

**Islamic Perspective on *Wiji Dadi* in Surakarta Wedding Tradition
(Semiotic Study)**

THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
The requirements for the Degree of S-1 of Islamic Theology
On Theology and Philosophy Department



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2013

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, December 19, 2013

The writer

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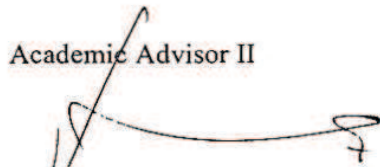


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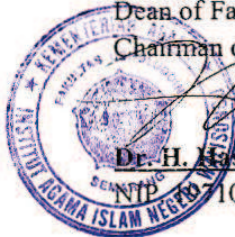


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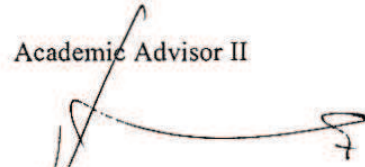
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MOTTO

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ

سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ

رءُوفٌ رَحِيمٌ

And those who came after them say: "Our Lord! forgive us, and Our brethren who came before us into the Faith, and leave not, In Our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed full of kindness, Most Merciful.¹

¹ Qs. Al-Hasyr (59): 10

DEDICATION

This thesis dedicated to:

My beloved parents: Isyrofan and Arifah,

Love and respect are always for you. Thank you for the valuable efforts
and contributions in making my education success.



My love and beloved sister (Dwi Yuiana Maulida)

Keep on your study



My special inspiring boy, thanks for supporting my life.



My classmate, Beiboh Community, Nilna, Nokyah, umi, Eli, Dini, Zaton,

Mbak Eny, Mbak fai, Fajri, and Fatur

We have made a story guys. Being on you is an unforgettable adventure



A big family of FUPK, it is an honor to be part of you.



My friends thanks for lovely friendship,

mbak vita, mbak amy, mbak Vicky, nela, dewi, chima, iluk, jahid

Be on successfulness



All of my friends thanks for lovely friendship.

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allah who has guided me to finish this paper, never could You have found guidance, had it not been for the guidance of Allah. Most verily Allah and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allah be upon him, Messenger of Allah, with all aspect. I give title on this paper: “**ISLAMIC PERSPECTIVE ON WIJI DADI IN SURAKARTA WEDDING TRADITION (SEMIOTIC STUDY)**” for submitted to the Ushuluddin Faculty in partial fulfillment of the requirement for the degree of Islamic Theology and Philosophy.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M. Ag as rector of State Institute of Islamic Studies (IAIN) Walisongo Semarang. Second, my sincere thanks go to Dr. Nasihun Amin, M. Ag as Dean of Ushuluddin Faculty.

My special thanks go to Dr. Machrus, M. Ag and Muhammad Syaifudien Zuhriy, M. Ag as academic advisors whose guidance and encouragement this work accomplish. They give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid. Furthermore, I would like to express my great thank to Dr. Zainul Adzvar, M. Ag as the chief of Theology and Philosophy Department and Bahroon Anshori, M. Ag as its secretary, who both offered and facilitated me to find the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my study.

Certainly, I also would like to express my special gratitude to my parents, ISYROFAN and ARIFAH, my sister DWI YULIANA MAULIDA, also my

boyfriend who continuously encourage and motivate me through their *du'a* and advices, my extended family in Kudus who used to support my academic ambition. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends; Beiboh (Nilna, Nokyah, umi, Eli, Dini, Zatun, Mbak Eny, Mbak fai, Fajri, and Fatur), my friend mbak vita, mbak ami, mbak Vicky, dewi, nela, jahid, iluk and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better. Furthermore, I hoped to Allah gave reward in return for a helping hand from any parties which could not mention one by one. Finally, I was conscious short of this paper. And my success (in my task) could only come from Allah, in Him I trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to other person.

Semarang, December 19, 2013

The writer

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NIM. 094111028

TRANSLITERATION

Table of the system of transliteration of Arabic words and names used by
the Institute of Islamic Studies, McGill University.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	ṣ	=	ص	l	=	ل
ḥ	=	ح	ḍ	=	ض	m	=	م
kh	=	خ	ṭ	=	ط	n	=	ن
d	=	د	ẓ	=	ظ	h	=	ه
dh	=	ذ	‘	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي

/cf 08 June 2001

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CURRICULUM VITAE

ABSTRACT

Keyword: Islamic perspective, *wiji dadi*

Wiji dadi or Stepping on egg ceremony is a ceremony which being after putting the betel ceremony. The society believes to conduct this ceremony because it has meaning, moral value and goal. But, many people ignore the ceremony. It show symbolic about biological process of human creation. Islam and tradition is different. So, how is Islamic perspective view on *wiji dadi* as the local tradition and hat is the ceremony close to polytheism? It is related to the existence of *wiji dadi* around of the society. But, we know that the traditional culture is supporter of the national culture. Besides, it a symbol which is enriching the Javanese' world that everything is symbolized as communication media and memories. The symbol has implicit meaning which has to explore more. Might, some of the society knew that the meaning of *wiji dadi* expected to the generation. But, there is other meaning behind it. Then, the researcher interested to explore Islamic perspective on *wiji dadi* in Surakarta wedding tradition. This research has two research questions are (1) what is the philosophical meaning of *wiji dadi* (2) what is the relevance *wiji dadi* to this era. To answer the research question, the researcher uses library research by semiotic study.

The result of this research is *Wiji dadi* is traditional ceremony which is showing about a husband has authority on greatness and pureness of his wife possessively toward getting the generation. In other aspects, *Wiji dadi* is mediator to getting the generation quietly by praying to Allah. Then, *Wiji dadi* as the legacy on Hindu-Buddha culture is conducted by the society because of some parts of the ceremony is changed to worship one god and needs some finance to financing the material. So, it is not a simple ceremony.

Then, the existence of the tradition ceremony is shifted around of the society. The reason is being development of information technology and modernization shifted the local tradition as the source of national culture. Now, the existence of the tradition had been conducted by the Palaces and the societies around them.