

ISLAMIC EDUCATIONAL VALUES IN JAVANESE WEDDING TRADITIONS ON THE SLOPES OF MOUNT BROMO

Ahmad Zubaidi*¹, Dyah Nawangsari², Mashudi³, Ubaidillah⁴

¹ Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember/Universitas Nurul Jadid
Probolinggo, Indonesia

^{2,3,4} Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

e-mail: edi@unuja.ac.id¹, dyahnawangsari@uinkhas.ac.id²,
mashudi@uinkhas.ac.id³, ubaidillah@uinkhas.ac.id⁴

DOI: <http://doi.org/10.69552/mumtaz.v6i1.3089>

Received:
April 27, 2026

Revised:
may 29, 2026

Accepted:
June 16, 2026

Published:
June, 2026

*Corresponding author

Abstract

The integration of Javanese wedding customs into Islamic religious education is an intriguing topic to investigate, particularly within multicultural communities on the slopes of Mount Bromo. This study aims to describe how Islamic educational values are integrated into Javanese wedding practices and to explain the mechanisms through which Islamic meanings are reinterpreted in each stage of the ceremony. The study contributes to discussions on cultural and religious acculturation in the context of values education. Employing a descriptive qualitative approach with an ethnographic method, data were collected through in-depth interviews, participant observation, and documentation to understand the symbols, meanings, and practices embedded in wedding rituals. The data were analyzed using an interactive analysis technique (data reduction, data display, and conclusion drawing/verification), complemented by thematic coding to identify patterns of meaning and forms of value integration. The findings indicate that traditions such as siraman, seserahan, sungkeman, and sepasar undergo a process of reinterpreting Islamic meanings through mechanisms of demystification, re-theologization, and values education without eliminating the essence of local culture. This integration not only demonstrates harmony between Islamic principles and local wisdom but also functions as a contextual medium for moral, social, and spiritual values education. The study concludes that tradition is not an obstacle to religious practice; rather, it serves as a strategic avenue for transforming Islamic values through living cultural expressions that are accepted by the community.

Keywords: *Cultural Ethnography; Islamic Value Integration; Javanese Traditional Wedding; Religious Acculturation; Values Education.*



Copyright © 2026 The Author(s).

This article is distributed under the terms of the [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/) (CC BY-SA 4.0).

Abstrak

Integrasi adat pernikahan Jawa dalam pendidikan agama Islam menjadi tema yang menarik untuk diteliti, khususnya pada masyarakat multikultural di lereng Gunung Bromo. Studi ini bertujuan untuk mendeskripsikan bentuk integrasi nilai-nilai pendidikan Islam dalam praktik adat pernikahan Jawa, serta menjelaskan mekanisme reinterpretasi makna keislaman yang terjadi dalam setiap prosesi. Penelitian ini berkontribusi pada kajian akulturasi budaya dan agama dalam konteks pendidikan nilai. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode etnografi melalui wawancara mendalam, observasi partisipatif, dan dokumentasi untuk memahami simbol, makna, dan praktik dalam prosesi pernikahan. Data dianalisis dengan teknik analisis interaktif (reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi) serta melalui tahapan pengkodean tematik untuk menemukan pola makna dan bentuk integrasi nilai. Hasil penelitian menunjukkan bahwa tradisi seperti siraman, seserahan, sungkeman, hingga sepasar mengalami reinterpretasi makna keislaman melalui mekanisme demistifikasi, reteologisasi, dan edukasi nilai tanpa menghilangkan esensi budaya lokal. Integrasi ini tidak hanya memperlihatkan harmonisasi antara syariat dan kearifan lokal, tetapi juga menjadi media pendidikan nilai moral, sosial, dan spiritual yang kontekstual. Temuan ini menegaskan bahwa tradisi bukanlah hambatan bagi pengamalan agama, melainkan wahana strategis untuk mentransformasikan nilai-nilai Islam melalui ekspresi budaya yang hidup dan diterima oleh masyarakat.

Kata Kunci: *Akulturasi Religius; Etnografi Budaya; Integrasi Nilai Islam; Pendidikan Nilai; Pernikahan Adat Jawa.*

INTRODUCTION

Indonesia as an archipelago that is rich in culture, has a diversity of traditions that have been deeply rooted in the lives of its people, including in terms of marriage (Zubaidi, 2024). Each region has its own specialty in carrying out this sacred procession, including the Javanese people who live on the slopes of Mount Bromo (Rahmawati & Suseno, 2021). This area is known as a multicultural area that still upholds traditional values while practicing Islam (Meliani et al., 2022). In this context, Javanese traditional marriage is not just a social ceremony, but also a vehicle for value education that is full of symbols, philosophical meanings, and integration of Islamic values in local cultural practices (Sabila & Tanjung, 2025).

The traditional Javanese wedding customs practiced in the slopes of Mount Bromo reflect the community's efforts to preserve cultural identity while harmoniously internalizing religious teachings. Although the majority of people in this area are Muslims, they do not simply abandon their ancestral traditions. Instead, these long-standing customs are maintained and preserved, but are

adapted to align with Islamic teachings and values (Rachmadyanti et al., 2021). This demonstrates a distinctive form of value integration between culture and religion.

According to the 2024 publication of Kabupaten Probolinggo Dalam Angka by the Central Bureau of Statistics (BPS), Sukapura Sub-district is home to 13,087 Muslims, 146 Protestants, 25 Catholics, 6,443 Hindus, and 8 Buddhists, with a total population of 19,709. The pluralistic nature of Sukapura is also evident from its places of worship. As per BPS data, the sub-district houses 25 mosques, 51 prayer rooms (mushala), 1 Protestant church, 1 Catholic church, and 22 Hindu temples (pura), all built and coexisting harmoniously.

Islamic education is not limited to formal instruction in educational institutions, but also encompasses the teaching of values instilled through social experiences, cultural practices, and local wisdom (Aripin & Nurdiansyah, 2022). In the context of traditional weddings, Islamic values can be found in the form of symbols, behaviors, and procedures that are rich in ethics, morals, and exemplary conduct (Said et al., 2024).

Traditions such as sowan, proposals, offerings, and the marriage contract procession contain educational elements that not only guide couples in preparing for a sakinah, mawaddah, wa rahmah family life, but also shape the character of society as a whole. Through these stages, families and community elders transmit moral guidance, religious norms, and social responsibilities to the bride and groom in a culturally accepted manner. The rituals also function as informal learning spaces where values such as respect for parents, mutual responsibility, sincerity, and self-discipline are reinforced through symbolic actions and collective participation. In addition, the involvement of extended family members and neighbors strengthens social solidarity and encourages shared commitment to maintaining harmony within the community. Consequently, these wedding traditions operate not merely as ceremonial practices, but as a contextual medium of values education that connects Islamic teachings with local cultural expressions.

For example, in the nontoni and sowan traditions, there are Islamic educational values that emphasize the importance of friendship and respect for parents and others (Suri & YUSDANI, 2022). This practice teaches social manners and ethics that are in line with Islamic teachings, such as in the Prophet Muhammad's hadith about the importance of establishing friendship. Furthermore, in the procession of ngelamar, the offerings brought by the male party contain philosophical symbols such as responsibility, loyalty, and readiness to build a household. Traditional food, fruits, and basic necessities that are handed over illustrate the meaning of care and provision, which in Islam is the obligation of a husband.

The balen lamaran tradition, which is carried out by the woman's family in response to the man's proposal, is also full of values of respect, gratitude, and mental readiness in building a relationship between two families. Roasted chicken as a symbol of leadership, and yellow rice as a symbol of gratitude, are representations of Islamic values that emphasize the role of the head of the household as a leader and the importance of being grateful for the blessings of Allah SWT.

Then, the tradition of sprinkling, which uses water from seven springs or seven types of flowers, in Islamic teachings can be interpreted as a form of tazkiyatun nafs, which is the purification of the body and soul before entering a new phase of life. This reflects a close spiritual meaning, in line with the practice of self-purification in Islam such as ablution, bathing, or taharah as a condition of worship. Watering with water that contains symbolic value is a form of education on the importance of starting life with clean intentions and an open heart.

In the midodareni tradition, although it is not explicitly carried out as in Central Java or Yogyakarta, the Bromo Slope community replaces it with religious activities such as reading tahlil, prayers, and sholawat. This practice is concrete evidence of the integration between tradition and Islamic education, where religious values are collectively instilled in the family and surrounding community. The presence of religious figures in these important moments also strengthens the transgenerational dimension of education (Afifah et al., 2024).

The culmination of this integration can be seen in the implementation of the marriage contract, which is the most important and sacred part of an Islamic marriage. The ijab qabul process is carried out in the presence of guardians, witnesses, and the headman as a representation of religious institutions. The delivery of the marriage sermon before the ijab qabul contains moral and spiritual messages that reinforce Islamic education to the bride and groom and the audience. The sermon material often contains marriage advice, the rights and obligations of husband and wife, and the importance of building a family on the basis of faith and piety (Putri, 2025).

Post-accord traditions such as panggih, kacar kucur, sungkeman, and sepasar also provide strong social and spiritual education. Kacar kucur, for example, illustrates the importance of a husband's responsibility in providing a living, both physically and mentally. Meanwhile, sungkeman teaches the meaning of filial piety and respect for parents, a value that is highly upheld in Islamic teachings. In the Qur'an, the command to do good to both parents is mentioned many times, showing how important this value is in the lives of Muslims (Milanguni et al., 2025a).

The same research was conducted by (Hakim et al., 2024), The study found that Walagara and Pewawihan consist of two distinct components: ritual

movements, which are in accordance with Tengger customs, and prayers, which reflect Hindu influences. Other research conducted by (Suhartiningsih et al., 2023) This study found that the marriage tradition of the Tengger community is similar to Javanese customs, but enriched by Hindu elements that are still sustainable. Although formally it does not allow interfaith marriages, the Tengger community still upholds tolerance by not questioning the background of beliefs. Marriage is seen as a formality to unite two individuals, where family blessings are prioritized over religious similarities. This interpretation is born from social reality, so that the realistic goals of married life are emphasized rather than the symbolic aspects of religion. Thus, this study does not merely analyze traditional practices, but seeks to uncover the deeper processes of value transformation, social meaning-making, and educational transmission embedded within cultural rituals.

RESEARCH METHODS

The research method used in this study is a descriptive qualitative method with an ethnographic approach (Zuchdi & Wiwiek Afifah, 2021). This approach was chosen because it allows researchers to deeply understand the process of integrating Islamic education values in the Javanese traditional marriage tradition that develops on the slopes of Mount Bromo. This research seeks to explore the meanings, symbols, and socio-religious practices that live and develop in the community naturally, by directly observing the implementation of the wedding procession, and listening to the narratives that develop from the actors and traditional leaders.

Data were collected through in-depth interviews, participatory observation, and documentation. Interviews were conducted with two main informants, namely traditional leaders (pinisepuh) and local residents who have direct experience in traditional marriage traditions. The interviews were semi-structured to allow flexibility in exploring more in-depth information. In addition, participatory observation was conducted during the various stages of the wedding procession, to directly record the forms of cultural and religious practices. Documentation in the form of photographs, field notes and local archives were also collected as supporting data to enrich the analysis.

The data obtained were then analyzed qualitatively through the stages of data reduction, data presentation, and conclusion drawing. The analysis was conducted by combining cultural and religious perspectives, and referring to social construction theory and value education in Islam. Data validity was maintained through triangulation of sources and techniques, by comparing data from interviews, observations, and documentation to get an objective and complete

picture. Through this method, it is hoped that the research will be able to produce a comprehensive understanding of how Islamic values and local culture are harmoniously intertwined in the wedding traditions of the Mount Bromo slope community.

RESULTS AND DISCUSSION

Results

Muslim communities on the slopes of Mount Bromo continue to maintain the stages of Javanese traditional wedding ceremonies while reinterpreting their meanings in ways that align with Islamic teachings. This integration is evident in *siraman*, which is understood as spiritual and physical purification (*tazkiyatun nafs*). As one traditional elder explained, “*Siraman* is no longer understood as something mystical; rather, it is a symbol of cleansing oneself outwardly and inwardly before entering married life” (Interview with traditional elder). Likewise, *midodareni* is no longer practiced in the *kejawen* sense, but is replaced with religious activities such as *tahlil*, prayers, and *shalawat*. A local resident stated, “On the night before the wedding, we gather not to wait for supernatural signs, but to pray together, recite *tahlil*, and ask Allah to bless the marriage” (Interview with local resident). *Seserahan* (symbolic gift-giving) is framed as an expression of financial responsibility and readiness for married life, culminating in the marriage contract (*akad nikah*) conducted in accordance with Islamic law. One informant emphasized, “The gifts brought by the groom’s family show readiness to provide, to be responsible, and to build a household seriously according to Islamic teaching” (Interview with a traditional leader from Bromo). Even the *separasar* tradition, which was formerly associated with particular beliefs, is reinterpreted as an occasion for thanksgiving and strengthening *ukhuwah* (social bonds) through sharing with neighbors and relatives. As another respondent noted, “*Sepasar* is now understood as *syukuran* and togetherness, not as something sacred in the old mystical sense” Interview with a traditional leader from Bromo.

The study identifies three key mechanisms through which customary symbols are transformed so they do not conflict with *tawhid* (Islamic monotheism): (1) demystification, reducing elements previously linked to myth or the supernatural into socio-cultural markers; (2) re-theologization, connecting physical symbols (e.g., rice, areca nut, money) to Qur’anic and Prophetic messages so that they are read as religious meanings; and (3) values education, in which the Islamic significance of each stage is explained by the *pranatacara* (ceremonial host) or religious figures, allowing the procession to function as a “values curriculum.” In this regard, one elder remarked, “What used to be feared as mystical is now explained simply as

tradition; the blessing comes from prayer to Allah, not from the objects themselves” (Interview with traditional elder). Another informant added, “People accept the ceremonies because the elders and religious figures explain their meanings in Islamic terms, so tradition remains but faith is protected” (Interview with religious figure). This process is supported by cultural flexibility, especially in maintaining Javanese aesthetics, and strengthened community life through mutual cooperation and charitable giving.

Educationally, the wedding procession operates as a hidden curriculum: values such as responsibility, gratitude, and *birr al-walidayn* (dutifulness toward parents) are taught implicitly yet effectively through lived cultural experience rather than classroom instruction. As one participant explained, “Through the wedding customs, young people learn how to respect parents, how to take responsibility, and how to start family life with gratitude” (Interview with community member). Thus, tradition is positioned not as an obstacle to religious practice but as a strategic medium for cultivating contextual moral and spiritual values. The findings affirm that local traditions can serve as a powerful vehicle for embedding Islamic values, provided that reinterpretation remains consistent with the principles of Islamic law.

Discussion

Integration of Javanese and Islamic Customs in Wedding Traditions on the Slopes of Mount Bromo

The Javanese traditional wedding tradition carried out by the community on the slopes of Mount Bromo shows a strong integration between local cultural values and Islamic teachings. The local community, which is predominantly Muslim, does not necessarily abandon the cultural heritage of the ancestors, but rather accommodates and harmonizes the two in every wedding procession. This integration is evident in the implementation of traditional stages that are still preserved, but given new meanings that are in accordance with Islamic teachings.

One form of integration is seen in the tradition of *siraman*, which in Javanese custom means symbolic self-purification with water from seven springs and flowers. The people of the slopes of Mount Bromo interpret this ritual as a form of inner and outer purification before living a new life as husband and wife (Ikwan Setiawan et al., 2022). The water and prayers used in this procession are seen as spiritual means that contain the value of *tazkiyatun nafs* (purification of the soul) as taught in Islam. Even the number seven (*pitu*) in Javanese is interpreted as a symbol of *pitulungan* or God's help, indicating a contextual religious interpretation of traditional symbols.

The midodareni tradition, which is generally interpreted as the night of the descent of angels, in the Bromo area is not carried out in the form of kejawen rituals, but is replaced by religious activities such as reading tahlil, prayers, and sholawat led by religious leaders. This procession not only strengthens the spirituality of the bride and groom, but also shows the mainstreaming of Islamic values in local customs without losing the spirit of culture.

Furthermore, the procession of handover or the giving of symbolic items by the groom's family is not merely a cultural formality, but reflects values that are fundamentally compatible with Islamic teachings on marriage. In Islam, marriage (nikāḥ) is not only a legal contract but also a moral and social commitment that entails rights and obligations, particularly the responsibility of the husband to provide nafkah (financial and material support) for the wife, as emphasized in the Qur'an (Q.S. al-Baqarah: 233; Q.S. an-Nisā': 34).

Offerings such as rice, bananas, coffee, sugar, and betel nut symbolically represent these obligations within a culturally meaningful framework. Rice, as a staple food, signifies the husband's readiness to fulfill his duty of sustenance (nafkah), which is a central principle in Islamic family law. Bananas, often associated with fertility and continuity, align with the Islamic objective of preserving lineage (ḥifẓ al-nasl) as part of the maqāṣid al-sharī'ah. Meanwhile, coffee and sugar, symbolizing the bitterness and sweetness of life, reflect the ethical teachings of Islam that encourage patience (ṣabr) and mutual compassion (raḥmah) in marital relationships.

This symbolic system resonates with the Qur'anic concept of marriage as a relationship built upon sakinah (tranquility), mawaddah (love), and raḥmah (mercy) (Q.S. ar-Rūm: 21). Thus, rather than contradicting Islamic teachings, these cultural expressions function as a contextual medium through which Islamic values are internalized and communicated. The integration demonstrates that local traditions can serve as pedagogical tools that translate abstract Islamic principles into concrete, lived experiences within the community.

The tradition of balen proposal, which is a return visit from the woman's side, symbolizes appreciation and acceptance of the proposal. The delivery of roasted rooster symbolizes the woman's readiness to accept the husband's leadership in the household, in accordance with the principle of qawwam in Islam, namely the husband as the leader in the family. Similarly, the yellow rice brought by the woman is a symbol of gratitude to God for the match given, reflecting the value of gratitude which is an important part of Islamic morals.

The marriage ceremony was conducted in an Islamic manner in accordance with the Shari'a, with the guardian, witnesses and officiant officially present. Ijab

qabul is performed in Arabic and a marriage sermon is delivered before the ceremony. This process is not only a formal religious legality, but also a medium for conveying Islamic moral and spiritual messages to the bride and groom and their families. In its implementation, the community also considers *weton* or the count of good days in Javanese culture, but the final decision is still adjusted to the benefit and readiness of both parties, showing tolerance and compromise between custom and religious teachings.

The *panggih*, *sungkeman* and *kacar kucur* traditions also contain strong Islamic values. In *sungkeman*, respect for parents is a concrete form of *birrul walidain*, while *kacar kucur* instills the responsibility of providing for the husband. In the *dulang-dulangan* tradition, when the bride and groom feed each other, there are values of love and care that are the basis of Islamic home life (Milanguni et al., 2025b).

People on the slopes of Mount Bromo also maintain the tradition of *sepasar*, a prohibition on traveling far for seven days after the wedding. Although its origins are related to belief in spirits, the Muslim community reinterprets it as a form of *tasyakuran* (thanksgiving) and introspection of the beginning of household life. In practice, this *tasyakuran* is filled with the distribution of *urap rice* to neighbors and family, as a form of gratitude and strengthening *ukhuwah Islamiyah* in the neighborhood.

Overall, the findings show that the Muslim community on the slopes of Mount Bromo has formed a unique model of integration of custom and religion, where Islamic values are not instilled dogmatically, but through familiar and meaningful cultural symbols. This process proves that Islam can coexist with local traditions, as long as there is an understanding and reinterpretation of values that are contextual and not contrary to sharia principles. Thus, the Javanese traditional wedding tradition on the slopes of Mount Bromo is a reflection of Islamic value education that lives in cultural practices, as well as an important model in strengthening religious identity and local culture simultaneously.

Changes in the Meaning of Customary Symbols & Islamic Relevance in the Javanese Wedding Procession on the Slopes of Bromo

The integration of Javanese customs and Islam on the slopes of Mount Bromo does not stop at preserving the stages of the ceremony; what is more subtle is the reconstruction of the meaning of each symbol. This is where the process of cultural Islamization is seen - not the elimination of customs, but the inculcation of *againa* through the “cultural language” that has been familiar to the community. The following is an in-depth analysis:

Tabel 1. Transformation of Customary Symbols in the Frame of Islam

| No | Transformation Mechanism | Explanation |
|----|--------------------------|--|
| 1 | Demystification | Every element that used to be associated with supernatural powers, horoscopes, or myths-such as weton, midodareni, sepasar-is downgraded to social customs or cultural markers only. The function of blessing is transferred to prayer, dhikr, and gratitude as a channel of shar'i legitimacy. |
| 2 | Re-theologizing | The physical symbols (rice, betel nut, egg, money) are not removed but linked to Qur'anic/hadīth arguments so that people can still "read" the religious message in the form of customs. This facilitates the transfer of Islamic values without cultural clashes. |
| 3 | Value Education | The change in meaning is made explicit through the pranatacara (master of ceremonies) or a religious figure explaining the Islamic philosophy at each stage. Thus, the procession becomes a curriculum of values: economic responsibility (kacar kucur), spiritual equality (balangan gantal), and filial piety (sungkeman). |
| 4 | Cultural Flexibility | The people of the Bromo slopes keep the aesthetic elements (gamelan music, clothing, janur) to maintain Javanese identity, but replace the magical narrative with a tawhid narrative. This flexibility reinforces a sense of belonging - customs do not feel "forbidden", but rather guided. |
| 5 | Community Strengthening | Collective rituals (siraman, kenduri, sepasar) are transformed into occasions for mutual cooperation and almsgiving. This nourishes Islamic social values: ta'āwun (helping) & ta'āruf (knowing each other). |

Implications of Transformation

The wedding procession in the Bromo Slope community is not only a social rite, but also functions as a hidden curriculum in learning morals for the younger generation. In this context, the various symbols and stages in the wedding procession - such as bowing to parents, reading prayers together, and the ritual of giving offerings - become concrete media that facilitate the internalization of abstract values. Values such as responsibility as a husband/wife, gratitude for God's

grace, and *birrul walidain* (filial piety to parents) are taught implicitly but effectively through vivid cultural experiences. Thus, Islamic education does not only take place in the classroom, but also takes root in the socio-religious practices of the community.

The transformation of meaning in the marriage customs of the Bromo Slope community shows that local culture does not have to be removed or abandoned when dealing with Islamic teachings. Instead, through the process of symbolic reinterpretation, cultural elements that originally had the potential to conflict with faith can be given new meanings that are in harmony with *tawhid*. For example, traditional rituals that once contained elements of animism are now interpreted as expressions of gratitude to Allah or forms of respect for ancestors symbolically, not theologically. This approach is a model of religious moderation that is relevant in the context of a multicultural society, where Islam is not exclusive or hegemonic, but adaptive to local wisdom.

Thus, every traditional symbol on the slopes of Bromo has undergone a redefinition of meaning - from a cosmological orientation to a theological orientation - without damaging the continuity of tradition. This transformation is clear evidence that Islamic law can reside within the Javanese cultural framework, creating harmony between local identity and religious commitment.

CONCLUSION

This study found that the Muslim communities on the slopes of Mount Bromo have successfully integrated Islamic educational values into traditional Javanese wedding practices in a harmonious and contextual manner. Traditions such as *siraman* (ritual bathing), *midodareni* (eve of the wedding ceremony), *seserahan* (gift offerings), *sungkeman* (paying respects to parents), and *sepasar* (market ritual) have undergone a meaningful transformation. These changes go beyond merely preserving traditional forms—they reconstruct the values embedded within these practices in accordance with Islamic teachings.

Through approaches such as demystification, re-theologization, and value-based education facilitated by religious leaders or *pranatacara* (ceremonial guides), these customary wedding rituals have become effective tools for moral and spiritual education, especially for the younger generation. Thus, the answer to the research question shows that local traditions are not in conflict with Islamic law; rather, they serve as a powerful medium for culturally embedding and transforming Islamic values.

REFERENCES

- Afifah, A. Z. W., Nurlaili, R., Halima, O. N., Feronica, D., Sugiantoro, S., & Setyawan, K. G. (2024). Mengungkapkan Makna Simbolis Upacara Pernikahan Midodareni di Daerah Ngawi. *Maharsi: Jurnal Pendidikan Sejarah Dan Sosiologi*, 6(3), Article 3. <https://doi.org/10.33503/maharsi.v6i3.57>
- Aripin, S. A. S., & Nurdiansyah, N. M. (2022). Modernization of Education: A New Approach and Method in Learning Islamic Religious Education. *TADRIS: Jurnal Pendidikan Islam*, 17(1), Article 1. <https://doi.org/10.19105/tjpi.v17i1.5916>
- Hakim, A., Naibin, N., Siddiq, S., Mu'allifin, M. D. A., & Ramadloni, M. A. (2024). Traditional Marriage In The Tengger Community Perspective Of Acculturation Theory. *Al-Qalam*, 30(2), Article 2. <https://doi.org/10.31969/alq.v30i2.1498>
- Ikwan Setiawan, Albert Tallapessy, & Andang Subaharianto. (2022). Mount Bromo Will Take Care of Us: Tenggerese Religious-Ecological Knowledge, Challenge of Modern Reason, and Disaster Mitigation in Postcolonial Times. *Southeast Asian Studies*, 11(3), 399–426. https://doi.org/10.20495/seas.11.3_399
- Meliani, F., Iqbal, A. M., Ruswandi, U., & Erihadiana, M. (2022). Konsep Moderasi Islam dalam Pendidikan Global dan Multikultural di Indonesia. *Eduprof: Islamic Education Journal*, 4(1), Article 1. <https://doi.org/10.47453/eduprof.v4i1.130>
- Milanguni, A. H., Yohanes, B., Pairin, U., & Ahmadi, A. (2025a). Nilai Filosofis Tradisi Temu Manten Pada Prosesi Pernikahan Adat Jawa. *Kopula: Jurnal Bahasa, Sastra, Dan Pendidikan*, 7(1), 118–123. <https://doi.org/10.29303/kopula.v7i1.6190>
- Milanguni, A. H., Yohanes, B., Pairin, U., & Ahmadi, A. (2025b). Nilai Filosofis Tradisi Temu Manten Pada Prosesi Pernikahan Adat Jawa. *Kopula: Jurnal Bahasa, Sastra, Dan Pendidikan*, 7(1), 118–123. <https://doi.org/10.29303/kopula.v7i1.6190>
- Putri, F. (2025). Islam Wasathiyah: Ritual Dan Mistisisme Jawa Tengger Dalam Tradisi Perkawinan. *Qolamuna: Jurnal Studi Islam*, 10(02), Article 02. <https://doi.org/10.55120/qolamuna.v10i02.1994>

- Rachmadyanti, P., Syafitri, R. M., Rahmawati, I., & Winingsih, E. (2021). *The Literature Review of Tengger Tribe Local Wisdom*. 1206–1216. <https://doi.org/10.2991/assehr.k.211223.211>
- Rahmawati, E., & Suseno, B. (2021). Tradisi Masyarakat Tengger Bromo Sebagai Salah Satu Aset Wisata Budaya Indonesia. *JURNAL NUSANTARA*, 4(1), Article 1.
- Sabila, R. A., & Tanjung, M. (2025). Muatan Dakwah Dalam Tradisi Sungkemen Sebagai Kearifan Lokal di Desa Tanah Merah, Kecamatan Perbaungan, Kabupaten Serdang Bedagai. *Kamaya: Jurnal Ilmu Agama*, 8(2), Article 2. <https://doi.org/10.37329/kamaya.v8i2.4136>
- Said, W., Hukmiah, H., Nur, S., Wahyuni, S., & Akbar, R. (2024). Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(3), Article 3. <https://doi.org/10.22373/sjhk.v8i3.23227>
- Suhartiningsih, E., Fida, I. A., & Tuqo, M. L. (2023). Makna Perkawinan Bagi Masyarakat Suku Tengger Dalam Perspektif Hukum Islam. *USRAH: Jurnal Hukum Keluarga Islam*, 4(1), Article 1. <https://doi.org/10.46773/usrah.v4i1.666>
- Suri, K. P., & YUSDANI. (2022). Traditional Marriage of Wayah Dalem Keraton Surakarta Hadiningrat in the Perspective of Islamic Law. *Unisia*, 40(2), Article 2. <https://doi.org/10.20885/unisia.vol40.iss2.art8>
- Zubaidi, A. (2024). Multicultural Insight In Promoting Tolerance Movement; Lesson Learned From Islamic Religious Education In The Rural Side. *PEDAGOGIK: Jurnal Pendidikan*, 11(1), Article 1. <https://doi.org/10.33650/pjp.v11i1.7537>
- Zuchdi, P. D., & Wiwiek Afifah. (2021). *Analisis Konten Etnografi & Grounded Theory, dan Hermeneutika Dalam Penelitian*. Bumi Aksara.