

***Manjau Muli* Custom (Premarital Introduction) in Lampung Sungkai Bunga Mayang Indigenous Community in the Perspective of Islamic Law**

***Muhammad Iskandar¹, Alamsyah²**

¹) Sekolah Tinggi Agama Islam Nahdlatul Ulama (STAINU) Kotabumi Lampung, Indonesia

²) Universitas Islam Negeri Raden Intan Lampung, Indonesia

* iskandara887@gmail.com

Received: 31-05-2024

Revised: 23-06-2024

Accepted: 30-06-2024

Abstract

The procedure for implementing the *Manjau Muli* custom in the Lampung Sungkai community has its own unique way which, when viewed from the view of Islamic law procedures, there are differences and discrepancies in implementation so that special studies are needed to explain the differences that exist in the *Manjau Muli* custom with the procedures regulated in Islamic law so that the law of the implementation of the Lampung Sungkai *Manjau Muli* custom in the view of Islamic law can be clearly determined. This research aims to examine the Practice of *Manjau Muli* Tradition (Premarital Introductions) in Lampung Sungkai Bunga Mayang Indigenous Community and *Manjau Muli* (Premarital Introductions) Islamic Law Perspective. This research uses qualitative research methods of field studies (field research), namely research on research that is descriptive analytical and tends to use analysis or This type of research is only in the form of words. with a sociological legal approach method. Based on the results of research and data analysis, the *Manjau Muli* custom is carried out with procedures: coming to the girl's house directly with the agreement to meet and only interact with the girl without interaction with other families with the aim of getting to know each other and showing seriousness towards marriage, *Manjau Muli* is included in the type of shahih 'Urf and no value is found that deviates from Islamic teachings, the *Manjau Muli* tradition is very good to continue to be preserved as a culture of pre-marital introductions that are in accordance with Islamic guidance but with local wisdom values.

Keywords: Custom, *Manjau Muli*, 'Urf



© 2024 Muhammad Iskandar, Alamsyah

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Indonesia is rich in local wisdom, the wealth of which becomes the value on which a person acts.(Anwar et al., 2023) Customs and habits are patterns of behaviour carried out by individuals in social life, which are practiced consistently over a long period of time, and these behaviours are generally believed to be necessary in the social interaction of the community.(Kurniawan Ruslak Hammar, 2023) In practice, customs become one of the guidelines for life in a society that regulates the values and norms that apply to society about good and bad in daily behaviour. In Indonesia, there are around 350 customary areas that have beliefs that are believed by the community publicly.(Mustaghfirin, 2011)

Adat is also often associated with civilization, which means progress in a society from several aspects such as: progress in organisation, law, complexity of religious, social and political institutions. (Kurniawan Ruslak Hammar, 2023) Therefore, the relationship between

humans and religion and culture is very close (Yoki Pradikta et al., 2024). This then raises several opinions about whether adat influences religion by adapting adat values to religious values or adat is only accepted if adat does not conflict with religion. First, the theory of complex consensus (*receptie in complexu*) "fully accepts and uses Islamic law as a reference for problems faced by the community." (Z. Zaelani, 2020) Second, the theory of *receptie*, this theory was introduced by Cornelis Van Vollenhoven "the applicable law for Muslims is their customary law, where Islamic law can be applied if the community accepts Islamic law." (Zaelani, 2020). "(Zaelani, 2020) Third, the theory of *receptie a contrario*, this theory was introduced by Sajuti Talib and states that there are still two camps that differ in opinion between 1945 and 1975. One party says that article 134(2) IS (*Indische Staatregeling*) is no longer valid, but on the contrary, because of legal certainty, this article remains valid." (Z. Zaelani, 2020)

Different things were conveyed by Haizairin by boldly saying that Snouck Hurgronje's *Receptie* theory was a "satanic theory" that must be avoided. He said, Islamic law is superior to customary law and Western law, and customary law is only valid if it is in line with Islamic law. (Alamsyah et al., 2021) Haizairin stated that Islamic law in Indonesia is not based on customary law, because every law in Indonesia, both Islamic law and customary law, applies based on the support of existing laws in Indonesia. (Z. Zaelani, 2020)

Islamic law is more objective. In other words, law is not the legal knowledge of society, power, power, and government sovereignty, but the knowledge of God. (Nurjannah et al., 2023) Islamic law into the legal system that applies in society which is part of Islamic family law issued and formulated in classical books such as the shafi'i school of fiqh. (Alamsyah et al., 2021) Indonesian customary law includes many types of customary law, but according to Fuchta, the customary law cannot be the only national law believed by every community. Humans are *zoon politikes*, namely political individuals who live together in a certain area and help each other under a mutually agreed government. (Alamsyah et al., 2021) Talking about human problems, culture and religion, of course we want to know first what the name of culture is in religious/Islamic terms (Pradikta et al., 2023). Culture in Islam is known as 'Urf. 'Urf is a custom that has been passed down for generations but does not conflict with Islamic teachings. In the rules of fiqh, there is also a customary rule, namely *Al-Adah Muhakkamah* (Custom can become law). Of course, the above rules have their own requirements to apply. This makes not all traditions meet the criteria as 'Urf or fulfil the rules about *adat* can be a legal basis in Islam.

Because of the diversity that exists in Indonesia, each region certainly has its own customs in daily life, including the Lampung region. in an effort to build a family, of course, there are efforts to get to know the family and candidates who will become husband or wife. This also applies to the traditions of the Lampung people, both Sai Batin and Lampung Pepadun, only the terminology is different. In Lampung Pepadun, especially Lampung Sungkai, the custom is "*Manjau Muli*".

In pre-marriage activities, the marriage process and even post-marriage in the customs of Lampung people are very full of activities or traditions. One of them is the *manjau* event. There are several types of *manajau* in Lampung tradition such as *Manjau Mengaian / Manjau Maju*, *Manjau Sabai*, *Manjau Mirul*, *Manjau Pedem* (Fajri, 2022) and *Manjau Muli* which is also known in Lampung Sai Batin or Coastal Lampung as *Manjau Debingi*. (Siddik, 2017).

Manjau Muli itself is a custom of the Lampung community whose purpose is to get to know each other and show friendship in an effort to find a prospective wife by visiting a girl's house, this is usually done at night with the permission of the host of course, with a normal hour limit not too late, even faster in general. but it does not rule out the possibility that *Manjau Muli* can also be done during the day.

This was conveyed by one of the traditional leaders of the Lampung Sungkai community in Gunung Labuhan village who was met during the pre-survey interview session, namely Mr Usman ADH:

"The purpose of Manjau Muli is to get to know each other by means of friendship ratong haguk nua muli, kirani perda gering if God wills haga takuk guai inggoman, guai jama - jama ngelajuko hurik" (U. ADH, personal communication, 2 March 2024)

Meaning: "The purpose of Manjau Muli is to get to know each other by way of friendship coming to the girl's house, if both like it and God wants to be taken as a wife, to continue life together".

In the explanation above, it can be captured the meaning of *Manjau Muli* is a way of getting acquainted with a girl with the aim that if you like each other and the soul mate from God, it will continue into the household. Of course, in its implementation *Manjau Muli* has its own ways and manners in its implementation. When doing this Manjau culture, a bachelor (Meghanai) must dress neatly, wear a sarong and ask permission first to the head of the bachelor then to the parents of the girl (Muli), usually the one who gives permission is the mother of the girl. If the mother of the girl accepts, then it is a sign that the footman is allowed to get acquainted and approach the girl (Siddik, 2017).

This is the same as what was conveyed by Mr Usman ADH:

The procedure for Manjau Muli is megharanai ratong jak behind nua ngejuk sign or code using kusikan, amun in nua tiyuh tohha, cakak di garang while ngewangsing luot, muli ratong jaklom ngulih meghanai biasani ngulih "sapa ya" jaksan ngebrol serebok, muli permisi pai haguk lom serebok, after hina, butungga in the guest room, nyirih (dang sesambatan) jama unyin family, radu leju chat according to jama time debingi or derani. Lamun seranian umumni manjau hina debingi mak relo biga butanggoh jama muli mulang salaman". (U. ADH, personal communication, 2 March 2024)

Meaning: "The procedure for Manjau Muli is that the footman comes from behind the house to give a signal using a match, if in a traditional village house, climbs on top of the dishwasher (Garang) while giving a signal back, the girl comes from inside giving a response to the footman usually asking "Who is Yes" from there having a short conversation, then the girl excuses herself for a while. After that, they meet in the living room, silently not greeting other families. After a long conversation according to the time of night or day. In the past, manjau was generally done at night, not too late at night, and then the girl said goodbye by shaking hands."

From the interview above, it can be concluded that *Manjau Muli* has a unique way. Starting from how to come and how to get permission to have a conversation interaction in the house that must have permission from parents, and pay attention to the time when visiting. This manjau is usually done from 19.30-22.00, if it passes the provisions then the parents of the girl will reprimand the footman.(Siddik, 2017)

Based on the explanation above, we can find several things that have the advantage to be researched, namely how the implementation of *Manjau Muli*, the objectives and other things in

detail in the process of *Manjau Muli*. This is very interesting to be mentioned in a research from a religious point of view. How to get to know each other according to customary law and how to get to know each other in the view of Islamic law, with these two sides to melt with each other with their respective values and uniqueness causing concrete deictics. This makes the researcher interested in conducting research with the title "*Manjau Muli* Custom (Premarital Introductions) in Lampung Sungkai Bunga Mayang Customary Society from the Perspective of Islamic Law".

From the interview data above, it can be seen that the *Manjau Muli* procedure has a different way from the introduction procedure known in Islamic law, namely the young man who comes to visit for manjau gives a sign (wangsit) from behind the house, then in his interaction the young man who comes can only interact specifically with the girl while with other families the young man is prohibited from interacting which is called nyirih. Whereas in the norms of Islamic law the procedure for getting acquainted which is then called ta'aruf has differences from the *Manjau Muli* custom such as the young man who will get acquainted must come with the family and the family will interact with other families, and the young man who gets acquainted can only see the girl from her face and hands. This raises many views about the procedures for implementing *Manjau Muli* not in accordance with religious teachings and will lead to legal views on the custom of *Manjau Muli*. Therefore, there is a need for further research to examine from an Islamic perspective so that the law on the implementation of *Manjau Muli* will be well established based on valid scientific studies.

As for getting Novelty in research and also steamay avoid plagiarism, researchers display several previous studies, among others: Zirwan Siddik "*Manjau Dibingi Culture (Study of Muli Mekhanai Association in Pekon Penengahan, Karya Penggawa District, Pesisir Barat)*". (Siddik, 2017) Faculty of Social and Political Sciences, University of Lampung Bandar Lampung 2017. In this study, researchers concluded that the Manjau Dibingi Culture is still carried out today in a pre-existing manner, although along with the times this habit has faded, traditional leaders and Lampung people still continue to strive to preserve the custom of manjau debingi as a cultural heritage of Lampung people.

Nurul Fajri The Manjau Pedom Tradition at the Marriage Ceremony in Napal Village, Kelumbayan District, Tanggamus Regency-Lampung, (Fajri, 2022) Faculty of Ushuluddin and Adab, Sultan Maulana Hasanuddin State Islamic University Banten Year 2022 AD / 1444 H. In this study, researchers wrote that the Manjau Pedom Custom is the custom of visiting to stay at the woman's house by the man's family which is carried out after the consent is given at the man's house. It is hoped that it will establish a friendly relationship between the big families of the two brides. The function of the Manjau pedom tradition: 1) as a way to honour the sabay family (besan) whose daughter is married (Diakuk Hulun). 2) As a time to give advice to husband and wife from the elders of the wife's side to run a harmonious and happy household. 3) As a means of maintaining the principle of authenticity, because in Lampung society there is still stratification or grouping.

Ali Alkahfi, View of Islamic Law on the Tradition of Manjau Kebayan Before the Marriage Accord in Lampung Saibatin Custom (Study in Banding Agung Hamlet, Way Kerap Village, Semaka District, Tanggamus Regency), Raden Intan State Islamic University Lampung in 2023. (Alkahfi, 2023) Based on the results of the research, it is concluded that

manjau kebayan is a tradition of Lampung Saibatin custom in Banding Agung Hamlet, this tradition is used as a forum for friendship and a sign of joy from families who want to carry out marriage and the next traditional procession. the tradition of manjau kebayan at the traditional marriage of Lampung Saibatin people in Banding Agung Hamlet, Waykerap Village in the view of Islamic law is permissible or included in '*Urf shahih*'.

In the three previous studies mentioned above, there are significant differences with the research to be carried out so that this ensures the novelty value of previous research. In the research conducted by Zirwan Siddik in 2017, although there are similarities in the meaning of manjau debingi and *Manjau Muli*, Zirwan focuses on the application or implementation of manjau debingi by young people and the efforts of existing and community leaders to preserve the custom of manjau debingi, while the research to be conducted focuses on the procedures of the *Manjau Muli* custom and the law of the implementation of the *Manjau Muli* custom in the view of Islamic law. For research conducted by Nurul Fajri in 2022 and Ali Alkahfi in 2023, it differs in terms of variables, namely Nurul Fajri examines the custom of manjau pedom, which is very different in eating and implementation, manjau pedom is carried out by newly married people while *Manjau Muli* is a pre-marital gathering, Ali Alkahfi's research uses the variable manjau kebayan, although the word manjau has similarities, but the meaning and implementation of manjau kebayan is a custom carried out to get to know and rejoice in the existence of a prospective bride who will soon be married.

RESEARCH METHODS

The research conducted by researchers is empirical legal research or also called sociological legal research. In this study, researchers will go directly to the field to collect data relevant to the research title, so this type of research is called field research or case study. To collect data, researchers will involve more people and documents in the research area, so that this research will contain social aspects or interactions experienced by objects according to various points of view of elements of the surrounding community, and also supported by documents obtained in the field. In conducting this research, researchers used qualitative research methods, namely research on research that is descriptive analytical and tends to use analysis or This type of research is only in the form of words, which in this case does not use numbers directly.

In qualitative research, the focus is more on process and method (subjective perspective). Reason is used as a guide so that the research approach is in accordance with the facts in the field. Meanwhile, the primary data source is Lampung Sungkai Traditional Leaders. Secondary data is data obtained from second sources, complementary data which will be explicitly correlated with primary data, including in the form of books, journals and magazines. The research methods used for this research are: Observation, interviews and documentation. Data analysis is a series of examining grouping, systematising, interpreting and verifying data so that a phenomenon has social, academic and scientific value, activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated. Data analysis activities are data reduction, data display and conclusion / verification.

RESULTS AND DISCUSSION

Biography of Lampung Sungkai Bunga Mayan

One of the many customary laws that apply in Indonesia is the custom of the Lampung community in practice, (Mu'in et al., 2023) the Lampung indigenous people are divided into two major parts, namely pepadun and saibatin. Furthermore, this large group is then divided into several more clans which are then known in Lampung custom as buay / kebuayan (descendants), in pepadun divided into: Abung Siwou Migou (Abung Nine Clans), Megou Pak Tulang bawang (Four Tulang bawang Clans), Buway Lima Waykanan (Five Waykanan Clans), Sungkai (Sungkai Bunga Mayang) and Pubiyan Telu Suku (Pubiyan Three Tribes). (Fadilah, 2018).

One of the clans in the Lampung pepadun custom is the sungkai bunga mayang clan. Anshori Djauzal, (Ashori, 2023) Yula Fadilah, (Fadilah, 2018) Wikipedia, (Wikipedia, 2024) states that the sungkai bunga mayang clan is a designation for the Lampung indigenous people residing in way sungkai. The sungkai bunga mayang clan of his ancestors came from komering precisely in the way komering area, the designation sungkai bunga mayang comes from several elements, namely sungkai which is the name of the river where his ancestors finally decided to settle called way sungkai, while bunga mayang comes from the name of his ancestor's clan of origin, namely the origin of the initial clan called bunga mayang in komering. (Asnawi., 2023)

In the beginning, the indigenous people of Lampung sungkai bunga mayang clan who had ancestors from Komering migrated through the river which ended in the abung siwo migo area and the way kanan area decided to settle and establish a tiuh in the area in 1818 to 1834 and tried to establish communication with the abung community represented by buai nunyai and ended up allowing the bunga mayang community to establish a tiuh in the area, the first Sungkai area was the State of Tulang Bawang, carrying the name of the village / clan Negeri Tulang Bawang from their origin in Komering. In some years around 1925 based on a report from Dr Bauke Jan Haga, (Wikipedia, 2024) that the Lampung Sungkai indigenous people held a large traditional feast (Begawi Mecoh Lebu) slaughtering 64 buffaloes which were then distributed to the entire Abung Siwo Migo community (Fadilah, 2018).

Even in the report submitted by bauke jaumuan, the party was attended by the mayang flower clan and also the menggala clan. (Luthfi et al., 2022) After the traditional party (begawi) was held, the abung clan recognised that the sungkai bunga mayang clan was part of lampung pepadun, this ensured that sungkai bunga mayang was no longer a lampung sai batin which was the beginning of its ancestors, as well as establishing territorial boundaries. The sungkai bunga mayang clan is formed from 7 major clans, namely: Buway Indor Gajah (Segajah), Buway Selembasi, Buway Perja (serja), Buway Harayap, Buway Liwa, Buway Debintang and Buway Semenguk.

The Practice of *Manjau Muli* Tradition (Premarital Introduction) in Lampung Sungkai Bunga Mayang Indigenous Community

Adat comes from Arabic, which translated in Indonesian means habit. (Yulia, 2016) this is a norm that is sustained in a certain way within a community group and is recognised by the public for and applies over a long period of time. (Owan Hermansyah Soetoto et al, 2021, p. 6) Adat can be understood as local culture (local custom) that regulates social relations. (Inna, 2015) The perspective of hilman hadikusuma adat means customary norms that apply

traditionally from generation to generation from ancestors to children and grandchildren of the present era, these customary rules are usually difficult to change. (Aprilianti & Kasmawati, 2022) From the explanation above, it can be understood that adat is the values and norms inherent in society that have been recognised by the community for generations with mas and a long time span so that it will not change easily and become a reference for daily life.

Customary law is a designation in the past related to the provision of legal knowledge to the community to several guidelines and realities that regulate and impact the lives of Indonesian people (Mu'in, Fathul, Firdaweri, 2022). The designation of customary law used today is in fact a translation of a word that comes from the Dutch language, namely "Adatrecht". (Owan Hermansyah Soetoto et al., 2021) Snouck Hurgronje was the first to introduce this designation in the book *De Atjehers* to give identity to an arrangement of social control (social control) that applies to Indonesian society. This identity was then scientifically refined by Van Vollenhoven, who is called an expert on Customary Law in Dutch India. (Yulia, 2016) Hazairin explained that adat is the essence of morality in society, namely customary rules in the form of rules of morality whose truth has been recognised by the public in that society. (Aprilianti & Kasmawati, 2022). Hilman Hadikusuma's perspective on the normative style of Indonesian customary law generally shows a style of trust, traditional, togetherness, concrete, and visual. (Hadi Kusuma, 2014) In addition, customary law also has other patterns that characterise its uniqueness as a law that applies to society for generations, among others: Open and simple, Can change and adjust, Not codified, Musyawarah and mufakat. (A.B. Wiranata, 2015)

In essence, customs will develop dynamically, this is due to many things as a contributing factor due to the open nature of customs to the natural and social conditions of society, the development of customs and laws is closely influenced by law enforcement, technology, natural factors and traditional conditions. (Salim, 2015)

Of the several *kebuayan* clans in *pepadun* that have been mentioned above, the implementation of their customs has many similarities, but there are several provisions and implementations or only different mentions, such as in the custom of pre-marriage introductions in the traditional culture of Lampung *pepadun* there is what is known as *Manjau Muli* which is then called *manjau debingi* (Siddik, 2017) in Lampung Sai Batin custom.

In general, the word *manjau* is taken from the Lampung regional language itself, which means visiting, (Muharom, 2013) *silatuhrami*, visiting. *Manjau* is the process of visiting or visiting someone to another person's house with the aim of establishing friendship. (Imron & Pratama, 2020) *Manjau* more specifically depends on the additional words used in the custom, in the *sungkai* custom itself there are several types of *manjau* such as *manjau kebayan*, *manjau mengiyan*, *manjau kelama*, *manjau minuk/pedom*, *manjau pighul*, *manjau sabay*, *Manjau Muli* and others.

Along with these other words, the meaning of *manjau* will change according to the additional words so that in detail *manjau* will vary if it has received additional words in the customs of Lampung Sungkai. Meanwhile, *Manjau Muli* itself means the visit of a bachelor to a girl's house with the aim of getting to know each other and the family for the ultimate purpose of approaching before marriage occurs.

Manjau Muli means visiting the girl's house (*muli*). The *muli*/girl waits at her house while the *bujang* must come to visit the girl's house and is done at night but can also be during the

day. This *Manjau Muli* procession continues until there is an agreement that the two have pledged to tie the promise to become husband and wife. *Manjau Muli* is a term of the Bunga Mayang Sungkai clan in North Lampung which means visiting a girl's house, (Cristian, 2022) *Manjau Muli* is also known as manjau Dibingi Muli Mekhanai in Coastal Lampung or Sai Batin. (Siddik, 2017) The journey of nganjang gadis or *Manjau Muli* in Lampung Sungkai custom has its own manners and customs. Sunan mentioned in the interview that *Manjau Muli* is a gathering of a man who aims to get to know each other, previously between the footman and the girl must have met in a public place or it could be a place provided specifically for interaction between teenagers.

"Manjau Muli artini meranai midor haguk nua muli aim ni pandai each other origin, family tree biasani mak formal ya normal chat. Semakkung manju biasa ni muli meranai kak jak sehaluan, for example in pok sekelikni pas wat party or dapok in cara adat goh time wat canggot. Mun kak setinongan biasani wat promise mernai haga midor guk nua di rani sai di sepak." (Sunan, personal communication, 2 March 2024)

Meaning: *Manjau Muli means that the bachelor goes to the girl's house to get to know each other's origins, family tree, usually chatting informally, yes normal chatting. Before manjau usually the girl and the boy have already met, for example at her brother's place when there is a party or it could also be during a traditional event such as cangget, after getting to know each other usually the boy will make an appointment to stay at the house at an agreed time.*

The custom of *Manjau Muli* in the Sungkai Bunga Mayang clan in particular and in Lampung society, of course, has a background that influences the implementation of this custom, and its implementation has general rules that are generally known by all bachelor girls of Lampung tribe. before discussing the procedure for doing *Manjau Muli*, of course, it must be known that the background of this manjau custom is as a solution to pre-marital introduction communication in Lampung tribe teenagers. This is done because in Lampung culture the meeting of girls and bachelors who are not between Nakbai (sister) and mehani (brother) is something that violates customary regulations. (Imron & Pratama, 2020) for Lampung people really uphold their customs so that if in the custom an act is considered taboo then the community will stay away from that behaviour. In fact, if someone violates it, they will be given punishment in the form of customary money fines and ostracised from the community. This was explicitly conveyed by Lampung Sungkai traditional leaders, Mr Usman and Mr Usman, in interviews conducted at their respective residences:

"In the Lampung custom, the muli meranai sai is another kind of khusuni khusuni nakbai jama mehani makdapok carelessly out of line, mun haga chat or out of line or bahasani setunggaan must be pok sai in sediako adat, for example at the canggot bara event or wat sai event organised by the head of the meranai or head of the muli sai wat rulesni. Other than hina mak dapok sehaluan. Ulah hina mula wat lah Manjau Muli let meranai dapok sehaluan jama muli sai in geringini, dipok sai helau and pastini wat sai ngawasi." (U. ADH, personal communication, 2 March 2024)

Meaning: *in the custom of Lampung, girls who are not relatives, especially female and male relatives, cannot meet carelessly, if they want to chat or meet in the language of Lampung known as "setunggaan", they must be in a place provided by custom, for example at the "Cangget Bara" event or there is a way organised by the head of the youth and the head of the youth which also has rules. other than that, they cannot meet. This is*

why there is the custom of Manjau Muli so that the young man can meet the girl he likes, in a good place and of course someone is watching.

Based on the explanation of the traditional leaders above, the meeting between girls and bachelors who are not in places regulated by custom is a prohibited thing, therefore custom provides several ways to establish friendship and get to know each other but still maintain traditional values and youth of the Lampung tribe can still get to know each other and not cause bad things. In terms of meeting girls and bachelors, Lampung custom has a special way such as *cangget* where girls and bachelors can greet each other in one place openly and in a crowd supervised by traditional leaders and youth leaders. Or there are special events carried out and organised by the youth leaders of the Lampung tribe, such as the *nyeruit* event, or the gathering of meals between villages (*Tiuh*), this was stated by Mr Sunan in the interview:

"Besides official events goh cangget biasani muda-mudi wat nyeruit muli meranai certain tiuh, biasani wat invitation jak kepala meranai jak tiuh host haguk kepala meranai tiuh barih." (Sunan, personal communication, 2 March 2024)

Meaning: in addition to official events such as cangget, the youth usually have nyeruit events with certain villages (tiuh), usually there is a special invitation from the head of the village youth who is the host to the head of the other village youth.

Even in terms of meeting young men and women, the Lampung indigenous community is willing to take a very strong risk if one of their daughters violates this customary rule, such as walking with a man who is not their brother, they will immediately not be angry and there are even several events of young people having to marry immediately if they are caught going together without permission and without being accompanied by their siblings. This was conveyed by Mr Usman ADH:

"Because of this taboo, there have been many incidents of children of muli hun sai midor mak izin or midor ni late mulang, or luah mak jama kelepah or mehani laju di kain ko nikah jama meranai sai ngajak ya midor. Mula muli jaman timbai mak sembarang luah jama meranai jaman timbai mak sembarang ngajak muli midor, tian ngejaga fi'il. Liom jama hulun mun until ngebatok." (U. ADH, personal communication, 2 March 2024)

Meaning: due to its taboos, there are several incidents of girls from Lampung who go out to play without permission or then return late, or leave the house without being accompanied by their sister or or their brother immediately ordered to marry the man who brought them to play. So girls in the past did not leave the house carelessly, just as men in the past did not just bring girls to play. They maintain the value of fi'il. Shame on others if they do something shameful.

It can be understood from the interview above that Lampung people are very careful about teenage relationships, they will even be very angry if their children break the rules in their customs because daughters in Lampung community families are treasures that must be guarded with the dignity of their father or brother.

As discussed above, the custom of *Manjau Muli* in Lampung Sungkai bunga mayang culture has procedures that have been regulated unwritten by custom and have been understood by the youth of the Lampung tribe, the procedures include: First the young people have previously met in a place that is organised in general either intentionally or unintentionally. Furthermore, both parties will make an appointment when to meet either directly when meeting or through mail communication or now via mobile phone. The second procedure for meeting at the time of *manjau* will usually be done at night but can also be during the day.

"But when the time comes to visit the tatacarani ratong haguk nua muli through the back of the nua, if you are good at addressing the nua muli, you can usually find the head of the meranai or taok sai ti tinong in the tiuh muli, using the code of the kesikan, but in the tiuh tuha biasani cakak di garang ulah nua kan ranggal, while ngewangsit luot. Muli tini ratong jaklom ngulih sapa meranai sai ratong. Jaksan ngobrol serebok ngejelasko meranai sai hipa, setah ni muli butanggoh haguk lom, let dapok butungga di ruang temui, mun kak di lambung nua dilum nua meranai must nyirih (mak sesambatan) jama unyin keluarga, pace ngobrol according to jama waktu debingi atau derani, lamun seranian umumni debingi, mak relom biga. But when the time of derani can be adjusted according to the normal time of the day, then the pace is busy. Or tegi derani. In the early days, the back of the house used to pass in front of the house, but the back of the house was an adaptation of the old days. In the early days of the backyard, the custom of the ram in the early days was the habit of the ram knocking on the front door, usually the hulun was trying to get an address for the family, so it was a sign for the muli that the code for the back door meant that the ram was funding the haga manjau, the family understood. But the procedures of the family are not the same as in the past..(U. ADH, komunikasi pribadi, 2 Maret 2024)

Meaning: in the old days when manjau the procedure was to come to the girl's house through the back of the house, if you don't know the exact address of the girl's house, you usually ask the head of the youth or a friend who is known in the girl's village area, after arriving, give a code using a match, if in the old village the custom is usually to go up to the garang (the usual place to wash dishes behind the house) because houses in the old village are usually high. After that, give the code again. The girl will come behind the wall to ask who the young man is, then communicate briefly to explain which young man is coming. After that the girl says goodbye to go back into the house, after that she can only meet in the living room, if she is already in the house the young man must nyiri (not make contact / greet) to the whole family there. Continue chatting according to the time of night or day, in the past it was generally at night, not too late at night. But nowadays daytime is also allowed according to the usual hours, not too early in the morning, or in the middle of the day. Now young people are used to passing in front of the house if they want to nganjang (manjau), we have adapted to the times. In addition, now it is no longer through the back of the house, in the past why did it go through the back, because the custom at that time was known to come knocking on someone's house through the front, usually people wanted to ask for the address or who came were close family, so it has become a common distinguishing mark for girls if there is a code from behind it means that there are young people who want to manjau, the family also understands that. But the manner of dealing with the family is still the same as in the old days.

From the results of the interview above, it can be understood several things, namely how to come to visit a girl's house in the custom of manjau is done from behind the house in ancient times, but as time progresses there is a change in the procedure for coming to a girl's house in manjau, it is found in a significant change from initially using a code from a match behind the house then changing to a new habit that is through the front of the house without any code anymore. (Rahman et al., 2022) In addition, the habit of coming to manjau from behind the house and giving a code is as a distinguishing sign of guests who will come to the house, namely if from behind the house it will be a sign that there are young men who will do manjau while if there is a knock from the front of the house, the guests who come are familiar relatives or may be people who want to ask about other people's addresses.

Another thing that can be concluded from the data above is that young people are prohibited from interacting with families in the house, this is because for the Lampung traditional community, young people who come to manjau are not part of the family, so they must keep their distance. Whereas at the time of the manjau custom, it is carried out at night and may also be during the day while still observing the normal time, if at night the young man cannot stay late at the house of the girl being anjaued, while if during the day it is not done at midday and also too early in the morning. This indicates that manjau is not allowed to interfere with the activities of the girl's family and can also interfere with the comfort and rest time of her family.

In addition to the above procedures for coming to manjau, the procedure for receiving manjau guests is also regulated by custom, which can be understood in the interview results below:

"In addition to the procedure of ragah ratong, muli munih wat how to receive meranai sai ratong manjau, first muli must ask permission from the family haga nerima meranai manjau, kerua, muli must wat jama or sitidakni wat sai merhatiko pas tian ngeberol, usuallyi kelepah ni, or muli sai so taok ni ditiuh, finally menjongni sehadop- hadopan mak seridik-ridik an". (U. ADH, komunikasi pribadi, 2 Maret 2024)

Meaning: *"in addition to the procedures for young men to come, a girl also has a way to receive guests who come to manjau, first the girl must first ask permission from the family to receive young men to manjau, secondly, the girl must have a friend or at least someone to accompany her when talking, usually her sister or her friend who is around the village, the last one sits face to face not too close.*

Three important things that must be considered by a girl who wants to receive guests in the manjau custom are parental permission, friends and also interaction distance. In Lampung culture, girls who have not been allowed by their parents to receive guests cannot receive guests, this is also related to the maturity of a girl, besides this permission is also intended to give notice to the family that there is a young man who wants to come to visit, this aims to make other family members also position themselves according to customary customs, such as father and mother will usually enter the middle room or distance themselves from where the young man will visit so as not to interact while watching their children from another room. The next step is for the friend to accompany the girl while receiving guests because the girl is prohibited from receiving guests alone, this is to ensure that the interaction between the two is only for conversation and getting to know each other. Finally, it is rare to talk and not allowed to get close to each other to avoid bad things that are prohibited by religion and Lampung traditional culture.

Lampung customs are very welcoming to guests and also guests are usually very welcoming to their hosts, in this case it is implied in the Lampung traditional philosophy of "nemui nyimah" which means that people really appreciate their guests by starting through the dishes or dishes given to guests, from this culture there is also the habit of Lampung people when visiting usually bringing gifts for guests to someone's house. In the manjau culture also usually a cultivator who comes to visit a girl's house to manjau will bring some souvenirs that will be given to the house, this was confirmed by Mr Sunan in an interview session at his residence.

"In the customs of manjau meranai, they usually carry pedatong haguk nua muli, but this is not obligatory in the customs, the habit is usually to let meranai chat with the host about drinking tea or kupi, but when they carry it, they fire. In addition to carrying pedatong, meranai usually carry candy or rukuk, the ulah is usually wat kemenakan or dek muli sai again lunik, besides being despicable sometimes wat munih cucung muli sai galak kilu rukuk or candy while ngeguraui meranai, biasani ulah kak leju manjau and kak family wat agree jama meranai, in addition to humiliation throughout the relationship manjau meranai biasani galak ngejuk kadu or berugi, time galak berugi sometimes fitting haga puasa or lebaran, meranai galak ngejuk manuk or hulu sapi dapok munih kerbau, purpose ni to ngejajakko serious intentions jama muli at once keluarga. (Sunan, komunikasi pribadi, 2 Maret 2024)

Meaning: in the custom of manjau the youth usually brings souvenirs (Pedatong) to a girl's house, but this is not mandatory in the custom, this habit is only so that the youth feels comfortable when talking while drinking tea or coffee does not burden the host, but if you don't bring it there is no problem either. In addition to bringing pedatong, young men usually bring sweets or cigarettes, because sometimes there are nephews or younger siblings of girls who are still small, on the other hand sometimes there are also grandmothers of girls who are anjau usually ask for cigarettes or sweets while joking with the young men who come. Usually because they have often manjau and the family is close to the young man, besides that during the manjau relationship the young man who manjau will usually give some certain items (kadu), while the time often coincides with the fasting month or feast day, usually in the form of chicken or cow head and buffalo head is also allowed, to show serious intentions to a girl and also her family.

Bringing something to give to other people whose houses will be visited is a common thing for Lampung people, this has become a customary value that lives from generation to generation in Lampung society, besides that in the manjau custom there is the term bekadu which means giving something special to prove the serious intention of a young man to go to a more serious level, namely marriage, can be through a proposal or usually called ngikok. cakak tuha, cakak selep, even inttar, or later it could also be Sebambangan in Lampung culture. in Lampung customs kadu or goods given by a young man to a gadi during the manjau tradition can be taken back if the girl concerned is not matched with him. And the one responsible for this is the young man chosen by the girl to be her husband later. This was conveyed by Mr Sunan:

"The group of muli usually can receive more than the muli sai, gehina munih muli can receive the muli sai manjau more than the muli sai, usually wat time or schedule ratong ni, meranai jama muli lampung radu usual jama hal gohna, hina guai proof of effort setemon guai ragah sai gering sedongko baka muli hina proof of free right nentuko pilihan jama raga hipa sai di geringini jak pira- pira meranai sai manjau jama iya. Dilom hal kadu or barang rugi ragah sai dijuk jama muli dapok di ulih pas muli bakbai, jama so responsibility meranai so juduh ni. (Sunan, komunikasi pribadi, 2 Maret 2024)

Meaning: Manjau Muli places can usually be more than one girl, and vice versa, the girl is allowed to accept more than one young man to manjau her house. With an agreed visiting time or schedule. The young men and women of Lampung society already consider it commonplace, it is proof of the serious efforts of a man who likes a girl, while for the girl it is proof of the free right to make choices to men who are preferred from several criteria of men who visit her house. In terms of goods (Kadu), the young man who is given to the girl can be taken back when the girl decides to marry the man of her choice. And it becomes the responsibility of the man who is chosen to be her husband.

The interview above explains that in the *Manjau Muli* custom, a man can have several girls who are favoured to do the manjau custom. Conversely, a girl is allowed to receive anjau from several men, in this case Lampung custom strongly upholds freedom in determining potential life partners based on the criteria set by young men and women based on views during the manjau process. The custom of *Manjau Muli* has a detailed time span in its implementation, it can be several times manjau first and then move on to a more process or marriage, but it can also be with a relatively short time span because both parties have mutually agreed to marry, the next step is varied, some decide to marry by means of ittar, some marry by means of sebambangan custom. However, the similarity in this case *Manjau Muli* can be done in the long term or in a short period of time, this is in accordance with the statement of Mr Usman.

"The decision to marry depends on the number of times you visit, sometimes you only visit once and agree to marry, sometimes you have to visit many times but many years later you have to decide to marry, the obstacles are different. The obstacles are different - the obstacles are different, the obstacles are different, the obstacles are different, the obstacles are different."(U. ADH, komunikasi pribadi, 2 Maret 2024)

Meaning: "the decision to marry does not depend on the number of times Manjau, sometimes there are those who only once manjau have mutually agreed to marry. there are also those who repeatedly manjau, until years have just decided to get married, the circumstances between people are different - different. Some already like each other but are still working or studying, there are also those who like each other, and the young man has given an invitation to get married (Nuik) but is still waiting for his older siblings to get married first. There are also those who are fast because of the factor that there are no more obstacles."

***Manjau Muli* Custom (Premarital Introduction) Islamic Law Perspective**

In terms of customs, Islam does not necessarily erase all old cultures into new habits based on Islam (Habib Shulton Asnawi, 2022). But there is a process of acculturation between local culture and Islamic values. Similar to the situation in Indonesia, Islam through scholars and clerics brought Islam peacefully through several methods such as education, cultural arts, marriage and trade. Indonesia is very familiar with the rules that make Indonesian people maintain the old culture and bring in a new culture or data with a note that the new custom is better than the old custom so that it can bring more maslahat.

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

Meaning "*Maintain the good old traditions, and take new and better things*". (Online, 2024)

In addition, Islam also recognises 'Urf as a method of legal istinbath in discussing customs that exist in the human environment (Habib Shulton Asnawi dan M. Anwar Nawawi, 2022). 'Urf comes from the word 'arafa which has the derivation of the word al-ma'ruf which means something that is known or known. (Rizal, 2019) While 'Urf according to language is a good habit. The definition of 'Urf is an action or word where the soul feels a peace in doing it because it is in line with logic and can be accepted by its human nature. The word 'Urf etymologically means something that is considered good.(Huda, 2019) The definition of 'Urf etymologically also means something that is considered good and accepted by common sense.(A. Q. Zaelani & Gegana, 2022) While in terminology, as stated by Abdul Karim Zaidan, the term 'Urf means something that is familiar to one community because it has become a habit and is integrated into their lives in the form of actions or words.(Efendi, 2015).

'Urf is a situation that has become fixed in people, justified by reason and accepted by healthy character. This definition explains that words and actions that are rarely done and have not been customised by a group of people cannot be called 'Urf. Likewise, things that have become customary, but they stem from lust and desire, such as drinking alcohol and free sex, which have become a tradition of a group of people, cannot be categorised as 'Urf. This means that 'Urf is not a custom that deviates from the norms and rules.

The basis for the use of 'Urf is as follows, Allah says in QS. Al-A'raf (7): 199 which reads:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Meaning "Be thou forgiving, and enjoin men to do what is right, and turn away from those who are foolish."

The scholars view 'Urf as one of the arguments to infer Islamic law, this can be seen from some of the scholars' remarks. 'Urf in terms of general and specific there are two types, namely as 'Urf am (general), which is 'Urf that applies throughout the Muslim country, from ancient times to the present, 'Urf khos (special), which is a custom that only applies in one area and does not apply to other areas. (Sabiq & Lathif Abu Yusuf, 2009) 'Urf in terms of speech and actions can be divided into two types, namely 'Urf Qouli (speech), namely a word in a particular community is understood together with a certain meaning not other meanings. 'Urf Amali (actions), namely actions that have become 'Urf and habits of certain communities. (Suwarjin, 2012) In terms of its validity from the view of shara' 'Urf is divided into two, namely Sahih 'Urf (habits that are considered not in conflict with shara') and 'Urf Fasid (habits that are considered damaged or considered contradictory). (Haroen, 1997).

'Urf can be used as one of the arguments in applying shara' law if it fulfils the following conditions: 'Urf contains logical benefits, 'Urf is generally accepted in the community that is bound by the environment, or at least among the majority of the community, 'Urf is not contrary to the nash, making the law contained in the nash inapplicable.

Based on the explanation of the data above, there are several things that need to be the main study of the *Manjau Muli* custom in Lampung Sungkai Bunga Mayang, namely the background of the cause of the *Manjau Muli* custom, the Implementation Procedure and the purpose of implementing the *Manjau Muli* custom. The first background of the *Manjau Muli* custom is an effort to provide a system or way of introduction between young people of Lampung society, especially Lampung Sungkai Bunga Mayang clan.

This is due to the prohibition of meetings between a young man and a young woman who are not muhrim in the traditional customs of Lampung Sungkai Bunga Mayang, therefore it is necessary to have a way of meeting and meeting that does not violate the laws and customs of Lampung Sungkai, so the *Manjau Muli* system is applied to become a means of connecting pre-marital introductions in accordance with traditional norms.

In Islamic law and the science of fiqh, the meeting between men and women who are not muhrim in one place without their mahrom is prohibited because it can cause mudharat in the form of heinous acts, namely zina, in this case Islamic law and Lampung customary law have the same views and legal provisions. If in Lampung customary law, one of the means or systems for pre-marital introductions is *Manjau Muli*, then the Islamic system also has something similar, namely Ta'aruf, which means introduction.

Then in the management of the *Manjau Muli* custom based on its meaning, namely visiting a girl's house, the first way to visit or visit in the *Manjau Muli* custom is that young men must already know each other or at least have seen each other and know each other's names before visiting the house and have been given permission by the girl to visit the house at the previous meeting or communication established in the purpose of *Manjau Muli*, in Islam, of course, the manners for visiting must have received permission from the host where they want to visit, this aims to respect the privacy of the host. Furthermore, when arriving at the house where *Manjau Muli* is, the young man who comes must give a code using a flare from a match to the girl from behind the house that he is around the house waiting for approval to enter the house of the intended girl, but this is if *Manjau Muli* is done at night.

In this case, of course, visiting someone's house through the back of his house if viewed from Islamic law is not good because it is not logically appropriate to ask permission to visit but by coming from the back of the house, numun actually in Islamic law it is also not forbidden to ask permission from behind someone's residence but the sunnah is the adab of visiting is to come from the front of the house. But in this situation, of course, it has its own reasons for the enactment of this custom, namely at that time this was intended as a special feature or differentiator from the way to visit people who were known or relatives with visiting with the aim of *Manjau Muli*, at that time people who knocked on the door of someone's house from the front door were only two types of possibilities, namely those who visited were relatives or close neighbours or the second was people who wanted to ask someone's home address.

The use of match flares aims to signal the presence of someone around the house because in his day there was a lack of lighting. Not only did it stop at the customs of that era, then the culture changed over time side by side with the advancement of modern world equipment. This was conveyed by one of the Lampung Sungkai traditional leaders, Mr Sunan, in an interview that the procedure for coming to the house when *Manjau Muli* changes according to the era. Considering that in Islam the validity of 'Urf one of which must meet the element of generality, while in that condition in the culture of *Manjau Muli* it was commonplace to give a sign of presence from behind the house as a differentiator from other guests. and it was also done because of the limited facilities and infrastructure at that time so that this was considered an emergency, Islamic law is very easy for its adherents if in an emergency then something that is not feasible is allowed to be done but in an improved condition it is not allowed.

This is then practised by the people of Lampung who change their habits along with the advancement of an era. progress is closely related to modern consequences which bring changes to the concept of space and time with the upgrad of habitual interaction through the development of social media. (Yoki Pradikta et al., 2024) The sign of the modern era in general is the advancement of various information and communication technologies that facilitate people to interact without meeting in person and the speed of obtaining information from other countries or regions only through social media. (Farhanah & Asshiddiqy, 2021)

Furthermore, the procedure is waiting for permission from the girl, in Islam when you want to visit, you must ask permission from the occupants of the house by giving greetings and knocking on the door. The third procedure is not to interact with his family other than with the girl, which in Lampung custom is called nyirih. This is done because in Lampung society the young man who *Manjau Muli* is a stranger and his presence is aimed at making a girl his wife,

which is then equated to taking away one's daughter. This custom causes temporary dislike from the girl's family, so interaction with the girl's family before marriage is not good. There is nothing forbidden in Islamic law in this custom, and the temporary reaction of the girl's family is normal for a family that is about to send off its daughter.

In Islam, it is also forbidden to visit for too long and to visit during the resting time because it will cause disturbance to the host's resting time. The girl who receives the young man must be accompanied by one of her relatives or a friend who is allowed by custom in Islam also has the same rule that women must be accompanied by their *muhri* to interact with the opposite sex so that there is no contradiction between the procedures in Lampung custom and Islamic law. Girls who accept do not sit close to each other, which is the same as Islamic law demands. In addition to the procedures for coming to the house in the *Manjau Muli* culture of Lampung custom above, there are habits that later apply in the *Manjau Muli* custom, namely bringing *Pedatong* and *bekadu*.

Pedatong is luggage that is brought to be given to the host of the *Manjau Muli* place as a guest gift so that the arrival of the stag does not become a burden on the host. In Islam it is highly recommended to give gifts to the host where we want to visit this is also included in helping in goodness. While *Bekadu* is a gift or gift to show the seriousness of the introduction to later agree to establish a household. Gifts are commonplace in Islam and are also a good thing, so in Islam it is not prohibited to give something to people we love with good intentions and sincerely according to ability.

Based on the results of the above research, the objectives of the *Manjau Muli* custom are as follows: First, as a way to get to know each other between men and women in Lampung customs. second, as a gathering place. Third, as a way to get to know each other. Fourth, it gives freedom to choose a partner. Fifth, it is a place to prove the seriousness of men towards women. Of these five objectives, none of them violate Islamic law. In Islam itself provides a pre-marital introduction system which is then called *Ta'aruf* in the background, implementation, and objectives there are similarities and also some unique differences from the culture of *Manjau Muli* *Ta'aruf* system. Broadly speaking, there are no habits that deviate from Islamic teachings, even the *Manjau Muli* custom tends to apply the teachings of Islam uniquely according to the habits of the Lampung people themselves.

The requirements of an 'Urf, namely 'Urf, contain logical benefits, in the custom of *Manjau Muli* the background, procedures and objectives have a logical basis of thought with typical local *kaeraifan* values and do not deviate from Islamic values. The 'Urf is generally applicable to people who are bound by the environment, or at least among the majority of people, this *Manjau Muli* custom is generally known by the Lampung *Pepadun* community, especially the Sungkai Bunga Mayang clan. 'Urf does not contradict the text, thus making the law contained in the text inapplicable. There is nothing contrary to religion that violates the prohibition to be done even though in some aspects Islamic teachings are not recommended to be done such as asking permission to visit through the back of the house. It can be concluded that the custom of *Manjau Muli* in lampung sungkai bunga mayang is a valid 'Urf that is good to practice.

CONCLUSION

Based on the results of the analysis of the research data on the custom of *Manjau Muli* in the culture of the Lampung people of the sungkai bunga mayang clan, the following conclusions can be drawn: First, *Manjau Muli* is carried out by visiting a girl's house directly, by coming from the back of the house and giving a code but this changes over time, then the meeting is held in the living room without interaction with other families besides the girl being anjaued. At the time of conversation, women are not allowed to be alone, they must be accompanied by mahrom, the distance is not allowed to be too close and the time of manjau must know the time. In the process of manjau the young man is encouraged to bring pedatong and to prove the seriousness of the young man gives Kadu goods. Secondly, the custom of *Manjau Muli* is a valid 'Urf which is an absorption of Islamic law teachings with the design of local wisdom.

REFERENCES

- A.B. Wiranata, I. G. (2015). *Hukum Adat Indonesia; Perkembangannya Masa ke Masa*., PT Citra Aditya Bakti.
- ADH, U. (2024, Maret 2). Wawancara Pra-survei dengan tokoh adat lampung sungkai [Komunikasi pribadi].
- Alamsyah, R., Thoyyibah, I., & Novianti, T. (2021). PENGARUH TEORI RECEPTIE DALAM POLITIK HUKUM KOLONIAL BELANDA TERHADAP HUKUM ISLAM DAN HUKUM ADAT DALAM SEJARAH HUKUM INDONESIA. *PETITA*, 3(2), 343–362. <https://doi.org/10.33373/pta.v3i2.3875>
- Alkahfi, A. (2023). *Pandangan Hukum Islam Tentang Tradisi Manjau Kebayan Sebelum Akad Perkawinan Dalam Adat Lampung Saibatin*(Studi di Dusun Banding Agung Desa Way Kerap Kecamatan Semaka Kabupaten Tanggamus). UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG.
- Anwar, C., Syafe'i, I., & Fernando. (2023). KHAZANAH PENDIDIKAN ISLAM BERBASIS KEARIFAN LOKAL: Analisis Nilai dalam Tradisi Manjau-Maju Perkawinan Adat Lampung Saibatin. *Hikmah*, 20(1). <http://e-jurnal.staisumatera-medan.ac.id/index.php/hikmah/article/view/198>
- Aprilianti, & Kasmawati. (2022). *Hukum Adat Di Indonesia* (Cetakan Pertama). Pusaka Media. <http://repository.lppm.unila.ac.id/47458/1/Hukum%20Adat.pdf>
- Ashori, D. (2023). Sungkai Bunga Mayang (SBM). Sungkai Bunga Mayang. <https://sungkaibungamayang.com/page/organisasi>
- Asnawi., H. S. (2023). *Perkawinan Penganut Aliran Penghayat Kepercayaan di Provinsi Lampung dan Dampaknya Terhadap Hak Asasi Perempuan Perspektif: Hukum Keluarga Islam dan Konvensi Internasional* [dalam DISERTASI Program Doktor (S3) Pascasarjana (PPS) Universitas Islam Negeri Raden Intan Lampung]. <http://repository.radenintan.ac.id/22698/>
- Cristian, S. (2022, Maret 29). Manjau Muli cara nganjang atau ngapeli gadis sungkai. Indosiana. <https://www.indonesiana.id/read/162828/manjau-muli-cara-nganjang-atawa-ngapeli-gadis-sungkai>
- Efendi, S. (2015). *Ushul Fiqh* (Cetakan Ke VI). Kencana.
- Firdawaty, L., Sukandi, A., Niaz, N. S., & Asnawi, H. S. (2023). Yusuf Al-Qardhawi's

- Perspective of Ihdad and its Relevance to Career Women's Leave Rights in Bandar Lampung. *Jurnal Ilmiah Al-Syir'ah*, 21(2). <https://doi.org/10.30984/jis.v21i2.2343>
- Fadilah, Y. (2018). PEMBERIAN GELAR ADAT (Studi Tentang Prosedur, Makna, Fungsi Pemberian Gelar Adat, Pada Masyarakat Lampung Pepadun Sungkai Di Desa Gedung Ketapang, Kecamatan Sungkai Selatan, Kabupaten Lampung Utara). UNIVERSITAS LAMPUNG.
- Fajri, N. (2022). TRADISI MANJAU PEDOMAN PADA UPACARA PERNIKAHANDI DESA NAPAL KECAMATAN KELUMBAYAN KABUPATEN TANGGAMUS-LAMPUNG. UNIVERSITAS ISLAM NEGERI SULTAN MAULANA HASANUDDIN BANTEN.
- Farhanah, N., & Asshiddiqy, M. I. (2021). Hukum Menghadiri Digital Wedding Invitation (Interpretasi Hadist Ahkam). *Jurnal Tana Mana*, 2(2), 94–102. <https://doi.org/10.33648/jtm.v2i2.180>
- Habib Shulton Asnawi dan M. Anwar Nawawi. (2022). *Hegemoni Patriarkhisme Hak Keadilan Perempuan dalam Undang-Undang Perkawinan di Indonesia*. The Journal Publishing. <http://thejournalish.com/ojs/index.php/books/article/view/358>
- Habib Shulton Asnawi, M. A. N. (2022). *Dinamika Hukum Perkawinan di Indonesia: Tinjauan Hukum Keluarga Islam terhadap Legalitas Perkawinan Kepercayaan Penghayat*. Bildung. <https://penerbitbildung.com/product/dinamika-hukum-perkawinan-di-indonesia-tinjauan-hukum-keluarga-islam-terhadap-legalitas-perkawinan-kepercayaan-penghayat/>
- Hadi Kusuma, H. (2014). Pengantar ilmu hukum adat indonesia (Cet Ke-3). Mandar Maju.
- Haroen, N. (1997). Ushul Fiqih 1. Logos Wacana Ilmu.
- Huda, Moh. S. (2019). Pengertian, Sejarah Dan Pemikiran Ushul Fiqih. STAIN Kediri Press,.
- Imron, A., & Pratama, R. A. (2020). Perubahan Pola-Pola Perkawinan pada Masyarakat Lampung Saibatin. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 121. <https://doi.org/10.25077/jantro.v22.n1.p121-130.2020>
- Inna, Y. T. (2015). PERANAN ADAT PASOLA SEBAGAI ALAT PEMERSATU ANTAR DAERAH DI KABUPATEN SUMBA BARAT DAYA PROPINSI NUSA TENGGARA TIMUR. Program Studi Pendidikan Pancasila Dan Kewarganegaraan/S1 Fakultas Keguruan Dan Ilmu Pendidikan Universitas PGRI Yogyakarta. <http://repository.upy.ac.id/142/1/Jurnal%20%20Yulita%20Tamo%20Inna.pdf>
- Kurniawan Ruslak Hammar, R. (2023). Mengenal Hukum Adat Nusantara. Lembaga Studi Hukum Indonesia (LSHI). <https://stihcaritaspapua.ac.id/wp-content/uploads/2023/06/Mengenal-Hukum-Adat-Final.pdf>
- Luthfi, M., Asnawi, H. S., Ismail, H., & Zuhdi, M. N. (2022). Kejawan Science in Javanese Marriage and Its Implications for Household Harmony Household Harmony. *SMART: Journal of Sharia, Traditon, and Modernity*, 2(2). <https://doi.org/10.24042/smart.v2i2.20605>
- Muharom, I. (2013). Belajar Mudah Kamus Bahasa Lampung. CV. Buana Cipta.
- Mustaghfirin, H. (2011). SISTEM HUKUM BARAT, SISTEM HUKUM ADAT, DAN SISTEM HUKUM ISLAM, MENUJU SEBAGAI SISTEM HUKUM NASIONAL SEBUAH IDE YANG HARMONI. *Jurnal Dinamika Hukum*, 11(Edsus). <https://doi.org/10.20884/1.jdh.2011.11.Edsus.265>

- Mu'in, Fathul, Firdaweri, H. M. (2022). Analysis on the Decisions of the Tanjungkarang and Metro Religious Courts Toward State Civil Apparatus Divorce Case on Islamic and Positive Law Perspective. *Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 7(1). <https://journal.iaimnumetrolampung.ac.id/index.php/jm/article/view/2442>
- Mu'in, F., Faisal, Fikri, A., Asnawi, H. S., & Nawawi, M. A. (2023). The Practice of Substitute Heirs in Indonesian Religious Court: Restricted Interpretation. *Al-Ahwal*, 16(1). <https://doi.org/10.14421/ahwal.2023.16107>
- Nurjannah, Sultan, L., & Fatmawati. (2023). Teori-Teori Pemberlakuan Hukum Islam di Indonesia. *Madani: Jurnal Ilmiah Multidisiplin*, Volume 1(Nomor 11). <https://doi.org/10.5281/ZENODO.10370694>
- Online, N. (2024, Juni 19). Pendidikan Karakter: Menjadi NU, Menjadi Indonesia. https://nu.or.id/opini/pendidikan-karakter-menjadi-nu-menjadi-indonesia-ZGRNl#google_vignette
- Owan Hermansyah Soetoto, E., Ismail, Z., & Pita Lestari, M. (2021). Buku Ajar Hukum Adat (Pertama). Madza Media.
- Pradikta, H. Y. P., Sanjaya, P., Rica Dayani, T., & Shulton Asnawi, H. (2023). Efforts to Prevent Marriage at Child Age through Socialization and Education on the Risks of Early Marriage from the Perspective of Islamic Law. *J-Dinamika: Jurnal Pengabdian Masyarakat*, 8(1). <https://doi.org/10.25047/j-dinamika.v8i1.3852>
- Rizal, F. (2019). Penerapan 'Urf Sebagai Metode Dan Sumber Hukum Ekonomi Islam., *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, Vol. 1 No. 2. <https://doi.org/10.37680/almanhaj.v1i2>
- Rahman, R., Bakr, O. A., Asnawi, H. S., Mukhlisin, A., Muslih, M., & Hidayat, S. (2022). Mediator of Bhabinkamtibmas Mulyosari Village, West Metro Subdistrict, Metro City in Resolving Household Problems. *SMART: Journal of Sharia, Traditon, and Modernity*, 2(1). <https://doi.org/10.24042/smart.v2i1.20599>
- Sabiq, A., & Lathif Abu Yusuf, A. (2009). Kaedah-Kaedah Praktis Memahami Fiqh Islami. Pustaka Al-Furqon.
- Salim, H. M. (2015). ADAT RECHT SEBAGAI BUKTI SEJARAH DALAM PERKEMBANGAN HUKUM POSITIF DI INDONESIA. *Al-Daulah (Jurnal Hukum Pidana Dan Tatanegara)*, 4(1). <https://doi.org/10.24252/ad.v4i1.1504>
- Siddik, Z. (2017). Budaya Manjau Debingi (Studi Pergaulan Muli Mekhanai di Pekon Penengahan Kecamatan Karya Penggawa, Pesisir Barat) [Universitas Lampung]. <http://digilib.unila.ac.id/27938/>
- Sunan. (2024, Maret 2). Wawancara tokoh adat lampung sungkai [Komunikasi pribadi].
- Suwarjin,. (2012). Ushul Fiqih. Penerbit Teras.
- Wikipedia. (2024). Suku Sungkai. https://id.wikipedia.org/wiki/Suku_Sungkai
- Yulia. (2016). Buku Ajar Hukum Adat (Pertama). Unimal Press.
- Yoki Pradikta, H., Budianto, A., & Asnawi, H. S. (2024). History of Development and Reform of Family Law in Indonesia and Malaysia. *KnE Social Sciences*, 2024(4). <https://doi.org/10.18502/kss.v9i12.15863>

Zaelani, A. Q., & Gegana, T. A. (2022). Pandangan ‘Urf Terhadap Tradisi Mitu Dalam Pesta Pernikahan Adat Batak. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, Vol. 3 No. 1. <https://doi.org/10.24042/el-izdiwaj.v3i1>.

Zaelani, Z. (2020). HUKUM ISLAM DI INDONESIA PADA MASA PENJAJAHAN BELANDA: KEBIJAKAN PEMERINTAHAN KOLONIAL, TEORI RECEPTIE IN COMPLEXU, TEORI RECEPTIE DAN TEORI TECEPTIO A CONTRARIO ATAU TEORI RECEPTIO EXIT. *KOMUNIKE*, 11(1), 128–163. <https://doi.org/10.20414/jurkom.v11i1.2279>