

## ***Ruwat sukerta*: Strengthening Muslim Family Resilience Through Preserving Local Culture**

**Ratna Suraiya,<sup>1</sup> Nashrun Jauhari,<sup>2</sup> Vierda Anggraini Wandoyo,<sup>3</sup> Fatkul Chodir<sup>4</sup>**

<sup>1</sup>Institut Agama Islam Al-Khoziny Sidoarjo, Indonesia

<sup>2,3,4</sup>Universitas KH. Abdul Chalim Mojokerto, Indonesia

email: [ratnasuraiya88@gmail.com](mailto:ratnasuraiya88@gmail.com),<sup>1</sup> [nashrunjauhari25@gmail.com](mailto:nashrunjauhari25@gmail.com),<sup>2</sup> [vierda.anggrai@gmail.com](mailto:vierda.anggrai@gmail.com),<sup>3</sup> [fathulqodier@gmail.com](mailto:fathulqodier@gmail.com)<sup>4</sup>

### **Abstract**

The purpose of this study was to reveal the wisdom value of *ruwat sukerta* in the Javanese marriage tradition that still survives today. *Ruwat sukerta* is still believed to be able to prevent married couples from bad luck and is able to create a harmonious family. The subjects of the study were the semi-urban Muslim community in Sampangagung Village, Kutorejo, Mojokerto. The research analysis used Clifford Geertz's symbolic interpretation theory and Zainab al-'Alwani's Muslim family resilience theory. This field research used a qualitative approach with descriptive data presentation. The results of the study: (1) *Ruwat sukerta* in the Javanese Muslim community is still practiced and has shifted from traditional rites to religious ceremonies in the form of a *walimah* procession (a wedding celebration held after the marriage contract), wedding reception, thanksgiving and joint prayer; (2) The practice of *ruwat sukerta* still represents local wisdom that can encourage the realization of Muslim family resilience in strengthening the legal basis of marriage, economic resilience, psychological resilience, and socio-cultural resilience of the family.

**Keywords:** *Ruwat sukerta*, Tradition, Resilience, Family, Islam

### **INTRODUCTION**

Local wisdom is a foundation of knowledge that is able to balance human life and the surrounding environment. Local wisdom is a view of life that is absorbed from the noble values of the community's culture in behaving. Local wisdom displays noble values which are local knowledge, local genius, and local wisdom that can be held as principles and strategies for living life in responding to and resolving various problems.

Indonesia has a diversity of tribes, customs, languages, religions that grow and develop throughout the archipelago that have values of wisdom and nobility as a civilized nation. Local culture with its values of wisdom and nobility can play a role as a supporter of family resilience. Local wisdom can strengthen the potential of families, strengthen mental spiritual resilience and friendly social behavior.<sup>1</sup> Local wisdom instills the values of togetherness, mutual cooperation and concern that can strengthen the family's ability to meet family needs, build the family's economic and physical resilience.<sup>2</sup>

Family resilience is the potential of a family to face and manage the problems faced by the family in living their lives, so that the family function continues to run well. Good family resilience can create happiness and realize physical and spiritual well-being for family members. Strengthening family resilience has received serious attention from the Indonesian government as part of the national development mission. The concept of integrated family development to realize families with the

---

<sup>1</sup> Durrotun Nafisah, et. al., "Ketahanan Keluarga di Desa Karangsalam Kecamatan Kedungbanteng Kabupaten Banyumas Berbasis Kearifan Lokal dan Spiritual" *Jurnal Cakrawala Ilmiah*, Vol.2, No.11, Juli 2023, p.4469.

<sup>2</sup> Fahmi Rafika Perdana, "Ketahanan Keluarga Berbasis Kearifan Lokal Penunjang Industri Kreatif Pariwisata", *Jurnal Sosiohumaniora*, Vol.5, No.2, Agustus 2019, p.11.

potential to prosper through strengthening family religiosity, the legal basis and integrity of the family, gender equality, care and maintenance, economy, basic needs and socio-culture and psychology.<sup>3</sup> This concept is directed at achieving quality, resilient and physically and mentally prosperous families as mandated by Law Number 52 of 2009 concerning Population Development and Family Development.

Family resilience development programs that accommodate local culture are a strategic step in realizing community-based development programs. Local culture is quite rooted in community life, so that community participation is carried out with full awareness and independence. Local culture is recognized as containing meaning and values of wisdom that should be embraced as a requirement in life. *Ruwat sukerta* is one form of culture that is traditional in Javanese marriage practices. *Ruwat sukerta* is a ritual ceremony carried out in the Javanese marriage procession and is believed to be able to ward off bad luck, evil, and avoid misery in living a married life.

*Ruwat sukerta* is actually an ancient Javanese tradition, but until now it is still recognized and carried out in traditional wedding ceremonies for some Javanese people, as carried out by the Javanese people in Sampangagung Village. Sampangagung is one of the developing villages with a majority Muslim religion and a population livelihood dominated by the industrial sector. On March 2024, Sampangagung village was named a Quality Family Village. Shift of time followed by changes in behavior and development of people's mindsets. *Ruwat sukerta* ritual is still practiced and is a tradition in a community that, it can be considered, understands the concept of family development and family welfare. The meaning of the *ruwat sukerta* tradition in village community development needs to be revealed.

This study aims to reveal the values of local wisdom in the *ruwat sukerta* tradition that is still maintained by the Javanese people until now. The residents of Sampangaung Village are a Javanese community that still preserves *ruwat sukerta* in every marriage procession. Although the type of society has undergone many changes from the typology of ancient Javanese society, both in terms of belief/religion, education, and livelihood.

The theory of family resilience is used to analyze the relevance of local cultural values contained in the *ruwat sukerta* tradition. Clifford Geertz's Symbolic Interpretation Theory is used as an approach to uncovering the meanings of tradition. The theory of symbolic interpretation observes culture comprehensively by positioning culture as a system, customs, attitudes and institutions of society that are expressed in human actions in the form of meaningful symbols. What is the symbolic meaning of *ruwat sukerta*? and how is the representation of the *ruwat sukerta* tradition in building Muslim family resilience? Several studies of symbolic interpretation of *ruwat sukerta* such as the studies conducted by Azizah dan Pudjiati;<sup>4</sup> Jadidah,<sup>5</sup> and; Nafisah<sup>6</sup> still limited to revealing the existence of *ruwat sukerta* and its benefits in family development, so it has not revealed the meaning of the ritual symbols.

## METHOD

The field study uses a qualitative approach and focuses on revealing the symbolic meaning of the *ruwat sukerta* tradition in Sampangagung Village, Kutorejo District, Mojokerto Regency. Sampangagung is a rural area with a majority of indigenous Javanese residents. Until now, the Sampangagung community has consistently preserved the *ruwat sukerta* tradition in carrying out marriages, even though the village area is starting to experience development in the industrial sector.<sup>7</sup>

<sup>3</sup> Yohana Susana Yembise, et al., *Pembangunan Ketahanan Keluarga 2016*, (Jakarta: Kementerian P3A 2016), p.24.

<sup>4</sup> Lely Nur Azizah dan Sri Redatin Retno Pudjiati, "Kontribusi Identitas Budaya Jawa yang Dimediasi oleh Cognitive Reappraisal dalam Membentuk Resiliensi Keluarga pada Suku Jawa", *Analitika: Jurnal Magister Psikologi UMA*, Vol. 12, No. 1, (2020), 10-21.

<sup>5</sup> Amatul Jadidah, Konsep Ketahanan Keluarga dalam Islam, *Jurnal Al-Ahwal Al-Syakhsyiyah, IAI Al-Qolam Maqashidi*, 4, 3, (2021).

<sup>6</sup> Durrotun Nafisah, et. al., "Ketahanan Keluarga di Desa Karangsalam Kecamatan Kedungbanteng Kabupaten Banyumas Berbasis Kearifan Lokal dan Spiritual" *Jurnal Cakrawala Ilmiah*, Vol.2, No.11, Juli 2023,

<sup>7</sup> Ronaldo Maulana, "Analisis Perbedaan Pendapatan Pedagang di Sekitar Lokasi Industri Antara Desa Pesanggrahan dan Desa Sampang Agung Kecamatan Kutorejo Kabupaten Mojokerto" *Jurnal Pendidikan Geografi Swara Bumi*, Vol. 2 No. 1 (2020).

Descriptive data in the form of community practices, recognition of traditional leaders and village religious leaders were collected through observation, interviews and documentation.<sup>8</sup> Data is reduced, classified, and concluded through verification and interpretation;<sup>9</sup> and analyzed with a comparison of Clifford Geertz's symbolic interpretation theory to reveal the meaning of symbols, and; Zainab al-'Alwani's Islamic family resilience theory to reveal the relevance of the *ruwat sukerta* tradition to the needs of semi-urban Muslim communities in Sampangagung village.

## RESULT OF LITERATURE REVIEW

### Symbolic interpretation theory

Symbolic interpretation theory was developed by Clifford Geertz in 1973. The theory emphasizes that field research, including observations on cultural objects, does not only focus on society, but also looks at a system, customs, attitudes and large institutions of society. Culture is seen as the result of meaningful symbols of human action.

Geertz defines culture as: a system of orderly meanings and symbols for individuals who define their world, express their feelings, and make their judgments; patterns of symbolic meaning as a medium for humans to communicate, establish, and develop knowledge about life and attitudes towards life that are transmitted historically; and a system of symbols, so the cultural process must be understood, translated and interpreted.<sup>10</sup>

Geertz emphasizes cultural interpretation on pattern of behavior; pattern for behavior, and; system of meaning. Belief is not only related to morality or morality. The strength of belief comes from loyalty to objects that depict the basic values of a reality. A compelling necessity seems to grow in a certain way. Belief underlies very specific rules regarding human behavior in a very general discussion about human existence. Meaning related to how a person understands experience and regulates his behavior.<sup>11</sup>

Geertz stated that belief makes sense because the views and lifestyles have been agreed upon and linked to the structure of reality. In addition, there is a basic and simple harmony in it, so that they complement and give meaning to each other.<sup>12</sup>

The difference between lifestyle and reality expressed by sacred symbols varies from one culture to another. Each culture has a different background that results in different habits or meanings of a symbol. However, according to Geertz, sacred symbols do not only represent positive values, but also negative values.<sup>13</sup> This explains the existence of good and bad things and conflicts in the name of good and bad things. Bad things are usually the main foundation of the compilation of a view of life. The existence of reality that actually comes from destructive pressure, both inside and outside of oneself. Murder, crop failure, disease, disaster, poverty and oppression are sometimes considered to be present together with belief in something. Sometimes it is considered a risk. For example, when we do something bad, then a disaster will befall us. This is also commonly believed to be *karma*.

Symbolic interpretation is a method in the field of symbolic anthropology, or often called interpretive anthropology or humanistic anthropology, which attempts to reorient cultural anthropology from a strategy of finding causal explanations for human behavior to a strategy of finding interpretation and meaning in human actions. Interpretation to find the meaning of symbols is the focus of the symbolic interpretivism approach and is in line with the hermeneutics approach which also focuses on the interpretation of works of art. Even hermeneutics experts emphasize the suitability of their approach for

---

<sup>8</sup> Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p.85.

<sup>9</sup> M. Burhan Bugin, *Penelitian Kualitatif*, (Jakarta: Kencana, 2007), p.79.

<sup>10</sup> Eko Pinto Hendro, "Simbol; Arti, Fungsi dan Implikasi Metodologisnya", *Endogami: Jurnal Ilmiah Kajian Antropologi*, Volume 3, Nomor 2: Juni 2020, p.162.

<sup>11</sup> Clifford Geertz, *The Interpretation of Culture*, (New York: Basic Books, 1973), p.126.

<sup>12</sup> *Ibid.* p.129.

<sup>13</sup> *Ibid.* p.130.

---

the humanities. Therefore, the symbolic interpretation and hermeneutics approaches can be used together to explain aspects of human life and culture in a more humane way.<sup>14</sup>

### Islamic family resilience theory

Family resilience is a concept about the ability of family members to overcome various obstacles and challenges of life. The concept of family resilience was originally a development of the theory of “*Salutogenesis*” introduced by Aaron Antonovsky in 1979 through the book “*Health, Stress and Coping*”. *Salutogenesis* emphasizes strengthening individual resources and capacities to achieve optimal mental health.<sup>15</sup> The concept of family resilience is based on the concept of individual resilience in the family system which focuses on the resilience of interpersonal relations in the family as a functional unit.

According to Walsh, family resilience is part of the process, the adaptation that every family must go through to uncertain conditions, as well as the ability to remain positive in facing the challenges that come to family life.<sup>16</sup> According to Law Number 52 of 2009, family resilience is “A family condition that has tenacity and toughness and contains physical and material capabilities to live independently and develop themselves and their families to live harmoniously in improving physical and spiritual well-being and happiness. The concept of family resilience from the Law is then further clarified in the Regulation of the Minister of Women’s Empowerment and Child Protection of the Republic of Indonesia Number 06 of 2013 concerning the components of family resilience which are also a measure of family quality in Indonesia, which includes five components of resilience: (1) Legal Basis and Family Integrity; (2) physical resilience; (3) economic resilience; (4) social psychological resilience; (5) socio-cultural resilience.<sup>17</sup>

The concept of family resilience in the Islamic perspective is part of the objectives of Islamic family law. This is because Islam views the family as the smallest social institution that is the foundation for building a broader social life system (QS. Al-Nisa’: 1), even to maintain the survival of all creatures on earth (QS. Al-Baqarah: 30).<sup>18</sup> Islam regulates the law of the family from the early stages of family formation to the final stages of family life. In the early stages of family formation, marriage proposals and marriage contracts are prescribed. In the stage of family survival, the rules on the rights and obligations of husband and wife, child care and guardianship are prescribed. Meanwhile, in the final stages of family life, the laws on divorce and inheritance are prescribed.

According to Zainab al-’Alwani, the ultimate goal of Islamic family law is to maintain the sustainability of creatures on earth (*istikhlaf al-’Ard*) by building a potential (*qawiy*), resilient (*istiqear*), and sustainable (*murunah*) family institution which is achieved through practical Islamic legal rules in the family field. Then Zainab revealed five values carried by these practical legal rules, namely: (1) The goal of legalizing marriage according to *shar’i* (*maqsud al-Zawaj al-Shar’i*); (2) The goal of realizing family harmony and stability (*maqsud al-Sakan wa al-Istiqrar al-Usri*); (3) The goal of improving the relationship between husband and wife (*maqsud dabt al-’Alaqah bayn al-Rajul wa al-Mar’ah*). (4) The aim of maintaining lineage and its continuity (*maqsud higz al-Naw’ al-Nasab wa Dawamuhu*); (5) The aim of releasing the bonds of marriage in a good manner (*maqsud al-Tasrih{ bi al-Ihsan}*).<sup>19</sup>

The objectives of family law can be raised as an Islamic concept of strengthening family resilience. This is because the objectives of family law have synergy with the concept of family resilience in Indonesia. The point of synergy between the maqasid of Islamic family law and the concept

<sup>14</sup> Clifford Geertz, *Local Knowledge: Further Essay in Interpretive Anthropology*, (New York: Basic Books, 1983), p.42.

<sup>15</sup> Makar, A. B.; McMartin, K. E.; Palese, M.; Tephly, T. R. (1975-06). "Formate assay in body fluids: application in methanol poisoning". *Biochemical Medicine*. 13 (2): 117–126. doi:10.1016/0006-2944(75)90147-7. ISSN 0006-2944. PMID 1.

<sup>16</sup> Froma Walsh, “The Concept of Family Resilience: Criss and Challenge”, *Special Section Family Resilience: a Concept and It’s Applications*, (1998), 261.

<sup>17</sup> Peraturan Menteri Negara Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia Nomor 06 Tahun 2013 tentang Pelaksanaan Pembangunan Keluarga, Pasal 3.

<sup>18</sup> Yusuf al-Qaradlawi, *Fiqh al-Usrah wa Qadaya al-Mar’ah*, (Turki: al-Diyar al-Syamiyyah, 2017), 30.

<sup>19</sup> Zaynab al-’Alwani, *al-Usrah fi al-Maqasid al-Syari’ah*, (London: The International Institute of Islamic Thought, 2013), p. 82, 92, 97, 116, dan 128.

of family resilience is: (1) Synergy between the objectives of sharia to form a marriage according to sharia with the legal basis of the family; (2) Synergy between the objectives of sharia to create the welfare of family members with the components of physical and economic resilience; (3) Synergy between the objectives of sharia to improve husband and wife relations with psychological and socio-cultural resilience; (5) Synergy between the objectives of sharia to resolve family conflicts peacefully with the components of psychological and socio-cultural resilience.<sup>20</sup>

## DISCUSSION

### The value of wisdom in the *ruwat sukerta* tradition

*Ruwat sukerta* tradition is quite well known as a traditional *ruwatan* ritual in the Javanese traditional wedding procession. This ritual is carried out with the aim of freeing oneself from bad luck, namely bad or misfortune, and is believed to be a form of preparation for the soul in entering a new family life.

*Ruwat sukerta* is a tradition that has been carried out for a long time, even from generation to generation by the people of Sampangagung village. As in other areas, the purpose of holding *ruwat sukerta* in this village aims to eliminate *sukerta* in a person or a married couple who now have responsibility for the future of the household.<sup>21</sup> The *ruwat sukerta* tradition is also considered as a human effort to improve self-identity, and as a manifestation of human self-awareness towards the future life. The *ruwat sukerta* ritual procession in practice in Sampangagung village, involves a “*dalang ruwat*” as the bride and groom’s purifier and also a *Kiai* as the prayer leader.<sup>22</sup>

The Sampangagung village community recognizes that *ruwat sukerta* as a ritual tradition to avoid bad luck is still quite attached. Although the village area has currently experienced many changes, both in the cultural, economic and even educational sectors. Factors that strengthen trust include the doctrine of the older generation to the younger generation, and the pattern of understanding of Islam in society which requires obedience to elders. However, in terms of ritual leaders involving traditional and religious figures, it indicates that there has been acculturation between Javanese culture and Islamic culture. In other words, the pattern that influences the behavior of the Sampangagung village community in practicing *ruwat sukerta* is not completely subject to ancient Javanese beliefs, but obeys the orders of the older generation and is carried out as an implementation of Islamic teachings.

The *ruwat sukerta* ceremony is held by the community as part of a series of events in a wedding reception. The ceremony is held by first requesting permission from the Village Head, as an administrative requirement for holding the event. According to Mr. Ikhwan as the Village Head, the *ruwatan* event is only permitted for marriages registered with the Marriage Registrar through the local “*Modin*” and the Religious Affairs Office. According to him, this is important to provide legal protection to residents and in order to fulfill population administration.<sup>23</sup> Policies such as this demonstrate the real efforts of Sampangagung village in laying the foundations for family legality as mandated by law in Indonesia.

The procession of the *Ruwat sukerta* event is carried out through several stages. First: pre-event stage, starting with reciting the al-Qur’an in the evening. The next day continued with reading the Sholawat prophet Muhammad, followed by a group prayer led by a *Kiai* (religious figure). Second: The main event, holding the *ruwatan* ceremony led by the *ruwat* puppeteer (*dalang ruwat*). Meanwhile, the bridal couple entered the *Ruwat sukerta* area wearing all white clothes. The bride and groom are led to enter the *ruwatan* area, then open the *kayon* and then the puppeteer performs the *Murwakala wayang* play, telling the story from the birth of *Bathara Kala* to the defeat of *Bathara Kala*. Third: The closing ceremony, which ends with a splash of water from the garden flowers, and *labuhan*, namely taking off the bride’s white clothes to be washed away into the sea or river.<sup>24</sup>

<sup>20</sup> Ratna Suraiya, *Membangun Ketahanan Keluarga Pasca Covid-19 Melalui Hukum Keluarga Islam Berbasis Maqasid al-Shari’ah*, (Surabaya: Global Aksara Press, 2024), p. 38.

<sup>21</sup> Interview with Mr. Kadam, selaku *dalang ruwat* di desa Sampangagung pada Sabtu, 04 April 2024.

<sup>22</sup> Interview with Mr. Ikhwan, selaku kepala desa Sampangagung pada Sabtu, 04 April 2024.

<sup>23</sup> *Ibid.*

<sup>24</sup> Interview with Mr. Kadam, selaku *dalang ruwat* di Desa Sampangagung pada 04 Februari 2024

The message of meaning contained in the Murwakala story brought by the *ruwat* puppeteer at the *ruwatan* event is very meaningful as a lesson in carrying out married life. The Bathara Kala play depicts the symbol of greedy lust, thus providing a lesson about the tendency for greedy nature and attitudes to emerge in the journey of household life that needs to be watched out for and avoided.

The equipment required for the *ruwatan* procession includes: (1) Agricultural products, such as *pala gantung*, *pala kesimpar* and *pala pendem*; (2) Agricultural tools, such as: plow, hoe, sickle; (3) Cooking tools, namely pots, pans and *sablukan*, and others; (4) Bedroom equipment, including: mats, bolsters, and plain cloth; (5) Livestock, in the form of a pair of live chickens; (6) Guest dishes, in the form of: *tumpang* rice, *liwet* rice, *golong* rice, whole grilled chicken, market snacks, white-red porridge, *satundun* bananas, garden flowers; (7) Reading of prayers for safety. According to Rahmawati,<sup>25</sup> often the requirements for the *ruwatan* ritual are not completely fulfilled by the community, due to several reasons such as limited funds and other reasons. However, the ritual procession is still carried out as it is.

From the requirements for the existence of agricultural products, both agricultural and plantation products, it contains the meaning of the importance of the results of the community's efforts and work in meeting the family's food needs. Including the provision of agricultural tools. As this symbol can motivate the Sampangagung community today, the majority of whom work as factory employees. The readiness to provide family needs is also shown in the symbol of bedroom equipment as a symbol of peace and reproductive motivation for the bride and groom. Currently, the philosophical meanings of the *ruwatan* equipment are not fully understood by the Sampangagung village community. Even regarding the completeness of these requirements, not many people know. The pattern of community behavior in practice is merely "*taklid*" or following existing customs. Including the high level of community participation in ritual events is driven by the desire to enjoy entertainment, crowds and eating.

In general, it can be said that the symbolic meanings presented by the *ruwat sukerta* tradition in Sampangagung village have now shifted, although the existence of the tradition is still preserved and still receives attention from the local community. In terms of community behavior patterns in the procurement of the *ruwat sukerta* ceremony, there has been a perversion of the behavior patterns of rural communities to urban communities that tend to be practical, pragmatic and instant. This is indicated by the fulfillment of the requirements for *ruwatan* equipment which are fulfilled as is, according to financial ability and availability of facilities. In terms of elements that influence behavior, namely the occurrence of a cultural shift from a traditional agrarian society to an industrial society that is more oriented towards material. This also illustrates a shift in the community's thought system regarding the *ruwat sukerta* tradition.

### **Representation of *ruwat sukerta* as strengthening muslim family resilience**

Basically, the practice of *ruwat sukerta* in Javanese traditional marriage is a form of practicing the "*Walimah*" *sharia* in Islamic teachings that has been adapted to Javanese culture. Islam legitimizes the practice of customs as long as they do not conflict with the principles of Islamic teachings, and even accommodates local wisdom values as parameters of the benefits that are the goals of *sharia*. The *walimah* is prescribed not only to publicize the marriage, but also to strengthen family resilience in social relations for married couples in the early days, both strengthening the mental-spiritual aspects; through joint prayer, as well as in the material aspects. The *ruwat sukerta* tradition in Sampangagung village contains the meaning of strengthening the resilience of Islamic families in several dimensions.

First: family resilience based on the legality and integrity of the family. The meaning dimension of this resilience component is shown in the permit to hold a *ruwat sukerta* event in Sampangagung village which is only given for marriages registered with the Marriage Registrar through the local *modin*. This is the legal basis for building a family to fulfill all the rights and obligations of the couple.

Second: family physical resilience. This dimension was initially shown through the ritual of *siraman* and the presentation (*sajian*) of various food menus in the *ruwat sukerta* event. *Siraman* contains the meaning of purifying the soul and strengthening physical fitness for married couples. Meanwhile, the *sajian* indicates the importance of the readiness of family food security capital from the

---

<sup>25</sup> Rahmawati is the daughter of a *ruwat* puppeteer in Sampangagung village, namely Mr. Kadam. Interview with Mrs. Rahmawati, Friday, November 1, 2024.

results of the village community's profession. However, the development of the industrial sector in Sampangrejo village has shifted many plantation and agricultural lands which have been replaced by the establishment of factories. As a result, the *sajian* is often replaced with other food menus that are considered more popular and favorites for today's society. Including in the *siraman* ritual, not a few villagers are ignorant of the philosophical meaning contained in the tradition. Currently, the *siraman* ritual is only considered a cultural symbol without meaning.

Third: economic resilience: family. This dimension was initially shown in several ritual equipment in the form of agricultural products that symbolized the results of the family's work in meeting the family's needs. The reality today has changed a lot. Agricultural products such as *pala pendem*, *pala jasimpar* and on *pala unduh* are not always installed as symbols of the *ruwatan* ritual. Only some or none at all. The tradition that is currently developing is the opposite. The organization of the *ruwat sukerta* ceremony is seen by the community as an event that costs a lot of money. Although most people still apply this tradition, some others replace it with organizing a wedding reception as in general.

Fourth: the social psychological resilience of the family. Until now, the dimension of psychological resilience is still shown through the puppet show held at the *ruwat sukerta* event. It seems that modernization has not shifted this tradition, but has modified the implementation of the puppet show procession, in which the *ruwat* puppeteer always translates his expressions from ancient Javanese to Indonesian. The dimension of psychological resilience is also shown by holding a joint prayer led by a Kiai or ustadz at the *ruwat sukerta* event, so that it can strengthen the spiritual dimension of the bride and groom.

Fifth: socio-cultural resilience. This dimension is shown in the participation of the surrounding community to attend the *ruwat sukerta* celebration ceremony, both before, during and after the event. The shift in the culture of the village community to a semi-urban community does not seem to change the sense of togetherness of the Sampangagung village community. They gather at the house of the person who will hold the *ruwatan* event to jointly *rewang* (help each other) from neighbors and relatives from the beginning of the preparation of the event until the end of its implementation.

## CONCLUSION

The *ruwat sukerta* tradition in marriage in Sampangagung village is basically a legacy of ancient Javanese tradition that has been adapted to Islamic culture and modernization. However, the practice of the *ruwat sukerta* tradition is still preserved and carried out by the people of Sampangagung village, although not as pure as the tradition of the past. A shift occurs in the pattern of community behavior from rural culture to semi-urban community culture which tends to be practical, pragmatic and instant in terms of behavior, and materialistic in terms of thinking. This is indicated by the failure to fulfill the requirements of the *ruwatan* procession. The symbolic meaning of the *ruwat sukerta* tradition in Sampangagung village can be considered relevant to building the resilience of Muslim families in the area, namely as a form of strengthening the legal foundation of the family, social psychological resilience, and socio-cultural resilience, but not for physical resilience and economic resilience.

The researcher's recommendation is that the community should continue to preserve the *siraman* ritual as part of the *ruwat sukerta* procession, by adapting it to Islamic guidance in covering the genitals. The *siraman* ritual is quite important as a cultural symbol of cleansing and purifying the soul as a value that is also promoted in Islamic *taharah* law. Likewise, the tradition of presenting agricultural products is a form of effort to motivate people to prepare for food security in the domestic realm.

## REFERENCE

- Azizah, Lely Nur, dan Pudjiati, Sri Redatin Retno, "Kontribusi Identitas Budaya Jawa yang Dimediasi oleh Cognitive Reappraisal dalam Membentuk Resiliensi Keluarga pada Suku Jawa", *Analitika: Jurnal Magister Psikologi UMA*, Vol. 12, No. 1, (2020).
- 'Alwani (al), Zaynab, *al-Usrah fi al-Maqasid al-Syar'*ah, (London: *The International Institute of Islamic Thought*, 2013).
- Bugin, M. Burhan, *Penelitian Kualitatif*, (Jakarta: Kencana, 2007), Cet., 5, 79.
- Kusnanto, *Keanekaragaman Suku dan Budaya Indonesia*, (Semarang: Alprin, 2019).
-

- Imam, *Analisis Hukum Islam Terhadap Tradisi Mruwat Kala Atas Pernikahan Anak Tunggal di Desa Kedungguwo Kecamatan Sukomoro Kabupaten Magetan*, Skripsi (Surabaya: Universitas Islam Negeri Sunan Ampel, 2019).
- Jadidah, Amatul, *Konsep Ketahanan Keluarga dalam Islam*, *Jurnal Al-Ahwal Al-Syakhsyiyah*, IAI Al-Qolam Maqashidi, 4, 3, (2021).
- Geertz, Clifford, *The Interpretation of Culture*, (New York: Basic Books, 1973)
- \_\_\_\_\_, *Local Knowledge: Further Essay in Interpretive Anthropology*, (New York: Basic Books, 1983).
- Hendro, Eko Pinto, “Simbol; Arti, Fungsi dan Implikasi Metodologisnya”, *Endogami: Jurnal Ilmiah Kajian Antropologi*, Volume 3, Nomor 2: Juni 2020, hlm. 162.
- Makar, A. B.; McMartin, K. E.; Palese, M.; Tephly, T. R. (1975-06). “Formate assay in body fluids: application in methanol poisoning”. *Biochemical Medicine*. 13 (2): 117–126. doi:10.1016/0006-2944(75)90147-7. ISSN 0006-2944. PMID 1.
- Nafisah, Durrotun, et. al., “Ketahanan Keluarga di Desa Karangsalam Kecamatan Kedungbanteng Kabupaten Banyumas Berbasis Kearifan Lokal dan Spiritual” *Jurnal Cakrawala Ilmiah*, Vol.2, No.11, Juli 2023.
- Peraturan Menteri Negara Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia Nomor 06 Tahun 2013 tentang Pelaksanaan Pembangunan Keluarga, Pasal 3.
- Perdana, Fahmi Rafika, “Ketahanan Keluarga Berbasis Kearifan Lokal Penunjang Industri Kreatif Pariwisata”, *Jurnal Sosiohumaniora*, Vol.5, No.2, Agustus 2019,
- Qaradlawi (al), Yusuf, *Fiqh al-Usrah wa Qadaya al-Mar’ah*, (Turki: al-Diyar al-Syamiyyah, 2017).
- Romlah, Riska Nimatul, *Tradisi Ruwatan Bagi Pernikahan Anak Tunggal Perspektif ‘Urf di Desa Prajegan Kecamatan Sukorejo Kabupaten Ponorogo*, Skripsi (Ponorogo: Institut Institut Agama Islam Negeri Ponorogo, 2022).
- Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020).
- Suraiya, Ratna, *Membangun Ketahanan Keluarga Pasca Covid-19 Melalui Hukum Keluarga Islam Berbasis Maqasid al-Shari’ah*, (Surabaya: CV. Global Aksara Press, 2024).
- Undang-Undang Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga, Pasal 1 Ayat 11.
- Walsh, Froma, “The Concept of Family Resilience: Criss and Challenge”, *Special Section Family Recilience: a Concept and It’s Applications*, (1998).
- Interview with Mr. Kadam, selaku dalang *ruwat* di desa Sampangagung pada Sabtu, 04 April 2024.
- Interview with Mr Ikhwan, selaku kepala desa Sampangagung pada Sabtu, 04 April 2024.
- Interview with Mrs. Rahmawati, pada Jum’at 1 Novemmmber 2024.
- Yohana Susana, dkk., *Pembangunan Ketahanan Keluarga 2016*, (Jakarta: Kementerian P3A 2016)
-