



The Tradition of *Tepuk Tepung Tawar* in Malay Weddings from the Perspective of Islamic Law: A Case Study at Tanjungpinang, Riau Islands

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Abstract

Tepuk Tepung Tawar is a ritual in the Malay wedding ceremony, especially in Kampung Melayu of Kota Tanjungpinang Subdistrict. This tradition is also carried out for children who have completed their Qur'an recitation, with prayers for their safety, well-being, and protection from hardship in life. This present study used a sociological method, in which data were analyzed by using the theory of 'urf (social custom) in Islamic law. Data were collected by means of interview and document study. This study revealed that historically, the *tepung tawar* ceremony for newlyweds would be carried out alternately for each, considering that they have not yet had *mahar batih* (not yet consummated), while the *tepung tawar* ceremony for both would be carried out for longtime married couples. The Malay people are very strong in observing their customs and traditions; even giving rise to the Malay proverb "biar mati anak dari pada mati adat", better for a child to die than for a custom to die. This proverb illustrates how deeply the Malay people are in upholding the customs and traditions of their ancestors. Theoretically, there is also harmony between Islamic law and 'urf or social custom in Malay weddings.

Keywords: Tradition, Malay, *Tepuk Tepung Tawar*, Islamic Law

Abstrak

Adat tradisi Tepuk tepung tawar merupakan suatu rutinitas dalam upacara adat perkawinan budaya melayu khususnya Kampung Melayu Kecamatan Tanjungpinang Kota. Bertepuk Tepung Tawar juga akan diberikan kepada anak-anak yang siap berkhatam al-Qur'an, kepadanya di doakan akan diberikan keselamatan dan kesejahteraan serta terhindar dari kesusahan dalam mengarungi kehidupan di dunia. Kajian ini menggunakan metode sosiologis dianalisis dengan teori 'urf dalam hukum Islam. Teknik mengumpulkan data dengan cara wawancara dan studi dokumen. Penelitian ini menyimpulkan bahwa dalam sejarah tepuk tawar melalui prosesi bagi pengantin yang baru menikah akan di tepauk tepung tawar secara bergantian dengan pertimbangannya bahwa mereka belum melakukan mahar batih (belum bersatu), sedangkan tepuk tepung tawar sekaligus berdu akan dilakukan kepada pasangan yang sudah menikah. Suku Melayu sangat kuat memegang teguh adat istiadat, bahkan timbul pepatah Melayu yang mengatakan biar mati anak dari pada mati adat, pepatah tersebut menunjukkan betapa kuatnya suku Melayu dalam memegang teguh adat istiadat leluhur. Secara teoritis bahwa dalam tradisi perkawinan Melayu Riau terdapat harmonisasi antara hukum Islam dan 'urf atau adat.

Kata Kunci: *Tradisi, Suku Melayu, Tepuk Tepung Tawar, Hukum Islam*

Introduction

The existence of the Malay community in the Nusantara archipelago is inseparable from the arrival of Islam. The process of Islam's arrival in the Malay world has been widely discussed by historians and researchers. However, the majority of scholars conclude that Islam entered the Nusantara archipelago via the Middle East, specifically Mecca, Medina, and Hadramaut. Therefore, in terms of law (*fiqh*), they would follow the Shafi'i school of thought, the Ash'ari creed, and the Junaid al-Baghdadi and al-Ghazali Sufi order. This type of Islam is known as *Ahlussunnah wa al-Jama'ah*, observed by the majority of Muslims in Indonesia, Malaysia, Brunei Darussalam, and Southern Thailand, all of whom are recognized as the Malay people.¹

The Shafi'i school of thought in Islamic law has been widely accepted and become daily religious practices of the majority of Muslims in Southeast Asia in the aspects of worship and *muamalah* (transactions), *siyasah* (politics), and many others. This can be proven not only by religious practices to this day, but also by its traces that can be studied in books written by Islamic scholars or manuscripts as works of Jawi scholars in the Malay textual tradition. Jawi books on Islamic law written by Southeast Asian Muslim scholars have been highly produced, in terms of both

¹Jajat Burhanuddin, "The Popularizing of Sunni Doctrine in Southeast Asia: Sifat Dua Puluh in Malay Kitab Jawi in the 19th Century," *Afkar: Jurnal Akidah and Pemikiran Islam*, 24, No. 2 (2022), p. 275–312. Imam Kanafi, et al., "The contribution of Ahlussunnah Waljamaah's Theology in Establishing Moderate Islam in Indonesia," *Teologiese Studies/Theological Studies* 77, No. 4 (2021).

quantity and religious authority, in line with the emergence of Islamic educational institutions such as *pesantren*, *surau*, and *pondok*.²

One of the places highly observing Malay traditions in Indonesia is Riau, a province located on the east coast of Central Sumatra. As a location where foreign traders used to dock, it would naturally experience the same as other regions when visited by foreigners. In addition, Riau is also part of an area connected to the Strait of Malacca, which is a major trading route. Azra states that relations between the people of the Nusantara and the Arab people have been established since the 3rd century.³

Islamic law is inseparable from the tradition and custom in Malay society. This can be seen in the marriage procession they carry out, such as *merisik* (surveying), *meminang* (proposing), *tebuk tepung tawar*, and several other processions. In addition to customary law and Islamic law, state law also plays an important role in the marriage procession among the Malays. In this study, the focus was on the existence of these three systems in the Malay wedding procession in Pekanbaru, Riau. Islamic law plays a role in determining the validity of a marriage. Custom or customary law serves to regulate the course of the marriage procession while state law serves as the organizer of the marriage procession.⁴

Malay culture becomes an identity and characteristic that needs to be preserved, as the Malay people have an identity to be developed to the next generation. Some of the Malay wedding customs serving as their identities include the *Tepung Tawar* ritual. During the *Tepung Tawar* procession, *salawat* to the Prophet or *Syarakah Marhaban* would accompany it. Further, three stages should be passed through in the procession of marching towards *bersanding* (reception), namely opening the door in the yard of the bride's house, opening the door at the entrance of the bride's house, and opening the fan. *Tepung Tawar* is present as a form of ritual prayer for the bride and groom to be blessed and to ask for safety for both.⁵

Islamic law governs certain aspects of tradition through a legal basis called *'urf*. In Islam, *'urf* or social custom refers to the established customs and practices of the majority community, both in speech and action. The Malay wedding ceremony in Riau, Indonesia, consists of several stages, including *merisik-risik* (surveying),

² Yasrul Huda, "Strengthening the Shafi'i Madhhab: Malay Kitab Jawi of Fiqh in the 19th Century," *JURIS: Jurnal Ilmiah Syari'ah* 22, No. 2 (2023). Mohd Hapiz Mahaiyadin and Sumayyah Abdul Aziz, "Taqlid of the Syafi'i Mazhab in Malaysia: An Overview in the Context of Maslahah for the Unity of Ummah," *Journal of Contemporary Islamic Studies* (2020).

³ Muhammad Hafiz and Tafsiruddin, "Masyarakat Melayu Riau Berbudaya," *Jurnal Dakwatul Islam* 6 No. 2 (2022). Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII-XVIII* (Bandung: Mizan, 1994),

⁴ Handika Purnama, "Hukum Islam, Adat Dan Hukum Negara Dalam Perkawinan Masyarakat Suku Melayu Di Pekanbaru Riau: Keabsahan, Etika, dan Administrasi Perkawinan," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, No. 1 (2021), p. 1.

⁵ Indah Septi Rahayu and Lestari Setia Ningsih, *Tepuk Tepung Tawar Pengantin Baru sebagai Tradisi Budaya Melayu dan Media Pendidikan*, " *Multiverse: Open Multidisciplinary Journal* 2, No. 1 (2023).

menjarum-menjarum (meeting of in-laws), *melamar* (proposing), *mengantar tanda* (sending signs/rings), *menerima antaran* (accepting gifts), *menggantung-gantung* (decorating the house), *mengukus/membuat tabak* (making sticky rice), *berendam* (cleansing the body/shaving facial hair), *bertomat/khatam al-Qur'an* (completing reciting the Qur'an), *akad nikah/ijab* (solemnisation ceremony), *cecah inai* (giving blessing when applying henna), *berinai* (applying henna), *hari langsung/resepsi pernikahan* (wedding reception), *makan nasi hadap-hadapan* (eating rice face-to-face), *mandi/main suruk-surukan* (bathing for couple), *mengantar nasi* (delivering rice), and *menyembah berkunjung* (paying visit to in-laws). Therefore, from the Islamic legal perspective, the traditional Malay wedding ceremony practiced in Riau is considered permissible. This is because the customs do not affect the validity of the marriage itself.⁶

Preservation of tradition shall be observed so that the tradition can be passed on to the younger generation. Local wisdom refers to the various cultural riches that grow and develop in a society known, believed in, and recognized as important elements that can strengthen social cohesion among community members. It is also one of the ideas and concepts followed by a local community. *Tepung Tawar* is a series of events that are carried out, for instance, during a child's haircut, at a wedding, for circumcision, or when building or moving house.⁷

In light of above discussions, this study posed the following research problem: "What are the opinions of the Malay ethnic community leaders about the *Tepung Tawar* ceremony in the marriage procession of the Malay ethnic community in Kampung Melayu of Kota Tanjungpinang?" Thus, the purposes of this study were to discuss the existence of the *Tepung Tawar* ceremony and to explore the perspective of Islamic law on the tradition of the *Tepung Tawar* ceremony in the marriage procession of the Malay ethnic group in Kampung Melayu of Kota Tanjungpinang.

This study used a sociological method with which data were analyzed using the theory of *'urf* in Islamic law.⁸ The data collection techniques included interview and document study. The theory of *'urf* or *adat* (custom) in Islamic law was utilized as an analytical tool in the study. The dialectic between Islamic law and custom has been a fairly prominent issue in Islamic law studies in Indonesia.

History of *Tepuk Tepung Tawar*

Tepung Tawar is a Malay tradition still observed today, especially among the Malays in Sumatra. The tradition is believed to have originated from pre-Islamic beliefs and is practiced in sacred customary ceremonies, e.g., weddings, circumcisions, housewarming, recovering from illness, and others that are

⁶ Afiq Budiawan, "Tinjauan al Urf dalam Prosesi Perkawinan Adat Melayu Riau," *Jurnal An-Nahl* 8, No. 2 (2021), p. 115-125

⁷ Dendy Ramadhan, "Relevansi Kearifan Lokal Tepung Tawar Dalam Pembelajaran Agama Islam (Studi pada Masyarakat Melayu Pontianak)," *Tarbiyah Jurnal Ilmiah Kependidikan* 8, No. 1 (2019), p. 53.

⁸ Juhaya S. Praja, *Teori Hukum dan Aplikasi*, Bandung: Pustaka Setia, 2011.

considered to bring blessings and avoid misfortunes. Although this tradition comes from and is practiced by the Malay ethnic group, other ethnic groups in North Sumatra who receive or are influenced by the Malay's customs also practice the tradition.⁹

The *Tepung Tawar* ceremony was adopted from the remnants of the Hindu-Buddhist teachings that were dominant in the Malay land before Islam entered the Riau Lingga kingdom. *Tepuk Tepung Tawar* has been one of the wedding ceremony traditions of the coastal Malay ethnic group, especially in the Riau Islands. This tradition has been held on to by the Malay people for a long time, from the kingdom era to the present day. The Malays have deeply embraced their customs and traditions. There is even a saying from the ancients that means, "It is better for a child to die than for a custom to die." Moreover, a marriage is not valid if the *Tepung Tawar* ritual is not performed.

There are four types of *Tepung Tawar* rituals among the Malay ethnic group, as follows:

1. *Tepung Tawar Badan* (*Tepung Tawar* for the body), which is performed on children who are going to have their hair cut or circumcision, for families who have been hit by disaster, and on equipment to be used. This type of *Tepung Tawar* is intended to ask God for safety for the objects concerned.
2. *Tepung Tawar Mayit* (*Tepung Tawar* for the deceased), carried out to provide comfort to families who have recently lost loved ones so that they would be patient in accepting trials from God. This tradition is also intended for the concerned to be protected from various calamities and trials that will endanger themselves and their families.
3. *Tepung Tawar Peralatan* (*Tepung Tawar* for the equipment), carried out on new objects or vehicles that will be used with the aim of avoiding accidents and disasters in their use.
4. *Tepung Tawar Rumah* (*Tepung Tawar* for house), conducted along with a ceremony and preparation by families with certain intentions, while reciting prayers and blessings for the Prophet, so that they are always protected and receive blessings in their houses.¹⁰

Implementation of *Tepuk Tepung Tawar*

For newlyweds, the *Tepung Tawar* ceremony will be performed alternately on the grounds that the couple have not yet performed the *mahar batih* (not yet consummated), while for longtime married couples, the *Tepung Tawar* ceremony will be performed simultaneously. *Tepuk Tepung Tawar* will also be given to children who are ready to graduate from reciting full Qur'an, and they will be prayed for to be given safety and well-being and to be protected from hardship in navigating life in the world.

⁹Taslim Batubara, "Tradisi Tepung Tawar: Integrasi Agama dan Kebudayaan pada Masyarakat Melayu di Sumatera Utara," *Local History & Heritage* 2, No. 1 (2022).

¹⁰ Taslim Batubara, *Tradisi Tepung Tawar...*, p. 13.

Tepung Tawar ritual also has values believed to be the Malay community's view of life, which is closely related to cultural cosmology that contains symbolic meanings of belief in the power of the universe or expressions of gratitude to God, the Creator of the universe. Through the cosmology, the cultural tradition of *Tepung Tawar* can help discover the function of cosmology in the life of the Malay community and the use of the tradition. Therefore, it is necessary to understand properly the meaning and function of cosmology in a culture, one of which is the Malay *Tepung Tawar* tradition, so that it can preserve a culture and develop culture or art better.¹¹

Tepuk Tepung Tawar is usually found in Malay weddings in the Riau Islands. The ingredients included in *Tepuk Tepung Tawar* are rice sprinkles, which consist of turmeric rice, washed rice, *baretih* or fried-cleansed rice. There is also water stain, which is water with a sprinkler. In addition, *embat-mebat* or *pecung* (fragranced) water is also used as perfume. All of these ingredients are placed in a golden vessel called *aampar*, which means earth. Into the vessel are turmeric rice, fried rice with crushed turmeric; washed rice, rice soaked and/or washed clean with water; *baretih*, rice that has not been fried; ordinary flour water, clear water mixed with rice flour; *perengis* (tapping tool), a combination of several odd-numbered leaves, at least five strands; and *embat-embat* containing aromatic water. *Perengis* consists of bay leaves, life plant leaves, willow leaves, tiplant leaves, and painted nettle leaves. These five leaves are joined together and attached to their roots with thousands or threads in seven colors: red, white, black, yellow, and green. As *embat-embat* is the result of boiling water with pandan leaves, lemongrass, and kaffir lime, the boiled water is placed in a special container with a long neck and a small hole at the top.¹²

Before the procession of *Tepuk Tepung Tawar*, the *mak inang* (female elder) will prepare a set of tools including one *kaki batil*, *astakone*, small bowl, *tepak sirih*, *terenang*, *keto*, and *sirih nikah* (betel) in a *senjong*. Other ingredients inside include turmeric rice, washed rice, rice flour water, *beretih*, *perenjis*, *embat-embat*, and one raw chicken egg. The sprinkling of turmeric rice (yellow) illustrates a symbol of royalty or *sultan*, signifying grandeur and majesty. During this step, the person sprinkling recites *salawat* for the Prophet once. Then, she takes *perenjis* and sprinkle it towards the bride and groom's forehead/brow, right and left shoulders, and the backs of their right and left palms. The order of sprinkling follows the shape of "lam alif" which symbolizes the God's will. Next, the raw egg is rolled on the bride and groom's faces and briefly placed on their lips, representing fertility and new beginnings. Finally, a pinch of henna paste is applied to the palms of their right and left hands, which are resting on a *Bantal Susu Ari* (pillow made of baby's milk cloth). The procession is concluded with a prayer.

Families, relatives, or community leaders usually perform *Tepung Tawar* ceremony. The ceremony is a very important tradition for the Malay community. The

¹¹ Selvia Frety Yunia Enjelina, et al., "Kosmologi dalam Budaya Tradisi Tepuk Tepung Tawar Melayu Provinsi Riau," *Gorga: Jurnal Seni Rupa* 11, No. 2 (2022).

¹² Selvia Frety Yunia Enjelina, et al., "Kosmologi dalam Budaya Tradisi Tepuk Tepung."

person who sprinkles *Tepung Tawar* is usually an elder or someone respected in the community, or someone considered knowledgeable and skilled in this tradition. The ceremony is also considered to be a sacred one, so the person who performs it must be of the same gender as the person being prayed during *Tepung Tawar*. This is because the ceremony involves physical contact, and it is considered inappropriate for men and women to touch each other outside of marriage. The number of *Tepung Tawar* ingredients is usually odd, such as 3, 5, 7, 9, or 13. A *Mak Andam*, a traditional Malay wedding attendant, typically leads the *Tepung Tawar* ceremony. The ceremony generally consists of the following four steps: *tabur beras* (sprinkling rice), *renjis air tepung tawar* (sprinkling fragranced water), *oles telur* (rolling egg), *lapis pacar* (applying henna), and reading prayers.¹³

The concluding prayer is read after the *Tepung Tawar* ceremony has been completed, marking the completion of the ceremony. Those who have performed the ceremony are given a gift of rice cake and flowers with an egg from the *Mak Andam*. The flowers are made from eggs, paper, and bamboo, and they are tied to yellow glutinous rice wrapped in banana leaves. The final part is a small chopstick or bamboo tied to a red egg with wire. The entire arrangement of the ceremony and the principles in the process of *Tepung Tawar* have meanings and prayers. The prayers contain hidden meanings, symbolizing the instruments and ingredients used to make *Tepung Tawar*, as evidence from various people, tools, and materials involved. The ceremony asks for blessings from the Almighty for the bride and groom to be saved from harm or to ward off any calamity that may come their way. Likewise, the bride and groom also ask for prayers and blessings.¹⁴

The Significance of *Tepuk Tepung Tawar*

The Malay Riau wedding ceremony studied here contains linguistic, social interaction, and cultural rules. Linguistic rules in the oral tradition prioritize the beauty of the language used by the speaker. Social interaction rules in speech determine whether the speech is successful, depending on the speaker's skill and fluency in applying the values. Cultural rules state that every speech contains proverbs and pantuns that have philosophical meanings, values, and norms in the life of the Kampar Malay community.¹⁵

In a Malay proverb, as mentioned by the elders, it is said:

Tepuk Tepung Tawar
Menawar segala yang beracun
Menolak segala bencana
Terhindar segala bala

¹³ Indah Septi Rahayu and Lestari Setia Ningsih, *Tepuk Tepung Tawar Pengantin Baru sebagai Tradisi Budaya Melayu*

¹⁴ Indah Septi Rahayu and Lestari Setia Ningsih, *Tepuk Tepung Tawar Pengantin Baru sebagai Tradisi Budaya Melayu*

¹⁵ Nova Yohana and Kurnia Husmiwati, "Kaidah Interaksi Komunikasi Tradisi Lisan Basiacuang dalam Adat Perkawinan Melayu Kampar Riau," *Jurnal Penelitian Komunikasi* 18, No. 1 (2015).

Menepis segala puaka

The proverb illustrates the essence of the purpose of implementing *Tepuk Tepung Tawar* as a prayer. It contains a wish for the bride and groom to be protected from danger, disaster, *puaka* (bad luck), and concluded by a prayer of congratulations read by a community leader.

For newlyweds, *Tepung Tawar* is performed alternately, on the consideration that they have not yet performed *mahar batih*. On the other hand, *Tepung Tawar* is performed simultaneously for longtime married couples. The *Tepung Tawar* ceremony is considered a must in the Malay culture. A Malay proverb says, “*Tidak sah suatu pernikahan sebelum melaksanakan upacara tepuk tepung tawar*”¹⁶ indicating that the wedding is not yet “*afdhah*” (valid) before the ceremony is done. This is because in the eyes of Malay customary law, the Malays are people who hold their customs and traditions firmly.¹⁷

The following are the Islamic elements found in every implementation obtained from the Malay Customary Institution (*Lembaga Adat Melayu/LAM*) of Kota Tanjungpinang. Islamic elements in *Tepuk Tepung Tawar* ceremony include *tabarruk*, *tafaul*, *tawassul* and *pesejuk*. Traditions that have been going on for a long time, such as the *Tepuk Tepung Tawar* Ceremony, have been numerous to which the rule applies:

العادة محكمة مالم تخالف الشرع¹⁸

“*Tradition can be a legal basis as long as it does not contradict Islamic law*”

Hence, when viewed from the elements and materials used in the Malay *Tepuk Tepung Tawar* wedding ceremony, there is not a single aspect that violates Islamic law. Ibnu Tamiyah states:

وَالْأَصْلُ فِي الْعَادَاتِ لَا يُحْظَرُ مِنْهَا إِلَّا مَا حَظَرَهُ اللَّهُ

“*The basic rule regarding customs (community practices) is that they are not prohibited unless they are prohibited by Allah.*”¹⁹

Custom is a human habit in their worldly affairs. The basic law of habituation is that there is no prohibition unless Allah prohibits it. *Tepuk Tepung Tawar* itself, in terms of its elements and implementation, does not violate any Islamic law. Regarding the non-implementation of the ceremony, it is less valid in the eyes of Malay customary law, yet it is still valid in Islamic law.

The *Tepung Tawar* tradition holds symbolic values in its implementation. The symbols are manifested in the form of prayers (religious values) for the bride and groom. This tradition contains moral values such as peace, harmony, independence, and sincerity, among others. In addition to moral values, this tradition

¹⁶ Interview with, Abdul Razak, Chair of Malay Customary Institution (*Lembaga Adat Melayu*) of Kota Tanjungpinang, May 19, 2019.

¹⁷ Interview with M. Yunus, Traditional Leader of Kampung Melayu, May 20, 2019.

¹⁸ Imam Jalaluddin Abdurrohman as-Suyuti, *Al-Asybah wa An-Nadhoiru*, (Makkah: Maktabah Nazzar al-Baz, 1997), p. 62.

¹⁹ Ibnu Taymiyah, *Majmu'atul Fatawa*, Beirut: Darul Fikr, 1980, p. 16-17.

also observes other values contained in the tools and materials used. Some of the values contained in the *Tepung Tawar* tradition are:

1. Peace, a manifested value in the life plant leaves which have thick stems and mucus that are cold, as this is intended so that the life of the person being prayed upon is peaceful and calm;
2. Harmony, manifested in the flower bouquet which has a fragrant aroma, as the diversity of this flower symbolizes harmony;
3. Independence, symbolized by *bertih* rice which can raise on its own without being helped by oil or others;
4. Tenacity, symbolized by yellow rice that changes from white rice, implying that humans can continue to change from time to time;
5. Sincerity, symbolized by white rice, as this implies a symbol of sincerity in both happiness and sorrow.²⁰

***Tepuk Tepung Tawar* in Islamic Law**

Tepuk Tepung Tawar is a routine ritual in the Malay cultural wedding ceremony. It also means to pray for the blessings of the guests and to bring joy or happiness to the bride and groom. One of the Malay customary ceremonies, especially weddings, is the traditional custom of *Tepuk Tepung Tawar*. The ceremony is inseparable from the Malay culture symbolizing security and happiness for the bride and groom. It is also a symbol of pouring out feelings of pleasure and gratitude for their success, events or good intentions for both animate or inanimate objects. In Malay weddings, *Tepuk Tepung Tawar* also becomes a symbol of the gift and blessing of happiness for the bride and groom, as well as a reinforcement of any interference.²¹

Tepuk Tepung Tawar is part of the sacred procession of the Malay cultural ceremony. The name *Tepung* itself is taken from one of its ingredients, which is a mixture of ordinary flour, i.e., of rice flour mixed with water.²²

In Islamic jurisprudence, it is stated that a custom is not a problem if it does not contradict Islamic law. Likewise, *Tepung Tawar* shows no single element that violates Islamic law. Moreover, there are many religious elements in *Tepung Tawar*, such as *shalawat*, *tawassul*, and *tayyibah dhikr*.

Among the sources of Islamic law whose credibility is debatable by *fiqh* scholars are 'urf and local practices. There are three main arguments for the validity of 'urf as a source of law. Firstly, many Islamic rulings incorporate pre-Islamic Arabian customs, such as the obligation of a family to pay *diyat* (blood money) to the heirs of someone wrongfully killed, and the *aqad* contract in trade. Secondly, adopting 'urf is generally in line with Allah's word, "He has chosen you and has not caused you trouble in religion. (Follow) the religion of your ancestors, Abraham.

²⁰ Taslim Batubara, "*Tradisi Tepung Tawar...*", p. 15.

²¹ Indah Septi Rahayu and Lestari Setia Ningsih, *Tepuk Tepung Tawar Pengantin Baru sebagai Tradisi Budaya Melayu*.

²² Indah Septi Rahayu and Lestari Setia Ningsih, *Tepuk Tepung Tawar Pengantin Baru sebagai Tradisi Budaya Melayu*.

Allah has called you Muslims long ago and (so) in this (Qur'an) so that the Prophet Muhammad PBUH may be a witness against you and that you may all be witnesses of all mankind. So, establish prayers, pay zakat, and hold fast to Allah. (QS. Al-Hajj: 78).²³

This is because abandoning established customs can be difficult for humans. Thirdly, compared to other *al-masadir al-tab'iyah al-aqliyah* (rational, secondary sources) of Islamic law, 'urf has been greatly accepted by *fiqh* scholars. The majority of Muslim scholars recognize 'urf as a *hujjah* (valid proof) for establishing legal rulings. Imam Hanafi uses 'urf as a source of reasoning when no ruling is found in the Qur'an, Hadith, *ijma'* (consensus), *qiyas* (analogical reasoning), or *istihsan* (juristic preference). The Maliki school abandons *qiyas* when it contradicts 'urf, and uses 'urf to specify or restrict general rulings. The Shafi'i school accepts 'urf as long as it does not contradict *nash* (clear textual evidence).²⁴

The above argument shows that the tradition that developed in society, especially customary in Malay marriage, is 'urf that has a backrest in Islamic law. The custom can be marginalized as 'urf shahih (good) and not 'urf fasid (deviant), while the value of benefit is for harmony and blessing. The argument of this study is that in the context of Islamic law, as long as the determination of the auspicious day does not deviate from the provisions of the Shari'a, it can be accommodated as a legal consideration, but if it deviates it is necessary to carry out guidance. This is in accordance with the rules in Islamic law, namely preserving old things that bring benefit, and accommodating new things that are more beneficial.²⁵ As commonly used in Islamic communities in Indonesia.

Therefore, the procession of *Tepung Tawar* ceremony in Malay Riau weddings demonstrates the relationship between Islamic law and *adat* (customary law). In theory, Islamic scholars indicate that there is no problem with customs and traditions so long as they are in line with Islamic law. Islamic law has become a legal practice in society, as it has been a tradition since ancient times in the Nusantara archipelago, or some regions in Southeast Asia, which refers to Indonesia, Malaysia, Brunei, and Southern Thailand.

Conclusion

There are many long-standing traditions similar to the *Tepung Tawar* ceremony, and the rule is that tradition can be a basis for law as long as it does not conflict with Islamic law. When examining the elements and materials used in the Malay wedding ceremony, there is nothing that violates Islamic law. Customary law is not an issue as long as it does not violate Islamic law. *Tepung Tawar* will be carried out separately for newlywed couple on the grounds that they have not yet

²³ Sulfan Wandu, "Eksistensi 'Urf dan Adat Kebiasaan Sebagai Dalil Fiqh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 2, No. 1 (2018).

²⁴ Sulfan Wandu, "Eksistensi 'Urf dan Adat Kebiasaan Sebagai Dalil Fiqh."

²⁵ Anwar Sadat, et.al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023).

consummated their marriage, while longtime married couple will have the ceremony together. *Tepung Tawar* is considered a must in the Malay culture. In the eyes of customary law of the Malay people, not performing the ceremony make a wedding less valid although Islamic law considers it valid. Theoretically, there is a harmony between Islamic law and 'urf or adat in Malay Riau wedding traditions, as is the case in other Muslim societies in Southeast Asia.

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