

The Practice of Financial Data Collection in the “Talitian/Gantangan” Tradition in Wedding Receptions in Gantar District According to Islamic Law*

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Abstract

This article presents the findings of a study on the financial data gathering practiced by the gantangan people in rural Gantar District when hosting wedding festivities. This research was conducted utilizing a qualitative research method with a descriptive phenomenological approach that use life experience as a tool to better understand socio-culture by gathering data through observations, interviews, and recording, which is then evaluated to reach conclusions. The financial data collection mechanism has both advantages and disadvantages. An advantage is our willingness to help our fellow humans, while the disadvantages are what cause some individuals to complain about this talitian/gantangan tradition, i.e. when the individual in question is not present but must still pay. The findings of the study indicate that people of Babakan Plasah Village, Gantar District, collect financial data on the talitian/gantangan tradition as part of the celebrations' execution. No particular record exists for this record. The use of this custom is consistent with Islamic law, as the underlying principle promotes a spirit of assistance in conformity with Islamic principles.

Keywords: Data Collection; Finance; Talitian/Gantangan

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A. INTRODUCTION

Marriage is one of the series of worship recommended by the Prophet Muhammad SAW. In Islam, the law of marriage follows one's condition. It can be said that it is obligatory if for those who are ready and capable both physically and mentally, so that if they do not marry, they will fall into immoral acts/zina. Then marriage can be said to be haram if someone is married with a specific purpose and purpose such as revenge, or for the sake of obtaining inheritance from his partner. Finally, marriage can be said to be makruh if someone who is about to get married but is still unable to provide for his wife physically and mentally, so it is not advisable to get married first.⁴

In its development, marriage in Indonesia has customary interference brought by each region in Indonesia. This tradition has its own characteristics in each region.⁵ As humans who are social beings, each individual or in a community environment has different social behavior, thus giving birth to a culture and economy that continues to develop in society.⁶ In the process of their journey, the two families who will unite will prepare many things, ranging from events for the marriage ceremony, wedding receptions, and wedding invitations. Marriages carried out by these two families must be carefully prepared so that in its implementation there will be no problems that can harm others. The rules of customary marriage itself adjust to each region. Like the rules governing the dowry that must be prepared by the groom.

The traditional procession does not only occur at the time of the wedding, but can also occur before the wedding ceremony. Like the tradition carried out in the village of Situraja, Blok Babakan Plasah, the tradition that occurs in this village is the talitihan/gantangan tradition. In Indonesian words it can also be called "Social Exchange." In Islam, this phenomenon is also often called Ta'awuniyah.

In the above problems, several questions arise that become the focus of research; What is the method for collecting tallitihan/gantangan data in Babakan Plasah Village? What are the consequences for people who violate the talitihan/gantangan tradition? What is the view of Islam in responding to the talitihan/gantangan tradition?

⁴ Ridwan Hasbi, *Elastisitas Hukum Nikah dalam Perspektif Hadits*, Jurnal Ushuluddin, Vol.17 No.1 (Januari, 2011), hlm. 35

⁵ Muhammad Rifan, *Skripsi: Studi Sosiologi Hukum Tentang Tradisi Mempelajari Kitab Tabyin Al-Islam Sebelum Menikah Dikalangan Jami'iyah Rifa'iyah*, (Semarang: UIN Walisongo, 2010), hlm. 15-16

⁶ Rizal Maulana, *Kompleksitas Masyarakat Indonesia Kontemporer (Agama, Sosial-Individu Dan Ekonomi-Budaya)*, Al-Mawarid: Jurnal Syariah & Hukum, Vol.1 No.1 (Februari, 2019), hlm.25

B. METHODS

This study employs a qualitative research method with a descriptive phenomenological approach that uses life experience as a tool to better comprehend socio-culture, and employs observation, interviews, and documentation as data collection methods, with the results presented in narrative form rather than numerical form.⁷ The primary data sources in this study were the community/residents of Babakan Plasah village, while secondary data were obtained through books, journals and library materials related to the object of research. This qualitative research is motivated by a postpositivist orientation, namely a desire to understand the phenomenon in general terms, as well as the characteristics and systematic relationships of phenomena in the field, and to be able to generate substantial theory formation based on conceptualization.⁸

C. RESULTS AND DISCUSSION

1. Islamic Financial Data Collection

Financial data collection or in financial terms, namely financial management. In Islam itself, financial planning and wealth management are important things to learn because financial conditions themselves have various risks that can affect a person's economic condition in the future. Money and assets owned by each individual or group are a deposit from God that we must manage wisely and manage by considering the sharia aspect. Asset management in the Islamic concept, in the field of Islamic Economics is referred to as Islamic Wealth Management (IWM). The concept of IWM is based on maqashid sharia. The discussion of IWM includes six processes, namely wealth creation, spending of wealth, accumulation of wealth, purification, protection, and distribution of wealth.⁹

From the explanation above, we can see that Islam prioritizes obtaining wealth from halal and thayyib sources. The assets obtained also need to be spent on something useful for the people such as zakat, infaq and sadaqah. Islam regulates this in order to purify the property owned by its people.

⁷ Setiawan, Johan, dan Albi Anggito, *Metodologi Penelitian Kualitatif*, (Sukabumi: CV Jejak, 2018), hlm. 8

⁸ Setiawan, Johan dan Albi Anggito, *Metodologi Penelitian Kualitatif*, hlm. 14

⁹ Aqida Shohiha, Rakhmawati, M. Adi Wicaksono, *Manajemen Keuangan Islami (Solusi Tantangan Zaman)*, (Yogyakarta: Quantum Madani, 2020), hlm. 17

2. Financial Data Collection Function

The term financial data collection is often used in everyday life to manage the finances of a particular person or company. In the world of accounting in companies, the term financial data collection is the same as financial management. Financial management involves planning, analyzing, and controlling financial activities. Those who carry out these activities are often called financial managers. There are many decisions that must be made by financial managers and various activities that must be carried out by them.¹⁰

In the tradition of talitihan/handan financial management carried out to record the number of envelopes and the like from invited guests who have attended the invitation. So that on the next occasion the invited guests present can write specifically the number of envelopes on the invitation.

3. Tradition of Talitihan/Hantangan

Tradition in Latin is tradition, "continuing," or habit; hence, in a simple sense, tradition is a habit that has been practiced for a long time and has become an integral part of the life of a group, society, typically from a different country, culture, historical period, or religion.¹¹

Talitihan comes from the word talitih (Sundanese) which means to store things with other people. A talitihan manager from Kiarakurung, Gantar emphasized that talitihan is similar to talatah which means to deliver news. Talitihan, a tradition of entrusting goods or money to the partying party and one day the deposit will be taken if needed. In practice, talitihan in a wedding ceremony is also called a gantangan. Gantangan is a culture of exchanging money or rice or cakes between residents during a celebration.¹²

From an Islamic point of view, talitihan is an attitude of mutual help between citizens when carrying out one of the purposes that is held. In terms of helping, there are those who lend materials or services to help others in the area. Islam itself calls this help with Ta'awun. Ta'awun is the principle of helping all mankind according to Islamic law.¹³ The legal basis for Ta'awun is found in Q.S

¹⁰ Suad Husnan, *Manajemen Keuangan*, (Jakarta: Universitas Terbuka, 2019)

¹¹ Lilis Suryani, *Skripsi, Tradisi Ziarah Kubur*, (Palembang: UIN Raden Fatah, 2021)

¹² Ana Marlina Ulfah, *Skripsi, Tradisi Pendokumentasian dan Pengarsipan Dalam Budaya Gantangan*, (Bandung: Universitas Padjajaran, 2017), hlm.1

¹³ Nabilah Amalia Balad, *Prinsip Ta'awun Dalam Konsep Wakaf Dengan Perjanjian Sewa Menyewa Berdasarkan Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf*, Jurnal Hukum Magnum Opus, Vol.2 No.2 (Februari, 2019), hlm. 20

Al-Maidah: 2, as follows: "And help you in doing good and piety, and do not help in acts of sin and enmity. Fear Allah, verily Allah is severe in punishment." (Q.S Al-Maidah: 2).¹⁴

4. The Beginning of the Tradition of Talitian/Hantangan

The Talitian/Gantangan tradition is a pattern of socio-economic exchange in the Subang area of West Java. But not only in the Subang area, but also in the Gantar area, Indramayu Regency, there is also a talitian/gantangan tradition. Gantangan is a symbol that binds the relationship between one individual and another. Money and rice are not only seen from the amount given but also seen as a "moral commitment" to help each other and keep promises to each other in the countryside.¹⁵

According to a resident of the Nambo Gantar area, someone who manages the Talitian tradition explained that this tradition was known by the community about 18 years ago.¹⁶ However, it is different with the Situraja Village of Babakan Plasah Block, that this Talitian tradition may have existed since 13 years ago. As Ipit puts it, "at first there was no system of attraction but over time this tradition was legalized by the existence of a system of attraction."¹⁷

Indonesians have long been familiar with the practice of giving donations, or what we typically refer to as 'ngamplop,' during celebrations. This donation is also impacted by the local wisdom culture that is quite close to us, especially gotong royong. Initially, this donation was made voluntarily and without duress, but it has become a need over time.

Over time, this practice began to change in response to social developments in the society, such that when there was a celebration, there was typically no withdrawal, a transition from social progress to withdrawal. If

¹⁴ Departemen Agama, *Al-Quran dan Terjemahannya Edisi Penyempurnaan*, (Jakarta: Lajnah Penthasihan Mushaf Al-Quran, 2019), hlm. 144

¹⁵ Yuna Endar Prasetyo, *Gantangan: Potret Pertukaran Sosial di Pedesaan*, (Subang, Tigamaha, 2017), hlm 113

¹⁶ Ali Aminulloh, *Talitian Dalam Perspektif Ekonomi Syari'ah (Studi Tradisi Ta'awuniyah Dalam Pelaksanaan Pesta-pesta Pada Masyarakat Kecamatan Gantar Kabupaten Indramayu)*, Jurnal Inklusif, Vol.2 No.1, (Juni, 2017), hlm. 21

¹⁷ Ipit. (2022, 4 Juni), Wawancara Dengan Pelaku Tradisi *Talitian* di Desa Babakan Plasah, (Fajar: Interviewer)

someone holds a celebration and we are unable to attend, the administrator of this custom will instantly cancel it.¹⁸

This gantangan tradition is well recognized as a sort of custom among specific individuals. In this example, it may be determined that it is unknown when this custom initially developed in Situraja Village, Babakan Plasah, although it likely existed in the 2000s. This custom is a celebration with a distinctive structure.

5. Methods of Recording Lines/Challenges

In the gantangan/talitihan tradition of the community, there is no standardized recording model. In general, each resident's recording is rather similar. This tape serves as evidence that the subject follows the gantangan/talitihan tradition. This is done to ensure that neither party misunderstands the other. When someone is about to make a withdrawal/talitihan, the manner of recording is utilized as a guidance. Individuals can withdraw gantangan/talitihan on their own or through the local gantangan leader, if one exists. Additionally, the chairman of gantangan is responsible for gathering residents who do not perform their gantangan/talitihan responsibilities.

This method of recording talitihan/gantangan does not apply if the celebration held has been completed, or there are no more family members to be married or circumcised, the recording of this tradition is complete. When the community no longer has family members who will get married or have a circumcision, the method of recording the gantangan will also stop, because it will no longer hold celebrations. Although there is no standard record in this tradition, there is a separate format for recording financial and rice data collection by residents. This donation or tradition can be categorized as a loan because every gift of money or rice given is recorded in a book called the "book of money" or "book of rice". The book records each family and details the amount of money or rice given.

Based on the results of the data exposure, it is possible to conclude that the tradition or method of recording this gantangan is typically carried out by both sides, whether it is the party who gifts or the party who hosts the celebration. Recording the quantity of communal contributions (gantangan),

¹⁸ Car (2022, 4 Juni), Wawancara Dengan Pelaku Tradisi *Talitihan* di Desa Babakan Plasah, (Fajar: Interviewer)

whether in the form of money or rice, was initially intended to prevent forgetting. The importance of documenting this practice stems from the worry that the person responsible for taking the basket will make a mistake. Even if it is incorrect if a record already exists, it is simple.¹⁹

The significance of recording in the gantangan/talitian tradition is to avoid a conflict in which, when a celebration is about to be held and the head of the gantangan pulls or takes back the gantangan, there is no withdrawal error, with the example of person A being the gantangan actor who will be pulled, when the head of the gantangan pulls 10 liters of rice but it turns out that Note the A is only 8 liters. To minimize misunderstandings amongst residents, it is necessary to keep detailed records, beginning with the name, amount, and address of each donor.²⁰

The impact felt by each respondent was the lack of misunderstandings, especially in the withdrawal of handshakes by the chairman/committee and also avoiding misunderstandings between the two parties. This is in line with the results of observations and interviews conducted by researchers.

6. Consequences of the "Talitian/Gatangan" Tradition

Traditions such as talitian or gantangan are still practiced by the general public. Some people really think this talitian or gantangan is important. But not infrequently in this tradition there are several consequences if when there are residents who celebrate a celebration they do not carry out the talitian/gantangan tradition.

In addition to its literal sense, a consequence is also the final outcome or influence of an action if it is carried out. Or it may be referred to as causality. According to the results of the researcher's interview with the Head of the Neighborhood Association (RT), it is required that we return the presents we have provided. This talitian tradition pertains primarily to the cohesion between citizens, which has implications for the accountability of those who adhere to it. Someone must therefore pay, and if they do not, someone will be billed.²¹ Because the talitian custom is not obligatory and the system is not

¹⁹ Inah (2022, 24 Juni), Wawancara Dengan Pelaku Tradisi *Talitian* di Desa Babakan Plasah, (Fajar: Interviewer)

²⁰ Asep (2022, 24 Juni), Wawancara Dengan Pelaku Tradisi *Talitian* di Desa Babakan Plasah, (Fajar: Interviewer)

²¹ Peni, (2022, 04 Juni), Wawancara Dengan Pelaku Tradisi *Talitian* di Desa Babakan Plasah, (Fajar: Interviewer)

obligated to administer it, there are no repercussions for anyone who chooses not to observe it.²²

7. Islamic View of the Tradition of "Talitihan/Gantangan"

When viewed from an Islamic point of view, this talitihan/gantangan has an element of gotong royong or mutual help. Not a few people join in this tradition, this tradition is usually carried out when people are about to hold big events, such as weddings, circumcisions, births and others. Ta'awuniyah or gotong royong is one of the cultures in rural areas, especially in Situraja Babakan Plasah Village, the culture among this community is quite strong. The form of gotong royong carried out in the Babakan Plasah community is material and moral. In the view of Islam, the talitihan/gantangan tradition is one of the local wisdoms that have social values that are closely related between humans and humans. The talitihan/gantangan tradition can be concluded to be in accordance with the Islamic formula. Where it has been written in the Koran to help each other with one another.

With the principle of helping each other, the talitihan tradition is seen as harmless, because we are fellow citizens helping each other. It can be likened that we help when other people are in trouble, but all these good intentions come back to each of us.²³ This tradition is characterized by sociability and cooperation. This is consistent with the Islamic belief that the hand in Islam can be referred to as Ta'awun, which signifies aiding. The law of this gantangan is permissible because it is in accordance with the principle of mutual assistance, provided that this tradition is carried out normally without deviating from Islamic teachings and that a group of people who agree to assist one another continue to rotate according to the agreement and each member has the same rights and responsibilities. same. If we examine verse 2 of Q.S. Al-Maidah, which was examined in the previous chapter, this verse illustrates Islam's appeal to help each other in terms of goodwill and not in terms of evil that harms others or breaches Islamic Shari'a.

D. CONCLUSION

The data gathering method employed by the community in Situraja Village, Babakan Plasah Block lacks precise criteria, yet a separate format exists

²² Uum (2022, 24 Juni), Wawancara Dengan Pelaku Tradisi *Talitihan* di Desa Babakan Plasah (Fajar: Interviewer)

²³ Ketua Rukun Tetangga (2022, 24 Juni), Wawancara Dengan Pelaku Tradisi *Talitihan* di Desa Babakan Plasah (Fajar: Interviewer)

for documenting talithan/gantangan in financial and rice data collection by people. Because every gift of money or rice must be recorded in a book called the "book of money" or "book of rice," this ritual can be classified as a loan. In this book, the donor's name and, more significantly, the quantity of money or rice provided are documented in detail. Both parties are responsible for carrying out this registration.

In accordance with this custom, he is obligated or required to pay or return whatever he has placed. And if, when the event is held, it still does not return, the local gantangan chairman will bill them. The Islamic view of this gantangan tradition contains the principle of mutual assistance which has been explained in Q.S Al-Maidah verse 2, which means that the original law of everything created by Allah is permissible and lawful. Because one of helping fellow human beings is a very noble deed and a very good deed.

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