

The Tradition of *Pingit* Pra-Nikah Among the Community: A Review from the Perspective of *Urf*

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Abstract

This study examines the pre-marital *pingit* tradition practised by the Javanese community in Bukit Kratai Village, Rumbio Jaya District, Kampar Regency, Riau, from the perspective of *urf* in Islamic law. The *pingit* tradition is a period of seclusion prior to the wedding, during which prospective brides and grooms are prohibited from leaving the house, encouraged to observe *puasa mutib* (white fasting), engage in self-care, and receive marital guidance from elders. This qualitative descriptive study employed a field research approach. Data were collected through observation, in-depth interviews with customary leaders, religious figures, community leaders, and residents who had undergone *pingit*, as well as documentation. Findings show that the tradition lasts approximately two weeks in Bukit Kratai shorter than its original practice in Java of one to two months due to cultural acculturation among Javanese, Malay, and Batak communities in this transmigrant setting. From the perspective of *urf* in Islamic jurisprudence, the tradition is classified as *urf shabih* (valid custom) as it meets four criteria: rationally acceptable, socially beneficial, not contradicting the Qur'an or Sunnah, and widely practised within the community. The tradition aligns with Islamic values of preserving honour and purity before marriage as emphasised in Q.S Al-Ahzab: 33.

INTRODUCTION

Under Islamic law, marriage is a sacred bond (*mitsaqan ghalizhan*) intended to create a family characterized by *sakinah*, *mawaddah*, and *warahmah*. Law No. 1 of 1974 on Marriage defines it as a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family based on belief in the One and Only God. Allah SWT also states in Surah Ar-Rum: 21 that He created partners of the same kind so that humans may live in peace, and made the love and compassion between them a sign of His power.

Indonesia is home to more than 300 ethnic groups, each with a rich and diverse array of marriage traditions. The Javanese, as one of the largest ethnic groups, view marriage as a sacred event that occurs only once in a lifetime. Therefore, the Javanese traditional wedding procession is marked by a series of rituals rich in spiritual and social meaning, ranging from the initial stages (*nontoni*, *nglamar*, *paningset*)

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to the climax of the procession (*panggih, sungkeman*). Among these stages, the *pingit* tradition holds a very important position.

The *pingit* tradition is a period of isolation or seclusion for the bride-to-be, particularly the woman, prior to her wedding day. During this time, the bride-to-be is not permitted to leave the house, meet her fiancé, or participate in social activities. This tradition stems from the belief that, in the lead-up to the wedding, the bride-to-be possesses “sweet blood” that makes her vulnerable to disturbances, thus requiring protection and thorough self-preparation. Historically, this tradition has existed since the era of the Yogyakarta and Surakarta royal courts, and is even believed to have been practiced since the reign of Sri Sultan Hamengkubuwono I.

An interesting phenomenon is found in Bukit Kratai Village, Rumbio Jaya Subdistrict, Kampar Regency, Riau Province a former transmigration village where the majority of residents originate from Java. Rumbio Jaya Subdistrict consists of seven villages, three of which are predominantly Javanese, including Bukit Kratai Village. In this village, the *pingit* tradition is still maintained, although it has undergone adaptation: from a duration of 1–2 months in Java to about 2 weeks. This difference is strongly believed to be influenced by cultural acculturation between the Javanese, Malay, and Batak ethnic groups who live side by side as transmigrant communities.

Studies on the *pingit* tradition have been conducted by several researchers in the past, including Fauzi Nabawi Tri Hatmaja (2019) in Cetan Village, Klaten; Wilda Asofa (2019) in Nganjuk Regency; and Aria Sofi (2024) in Musi Rawas Regency. However, no research has specifically examined the *pingit* tradition within the context of Javanese migrant communities in Riau from an urf perspective. This study aims to fill that gap.

Based on the above discussion, this study formulates two main questions: How is the tradition of premarital seclusion practiced among the Javanese community in Bukit Kratai Village (Riau), and what is the legal perspective on this tradition? The objective is to provide a comprehensive description of this traditional practice while analyzing it normatively from the perspective of Islamic law.

METHODS

This study employs a qualitative approach using descriptive field research. The qualitative approach was chosen because this study aims to uncover facts, interpret socio-cultural phenomena, and analyze them normatively from the perspective of Islamic law (Engkizar et al., 2021; 2022; Sahara & Mulyani, 2025; Murniyetti & Engkizar, 2021).

The research location is Bukit Kratai Village, Rumbio Jaya Subdistrict, Kampar Regency, Riau Province. The selection of the location was based on the presence of a Javanese transmigrant community that still actively practices the *pingit* tradition with characteristics that are unique and different from the original practice in Java.

Primary data was obtained through in-depth interviews with eight informants selected purposively based on the relevance of their knowledge and experience: (1) Mbah Mardiono (traditional leader); (2) Mbah Jumari (traditional advisor); (3) Mr. Abdul Jabar (community leader); (4) Mr. Supriamuji (Village Head); (5) Ustadz Supriyanto (religious leader); (6) Ms. Nita (community member who has undergone *pingit*); (7) Ms. Siska (community member who has undergone *pingit*); and (8) Mr. Kholis (male community member who has undergone *pingit*). Secondary data was sourced from literature, scientific journals, and the Bukit Kratai Village monograph.

Data collection was conducted using three techniques: direct observation, structured interviews using an interview guide, and documentation. Data analysis utilized the Miles and Huberman (1992) interactive model, which comprises three concurrent stages: (1) data reduction selecting and focusing on relevant information; (2) data presentation systematically organizing the information; and (3) drawing conclusions/verification.

RESULT AND DISCUSSION

The Practice of the *Pingit* Tradition in Bukit Kratai Village: Field Findings

This section presents the findings from individual interviews with all informants. Each informant's statement was analyzed and interpreted within the context of the *pingit* tradition practiced in Bukit Kratai Village.

Perspective of a Traditional Leader: Mbah Mardiono

Mbah Mardiono is the most respected senior traditional leader in Bukit Kratai Village. He belongs to the first generation of Javanese transmigrants who helped bring and preserve the *pingit* tradition in this village. When asked about the nature and history of the *pingit* tradition in this village, he explained:

"This pingit tradition comes from our ancestors; during pingit, the bride and groom-to-be are not allowed to leave the house until they are brought together at the panggih ceremony after the ijab qabul has been performed. The purpose of pingit is to keep the couple safe from potential dangers that are prone to occur around the time of their wedding. In this village, particularly among the Javanese residents here, people still practice this seclusion before the wedding, observing the tradition for a period of two weeks. Originally, this seclusion lasted one to two months; however, nowadays, especially among Javanese transmigrants, it is observed for only two weeks prior to the wedding. Although it lasts only two weeks, the values of this tradition have not been lost and are still preserved to this day."

Mbah Mardiono's statement underscores several key points. First, the *pingit* tradition in Bukit Kratai Village is a heritage recognized as originating from Java, and its authenticity has been preserved despite the different social context. Second, there has been a deliberate change in duration, agreed upon by the community as an adaptive response to the new environment. Third, what is preserved is not merely the formal ritual itself, but the values embedded within it: protection, purity, and self-preparedness.

The Perspective of the Traditional Advisor: Mbah Jumari

Mbah Jumari is a figure who serves as the traditional advisor (*petuah adat*) in wedding ceremonies in Bukit Kratai Village. He explains the mechanisms and purposes of the *pingit* tradition in greater detail:

"The pingitan tradition is a custom in which the bride-to-be and groom-to-be are confined to their homes before the wedding ceremony takes place, during which they are expected to refrain from engaging in prohibited activities, such as traveling long distances, swimming, and others. The purpose of pingitan is to protect the couple from unwanted occurrences. In this village, this tradition is still practiced to this day; generally, they observe the seclusion for about two weeks, but during that time, the couple is expected to thoroughly prepare themselves, both physically and spiritually, before entering married life. While the seclusion is in effect, the couple is encouraged to observe a strict vegetarian fast with the hope that they will be granted blessings and harmony in their future married life."

Mbah Jumari's explanation demonstrates that the seclusion is not merely a prohibition on activities, but rather a structured self-development program. The prohibitions against traveling long distances and swimming reflect the principle of preventing harm (*dar'ul mafasid*). Meanwhile, the *mutih* fast reflects the spiritual dimension of purifying the soul and body as a form of preparation for a new chapter in life. The emphasis on "physical and spiritual" preparation also aligns with the Islamic perspective on comprehensive readiness for married life.

Perspective of a Community Leader: Mr. Abdul Jabar

Mr. Abdul Jabar is a community leader and the Village Secretary of Bukit Kratai.

He has a deep understanding of the village's socio-cultural dynamics and discusses the *pingit* tradition from the perspective of long-term social observation:

"The pingit tradition is a Javanese custom practiced before the wedding ceremony, during which the bride and groom are not permitted to engage in activities outside the home. The soon-to-be-married couple is given advice regarding the household they will manage in the future. During this period of seclusion, they are also encouraged to observe a 'puasa mutib' fast, which is believed to purify them of negative influences so that the bride and groom are spiritually and physically pure before marriage. Additionally, the bride is typically advised to undergo a body scrub to keep her skin clean and smooth."

From Mr. Abdul Jabar's account, it is evident that the *pingit* tradition has two dimensions that run parallel: the spiritual-moral dimension (fasting on white rice, marriage counseling) and the physical-aesthetic dimension (body scrubs for the bride-to-be). These two dimensions do not conflict with one another but rather complement each other in preparing the bride-to-be holistically. Advice from the elders also reflects the function of *ta'lim* (instruction), which is strongly emphasized in Islam before one enters a new phase of life.

The Village Head's Perspective: Mr. Supriamuji

Mr. Supriamuji, as the Village Head of Bukit Kratai, shared his perspective on the strategic function of the *pingit* tradition within the context of wedding preparations:

"Pingit is a tradition considered the foundation for the bride and groom before entering the actual phase of married life, where this tradition provides space for them to reflect on themselves. Pingitan also helps them avoid any temptations that might arise and lead to the cancellation of the wedding. The main purpose of this process is to protect the bride and groom's honor and ensure their safety until the wedding ceremony takes place."

The village head's perspective emphasizes the functions of protection and self-reflection. The phrase "laying the foundation before entering married life" suggests that the seclusion period is viewed not merely as a ritual, but as a serious process of mental development. The concept of preserving the "dignity of the bride" is highly relevant to the Islamic values of honor (*ird*), which is one of the five fundamental principles (*al-kulliyat al-khams*) that every Muslim is obligated to uphold.

The Religious Leader's Perspective: Ustadz Supriyanto

Ustadz Supriyanto is a religious figure who serves as a spiritual guide for the community of Bukit Kratai Village. He was asked to provide an assessment of the *pingit* tradition from an Islamic perspective:

"This tradition is a form of protection for prospective brides and grooms preparing for marriage; it also serves as a process to mature or fully prepare oneself, both physically and spiritually. Pingitan also has a very noble purpose, namely to ensure that the prospective couple is shielded from anything that could damage or nullify their marriage; furthermore, it involves actions that serve a beneficial purpose and steer them away from evil. If we relate this tradition to the concepts of Islamic law, it is in harmony with the principle that engaged couples are not permitted to be alone together, as this could lead to scandal within the community. "Furthermore, this tradition also serves a positive purpose and has a beneficial impact on prospective couples, provided that no one strays from the bounds of Islamic law."

Ustadz Supriyanto's assessment is highly significant as it provides religious legitimacy for this tradition. The statement that the *pingit* tradition is "in harmony with Islamic law" because it prevents *kehalwat* (unpermitted seclusion between non-mahram individuals) constitutes a strong normative argument. He also explicitly uses the term "*maslahat*" a concept from *usul al-fiqh* referring to benefits recognized by Islamic law as a basis for evaluating this tradition. The note "as long as nothing strays from the bounds of Sharia" also indicates an awareness of the limits that must be maintained.

Community Experience (Women): Mbak Nita

Mbak Nita is a resident of Bukit Kratai Village who underwent the *pingit* tradition before her marriage. She shares her firsthand experience as a participant in this

tradition:

“Before getting married, she also observed this 15-day seclusion period, during which she was required to stay at home and refrain from any activities outside the house. While in seclusion, she received advice from her parents and relatives about married life, and during that time she also prepared herself and took care of her appearance so she would look radiant when the wedding day arrived.”

Mbak Nita’s experience provides a concrete illustration of the practical aspects of the 15-day seclusion tradition. The two main activities she engaged in were: (1) receiving advice on household matters from her parents and relatives, and (2) engaging in personal grooming. In Javanese culture, the term *manglingi* means to appear enchanting and radiant an ideal of bridal beauty viewed as a form of respect for the sacred moment of marriage. Self-care during the *pingit* period is thus not merely a physical matter, but rather an expression of respect for cultural values.

Community Experience (Women): Ms. Siska

Ms. Siska is the second female informant who has undergone the *pingit* tradition. Her experience complements the picture provided by Ms. Nita with a richer emotional and spiritual dimension:

“While undergoing pingit, she felt a sense of tension; for two weeks, she experienced something unusual and felt nervous. During the seclusion, she spent time with her family and received advice from relatives about married life, and she also made physical preparations for her life with her husband. During the seclusion, she also observed a strict fast as recommended.”

Siska’s account reveals an emotional dimension rarely explored in academic studies of the seclusion tradition: feelings of “tension” and “nervousness” during the isolation period. From a psychological perspective, this tension is a natural response to the major life transition that is about to occur. It is precisely here that the function of the seclusion period becomes highly relevant: it provides a space for the bride-to-be to process this anxiety with her family, rather than alone. The combination of family counsel and the *mutih* fast serves as a holistic therapy: cognitive guidance coupled with spiritual purification.

Community Experience (Male): Mas Kholis

Mas Kholis is the only male informant from the community who shared his experience of undergoing the *pingit* tradition. His perspective is invaluable because it provides insight into aspects of *pingit* for the groom-to-be that are often overlooked:

“During pingit, he must stay at home and is looked after by the elders and his brothers. During the seclusion period, he focused on mental preparation. Every night, the elders taught him how to be the head of the family, from leading prayers to resolving problems and treating his wife well. During this time, he also observes a strict fast, consuming only plain white rice, unseasoned vegetables, and drinking plenty of water; his sleep schedule is also regulated he is required to go to bed at 10 p.m. and wake up at dawn. Throughout this period, he must also suppress his longing for his fiancée, who is undergoing the same seclusion ritual.”

Mas Kholis’s experience reveals another, often overlooked aspect of the *pingit* tradition: for the groom-to-be, *pingit* serves as an intensive school of family leadership. The lessons taught leading prayers, resolving conflicts, and treating one’s wife with kindness are fully in line with Islamic values regarding the husband’s role as *qanwam* (head of the family). The *mutih* fast and the regulated sleep schedule reflect the cultivation of self-discipline, which is an important foundation in married life. It is also interesting to note that Mas Kholis refers to “suppressing feelings of longing” as part of the *pingit* experience a practice of self-control known in Islam as *zuhd* and *sabar*.

Based on all the findings from the interviews above, the following key patterns in the practice of the *pingit* tradition in Bukit Kratai Village can be identified.

Table 1. Summary of Findings from Interviews with Informants

Informant	Role	Key Points
Mbah Mardiono	Traditional Elder	Seclusion for 2 weeks at Kratai Hill; core Javanese values preserved despite shorter

		duration
Mbah Jumari	Customary Advisor	Applies to both men and women; prohibition of hazardous physical activities; <i>mutih</i> fasting for blessings
Mr. Abdul Jabar	Community Leader	Household advice from elders; <i>mutih</i> fasting; body scrub for the bride-to-be
Mr. Supriamuji	Village Head	Seclusion as the "foundation" of household life; space for introspection; preserving the dignity of the couple
Ust. Supriyanto	Religious Leader	In line with Islamic law; prevents seclusion of unmarried couples (<i>kebahwat</i>); contains beneficial values; legally permissible (<i>mubah</i>)
Ms. Nita	Female Participant	15 days; parental advice; self-care (<i>manglingi</i>)
Ms. Siska	Female Participant	2 weeks; feelings of tension; family guidance; <i>mutih</i> fasting
Mr. Kholis	Male Participant	Mental preparation for head of household; <i>mutih</i> fasting; disciplined sleep patterns; patience training

A Comparison of the Practice of the *Pingit* Tradition in Java and Bukit Kratai Village

Based on findings from interviews and literature reviews, significant differences can be identified between the practice of the *pingit* tradition in its region of origin, Java, and its practice in Bukit Kratai Village. Table 2 below summarizes these comparisons.

Table 2. A Comparison of the Practice of the *Pingit* Tradition in Java and Bukit Kratai Village

Aspect	Origin in Java	Bukit Kratai Village (Riau)
Duration of Seclusion	1 to 2 months	±2 weeks (14–15 days)
Reason for Duration	Customs strictly preserved; honoring ancestral cultural values without compromise	Adjustment to multi-ethnic environment and demands of daily work/activities
Family Involvement	Extended family and customary elders fully and intensively involved	More focused on the nuclear family with support from customary elders
Main Rituals	<i>Mutih</i> fasting, body scrub (<i>luluran</i>), mental guidance by elders, prohibition from leaving the house	Same: <i>mutih</i> fasting, body scrub, guidance, prohibition from leaving the house
Essence/Core Values	Purity, honor, protection from disturbances	Same; maintained even though duration is adjusted

The table above shows that the only changes are in the duration and intensity of extended family involvement two aspects directly related to the social and economic context of the transmigrant community. Meanwhile, the core rituals and the essence of the *pingit* tradition's values remain intact. This indicates a collective awareness within the Bukit Kratai Javanese community to preserve their cultural identity while remaining adaptable to their new environment a form of constructive cultural resilience.

Analysis of the *Urf* Framework Regarding the *Pingit* Tradition in Bukit Kratai Village

To analyze the position of the *pingit* tradition within Islamic law, this study employs the conceptual framework of *urf* as developed in *ushul fiqh*. From a typological

perspective, the *pingit* tradition in Bukit Kratai Village can be classified as *urf fi'li* (custom in the form of actions/deeds) and is of a *urf khash* nature (applicable to the Javanese community in that village). An analysis of the four conditions for a valid *urf* is conducted as follows.

Reasonable and Logical. The values inherent in the *pingit* tradition are logical and rational. The period of seclusion before marriage provides an opportunity for the bride and groom to prepare themselves mentally and spiritually without distraction. Guidance from elders regarding married life serves as a highly relevant form of premarital education. The prohibition against leaving the house also prevents the possibility of unwanted incidents whether physical or social in the lead-up to the wedding day.

Contains Values of Public Good. The *pingit* tradition clearly brings benefits to both individuals and society. For the bride and groom, the *pingit* period provides: (1) an opportunity for introspection and mental-spiritual strengthening; (2) physical preparation through self-care; (3) knowledge and skills for married life through the elders' advice; and (4) strengthening of family bonds before entering a new life. For the community, this tradition strengthens social cohesion, preserves cultural values, and upholds healthy social norms in the lead-up to the wedding.

Not Contrary to the Text of the Quran and Hadith. This aspect is the most important in determining the validity of a custom from an Islamic perspective. The core substance of the *pingit* tradition namely, staying at home, avoiding promiscuity, and preparing oneself before marriage does not contradict, but rather aligns with, Islamic teachings:

First, Quran 33:33 contains a command for women to “stay in your homes” (*qarna fi buyutikunna*) as a means of preserving their honor and purity. Exegetes such as Al-Qurtubi, Ibn Kathir, Al-Maududi, and Wahbah az-Zuhaili agree that the core of this verse is the command to preserve one's honor and purity, not an absolute prohibition against leaving the home. The *pingit* tradition internalizes this spirit in a contextual and temporary manner, limited solely to the pre-marital period.

Second, the *pingit* tradition effectively prevents *kehalwat* (being alone together between a man and a woman who are not mahram in a secluded situation), which is strictly prohibited in Islam. By not allowing the bride and groom-to-be to leave the house and meet each other before the marriage contract, this tradition actually serves as a mechanism to prevent violations of Islamic law.

Third, the all-white fast recommended during the *pingit* period, although not a fast directly mandated by Islamic law, embodies positive values: self-control, spiritual purification, and the strengthening of spiritual resolve. These values are fully in line with the spirit of Islam in preparing oneself for important moments in life.

Widely Practiced in the Community. The *pingit* tradition has been observed in Bukit Kratai Village since the first generation of transmigrants arrived in the 1980s. This tradition is known and recognized by all segments of society from traditional leaders to the younger generation and is still consistently practiced. The fact that eight informants from diverse backgrounds (traditional leaders, religious figures, community leaders, and ordinary villagers) all acknowledge the existence and relevance of this tradition serves as strong evidence that it has become an integral part of the communal identity.

Based on an analysis of the four criteria above, the *pingit* tradition in Bukit Kratai Village meets all the criteria for a valid *urf*. Its status in Islam is *mubah* (permissible); it is neither obligatory nor forbidden. Its existence reflects a constructive harmony between local Javanese cultural traditions and the values of Islamic sharia a concrete example of how the principle of “*al-'Adab Mubakkamah*” (customs and traditions can serve as a legal basis) applies in the real-life context of Indonesian Muslim society.

CONCLUSION

This study successfully answered the two main questions posed. First, the premarital seclusion tradition among the Javanese community in Bukit Kratai Village is still maintained today, with the duration adapted to approximately two weeks shorter than the original practice in Java, which can last 1–2 months. This adaptation is a deliberate and collectively agreed-upon response to the demands of a multicultural environment and the socio-economic conditions of the transmigrant community, not an erosion of values. The essence and core rituals of this tradition the prohibition against leaving the house, the *mutib* fast, self-care, and guidance on marital readiness from the elders are consistently maintained.

Second, viewed from the perspective of *urf* in *ushul fiqh*, the pingit tradition in Bukit Kratai Village is categorized as *urf shabib*. This tradition fulfills the four conditions of validity for *urf*: it is acceptable to common sense, contains values of public interest, does not contradict the texts of the Quran or hadith, and is generally practiced within the community. Its ruling is *mubah* in Islam, and its existence reflects a constructive harmony between the local wisdom of Javanese culture and the values of Islamic sharia.

This study makes three recommendations. First, the community of Bukit Kratai Village needs to continue preserving the *pingit* tradition while ensuring that its practice does not deviate from the principles of Islamic law. Second, religious and traditional leaders need to collaborate to educate the younger generation about the meaning and value of this tradition so that it is not merely carried out mechanically. Third, future research could examine other dimensions of this tradition, such as its psychological impact on marriage readiness or comparisons among Javanese migrant communities in various regions, to enrich the body of research on Islamic family law in Indonesia.

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