ancient times. After carrying out the tradition of deduaian, the bride is not allowed to take part in the procession at the wedding reception. In this case, the bride is only allowed to sit and wait for the groom to finish the procession and is guarded by traditional leaders to avoid kidnapping of the bride.

The practice of deduaian in Teluk Betung Barat District is:

1. Agreement/permission

Permission to carry out deduaian is carried out by the family of the man or woman who has the intention in Keteguhan Village. The process of requesting permission to carry out deduaian is only carried out by the family who has the intention and asks permission from the inner traditional leaders. As Mrs. Caryani believes, the process of asking for permission is carried out by families who have a desire. If the prospective bride comes from a village other than Keteguhan Subdistrict, the groom's family must ask permission to carry out the deduaian. Permission is also not only given to the prospective bride's family but also involves inner traditional leaders or traditional leaders in the prospective bride's place (Caryani, 2024). The purpose of obtaining permission to carry out the deduaian was because one of the bride and groom was not from Keteguhan Village. Meanwhile, if permission has been given from the family, an agreement is made that no family will be involved in carrying out the deduaian, only traditional leaders called the Kanan Tribe, Kighi Tribe, Dukhi Tribe and Mena Tribe. If an agreement has been made, then separation can be carried out.

Then, Mrs. Siti expressed her opinion regarding permission to carry out the wedding: "The process of asking for permission is carried out if one of the prospective bride and groom is not from Keteguhan Village. Even though the bride comes from West Teluk Betung District, she still asks permission to do the wedding. Because this is mandatory before marriage, there is still an agreement/permission because everything will be prepared starting from the ladies in waiting who will accompany the bride and groom and the people who will carry out the procession after the wedding is finished (Siti, 2024)." Based on the results of the interview above, the process of requesting permission and making an agreement is not only carried out because the prospective bride and groom are not from Keteguhan Village, but permission is also made if the prospective bride and groom are from Keteguhan Village. Agreement regarding the determination of the ladies – in – waiting or bodyguards and the community who will carry out the procession after the deduaian tradition is completed. After obtaining permission, there will be a notification regarding the implementation of deduaian. Notification to the entire community, traditional leaders, religious and government leaders (rt/rw). Deduaian needs to be notified to the community, traditional leaders and religious leaders. The method of notification that the deduaian will be held is by door to door, so that it is clear when the deduaian will be carried out and who will carry it out.

2. Implementation

The implementation of the deduaian tradition begins with preparing the female maids/bodyguards with their respective duties and carrying a tray of water. The stages of

implementing the deduaian tradition are that the ladies—in—waiting called the Kanan Tribe, Kighi Tribe, Dukhi Tribe and Mena Tribe accompany the prospective bride to Batanghari which is usually called the bathing place. As in an interview with Ermaneli's mother, she said that: "In carrying out the deduaian tradition, we first take the bride—to—be to Batanghari or a bathing place like a river. The prospective bride and groom are accompanied or escorted by women called their maids in this tradition, namely the Kanan Tribe, Kighi Tribe, Dukhi Tribe and Mena Tribe. Then the tribesmen brought a tray containing the necessities of the bride and groom, including traditional clothes to be worn after bathing, make—up equipment, clothes and other items that would be needed (Ermaneli, 2024)." Then continued with an interview with Mrs. Rizka Yanti regarding the implementation of the deduaian tradition, she said that: "After arriving in Batanghari, the tribes started to prepare things that had to be done, such as putting up long curtains so that no one would see because this was the women's bath so that no seen by the opposite sex is closed using curtains. After closing the curtain, the bathing ritual can be carried out immediately, starting with reading a prayer first, then the bride and groom are bathed as usual. There is no rule that it must be parents or family because those who accompany it are traditional leaders who carry out the deduaian traditional ritual that delivers (Rizka Yanti, 2024)."

Based on the results of the interview above, the implementation of the first deduaian tradition takes the prospective bride to Batanghari or a bathing place such as a river. The prospective bride and groom are accompanied or escorted by women called their maids in this tradition, namely the Kanan tribe, Kighi tribe, Dukhi tribe and Mena tribe. These tribes carry a tray containing the necessities of the bride and groom, including traditional clothes that will be worn after bathing, make—up equipment, clothes and other items that will be needed. After arriving in Batanghari, the tribes began to prepare things that had to be done, such as putting up long curtains so that they could not be seen by the opposite sex. After that, the bathing ritual can be carried out immediately, starting with reading a prayer first, then the bride and groom are bathed as usual. There is no rule that parents or family must go first because those accompanying are the traditional leaders who carry out the deduaian ritual that delivers. The implementation of the deduaian tradition is accompanied by reading prayers and at the same time asking for the wedding to run smoothly. After the bride and groom carry out the deduaan tradition, the Kanan Tribe, Kighi Tribe, Dukhi Tribe and Mena Tribe carry out their duties, namely the items used in the wedding tray.

During the implementation of the deduaian tradition, after the bride—to—be had finished her make—up, this was reinforced by Sera's mother, she said that: "When I carried out the deduaan tradition before the wedding, it was all carried out by female traditional leaders. After completing the bath or deduaan tradition, the bride is dressed again and wearing traditional Lampung clothes, complete with Lampung siger, dressed up by the accompanying tribesmen (Sera, 2024)." Then continuing the interview with Jihan's mother, she stated that: "At that time when I carried out the deduaian tradition accompanied by mothers or it was their duty to accompany the bride and groom carrying out the deduaian tradition in Batanghari, everything was done behind closed doors, there were no men involved. . After finishing, I was made up by traditional figures and then wore traditional clothes that would also be worn during the wedding. On the way home, there were also people doing pencak silat in procession (Jihan, 2024)." Based on the results of the interview above, after completing the deduaian tradition, there is someone who makes up the bride and groom again, then the bride and groom wear traditional clothes wearing Lampung siger to go home. After completing the wedding ceremony, the bride and groom head home to their home accompanied by a procession and pencak silat.

3. Closing

Prospective brides who have carried out the deduaian tradition are then paraded to the house of the bride and groom themselves or the prospective groom's house in accordance with the community that has the deduaian tradition in Keteguhan Village. When the bride—to—be arrives home, traditional leaders carry out promotions or offer opinions on the wedding to the family who are waiting at home. Based on the practice of

deduaan in the community in Keteguhan Village, there are still rules regarding things that cannot be done when approaching a marriage contract. The next day when the wedding takes place, the bride cannot follow the groom in procession. The bride can only wait at home, guarded by traditional leaders who have the title Batin or Dalom and their subordinates. Based on an interview with Mrs. Yuni Yarna, she said that: "After the deduaian is done the next day at the wedding ceremony, the bride cannot be paraded as usual, because it was done after the deduaian the day before, so the ceremony is no longer allowed. For the marriage ceremony process, the bride and groom cannot be brought together in the same place before the ceremony, so they must be different, for example, the bride is in the groom's house outside the house. After the new ceremony the groom knocked on the door to meet his wife (Yuni Yarna, 2024)." The results of the interview above show that after the deduaian is carried out during the wedding ceremony, the bride cannot be paraded as in general, because it has been done after the deduaian and has been paraded beforehand, so during the marriage ceremony she is not allowed to be paraded. Furthermore, during the marriage ceremony procession, the bride and groom must not be brought together in the same place, if the bride is inside the house then the groom is outside the house. After the new contract is met, the groom knocks on the door to meet his wife.

b. Islamic Law Review of Deduaian Tradition Practices in Lampung Traditional Marriages

The majority of society is Muslim (Sugitanata et al., 2023), and marriage is no exception (Schenk, 2018). Marriage is a noble act of worship and a sacred and important event in life (Iman et al., 2024). Marriage is not only about women and men, but also involves parents, family and all siblings on each side (Mustafid et al., 2024). When Islam sees the practice of the deduaian tradition, it is never explained in the texts (Al-Qur'an and Hadith). Each community always has unique customs and traditions in accordance with their civilization and philosophy of life (Sadiani et al., 2023). Customs and traditions are said to be born as a result of the dynamics and interactions that develop in a community environment (Rosdiana et al., 2019). Therefore, it can be said that traditions exist and are the identity and characteristics of a community (Ismail, 2017). A custom which in principle contains elements of benefit (does not contain elements of mafsatadat or harm) but in its implementation is not considered good by Islam. Customs in this form are acceptable in Islam but in subsequent implementation they undergo changes and adjustments (Inayatillah et al., 2022).

Based on the practice of deduaian above, the people of Keteguhan Village, Bandar Lampung City carry out deduaian in accordance with customary law, agreeing that deduaian is a tradition that must be carried out by the Lampung Saibatin people in Keteguhan Village, Bandar Lampung City and is permitted in the customary law system. Urf is accepted by many people because it does not contain elements of mafsatadat (destruction) and does not conflict with the postulates of syara' which came later but clearly has not been absorbed into syara' either directly or indirectly, as is the case with deduaan in the Lampung Saibatin traditional marriage in Keteguhan Village Bandar Lampung City. The deduaian tradition in Lampung Saibatin traditional marriages is grouped into authentic customs or urf, namely customs that are repeatedly carried out, accepted by many people, and do not conflict with religion and manners. Customs in this form can continue by continuing to be implemented side by side with Sharia law which was established later by prioritizing Islamic law. This deduaian is done before the wedding. The deduaian tradition in the Lampung Saibatin traditional marriage in Keteguhan Village is valid according to custom, and this tradition can be carried out and carried out in Teluk Betung Barat District, Bandar Lampung City to increase the sense of brotherhood, kinship and close kinship. Judging from the material aspect that can be done, the deduaian tradition falls into the category of 'urf fi'li, namely habits in the form of actions. In terms of the scope of its use, deduaian falls into the category of typical 'urf, namely habits carried out by a group of people in a certain place that do not apply everywhere. Meanwhile, if you look at it in terms of good and bad assessments.

CONCLUSION

The practice of deduaian before a marriage in Bandar Lampung City first requires an agreement/permission to be made by the family who has the intention and asks permission from the inner traditional leaders. Second, notification to the entire community, traditional leaders, religious and government leaders door to door. Third, the deduaian ceremony is carried out in the afternoon in Batanghari accompanied by maids/bodyguards called the Mena Tribe, Dukhi Tribe, Kanan Tribe and Kikhi Tribe wearing traditional clothes, then on the way to the wedding house they are paraded. Fourth, the closing is when the bride – to – be arrives home, the traditional leaders carry out promotions or offer their opinions to the family who are waiting at home. Deduaian traditions are grouped into authentic customs or urf, namely customs that are repeated over and over again, accepted by many people. The recommendations for future researchers who will carry out the same study can be to develop research objectives that they want to research and focus more on what is being researched. Then the researcher must understand the focus of the study that will be researched by increasing literature studies related to the focus of the study that will be researched and it is recommended to increase accuracy both in terms of completeness of data obtained from the field.

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