

CHAPTER I

INTRODUCTION

A. Background

Many people realize that marriage is a sacred and monumental moment for every couple. Every religion has rule of marriage, especially Islam. Marriage is a relationship between male and female to build a family. Then, according to Islam, marriage is a relationship between male and female which is being marriage settlement firstly and have to reach some conditions, obligation rules of religion, and custom norms. While, the definition of marriage based on UU Perkawinan 1974 pasal 1 (the regulation of marriage 1st paragraph, 1974) is “*Perkawinan ialah ikatan lahir batin antara seorang pria dan seorang wanita sebagai suami isteri dengan tujuan membentuk keluarga (rumah tangga) yang bahagia dan kekal berdasarkan Ketuhanan Yang Maha Esa.*”¹(Marriage is relationship between male and female as husband and wife spouse to make a happiness and everlasting family based on one God.

Both are have same definitions, nothing difference. The marriage law is optional;² something which is showed by Prophet to his follower and as a humanity desire. Besides, marriage is a ritual among of religion, faith, tradition, and society before Islam.³

The marriage has 4 kinds of aspect; those are legal, social, biological and psychological aspects. The legal aspect of marriage is an agreement. The agreement has 3 characters which is not a compulsion, both the couple have a

¹ *Undang-undang Perkawinan : Undang-undang Republik Indonesia Nomor 1 Tahun 1974 Beserta penjelasannya* , Pustaka Widyatama, Yogyakarta, 2004, p. 8

² The law of marriage is divided into 4 types; obligation, not sinful, neutral, and forbidden. It is obligation for people who have capability in finance and psychology. Not sinful is psychological feeling but they cannot be able to marriage. Neutral has not psychological feeling and afraid to do sexual freely. It's forbidden to people who endanger the female because of unable to coitus and did not give the living hood.

³ Muhammad Sholikhin, *Ritual dan Tradisi Islam Jawa*, Narasi, Yogyakarta, 2010, p. 181

right to broke that agreement based on determination, and organize the limitation of rightness and obligation from each other.⁴

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْتُم مِّنْكُمْ مِّيثَاقًا غَلِيظًا

And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?⁵

The social aspect of marriage connects to female position in the social life. In general aspect, a person who married will get better position than other. She has certain right with her position as a wife. She will do activity freely based on her husband's agreement. Then, Islam taught about polygamy that the male who will do polygamy, he have to do it no more fourthly within certain conditions.⁶ Biological aspect shows about production of children for human being and psychological aspect shows a safety and happiness life for human being based on affection.⁷

Human being does not refuse their nature to bring their humanity desire by marriage; because of God has been created whole by pairs, belonged to human being.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything we have created pairs: that you may receive instruction⁸

سُبْحٰنَ الَّذِي خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ

وَمِمَّا لَا يَعْلَمُونَ

⁴ Sudarto, *Makna Filosofi Bobot, Bibit, Bebet*, Walisongo Press, Semarang, 2008, p. 14

⁵ Qs. An-Nisā'(4): 21, Abdullāh Yūsuf 'Alī, *The Holy Qur'ān Text and Translation*, Kuala Lumpur, Islamic Trust, 2005, p. 89

⁶ Sudarto, *Op. cit.*, p. 15

⁷ Dadang hawari, *Our Children Our Future Dimensi Psikologi Pada Tumbuh Kembang Anak dan Remaja*, FKUI, Jakarta, 2007, p. 49

⁸ QS. Al-Dhāriyāt(51): 49, Abdullāh Yūsuf 'Alī, *op. cit.*, p. 654

Glory to Allah, who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.⁹

This condition has function in communication process and introduction between each other, so it can give effect to build a marriage becomes the origin of a family. A family is a little unites of society and nation.¹⁰

Marriage is a suggestion for person who is able in physically and psychologically to do sexual relation by marriage. Prophet SAW said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصِنُ لِلْفَرْجِ،

وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وُجَاءٌ¹¹

Oh the young men, someone among you who are able to marry, immediately married. It is caused marriage can lead your eyes and sexes. And someone who unable to register, it is better to fast because the fasting can manage the desire.

In Islam, marriage has some certain roles which are essential principle and condition.¹² There are some manners of marriage in Islam; engagement (*khitbah*), given bride price,¹³ consent-answer and celebration (*walimah*).

Engagement (*khitbah*) is the beginning step of marriage. In this chance, a male asks to a female to become his wife.¹⁴ The aim is being

⁹ Qs. Yāsin (36): 36, Abdullāh Yūsuf ‘Alī, *op. cit.*, p. 539

¹⁰ Sudarto, *op. cit.*, p. 2

¹¹ Abī ‘Abdullāh Muhammad bin Isma‘īl Al Bukhōri, *Ṣoḥīḥ Bukhōrī*, Al ‘Ilm wa Al Hikam, Mesir, p. 631

¹² Essential principle of married is something which is including to nature and substance. The condition of married is something which is not belonging to nature and essence. Essential principle of marriage is bridegroom, bride, two guardian, and witness. Whereas, the condition of marriage has not relatively relation, does not force, clearly person, does not *ihrōm* and *‘iddah* for the couple bride. Two guardians and witnesses have condition men, health physically, did not force, fair and sensible.

¹³ Bride price is something which has been given to his wife. The nominal of bride price is unlimited. Usually, the nominal of bride price based on the agreement between them.

¹⁴ The proposal submitted process shows the female with some part of her body to the male, such as face and palm. Face shows her beauty, while palm shows the softness of her body whole. See Muhammad Sholikhin, *op. cit.*, p. 199

balanced life in the house hold to reach the happiness and safety family. Islam suggests to choose the couple of marriage through some considerations, especially on her religion. This concept is relating to Javanese concept; that is choosing the couple marriage based on consideration of *bobot*, *bibit*, dan *bebet*.¹⁵ Prophet SAW said:

تُنكحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَحَسَابِهَا وَجَمَالِهَا وَدِينِهَا فَأَظْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ¹⁶

The woman had been marriage caused of four cases; her wealthy, descent, beauty, and religion. So, choose the woman based on her religion in order to get lucky.

But, the arrangements of Javanese wedding tradition¹⁷ are divided into 4 steps. Firstly, choose the couple marriage based on 3B concept (*bobot*, *bibit*, dan *bebet*) and calculation of birthday. Secondly, preparation process¹⁸, and thirdly, it is peak moment from all of arrangement events, such as marriage contract and celebration. Fourthly is including getting daughter in law.

While, the arrangements of ceremonial meeting based on the ceremonial wedding concept by Javanese tradition are *lempar sirih* (putting the betel)¹⁹, *wiji dadi* (stepping on egg), *sindur binayang*²⁰, *timbang* and

¹⁵ *Bibit* is social status of the parents, belongs to be a riched person or not. *Bobot* is potential and education of child; belongs to economic status of their parents. *Bebet* is consideration of value, personal quality, moral, loyalty, responsibility, and moral quality of their parents. It's balancing with Islamic concept, like being on hadits

¹⁶ Imam Ibn Mājah, *Sunan Ibn Mājah juz 2*, Dārul Hadīts, Pakistan, 1998, p. 157

¹⁷ Based on history, the custom of Javanese wedding tradition is original from palace and only done by richer. When Islamic religion entranced to Javanese palace, especially in Yogyakarta and Solo palace, tradition of Javanese wedding ceremony is combined between Hindu and Islam

¹⁸ which is belonging to give proposal, some equipment of couple marriage, set of grand stand, determining of day, *siraman*, *midoadareni*, and redeem of palm blossom

¹⁹ *Putting the betel ceremony* is being before the couple bride met. Each of them standing up, at least 1,5m, to put the betel before met. Both are proceeding to put the betel as a symbol that they must be competed in magnificence. The Bride directs the betel to Bridegroom foot that symbolizes as Bride's obedience. Then, the Bridegroom directs the betel to Bride heart which is symbol of affection. The betel consists of 4 kinds and each them gets 2 kinds betel are *Gondang Asih* and *Gondang telur*. The meaning of this ceremony is uniting their determination to love and give advices. After that, they made shake hand as symbol of introduction between them.

²⁰ *Sindur Binayang* ceremony is walking behind Bride's father by *Sindur* scarf and it is followed by Bride's mother behind them. This has mean that their father will guidance his children reach a happiness and mother give motivation and prayer to teach their dream. Basically, *Sindur*

*tanem*²¹, *kacar-kucur*²², *dulangan* and *sungkeman*.²³ The entire concepts are only ritual which are not specific reciting prayer for other Gods. The society do symbolic behavior to describe about the Javanese wedding tradition. After that, the society was the wedding celebration with the Islamic concept. The arrangement is reciting the holy Qur'an, speeches, and praying.

According to Islamic thought, a marriage has been begun by consent-answer marriage. Consent is saying of bride's father to bridegroom at marriage settlement. Then, this is answered by bridegroom namely Kabul. Statement of consent-answer is a part of Islamic pillar of marriage.²⁴ After this moment, it is permitted to doing wedding celebration as thankfulness based on abilities. Also they invite and serve the society by the meals.

أَوْلِمُّ وَلَوْ بِشَاةٍ²⁵

Do the celebration even though with a goat

The couple usually organize the simple enough concept and sacral of wedding celebration than glamour. For Javanese society, they conduct wedding celebration within Javanese tradition. But, for Islamic people who will conduct the wedding celebration with Javanese tradition, they can combine those concept, ceremonial meeting by Javanese tradition which

means declined to embarrassed, both are ready to keep their household life in all conditions. Whereas, *Sindur* scarf means united between them to reach the happiness life physically and spiritually.

²¹ *Timbang* ceremony is taking the couple bride by their father with position of the bridegroom in the right side and the bride in the left side. Then mother asks to the father "who is heavier?", then answered both are same heavy. Its mean that there are not differentiated between them. While, *Tanem* ceremony is seated the couple bride by their father in dais on which the bridal couple sits; that is mean the parents approve them.

²² *Kacar-kucur* ceremony is opening up the handkerchief for bride on her thigh and the bridegroom is giving a package of *kacar-kucur*. Then the handkerchief is wrapped and it's given to her mother within her husband closely. It means that all of husband's wages are given to his wife which are used and saved for their family needs

²³ *Sungkeman* ceremony is showing respect by kneeling and pressing one's face to other knees. They respect to both of their parents by turn. Each of the parents sit in right-left side's of the couple bride. It shows the obedience of children to their parents and must be realized as son's himself.

²⁴ Muhammad Sholikhin, *op. Cit.*, p. 209

²⁵ Abi 'Abdullāh Muhammad bin Isma'īl Al Bukhōri, *Shahih Bukhāri, Op. cit.*, p. 642

continues with Islamic tradition. Majority, Javanese societies have Islamic religion. Interaction between Javanese tradition and Islam are strong. So, in marriage tradition has similarity between them. Arrangement of Javanese ceremony tradition is dominated by Javanese tradition, whereas consent-answer is dominated by Islam.²⁶

*Wiji dadi*²⁷ or namely stepping on egg ceremony is a ceremony which is being after putting the betel ceremony. *Wiji* means seed,²⁸ whereas *dadi* means being. Therefore *wiji dadi* means a seed which will be a generation. They believed to do this ceremony because it has meaning, moral value and goal. It shows a symbol about human creation process biologically by coming of male and female semen to become a fetus.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

إِمَامًا

And those who pray, “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.”²⁹

Basically, all of traditional cultures consist of moral values and advices of life. In Javanese wedding tradition has symbolic deed which is taken the moral values by Javanese society and as a part of continuing the local tradition. By the stepping on egg ceremony, Bride’s couples get moral value that is signification to be safety and happiness family with being of children. Therefore, the general meaning of stepping on egg ceremony is expectation to getting generation.

²⁶ Sudarto, *op. cit.*, p. 40

²⁷ Step on egg ceremony is a traditional ceremony which is being on Javanese wedding tradition with Surakarta style. Whereas, Yogyakarta style was only put the egg on the tray. Make up person lead these ceremony with wiped the egg to the bridal couple. Then it is broken up by her. There is two meaning are continuing an affection love between them and opened up the bridegroom’s mind. Some of societies, continuing this ceremony with give water. The meaning is they are able to think all of problem calmly down.

²⁸ Sudarmanto, *Kamus Lengkap Bahasa Jawa*, Semarang, Widyakarya, 2008, p.392

²⁹ Qs. Al-Furqān(25): 74, Abdullāh Yūsuf ‘Alī, *op.cit.*, p. 439

There is difference implementation of the stepping on egg ceremony between Yogyakarta and Surakarta style. In Surakarta, the egg is stepped until broken, while in Yogyakarta, there is the egg which is wiped around of the face of the bride by the bride's make-up. Basically, both are same, only difference on the implementation. From this case, the function of the stepping on egg ceremony is a mediator as an expectation to Allah.

Actually, the ceremony is a Palace's tradition which is followed by the society around of the Palace certainly. The implementation of the ceremony is complex. In fact, the society who will organize the ceremony have to prepare the more financial. Therefore, many societies organize their wedding celebration without the traditional ceremony.

Thus, we know that the both region are Palace of Mataram's culture. The religion of the community around the palace is Islamic syncretism. The Islamic syncretism is combining among Islam-Hindu-Buddha that is directed to mystic and the pre-Hindu's belief.³⁰

There is manner of *wiji dadi* or stepping on egg ceremony, the bridegroom has to step on egg until broken without use footwear and is being witness by their parents. Bridegroom is stepping on egg with right foot and standing position, while bride squats in front of him. After the egg broken, the bride cleans the bridegroom's foot with flower water and dries with towel. Then, the bridegroom takes his wife's hand to stand beside him and continued by *Sindur binayang* ceremony.

Egg as symbol of beginning chicken's life that is like closed family's place and have to keep it carefully toward getting the new generation. Egg also symbolizes the virginity of female which does not touch her inside. So, nobody holds the egg's substance without broken it firstly. The meaning is a male not tasted a pleasure without broken those female's virginity.³¹ This broken egg symbolizes as hymen broke to become embryo.

³⁰ Darsiti Soeratman, *Kehidupan Dunia Keraton Surakarta 1830-1939*, Taman Siswa, Yogyakarta, 1989, p. 99

³¹ <http://ahadan.blogspot.com/2011/11/memahami-budaya-injak-telur-pada-acara.html>
accessed on July, 23rd 2013 at 02.00 pm

The bridegroom means a male who has role in family dominantly. So, he has to be hard work to fill their family's need. Besides that, they are ready to entrance the new life. Footwear is used as foot protector when we walk from dangerous thing. In other way, the bridegroom does not use footwear to step on egg. It is not an easy deed and sameness with life principle that in this life we do not be dependent to other, because it is making lazy. Therefore, he has to hard work in order to fill his daily needs and family.

Female who cleans her husband's foot means a wife must be loyal to her husband sincerely and pleasure. It is not an easy deed because of sometimes a wife dares to her husband. Then, this ceremony is being the witnesses of their parent. It is mean that we do not forget to the parent's services in protecting and caring us in every time although we have a family.³²

Islam and Javanese tradition are different, but not ever be contradiction. Both have independently character which sometimes is different. Islam is a religion based on revelation from Qur'an and hadits. Moreover, Javanese tradition is a value and practical live which are done by Javanese peoples.³³ Then, the tradition cannot be separated with society because they are creator of the dynamical tradition which is based on their view live.

Based on these statements are being some opinions about relation between Islam and Javanese tradition. Some opinions said that Islam must be cleaned from traditional elements because it consists of polytheism, so it must be rejected. In other opinions said that the tradition is accepted because of not all the traditions contra with Islam. Besides that, the important problem, many kinds of Javanese cultures which are not understood yet by Javanese people. The tradition has the right and false element all at once. So, Muslim has seen this phenomenon critically; not justified only. Then, the discussion about Javanese culture is negative relationship stigma with Islam.

³² *Ibid*

³³ Abu Rokhmad, *Islam dan tradisi Jawa Perspektif Ushul Fiqh* dalam Jurnal Dewaruci Edisi 20, Januari-Juni, 2012, p. 40

Javanese tradition is local culture which is cohering in the society life. Moreover, the relation between Islam and local culture are recognized in the basic principle of *Uṣūl fiqh* that tradition gives a law (*al-‘ādah muḥakkamah*). It means that the tradition of society is being on their local culture as the Islamic source. From this statement, if there is element of tradition which contra with Islam will be lost and changed by their self. This is the function of attending Islam in a place.³⁴

Like Levi Strauss (1966) said, there is culture knowledge which has unconscious meaning by the follower because of being unconscious structure. Then, this structure is explored by the researcher by interpreting the symbols. Furthermore, this way makes the symbol has more meaning.³⁵

To explore the symbols around of the society's tradition use semiotic study. The word semiotic come from Greek language, *Semeion* means sign. While, terminologically is a science about sign and everything which has relation. The original semiotic come from classical and scholastically study of logic, rhetoric, and poetic.³⁶

Discussion about culture cannot be separated from societies rule. Society as social human has culture system which is conservation and admiration heredity. In the society perception, culture is a part of system which use sign to different with other societies.³⁷ In this case, there is sign which contained in culture, especially in Javanese culture. These signs have to search the meaning in order to know more information. The substance of sign is written and implied meaning. Semiotic is a science of sign. By semiotic, the sign will get the significant meaning.

³⁴ Nurcholis Madjid, *Islam Doktrin dan Peradaban*, Paramadina, Jakarta, 2005, p. 550

³⁵ Anasom, (ed.), *Merumuskan Kembali Interelasi Islam-Jawa*, Gama Media, Yogyakarta, 2004, p. 185

³⁶ Alex Sobur, *Semiotika Komunikasi*, Rosdakarya, Bandung, 2006, p. 16

³⁷ Alex Sobur, *Analisis Teks Media*, Rosdakarya, Bandung, 2002, p. 101

B. Research Question

Departing from that phenomenon, the main problems in this research are:

1. How is the philosophical meaning of *wiji dadi*?
2. How is the relevance *wiji dadi* to the modern era?

C. Aim and Significant of Research

Aims of this research are:

1. To know the philosophical meaning of *wiji dadi*
2. To know the relevance *wiji dadi* to the modern era

While, the significant of this research are:

1. Theoretically, the result of this research is expected to contribute thought that is useful to develop treasures of Islamic studies, primarily for Ushuluddin faculty in Theology and Philosophy department and also to be referred for further research in the same topic.
2. Practically, the result of this research will give more information about the Islamic valuation to the tradition of Surakarta wedding ceremony specifically on *wiji dadi*. So, the society know that the ceremony is permitted or not based on Islamic taught.

D. Theoretical Framework

Wiji dadi is a tradition which is being on Javanese wedding celebration. It is belonging to sign system that has meaning based on social convection. There are signs in the human being's live. The signs have been interpreted in order to know what are the implied meanings are. Semiotic is a theory and method analysis of signs and significations. In semiotic, social live and culture are viewed as signification.³⁸ Thus, semiotic can be applied in all of the human life based on some conditions are being ground, referent, and interpretation. So, this research uses the general semiotic methodology.

³⁸Tommy Christomy, *Semiotika Budaya*, UI, Depok, p. 78

A sign can be understood through interpretation. Between sign and interpreter cannot be separated because interpreter functions as connector between sign and object. A sign will get semiotic process which is divided into 3 dimensions of sign; ground, referent, and interpreter. It is same with cultural concept. If a cultural is viewed as a sign system, this sign is discussed into 3 levels. Firstly, cultural sign viewed as representation thing, secondly, sign as sign system, and thirdly, sign system viewed as context of those object.³⁹

Here, the researcher will use semiotic concept of Charles Sanders Peirce with triadic concept. The human being is given meaning on sign through semiosis concept. Semiosis is significant process of three levels is index, icon, and symbol.

Index is relation between signifier and signified based on similarity. Icon is relation between sign and referent based on that relation in reality or causality. This case, step on egg ceremony is a description of production of children biologically. Symbol is relation between signifier and signified based on social convention. This case is being egg on step on egg ceremony.

E. Prior Research

Before deciding to choose and take this research, the researcher has examined some related researches that have similar topics, but different focuses.

The first, thesis about *Makna Filosofis Dalam Ritual Pengantin Jawa di Rembang*, that written by Ismiya Hadiyana, 2010.⁴⁰ In this thesis is explained about organizing of Javanese wedding ceremony in Rembang and the philosophical meaning among of them. They are setting of grandstand, *Among Tumbuh*, commemorate in night of *Midodareni*, doing marriage contract, ceremonial meeting, step on egg ceremony, *sindur binayang*, *kacar-kacur*, pick the related as parents in law up, and *sungkem*. While,

³⁹ *Ibid*, p. 142

⁴⁰ Ismiya Hadiyana, *Makna Filosofis Dalam Ritual Pengantin Jawa di Rembang*, Fak.Bahasa dan Seni Unnes, 2010

philosophical meaning of Javanese wedding ceremony is an expectation to get safety physically and spiritually, livelihood, generations, and understood the house hold's duty. It is same concept with Javanese wedding ceremony generally, only uses different place of research.

The second, thesis *Etika Perkawinan dalam Serat Warayagnya Karya Mangkunegara IV*, written by Haryanto, 2004.⁴¹ This thesis contains about advices of marriage in *Serat Warayagnya*. Some advices in marriage is not only desire fully, but also have foundation and aim. Foundation of marriage is choosing a partner marriage based on determining of 3B. These are *Bibit*, *Bobot*, and *Bebet*. This determination is used to get the right partner marriage, so can reach the aim of marriage, getting the happiness family. It is belonging to first step before marriage.

The third, thesis *Tinjauan Islam Tentang Prosesi Perkawinan Adat Jawa (Kasus di Desa Gogodeso Kec. Kanigoro Kab. Blitar)* by Anis Dyah Rahayu.⁴² This thesis is explained about the series of Javanese wedding ceremony beginning from nontoni, engage, *peningset*, *serahan*, *pingitan*, *tarub*, *siraman*, *panggih*, reception or *walimah*, and *ngunduh mantu*. The result is the series of Javanese wedding ceremony practically being 2 kinds; contradiction and not contradiction with Islamic concept. The contradictions are *paningset*, *serahan*, and *siraman*.

The fourth, book of *Makna Filosofi Bobot, Bibit, Bebet sebagai Kriteria untuk Menentukan Jodoh Perkawinan Menurut Adat Jawa*, written by Sudarto, 2010. This book is explained about criteria of choosing a partner marriage based on Javanese tradition which is not used anymore by the society. They think that consideration of 3B does not effective because the couple marriage has loving affection before. Meanwhile, this Javanese concept has sameness by Islamic concept in selected of marriage couple is *Limaliha*, *Lhasabiha*, *Lidiniha*.

⁴¹ Haryanto, *Etika Perkawinan dalam Serat Warayagnya Karya Mangkunegara IV*, Fak. Ushuluddin, IAIN Walisongo Semarang, 2004

⁴² Anis Dyah Rahayu, *Tinjauan Islam Tentang Prosesi Perkawinan Adat Jawa (Kasus di Desa Gogodeso Kec. Kanigoro Kab. Blitar)*, UIN Malang Fak.Syari'ah, 2004

The fifth, book of *Kiat Sukses Menyelenggarakan Pesta Perkawinan Adat Jawa Gaya Surakarta dan Yogyakarta*, written by Artati Agoes, 2001. This book contains that marriage is a beautiful moment in human life which has only once time organize. So, everyone wants to organize their marriage ceremony successfully. A successful event does not determine only on mice arrangement agenda and many financials being, but knowledge about wedding organizing with sacral event. So, this book gives tricks to organize wedding ceremony successfully with Javanese tradition of Surakarta and Yogyakarta's style. There is also explained each ceremony of Javanese wedding generally.

The sixth, book of *Mengungkap dan Mengenal Budaya Jawa*, written by Thomas Wiyasa Bratawijaya, 1997. This book contents about the Javanese traditional healing which is forgotten by all people in this modern era, such as tradition in the Javanese wedding ceremony. Before organizing that even, there are some events which will explain chronologically. They are *siraman*, *midodareni*, marriage contract ceremony, meeting ceremony, wedding celebration, and *ngunduh mantu*. Javanese wedding ceremony event has been explained generally.

So, based on explanation above, this research about Islamic perspective on *wiji dad* has not research yet.

F. Research Method

To get responsibility research scientifically, we have to explore data, explanation, and conclusion the object in this research by some methods below:

1. Kind of Research

Kind of research that is employed by the researcher in this research is qualitative research. This kind of research is applied to the humanistic

knowledge or interpretative which technically emphasizes to the text study, participant observation, or grounded research.⁴³

2. Source of Data

This research is a library research because the data which the researcher used is a book.

- a. Primary data of this research is used some sources, all of data which are related to Javanese culture, especially on marriage. They are *Islam dan Budaya Jawa* by Darori Amin, *Ritual dan Tradisi Islam Jawa* by Muhammad Sholikhin, *Makna Filosofi Bobot, Bibit, Bobot* by Sudarto, *Kiat Sukses Menyelenggarakan Pesta Perkawinan Adat Jawa Gaya Surakarta dan Yogyakarta* by Artati Agoes. The analysis that is used by author is semiotic study of the culture. Thus, researcher uses references from authoritative book of semiotic, such as *Semiotika Komunikasi* by Alex Sobur dan *Semiotika Budaya* by Untung Yuwono dan T. Christomy.
- b. Secondary data of this research are supported by secondary sources by reading relevant stuffs to the title above. Those are taken from some discourses, such as: journals, papers, and websites which distinctly discuss about marriage and generation. Besides that, John Echol's dictionary is needed to know the lexical meaning of word.

3. Collecting of Data

Since this research is Bibliographical research, the collecting data is supported by books, websites, journals, and papers that have relationship with the topic. In this research, the researcher is done by the experts who have discussed with the same topic. Those previous researches have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore

⁴³ Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo Semarang, 2007, p.23

the irrelevant data.⁴⁴ The data which have been collected by the researcher is needed and synchronized with the topic based on inductive method. Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization.

4. Analysis of Data

To analyze the data, the researcher uses descriptive analysis. The descriptive analysis analyzes and interprets on data, and then describes through statements. The applied methodology is semiotic study. It means discusses about sign in the human life. All of assisting approaches that are able to clarify the problem will be utilized by the researcher provided that they relevant with the topic.

G. Systematical of Writing

To give description this research comprehensively and to relate among chapters are necessity an explanation systematically by arrangement below:

The first chapter is introduction that describing the background, the research question. Besides that, there are also the purpose and the significance which want to reach. Supported by the bibliographical review to give information about the previous works (books) discussing and researching the similar issue. The most important is to determine this research position among the related researches. Here, the methodology of research is meant as a guide to arrange the right research.

The second chapter discusses about the history and the elements of semiotic, the development of semiotic, the schools of semiotic, and semiotic analysis in this research.

The third chapter discusses about implementation on *wiji dadi* in Surakarta wedding tradition, definition of *wiji dadi*, the procedure of *wiji dadi*, the material of *wiji dadi*, and relation between tradition and the society.

⁴⁴ Anton Bekker dan Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, kanisius, Yogyakarta, 1990, p. 125

The fourth chapter contains about analysis the research question.

The fifth chapter is closing. In this chapter, the researcher will present final result from the explanations of the previous chapters which have been elaborated in the research after applying scrupulous method and analysis.