

# THE IMPLEMENTATION OF ENTEK BUNGKER CUSTOMS BEFORE MARRIAGE IN TEBO VILLAGE: AN ISLAMIC LAW PERSPECTIVE

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## ABSTRAK

Penelitian ini bertujuan untuk mengkaji pelaksanaan adat Entek Bungker sebelum akad nikah pada masyarakat Desa Tebo, Kecamatan Poto Tano, Kabupaten Sumbawa Barat, serta menilai kesesuaiannya dengan prinsip hukum Islam. Adat ini dianggap wajib dilakukan sebagai bentuk pembersihan diri calon pengantin, baik secara lahir maupun batin, sekaligus untuk menghindari bala dan memperkuat keberkahan dalam pernikahan. Namun, kesenjangan hukum (legal gap) muncul karena adat ini belum memiliki pengaturan yang tegas dalam hukum Islam maupun hukum positif, sehingga menimbulkan perdebatan tentang status hukumnya. Penelitian ini menggunakan pendekatan kualitatif melalui teknik wawancara dan observasi untuk memahami pandangan masyarakat terhadap adat ini. Hasil penelitian menunjukkan bahwa meskipun adat Entek Bungker berakar pada kepercayaan lokal dan nilai penghormatan terhadap leluhur, praktik ini tidak bertentangan dengan hukum Islam selama tidak menyalahi prinsip tauhid. Hukum Islam membolehkan tradisi lokal selama selaras dengan akidah dan tidak bertentangan dengan syariat.

**Kata kunci:** *Adat Entek Bungker; Perkawinan; Hukum Islam.*

## ABSTRACT

*This study aims to examine the implementation of the Entek Bungker tradition before marriage in the community of Tebo Village, Poto Tano District, West Sumbawa Regency, and assess its compliance with Islamic law principles. This tradition is considered mandatory as a form of physical and spiritual purification for prospective couples, while also believed to ward off misfortune and enhance marital blessings. However, a legal gap arises as this tradition lacks explicit regulation in Islamic law or positive law, leading to debates regarding its legal status. This study employs a qualitative approach through interviews and observations to understand the community's perception of this tradition. The findings reveal that although the Entek Bungker tradition is rooted in local beliefs and ancestral values, it does not contradict Islamic law as long as it aligns with the principle of monotheism (tawhid). Islamic law permits local traditions as long as they are consistent with Islamic beliefs and do not conflict with established religious principles.*

**Keywords:** *Entek Bungker Tradition; Marriage; Islamic Law.*

## A. INTRODUCTION

Marriage is a Sunnatullah desired by everyone, encompassing responsibility and faith in Allah SWT. In the Qur'an, Surah Ar-Rum, Verse 21, it emphasizes the importance of marriage as a sign of His greatness, where spouses are created to love and protect each other from committing immoral acts. This bond is regarded as sacred and strong, not merely a civil contract, but an act of worship that holds a profound spiritual meaning in human life.<sup>1</sup>

<sup>1</sup>Wahyu Wibisana, "Pernikahan Dalam Islam," *Pendidikan Agama Islam*, 2 (2016), 185.

Islam encourages marriage as a beneficial step for both individuals and society. In positive law, marriage is conducted on the basis of mutual consent without coercion, with the aim of forming a happy family founded on the belief in the One Almighty God. Law No. 1 of 1974 emphasizes that the sincere consent of both prospective spouses is an absolute requirement for the validity of a marriage.<sup>2</sup>

Marriage is also a means to preserve lineage and increase offspring, while providing moral values for children.<sup>3</sup> Although Islam simplifies the process of marriage, various traditions and customs in society often become obstacles. Therefore, a better understanding is needed to maintain the integrity and values within marriage. Marriage in Islam not only serves as a way to preserve lineage and increase offspring, but also as a means to instill moral values in children. Although Islam simplifies the process of marriage, its practice is often influenced by various traditions and customs in society, which can become obstacles. Therefore, a deeper understanding is needed on how to maintain the integrity and values of marriage, so that it remains in harmony with both religious principles and local culture.

Indonesia, as a country rich in diverse customs and cultures, remains united within the framework of Pancasila, particularly in the sacred process of marriage. Each region has binding traditions, making marriage not only a personal matter but also a responsibility shared by family and society. The marital contract between a man and a woman forms a physical and spiritual bond, creating unity aimed at building a harmonious family.<sup>4</sup>

Customary marriage law in Indonesia is an unwritten rule in legislation, where adat or 'urf serves as a positive customary practice. In the event of a violation, resolution is sought through deliberation within the local customary community.<sup>5</sup> The people of Tebo Village, who adhere to tradition, follow the advice of their elders and carry out the stages of marriage according to the Samawa customs that have been passed down through generations.

The marriage customs of the Samawa people, particularly in Tebo Village, Poto Tano District, West Sumbawa Regency, continue to preserve the culture passed down by their ancestors. The Samawa community believes that a good marriage must adhere to the traditions that have been inherited. In this context, customary marriage law must align with the validity of marriage according to religious and legal standards. However, there is a requirement to perform the Entek Bungker ritual, which is considered mandatory for those of noble descent.<sup>6</sup>

Entek Bungker is a sacred process performed before the marriage contract, where the prospective bride and groom must undergo a series of rituals, including stepping on kere putih and a buffalo's head. This process is believed to be important for self-purification, ensuring that the couple does not carry any sins into the marriage. The ritual is led by a ritual officiant and attended by elders and family members, although participation is limited to certain individuals to maintain the sanctity of the event.

Interestingly, although the majority of the people in Tebo Village are Muslim, local values are still integrated into daily life. The presence of Islam does not erase traditions but rather enriches cultural diversity. The implementation of customs is seen as a tribute to ancestors and is an essential part of the community's identity, where cultural practices are carried out to gain social legitimacy in marriage.<sup>7</sup>

<sup>2</sup>Akhmad Munawar, "Sahnya Perkawinan Menurut Hukum Positif Yang Berlaku Di Indonesia," *Al 'Adl*, 13 (Januari-June 2015), 4.

<sup>3</sup>Ahmad Zaini, "Membentuk Keluarga Sakinah Melalui Bimbingan Dan Konseling Perkawinan," *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 1 (2015), 93.

<sup>4</sup>Hilman Hadikusuma, *Hukum Perkawinan Adat Istiadat dan Upacara Adatnya*, cet. Ke-6 (Bandung: Citra Aditya Bakti, 2003), 11.

<sup>5</sup>Abd Rahman Dahlan, *Ushul Fiqh*, (Jakarta: Amzah, 2014), 209.

<sup>6</sup>Jumadi, *Interview*, (Tebo, 1 June 2024)

<sup>7</sup>Abdurrahman Konoras, "Eksistensi Hukum Islam Dan Hukum Adat Dalam Sistem Hukum Nasional", *Al-Syir'ah*, 2 (2016), 2.

Law No. 1 of 1974 on Marriage states that the validity of marriage is determined based on the religious laws and beliefs of each individual. For Muslims, the conditions for a valid marriage are related to the pillars and requirements of *nikah*. However, in Indonesia, marriage practices often also involve customary law, which plays an important role in the execution of marriage ceremonies, reflecting a blend of religious norms and cultural traditions.<sup>8</sup>

The debate regarding the position of customary law and Islamic law in Nusantara society creates a dynamic space for discussion. The history of the spread of Islam in Nusantara demonstrates that the Wali Allah spread the religion while respecting local cultures, allowing customs and traditions to coexist with Islamic teachings. This reinforces the relevance of customary practices in the context of ongoing legal modernization.

Speaking about the implementation of the Entek Bungker custom in Samawa marriages in Tebo Village, there are several interesting aspects to examine, especially concerning the guidance of Islamic law. One of the main focuses is the importance of this ritual as a process of self-purification before the marriage contract, which is expected to bring blessings and harmony to the household. The people of Tebo Village view Entek Bungker as a mandatory ritual, where its implementation reflects profound spiritual and social values. However, there are also views that this ritual could potentially be seen as a form of *shirk*, especially if associated with beliefs that are not in line with Islamic teachings.<sup>9</sup> This highlights a tension between the practice of traditional customs and the teachings of Islamic law, creating a dilemma that requires deeper examination.

The legal gap lies in how customary practices like Entek Bungker, considered mandatory by the local community, can align with the principles of Islamic law and positive law. Can such customs be preserved without violating religious rules, or should they undergo adjustments to conform to Islamic values.

The research questions in this study include how is the Entek Bungker custom practiced within the community of Desa Tebo. What are the philosophical values embedded in this custom, and what is the perspective of Islamic law regarding the practice of Entek Bungker, particularly in relation to allegations of *shirk* (associating partners with Allah).

Through this study, it is hoped to provide a broader understanding of the role of customary traditions in the lives of Muslim communities in Desa Tebo, as well as their contribution to upholding the sanctity of marriage in accordance with Islamic teachings and positive law.

## B. RESEARCH METHODS

This research employs a qualitative approach with a case study to examine the implementation of the Entek Bungker custom before marriage in Tebo Village from the perspective of Islamic law. Data sources include in-depth interviews with customary leaders, prospective brides and grooms, and community members, as well as direct observations of the customary processes. Data analysis is conducted thematically to identify the relationship between the implementation of customs and the principles of Islamic law, with data validity ensured through source triangulation.

## C. DISCUSSION

### 1. History of the Entek Bungker Tradition

Marriage in Tebo Village, Poto Tano District, West Sumbawa Regency, holds a deeper meaning beyond the union of two people in love. In this community, marriage is also a means to strengthen family ties between two extended families. Therefore, the people of Tebo Village

<sup>8</sup>Undang-undang Nomor 1 Tahun 1974 Pasal 2 Ayat 1.

<sup>9</sup>Sulastrri, *Interview*, (Tebo, 7 June 2024).

require the implementation of various long-standing customary rules that must be followed by every couple planning to marry. One of the customs considered very important in the marriage process is “Entek Bungker,” which is a mandatory ritual that must be performed before the marriage contract can take place.<sup>10</sup>

The Entek Bungker custom is a traditional bridal bath performed by prospective brides and grooms in Tebo Village. This ritual is not just an ordinary bath; it also involves the use of a buffalo's head and white cloth as essential equipment. This bathing ritual is intended as a means of cleansing or purifying the bride and groom both physically and spiritually before they say their marriage vows.<sup>11</sup> For the people of Tebo Village, the implementation of Entek Bungker is believed to provide protection for the couple from misfortunes or disasters that may occur before and after the marriage.

This tradition originated from a tragedy among the noble family of the Samawa people that occurred in Tebo Village. One family member suddenly died before the marriage contract due to disturbances from supernatural beings and the rabuyak disease. This event prompted the community at that time, particularly the ancestors of Tebo Village, to create the Entek Bungker custom as an effort to protect the prospective bride and groom from spiritual disturbances. Although the exact origins of this custom cannot be confirmed, some members of the community estimate that this tradition has existed since the Dutch colonial era.

Over time, this custom has endured and been passed down from generation to generation. The people of Tebo Village, especially the older generation, practice this tradition without questioning its origins. However, there are differing views within the community regarding the implementation of this custom. Some community leaders, such as Muhammad Yusuf, believe that the Entek Bungker custom lacks a clear basis in Islamic law. They hold the view that all disasters and misfortunes that may occur in a marriage are determined by Allah, rather than due to violations of customs. In the perspective of Islamic law, this aligns with the principle of *tawakkul*, which emphasizes entrusting all matters to Allah after making maximum effort, without relying on traditional practices as a guarantee of safety or blessings.

Nevertheless, for the local community, this custom remains significant as a form of respect for their ancestors and cultural heritage. In the perspective of *Maqasid al-Shari'ah*, which aims to protect religion (*hifz al-din*), honor (*hifz al-'irdh*), and lineage (*hifz al-nasl*), the implementation of this tradition is viewed as a way of honoring cultural values that strengthen family bonds.<sup>12</sup> However, it is essential to note that Islamic law emphasizes that all forms of protection can only be achieved through faith in Allah, and no practice or ritual should rely on objects or beings other than Allah.

For the majority of the community, the Entek Bungker custom is still considered mandatory, especially for families with noble lineage. Failing to perform this custom can result in their marriage not being recognized according to customary law, even if it is valid under religious law. Here lies the tension between Islamic law, which recognizes the validity of marriage based on the *ijab kabul* and witnesses, and the local tradition that requires this ritual to be deemed socially and culturally valid.<sup>13</sup>

As a highly esteemed cultural heritage, Entek Bungker has become an integral part of the marriage process in Desa Tebo, symbolizing the community's unity in preserving ancestral traditions. However, from the perspective of Islamic law, it is crucial to ensure that this tradition does not lead to *bid'ah* or practices inconsistent with religious teachings, while maintaining that every ritual performed aligns with *tawhid* and authentic Islamic principles.

<sup>10</sup>Yulius S. Soetopo, *Adat dan Budaya Masyarakat Samawa* (Mataram: Pustaka Sumbawa, 2011), 45.

<sup>11</sup>Luluk Rosyana, *Pernikahan Adat di Sumbawa* (Surabaya: Jaya Abadi, 2012), 101.

<sup>12</sup>Syamsul Anwar, *Maqasid al-Shari'ah dalam Kehidupan Masyarakat* (Bandung: Al-Mujtama', 2014), 83.

<sup>13</sup>M. Rusli Amin, *Hukum Islam dalam Praktik Sosial* (Yogyakarta: Pustaka Pelajar, 2012), 95.

## 2. Purpose of Entek Bungker Tradition

The Entek Bungker custom in Tebo Village has been passed down from ancestors and is performed before the marriage contract to avoid any negative occurrences during the wedding process. This tradition is believed to protect the prospective bride and groom from unwanted disturbances, both physically and spiritually. The implementation of Entek Bungker also serves other purposes, such as safeguarding against disturbances from supernatural beings, which are considered capable of causing significant issues for the smoothness of the marriage if the custom is not observed.<sup>14</sup>

In addition to spiritual protection, this custom also serves as a form of healing. The bathing ritual performed is believed to cure various ailments associated with disturbances from supernatural beings, such as possession. Essentially, the main goal of the Entek Bungker ritual is to purify the prospective bride and groom, both physically and spiritually, so that they can enter the marriage bond in a state of purity and free from any disturbances.<sup>15</sup>

From the perspective of Islamic law, this purpose can be linked to the concept of *tazkiyah* (purification), which aims to preserve the purity of both the soul and body. This aligns with one of the objectives of Sharia (*maqashid syariah*), namely the protection of life (*hifz an-nafs*). The process of self-purification also reflects the principle of cleanliness encouraged in Islam, as stated by the Prophet Muhammad (peace be upon him), “*At-thahuru syatrul iman*” (cleanliness is part of faith).<sup>16</sup>

Local community leaders, such as Haji Samin, assert that this custom contains binding elements for the people of Tebo Village. Failing to carry it out is regarded as a violation that can lead to social and spiritual consequences for the prospective bride and groom and their families. However, it is essential for the community to ensure that the implementation of this custom remains aligned with Islamic teachings, without placing undue burdens on the prospective couple.

The symbolism present in this custom is also strong. Various items used during the Entek Bungker ritual carry their own meanings related to the protection and purity of the prospective bride and groom. This custom not only embodies cultural values but also reflects the integration of local traditions and Islamic teachings. Community leaders, such as Baharudin, acknowledge that the customs of the Samawa people incorporate many Islamic teachings in all aspects of life.<sup>17</sup>

Ultimately, the Entek Bungker tradition is regarded as an effort to maintain harmony between local culture and religious teachings. It reflects the integration of Islamic values into the traditions of the Tebo village community, particularly in safeguarding the purity and honor of the bride and groom. Thus, this tradition can be seen as a cultural preservation that does not conflict with Sharia; rather, it supports the objectives of Sharia in fostering a more orderly and blessed life.

## 3. Stages of the Entek Bungker Tradition

Entek Bungker Tradition is carried out by the people of Tebo Village before the marriage contract as a mandatory process. The bride and groom walk up to the bungker and step on a buffalo's head as a symbol of cleansing sin. Before this, several steps need to be carried out, which are as follows:

### 1) Bajajak (Silaturahmi)

The initial stage of the approach from the groom's family to the bride, where the groom's family sends a representative to get to know the character of the bride. This process aims

<sup>14</sup> Zainuddin, *Tradisi Pernikahan dan Hukum Adat* (Jakarta: Yayasan Pengetahuan, 2015), 58.

<sup>15</sup> A. Iqbal, *Maqashid Syariah dan Kebudayaan Lokal* (Bandung: Mizan, 2017), 99.

<sup>16</sup> Suhardi, *Pernikahan dalam Tradisi dan Hukum Islam* (Jakarta: Al-Furqan, 2016), 85.

<sup>17</sup> A. Iqbal, *Maqashid Syariah dan Kebudayaan Lokal* (Bandung: Mizan, 2017), 99.

for both parties to understand each other before moving to the next stage. From an Islamic legal perspective, this stage aligns with the principle of ta'aruf (getting to know one another), which is encouraged in Islam, as both parties should get to know each other before marriage to avoid future issues.

#### 2) Bakatoan (Proposal)

A formal proposal in which the groom brings a sito (a package containing kebaya and money). Whether the proposal is accepted or not is indicated by whether the sito is accepted or returned. In Islam, this process reflects ijab qabul (the proposal acceptance), which is one of the essential requirements for a valid marriage. A proposal that is accepted according to Islamic law will lead to a legitimate marriage contract.

#### 3) Basaputis (Agreement)

After the proposal is accepted, both families discuss the items that the groom needs to provide, based on mutual agreement. This reflects the principle of muwâ'adhah (mutual agreement) in Islam, where marriage should be based on clear agreements between the two parties regarding their respective rights and duties.

#### 4) Bada Pangantan (Announcement)

The bride is informed that she will marry. This process is accompanied by the sound of traditional Baguntung music. From an Islamic perspective, this is part of mut'ah (the good news) given to the bride and groom to prepare them for the sacred marriage life.

#### 5) Basamula and Nyorong

Beginning the wedding preparations with activities such as pounding rice together with family and villagers. Nyorong is the procession of bringing gifts from the groom's family to the bride's family, accompanied by traditional music. In Islam, this procession could be linked to muwâdda (brotherhood), involving cooperation among families in organizing the wedding as a form of helping one another in good deeds.

#### 6) Barodak Rapancar (Traditional Scrubbing)

An important process symbolizing the unity and determination of both the bride and groom. This traditional scrubbing is done with Sumbawa powder, which holds deep philosophical meaning. After the Barodak Rapancar process is completed, the next step is the Entek Bungker ritual. This ritual is done before the marriage contract and is considered the most sacred ceremony by the people of Tebo Village. From an Islamic perspective, this cleansing ritual can be associated with the principle of tazkiyah (purification), which is important in preparing oneself for a pure marriage life.

#### 7) Nikah and Tokal Basai (Reception)

After all the customary rituals are complete, the marriage contract is conducted. Following the contract, a reception is held with the help of the groom's family, accompanied by traditional Sumbawa music. This is the culmination of the series of rituals and aligns with the Islamic teachings on the importance of ijab qabul (marriage contract) being valid according to Sharia, followed by a reception that should be simple and not excessive.

### 4. The Ceremony of Entek Bungker Tradition

The Entek Bungker procession in the village of Tebo begins with several stages. The first stage is the creation of a "bungker," a bathing place for the bride and groom, using various equipment, including white cloth, a buffalo head, seven types of flowers (including Fatimah flowers), bamboo, and water that has been soaked overnight. This bungker must be square-shaped, built near the house, and along the path leading to the bungker, white cloth must be laid out. The buffalo head is placed in front of the bungker, and the bride and groom must step on it before entering the bungker, which is a mandatory requirement.

The symbolism of the buffalo head in this procession can be aligned with the concept of *tazkiyah* (purification) in Islamic teachings. The buffalo head is not meant to be honored but serves as a symbol of purification, both physically and spiritually, before entering the phase of marriage. In the Islamic perspective, purifying oneself physically and spiritually is very important before performing acts of worship.

Next, materials for the bathing ritual are prepared, such as plain water, coconut water, prayer water, coconut shells, a bunch of bananas, boiled eggs, yellow rice, betel leaves, white clothing, seven-colored flowers, a comb, and coins. The bride and groom are seated together inside the *bungker*, and the ritual begins with the “*ina bungker*,” who leads the prayer and recitation of Al-Fatihah. The bathing ritual is then performed seven times, starting with the groom, followed by the bride, after which they are given two bananas and boiled eggs as symbols of blessings and abundant sustenance.

This bathing process carries the meaning of purification, which aligns with the concept of *taharah* (purification) in Islam, aimed at purifying the body and soul before entering married life. It is an effort to begin a new life with good intentions and a pure heart.

After the bathing process is complete, the bride and groom return to the room to prepare themselves, accompanied by the recitation of *sholawat* as a prayer for blessings and safety in their married life. The Entek Bungker procession is led by the *ina bungker*, who has knowledge of the customs. This ritual is mandatory for those who have noble lineage, whether the bride or the groom. The ceremony is considered to have specific symbols and meanings, such as prayers for safety and protection from misfortune.

The Entek Bungker tradition also has symbols, such as the white cloth, which reminds one of death and the importance of remembering Allah, the buffalo head, which represents the greatness of the tradition, and bamboo, which symbolizes strength and protection. Additionally, water is used as a symbol of cleansing from sin and mistakes, while the Fatimah flower and other flowers represent love and purity in marriage.

Ultimately, the Entek Bungker tradition is believed to symbolize the transition from single life to married life, which also brings fortune and spiritual cleanliness. The people of the village of Tebo believe that by maintaining this tradition, the newlyweds’ marriage will be free from disturbances and hardships. This ritual also serves as a reminder for the couple to always live their married life with patience, sincerity, and mutual love, in line with Islamic values.

If someone fails to perform this procession, they might face problems such as possession, fainting, or difficulties in their married life. This tradition also emphasizes the importance of facing the qiblah and performing the ritual correctly, such as eating boiled eggs and using materials prepared according to the customary rules. This ritual serves as a reminder for the couple to always maintain the purity of their body and soul, and to continue remembering Allah in every step of their married life.

Overall, the Entek Bungker procession carries a profound philosophy that includes both spiritual and physical purification, as well as the mental preparation of the bride and groom before they begin married life, in accordance with Islamic teachings on the importance of purity, prayer, and preparation in building a family that is *sakinah*, *mawaddah*, and *rahmah*.

## 5. Pro-Kontra of Implementing the Entek Bungker Tradition

The implementation of the Entek Bungker custom among the Samawa community in Tebo Village has led to diverse opinions. Based on interviews, there are groups within the community that participate in this custom and others that do not, each with their own reasons for their choices.

- 1) Reasons for the Community to Implement the Entek Bungker Tradition
  - a. Customary Sanctions

Many community members feel compelled to adhere to unwritten rules, fearing the sanctions that may arise if they do not follow the customs. For instance, KP expressed that they worry their marriage would not be recognized if they do not participate in Entek Bungker, as the custom holds significant implications for them.

b. Social Sanctions

In the community, failing to perform Entek Bungker can lead to negative reactions from others. For example, couple F explained that they feel compelled to carry out this custom to avoid being ridiculed or even ostracized from the village. This illustrates that social sanctions are quite powerful in influencing individual decisions.

c. Ancestral Heritage

Some couples believe that Entek Bungker is a family heritage that must be respected. Couples E and R emphasized that not following the custom could disrupt their family's harmony. This belief highlights the importance of preserving traditional values.

d. Fear of Disasters (Calamities)

Many believe that ignoring the customs can lead to misfortunes. Couples Z and J noted the negative experiences faced by their relatives who did not perform the custom, serving as a warning about the potential consequences that could arise.

Overall, these various reasons indicate that the implementation of the Entek Bungker custom is heavily influenced by social norms, cultural heritage, and beliefs about its spiritual impact. Some adhere to the customs strictly, others practice them as a form of respect, while some may not consider them important, yet still believe in the customs.

## 2) Reasons for the Community Not to Implement the Entek Bungker Tradition

a. Economic Constraints

Some couples in Tebo Village admitted to not performing the Entek Bungker custom due to economic issues. Couples U and K explained that they could not provide the necessary items for the wedding, and K's husband is not from Sumbawa, making their marriage not fully compliant with local customs. Although their marriage is legally valid, the community does not fully accept it because they did not carry out Entek Bungker, which is seen as costly. K added that while marriage could be considered easy, social status and financial circumstances complicate things, especially since they could only afford to marry at the KUA (Office of Religious Affairs).

b. Non-Alignment with Islamic Teachings

Couples D and N chose not to perform Entek Bungker because they believe that the validity of their marriage according to religious principles is sufficient. They do not trust practices that they consider to be associated with shirk and prioritize Islamic law as the foundation of their marriage.

c. Lack of Belief in Traditions

Couples C and A, despite being married for five years, did not perform Entek Bungker due to financial constraints. They feel that marriage can be conducted according to different customs based on their origins. A added that customs are merely societal laws, and not adhering to them does not carry serious legal implications as long as the marriage is valid according to religious and state laws.<sup>18</sup>

## 6. Islamic Law Perspective on the Implementation of the Entek Bungker Custom Before Marriage

Marriage in Islam is not only viewed as an effort to form a family, but also as an act of worship to Allah SWT. The main purpose of marriage is to preserve honor and protect oneself

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<sup>18</sup>C dan A. *Interview* (Tebo, 7 June 2024).



from sinful actions.<sup>19</sup> In this context, Islam teaches ease in the marriage process to prevent hardship for its followers. This is reflected in several verses of the Qur'an that emphasize the principle of ease in life:

رَسُوْلًا مُّكْتَبٍ دُوْرِي الْوَرَسِيْلَا مُّكْتَبٍ هَلَّلَا دُوْرِي

The meaning is: "Allah intends for you ease and does not intend for you hardship." (Q.S Al-Baqarah: 185)

اَدْعَسُوْا اِلَّا اَسْفَنَ هَلَّلَا فَلَكَفِي الْ

The meaning is: "Allah does not burden a soul beyond that it can bear." (Q.S Al-Baqarah: 286)

اَفِيْ عِضْ نَاسِنَا اَلَا قَلِيْخُوْ مَكْنُ عَفَفِيْ نَا هَلَّلَا دُوْرِي

The Meaning is: Allah intends to make things easy for you, for man was created weak. (Q.S An-Nisa: 28)

Based on these verses, it can be concluded that Islamic law (*syari'ah*) aims to eliminate difficulties and provide ease for its followers, including in matters of marriage. Therefore, although the Entek Bungker tradition in Desa Tebo is an important ritual before the marriage contract, it is necessary to analyze how this practice aligns with the principles of Islamic law.<sup>20</sup>

If we analyze the implementation of the Entek Bungker tradition in the marriage process in Desa Tebo, we can see that this tradition is an important step before the marriage contract and forms part of the stages leading to a lawful marriage both in customary and Islamic terms. The views of community leaders also emphasize the importance of consultation (*musyawarah*) in each stage of marriage.

In the context of this research, the focus is on how Islamic law views the implementation of the Entek Bungker tradition in Desa Tebo, which will be elaborated further below:

1. 'Urf that is *fasid* (corrupt or unacceptable) refers to traditions that contradict clear textual evidence (*nash qath'iy*).<sup>21</sup> In the implementation of the Entek Bungker tradition, there are several practices that need to be observed to ensure they align with Islamic law.

a. Dependence on Mystic Practices

If the Entek Bungker tradition involves beliefs that lean toward mystical practices or reliance on powers other than Allah, such as believing that the success of the ceremony depends on supernatural forces, this contradicts the principle of *Tawhid* in Islam. *Tawhid* emphasizes that everything happens by the will of Allah, and any belief in forces other than Allah could be considered *shirk* (idolatry), which is forbidden in Islam.

b. Rituals that Do Not Meet Shari'ah Criteria

The Entek Bungker tradition should be performed with sincere intentions to draw closer to Allah. If this ritual is carried out simply as a tradition without a true understanding of its purpose as an act of worship, it could lead to '*urf*' that is *fasid*. In Islam, every ritual must have a correct intention aligned with Islamic law, which is to seek Allah's pleasure, not merely to meet social demands.

c. Neglecting the Value of Simplicity

If this tradition requires a large expenditure or emphasizes luxury although this is not the main goal of the tradition it could contradict Islamic teachings that emphasize simplicity. Islam teaches living modestly and not wasting wealth, as stated in the Qur'an:

<sup>19</sup> M. Mu'jizat Al-Marwa, "Al Qalam", *Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 18, no. 1 (2024): 818, DOI : 10.35931/aq.v18i1.3172.

<sup>20</sup>A. Djazuli, *Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam dalam Menyelesaikan Masalah yang Praktis*, (Jakarta: Kencana, 2022), 59.

<sup>21</sup>Muhammad Abu Zahrah, *Ushul Fiqih*, (Jakarta Selatan: Pustaka Firdaus, 2017), 443.

“Indeed, the wasteful are brothers of the devils.” (Q.S. Al-Isra: 27)

## 2. ‘Urf Shahih in the Entek Bungker Tradition

On the other hand, it is possible that the Entek Bungker tradition contains valid ‘urf, meaning customs that do not contradict Islamic law, do not permit what is forbidden, and do not nullify obligations.<sup>22</sup> Several aspects support the validity of this tradition from an Islamic law perspective:

### a. Rituals that are Known and Accepted by the Community

The Entek Bungker tradition in Desa Tebo is widely accepted by the community as part of the sacred marriage process. As long as its implementation does not violate Islamic principles, this tradition can be considered a valid custom. Islam acknowledges the importance of customs as long as they do not conflict with the laws of Shari’ah.

### b. Adherence to Shariah

If the implementation of this tradition does not violate Islamic teachings, especially regarding the physical and spiritual cleanliness of the bride and groom, then the ritual of cleansing in Entek Bungker can be viewed as an effort to purify oneself, both outwardly and inwardly, which is in line with Islamic law.

### c. Clear Regulations

Similar to the rules for the *mahr* (dowry) in marriage, the Entek Bungker tradition has clear guidelines within the community of Desa Tebo. This shows that the tradition is carried out with attention to order and established rules, which supports the continuation of this practice within the framework of Islamic law.

From the perspective of Islamic law, the Entek Bungker tradition in Desa Tebo can be categorized as ‘urf that is valid if it is carried out with the right intention, does not violate the principles of Shari’ah, and does not lead to practices involving *shirk* or excessive luxury. As long as this tradition is performed as a form of respect and awareness of maintaining purity before marriage, it can be accepted as a valid part of tradition in Islam.

However, if there are elements that contradict the basic principles of Islam, such as reliance on mystical beliefs or excessive spending, the tradition may be considered ‘urf that is fasid and would need to be corrected to align with Islamic values.

## D. CONCLUSION

The Entek Bungker tradition is one that has been preserved by the community of Tebo Village, Poto Tano District, West Sumbawa Regency, as an important ritual before the marriage contract. Historically, this tradition serves as a process of self-purification and protection against misfortune for the prospective bride and groom, as well as a tribute to their ancestors. The execution of this ritual involves a couple who proceed to the bathing place (bungker) while following a series of rituals, including stepping on white fabric and the head of a buffalo. This ritual is not merely a tradition but carries profound spiritual significance.

From the perspective of Islamic law, the implementation of the Entek Bungker tradition can be regarded as ‘urf yang shahih (valid custom) as long as it aligns with the principles of Islamic law and does not include practices that contradict Islamic teachings. In this context, if the community performs the ritual with the intention of worship and understands the essence of Islamic values behind the process, then this tradition can be categorized as ‘urf yang shahih. However, if there are elements within the practice that involve mysticism or contradict the sharia, those aspects may be considered ‘urf yang fasid (invalid custom). Therefore, the assessment of Entek Bungker as either ‘urf fasid or shahih depends on how the practice is executed and

<sup>22</sup>Abdul Wahhab Khallaf, *Ilmu Ushul Fiqih*, (Semarang: Dina Utama Semarang (Toha Putra Group, 2014)), 148 - 149.

understood by the community. Overall, as long as the Entek Bungker is conducted with the correct understanding and in accordance with sharia, it can be classified as ‘urf shahih.

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