



The Tradition of *Kembar Mayang* in Javanese Traditional Weddings: A Philosophical Study of the Purwosari Batanghari Nuban Society of East Lampung

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Abstract

Philosophical approach in religious studies trying to find an explanation of the concept of religious teachings by check and find the system of reason understandable. Understanding Islam through a philosophical approach is intended to give meaning to something that is encountered, to capture the wisdom, essence or essence contained in Islamic teachings so that in performing acts of worship you do not feel empty. The philosophical approach is likened to an analytical knife to dissect Islam in depth, integrally and comprehensively to give birth to understanding and thoughts about Islam that are always relevant at every time and space. The method used in this study is empirical normative using a descriptive approach qualitative. This article aims to find out about the Mayang Twin Tradition, which is a cultural custom that has been passed down from generation to generation from their ancestors and continues to be carried out by the community around the current culture, especially in rural areas. In tradition Kembar mayang of course still maintain the principles of monotheism, justice, freedom, please help and maintain human benefit. The values contained in the mayang twin ransom tradition are a form of tawasul which is positioned as a means of endeavor (*wasilah*) to ask Allah and still believe in the fact that only Allah alone has absolute *qudrat* in everything.

INTRODUCTION

To be able to understand the various dimensions of Islamic teachings, it takes various approaches that are explored from various disciplines. The idea of Islamic study is usually born from the perspective of textual and contextual interpretation, which gives birth to various approaches, both theological-normative, sociological, psychological, historical, anthropological, and even philosophical. For the latter (philosophical), sometimes in its development, according to Nur, is still hindered by the dilemma of the Muslim community regarding the importance of the existence of philosophy as a paradigm of study approach (Suyanti & Nuryanti, 2019). In the case of understanding religion, it does not mean reason and reason, providing unlimited interpretation. The use of reason and ratio in religious

studies does not cross the boundaries of the realm of reason as is the case with metaphysics (unseen). so we need to understand that revelation must be able to guide reason. When understanding revelation, it must be based on belief and faith, then reason is allowed (Nur Hasanah, 2018).

Marriage is a common sunnatullah and applies to all His creatures, both to humans, animals, and plants. It is a way chosen by Allah SWT as a way for His creatures to reproduce and preserve their life (Tihami & Sahrani, 2014). Islam views that in addition to marriage as an act of worship, marriage is also a sunnah of Allah and the Sunnah of the Prophet. The Sunnah of Allah means according to the qudrat and iradat of Allah in the creation of this world, while the Sunnah of the Apostle means a tradition that has been established by the apostle for himself and for his people. In marriage, there should be an intention to follow in the footsteps of the Messenger of Allah, to increase his followers and to have pious offspring, tabarrukan with the prayer of pious children, to protect the chastity and honor from disgraceful acts, to guard the eyes from forbidden views and to maintain diversity in an ethical manner general.

Learning and understanding Javanese culture is like entering a lush forest of symbols, in which it is full of challenges, uniqueness and at the same time tempting charm. Consciously or not, many philosophies in Javanese culture still have a pulse of actuality. Not all Javanese philosophy is obsolete, but if it is re-actualized, there will be more clarity of meaning (Irmawati, 2013). One of the cultural substances, including Javanese culture, is value, humans make value as the basis, reason and motivation in every action. Values serve as the basic guidelines that determine the life of every human being. Value has the meaning of quality, level or price, also contains things that are useful or considered important for human life, value can also be interpreted as something that has or is contained in something (Achmadi, 2020). In addition to values, the substance of culture is a view of life or philosophy, the philosophy of life is made into the values adopted by a society, whether individuals, community groups or nations (Nadlif & Fadlun, 2014).

One of the important elements in the Javanese traditional wedding tradition is the *Kembar Mayang* which is one of the icons in Javanese traditional weddings. The making is not done carelessly, it must be an elder who makes it, because *Kembar Mayang* is not just a twin flower, but there is a procession in its manufacture. According to one of the elders in Purwosari Village, Mbah Wono, in making it, one must understand the meaning, and not just make (Wono, 2022). When viewed from a philosophical point of view, *Kembar Mayang*

(each element) has a deep meaning, which is used as a philosophy of life for the Javanese people, especially the bride and groom in carrying out their household. *Kembar mayang* is an important tradition for Javanese people, which of course must be present at the wedding ceremony.

The author examines the *Kembar Mayang* tradition in the Javanese community in Purwosari Batanghari Nuban Village, East Lampung because the *Kembar Mayang* tradition is always used in Javanese weddings, but those who hold weddings using *Kembar Mayang* do not fully understand and even understand what the meaning and value of *Twin Mayang* and related to the Javanese philosophy of life. Not a few Javanese people who just "follow in the band", because they feel they are Javanese, and have inherited this tradition from the time of their ancestors, they believe that there must be *Twin Mayang*, without a deep understanding of the *Twins* themselves. Only certain people (elders) understand the meaning, while the elders in Purwosari Batanghari Village, Nuban, East Lampung are getting less and less. Therefore, it is deemed necessary to have an interpretation of whether the object has a good or bad value, because it is used in the daily life of Javanese people.

Therefore, with the presence of the uniqueness of Traditions and Rituals as well as containing the philosophical meanings contained in the symbols of *Kembar Mayang* and their relationship to the philosophy used by the Javanese people in their lives, it is what makes researchers interested in knowing more deeply.

METHOD

This research is a philosophical study where data collection is done through observation and interviews with research subjects, namely residents of Purwosari Batanghari Nuban, East Lampung. Secondary data from articles, journals as well as collecting relevant information. The research was carried out at the residence of Mr. Wono on Friday, March 18, 2022 at 19.30 WIB, Purwosari Batanghari village, Nuban, East Lampung. At the residence of Mr. Hi. Kuswondo on Sunday, March 20, 2022, at 20.00 WIB, Purwosari Batanghari village, Nuban, East Lampung. The data were analyzed interactively which included collect data, reduce data, display data and conclude data. Thus, this research was obtained and explained in accordance with the tradition of *twins mayang* in Javanese traditional marriages with a philosophical approach in the form of the customs of the people of Purwosari Village.

FINDINGS AND DISCUSSION

Philosophy is a critical-analytic and systematic thinking methodology. Philosophy reflects the process of thinking, not as a product of thought (Amin Abdullah, 2004). The sluggish thinking among Muslims in the current post-modern era is one of the main factors is that Muslims do not want to see and pay attention to philosophy. On the other hand, since the middle of the 12th century, almost all Islamic intellectual treasures have actually attacked and cornered philosophy as an approach, methodology, or scientific discipline. In this case, Suparman Syukur, offers for the development and study of contemporary Islamic scholarship, people can no longer turn away and leave philosophy. Without a touch of philosophy, thought and spiritual strength of Islam, it will be difficult to explain its identity in the global era (Syukur, 2011).

Mulyadi Kertanegara in his anthology from Chicago, has classified three kinds of thought methodologies in the treasures of Islamic philosophy, namely: Bayani, irfani, and burhani methodologies. *The Bayani methodology* is a model of thinking methodology based on text. *Irfani's methodology* is a model of thinking methodology based on a direct experience approach to religious spiritual reality. Meanwhile, *Burbani's methodology* is a methodological model of thinking that is not based on text and experience, but on the basis of logical coherence (Kertanegara, 2000). There have been many studies of religion in the West using a philosophical approach. The relationship between philosophy and religion, Rob Fisher identified five positions: 1) Philosophy as religion; 2) Philosophy as a servant of religion; 3) Philosophy as that which makes room for faith; 4) Philosophy as an analytical tool for religion; and 5) Philosophy as the study of reasoning used in religious thought (Fisher, 2002)

Based on the group of thoughts above, the essence of the approach to philosophy as religion lies in the idea that by reflecting on the reality of the highest character, one can find true insight into human experience in the world, reflection gives a true picture of how things are. This metaphysical view model shows what is highest and ultimate, and provides a value system for life and everyday life. The position of philosophy as the study of reasoning is a modern development in religious thought. The aim is to look carefully at the various contexts in which believers live their lives, identify the factors operating in those contexts that can influence one's beliefs, and see how those beliefs are expressed in doctrine and practice. The emphasis is on culture as a formative and influential factor in religious beliefs (Fisher, 2002).

The philosophical approach in Islamic studies seeks to arrive at universal conclusions by examining the root of the problem, this method is fundamental in a radical and integral way because it discusses something in terms of the essence or nature of something (Supiana, 2012). The philosophical approach is likened to an analytical knife to dissect Islam in depth, integrally and comprehensively to give birth to understanding and thoughts about Islam that are always relevant at every time and space or *shalih fi kulli era wal eating*. Philosophy plays a role in opening up the people's thinking and is used as a pillar in reconstructing thoughts and dismantling religious formalism in the terms of M. Arkoun *taqdis al-afkar al-diniyyah* as a source of religious exclusivism and the stupidity of the people (Heriyanto, 2011).

Understanding religion through a philosophical approach so that it can give meaning to something it encounters, captures the wisdom, essence or essence contained in religious teachings, can be understood and understood, so that in performing acts of worship you do not feel empty, spiritual dry and cause boredom in carrying it out. In addition, it can also improve attitudes, appreciation as well as spiritual power so that they are not trapped in a mere formalistic understanding of religion and do not find values in it. This approach also does not underestimate the form of formal religious rituals, philosophy is used to study the inner aspect which is esoteric, while the formal form focuses on the outer aspect which is exoteric. Such an approach has actually been widely used by experts such as Muhammad Al-Jurjawi in his book *Hikmah Al-Tasyri' wa Falsafatuhu*, the book seeks to reveal the wisdom behind the teachings of Islam (Nata, 2008)

Commands in Islamic teachings in the form of worship, for example, if understood with a philosophical approach such as praying in congregation, the wisdom contained in them can feel living side by side with other people. Doing fasting so that one can feel hunger and cause compassion to others who live in poverty. Likewise, the pilgrimage in carrying out the pillars of Islam can feel the spiritual values contained in it, the worship carried out in the city of Mecca at the same time as the form of worship (*manasik*) which is the same as that carried out by others is intended so that people who do it have a broad view, feel brothers with fellow Muslims from all over the world. *Tawaf* that is done implies that life must be full of tireless dynamics, but all of it must be aimed at worshiping Allah alone.

Doing *sa'i*, i.e. jogging, illustrates that life cannot be broken, keep trying. Starting from the hill of Shafa which means clean and ends at the hill of Marwa which means growing. Thus this life must be filled with struggles based on clean goals and intentions so that they can obtain blessings. Meanwhile, *wukuf* in Arafah means getting to know each other, that is,

getting to know who he is, knowing his god and getting to know his fellow brothers and sisters from various parts of the world. Likewise throwing jumrah is intended so that someone can get rid of the negative traits that exist in him to be replaced with positive traits, wearing all white clothes means that someone prioritizes simplicity, modesty and completely clean his soul so that his relationship with God is not disturbed.

Similarly, when we read the life history of the previous prophets. It means not just being a spectacle or just remembering it, but at the same time it takes the ability to capture the philosophical meaning contained behind the event. Like the story of Prophet Yusuf who was seduced by a noble woman, outwardly it does describe a story with the theme of pornography or immorality, this understanding can occur when understood only in the outward form of the story. But if we understand more deeply the true meaning of the story, God wants to teach people to have excellent external and internal good looks like Prophet Yusuf who has shown his ability to control his vagina from committing immorality, while outwardly he is handsome and pleasing to those who see it. Such meaning can be found through a philosophical approach (Nata, 2008).

The importance of this approach, the philosophical approach is also used in understanding various fields other than religion. For example, the philosophy of Islamic law, the philosophy of history, the philosophy of culture, the philosophy of economics, and so on. This perennialist philosophical view methodologically provides fresh hope for dialogue between religious communities, because through this method it is hoped that not only fellow religious people can find the unity of religions in transcendent areas, but also can discuss in more depth, so that the truth can be opened. which is truly true, and the error that is truly false is eliminated, even though it is still within the scope of relativity.

The Tradition of *Kembar Mayang* in Javanese Traditional Weddings

According to Gondowasito, *Kembar Mayang* is a kind of bouquet (bouquette) of young coconut leaves (janur) with several types of leaves and mayang flowers (pinang flowers) or pudak flowers (such as pandanus). The twins of Mayang consist of two (2) pieces of the same shape and content and are meaningful as a tree of life that can give you everything you want (Gondowasito, 1965). Twins Mayang are often called Megar Mayang or Gagar Mayang (Sindoesastra, 1938). *Kembar Mayang* symbolizes the blooming of areca nut, which means to usher in a new life for adults in society so that people can reap their devotion and dharma. Meanwhile, *Gagar Mayang* means the death of childhood or adolescence. For a bride who is no longer a boy or a girl, *Gagar Mayang* is not made, for example a widow who marries a

widower. However, if one of the two has never married, for example, a boy marries a widow or a widower marries a girl, the Gagar Mayang is still made as a symbol of the death of one of the bride and groom.

The ingredients needed in making mayang twins are: *yellow leaves, andong leaves, jambe flowers, puring leaves, ringin, plantain children*. The mayang twin ceremony implies that since the wedding of the bride and groom it means that life history will take place and the fruit of family life will give birth to children as a gift from Allah SWT. And the most important thing is that it must be nurtured so that it grows into the main child who is able to provide happiness in family life. Inside the Mayang Twins there are several decorations or leaves, each of which is 4 (four), this is a cardinal direction, namely 4 Qiblas (east, north, south, west) and 1 more there is a bride which means *papat limo pancer qibla*. The mayang twin procession is the stage of several events which include:

Table 1 *Kembar Mayang* Procession





No	Procession	Explanation
1.	<i>Ijab Qabul</i>	An important event in the wedding celebration is the <i>Qabul consent</i> where the bride and groom swear in front of the witnesses by the head, guardian, parents of both parties as well as several invited guests
2.	Summoning Ceremony	<ol style="list-style-type: none"> <i>Panggih</i> or meeting <i>manten</i>, this event is carried out after carrying out the <i>ijab qabul</i>, the bride and groom are first made up Gantal (throwing orders) Small rolled betel leaves tied with white thread are thrown by each bride, in the hope that all temptations will be lost by the throw. <i>Ngidak endog</i> (stepping on a chicken egg) The groom steps on a chicken egg until it breaks using his right foot, then the bride cleans the foot with water mixed with several kinds of flowers. This symbolizes that the groom is ready to be a responsible father while the bride is ready to take care of her husband faithfully.
3.	The bride washes the groom's feet	Washing with flower and water it is the meaning that the seeds that are sent down are clean from all right actions.
4.	<i>Dulang</i>	This ritual feeds each other three times as a symbol that both partners will always help each other and also love each other until they are old.
5.	Drinking jug water	This water is considered water as a symbol of living water and holy water.
6.	<i>Sindur</i>	The Sindur event, meaning that the groom is on the right side while the bride is on the left side by side. The procession of draping the <i>sindur</i> cloth on the shoulders of the bride and groom as a symbol to unite the bride and groom into one.
7.	<i>Sungkeman</i>	Sungkeman is kneeling in front of the parents of each bride and groom as a form of respect for raising them so that they can finally live a new life with their partner.



The Philosophical Meaning and Islamic Values of *Kembar Mayang* in Javanese Traditional Weddings




Philosophy is often seen as a thought that confuses and even misleads mankind. This kind of view is certainly very unfortunate, because philosophy is essentially very important for human life, especially in solving various human problems. Philosophy in general is to think thoroughly, radically and rationally, about something. According to Syamsuddin Arif and Dinar Dewi Kania in Adian Husaini, philosophy is seeking the truth. By asking constantly about everything, from elephant issues to ant issues, from legal and political issues to moral and metaphysical issues and so on (Husaini, 2013). Rizal and Misnal quoted by Himyari Yusuf also stated that philosophy is a scientific discipline related to wisdom. While wisdom is an ideal point in human life, because it can make humans to behave and act on the basis of high humanitarian considerations (Yusuf, 2009).




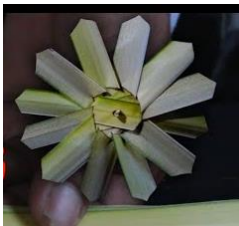
Thus it can be said that philosophy is thinking thoroughly, radically and rationally as a process that is endlessly searching for the truth continuously and ultimately being able to understand the meaning of everything including the meaning of human life. Based on the understanding of philosophy above, it can be understood that if the term philosophy is attached to Islam or what is called Islamic philosophy, then Islamic philosophy is thinking comprehensively, radically and rationally as an endless process of searching for the truth continuously and ultimately understanding the meaning of everything, including the meaning of human life and the whole series associated with it. Strictly speaking, Islamic philosophy at the ontological level is the essence of man and humanity, and at the epistemological level sourced from the Qur'an and the sunnah of His Prophet, in addition to the potentiality of the senses, reason, heart (intuition), and at the axiological level it is useful for the welfare of human life physically and spiritually (Yusuf, 2013). In the Mayang twins there are many philosophical meanings contained therein. Based on the results of research in Purwosari Village, Batanghari Nuban District, East Lampung that the meanings contained in these mayang twins are a form of prayer so that the bride and groom in living married life become *a sakinah, mawadah, wa rahmah* family by using symbols from materials and forms. poor twins.

Table 2. The meaning of the Structure of *Kembar Mayang*

No	Structure	Meaning
1.	 <p>(Puring Leaf)</p>	<p>The puring leaf is a symbol so that later when you are married there will be no grumpiness (fighting) or as a husband and wife, you must be able to withstand all kinds of anger, both in family life and in society Puring leaves are also known to be colorful, meaning that wherever they are, they are expected to be able to color the lives of the people around them. As in the Word of Allah which means: <i>And among the signs of His power is that He created for you wives of your own kind, so that you tend to and feel at ease with them, and He created between you love and compassion. Verily, in that there are signs for a people who think (Surah Ar-Rum: 21).</i></p>
2.	 <p>(Jambe Flower/Mayang)</p>	<p><i>Jambe</i> flowers are a form of ideals or desires that are straight and high like a jambe/Mayang tree that grows upward, this is also likened to when in a household you can make the name of religion, parents, nation and state proud Allah SWT said Meaning: <i>And seek what Allah has bestowed on you (happiness) of the Hereafter, and do not forget your share of (worldly) pleasures and do good (to others) as Allah has done good, to you, and do not do damage on (the face of) the earth. Indeed, Allah does not like those who do damage. (QS al- Qashas: 77).</i> From here it can be understood that Allah commands to always balance between the purpose of life in this world and not to forget the purpose of life in the hereafter</p>
3.	 <p>(Andong Leaf)</p>	<p><i>Andong</i> leaf comes from the word and-dungo which means to pray, after becoming husband and wife, it is hoped that a bride will always be remember and pray to the Almighty to become a <i>sakinah, mawaddah</i> and <i>rahmah</i> family. As stated in al-Qu r'an <i>Artiny a</i> : <i>And your Lord said: "Pray to Me, I will grant you. Indeed, those who are arrogant from worshiping Me¹⁵⁶ will enter Hell in a state of humiliation dina". (QS al-Mukmin: 60).</i></p>
4.	 <p>(Yellow Janur)</p>	<p>The term <i>janur</i> is taken from the Arabic <i>ja'anur</i> which means the coming of light. Similarly, Javanese people interpret janur as true nur which means true light. Indeed, humans need light from the Almighty to get good directions. While the yellow color is taken from the Javanese language which means holy. This meaning refers to a symbol of social relations, the color yellow represents wealth and nobility. therefore, the color is associated with the Almighty. Yellow color also means eternal words, hoping that all words will come true. This behavior results from a silent heart. Thus, yellow leaves hint at noble ideals and high hopes of achieving divine light accompanied by a quiet heart. <i>Allah is the protector of those who believe; He brought them out of darkness</i></p>

	<p>(unbelief) to light (faith). and those who disbelieve, their protectors are Satan, who brings them out of light into darkness (unbelief). they are the inhabitants of hell; they stay in it. (Surat al-Baqarah: 257)</p>
<p>5.</p>  <p>(Ringin Leaf)</p>	<p>Ringin is taken from Arabic, namely Ro ' in which means Leader. In the sense that a husband is the leader in his household, now and in the future. he will always put his family first. In addition, ringin is seen from the perspective of a banyan tree that thrives with thick leaves, meaning that a husband as the head of the family is expected to be able to protect, provide coolness and peace in his household. As a leader in his household, a husband has an obligation to provide a living for his family (wife and children) clothing, food, shelter. A husband is obliged to provide for his wife and children, provide a place to live and provide clothes for them according to his ability. Furthermore, the husband is obliged to foster and educate them. Al-Imam As-Sa'in Ra, said, " A servant will not be saved unless he has fulfilled Allah's orders against himself and against those who are under his responsibility from his wives and sons and daughters, as well as others who are under his authority and arrangement. You as the head of the household, are obliged to protect yourself and your family, your wife and sons and daughters from the enormity of the hell fire by upholding the commandments of <i>maruf nahi munkar</i> in your household (Yarosdiana, 2011). As a husband he is the leader of his family and must be responsible for everything that becomes his decision.</p>
<p>6.</p>  <p>(Caterpillar)</p>	<p>The caterpillar was imprisoned in a leaf, then the leaf was rolled up to be imprisoned, after a while the caterpillar became a cocoon, if it has become a cocoon then it is not disgusting anymore, because the caterpillar has no four characteristics (does not want to eat anything and does not damage plant). When it becomes a cocoon, it becomes a butterfly. When it becomes a butterfly, it flies freely into this world. What is eaten is not leaves anymore, but what is eaten is the juice of honey. Humans are like caterpillars, sometimes disgusting, greedy, itchy. If humans have four characteristics such as caterpillars, hurry up and meditate. If caterpillars meditate in leaves but if humans meditate in a room (grave) who is asked who is your prince "<i>la ilaha illallah</i>". If you have become a flying butterfly in this world and you eat honey juice, it means that you and I, if you want to <i>dhiker</i> to Allah SWT, will drink milk that is sweeter than honey in Allah's paradise. As in the word of Allah <i>which means: Therefore, remember me, I will remember (also) you and be grateful to Me, and do not deny (favors) Me.</i> (Surah Al-Baqarah: 152). From this it is clear that he is commanded as a servant of Allah to always remember and draw closer to Allah in order to avoid unjust traits,</p>

		but also to always keep the contents of one's thoughts and feelings towards something.
7.	 <p>(Manukan/Bird)</p>	<p>The term <i>manuk</i> or <i>dieman-eman lek mlenuk</i> is like a meaning that humans are loved or cared for when they are pregnant. The birds here are pigeons, doves even though there are many birds in one place they still choose their partners. That means the dove is a bird that is faithful to its partner. And also doves, if they lay eggs, if they don't lay two or three, it's like humans if they have two or 3. Besides that, wherever there is harvest, they must be visited (looking for food), so in the household it is hoped that it will always be like a bird that always work to earn sustenance. This is in accordance with the explanation in the Hadith of the Prophet Meaning: <i>Has narrated to us [Abu Kuraib], has narrated to us ['Abdah bin Sulaiman] from [Muhammad bin' Amr], has narrated to us [Abu Salamah] from [Abu Hurairah] said; Rasulullah sallallaahu 'alaihi wasallam said: "The most perfect believer in his faith is the one with the best morals. The best of you are the best towards his wives." Abu Isa said; "The hadith must have been narrated from 'A'ishah and Ibn Abbas." He added; "The hadith of Abu Hurairah is an authentic hasan hadith. (Tirmidzi, 1082)</i></p>
8.	 <p>(kris)</p>	<p>The <i>kris</i> comes from Arabic, namely <i>Harisun</i> / guard, maintain the relationship of the bride and groom from all harm or in other words, humans are expected to follow the way of life taught by the Prophet Muhammad SAW. In addition, the <i>kris</i> is a sharp and ordinary weapon used by Indonesians, this <i>kris</i> is also likened to the bride and groom being expected to have sharp thoughts about life's matters. In the Qur'an <i>it means: O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what is commanded. (Surat at-Tabriim: 6)</i> In addition, the <i>kris</i> is a sharp weapon and is commonly used by Indonesians, this <i>kris</i> is also likened to the bride and groom being expected to have sharp thoughts about life matters.</p>
9.	 <p>(Kitiran/Propeller)</p>	<p>The cycle is always spinning, now with tomorrow it's different it's not necessarily the same. This means that we have to think around like we do, don't just complain, we have to have positive and agile thoughts. In accordance with the words of Allah Meaning: <i>And there is not a crawling animal on earth but Allah is the One who provides for it, and He knows the abode of the animal and its storage are all written in a clear book (Laub Mahfuzh). (QS Hud: 6)</i> It is very clear that as a servant of God must think positively and do not doubt the power of God Almighty to pray and ask for forgiveness from God to be protected from things that can be harmful. And believe that God always gives the best way for his servant as long as he is willing to try and pray.</p>

10.		Whips/ <i>Pecut</i> mean as a symbol of optimism, humans living in this world have hope and if they don't have human hope, they have no meaning as humans. Besides that, whips/whips are the same as people's spirits, if they are whipped/whips/whips the sound is loud, so what is expected is that humans have a strong/high spirit like the sound of whips. Whip is interpreted as a symbol of optimism, humans who live in this world have hope and without hope humans have no meaning as humans. Hope equated with ambition. While the two seem to have something in common, they differ in their application. Hope is a wish that doesn't come true, while ambition is a desire in one's heart. Ambition can be achieved, so that ambition can be granted by Allah SWT. As explained in QS al-Imran: 139: <i>Meaning: Do not be weak, and do not (also) be sad, even though you are the people who are the highest (degrees), if you are believers</i>
11.		The coconut flower is likened to a human, when the time comes, it will flower and bear fruit. The coconut tree has many benefits, from the stems to the leaves to the roots. Just as the bride is expected to be useful for society and her family. The coconut tree is an upright tree, just as the bride and groom want it, the mind is always positive and always trying. Allah says in the Qur'an which <i>means: O you who believe, stay away from most preconceived notions (suspects), because some of them are sins. and do not look for the bad in people and do not gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. and fear Allah. Verily, Allah is Most Accepting of repentance, Most Merciful (Surah al-Hujarat: 12).</i>
12.		This banana stem is taken from the banana king <i>Sajen</i> stem which means that the bride and groom are expected to become kings as expected, namely a man must be a leader in the household and have authority. In addition, the plantain symbolizes that the plantain tree bears fruit only once, this is expected in a husband and wife, only 1 pair for a lifetime.
13.		Umbrellas are like protecting, umbrellas can be used for shelter with people. That means, yes, it is symbolized by an umbrella, meaning that if you are a bride in the household, you can protect your family. In the Qur'an Meaning : <i>And the believers, men and women, some of them (are) the helpers of 137 others. they enjoin what is good, forbid what is evil, establish prayer, pay the poor-due, and obey Allah and His Messenger. they will be blessed by Allah; Lo! Allah is Mighty, Wise. (Surat at-Taubah: 71).</i> In this verse there is a message that please help with love that is targeted at the sense of family, not only help in

property but also help in piety and guide each other. As human beings do not escape from wrong and forget, therefore Islam teaches its people to remind each other of goodness in a gentle and wise way.

According to Ms. Wono, from the overall shape of the materials and the shapes of the Mayang twins (*Kembar Mayang*), if they are combined into one, the shape is likened to a mountain. This means that a mountain is tall and large, so that the middle of the Mayang twins is shaped round and pierced by the top part of the Mayang Twins means as the contents of a mountain, namely plants that are on a mountain complete with their animals. Then at the bottom is the earth. If put together then the mountain has a high peak that is likened to a human desire or aspiration and the purpose of human life in this world is to provide provisions for life in the hereafter because the hereafter is eternal life. In addition, if it is described one by one, the upper part means the power of God Almighty. The middle part is the colors of life and the base is the foundation in marriage (Personal Communication, January, 2022).

CONCLUSION

Marriage is a very important event for the life of indigenous peoples, because marriage does not only involve the bride and groom, but also the parents of both parties, siblings and even their respective families. The tradition of redeeming the mayang twins is a tradition of the Javanese people, especially the Javanese people in Purwosari Village, Batanghari Nuban Subdistrict, East Lampung which has been carried out from generation to generation which was inherited by parents in the first royal era.

The ingredients used to make mayang twins are Janur, andong leaves, ringin, banana stems, jambe flowers, puring leaves. Each of these materials is then assembled by someone who has the ability in art so that each material is shaped into several forms, namely *uleran*, *manuk-manukan*, *kris-kris*, *kitiran*, whips, flower *kambel*, umbrellas, each material and The form used has a meaning whose purpose is to pray for the two brides when undergoing a household relationship so that it becomes a harmonious household and is kept away from all harm and can create a *sakinah*, *mawaddah*, *warahmah* household.

The position of mayang twins in Javanese traditional marriages in Purwosari Village, Batanghari Nuban Subdistrict, East Lampung is basically a worship practice that has a *tawasul* motif that involves belief and *tasaruf* factors. Apart from that, the philosophy of redeeming the Mayang twins also holds the principles of monotheism, freedom, justice, mutual cooperation and human benefit. In the eyes of Islam *Ablul sunnah wal jama ' ab An*

Nabdliyah , the ritual of *tawasul* is considered legal if it is accompanied by straight beliefs and is free from elements of *shirk*.

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