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## Midodareni Transformation in Jawa Tondano: Cultural Adaptation and Islamic Integration

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### ABSTRACT

Customs in every place often experience changes because they are flexible. Activities, habits, and religion that impact good or bad moral values can change what occurs. Researchers identify the occurrence of cultural change midodareni; in addition, researchers get the problem of these changes by looking at the side of Islamic law. The research was conducted in Jawa Tondano (Jaton), North Sulawesi Province, with a sociological approach and the concept of sari. Data was collected by interviewing religious leaders and traditional community leaders. The analysis carries out using theory tradition. The findings are that midodareni became one of the traditions that experienced significant changes. This change influences factors of marriage, ethnicity/tribe immigrants who incidentally are the majority of Muslims in the sense that there is the influence of religion, namely Islam, so that the tradition is readjusted so as not to eliminate ancestral heritage and does not conflict with beliefs. In terms of analysis, the practice includes traditional authentic or changes allowed in Islamic teachings; midodareni is one example of a form of development of Islam that adapt to existing rules. So that this custom can be an innovation against other traditions where customary changes if they meet the moral values the local community believes.

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## 1. INTRODUCTION

Changes often occur in every tradition/custom/culture (Fauzi et al., 2020). These changes occur in the people who carry out these customs, as is the case with research conducted by Szalay (2018) in Hungary. According to him, these changes the moral values held by the community since they were children, in the sense that changes in tradition can lead to positive or negative things. At least researchers found four models of change. *First*, change can damage the cultural order in community groups (Van Dyke & Taylor, 2018). *Second*, acceptance of cultural change occurs because it requires adjustments to the conditions of society (Budasi & Suryasa, 2021). *Third*, these changes are caused by the morals of society (Hartel, 2018). *Fourth*, cultural change because of acculturation between two cultures (Rohmanu, 2016). These findings collectively emphasize the multifaceted nature of cultural changes and their impact on societal norms and values. Further studies on these evolving traditions are crucial to identify how such transformations can influence societal dynamics, preserve cultural heritage, and respond to evolving social changes and values within a community.

Change is also caused by the influence of religion (Tibi, 2009). In Indonesian history, many customs have changed due to Islamic influence because some of the routine activities carried out had wrong moral values in society. For example, the *Tulude* custom was by Christians, and some process was carried out contrary to Islam. However, changes Muslims carried out the custom and already viewed this custom as a form of brotherhood between religions (Antameng, 2020; Tolinggi, 2019). *Midodareni* is a tradition that changes. So, this study requires in-depth study.

Research *midodareni* has been studied in several studies. *First*, for society, *midodareni* greatly influences the happiness and longevity of the household. Susanti (2019) explains that implementing *midodareni* is a hope for the blessing of an angel who will go down from heaven to the bride. This concept of trust is also in line with the research of Magfiroh & Subiyanto (2020). *Midodareni* symbolizes love for nature and belief in their daughters' lasting marriage relationship, exemplified in the procession challenge and *translucent twin Mayang*. Widodo et al. (2018) researched one of the processions, *midodareni (Vedha chess)*, which has the value of inner peace in the household. The second is about the development of *midodareni*. Prabowo et al. (2014) showed the influence of globalization on changes in *midodareni* procedures inland Java. Widagdo et al. (2021) examine the development and introduction of batik through cultural traditions, including implementing *midodareni*.

These studies, as a whole, discuss the meaning of the procession *midodareni*. However, no research explicitly explains this change in *midodareni*. In addition to originating from Java, the *midodareni* tradition carry out the Javanese Tondano (Jaton) community, whose community is predominantly Muslim. It is an additional research study on changes in a tradition where each has specific changes.

This study intends to describe the changes occurring in *midodareni* and then explain the change from the ushul fiqh '*al-urf*' study. There are some reasons why the need for this research. *First*, in general, society, with the adaptation to the times, makes

changes in its habits, not an exception to a tradition. *Second*, the changes that occur then impact the community in that environment depending on the direction of change in the tradition. This research can significantly impact cultural changes, especially in Muslim communities.

## 2. METHODS

This research is an empirical study conducted in Jawa Tondano Village, Tomohon, North Sulawesi. Concerning Creswell (2014), this research uses an empirical approach and emphasizes theological studies. The primary data comes from 15 religious leaders and community leaders as informants who understand the procession and traditional backgrounds of *midodareni* in Jawa Tondano. Data collected through semi-structured interviews (Moleong, 2021), researchers brought the main questions as a topic of discussion which will then experience the informant's response to each answer related to the problem. This research is conducted by inductive thinking. The analysis in this study was carried out by following the concept of Miles & Huberman (1994), namely reduction, verification/presentation, and drawing conclusions.

The analysis in this study uses the theory of tradition, one of the concepts outlined in Islamic Law (Huda, 2022). The analysis in this study employs the theory of tradition, a fundamental concept in Islamic Law that pertains to the customs and practices established within a community over time. This theory emphasizes the continuity and stability of cultural norms and legal principles, which are passed down through generations and form an integral part of the Islamic legal framework. By examining these traditions, the study seeks to understand how they influence contemporary interpretations and applications of Islamic law, particularly in addressing new and emerging issues. The theory of tradition serves as a lens through which the evolution of legal thought and practice is analyzed, highlighting the dynamic interplay between historical precedents and current societal needs. This approach underscores the importance of contextualizing Islamic law within the specific cultural and historical milieu of a community, thereby ensuring that legal rulings remain relevant and responsive to the changing circumstances of the Muslim.

*Urf* is interpreted as activities that are often carried out by local communities, some of which are carried out in the realm of muamalah (Nasution, 2022). The *urf* serves as an additional legal resource evaluated based on the benefits it offers, as not all *urf* meets the necessary criteria to be considered valid in Islamic Law. In the context of this study, the *urf* concept plays an important role in assessing activities or practices recognized by communities as part of their traditions, which can have an influence on the interpretation and application of law in everyday life.

Several religious scholars practiced *Urf*, namely Imam Malik, Imam Shafi'i, and Imam Hanafi (Inayatillah et al., 2022). At that time, Imam Malik made tradition a basis for establishing the law and prioritizing it from the Sunday hadith (Ulum, 2019). At the same time, Imam Shafi'i made tradition in finding terms that fit the boundary advice and language use (Abdillah & Maskuri, 2022). Later, Imam Hanafi used tradition as one of the *istihsan* in *ijtihad*; Imam Hanafi's first *tradition* above comparison of *khafi* and took precedence over general *nash*.

Draft *tradition* is the answer of Islamic thinkers Contemporary in reforming Islamic law. According to Shabana (2010), these changes were made by deconstructing Islamic law and adapting it to human rights principles. Murtadlo (2020) says that modern-day Islamic law needs to involve ideas or thoughts from other disciplines, one of which is tradition.

### 3. RESULTS AND DISCUSSION

#### The Origin of *Midodareni*

*Midodareni* is a wedding custom originating from the land of Java. *Midodareni* is the night of tirakatan before the wedding day. This tirakatan night is carried out by relatives, acquaintances, and people around the bride's house in silence to ask that the angels from Kahyangan Syailendra Bawana or Kahyangan Jonggring Salaka be allowed to come down to earth to visit the prospective bride and give her blessings so that she becomes beautiful like that angel. Therefore, *midodareni* night means the night to beg for an angel to descend. An angel will come down and live in the bride's house for up to five days after the wedding. That is why all brides on their wedding day will look more beautiful than on ordinary days.

**Table 1.** Procession of *Midodareni* in Java

<i>Procession of Midodareni</i>	
<i>Jenggolan</i>	The groom will come to the bride's house to meet the bride's family as a form of the man's readiness to marry the bride. The groom-to-be will also come with representatives of the extended family while bringing various gifts (fruits, toiletries, clothes, cosmetics and others).
<i>Tantingan</i>	The woman will accept or reject the 'stability' of the groom's heart. On <i>midodareni</i> night, the bride and groom cannot leave the room for the specified time because they are secluded.
<i>Kembar Mayang</i>	A pair of symbolic decorative ornaments, nearly a tall human body at a traditional Javanese wedding, this decoration is carried by the woman and the man, who will then accompany a pair of ivory cloves carried by a pair of girls.
<i>Catur Wedha</i> (advice)	The advice is given by the bride's father to the groom.
<i>Wilujeng majemukan</i> (friendship)	The process of friendship between 2 families and the bride. Groom in giving up children and building a household together. Then, the family of the bride and groom will also hand over the origins of the gifts they brought. Offerings in the form of goods, such as offerings in general, namely clothes and others, will also be handed over an heirloom or <i>Keris</i> , which means

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	that the groom is expected to be a protector of his family in the future.
<i>Balang gantal</i> (throw betel)	The bride and groom throw betel nuts at each other. They were named 'Heavy' because it makes of betel leaves filled with banana flowers, betel, black <i>tobacco</i> , and <i>gambir</i> . This procession will also hold with the bride and groom standing in opposite directions and throwing weights at each other. This ritual also symbolizes the two brides throwing love at each other.
<i>Ngindak endog</i> (stomp egg)	The bride and groom will step on the egg, which signifies a specific goal. This procession also means hope; the two new couples will later get offspring as a sign of love.
<i>Sindur</i> (walks down the aisle)	A cloth is presented to the bride by the mother and guided by the father when walking down the aisle. The purpose of carrying out <i>Sindur</i> is the hope that the newlyweds will be ready to face all the difficulties and obstacles in life.
<i>Kacar Kucur</i>	The groom will disburse coins and seeds that symbolize income.
<i>Dugalan</i> (bribes)	Both bride and groom will feed each other rice along the side dishes. Yellow rice or <i>punar</i> rice has various side dishes such as cakes, chicken, tempeh, and chicken liver. At first, the groom will feed the bride with rice and side dishes shaped into fists which the bride then answers.

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Source data: (Ananda, 2022)

In Javanese belief, Ceremony This *midodareni* has several safety concepts. *First*, safety in the *midodareni* night ceremony can mean recovery; the Javanese people are depicted as Jaka Tarub, who once disappointed Dewi Nawangwulan and returned to heaven (Susanti, 2019). *Second*, salvation expresses hope. The Javanese believe that by carrying out the *midodareni* ceremony or night rites, it hopes that the angels will come down to bless and beautify the bride so that the groom will be even more determined to marry her. In Javanese belief, if all the rites have been determined but did not fulfill, then the blessing will not be obtained; conversely, if all the rites and requirements are fulfilled, then the blessing will be obtained (Hidayah, 2018; Simanjuntak, 2016).

### **Change of *Midodareni* from the Land of Java to the Land of Jawa Tondano**

As for the implementation of *midodareni*, a change occurred when he entered the land of Jawa Tondano. Its history begins before Kyai Modjo and his soldiers are exiled. Kyai Modjo's soldiers were not all from Java, but some came from Sumatra. This custom was brought by the entourage from Kyai Modjo, totaling 63 people, 61 men, and two women, around 1829-1830. When Kyai Modjo and his entourage were exiled



to Minahasa, this custom was introduced by Kyai Modjo, who departed from Tumenggung Zees' marriage to Wurenga, which lasted seven days and seven nights. With a blend of traditional palace clothing, Yogyakarta, and typical Minahasa kebaya. A combination of arts such as Javanese Islamic art of *Verbangan* and *Jowo Sholawatan* masterminded by four *sholawatan* experts with books Tlodo (Barzanji) and art Minahasa such as the *Maengket* and *Masambo* dances (IT, Tomohon, 10 April 2022). The change was due to the involvement of several ethnic groups in Jawa Tondano Villages. These changes base on the process of acculturation and also various influences from ethnicity and the culture of several other immigrants.

Changes in traditional practices often reflect deeper social and cultural transformations, as seen in the adaptation of the *Midodareni* ceremony in Java and Tondano, North Sulawesi. In Java, *Midodareni* is a significant ritual held on the eve of a wedding, traditionally involving a procession called "Tantingan," where blessings and prayers are offered to the bride. However, in Tondano, while the *Midodareni* ceremony is observed, there is a notable shift in its practice, where the event following the *Midodareni* night is termed "Visit," indicating a local adaptation of the tradition. Additionally, the traditional "Tantingan" has been replaced by "taropan," reflecting a significant change in the ritual's execution. This modification illustrates how traditions can evolve to fit local contexts and values. Literature supporting such changes, like Budasi & Suryasa (2021), highlights that adapting traditions helps maintain their relevance within shifting social contexts, potentially enhancing community engagement. Conversely, concerns raised by Van Dyke & Taylor (2018) and Rohmanu (2016) caution that substantial changes may lead to the loss of the original meaning of rituals and create identity conflicts if not managed sensitively. Thus, while the transition from *Tantingan* to *Tota'aropan* in Tondano showcases the dynamic nature of cultural practices, it underscores the need for careful balance between preserving the essence of traditional rituals and accommodating local cultural evolutions.

Based on the results of the interviews, the beginning of the *midodareni* procession in the Jawa Tondano village started with a proposal. Evening *midodareni* This is usually done on Saturday night before Sunday. However, before entering the top event of the bride and groom, instep for 40 days (ATZ, Tomohon, 10 April 2022). During the 40 days, the bride completes the Qur'an and is asked in advance when her last menstrual period was. So that when the Qur'an is recited at the peak event, the bride is not menstruating. Then the bride also always uses powder for 40 days (HA, Tomohon, 10 April 2022). The bride and groom must be in the room while waiting for *midodareni* night or when an angel will descend from heaven to give a blessing. The bride and groom read the Quran to Al-Lahab, rest read together at *puade* (aisle) with religious leaders, community leaders, traditional leaders, and the bride and groom's families (IT, Tomohon, 10 April 2022).

There are distinct differences in custom *midodareni* in Tondano Java. The bride must be secluded for 40 days, hoping that an angel will descend to a blessing. Apart from that, the bride and groom must read the Quran together, with religious leaders of the entire bride and groom family in the aisle. That is, this change was influenced by the

religion believed by the people at that time. The *Midodareni* procession in Java does not perform *khataman Al-Qur'an* and *Dhames*.

### **Javanese Tondano Belief in the Procession of *Midodareni***

Marriage custom *midodareni* in Java still contains mystical values such as the descent of angels from heaven to beautify the bride (Ridwan & Basith, 2021). Javanese people are generally synonymous with believing in myths from the stories of their ancestors (Widodo et al., 2018). One of them is in the custom of marriage *midodareni*. There is a myth that they believe that on that night, when they carry out a series of customs, an angel will come down from heaven to beautify and bless the marriage that will take place. When this custom entered Tondano Java, the community-made changes by looking at several traditional processions *midodareni* have to conflict both from ethnicity and beliefs they brought before.

Implementing *midodareni* in Jawa Tondano has values Islamic such as the *khataman Al-Qur'an*, whereas, in the *midodareni* procession in Java, there is no *Khataman Al-Qur'an* procession. That is, *midodareni* in Jawa Tondano is synonymous with religious beliefs. In implementing marriage customs *midodareni* in Java and Jawa Tondano, significant differences starting from the process and their meaning related to the purpose of the *midodareni* night. *Midodareni*, who initially believed that there were angels who would descend from heaven to give blessings, was charged with a concept like this sideways for 40 Days to conclude Al-Quran so that when the bride has completed the Qur'an and sits in the ward, she has prepared, she is like an angel because for 40 days she has protected herself from unwanted things (HA, Tomohon, 10 April 2022).

The interview results explained that the *midodareni* marriage custom in Jawa Tondano is to maintain the cultural values that their ancestors brought. The purpose of the *Khataman Al-Qur'an* was to implement marriage customs *midodareni*, that is, when married to a woman who later became a nanny for her children, she knew. However, he was not an expert in reading the Koran; at least he could teach their children to introduce the letters in the Qur'an (IT, Tomohon, 10 April 2022; HA, Tomohon, 10 April 2022).

Meaning *midodareni* is still somewhat the same, namely women like angels. However, traditional *midodareni* in Java expect the descent of an angel to give beauty and happiness to the female partner. Different from *midodareni* in Jawa Tondano, which is a parable of a woman who performs the completion of the Qur'an like an angel, and the procession of completing the Qur'an is also a woman's capital as a wife and also a mother in helping to build a household (Interview, AB, Tomohon, 10 April 2022).

Implementation of custom *midodareni* in Java, Tondano, according to ATZ community leaders, is that although this custom originated from the story of Jaka Tarub and Dewi Nawangwulan when it entered the Walisongo era, the custom not remove. Still, they changed it to instill Islamic values. Then, marriage customs *midodareni* held in Jawa Tondano is a merger between marriage customs in Minahasa and Javaplus, with several ethnicities and tribes originating from Sumatra and

Kalimantan. This merger gave rise to its characteristics from the marriage customs in Tondano Java and became a dissect with marriage customs *midodareni* in other areas.

The shift in the *midodareni* tradition from Java to Jawa Tondano illustrates a profound adaptation between cultural and religious values. In Java, *midodareni* originally involved mystical beliefs about angels descending to bless and beautify the bride. However, in Jawa Tondano, this practice has been transformed to incorporate Islamic values, such as the Khataman Al-Qur'an (completion of the Quran), symbolizing the bride's readiness for her role as a wife and mother. This adaptation aligns with the view that integrating religion into local traditions can reinforce cultural identity while accommodating social changes. The blending of Minahasan traditions with Javanese elements and other ethnic influences demonstrates the cultural flexibility in responding to religious and social changes.

### **Ethnic Adjustment to Changes in *Midodareni* Tradition in Jawa Tondano**

Social and cultural changes in society can cause changes in marriage customs. For example, introducing new technologies, globalization, and the growth of the wedding industry can impact wedding traditions (Abdulai et al., 2023). Culture plays a crucial role in marriage and divorce. Cultural background can cause a spouse to make substantial concessions to avoid divorce and the public shame that follows (Emery, 2013). Culture can also influence an individual's perception and expectations regarding marriage and family (Silva et al., 2012). For example, in cultures with a clear division of rights and responsibilities based on gender or sex, husbands and wives have distinct roles (Cherlin, 2020). The collective result of cultural changes is that a less family-oriented, more individualistic approach to relationships, marriage, and family has emerged. Marriages are arranged by families for many reasons, including financial reasons, to match people with others from the same social class, and to ensure the continuation of the family line.

Religious and personal beliefs can also play a role in changing wedding customs (Sagiv et al., 2017). For example, certain rituals and traditions are followed in Muslim marriages, such as reading the Koran and signing the marriage contract (Bukido et al., 2022). Besides that, economic factors can also affect wedding customs, for example in Makassar culture, dowry or dowry is an essential part of the wedding ceremony, and the amount paid can vary depending on the economic status of the families involved (Miqat & Bakhtiar, 2017).

Changes in gender roles and relations can also cause changes in marriage customs. In Minangkabau, the bride's family is responsible for wedding expenses, while in other cultures, the groom's family is responsible (Anisa et al., 2021). These changes, supported by the desire to personalize and make weddings unique, can also lead to changes in wedding customs. For example, couples may incorporate elements of their culture or heritage into the wedding ceremony to make it more meaningful and personal (Shuhufi & Purkon, 2023).

Tradition change *midodareni* also happened in Selangor (Malaysia) (Rohmanu, 2016). The occurrence of marriage between the people of Java and Selangor made it happen acculturation culture in the region. Healey et al. (2018) that ethnicity



influences changing traditions. Change *midodareni* in Java, Tondano is caused by marriage between several cultures and influences from different ethnicities and tribes in the region. The interview results stated that not all Kyai Modjo soldiers exiled in Tondano Java were native Javanese; some came from Sumatra and Kalimantan (HA, Tomohon, 10 April 2022).

Changes in the implementation of the wedding procession in Tomohon also occurred in Nigeria, namely changes in the nature and traditional patterns of marriage practices between *Owerre-Igbo* (Nwoko, 2020). The research found that three main factors caused the customary change; (1) owned extensive contact *Owerre-Igbo* with other ethnic groups, (2) the influence of religion and education, and (3) the influence of work. In other countries, such as Malaysia, changes have also occurred. The change was caused by the acculturation of Javanese and Selangor culture and ethnicity caused by the marriage of the two couples who came from their respective traditions (Rohmanu, 2016). The Tondano Javanese (Jaton) people consider tradition *midodareni* as a good step in strengthening brotherhood through marriage. Changes in traditional patterns carry out as a form of tolerance and respect for other ethnic groups living in Tondano Java *midodareni* done by all Tondano Javanese people.

### **The Concept of 'Urf in *Midodareni* in Jawa Tondano**

The concept of *urf*, or customary law, is an essential supporting source (Hassan & Khan, 2021). *Urf* refers to the customs and practices of a given society based on recurring practices that are acceptable to people. In the context of marriage, *urf* plays a significant role in determining the validity of a marriage contract (Shabana, 2010). For example, in some countries such as Egypt, marriage, the *urf* way, refers to a form of common law marriage that does not involve obtaining official papers issued by the state (*zawaj 'urfi*). The validity of that type of marriage is still under debate, and women may have fewer rights than under an officially-registered marriage (Salem, 2015). The *urf* can also specify something generally established in the primary texts and is a source of Islamic legal rulings where no explicit primary texts of the Qur'an and Sunnah specify the ruling (Shabana, 2010).

Traditions can change when both society and religion can accept the change. In Islam, the attitude of acceptance is influenced by four aspects. *First*, *tahmil* (appreciative) is an attitude of accepting or allowing the enactment of a tradition. This attitude shows in the Qur'an verses that accept and continue this tradition's existence and perfect its rules (Rajafi, 2023). *Second* is *taghyir*, namely the attitude of the Koran, which accepts tradition but modifies it so that it changes its essential character (Thalib et al., 2020). Al-Qur'an still uses existing symbols or social institutions, but its implementation is adjusted to the basic principles of Islamic teachings so that its original character changes. *Third*, the ability to adapt to changing times and circumstances. Islam believes its laws are universal and can be applied in various situations (Bukido et al., 2022).

Marriage is regarded as a partnership and not bondage or slavery. It is based on mutual love, compassion, kindness, understanding, and companionship (Dixon, 2017). A Muslim marriage's most basic and essential attribute is the common faith that binds the couple. Since Islam is a way of life and not just a religion confined to weekly worship, it becomes an integral part of a Muslim's life. The frame of reference shared

by the couple eases communication and sharing of values, which is not possible in an interfaith marriage. To respond to changing traditions in marriage, Muslims must also pay attention to basic Islamic principles, such as maintaining justice, respecting human rights, and paying attention to the public good. The Islamic marriage system provides complete guidance for all aspects of daily living, and the instructions regarding marriage are particularly comprehensive in both the Holy Qur'an and Hadith (Ebrahimi, 2017).

Implementing the *midodareni* custom in the Javanese village of Tondano contains beneficial values because every traditional *midodareni* wedding procession fills with Islamic values. He was waiting for the women's *midodareni* night on the step for 40 days to conclude The Qur'an. *Midodareni* custom in the Javanese village Tondano, if seen from *Urf's* point of view, already fulfills several requirements. The culture in Jawa Tondano is based on two things, namely, the Al-Qur'an and the hadith of the prophet. Whoever adheres to the Qur'an and Hadith then he will not go astray. So is the household when it starts with concluding Al-Qur'an, especially in the content of the Al-Qur'an and practices in the housing ladder home ladder it will be safe (ATZ, Tomohon, 10 April 2022)."

*Ta'aropan* is common in establishing a marriage bond in the Jawa Tondano marriage custom and ordinary marriages. Family meetings make both parties more open to getting to know each other. This event has become *urf* am or an everyday habit. However, the Javanese Tondano wedding customs can also belong to *al-urf khash* or a form of specialization because, in the procedure *ta'aropan*, there are only the bride's and groom's families. Moreover, because the meeting between the two families aims to reach a consensus between the two parties, this includes benefit, and all forms of benefit should be maintained and preserved. Therefore, the writer concludes that this family meeting, including *urf*, is authentic and can be done and preserved.

*Khataman* Al-Qur'an has become a specialization or *urf* hash for the people in the village of Jawa Tondano. Because this procession is different from *midodareni* in general, in this case, the researcher sees some wisdom from the procession khatam Al-Qur'an on *midodareni* night. *First*, the purpose of the conclusion of the Qur'an is the implementation of *midodareni* marriage customs. She was right now when he married a woman who later became a nanny for her children. However, he is not an expert in reading the Koran, but at least he can teach his son to introduce the letters in the Qur'an. *Second*, the culture in Jawa Tondano is based on two things, namely the Qur'an and hadiths, the hadith of the prophet whoever adheres to the Qur'an and Hadith then he will not go astray. So is the household when it starts with concluding Al-Qur'an, especially in the content of the Al-Qur'an and practices in a household. A home ladder will be safe. Therefore, the researcher concludes that regarding the completion of the Qur'an at the *midodareni* night procession, it is included in the authentic *urf* and may be carried out or preserved.

*Dhames* is a group of unmarried women who sing verses on the *midodareni* night. The poem's essence is a sign that their friend is about to let go of his bachelor period and enter the mother's family or is about to get married. This custom is a form of acculturation of the ethnicity in Jawa Tondano; this custom of *al-urf khash* (Yamamah,

2016) is practiced on the home ladder to be safe. Therefore, the researchers concluded that *khataman* Al Qur'an at the *midodareni* night procession is included in *urf*, which is authentic and can be done or preserved.

The *midodareni* marriage custom was brought down by the ancestors who founded the Javanese village of Tondano. The *midodareni* marriage custom in Kampung Jawa Tondano differs from the Javanese wedding custom. The marriage customs in the Javanese village of Tondano are a form of acculturation of several ethnicities isolated in Tondano. Several discussions in the researcher's interviews with informants related to the procedures for implementing *midodareni* in the village of Jawa Tondano became the points of *al-urf*'s study regarding this *midodareni*.

First, *urf* is worth benefiting and acceptable common sense (Marpaung & Adly, 2022). The custom of *midodareni* marriage in Kampung Jawa Tondano, which carry out, has beneficial values such as completing the Al-Qur'an and also providing marriage advice or regularly called visits to the surrounding community and provide basic materials such as poultry, vegetable seeds, and others but with the development of the era of basic materials used in daily life.

Midodareni involves several beneficial activities, such as completing the Al-Qur'an, which emphasizes spiritual preparation and blessings for the upcoming marriage, highlighting the importance of religious observance. Additionally, providing marriage advice, known as *silaturahmi* (visits to the surrounding community), serves to strengthen community bonds and offer guidance to the couple, reflecting the Islamic value of community support and mutual advice. Offering basic materials, traditionally including items like poultry and vegetable seeds, supports the couple's new household and symbolizes the community's investment in their well-being. Over time, these basic materials have evolved to include daily life essentials, adapting to contemporary needs while maintaining the spirit of generosity and support (Bukido et al., 2022).

Second, the tradition of a general nature (Shabana, 2010). The local community carries out the *midodareni* custom in Kampung Jawa Tondano regardless of social status, descendants, and other positions. The point is that when they have settled in Kampung Jawa Tondano, it does not matter if they marry according to Kampung Jawa Tondano's customs. Midodareni, traditionally associated with Javanese wedding rituals, involves a series of pre-wedding ceremonies that are deeply rooted in local customs and beliefs. In Kampung Jawa Tondano, this custom is adapted and embraced by the community as a collective cultural heritage. The key point here is the community's emphasis on integration and acceptance. Once individuals settle in Kampung Jawa Tondano, they become part of the local cultural fabric, participating in customs and traditions such as midodareni regardless of their origins or prior affiliations (Miqat & Bakhtiar, 2017).

*Cathy*, *urf* had been in the community when the issue that would become the law arose (Hakim, 1994). The *Midodareni* custom that existed in the Jawa Tondano Village existed before the enactment of the law, meaning that the *Midodareni* custom in the Jawa Tondano Village that occurred at that time already carry out by the people in the Jawa Tondano Village, which then came a legal ruling to relied upon. The midodareni

custom in Kampung Jawa Tondano is a traditional practice that has been carried out by the community members for generations. It is an integral part of their cultural and social life. The existence and continuation of this custom demonstrate how deeply rooted traditions can influence and shape community norms and behaviors. When formal legal rulings eventually came into play, they often relied on these pre-existing customs as a basis for the law. This process underscores the significance of *urf* in the development of legal systems, where customary practices provide a foundation that the law acknowledges and builds upon.

In Kampung Jawa Tondano, the *midodareni* custom had already been an established part of community life. When the time came for legal rulings to be made, these customs were taken into consideration and often enshrined in law. This symbiotic relationship between *urf* and formal law highlights how communities maintain their identity and continuity through their traditions while also adapting to and integrating formal legal structures. The acknowledgment of *midodareni* by law ensures its preservation and reinforces its legitimacy within the community, thereby preserving the cultural heritage and social fabric of Kampung Jawa Tondano (Fatchan & Arifillah, 2016).

*Fourth, urf* does not conflict with Nash (Yamamah, 2016). The *midodareni* tradition in the Javanese village of Tondano, which is currently developing, does not deviate from Islamic norms. The customs that run in this society are manageable in implementation. There is satisfaction and pride for those who carry out the *Midodareni* custom that applies in Tondano Java Village. One of the key aspects of the *midodareni* tradition is its manageability in implementation. This means that the customs are practical, straightforward, and can be easily followed by community members without causing any undue burden or hardship. The tradition fosters a sense of satisfaction and pride among those who participate, reinforcing their cultural identity and heritage while remaining within the bounds of Islamic teachings (Damanik & Sinaga, 2019).

The wedding customs of *midodareni* in Jawa Tondano, when assessed through the lens of *usul fiqh* (the concept of tradition), can be classified as a part of the authentic tradition. The purpose of *midodareni* in the Jawa Tondano region aligns with common understanding and acceptance. However, these customs might also fall into the category of *fasid* (defective or irregular) if they contradict the conditions of *urf* (established customs or norms). This suggests that while *midodareni* is generally rooted in authentic tradition and holds significance within the local context, deviations from established customs or norms might render it as *fasid* within the framework of *usul fiqh*.

#### 4. CONCLUSION

The transformation of the *midodareni* tradition in Jawa Tondano reflects a deliberate adaptation to the local context and prevailing Islamic beliefs. This change demonstrates how traditions can evolve while maintaining their core cultural and religious values. In this instance, the adaptation of *midodareni* aligns with Islamic



teachings and continues to uphold the cultural significance of the tradition without endorsing anything contrary to these teachings. This evolution highlights the dynamic nature of cultural practices and their ability to integrate new values while preserving essential aspects of their heritage. The study underscores the broader phenomenon of how societies navigate cultural preservation amid changing religious and social contexts. Future research should focus on community responses to such adaptations, the implications for cultural identity, and the broader effects of globalization on local traditions. Exploring these aspects can offer deeper insights into how minority groups maintain their cultural integrity while engaging with global values, contributing to a richer understanding of cultural change processes in pluralistic societies.

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### **Interviews**

ATZ, Religious Leaders, Tomohon, 10 April 2022

AB, Religious Leaders, Tomohon, 10 April 2022

IT, Traditional Leaders, Tomohon, 10 April 2022

HA, Religious Leaders, Tomohon, 10 April 2022