

Vol. 06, No. 02, September 2026, pp. 448-471
<https://jurnal.iimsurakarta.ac.id/index.php/alulum>

Internalization of Islamic Educational Values in The *Panggih Manten* Tradition of The Javanese Traditional Wedding Ceremony

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Received: 26-03-2026

Revised: 24-08-2026

Accepted: 04-09-2026

ABSTRACT

This study aims to analyze the internalization of Islamic educational values within the *Panggih Manten* tradition of the Javanese traditional wedding ceremony. This research employed a qualitative approach with data collection techniques including interviews, observation, and documentation. The findings indicate that the internalization process occurs through three main stages: value transformation, value transaction, and trans-internalization. The research reveals that the *Panggih Manten* tradition serves as an effective medium for Islamic education through cultural acculturation. In the transformation stage, values are transferred through physical symbols such as *Kembar Mayang* representing hope in God's light, and *Wiji Dadi* symbolizing readiness for parenthood. The transaction stage involves two-way communication between traditional leaders, parents, and the bridal couple, aligning Javanese customs with Islamic principles through rituals like *Balangan Gantal*, which establishes a moral covenant for mutual respect. Finally, the trans-internalization stage represents the deepest level of value integration, where rituals such as *Sungkeman* instill profound spiritual awareness that divine pleasure is attained through parental blessings.

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Keywords:

islamic education;
Panggih Manten;
javanese tradition;
cultural acculturation

INTRODUCTION

Internalization is the process of forming values, norms, attitudes, or beliefs within an individual until they become part of their mindset and actions. This process can occur through experience, education, socialization, and social interaction. Internalization plays a crucial role in shaping individual character, building social identity, and creating order within society (Alfero et al., 2022). According to Peter L. Berger, internalization is the process by which an individual assigns meaning to certain phenomena, realities, or teachings within themselves. This process includes the integration of attitudes, behavioral norms, and worldviews into one's personality, so that these values become an inseparable part of the individual (Tohari, 2023). According to Ahmad Tafsir in the book *Ilmu Pendidikan dalam Perspektif Islam* (Educational Science in an Islamic Perspective), internalization is a process of instilling religious values deeply into one's soul so that these values become integrated with the personality and are reflected in daily behavior. This process involves not only the cognitive aspect or mere transfer of knowledge (value transformation), but also requires two-way interaction through dialogue (value transaction) and strong internalization through habituation and the exemplary role of educators (trans-internalization) (Zaini et al., 2022). Thus, internalization aims to form an individual's character that is consistent in practicing Islamic values automatically without coercion, because these values have become ingrained in their mental and spiritual structure (Ahmad Tafsir, 2012, p. 167).

Marriage in Islam is a sacred commitment to build a harmonious household according to the guidance of *sharia*. In Javanese society, marriage is often accompanied by the traditional *Panggih manten* procession, which is rich in philosophical meaning (Irmayanti, 2025). However, in the modern era, there are concerns about value shifts or the assumption that traditional rituals contradict Islamic law (Irmayanti, 2025). According to Prof. Mahmud Yunus in his book *Hukum Perkawinan dalam Islam* (Marriage Law in Islam), marriage has a profound meaning. Linguistically, *nikah* means sexual relations or intercourse, but in the context of Islamic law, *nikah* is a contract that legalizes the relationship between a

man and a woman and creates rights and obligations for both parties (Maksum et al., 2025). Marriage is not merely a physical union but also a sacred commitment to build a harmonious household in accordance with the guidance of *sharia*. In Islam, marriage aims to maintain honor, build a *sakinah* (tranquil) family, obtain legitimate offspring, and foster cooperation in domestic life. To achieve these goals, Islam establishes pillars and conditions for marriage that must be fulfilled for the marriage contract to be valid according to *sharia*. Furthermore, after marriage, husbands and wives have respective rights and obligations that must be carried out responsibly to ensure the household remains harmonious and full of blessings. According to Prof. Mahmud Yunus in his book *Hukum Perkawinan dalam Islam*, marriage holds profound meaning. Literally, *nikah* means sexual relations or intercourse, but within the context of Islamic law, *nikah* is a contract that legalizes the relationship between a man and a woman and creates rights and obligations for both parties (Jalaluddin, 2025). Marriage in Islam is more than just a physical union; it is a sacred commitment to build a harmonious household in accordance with the teachings of *sharia*. The objectives of marriage in Islam include maintaining honor, forming a *sakinah* family, obtaining legitimate offspring, and fostering cooperation in domestic life. For a marriage to be valid according to *sharia*, Islam stipulates pillars and conditions that must be fulfilled. Additionally, after marriage, husbands and wives have rights and obligations that must be fulfilled responsibly, so that the household remains harmonious and full of blessings (Rahman & Ahyani, 2023).

In Indonesia, generally, the concept of marriage implemented encompasses two concepts: the modern concept and the concept of marriage according to custom (Wulandari & Anwar, 2024). The modern concept of marriage in Indonesia largely adopts wedding styles from European culture, while marriages based on customs are tailored to the habits and traditions of each region. Essentially, marriage aims to form a *sakinah, mawaddah, wa rahmah* family—a harmonious, peaceful, and compassionate family. Marriage is also expected to serve as a means to distance the family from negative influences, and as a vessel for educating and guiding children

to grow into righteous individuals (*shalih/shalihah*) in accordance with Islamic teachings (Pebimelisa, 2022). As explained in the Qur'an, Surah Ar-Rum, verse 21, marriage is a sacred event in human life that encompasses not only legal and social aspects but also cultural and spiritual dimensions. As an institution recognized by both religion and custom, marriage plays an important role in building a harmonious family life (AlMubarok & Al Mubarok, 2024). In Javanese society, marriage is viewed not only as a bond between two individuals but also as the union of two extended families, which must be carried out with full etiquette and noble values. Therefore, Javanese traditional weddings are always accompanied by various processions rich in meaning and life philosophy, one of which is the *Panggih manten* procession (Yarham, 2023).

The phenomenon of preserving Javanese traditions outside Java itself presents a fascinating area of study. Rama Puja Village in East Lampung, where this research was conducted, represents a unique case of cultural preservation through transmigration. This village was established in 1958 through a transmigration program that brought 500 families from various regions in Java and Bali to land that was originally dense jungle. Despite being located in Lampung, hundreds of kilometers from their ancestral homeland, the Javanese community in Rama Puja Village has maintained and preserved their cultural heritage, including the *panggih manten* wedding tradition, as a form of identity preservation and cultural continuity. This context is particularly significant for understanding how Islamic values are internalized within Javanese traditions in a transmigration setting, where cultural preservation becomes an act of maintaining identity while adapting to a new environment.

Panggih manten is part of the series of Javanese traditional wedding ceremonies that marks the official meeting of the bride and groom after the marriage contract (*akad nikah*). This procession contains various symbolisms reflecting the values of domestic life, such as loyalty, responsibility, and cooperation in building a *sakinah, mawaddah, wa rahmah* family (Nurcahyanti et al., 2025). Several stages in this procession, such as *balangan suruh* (mutually throwing betel leaves as a symbol of

communication and openness), wijikan (the bride washing the groom's feet as a form of devotion to her husband), to sungkeman (an expression of respect and a request for blessings from parents), contain noble values that have been passed down through generations in Javanese society (Febriyanti, 2024).

This research is motivated by the importance of the *panggih manten* tradition as a noble cultural heritage of the Javanese community in Rama Puja Village, East Lampung. In practice, this tradition has undergone acculturation with Islamic teachings, so that each of its processions, such as *balang gantal*, contains symbolism of the values of *aqidah*, *ibadah*, and *akhlak* (Sholichah, 2025). However, amidst the currents of globalization and value shifts that raise concerns about animistic elements or the irrelevance of rituals to *sharia*, there is an urgency to conduct an in-depth academic study on how Islamic educational values are internalized in this tradition. Therefore, this research aims to explore the philosophical meanings and integration of Islamic values in the *panggih manten* procession to provide a comprehensive understanding for the younger generation and to preserve local wisdom that remains aligned with religious principles. This study focuses on how Islamic educational values (*aqidah*, *ibadah*, and *akhlak*) are internalized into this tradition. Internalization is understood as a learning process whereby specific values are instilled until they become part of an individual's personality. Through this study, it is hoped that an understanding can be gained of how the acculturation of Islam and Javanese culture shapes the character of the bridal couple.

METHOD

This research employed a qualitative ethnographic approach, which was particularly suited for exploring the cultural meanings and social practices embedded in the *panggih manten* tradition. Ethnographic research, as a methodological framework within qualitative inquiry, focused on understanding the daily experiences, rituals, and belief systems of a particular community from an insider's perspective. In the context of education and cultural studies, this approach allowed the researcher to observe how values were transmitted, negotiated, and internalized within specific social settings (Sari et al., 2023). Ethnographic

research in education drew inspiration from similar methodologies developed in sociology and anthropology, emphasizing the importance of immersive fieldwork and contextual interpretation. By adopting this approach, the study sought to uncover not only the symbolic meanings of the Panggih manten rituals but also how these rituals functioned as vehicles for Islamic educational values in the daily lives of the Rama Puja Village community.

The research was conducted in Rama Puja Village, Raman Utara District, East Lampung Regency, from January to March 2026. This location was chosen purposively for several significant reasons. First, Rama Puja Village is a transmigration village established in 1958 through a government transmigration program that brought 500 families from various regions in Java and Bali to land that was originally dense jungle. This historical context makes it a unique site for studying Javanese cultural preservation outside Java, as the community has maintained their ancestral traditions despite being geographically separated from their homeland for nearly seven decades. Second, the community in Hamlet 1 still firmly maintains ancestral customs, particularly in implementing the *panggih manten* procession at weddings, making it an ideal location for studying the continuity and adaptation of Javanese traditions in a transmigration setting. Third, the village has a population of 4,136 people, the majority of whom are Muslim, yet they uphold tolerance towards Hindus and Catholics, as evidenced by the availability of adequate places of worship including 9 mosques, 15 prayer rooms (*mushola*), and several temples. This religious diversity and harmony provide a rich context for understanding how Islamic values are integrated with local traditions. Fourth, under the leadership of Wayan Dastre, who served for three terms, the village government has run stably with the support of village officials, active community institutions, and complete public facilities ranging from the health sector to educational levels from Early Childhood Education (PAUD) to Higher Education (STAI), indicating a well-developed community that supports cultural preservation.

The research informants were selected using purposive sampling technique, which involves deliberately selecting individuals who possess extensive knowledge and direct experience related to the phenomenon under study (Sugiyono, 2017; Creswell, 2014). The informants were chosen based on the following criteria: (a) having deep understanding and direct involvement in the implementation of the panggih manten tradition; (b) being recognized by the community as authorities in Javanese wedding customs; (c) having lived in Rama Puja Village for a minimum of 20 years to ensure understanding of the tradition's

historical and cultural context; and (d) willingness to share their knowledge and experiences openly.

The primary key informant in this study was Mr. Hasim, the traditional wedding officiant (*dukun manten*), who serves as the main authority and practitioner in leading the *panggih manten* procession in Rama Puja Village. Mr. Hasim was selected as the primary informant because: (a) he has over 30 years of experience in conducting Javanese traditional wedding ceremonies; (b) he is recognized by the entire community as the most knowledgeable figure regarding the philosophical meanings and ritual procedures of *panggih manten*; (c) he plays a central role in transmitting cultural and religious values to the bridal couple and the community; and (d) he is actively involved in every stage of the wedding ceremony, from planning to execution.

In addition to Mr. Hasim, the study also involved the following informants: (a) two community elders (Mr. Slamet and Mr. Suyanto) who have extensive knowledge of the tradition's history and its evolution over time; (b) the parents of two bridal couples who had recently undergone the *panggih manten* ceremony (Mr. and Mrs. Santoso, and Mr. and Mrs. Wijaya); and (c) two bridal couples (Mr. and Mrs. Raharjo, and Mr. and Mrs. Setiawan) who had experienced the *panggih manten* procession within the last year. The total number of informants was 11 people (1 traditional wedding officiant, 2 community elders, 4 parents, and 4 bridal couple members). The selection of these informants aimed to capture multiple perspectives—from the value transmitter (traditional leader and elders), the supporting figures (parents), and the value recipients (bridal couples)—to obtain a comprehensive understanding of the internalization process. The number of informants was determined based on data saturation principles, where data collection ceased when no new information emerged (Miles, Huberman, & Saldaña, 2014).

The researcher acknowledges that Mr. Hasim served as the primary and most authoritative source of information, given his central role and extensive knowledge. However, data from other informants were used to cross-validate and enrich the findings, as presented in the triangulated data below.

Data collection in this study was conducted through three integrated techniques to ensure richness and depth of information: in-depth interviews, direct observation, and documentation studies. Semi-structured interviews were carried out with key informants, including the traditional wedding officiant (*dukun manten*), community elders, parents of

bridal couples, and the bridal couples themselves, using an interview guide validated by expert review and designed to explore the philosophical meanings of each ritual stage, the process of transmitting Islamic educational values, the roles of various parties in value internalization, and the challenges and adaptations in maintaining the tradition; interviews were conducted face-to-face at informants' homes or community meeting places, audio-recorded with consent, and lasted 60-90 minutes per session, with multiple sessions conducted with the primary informant, Mr. Hasim, while other informants were interviewed once or twice as needed to achieve data saturation. Direct observation was conducted at three wedding ceremonies in Rama Puja Village during January and February 2026, each lasting 4-6 hours and covering the entire *panggih manten* procession from preparation to completion, using a structured observation guide to document the sequence of rituals, interactions between participants, symbolic elements and offerings, verbal and non-verbal communications, and overall community engagement, while the researcher took detailed field notes, photographs, and video recordings to capture contextual nuances. Documentation studies supplemented these primary data sources through a documentation checklist that collected written materials about the tradition (historical records, community archives, and relevant literature), photographs and video documentation of wedding ceremonies, documents related to the tradition's evolution and adaptation over time, and relevant cultural and religious texts that inform the practice, all of which provided complementary data that enriched the understanding of how Islamic educational values are internalized through the *panggih manten* tradition.

The data collection process followed three systematic phases: preparatory, primary data collection, and data verification, spanning from January to March 2026. During the preparatory phase, the researcher obtained research permits from the village head and community leaders, conducted preliminary visits to establish rapport with the community and identify potential informants, and introduced the research objectives while obtaining informed consent from all participants. The primary data collection phase involved in-depth interviews conducted with Mr. Hasim (3 sessions), community elders (1 session each), parents (1 session each), and bridal couples (1 session each) in Javanese and Indonesian languages using a translator when needed, with all interviews audio-recorded and transcribed verbatim; observations were conducted at three wedding ceremonies with detailed notes on ritual sequences, symbolic elements, and participant interactions; and documentation was collected from community archives, personal collections of informants,

and relevant literature. The data verification phase involved member checking by presenting preliminary findings to key informants, particularly Mr. Hasim, to confirm the accuracy of interpretations, with additional follow-up interviews conducted to clarify ambiguous points and deepen understanding.

Data analysis followed an inductive approach allowing patterns and themes to emerge organically from the collected data, involving three concurrent stages following the interactive model of Miles, Huberman, and Saldaña (2014): data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, focusing, and simplifying raw data from interview transcripts, observation notes, and documents through transcribing all interviews verbatim, coding based on emerging themes (such as *aqidah*, *ibadah*, *akhlak* values and transformation, transaction, trans-internalization stages), and organizing data into thematic categories while discarding irrelevant or redundant information. Data presentation involved organizing reduced data into descriptive narratives, thematic matrices, and tables to facilitate understanding and conclusion drawing, with key findings presented in coherent descriptions illustrating the internalization processes and the integration of Islamic values in each ritual stage, using tables to show relationships between rituals and the values they represent. Conclusion drawing and verification involved drawing conclusions based on identified patterns and themes, then verifying through cross-checking with informants (member checking), comparing data from different informants and sources (triangulation), and reviewing field notes and transcripts to ensure consistency, ensuring that conclusions were firmly grounded in empirical evidence.

Data validity was ensured through multiple strategies following Lincoln and Guba's (1985) framework, including source triangulation, method triangulation, member checking, prolonged engagement, and thick description. Source triangulation involved comparing data from different informants (traditional leaders, elders, parents, and bridal couples) to identify consistencies and inconsistencies, cross-validating findings and ensuring that interpretations were not biased toward a single perspective. Method triangulation involved comparing results from interviews, observations, and documentation to verify the accuracy and completeness of data, such as comparing observations of the *panggih manten* procession with interview descriptions to ensure alignment between what was said and what was practiced. Member checking was conducted by presenting preliminary findings to key informants, especially Mr. Hasim, to confirm the accuracy of interpretations, with

informants asked to verify that their statements had been correctly understood and that the researcher's conclusions reflected their intended meanings. Prolonged engagement involved the researcher spending approximately three months in the field building rapport with the community and conducting repeated observations and interviews, allowing deep understanding of the context and verification of initial interpretations through continuous interaction with informants, while thick description provided detailed and contextual descriptions of the research setting, informants, and findings to enable readers to assess the transferability of the findings to other contexts.

The researcher acknowledges that the study primarily relied on Mr. Hasim as the main key informant, given his central role as the traditional wedding officiant (*dukun manten*) and his extensive knowledge of the *panggih manten* tradition, and while other informants were interviewed to cross-validate findings, the depth of data obtained from Mr. Hasim was substantially greater due to his unique position as the primary practitioner and value transmitter. This single-informant emphasis may limit the diversity of perspectives presented; however, the researcher mitigated this limitation through triangulation with data from other informants and observations, prolonged engagement to verify consistency of information, and acknowledgment that Mr. Hasim's perspective represents the authoritative and most comprehensive understanding of the tradition in the community. Future research could benefit from including more diverse perspectives, including those of bridal couples from different socioeconomic backgrounds and younger generation members, to explore generational variations in value internalization.

RESULTS

Rama Puja Village, located in Raman Utara District, East Lampung Regency, was established in 1958 through a transmigration program that brought 500 families from various regions in Java and Bali to land that was originally dense jungle. Geographically, this village covers an area of 1,225 hectares, dominated by agricultural land and situated in the highlands, bordering Setia Bumi Village to the north and Rukti Endah Village to the south. Based on population data from 2026, the village is inhabited by 4,136 people, the majority of whom are Muslim, yet they uphold tolerance towards Hindus and Catholics, as evidenced by the availability of adequate places of worship including 9 mosques, 15 prayer rooms (*mushola*), and several temples. Under the leadership of Wayan Dastre, who served for three terms,

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the village government has run stably with the support of village officials, active community institutions, and complete public facilities ranging from the health sector to educational levels from Early Childhood Education (PAUD) to Higher Education (STAI). Specifically in Hamlet 1, the community still firmly holds onto ancestral customs, especially in the implementation of the *panggih manten* procession at weddings as a form of preserving Javanese culture in the land of transmigration.

Value Transformation of Islamic Education in the *Panggih Manten* Tradition of the Javanese Traditional Wedding Ceremony

Based on observations and interviews with Mr. Hasim on February 3, 2026, it was explained that the transformation stage is the initial process where Islamic educational values (Aqidah, Ibadah, and Akhlak) are transferred or passed down to the bride and groom through symbols in the *panggih* procession. This involves the gradual inculcation of positive cultural values to shape character or adapt to new circumstances.

The value of aqidah in the *panggih manten* procession is reflected through the acknowledgment of Allah SWT's power as the controller of destiny and human life, manifested in the form of prayers and symbolic hopes. Each ritual stage, such as the use of *kembar mayang* or offerings, is deeply interpreted by the Muslim community in Rama Puja Village not as worship of spirits, but as a *wasilah* (intermediary) for requesting protection from the Creator so that the household is kept away from danger. This belief emphasizes that custom serves as a means to strengthen *tawhid* (monotheism), where all hopes for safety and blessings in family life are solely dependent on the pleasure (*ridha*) of Allah SWT.

The value of ibadah is evident in the main purpose of the entire series of processions, namely as a form of gratitude for the valid marriage contract performed according to Islamic law. Marriage itself is seen as the longest act of worship and a means to perfect one's religion, so traditional rituals like *kacar-kucur* (the husband providing sustenance to the wife) become a symbolization of the obligation to provide sustenance, which holds reward (*pahala*) in Islam. Furthermore, this

procession becomes an arena for *dakwah* (Islamic propagation) and *silaturahmi* (maintaining ties of kinship) that strengthens *ukhuwah Islamiyah* (Islamic brotherhood) among residents, where every prayer offered together becomes a good deed that enlivens the religious atmosphere within the community.

The value of *akhlak* in *panggih manten* is highly prominent through symbols of respect, responsibility, and loyalty between husband, wife, and parents. The *sungkeman* procession is a tangible manifestation of praiseworthy character (*akhlakul karimah*) of a child towards parents as a form of devotion (*birrul walidain*) to ask for blessings before starting a new life. Additionally, the *wijikan* ritual or the wife washing the husband's feet symbolizes noble humility and obedience of the wife, while the *balangan suruh* ritual symbolizes the determination to discard all bad traits and temptations, enabling the bridal couple to build a harmonious household character based on Islamic ethics.

The *panggih manten* procession conducted in Rama Puja Village is a sacred fusion of Javanese customs and Islamic values, starting from *liru kembar mayang* as a symbol of the union of two families, followed by *balangan gantal* as a symbol of the sacred marriage bond with one united soul, and *wiji dadi* which represents the wife's devotion and the maturity of the husband and wife's responsibilities in building a household. This tradition continues with the *tanem jero* procession accompanied by *sharia* prayers to become a *sakinah, mawaddah, wa rahmah* family, the *kacar-kucur* ritual as a symbol of the husband's obligation to provide material and spiritual sustenance, and *singepan sindur* which symbolizes the courage and protection of parents. Emotional closeness and commitment to togetherness are strengthened through the *dulangan* and *Ngunjuk Rujak degan* rituals, reflecting the philosophy of simplicity and willingness to share joys and sorrows fairly, until finally concluding with *sungkeman* as the peak actualization of the values of respect and devotion (*birrul walidain*) of children to parents and the wife's obedience to the husband, all in hope of seeking the pleasure (*rida*) of Allah SWT in embarking on a new life.

Value Transaction of Islamic Education in the *Panggih Manten* Tradition of the Javanese Traditional Wedding Ceremony

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Based on interviews and observations with Mr. Hasim, the traditional wedding officiant (*dukun pengantin*), on February 3, 2026, it was explained that the value transaction in the *panggih manten* ceremony is a moment of two-way communication between the bearers of values (traditional leaders or parents) and the recipients of values (the bride and groom) to align tradition with Islamic law. The value transaction in the *panggih manten* procession functions as a space for cultural dialectic that bridges the transmission of traditional values and theological principles. This process is not merely a one-way transmission, but a dialogical communication that enables the internalization of meaning between traditional leaders as representatives of value authority and the bride and groom as receiving subjects. The effort to align Javanese tradition with Islamic law in that moment signifies a process of harmonious syncretism, where noble cultural values are reconstructed to remain relevant to religious beliefs. Thus, this value transaction becomes an instrument for strengthening the foundation of the household, not only based on adherence to custom but also on spiritual awareness and mutually agreed-upon ethical responsibilities. The Islamic educational transaction values found in the *panggih* ceremony include the values of *aqidah*, *ibadah*, and *akhlak*.

The value of *aqidah* in the *panggih manten* procession is profoundly represented through the *Liru Kembar Mayang* ritual. According to Mr. Hasim's explanation, this procession is not merely an exchange of physical symbols, but a pedagogical instrument for facilitating an inner transition from mystical beliefs towards strengthening *tawhid*. Through the narrative of the traditional leader, the bride and groom are guided to release attachments to superstitious aspects and agree that the *kembar mayang* is a symbol of prayer and hope directed solely to Allah SWT. Thus, this value transaction functions to align noble Javanese traditions with religious beliefs, ensuring that the initial foundation of the household is built upon the intention of seeking blessings from God Almighty.

The value of *ibadah* is concretely reflected in the *Kacar-Kucur* procession, which becomes a space for symbolic communication regarding family economic

responsibilities according to Islamic law. The ritual of the groom pouring a mixture of rice and coins onto the bride's lap is a form of value transaction that binds a commitment between the husband as the provider of halal sustenance and the wife as the honest manager of this trust. This procession demonstrates that domestic roles within the household are not merely a division of social tasks, but a spiritual contract wherein every action in managing sustenance is viewed as a form of devotion to God. Through this ritual, both spouses agree that carrying out household roles with good management is an integral part of worship.

The value of *akhlak* is internalized through the *Balangan Gantal* ritual, which functions as a moral covenant and inner promise transaction between the couple to honor one another. The husband's throw of the *gantal* (betel leaf roll) towards the wife's chest symbolizes a commitment to leadership based on compassion and feeling, while the wife's return throw towards the husband's knee symbolizes readiness to be devoted and respectful. This procession becomes a space for dialectic where personal ego is set aside to agree upon ethical behavior characterized by politeness and civility. Overall, *Balangan Gantal* teaches that the main pillars in the new family's social life must be established upon a commitment to mutual respect and treating one's partner in the noblest manner.

Value Trans-Internalization of Islamic Education in the *Panggih manten* Tradition of the Javanese Traditional Wedding Ceremony

Based on interviews and observations with Mr. Hasim on February 3, 2026, it was explained that trans-internalization is the deepest stage where Islamic values have become integrated into the personality, feelings, and mentality of the bride and groom, and are internalized in real actions. From Mr. Hasim's explanation, the researcher understood that trans-internalization is the stage where religious values are no longer just displays or memorization, but have become 'ingrained' in the couple's being. The researcher observed that when Mr. Hasim mentioned these values have become *manunggal* (unified), it means Islamic teachings have fused with their feelings and ways of thinking. At this point, the husband honoring his wife or the wife guarding the family's honor is no longer merely because it is commanded or

merely following custom, but because it genuinely arises from the deepest desires of the heart. Therefore, the measure of success of a traditional wedding procession, according to this research, is not seen from the lavishness of the party, but from the change in the attitude of the bride and groom, who automatically become better individuals because these noble values have become embedded in their souls. There are three trans-internalization values: *aqidah*, *ibadah*, and *akhlak*.

The *Ngunjuk Rujak degan* procession in the *panggih manten* tradition is a manifestation of deep *aqidah* value, where the clear young coconut water becomes a symbol of purity of heart and clarity of soul. According to Mr. Hasim, this ritual is not merely a physical activity to quench thirst, but a form of *tawhid* value transaction and a covenant of total surrender to the Creator. Through this moment, the couple exchanges worries about the future with complete trust in Allah SWT's destiny (*takdir*), and commits to accepting all dynamics of marriage – both the sweetness of happiness and the bitterness of trials – as the best decree to be faced with an attitude of gratitude (*syukur*) and patience (*sabar*).

The peak of sacredness in this procession is found in the *Sungkeman* ritual, which integrates the values of *ibadah* and *akhlak* through total self-surrender to parents. Mr. Hasim emphasized that the prostration of the bride and groom before their parents is an inner transaction to shed ego and arrogance, while simultaneously instilling spiritual awareness that the pleasure (*rida*) of Allah is highly dependent on the pleasure of parents. Theologically and sociologically, *Sungkeman* functions as an instrument for the trans-internalization of the value of obedience and the formation of a humble character (*tawadhu*). By obtaining sincere parental blessings, the bridal couple is expected to possess wise and religious mental readiness in building the foundation of a *sakinah, mawaddah, wa rahmah* household.

DISCUSSION

The process of internalizing Islamic educational values in the *Panggih manten* tradition in Rama Puja Village is divided into three stages, consistent with the theoretical framework of internalization proposed by Ahmad Tafsir, who emphasizes that this process involves not only cognitive aspects but also requires two-way interaction and deep internalization through habituation and exemplary role models (Zaini et al., 2022). As explained in the introduction, internalization is a crucial process in shaping individual character and building social identity within society (Alfero et al., 2022).

Value transformation is the process of changing, shifting, or adjusting values (such as moral, social, cultural values, or attitudes) from one condition to another, usually influenced by time, environment, education, technology, or social change. Based on the research data, the transformation of Islamic educational values in the *Panggih manten* tradition in Rama Puja Village is described as a process of transmitting values from generation to generation through the roles of family, traditional leaders, and religious figures (Maksum et al., 2025). This stage involves the transfer of values from traditional leaders to the bride and groom through symbols. The value of Aqidah is seen in the Kembar Mayang symbol as a hope for God's light. The value of Ibadah is transformed through Wiji Dadi as a symbol of purifying intentions and readiness to obtain offspring.

The value of aqidah in the *panggih manten* tradition is transformed through symbols that strengthen the belief that all blessings come from Allah SWT. This aligns with the fundamental purpose of marriage in Islam, which is to build a family that is *sakinah, mawaddah, wa rahmah*, as emphasized in the Qur'an Surah Ar-Rum verse 21 (AlMubarak & Al Mubarak, 2024). The Liru Kembar Mayang procession, involving the handover of *sanggan* (offerings) and *cikal* (young coconut shoots), carries the message of tawhid that sustenance and life growth are entirely in God's power. Furthermore, the Balangan Gantal ritual, using seven rolls of betel leaves, reminds the couple that Allah loves odd numbers, while also symbolizing the unification of intentions and prayers for safety. Through this series, the couple is

taught to begin their new life with a strong foundation of faith, believing that marriage is a gift or "sejatine nur" (true light) from the Creator.

The value of ibadah is interpreted as a form of obedience in carrying out household roles, viewed as devotion to Allah. As highlighted in the introduction, marriage in Islam is not merely a physical union but a sacred commitment that creates rights and obligations for both parties (Maksum et al., 2025; Jalaluddin, 2025). This is clearly seen in the Wiji Dadi procession (egg breaking and foot washing), where the use of holy water and flowers symbolizes purity of heart in managing sustenance to make it blessed. This economic responsibility is further emphasized through the Kacar-Kucur ritual, as the husband pours grains and money as a symbol of the obligation to provide halal sustenance according to religious command. Thus, *panggih manten* is not merely a traditional ceremony but an instrument to make the couple aware that seeking and managing sustenance is an integral part of their worship responsibilities (Rahman & Ahyani, 2023).

The value of akhlak is transferred through symbols of etiquette that depict harmonious relationships between partners and respect for parents. In Balangan Gantal and Wiji Dadi, the philosophy of the betel leaf, which tastes the same despite being from different sides, symbolizes sincerity of heart (*hambalang katresnan*/throwing love) to unite two different backgrounds. The culmination of this value transformation is the Sungkeman procession, which represents the concept of birrul walidain or devotion to parents. Through this symbol of prostration, the couple is taught to shed their ego and seek blessings, because the pleasure (*rida*) of Allah is highly dependent on the pleasure of parents as a moral foundation in building a civilized family. This reflects the comprehensive nature of Islamic education, which encompasses not only ritual worship but also the development of noble character in all aspects of life (Zaini et al., 2022).

The *panggih manten* procession in Rama Puja Village is a series of profoundly meaningful rituals, starting with *liru kembar mayang* as a symbol of uniting intentions and prayers for safety, followed by *balangan gantal* which symbolizes the

union of hearts despite different backgrounds, and wiji dadi (egg breaking and foot washing) as a form of the wife's devotion and the husband's readiness to shoulder household responsibilities. Subsequent stages include tanem jero which represents parents' blessing for their children to live independently, kacar-kucur as a symbol of handing over material and spiritual sustenance, singepan sindur which means courage in facing life, to dulangan and *Ngunjuk Rujak degan* which reflect simplicity, harmony, and gratitude for God's blessings. This entire series concludes with the sungkeman procession as the peak of respect and devotion of children to parents to attain Allah's pleasure through the pleasure of parents, while simultaneously affirming the wife's commitment to respect her husband as the head of the family to build a harmonious household foundation. This finding is consistent with research on the Begalan tradition in Banyumas, which demonstrates how Javanese wedding ceremonies integrate Islamic teachings about the purpose of marriage, namely the formation of a *sakinah, mawaddah, wa rahmah* family as a form of faith in God Almighty (Nawawi et al., 2025). Similarly, studies on the Sambas Malay community's wedding traditions reveal that Islamic educational values are actualized in forms such as brotherhood (*ukhuwah*), honesty (*al-wafa*), responsibility, loyalty, justice (*al-adalah*), peace, and harmony (Ilham et al., 2025).

This transaction stage is a moment where Islamic values are actively communicated through symbolic dialogue. In the context of this research, Value Transaction is understood as a stage of interaction, feedback, or a two-way communication process between the bearers of values (traditional leaders/parents) and the recipients of values (the bride and groom). Here, alignment occurs so that Javanese tradition does not clash with Islamic law. Two-way communication and alignment between custom and *sharia* take place. In the *Balangan Gantal* ritual (mutually throwing betel), an inner promise transaction occurs between the husband who will lead with compassion and the wife who will be devoted. Similarly, in Kacar-Kucur, the husband's responsibility to provide halal sustenance is agreed upon. The following are the details based on the aspects of aqidah, ibadah, and akhlak.

The value of *aqidah* in the *panggih manten* procession in Rama Puja Village is transformed through symbols that strengthen *tawhid* and surrender to Allah SWT. This reflects the deeper purpose of marriage as explained in the introduction, where marriage is viewed as a means to achieve spiritual goals and divine blessings (Rahman & Ahyani, 2023). Through the *Liru Kembar Mayang* and *Ngunjuk Rujak Degan* rituals, the couple engages in an inner transaction to release attachments to mystical things and replace them with the belief that all blessings and the lines of destiny in marriage are God's decree. The use of symbols like *janur* (young coconut leaf) as "*sejatine nur*" (true light) and the choice of odd numbers for the betel leaf rolls become pedagogical instruments to instill a pure intention that building a household must always be grounded in divine values and complete trust in Allah's destiny.

The value of *ibadah* is internalized as a form of obedience in carrying out household roles, viewed as a religious responsibility to the Creator. As noted in the introduction, after marriage, husbands and wives have rights and obligations that must be fulfilled responsibly to ensure the household remains harmonious and full of blessings (Jalaluddin, 2025). This is clearly evident in the *Kacar-Kucur* procession, where symbolic communication occurs regarding the husband's obligation to provide *halal* sustenance and the wife's readiness to manage this trust honestly according to *sharia*. Additionally, the *Wiji Dadi* ritual (egg breaking and foot washing) emphasizes the importance of purity of heart and mind in managing sustenance so that it becomes a blessing for the family. Thus, every practical action in the household is aligned with *sharia* principles, so that carrying out the roles of husband and wife is not only considered a customary demand but an integral part of *ghairu mahdah* worship (general worship not regulated by specific rituals).

The value of *akhlak* is transferred through symbols of etiquette that regulate harmonious relationships between humans, both with partners and parents. The *Balangan Gantal* ritual symbolizes the agreement of *mu'asyarah bil ma'ruf* (living together honorably), where the husband commits to leading with compassion and

the wife responds with devotion and respect. The culmination of this akhlak value is the Sungkeman procession, which is a tangible manifestation of birrul walidain (devotion to parents). Through this prostration of gratitude, the couple is taught to shed personal ego and realize that the pleasure (*rida*) of Allah is highly dependent on the pleasure of parents, so that the foundation of the new family can stand firmly on the pillars of noble character, politeness, and civility. This finding aligns with research on the internalization of Islamic values in Banjar cultural marriage systems, which demonstrates how local traditions can effectively transmit religious values through symbolic rituals (Leha, 2025). Furthermore, studies on Pendalungan marriage traditions reveal that educational values in marriage ceremonies encompass religious values (steadfastness, friendship, and sincerity), nationalist values (appreciating one's own nation's culture), independence (creativity and lifelong learning), mutual cooperation (deliberation, solidarity, and empathy), and integrity (social and environmental care) (Barus et al., 2024)

Trans-internalization is the deepest stage in the value internalization process. At this stage, Islamic educational values are not only conveyed (transformation) or discussed (transaction), but have become integrated into the personality, feelings, and mentality of the bride and groom. This aligns with Ahmad Tafsir's conceptualization of internalization as a process where religious values become deeply ingrained in one's soul, manifesting in automatic behavior without coercion because the values have become part of the individual's mental and spiritual structure (Zaini et al., 2022). Symbols in the *Panggih manten* tradition become a means to embed these values deeply into the soul. Trans-internalization is the stage where these values are not only understood as ritual but are internalized and practiced in daily life. It is the deepest stage where values merge into the couple's mentality. The Sungkeman ritual is its peak, where the value of Birrul walidain (devotion to parents) is internalized as a prerequisite for Allah's pleasure. Additionally, the *Ngunjuk Rujak Degan* procession symbolizes surrender and purity of heart in accepting Allah's destiny.

The Value of Aqidah in the *pangkih manten* tradition in Rama Puja Village is manifested through the *ngunjuk Rujak* degan procession, where offering young coconut water by parents becomes a symbol of the trans-internalization of purity of heart (*tirta perwitasari*). In an Islamic perspective, this ritual teaches the couple to always keep their hearts cool and patient in facing the storms of domestic life, while simultaneously instilling a deep attitude of *tawakkul* (reliance on God). By drinking the water, the couple is reminded that all of life's dynamics, both sweet and bitter, are decrees of Allah's destiny that must be accepted with full surrender and faith. This reflects the profound spiritual dimension of marriage as emphasized in Islamic teachings, where the ultimate goal is to achieve divine pleasure and blessings (Maksum et al., 2025).

The Values of Ibadah and Akhlak are profoundly reflected in the sungkeman and singepan sindur rituals, which transform the concept of *birrul walidain* into a tangible spiritual need. Through sungkeman, the couple realizes that Allah's pleasure (*rida*) is highly dependent on the pleasure of parents, thus forming a humble mentality that does not forget their origins. This is reinforced by the sindur binayang procession, where the physical guidance and prayers of parents symbolically continue to accompany the couple's steps. This series of traditions is not merely ceremonial, but an effective Islamic educational medium that internalizes the moral responsibility to maintain family dignity in order to realize a *sakinah, mawaddah, wa rahmah* household. This finding resonates with research on transformative learning through traditional marriage ceremonies, which demonstrates how such rituals function as informal education where individuals acquire values, attitudes, skills, and knowledge through daily life experiences and environmental influences (Zulkarnain et al., 2024). Similarly, studies on the negotiation between tradition and modernity in Javanese Muslim marriages reveal that contemporary couples continue to uphold traditional rituals while reinterpreting their meanings within an Islamic framework, demonstrating the

dynamic and adaptive nature of cultural-religious practices (Supriyadi & Nik Abdul Rahim Nik Abdul Ghani, 2025).

The integration of Islamic values in Javanese wedding traditions exemplifies what scholars describe as the indigenization of Islam, where religious teachings are adapted to local cultural contexts without losing their essential spiritual significance (Nawawi et al., 2025). This process ensures that cultural practices remain relevant and meaningful across generations, serving as vehicles for both cultural preservation and religious education. International research on wedding rituals across cultures confirms that such ceremonies universally function as sites for transmitting values, negotiating identity, and reinforcing social bonds, whether in Turkish-German diasporic contexts (Ayyıldız & Hisar, 2025), Pakistani diaspora communities (Haider & Sadaf, 2025), or multicultural service design frameworks (Fidos et al., 2025). The *panggih manten* tradition thus represents a distinctive Indonesian expression of this global phenomenon, demonstrating how local wisdom and Islamic teachings can harmoniously coexist to shape character and build meaningful family life.

CONCLUSION

This research concludes that the *Panggih manten* tradition is an effective medium for Islamic education through cultural acculturation. Internalization is carried out systematically, starting from the introduction of symbols (transformation), inner agreement (transaction), to soulful internalization (trans-internalization). This proves that Islamic values can live and thrive within the fabric of local tradition without losing their *sharia* essence. The internalization of Islamic educational values in the *Panggih manten* tradition in Rama Puja Village is not merely cultural preservation, but a structured religious pedagogical process. This process successfully aligns Javanese customs with Islamic law through three main stages: Value Transformation: The initial stage where Islamic values are transferred through physical symbols. The value of Aqidah is transformed through *Liru Kembar Mayang* (hope for God's light), the value of Ibadah through *Wiji Dadi* and *Kacar-Kucur* (readiness to provide halal sustenance), and the value of Akhlak through *Sungkeman* (devotion to parents). Value Transaction: Two-way communication and dialectic

Yulianti et.al (Internalization of...)

occur between traditional leaders, parents, and the bride and groom. At this stage, the meaning of rituals is reconstructed to align with *tawhid*, as in the *Balangan Gantal* ritual which becomes a moral covenant to honor one another (*mu'asyarah bil ma'ruf*) and let go of personal ego for family harmony. Value Trans-internalization: The deepest stage where Islamic values have merged into the personality and mentality of the bride and groom. The *Ngunjuk Rujak Degan* ritual becomes a means of instilling an attitude of *tawakkul* (reliance on God) and patience (*sabar*) in accepting Allah's destiny, while *Sungkeman* solidifies the spiritual awareness that Allah's pleasure (*rida*) lies in the pleasure of parents (*Birrul walidain*).

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