

CEREMONY OF "NYADAR" ON THE PINGGIR PAPAS SUMENEP REGENCY FROM THE 'URF PERSPECTIVE

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AbstraC:

Nyadar ceremony on the Pinggir Papas, Sumenep Regency is a custom as a form of respect for the services of ancestors, especially Anggasuto as the first salt discoverer in the village. This article examines how the nyadar tradition in Pinggir Papas Sumenep Regency is viewed from the perspective of urf. This research is a field research that is analyzed descriptively. Data were collected through observation, interviews, and documentation. This study concluded that the awareness ceremony in Pinggir Papas Sumenep Regency was carried out 3 times a year, namely in July, August, and September. This traditional of nyadar is still influenced by Hinduism practices, such as having to prepare tajin (porridge) consisting of five colors, namely white, red, green, black, and yellow, and also offerings in the form of five rice tumpeng placed on a plate. This is the embodiment of nature which includes three dimensions, namely the lower realm, the upper realm, and the intermediate realm. The majority of people on the Pinggir Papas are Muslims and they consider that this Nyadar ceremony is not to be associated with Allah SWT. This is a form of their gratitude for the abundant salt found by Anggasuto. From the perspective of urf, the traditions of Nyadar ceremonies is *in accordance tto urf shahih*.

Key word: *urf; tradition; ceremony; custom; nyadar.*

Abstrak:

Upacara adat nyadar yang terdapat di Pinggir Papas Kabupaten Sumenep merupakan adat istiadat sebagai bentuk penghormatan terhadap jasa-jasa leluhur khususnya Anggasuto sebagai penemu garam pertama kali di desa tersebut. Artikel ini mengkaji bagaimana tradisi nyadar di Pinggir Papas Kabupaten Sumenep dilihat dari sudut pandang urf. Penelitian ini merupakan penelitian lapangan yang dianalisis secara deskriptif. Data dikumpulkan melalui observasi, wawancara dan dokumentasi. Penelitian ini menyimpulkan bahwa upacara nyadar di Pinggir Papas Kabupaten Sumenep dilakukan 3 kali dalam setahun, yakni pada bulan Juli, Agustus dan September. Upacara adat nyadar ini masih dipengaruhi oleh praktik Hinduisme, seperti harus dipersiapkan tajin (bubur) yang terdiri atas lima warna yaitu putih, merah, hijau, hitam dan kuning dan juga sesajen yang berupa lima nasi tumpeng yang diletakkan di dalam piring. Hal tersebut merupakan perwujudan dari alam yang meliputi tiga dimensi, yakni alam bawah, alam atas dan alam antara. Mayoritas masyarakat di Pinggir Papas adalah muslim dan mereka menganggap bahwa upacara Nyadar ini tidak dianggap

menyekutukan Allah SWT. Hal tersebut adalah bentuk rasa syukur mereka atas hasil garam yang melimpah yang ditemukan oleh Anggasuto. Dalam perspektif urf, tradisi upacara nyadar termasuk *urf shahih*.

Kata Kunci: *urf; tradisi; nyadar; adat; upacara.*

INTRODUCTION

The State of Indonesia affirms itself as a state of law as stated in article 1 paragraph (3) of the Constitution of the Republic of Indonesia Year 1945. Indonesia adheres to 3 legal systems at once, namely laws that live and develop in community life and statehood or called the civil law system, laws that grow original from community customs are customary law systems, and laws derived from Islamic religious values are Islamic legal systems.

The civil law system that has the character of "written law" developed in Indonesia during the Dutch colonial period and has survived until now. Even though the colonial period ended a few years ago, the seeds can still be felt, through some civil law products that still exist in Indonesia. One of them is in the field of criminal law (Wetboek van Strafrechts) which is still valid through Law Number 1 of 1947 as a guidebook in criminal law (Criminal Code).

In addition, customary law and Islamic law also affect the style of law in Indonesia. Customary and religious factors are also very closely related, it can be said that adat is an unwritten and uncodified legal regulation that is partly a religious regulation as a convention of the State Law entity. If customary law is associated with Islamic law, then 2 terminologies must be understood comprehensively, namely al-'adah and al-'urf. This is because some experts consider both in the same level of meaning, although some experts argue that the two are different. The word al-'adah means something that is repeated (habit) while al-'urf is the goodness that arises from behavior. Adah and 'urf are names that are pronounced and written differently, but the reality to which they are referred to is the same. That is, although adah and 'urf are different, the differences between them do not contain significant differences with different legal consequences.

One of the customs that still exists today is the tradition of Nyadar traditional ceremonies carried out by residents of Pinggir Papas, Sumenep Regency. The tradition of Nyadar traditional ceremony found in Pinggir Papas Village, Sumenep Regency is a custom to remind the residents of Pinggir Papas, especially for Anggasuto's services as the first salt discoverer in the village. Anggasuto initially found crystal grains from seawater that were left for weeks. The crystalline grains are then called buje (salt). This is what started the establishment of salt ponds in Pinggir Papas Village, Sumenep Regency.

Over time, the tradition of making salt was carried out by the residents of Pinggir Papas to produce hundreds of kilos of salt every day of production. With this livelihood, the people of Pinggir Papas prospered and lived with high material prestige. Although Papas Marginal Village has now turned into a large village, it is inseparable from Anggasuto's services that have opened the horizons of people's lives. On the eve of the harvest season, residents of Pinggir Papas commemorate Anggasuto's services in a ritual called Nyadar.

The traditional Nyadar ceremony is a Nazar tradition which means the promise of doing something if the goal is achieved. However, due to the typical dialect of Madurese, the pronunciation of Nazar changed to Nyadar. Therefore, the Nyadar tradition is still carried out today, as a form of respect for the services of ancestors, namely Anggasuto and his relatives.

This Nyadar traditional ceremony is very interesting to study because the implementation of traditional ceremonies is usually still influenced by Hinduism practices, therefore it is very interesting if it is studied how the Nyadar traditional ceremony according to 'urf and whether this Nyadar traditional ceremony is appropriate and does not violate the provisions in Islam.

This research is research that uses qualitative methods that are descriptive analysis, which is intended to understand social phenomena from the perspective of participants. The process of determining objects is carried out by making observations through interviews with indigenous people and communities. The source of data in the study consists of primary data is the main data used in this article, which comes from information and explanations obtained from interviews with indigenous people of Papas Suburban Village, Madura Regency. Secondary data provide an explanation of support explaining materials for primary data sources, namely books, journals, and documents related to this study. The presentation of research data is carried out with a qualitative approach, namely explaining the results of research by explaining in detail in the form of writing. Data analysis in this study uses two approaches, namely conceptual approach and the case approach. The conceptual approach is to discuss legal issues by building concepts that depart from the views and doctrines that develop in legal science. While the case approach here is to analyze how cases exist in the field which are then reviewed based on a legal approach.

The Ulama' initially compiled the Science of Fiqh in accordance with the Qur'an, Hadith and Ijtihad of the Companions. Islam is growing day by day and many countries whose inhabitants adhere to Islam. Therefore, more and more cultures entered and raised many questions about this new culture that did not exist in the time of the Holy Prophet. This made the Ulama' think about how to solve these problems, which were based on several methods of taking Islamic law outside the Qur'an, Hadith, Ijma' and Qiyas that had been mutually agreed upon, among others was 'urf.

'Urf is etymologically derived from the word 'arafa-ya'rifu, which means: something that is viewed favorably and accepted by common sense, something supreme, sequential, recognition and patience. 'Urf often referred to as customs is something that has been believed by the majority of people, either in the form of words or actions that have been repeated so that they are embedded in the soul and accepted by reason.

There are differences regarding the meaning of 'urf and custom. Some define adah and 'urf as not containing a significant difference, while there are some Islamic jurists who give different definitions between 'urf and adah. Where 'urf is used as a habit carried out by many people (groups) and arises from human imaginative creativity in building cultural values. While adah is defined as tradition in general, regardless of whether it is carried out by individuals or collectives. It can be concluded that there are differences in the terms adah and 'urf, namely:

'urf Tradition

Has a narrower meaning

It consists of 'urf Shahih and 'urf Fasid

It is a habit of the crowd

Has a broader meaning

Not seeing the good or bad side

It is a personal habit

Also arises from natural causes

And it can arise from lust and moral corruption

According to Abdul Karim Zaidan, the distinction of 'urf in terms of its scope is into two kinds, namely: (1) Al-'urf Al-'Am (common custom), is the custom of the majority of various countries at one time. One example is the pronunciation of " I am haram to hook you up" a phrase the husband uttered to drop his wife's talaq. (2) Al-'urf Al-Khas (special customs), is a custom that applies to a particular country only. For example, it is the Iraqi custom to use the word al-dabbah only for horses, and to regard the sale and purchase note that is on the seller's side as valid evidence in the matter of accounts receivable. Ulama usul fiqh also divides 'urf in terms of its objects, namely: (3) Al-'urf Al-Lafzi is a habit of using certain pronunciations or expressions in expressing something so that the meaning of the expression is understood by the community. Like the expression "meat", where what comes to mind in the community is beef, even though the word "meat" includes all existing meat. (4) Al-'urf Al-'Amali is a custom related to ordinary acts or civil trust. It means the actions of society in their life problems that are not related to the interests of others, such as people's habits in wearing certain clothes.

The 'urf in terms of validity is divided into two, namely: (1) 'Urf Fasid is a custom that has been carried out by the community but violates shara'. By law, 'urf fasid is not obligatory to be kept, because maintaining it contradicts the shari' proposition or cancels the shari' postulate. because this fasid custom can allow aqad which is forbidden in Islam. (2) 'urf Shahih is a custom that has been practiced by the community and does not contradict a shari' proposition and does not justify something that is forbidden and does not cancel what is mandatory. Such as giving gold jewelry to a wife that is not included in the dowry section. 'urf shahih must be maintained and maintained in establishing and deciding laws.

Muhammad Abu Zahra argues that 'urf shahih is further divided into two, namely 'urf 'am and 'special urf. 'Urf 'am is the 'urf that can defeat Qiyas. This 'urf can counteract the 'am nash which is zhanni, not the qhat'i. whereas the special 'urf is the 'urf which cannot contradict the nash, it can only be contrary to the qiyas and the illat is found not through the path of qhat'i, either in the form of nash or which resembles nash in terms of clarity and light.

The scholars made several rules related to adah to clarify their position and role in establishing Islamic law. Some of them are: (1) Al-'adah muhakkamah (something that happens repeatedly that can be accepted by common sense as a legal reference) The

meaning of this rule is that sharia punishes human habits in the formation of laws, both general and specific. Besides, it can also be a postulate for the law as long as nash is not found. (2) Innama Tu'tabaru al-'adatu idza tharaddadat aw ghalabat (That custom is reckoned when it has become generally accepted or dominates) This rule explains that one of the conditions for calculating 'urf is that it must be generally accepted and this is a qayyid of the previous rule (al-'adah al-muhakkamah). (3) La yunkiru tagayyur al-ahkam bi tagayyur al-azman wa al-ahwal (it is undeniable that the change of law depends on the change of time) The meaning of the above rules is that laws that have previously been formed based on the original 'urf, can change with the formation of a new 'urf which then becomes a new decree. If examined more deeply, Islamic scholars and jurists have divided several kinds of 'urf, among them in terms of its object, scope and also validity. This shows that 'urf has a very large influence in the formation of Islamic law, because many laws are based on maslahah, while maslahah itself can change according to changes in situations and conditions that exist in society.

RESULTS

THE TRADITION OF NYADAR CEREMONY IN PINGGIR PAPAS

Traditional ceremonies are one form of tradition of Indonesian society which until now is still widely carried out by its supporting communities. The role of the ceremony is to remind humans of their existence and relationship with the social environment. Traditional ceremonies are a phenomenon that cannot be separated from the beliefs held by the people of Indonesia.¹ One of them is the traditional Nyadar ceremony on the Pinggir Papas, Sumenep Regency.

Pinggir Papas is a village with a coastal or coastal typology. The Pinggir Papas community uses the land for salt farming, as well as a source of income for the people there. This is also the background of the Nyadar traditional ceremony ritual on the Pinggir Papas. Nyadar custom is a tradition passed down from ancestors until now, this Nyadar tradition appeared to coincide with the discovery of salt for the first time by Anggasuto. At that time Anggasuto prayed to Allah SWT. to be given instructions or ways to provide a proper source of life for his people. The people who live in the Pinggir Papas area are

¹ (Wiranoto, n.d.) 2

not only native Sumenep residents, there are also immigrants, namely former Balinese soldiers who were rescued by Anggasuto as a result of losing the war against the Sumenep kingdom. At that time, the kingdom of Sumenep was led by *Prince Lor* and *Prince Wetan* from 1562 AD - 1567 AD.²

The existence of the former Balinese army further increases the population of the population on the Pinggir Papas. The increasing population of Pinggir Papas made Anggasuto think about finding a solution to how they could survive. Because the people of Pinggir Papas live on the coast, they only rely on fish catches (fishermen) which are considered still insufficient. Therefore, Anggasuto tried to ask Allah SWT. to be given a solution to the life problems of the Pinggir Papas community, and finally the discovery of salt became a clue to the life problems of the Papas Fringe community.³

It all started when Anggasuto was walking on the beach and found six boxes filled with seawater. The next day one box crystallized and was white. On the next day the second box crystallized as well, which was then followed by the third, fourth, fifth, and sixth cities. The white crystals were named *buje* (salt) by Anggasuto. From this experience, Anggasuto tried to make a bailout together with the residents of Pinggir Papas. Anggasuto told the residents of Pinggir Papas that if next month the seawater in his hand could become salt, he would do a prayer. Then the experiment was successful and Anggasuto did the *tasyakuran*. Then Anggasuto's first brother Daya also vowed that the next month the bailout he made succeeded in becoming salt, then he would do the prayer as done by Anggasuto. Then Anggasuto's younger sister, Indusari, also made the vow.⁴

Referring to this description, actually, the Nyadar tradition carried out by the Marginal Papas community is the same as vow which means a promise to do something if the intention is achieved. However, in its pronunciation or dialect of Madurese, especially the people of Pinggir Papas called the Nazar tradition changed to Nyadar. With the 3 Nyadar events (carried out by Anggasuto, Daya and also Indusari), the Nyadar tradition is carried out three times by the residents of Pinggir Papas until now.⁵

According to the story of Mr. Harun Rasyid as a religious figure in the village of Pinggir Papas, the Nyadar ritual has been routinely carried out every year, it's just that

² (Agil, 2007)

³ Wawancara secara virtual dengan Ibu Ulfatun Hasanah, "Masyarakat asli Pinggir Papas", tanggal 20 April 2024

⁴ Wawancara secara virtual dengan Ibu Ulfatun Hasanah, "Masyarakat asli Pinggir Papas", tanggal 20 April 2024.

⁵ (Chotimah, 2007) 45

the difference between the Nyadar ritual in ancient times and the Nyadar ritual now has a slight difference. This is certainly inseparable from the spread of Islam which coincided with the start of the Nyadar tradition in the 16th century. The timing of the Nyadar tradition is observed at the calculation of stars between March 21 and June 21. This position signifies the arrival of the dry season which is very much expected, because the longer the dry season the luckier it is for salting efforts.⁶

The traditional Nyadar ceremony is a ceremony that is routinely held 3 times a year: July is the first Awake; August is the second Awakener; September was the third Nyareal. The date of the Nyadar ceremony must not precede the 12th of Mawlid. This is a symbol that the commemoration of the Prophet's Mawlid must take precedence and get a more important position than any warning. Or the local people call it "Mawlid Agung". The other things or special things that are required before the holding of the Nyadar ceremony are as follows:

1. The Nyadar ceremony must not precede the 12th of Mawlid;
2. The value of gratitude must not exceed the value in commemorating the Birthday of the Prophet Muhammad (peace be upon him);
3. Expenses for the Nyadar ceremony must be lawful and not derived from debt; The relationship between husband and wife participants in the Nyadar ceremony must get along well outwardly and mentally;
4. If the participants of the Nyadar ceremony do not first follow the Maulid Nabi, it will cause the rice cooked by the mothers will not be cooked.
5. And if this happens then they are expected to immediately contact the traditional leader accompanied by a ruler.⁷

There are two main things that must be prepared for the Nyadar ceremony, namely:⁸

a. Sesajen

The offerings in this case are in the form of rice tumpeng which is cooked at night, precisely on Friday night, around 19.00 WIB by local residents. After the tumpeng rice is cooked, the rice is placed on top of the panjeng. Panjeng is the name of a large plate where

⁶ (Dinas Pariwisata dan Kebudayaan Provinsi Jawa Timur, 2002) 2

⁷ (Dinas Pariwisata dan Kebudayaan Provinsi Jawa Timur, 2002) 3

⁸ (Chotimah, 2007) 47

rice is placed decorated with a thinly sliced omelet on top. Furthermore, the rice tumpeng was placed around the Anggasuto cemetery.

b. *Tajin* (pulp)

This pulp consists of five colors, namely white, red, green, black and also yellow. The meaning of each color is that white porridge symbolizes cleanliness. However, people are born with all the passions symbolized by the red porridge. Although man has lust, man is also controlled with patience and righteousness symbolized by green porridge. While the black porridge illustrates that humans are often tempted, even so humans can still distinguish between good and bad. On this pulp is symbolized by yellow.

TRADITION OF NYADAR FROM THE PERSPECTIVE OF 'URF

The customs that prevail in a region and are used as one of the methods of *istinbat* Islamic law are known as '*urf*'. However, '*urf*' does not immediately become a source of Islamic law, but must go through selection with various considerations or conditions. So that '*urf shahih*' alone is used as a reference to fiqh. In addition to '*urf shahih*', Abu Zahra said there is '*urf fasid*' that is, customs that are contrary to sharia.⁹ In general, there are several conditions for a tradition to be used as a legal basis, namely:

1. The custom is generally applicable, at least most people in a place;
2. '*urf*' has been formed before or at the same time as its use;
3. There is no utterance or work manifestly contrary to the substantial value of '*urf*';
4. '*urf*' does not contradict the text of Shariah. The scholars' state that the '*urf*' that can be legalized by the Shari'ah is the '*urf shahih*' which does not contradict the *nash* proposition of either the Qur'an or the hadith.¹⁰

In determining whether a custom is in accordance with '*urf shahih*' or not, it is necessary to look at the *maslahah mursalah* of the existence of the custom, whether the custom is more *mudharat* or even brings benefits to the surrounding community. According to Abdullah Ahmed that *maslahah mursalah* is a consideration for the humanitarian agenda in law, to preserve five basic things, namely religion, soul, reason, offspring and property.¹¹

⁹ (Zahra, 2003) 475

¹⁰ (Harisudin, 2016)

¹¹ (Sorifana & at al, 2022)

Ash-Shatibi in *al-Muwafaqat fi Ushul al-Ahkam* defines *maslahah mursalah* as *maslahah* found in new cases that are not designated by a particular *nash* but it contains benefits that are in line with the actions of *shara'*. Thus, *maslahah mursalah* is a method of determining a law that sees the side of benefit and avoids harm by not hanging on to a certain *nash*.

In order for the *mursalah maslahah* to be a postulate in concluding the law, Imam Al-Ghazali established the argument that the *mursalah maslahah* must meet the conditions as quoted by Rusfi, namely:¹²

1. These benefits are included in the level or category of basic needs (*daruriyyah*), meaning that to determine a level of society must be considered. Whether or not to destroy or damage the five essential elements;
2. The benefit must be definite and must not be based on mere conjecture. That is, it must be believed that something really contains benefits;
3. The benefit must be universal, that is, a benefit that is generally applicable and for the collective good, so that it is not individual and partial;
4. These benefits must be in line with Islamic legal legislation. Islam does not reject the entirety of custom. Even custom also has space in religion, namely the rule of *al-'Adah al-Muhakkamah*, which means that custom can be established as law or or custom can determine law. However, if the customs and traditions practiced bring more *mudharat* than good, then such customs and traditions must be changed or rejected. If associated with the traditional Nyadar ceremony on the Pinggir Papas Sumenep, the implementation of Nyadar seems thick with Hinduism, namely with offerings in the form of rice tumpeng and burning incense. However, it is necessary to know the series of implementation of the traditional Nyadar ceremony itself. The traditional Nyadar ceremony is carried out in three stages in one year, namely:

1. The First of Nyadar
 - a. Friday activities (first day)

¹² (Sorifana & at al, 2022) 89

The activity carried out at 16.00 WIB was nyekar (pilgrimage to the Anggasuto cemetery complex). When the group of leaders arrived at Kebundadap village, the women prepared the stove and ingredients to be cooked at night. At that time, each member of the community handed flowers and powder to the ruler to collect. Then between the flower and the powder is separated. The flowers were taken to the cemetery to be sown by the wives of the ruler according to each group. The sowing of this flower is accompanied by burning incense. Then a figure led the recitation of tahlil.

b. Saturday activities

The second stage is called the Kaoman ceremony. By bringing rice tumpeng. Then begin the reading of the prayer led by a ruler or called "Prayer Interpreter". After the recitation of the prayer, some of the rice in the panjang is eaten. The rest of the rice and side dishes were taken home and given to residents who could not afford it.

2. The Second of Nyadar

The second Nyadar ceremony is held one month after the first, and the form of the ceremony is not much different from that performed in the first ceremony. It's just that in this second ceremony, all weapons belonging to Anggasuto were removed from Anggasuto's pasarean (residence).

3. The Third of Nyadar

The traditional Nyadar ceremony which when performed one month after the second Nyadar, with the same requirements as the first and second Nyadar ceremonies. The third Nyadar custom is practiced in the pasarean (house or residence) of the four cult figures. In the third Nyadar traditional ceremony, *Layang Jati Sampurnaning Sembah* and *Layang Jati Suara*, are read simultaneously at each pasarean led by two people. That is, one person reads and the other interprets the meaning. This activity was carried out at night until dawn and all residents sat in an orderly manner listening to the content and meaning.

Layang Jati Sampurnaning Praying and *Layang Jati Suara* are written on palm leaves which are seen as knowledge that is used as a guide by Anggasuto in behaving and acting as a servant of Allah SWT. The review of the *mursalah masalah* on the traditional Nyadar ceremony on the Pinggir Papas Sumenep has a correlation with the review of 'urf. The results of the 'urf review in the previous discussion, stated that in the implementation of this Nyadar traditional ceremony there are several masalah, namely:

1. Nyadar is a tradition, which is a custom that has been carried out for generations by the residents of Pinggir Papas. And its implementation until now is to maintain, respect and maintain the heritage of existing ancestors;
2. Nyadar is a social event that has become a forum for the people of Pinggir Papas and its surroundings to express a form of gratitude and gratitude for the blessings that have been given by Allah SWT;
3. The Nyadar tradition is actually a Nazar tradition which means the promise of doing something if the goal is achieved. However, due to the typical dialect of Madurese, the pronunciation of Nazar changed to Nyadar;
4. One of the special requirements for carrying out this Nyadar tradition is that the costs that will be incurred for this Nyadar traditional ceremony must be halal, not obtained from debt or other bad methods;
5. The existence of the Nyadar traditional ceremony influences the social ties established between residents and strengthens the solidarity of the residents of Pinggir Papas;
6. The Nyadar tradition has an influence on the development of education for the residents of Pinggir Papas, especially for children of salt entrepreneurs who on average can send their children to college;
7. And the existence of this Nyadar tradition influences the harmonious life of the people, especially the residents of Pinggir Papas who are Muslims. Islam teaches us to help each other and foster a sense of brotherhood among others.

From the description above, it can be understood that the traditional Nyadar ceremony is considered to bring more benefits in terms of *'urf* and *maslahah mursalah*. The *maslahah* mentioned above causes the traditional Nyadar ceremony to be included in the category of *'urf shahih* or includes customs that have been carried out by the community and do not contradict a shari'a proposition.

CONCLUSION

The tradition of the Nyadar traditional ceremony found in Pinggir Papas Village, Sumenep Regency is a custom to remind the residents of Pinggir Papas, especially for Anggasuto's services as the first salt discoverer in the village. Actually, the Nyadar tradition carried out by the Pinggir Papas community is the same as vows which mean a

promise to do something if the intention is achieved. However, in its pronunciation or dialect of Madurese, especially the people of Pinggir Papas called the Nazar tradition changed to Nyadar. This traditional Nyadar ceremony if studied from the perspective of 'urf is considered not to violate or contradict the shari'i proposition. The existence of this traditional Nyadar ceremony actually brings more benefits than glory. Therefore this traditional Nyadar ceremony is included in the 'urf shahih

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