



JAVANESE WEDDING TRADITIONS: BETWEEN HERITAGE AND ARAB INFLUENCE

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ABSTRACT

This study examines the dynamics of Javanese wedding traditions that have retained their cultural essence despite acculturation with Arab culture and modernization. A qualitative, descriptive-analytical approach was used to observe traditional Javanese wedding ceremonies and how they have changed in response to external cultural influences. Data were obtained through direct observation of wedding ceremonies in Java and analyzed using triangulation techniques. The results show that, while Javanese weddings maintain traditional values such as togetherness and family harmony, elements of Javanese culture have been modified to align with Islamic values. For example, the accompaniment of the bride and groom with gamelan music and traditional *dodot* clothing has been replaced with sholawat and tambourines. The study also revealed changes in guest seating arrangements, with some families adopting the Arab tradition of separating male and female guests. This study provides insight into how Javanese culture remains alive and relevant by maintaining traditions while adapting to modernization and outside cultural influences. It also provides an example of cultural flexibility in the face of changing times.

Keywords: Javanese Marriage, Arab Culture, Modernization, Local Identity, Cultural Adaptation

INTRODUCTION

The Arab phenomenon in Indonesian history is a manifestation of the interaction between local religions and global influences, particularly those from the Arab world. For example, ancient Javanese marriage customs, which were based on symbolism and ceremony, have changed due to the incorporation of Arab elements into daily life (Tanjung et al., 2023). The use of Arabic in daily life, the adoption of Turkish customs, and the use of Arabic names for decorations and cuisine have become increasingly common. This phenomenon highlights the significant impact of Islam on Javanese society and shows how modernization and globalization have shaped local identity. Nevertheless, the essence of Javanese wedding traditions remains, defining marriage as a harmonious union of ancestral heritage and foreign elements that give rise to new traditions. Some argue that this phenomenon has caused the original culture of the community to fade (Rohmah & Legowo, 2022).



As a nation rich in culture and ancestral heritage, it is not surprising that Indonesian behavior and actions are influenced by cultural customs, especially in Java (Marverial et al., 2020). Java is known as a region with strong ancestral customs. The people of Java tend to express their ancestral customs in every activity or behavior in their daily lives (Diananda, 2021). Religiously speaking, Javanese people adhere to various religions, including Islam (the majority), Hinduism, Buddhism, Christianity, and Confucianism. In Islam, for example, every aspect of life and behavior is regulated by Sharia law, as written in the holy book, especially with regard to marriage.

Marriage is highly recommended in Islam and is commonly considered Sunnah Mu'akkad, something highly recommended by the Prophet Muhammad:

”النكاح سنتي، فمن رغب عن سنتي فليس مني (رواه ابن ماجه من رواية عائشة)“

HR, Ibnu Majah dari Sayyidah 'Aisyah

From this Hadith, we can conclude that the Prophet Muhammad strongly opposed those who did not follow his Sunnah, particularly with regard to marriage.

Many scholars and scientists from various fields have defined the meaning of marriage. Generally, they divide the definition of marriage into its literal (haqqiqi) meaning and its figurative (majazi) meaning. In its literal meaning, marriage refers to sexual intercourse; in its figurative meaning, it refers to a contract. However, according to renowned scholars of fiqh in the Qur'an and Hadith, marriage is neither of these (Dr Hj. Iffah Muzammil, 2019). There are many other definitions of marriage, such as those according to the views of scholars of usul and fuqaha.

In Islam, marriage has a deep and significant meaning (Yarham, 2023). It is seen not only as a religious obligation to fulfill the commands of Sharia law, but also as a Sharia-prescribed way to fulfill human biological needs (Faishal et al., 2025). In this context, marriage is not only about fulfilling sexual desires, but also about creating peace and tranquility in one's life (Atabik & Mudhiiyah, n.d.).

The Qur'an explains that one purpose of marriage is to create peace for the husband and wife (Ni'ami, 2022). This shows that marriage is not just about physical relations but also about forming a harmonious, loving relationship that provides inner peace. Additionally, marriage plays an important role in preserving offspring (hifdzu al-nasli), demonstrating the significance of the family institution in Islam (Romli & Habibullah, 2018).

Thus, the wisdom behind the institution of marriage in Islam is far broader than merely fulfilling sexual needs. It is considered a means to achieve happiness, peace, and blessings in life, as well as a foundation for building a paradise on earth for each person (Gusnadi et al., 2024). Therefore, Islam considers marriage to have a high spiritual value, placing it as a sacred and important institution in human life (Wibisana, 2016).

However, marriage practices, especially in the Javanese tradition, are closely related to tradition and culture. In some cases, they contradict the principles of Islam and Sharia lawa (Millasari et al., 2025). Nevertheless, traditional Javanese marriage is inextricably linked to social life, particularly for the Javanese people. Muslims adhere to and believe in its values. The traditions and culture inherited from our ancestors emphasize understanding and behavior, especially in interpersonal relationships. They emphasize community activities that meet certain communities' needs, allowing them to serve as role models for others. These traditions must be preserved by the community (Pratiwi et al., 2018).

Marriage plays a central role in Javanese society, which is an ethnic group with a rich and complex cultural heritage in Indonesia. The tradition of marriage in Java is not just a bond between two individuals; it is also a celebration involving the entire community (Sudrajat, 2023). It is a relationship not only between two individuals but also between two closely related families and often reflects deep cultural values (Ambarwati & Mustika, 2018).

However, as times have changed and modern values have become more prevalent, traditional Javanese wedding traditions have also evolved and adapted, particularly in relation to Arab culture. Some traditional aspects may be modified or abandoned, and new Arab cultural values may be incorporated into traditional Javanese wedding ceremonies (Munfarida, 2015). In this context, traditional Javanese weddings remain the subject of research and debate regarding how to preserve traditions while accommodating social and cultural changes from the outside world.

To reinforce the originality of this study, the researchers cited several previous studies that examined similar themes. The first study, conducted by Caecilia Menzelthe, aimed to determine the processes, communication barriers, and adaptations undertaken by Arab and Non-Arab Alawiyyin couples in their married lives (Menzelthe, 2022). The second study, conducted by Evi Dwi et al., aimed to reveal the significance of the ninth night of Ramadan, specifically in the Tuban Regency (Prafita et al., 2023). The third study, conducted by Laela Royana, aimed to explain the practice of siri marriage in Selakambang Village as an alternative to incompatible marriage timing, analyzing its validity according to Islamic and positive law (Royana, 2023). The final study, conducted by Fatiyah, examined the transformation of the Hadrami Arab community's identity in Yogyakarta during the early 20th century. This transformation was examined in relation to cultural acculturation, colonial socio-political changes, and the negotiation process between Arab identity, Javanese culture, and modernization (Fatiyah, n.d.).

These four studies are similar in that they examine marriage and the identity of the Arab community and use a qualitative approach to understand social, cultural, and religious dynamics. However, the focus of the research differs significantly. Cecilia Menzel examines communication barriers and cultural adaptation in interethnic marriages between Arab Alawiyyin and non-Arab Alawiyyin (Menzelthe, 2022), Evi

Dwi et al. examined the meaning of marriage on the ninth night of Ramadan in Tuban (Prafiti et al., 2023), Laela Royana focused on siri marriages as a legal alternative in Selakambang Village (Royana, 2023), Fathiyah examined the transformation of Hadrami Arab identity in Yogyakarta in relation to cultural acculturation and colonial influence (Fatiyah, n.d.). While these studies discuss similar themes, they differ in their contexts, approaches, and areas of analysis, including legal, religious, local cultural, and dual identity aspects in multicultural societies.

This research reviews these previous studies and describes several Javanese traditional marriage ceremonies adapted to Arab culture from various perspectives. These ceremonies are examined in relation to religious values, law, and social change. This analysis can provide valuable insights into the diversity and complexity of Indonesian culture.

METHOD

This study employed a qualitative research method, which emphasizes verbal descriptions over numbers (Moleong, 2021). The study involved in-depth observation of Javanese traditional wedding ceremonies, supported by a literature review and other relevant sources. Data will be collected through direct observation of Javanese traditional wedding ceremonies. The collected data will be analyzed using the Miles & Huberman triangulation technique, which has three main stages. First is data reduction, where irrelevant data is filtered out and only information related to the core concepts of traditional Javanese wedding ceremonies is focused on. Second is data grouping, which involves classifying relevant information to facilitate analysis. The third stage is data presentation, in which the classified data results will be presented in more detail to provide a clear picture of the phenomenon being studied. Conclusions will be drawn from this data presentation to provide a deeper understanding of traditional Javanese weddings and the cultural values they embody (Miles, 1994).

RESULT AND DISCUSSION

A marriage unites not only two people the groom and the bride but also two large families. Therefore, it is not surprising that the processions are diverse and incur high costs, especially for Javanese people. In addition to being a sacred moment, each ritual has its own meaning. Together, they express the hope that both parties will always experience goodness in their lives. Traditional Javanese wedding ceremonies consist of many events, such as *nontoni*, *lamaran*, *asok tukon*, *paningset*, *srah-srahan*, *pasang tarub*, *sangkeran*, *siraman*, *ngerik*, and *midodareni*. The wedding itself consists of the marriage contract, *panggih* or *temupengantin*, *pawiwahan pengantin*, and the wedding reception, or *pahargyan*. The final stage after the wedding is the *boyong pengantin* (Yuliana & Zafi, n.d.).

Over time, existing traditions have blended with Arabic customs due to marriages with people of Arabic descent, population movements, knowledge acquired by the community while studying at Islamic boarding schools, and even FOMO. Today's society, also known as Generation Z, is more likely to follow developments outside their

own customs. This is due not only to technological developments, but also because things from outside their environment tend to be easier to understand, more interesting, or more in line with current trends. Namun tidak sedikit Masyarakat yang masing memegang teguh terhadap ajaran-ajaran leluhurnya, meskipun juga diadaptasi dengan budaya baru seperti budaya-budaya arab seperti beberapa ritual berikut:

However, many people still firmly adhere to the teachings of their ancestors, even though they have adapted to new cultures, such as Arab culture. This can be seen in the following rituals:

Music In Javanese Wedding Processions

In Javanese wedding customs, for example, before the bride and groom arrive at the wedding venue, there is usually a procession in which the bride and groom head to the wedding stage. This procession is an important part of the wedding ceremony and is rich in Javanese cultural symbolism. The songs used in the procession are Javanese melodies with typical Javanese instruments.

Gamelan is a traditional Javanese musical instrument that plays an important role in creating a solemn and sacred atmosphere. It consists of various instruments, including gongs, drums, and saron, which are played together to produce distinctive, soothing harmonies. The Javanese songs that accompany gamelan performances are often gemding, traditional Javanese songs with meaningful lyrics and moral messages. The melodious, lilting rhythm of the gamelan creates a profound atmosphere, immersing the audience in Java's rich customs and culture.

Recently, however, there has been a change in the music chosen for Javanese wedding processions. Some communities have replaced traditional Javanese songs with sholawat, Islamic prayers and poems for the Prophet Muhammad. Sholawat are usually accompanied by the rebana, a percussion instrument with a long history in the Islamic music tradition of the archipelago. Using sholawat and tambourines does not diminish the solemnity and sacredness of the wedding ceremony. In fact, sholawat adds a deep religious nuance, reminding guests of Islam's spiritual values.

The sholawat chanted during the wedding procession serves as entertainment and as a prayer and wish for the well-being of the bride and groom. Its lyrics, full of praise and prayers for goodness, create a calm and peaceful atmosphere, reinforcing the sacred meaning of the ceremony. In Islamic tradition, sholawat is believed to bring blessings and mercy, adding a spiritual dimension to the celebration.

This evolution reflects Javanese culture's flexibility and adaptability in the face of changing times and the influence of other cultures, particularly Islam. However, whether to use Javanese music or sholawat rebana depends on each family's and the bride and groom's preferences. Both have their own value and beauty and can create a solemn, sacred atmosphere, depending on the desired mood.

Thus, the procession of the bride and groom in Javanese wedding customs is not merely ceremonial but also reflects the cultural beliefs and spirituality of the Javanese people. Whether accompanied by gamelan music or sholawat nabi accompanied by tambourines, the message remains the same: a hope for a harmonious and blessed life for the bride and groom. The changes and variations in this accompanying music demonstrate a culture's dynamic evolution, maintaining the essence of tradition while embracing innovation and new influences.

Bukhur In Javanese Wedding Processions

In Javanese wedding traditions, incense is an important element that has been part of rituals since ancient times. Incense, or kemenyan, is an aromatic resin burned to produce fragrant smoke. It is used in various traditional Javanese ceremonies because it is believed to ward off evil spirits, summon ancestral spirits, and create a sacred and solemn atmosphere. Recently, however, *bukhur* has begun to gain attention as a substitute or complement to incense in Javanese wedding traditions.

In the Middle East and South Asia, incense called *bukhur* is popular. It is usually made from a mixture of agarwood, essential oils, and other aromatic ingredients. When burned, it produces a strong, unique aroma. In Javanese wedding traditions, *bukhur* is considered an enhancement to the spiritual and aesthetic experience of the ceremony.

In addition to changing the mood, Javanese weddings use incense to create a more complex and profound atmosphere. If you want a calm and peaceful atmosphere, the distinctive scent of incense can help you incorporate new elements into your wedding ritual. Incense, such as menyan, is also believed to bring blessings and cleanse the environment of negative energy. The more complex and long-lasting scent of incense is often considered more luxurious, adding to the opulence of the wedding ceremony.

Incense is typically used at pivotal moments during Javanese wedding ceremonies. For instance, incense smoke may be burned as the bride and groom enter the ceremony area to create a sacred atmosphere and perfume the environment. It can also be used during the *panggih* ritual, when the bride and groom first meet on the wedding dais, or during the *sungkeman* procession, when they ask for blessings from their parents and family.

The use of *bukhur* in Javanese weddings demonstrates Javanese culture's ability to accept and incorporate new elements. This shows that traditions do not have to be static; they can evolve while retaining their core values. By incorporating *bukhur* into wedding ceremonies, Javanese society demonstrates flexibility in keeping traditions relevant and appealing to younger generations.

In addition to its spiritual and aesthetic benefits, *bukhur* has social and economic benefits. It is often considered a luxury item and a symbol of status, especially high-quality *bukhur*. The bride and groom's families can enhance their image within

the community by incorporating it into wedding ceremonies to demonstrate respect and gratitude towards the guests.

Overall, the incorporation of *bukhur* into Javanese wedding traditions exemplifies how traditions can evolve in the face of new influences while maintaining their identity. Using *bukhur* adds a new dimension to wedding ceremonies, enhancing the spiritual and aesthetic experience while preserving the ritual's core. This evolution demonstrates how Javanese culture incorporates relevant and important new aspects while keeping traditions meaningful for future generations. *Bukhur* is more than just a substitute for incense; it is an innovation that adds beauty and depth to Javanese wedding celebrations. It combines tradition and modernity in perfect harmony.

Modification of traditional Javanese Gown For Bride

In this modern era, fashion has skyrocketed, and traditional Javanese clothing is no exception. It is versatile and holds meaning, such as the Javanese *dodot* wedding attire combined with pays headdresses.

Javanese *dodot* clothing exudes beauty and holds a deep philosophy believed by the Javanese people. *Dodot* symbolizes growth, blossoming, and fertility. It is a symbol of hope that the bride and groom's knowledge and wisdom will continue to develop throughout their lives (Widayanti, 2013). This philosophy reflects Javanese cultural values that prioritize growth and development in personal and social life.

Initially, *dodot* attire was designed without a hijab, which made it unsuitable for Muslim women who wanted to comply with Islamic dress codes. This posed a significant challenge for Muslim women who wanted to wear traditional Javanese attire at their weddings. Over time, however, Javanese *dodot* clothing has been modified so that it can be worn with a hijab without compromising its traditional beauty and aesthetics.

Modifying Javanese *dodot* clothing for Muslim women demonstrates Javanese culture's ability to adapt to changing times and the needs of its people. Now, Muslim brides can wear *dodot* clothing adapted for the hijab while maintaining traditional elements that enhance their appearance without violating religious rules. These modifications include adjustments to the head and collar so that the hijab can be worn comfortably while looking harmonious with the overall outfit.

Paes decorations, an integral part of Javanese wedding attire, have also been adapted to accommodate the hijab. *Paes*, special decorations on the bride's forehead, are maintained in a way that allows the wearer to wear a hijab. This demonstrates how traditional aesthetics can blend with modern needs, creating harmony between culture and religion.

This change expands access for Muslim women to the beauty of traditional Javanese clothing and enriches the culture by adding layers of meaning and depth. Using the hijab in *dodot* clothing demonstrates how traditional and religious elements

can coexist, resulting in a design that embodies beauty, modesty, and adherence to religious principles.

This adaptation of traditional Javanese culture reflects Indonesia's social dynamics, where cultural and religious plurality interact and influence each other. Accepting innovation in wedding attire demonstrates Javanese culture's flexibility and creativity in adapting to modern needs while maintaining its identity.

Thus, the evolution of fashion, including traditional Javanese clothing, reflects a cultural transformation that remains grounded in tradition while adapting to the demands of modern society. The combination of traditional and modern elements, such as modifying *dodot* clothing for Muslim women, demonstrates the richness and diversity of the Javanese cultural heritage, which is capable of adapting and remaining relevant amid changing times.

Separation Of Guests Based On Gender In Javanese Weddings

Marriage unites not only two individuals but also two large families. Therefore, Javanese wedding ceremonies usually involve all members of the bride and groom's extended families, who gather to celebrate this sacred moment together. In Javanese tradition, marriage is seen as a bond that strengthens not only the relationship between the bride and groom but also the relationship between their two large families.

According to Javanese custom, wedding ceremonies do not typically separate male and female guests. While all guests are invited to join the celebration, they may be seated according to their status. For example, the bride's family typically sits on the right side, while the groom's family sits on the left. This tradition reflects the Javanese cultural values of togetherness and harmony, where the happiness and joy of marriage are shared without separation based on gender.

Nowadays, however, there are often families who adhere strictly to religious values, choosing to separate male and female guests in different places and even rooms. This is especially evident in families with conservative or fanatical religious views. In these cases, the inspiration for this separation often comes from Arab traditions, in which men and women are usually prohibited from being in the same room at weddings and other events. They are placed in separate areas to maintain the boundaries set by religious teachings.

This separation is often done to respect the values of modesty and maintain honor, especially in stricter views of interaction between men and women. Though this practice differs from the more inclusive Javanese tradition, it reflects Indonesia's cultural and religious diversity. Families who choose to implement this separation usually do so because they believe they are upholding their religious and ethical values.

Conversely, many Javanese families continue the tradition of gender-integrated weddings, believing that weddings are moments of happiness to be celebrated with

family and friends. This approach emphasizes togetherness and openness, allowing all guests to experience the joy and sacredness of the wedding.

Thus, Javanese weddings reflect the diversity and dynamics of Indonesian society. Each family celebrates this important moment in a unique way, whether through a more inclusive or conservative approach, in accordance with their values and beliefs. This demonstrates the flexibility and adaptability of Javanese culture in the face of changing times and other cultural influences. Javanese wedding traditions remain relevant and evolve to meet the needs and preferences of a diverse modern society.

CONCLUSION

Javanese wedding traditions reflect the rich culture and deeply rooted values of the Javanese people. Javanese weddings are not just about rituals and ceremonies; they also embody the values of togetherness, harmony, and respect for family and religion. Elements such as the melodious sounds of gamelan music, modifications to traditional attire according to religious rules, and different approaches to guest arrangements illustrate how Javanese culture evolves and adapts while maintaining its traditional roots.

Javanese weddings exemplify how a rich cultural heritage can remain relevant by integrating with modern times and diverse societal needs. Thus, Javanese weddings celebrate not only the love between two individuals but also reflect the diversity, flexibility, and depth of Javanese culture as it continues to evolve. This tradition serves as a bridge between the past and the present, ensuring that the noble values of Javanese culture are passed down from generation to generation while remaining open to innovations and new influences that enrich this cultural heritage.

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