

The Secret of Marriage Fortune: Between Madura Tradition and Islamic Education in West Kalimantan

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Abstract

This research reveals the secret behind the tradition of getting married on days and months that are considered good by the Madurese people in West Kalimantan, specifically in Sungai Kunyit Hulu Village, Mempawah Regency. In Madurese culture, choosing the right time to get married is not only based on practical considerations, but also beliefs about luck and prosperity in the future. This research methodology uses a qualitative approach with in-depth interview methods and participant observation to understand the meaning and beliefs behind this tradition. The research results show that choosing a good day and month for a wedding is the result of a combination of religious figures, cultural heritage and life experiences. This tradition not only serves as a guide for couples getting married, but also strengthens social ties within the Madurese community in Sungai Kunyit Hulu Village. These findings provide insight into how traditional beliefs continue to play an important role in the lives of modern society, as well as demonstrate the Madurese community's efforts to maintain their cultural identity amidst globalization.

Keywords : Madura Sungai Kunyit Hulu Village, Good Day And Months, Wedding Traditions.

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1. Introduction

Indonesia is an archipelagic country that has many cultures, ethnicities, ethnicities, and religions. (Evi Nurvidya Arifin et al., 2015). Each of these diversity makes a particular region unique. With Pancasila, and Bhinneka Tunggalika, the Indonesian nation is famous for its cultural diversity, dynamics, and dialectics of life. This diversity shows that Indonesia is a heterogeneous nation, with many differences, and some of its regions cannot be equated with each other. History proves that Indonesian people can coexist by respecting differences and tolerance for each other. Thus. Every region of Indonesia can work together and synergize to build the nation, which will make this diversity its wealth and identity (Yulianti and Anggraeni Dewi 2021).

About 300 ethnic groups (ethnic groups) live in Indonesia (Refly Setiawan, et al 2023). Each group has a cultural heritage that has developed over the centuries, influenced by Indian, Arab, Chinese, and European cultures, as well as their own Malay culture (Ding Choo Ming, 2018). For example, traditional Javanese and Balinese dances contain elements from Hindu mythology, such as Wayang Kulit, which depicts stories from the Ramayana and Baratayuda. In addition, many dances also contain Islamic values. Some dances that reflect Islamic influences come from Sumatra, such as the Ratéb Meuseukat and Seudati dances from Aceh. In various events, such as events and art performances, language arts such as pantun, gurindam, and other art forms from various cultures are often used. For example, Malay Pantun is often part of these events, which shows how rich and diverse Indonesia's cultural heritage is. These traditional performing arts and dances are not only as entertainment, but also as a means to preserve and spread cultural values from generation to generation (Antara and Vairagya 2018).

West Kalimantan Province Arguably the "Miniature of Indonesia", West Kalimantan has an extraordinary ethnic diversity, with many tribes, including Dayak, Malay, Chinese, Bugis, Javanese, and Madurese tribes. In addition, the population of West Kalimantan is very diverse in terms of religion. There are Muslims, Catholics, Protestants, Hindus, Buddhists, and Khong Hu Chu (Yusriadi, et al., 2023). The main inhabitants of the West Kalimantan region are the Dayak, Malay, and Chinese tribes, but there are also people from other tribes such as Java and Madura (Bestari, Zakzo, and Firmansyah 2022).

The Madurese tribe immigrated from East Java and entered West Kalimantan around 1853-1854 AD, this was revealed by Sultan Matan visiting Pontianak that the Madurese people had mastered water mines, namely canoe mines. There are those who mention the year 1902-1942 which is called the trial, it is also mentioned that the ups and downs in the second wave of 1942-1950 are also mentioned (Lestari and Bahri 2022).

The Madurese people are one of the tribes that often migrate far from their place of origin in search of a better place to live and economic resources. One of the main destinations of the migration of the Madurese people is the island of Kalimantan, especially West Kalimantan (Firmansyah et al. 2022). In West Kalimantan, Madurese people come to various cities or districts, including: Ketapang, Singkawang, Sambas, Mempawah, Kubu Raya and Pontianak. One of the cities or regencies that is widely occupied by Madurese people is the city of Pontianak, among others; Tanjung Raya satu, Tanjung Hilir, Siantan, and other places (Ramadan 2021).

Madura Island is known as one of the regions that has very strong traditions and customs (Setiani, et al., 2022). The Madurese people maintain their culture diligently and appreciate the beneficial values of their ancestors (Nurholis Majid and Fitrah Sugiarto, 2022). Most of the Madurese people retain their ancestral traditions and customs, indicating that many customs, traditions, and cultures are still well preserved. One of the traditions that is still maintained by the Madurese people is in the wedding ceremony, where they place great priority on choosing a good day and month (Nisa 2023).

The choice of a good day and month in marriage also exists in the culture of other tribes in Indonesia, such as the Javanese. The Javanese people believe in the tradition of divination in determining the date for certain days, such as the wedding day. Javanese calculations are learned from generation to generation and do not use complicated formulas. Some Javanese

people who still adhere to this culture believe that it is important to choose a date for the activity, so that nothing bad happens in the future (Purbaningrum et al. 2021).

Meanwhile, in the Malay wedding tradition, there is a term "promise of time" which aims to find good days and months so that the couple who will get married will get blessings and safety in the future. They choose days like Monday, Thursday, Friday, Saturday, and Sunday as good days for marriage, while Tuesday and Wednesday are considered less good. In addition, the months that are considered good by them such as Rabi'ul Awal, Rabi'ul Akhir, Jumadil Awal, Jumadil Akhir, Sha'ban, and Dzulhijah to hold marriages. However, the months of Shafar and Dzulqa, are considered the month of Apit by the Malay community and are rarely used for weddings because of the belief that develops among them (Hendra, 2023).

In the Bugis tribe, the wedding reception begins with a deliberation process between the two families of the bride and groom to discuss all matters related to marriage, known as "maduta." One of the important aspects discussed is the determination of the time of the marriage (*mattaro esso*). The Bugis believe that there are good days and months to start something, and each family has its own idea of the right time. Therefore, an agreement on the time of the marriage must be made in advance (Ilham, 2019).

At Madurese wedding receptions are usually carried out separately or on different days and months, but it depends on the customs of the place. For example, the contract is carried out in the month of Rajab and the reception is carried out in the month of Shawwal. The majority of Madurese do not hold a reception in the month of Dzulqa'dah, which in Madurese is called the month *tekepek* (Rahmadani and Farhany 2019). The Madurese people in West Kalimantan, especially in the Kuyit Hulu River, have unique procedures in carrying out marriage traditions, different from other tribes. They believe that the good days and months for marriage must coincide with certain months such as the months of Shawwal and Sha'ban, because these months are considered noble according to the beliefs of the Madurese people in the upstream turmeric river (H.Busiri Interview, March, 09, 2024).

The pattern and customs of Madurese weddings in Sungai Kuyit Hulu Village come from their ancestors. This customary ritual was believed by their ancestors and is still maintained today. The local community continues to follow the ancestral tradition in choosing the month that is considered good to hold a wedding. They have the belief that marrying outside the months of Shawwal and Sha'ban is considered not good. In addition, they also believe that sustenance will be hampered if the wedding takes place in those months. In fact, they have special expressions that reflect these beliefs, showing how strong those traditions and beliefs are in their hearts. "If you get married or hold a reception in the month of *Tekepe'* (Dzulqa'dah), it is believed that the child who is born later will experience difficulties at birth and it is feared that his future will be in a pinched state" (Syafi'i Interview, June, 12, 2024). This is their belief that if they get married or hold a reception outside the months of Shawwal and Sha'ban, they believe that they will experience difficulties and a pinched future. There are many more terms and beliefs related to other months.

In addition, the people of Madura West Kalimantan, especially in Sungai Kuyit Hulu Village, when they want to celebrate a wedding reception, they determine a good day, or in Madurese terms, use "primbon" (H.Busiri Interview, March, 09, 2024). In determining a good day they get married on the day they are born (the first day), the second day and after the third day, whether it is from the male or female class, so that they last until the end of life, smoothly sustenance, harmonious, safe from danger. Likewise, they think that if they get married on the third day of their birth or usually said as the *day of their birth*, then their life in the future will experience misfortune in having a family, including the misfortune of not having a smooth life, often encountering disasters, the family is destroyed, not harmonious and so on (Sudi, Interview, Mie, 20, 2024).

In the tradition of determining good days and months, the Madurese people in West Kalimantan, especially in Sungai Kuyit Hulu Village, have faith in Allah SWT in practicing this tradition (Syafi'i Interview, December, 03, 2024). Because the coming of something good and bad is only from Allah SWT, not from the determination of the day and month. The determination of days and months in this tradition is only as a means or intermediary (Sudi, Interview, Semتمبر, 03, 2024).

This article aims to examine and analyze the tradition of marriage on the days and months that are considered good by the Madura tribe in Sungai Kunyit Hulu Village, Sungai Kunyit District, Mempawah Regency, West Kalimantan. This research is expected to provide new insights into the analysis of days and months that are considered good in various cultural contexts and tribal beliefs in Indonesia.

2. Method

Field research, is one of the methods of data collection in qualitative research that does not require in-depth knowledge of *literature* that will be used as well as the special abilities of the researcher. Field research is usually conducted to decide the direction of research to be carried out (Sugiyono (2016:9)

This research was carried out through several stages of field studies. First, research and evaluation of field tools were made. Furthermore, the location of the study, respondents, and informants were identified. During the field research, observations, interviews, and documentation were carried out. The results of the field research are presented as key findings, summarized to obtain comprehensive data, and interpreted to generate the insights needed to formulate conclusions (Darmalaksana 2020).

This research was conducted by interviewing 6 people, including village elders, community leaders and some people in Sungai Turinkit Hulu Village, namely Sudi, Syafi'i, H. Busiri, Ridok, Laila, and Siti Hairiyah. The researcher collected data from 6 resource persons who aimed to see the traditions of the Madurese tribe in marriage in West Kalimantan, precisely in the Kunyit Hulu River, Mempawah Regency which was brought by their ancestors from the island of Madura, East Java.

3. Results and Discussion

a. Good days and months

1) Good day

Tradition is a habit that is inherited from one generation to the next by ancestors and continues to be maintained to this day (Priambadi, et al, 2018). These traditions encompass various aspects of life, from traditional ceremonies, religious rites, festivals, to daily practices, all of which form the cultural identity of a community. Through the preservation of traditions, the community not only respects the heritage of their ancestors but also strengthens the sense of togetherness and social attachment, maintains cultural continuity, and teaches moral values to the younger generation (Mu'in and Hefni 2016).

One of the wedding traditions in Sungai Kunyit Hulu Village is to determine the day that is considered good for the wedding which is usually decided by the bride and groom's family. Also, this tradition, the people of Sungai Kunyit Hulu Village, they consult in advance with religious leaders or people who are considered experts in determining the right day to hold the wedding, after which the parents of the bride and groom agree on the direction of the religious leader. The Madura people of Sungai Kunyit Hulu Village believe that holding a wedding on a day that is considered good will bring blessings, safety, and happiness to the family. The following is the statement of one of the informants:

"Prembunah oreng madureh riah harus anika e areh e lahernah, (areh pertama) baik jiah deri se lake' otabeh se beni' otabeh anikah e areh ke due' se elahir akih deri se lake' otabeh se bini' ben areh merenah ke tello' tojunnah sopajeh deddih juduh selanjengah sampe' mateh, lancar rejkeh, harmonis, selamat deri bahaya. Oreng madureh andik keyekinan mun anika neng areh ke tello' deri se elahir akih biasanah e sebut areh na'as maka odiin masa ke masa bekal ngalami sial termasuk rejkenah tak lancar, serring nemmuh musibeh, keluarganah ancor, tak harmonis ben lainah". (Sudi, Wawancara , Mie, 20, 2024).

"(The first Madurese must marry on the day they are born (the first day) either from among men or women or get married on the second day they are born and on the day after three days they are born, the purpose is for them to be married forever until death, smooth sustenance, harmonious, safe from danger)".

The same thing was said by the following speakers:

“engko 15 taon anika ben norok prembunah oreng lambek nentoh akih areh ben bulen, alhamdulillah rejkeh lancar, tentram tang keluarga, mun musibah alhamdulillah banyak tak amerre e tang keluarga”. (Laila wawancara, juni, 06, 2024).

("I have been married for 15 years and follow the primbon tips for determining the day, alhamdulillah, smooth sustenance, my family is peaceful, if the disaster Alhamdulillah is more likely to be unacceptable").

The tradition of determining a good day in Sungai Kunyit Hulu Village has been proven to bring good and bad results, such as smooth sustenance, family peace, and avoiding disasters. On the other hand, many people in Sungai Kunyit Hulu Village who do not follow this tradition experience a smooth livelihood, a family life that is not harmonious, often affected by disasters, and leads to divorce. Not only the Madurese tribe has a tradition of determining good days, but other tribes such as Javanese, Sundanese, Malays, and others also have similar customs in choosing good days for various important events.

One of the traditions of the Javanese people is the calculation of the market dino (Javanese petung). This tradition is usually used to find a good day for a wedding, avoid na'as or apes days, assess the good and bad of marriage based on weton, determine the right time to start a business or plant it, and understand a person's character based on the day of birth and market (weton) (Mohamad Falih and Ahmad Rezy Meidina, 2023).

In the Sundanese region, the practice of looking for a good day and date is known as "Sunda pelintangan". This tradition involves setting a good day and date, as well as the direction to take to reach the destination. The transverse manuscript contains various symbols that reflect a person's nature and destiny based on the day of his birth. Since ancient times, the Sundanese people have been familiar with the concept of pelintangan, especially in agricultural activities. Using the calculation of good days, they hope that the harvest will be satisfactory. Since, the majority of the livelihood of the Sundanese people is farming, this tradition of pelintangan is very important for them to achieve optimal harvests (Rahman et al, 2022).

Similarly, in South Asia, precisely in Nepal, there is a strong belief about certain dates that are considered favorable or unfavorable for various activities, including determining good days. Nepalese people believe that choosing a good day can positively affect outcomes and well-being (Binaya Chalise et al, 2022).

2) Good month

In addition to attaching importance to a day that is considered good, the people of Madura in Sungai Kunyit Hulu Village also attach importance to the month that is considered good in marriage. They believe that determining the month that is considered good for marriage is very important. For them, choosing the right month can bring comfort and avoid discomfort in the future, based on informants from the speakers:

“Kebeayaan oreng madureh anika riah norok bengetuah lambek antara laen: oreng tuah lambek riah mun anaan anikaah nentoh akih bulen, biasanah oreng lambek riah kebeayaan anika e bulen tong areh (syawal) ben bulen rebbe (Sya'ban) sopajeh apa biasanah, male keodinnah keluarganah jiah tentram, rejkeh lancar, e jeuh akih balak, ben selaenah, ben oreng se tak norok adat kayak jiah biasanah kebeayaan tak jebber o diin rejkenah taklancar, selalu andik musibah ”. (H.Busiri Wawancara, Maret, 09, 2024).

("Most Madurese people get married following their ancestors first, among other things: when their children want to get married, they decide the month, usually the former person gets married in the month of Shawwal and in the month of Sha'ban so that the life in his family is peaceful, his sustenance is smooth, and he is kept away from disaster. And those who do not follow such customs usually live in their families not calm, their sustenance is not smooth, and there are always disasters").

The months that are considered good for marriage for the Madurese people in Sungai Kunyit Hulu Village are the months of Shawwal, Rajab, and Sha'ban. Information from one of the speakers stated that there are several months that are believed by the local community, as the right month to hold weddings and other celebrations: first. Month of rejeb (Rajab): People believe that getting married in the month of Rajab will bring

prosperity and security. Second. Rebbe's month (Sha'ban): Getting married in the month of Sha'ban is believed to bring good luck and purity. Third. Month of tongareh (Shawwal): Getting married in the month of Shawwal ittiba' in the hadith of the Prophet Muhammad Saw, it is believed that there are blessings in the month of Shawwal.

The belief in these sacred months is not only due to ancestral traditions, but also because of the belief that God has created them with certain virtues.

According to a statement from an informant of the Sungai Kunyit Hulu Village Community:

"Engko 15 taon anika ben norok prembunah oreng lambek nentoh akih areh ben bulen, alhamdulillah rejkeh lancar, tentram tang keluarga, mun musibah alhamdulillah banyak tak amerre e tang keluarga". (Laila wawancara, juni, 06, 2024).

("I have been married for 15 years and follow the primbon tips for determining the day and month, alhamdulillah, smooth sustenance, my family is peaceful, if the disaster alhamdulillah is more likely to be unacceptable").

The tradition of determining a good month in Sungai Kunyit Hulu Village has been proven to bring good and bad results, such as smooth sustenance, family peace, and avoiding disasters. On the other hand, many people in Sungai Kunyit Hulu Village who do not follow this tradition experience a smooth livelihood, a family life that is not harmonious, often affected by disasters, and leads to divorce.

In fact, the custom of Madurese people to get married in the month of Shawwal is based on the hadith of the Prophet Muhammad SAW. Hadiths that explain marriage in the month of Shawwal are recorded in various hadith books such as Al-Kutub Al-Sittah. In Shahîh Al-Bukhârî, there are 187 hadiths about marriage from numbers 5063 to 5250. Shaykh Muslim recorded 43 hadiths from 1400 to 1443. Sunan Abû Dâwud recorded 28 hadiths from numbers 2046 to 2174. Sunan Al-Tirmidzî recorded 65 hadiths from numbers 1080 to 1145, and Sunan Al-Nasâ'î recorded 192 hadiths from numbers 1400 to 1443 (Zamzami 2018).

While the basis of getting married in the month of Sha'ban they have the belief that the month of Sha'ban is a glorious month because to welcome the month of Ramadan and there are postulates of the Qur'an that determine a person's sustenance in that month, one of which is the postulate that explains the glory of the month of Sha'ban, namely the 4th verse of surah ad-dhukon:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Meaning, "On (that night) all matters full of wisdom were explained." (QS Ad-Dukhan:4).

The scholars of interpretation have different views on this verse, whether it refers to the night of Lailatul Qadar or the night of Nisfu Sha'ban. Some scholars argue that the determination of human destiny occurs in the month of Sha'ban, based on the following hadith:

تقطع الأجال من شعبان إلى شعبان، حتى إن الرجل لينكح ويولد له، وقد خرج اسمه في الموتى

meaning: "A person's death is determined from the month of Sha'ban to the next month of Sha'ban, so that someone can marry and give birth, while his name is already listed .(Dailami-R Adin the list of those who will die." (H

Narrations related to the determination of death on the murshal night of Nisfu Sha'ban are acceptable. If we look at the book al-Buhur az-Zakhirah, we will find that this narration comes from Abu Hurairah about the words of the Prophet Muhammad (peace be upon him). This includes the fate of the person who is going to get married and the baby that is going to be born.(Nurhakim n.d.)

b. Unfortunate days and months

1. An unfortunate day

The day of na'as is the third day of a person's consciousness where the people of Madura Sungai Kunyit Hulu Village are not allowed to get married on that day, because it will cause discomfort in the future in their family, both in terms of sustenance, harmony, and danger. According to information from Shafi'i, there are two types of na'as days. First, the "na'as adek," (front na'as) which falls on the third day after a person's birth. Second, the "na'as budih," (the back na'as) which falls on the first day after three days

of his birth or after the first day of his birth. For example, if a person is born on a Monday, then the first bad day falls on three days from his birth, and the second bad day is the following Monday and so on. These days are considered not good for getting married because it is believed to bring bad luck.

The Madurese people in Sungai Kunyit Hulu Village who want to hold weddings or other celebrations, tend to avoid days that are considered na'as. This activity is carried out so that they can realize a peaceful, comfortable life, avoid disasters, and obtain a smooth sustenance in the family.

Based on the informant:

"Engko lambek abiniah ben alakeh tempak bulen ben areh se na'as teppateh areh na'as ke telok deri rebbik karna engko tak taoh ilmu oreng lambek kapan atanya ke oreng se po seppo marenah cerai engko baru' enga' engko' anika teppak areh ben bulen na'as" (Sudi, Wawancara, Mie, 20, 2024).

("I used to get married on the day of the accident, which was the third day of birth because I didn't know the knowledge of the tips first, when I asked the elders after the divorce I just remembered that I used to get married on the wrong day").

From the informant above, the tradition of choosing a day that is considered good is important for the people of Madura Sungai Kunyit Hulu Village, because, it has been proven that the results are good and bad.

2. The Dark Moon

According to the tradition of the Madurese tribe, there is a prohibition on getting married in the month of Dzulqa'dah, which is considered a bad month or an unfortunate month. The month of Dzulqa'dah is the eleventh month in the hijri calendar glorified by Allah SWT (Ashhurul Hurum), along with the months of Dzulhijjah, Muharram, and Rajab. The people of Madura have the belief that getting married in the month of Dzulqa'dah is taboo for them. Dzulqa'dah comes from the custom of Arabs who do not fight in this month (qu'uud 'anil qitaal). During the month of Dzulqa'dah, they usually stay at home and do not travel, in preparation for the month of Dhul-Hijjah, which is also known as the month of Hajj (Rohman 2024). Some Madurese people in Sungai Kunyit Hulu Village believe that getting married in the month of Dzulqa'dah can have a bad impact on their family life.

Based on the informant from the source:

"Mun anika otabeh angadaakinah acara kabinan e laenah bulan dzolqo'dah nika korang begus ben bedeh se andik keyakinan rejkenah tak kerah lancar sampe' bedeh bahasa deri oreng riah "mun anika e bulen tekepe' biasanah anaan tekepe' mun rebbi' ben e masa odiin tejepit" (Syafi'I Wawancara, Juni, 12, 2024).

("There is a growing belief in society that getting married or having a reception in the month of Dzulqa'dah is not good. Some people believe that doing this can affect the sustenance and smooth life of the couple. There is even a phrase that says, "If you get married in the month of Dzulqa'dah, the child will be difficult at birth and his life will be full of difficulties").

Likewise, one of the informants stated about the impact of the Madura people of Sungai Kunyit Hulu Village, when they performed a wedding in the month of Dzulqa'dah, including:

Getting a Disaster/Quality, here is the statement:

"Mun bedeh oreng alaksanaaghi mantan otabeh acara laennah tapeh tak norok dek kebiasannah oreng lambek padenah alaksanaaghi mantan ebulen Takepek, maka oreng jiyah kabanyaan olle belet, maksoddeh belet jiyah biasanya oreng jiyah melarat kaanggu nyareh rezeki, melarat kaanggu andik anak ben odieh tak tentram" (H.Busiri Wawancara, Maret, 09, 2024).

("If a person holds a wedding or other event in the month of Dzulqa'dah and does not follow the customs of his ancestors, they will usually experience qualat or calamity, such as difficulty earning a living, difficulty having children, and unrest in their lives").

Difficulty in making a living, according to his statement;

“Mun anika otabeh angadaakinah acara kabinan e laenah bulan syawal dan Sya’ban nika korang begus ben bedeh se andik keyakinan rejkenah tx kerah lancar sampe’ bedeh bahasa deri oreng riah “mun anika e bulen tekepe’ biasanah anaan tekepe’ mun rebbi’ ben e masa odiin tejepit” (Syafi’I Wawancara, Juni, 12, 2024).

("If you get married or hold a reception other than the month of Shawwal and Sha'ban, it is not noble or not good and there are also those who think that the sustenance is not smooth until there is a language from them "if you get married or receive in the month of Dzulqad'ah, the child will be pinched when giving birth and it is feared that the nose will be in a pinched state").

In addition to the month of Dzulqad'ah, the people of Madura also prohibit marriage in the month of Suro (Muharram), because it is considered a bad month (the month of na'as.) This tradition has been a custom for a long time and stems from the belief that the month of Suro is a sacred month that brings calamity and destruction. This kind of belief is known as Tahayyur, which is the belief that something bad will happen. The people of Madurese strongly consider certain months when they do something, such as getting married in a month that is considered good or bad. In months that are considered unhealthy, they avoid activities such as building houses, moving houses, and holding other celebrations, although in general there is no really bad month to carry out marriages. These local traditions and beliefs still influence the decisions of the people of Madura, especially the people of Sungai Kunyit Hulu Village.

The same tradition as the Madurese people in terms of the prohibition of marriage in the wrong month is the Javanese Muslim community in Kalirejo Village, Central Lampung Regency, they still very much maintain the tradition of marriage with strong customs. They avoid marrying in the month of Suro (Muharram) and also avoid mixed marriages. This reflects how much they appreciate local wisdom and cultural heritage that has been passed down from generation to generation (Ruslan, et al. 2022).

3. Explanation of the hijri month that is not good in holding celebrations

According to the beliefs of the Madurese people of Sungai Kunyit Hulu Village, there are several months that are considered not good to perform a marriage based on informants from the source: first. Month of Surah (Muharram): Getting married in the month of Muharram is believed to cause the household to be unpeaceful and experience divorce. Second. Month of Saffar: (Shoffar) Getting married in the month of Shoffar is believed to cause a lot of debt and shortfall. Third. Month of Mulud (Rabi'ul Awal): Getting married in the month of Rabi'ul Awal is considered to bring disaster, including the death of one of the partners. fourth. Rasol month (Rabi'ul Akhir): Getting married in the month of Rabi'ul Akhir is considered to bring disability and displeasure from neighbors. Fifth. Mawwal Bath Month (Early Jumadil Month): Getting married in the month of Early Jumadil is believed to be affected by disaster in the form of fraud. Sixth. The month of bathing laher (Jumadil Akhir) getting married in the month of Jumadil Akhir will cause a small disaster in the world. Seventh. Passover (Ramadan): Getting married in the month of Ramadan is believed to bring great misfortune. Eight. Month of tekep' (Dzulqad'ah): Getting married in the month of Dzulqad'ah is believed to cause calamity, many enemies, and disease. Nine. The month of larajeh (Dzulhijjah) getting married in the month of Dzulhijjah will cause the rejki to not go smoothly. This belief is still strongly held by the people of Madura Sungai Kunyit Hulu Village as a way to avoid difficulties and achieve a harmonious married life.

c. How to determine a good day and month

Carrying out wedding receptions, the Madura people usually consult with religious leaders in determining the days and months that are considered good (Kholilur Rahman et al. 2022). The same goes for ethnic Malays (Hendra 2023) and ethnic Javanese consult with religious leaders, because this can help blessings and goodness in having a family (Trio Meinarsono and Abdain, 2023. In Nepal, Southeast Asia, the community

consults with religious leaders in determining a good wedding date because it can provide better health outcomes in the family (Chalise, et al. (2022).

The Madurese people in Sungai Kunyit Hulu Village consult with religious leaders when they want to hold celebrations, such as weddings. The purpose of the consultation is to ask for primbon, which is guidance in determining a good day and month to carry out the wedding ceremony. After the religious leader determines the day and month that are considered good, the bride's parents agree.

Based on the informants from the following sources:

"Oreng madureh riah biasanah mun ngada akinah hajet kayak resepsi pernikahan biasanah entar ke poseppo se taoh minta nentoh akih areh ben bulen se begus" (H.Busiri Wawancara, Maret, 09, 2024).

("if Madurese people want to do a celebration such as a wedding, then go to the tips to determine a good day and month").

This reflects society's appreciation for spiritual values and religious guidance in living life, while ensuring that important events such as weddings are held at a time that is considered to bring blessings.

The same informant from the following sources:

" Kalaben minta primbon se aropah nentoh akih areh ben bulan dek ka po seppo biasanah odiin keluarganah jiah insyaallah tak e kenniin musibah ben rejkenah lancar, tenang keluargnah". (Sudi, Wawancara , Mie, 20, 2024).

("By asking primbon to tips to determine the day and month that is considered good, God willing, his family will be kept away from disasters, his sustenance is smooth, and his life is calm").

And there is also a confession from the following speakers:

"Ocaan oreng lambek riah lakar mandih, deddi onguwen, engko lambek anika tak atorok dek ka ocaan po seppo adek keluarganah engko ancor (apesa) ben tang alex atorok dek ka poseppo odiin ben lakenah tentrem, jarang ekennaih musibah" (Siti Hairiyah Wawancara, Juni 15, 2024).

("The old saying of the tip was indeed fulfilled and proved to be true. I got married without following the advice of the elders, and eventually my family was destroyed. However, my sister and her married husband follow the tips of a peaceful life and are rarely affected by disasters."

Thus, in the tradition of looking for a good day and month to carry out celebrations such as weddings in Sungai Kunyit Hulu Village, the local community first goes to a setabuh or religious leader to ask for a date, day and month that is considered good, so that the child who gets married becomes a happy family, avoiding disaster.

4. Conclusions and Suggestions

The conclusion of this study shows that the tradition of determining the day and month that is considered good by the Madurese people in Sungai Kunyit Hulu Village is an ancestral heritage that is maintained and upheld by the local community. The implementation of this tradition is regulated by the bride's parents by asking the primbon to religious leaders to determine the day and month that are considered good. This tradition, when carried out by the Madurese people in Sungai Kunyit Hulu Village, has proven to bring goodness to their families. On the other hand, when this tradition is not carried out, people tend to experience a bad impact on their families. This study revealed that some people who practice this tradition feel a more peaceful life and less disaster, while those who do not practice this tradition tend to face various problems and disadvantages in their home life. In this tradition, the people of Madura Sungai Kunyit Hulu use the basis of religion, namely the Qur'an and Hadith such as in choosing the moon. Thus, the tradition of choosing days and months that are considered good has an important value in maintaining the welfare and harmony of families in Sungai Kunyit Hulu Village.

In the course of conducting this research, several areas emerged that may enrich future studies on the intersection of tradition and Islamic education. First, it is recommended that further research deepen the theoretical engagement with local Islamic interpretations, especially those found in classical texts and the perspectives of regional scholars in West

Kalimantan. An interdisciplinary approach combining anthropology, sociology of religion, and Islamic education could provide a more comprehensive framework to analyze the socio-cultural dynamics at play in the Madurese community. Additionally, the role of younger generations in interpreting and practicing the tradition of selecting auspicious marriage dates deserves closer attention, particularly in light of modern Islamic educational values. A comparative analysis with similar traditions in other Madurese diasporas or in Madura itself may also offer insightful contrasts and continuities. Finally, this study can serve as a foundational reference for formulating a culturally-rooted Islamic education model—one that preserves local wisdom while remaining aligned with Islamic teachings.

Thank-you note

All praise is due to Allah SWT, who granted me the strength, patience, and health to complete this research project. *“The Secret of Marriage Fortune: Between Madura Tradition and Islamic Education in West Kalimantan”* is not merely an academic endeavor but a heartfelt journey into the cultural and spiritual fabric of the Madurese community.

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