

THE TRADITION OF MAYANG TWINS IN JAVANESE MUSLIM MARRIAGE (ISLAMIC LEGAL SOCIOLOGY ANALYSIS)

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Abstract. Indonesia is known for its rich cultural heritage, one of which is Javanese culture that encompasses a variety of traditions, including wedding ceremonies. One significant element in traditional Javanese weddings is Kembar Mayang, a decorative arrangement made from young coconut leaves (janur kuning) that carries deep symbolic and philosophical meanings. This tradition serves not only as an ornament but also as a medium for instilling ethical values, spirituality, and social harmony. However, amid the currents of modernization and rising religious consciousness, the practice of Kembar Mayang has sparked differing views, particularly among the Muslim community in Sako Dua Village, Kerinci. While some consider it a cultural heritage worth preserving, others see it as conflicting with the tenets of Islamic monotheism (tawhid), deeming it to contain elements of shirk (polytheism). This study employs the Islamic legal sociology approach to analyze how the Kembar Mayang tradition is understood and practiced within its social and religious contexts. The research aims to offer a balanced understanding between cultural preservation and adherence to Islamic principles, and to promote an educational approach that ensures the tradition remains relevant without causing value-based conflicts in society.

Keywords: Kembar Mayang, Javanese Wedding, Islamic Legal Sociology.

I. INTRODUCTION

Indonesia is a nation rich in cultural diversity that continues to evolve. Culture not only forms the basis for attitudes and behavior, but also serves as an identity that distinguishes one social group from another (Savira dkk., 2024). SetiapEach region in Indonesia has unique cultural characteristics that are different from one another. (Mardian dkk., 2024). One fascinating culture to study is Javanese culture. Javanese culture is known for its many unique characteristics, from its beliefs, language, arts, to traditional traditions that are still preserved to this day. (Khumairani dkk., 2023). In various regions, Javanese culture has given birth to various forms of unique traditions, one of which is the Javanese traditional wedding tradition.

Javanese traditional weddings are a tradition that cannot be separated from the memory of the Javanese people. This is evident in the Javanese people's continued belief in the traditions passed down from their ancestors. These wedding traditions are not only culturally significant but also hold significant value from an Islamic perspective (Pratiwi, 2023). (Pratiwi, 2023). In Islam, marriage is considered a sacred bond that must be protected and respected. Marriage is also a form of worship to Allah SWT and a way to obey religious rules, in accordance with the teachings of the Prophet Muhammad (peace be upon him) (Wibisana, 2016). (Abdullah, 2025). For this reason, marriage is seen as a very

important moment in a person's life. Many people feel that a wedding is incomplete without a party or celebration, as this procession not only brings happiness but is also imbued with religious, cultural, and social values.

In Javanese culture, marriage is not only interpreted as a physical bond between two individuals, but also as a sacred event that binds both physically and mentally, and is an important moment in uniting two large families (Ulum, 2024). For Javanese people, marriage is one of the most historic events in a person's life, as the process is filled with various traditional rituals rich with meaning. Each ritual, upon closer examination, is a manifestation of prayers and hopes for continued happiness, longevity, and blessings for the bride and groom in their married life (Yuliana & Zafi, 2020).

Javanese traditional weddings have many stages and rituals rich in philosophical meaning. Javanese traditional weddings have many stages and rituals that are not merely ceremonial but also rich in philosophical meaning that reflect life's values (Afifah dkk., 2024). Each procession in this traditional wedding is structured with specific symbols that reflect the community's hopes and prayers for the married life the bride and groom will embark on. The Siraman procession symbolizes the purification of the bride and groom before entering their new life, while the midodareni and panggih manten mark the preparations and formal meeting of the bride and groom. One important element that remains preserved to

this day is the kembar mayang (twin mayang). (Astuti & Marvelia, 2019).

Kembar mayang is a type of flower arrangement used during sacred ceremonies at Javanese traditional wedding receptions. Kembar mayang consists of two symmetrical arrangements of yellow janur (young coconut leaves). These arrangements are similar in structure and appearance, reflecting the values of harmony and balance (Widayanti, 2008). These decorations serve not only as decorative elements, but also embody the values of local Javanese wisdom, instilling ethics, harmony, and spirituality from the very beginning of marriage. Through the symbols in these decorations, the community not only beautifies the traditional ceremony but also teaches the newlyweds a philosophy of life. Thus, Kembar Mayang serves not only a symbolic function but also an educational and social one, as it serves as a means of passing on values and norms to the next generation (Zannah, 2014).

Although various traditional ceremonies have been simplified in the modern era, the Kembar Mayang remains a perennial element. This is due to its symbolic power, believed to enhance the sacred meaning of wedding ceremonies. Furthermore, the Kembar Mayang not only serves as a complement to wedding rituals but also plays a role in preserving cultural identity and social harmony. However, its existence has given rise to differing views among the Muslim community of Sako Dua Village. Some support this tradition as a meaningful ancestral heritage, while others doubt its validity in Islam, even considering it contrary to monotheism due to its perceived superstitious elements. This difference reflects the tension between cultural preservation and the purification of faith, requiring further study.

Correspondingly, previous research has examined Javanese traditional wedding traditions from various perspectives. Research by Eka Yuliana and Ashif Az Zafi emphasized the tension between custom and Islamic law, where traditions are permitted as long as they do not conflict with Islamic teachings, but should be abandoned if they have the potential to lead to idolatry. Meanwhile, research by Aurora Nandia F., Iskandar Syah, and Wakidi (2022) specifically examines the Kembar Mayang tradition as a symbol of purity, a prayer for safety, and hopes for marital harmony, although this study focuses more on cultural and anthropological aspects than on Islamic law. Meanwhile, Desi Ambarwati found diverse public perceptions of Javanese traditional wedding ceremonies: some consider them myths, others interpret them as a cultural identity that must be preserved, and still others simply follow them without understanding their meaning.

These studies demonstrate that the Kembar Mayang tradition has been studied primarily from cultural, anthropological, and societal perspectives. However, research specifically positioning the Kembar Mayang tradition within the sociological framework of Islamic law remains very limited. No studies have examined it as a living law interacting with sharia norms, or examined the potential for value conflicts between cultural preservation and the principle of monotheism. Furthermore, there have been few educational-contextual models offered that could bridge the

differing views of the Muslim community regarding this tradition.

II. RESEARCH METHODS

AnThis study uses a qualitative approach with field research, a type of research that studies phenomena in their natural environment (Mulyana, 2004), to understand the meaning and function of the Kembar Mayang tradition in Javanese Muslim weddings. A sociological approach to Islamic law is used to analyze the relationship between this tradition and Islamic legal norms and its social role in society. Primary data were obtained through direct observation of wedding ceremonies, in-depth interviews with traditional leaders, religious leaders, and community participants, while secondary data were obtained from literature, books, journals, and related documents. Data analysis techniques were carried out through reduction, presentation, and drawing conclusions by linking field findings to the theory of Islamic legal sociology. To maintain data validity, this study used triangulation of sources and methods.

III. RESULT AND DISCUSSION

Representation of the Mayang Twin Tradition in Wedding Ceremonies

paragrapThe Kembar Mayang tradition in Sako Dua Village reflects the community's success in preserving its cultural heritage amidst the onslaught of modernity. In the current era of globalization, social and cultural transformations often shift the role of traditions, which are considered outdated, inefficient, or irrelevant to modern life (Rayhan et al., 2025). However, the Sako Dua community utilizes local values such as the Kembar Mayang as a stronghold of identity and a space for adaptive and dynamic cultural expression.

The Kembar Mayang tradition in the weddings of Javanese people who migrated and settled in Sako Dua Village, Kerinci, represents a form of cultural preservation passed down from their ancestors. Although the Javanese in this area live in a predominantly Muslim environment and have experienced acculturation with the local culture, they maintain this tradition as a deeply ingrained part of their cultural identity, particularly during weddings. The Kembar Mayang are not merely considered decorations or decorative items, but rather symbols of hope, prayer, and the noble values of domestic life. Kembar Mayang itself refers to a pair of ornaments made from yellow janur (young coconut leaves) artistically arranged in distinctive shapes and patterns. Each shape has its own symbolic meaning, depicting positive hopes for the married couple's married life (Kumara, 2025).

Kembar Mayang is typically used at weddings for single couples, with the groom still a bachelor and the bride still a virgin. The use of Kembar Mayang in this situation has special significance, as it reflects the purity of the bride and groom before entering into married life. Some common shapes found in Kembar Mayang arrangements include:

- a. Gunungan, symbolizing the center of life and the hope that the household will be a source of goodness.
- b. Birds or manuk-manukan, as a symbol of loyalty and freedom in building a household.
- c. Flowers, depicting the beauty and fragrance of a husband and wife's relationship.
- d. Uler-uleran, symbolizing caution and vigilance in living a married life.
- e. Keris-kerisan, a symbol of courage and determination in facing life's challenges.
- f. Kitiran (windmill), shows the dynamics and colorful cycles of domestic life.
- g. Pecutan-pecutan, symbolizes enthusiasm and determination in carrying out each person's role in the household.
- h. Umbrella-umbrella, a symbol of protection and the hope that the couple will protect each other.
- i. Temple, symbolizes the strength and solid foundation of a household (Faizah, 2022a).

The process of making Kembar Mayang begins with selecting young, flexible young leaves (janur) for easy shaping. In its creation, Kembar Mayang not only uses young leaves (janur) as the main ingredient but also utilizes various natural materials with symbolic and aesthetic value. These include:

- a. Debog (stem) or banana tree trunks as supports or foundations for attaching various decorative shapes.
- b. Janur (young coconut leaves), which are the main ingredient in making ornaments.
- c. Kembang mayang/jambe (betel nut), which provides an aesthetic touch and natural aroma.
- d. Croton leaves, with their natural colors, add an artistic touch to the decoration.
- e. Andong leaves, often associated with symbols of hope and prosperity.
- f. Banyan tree leaves, symbolizing shade, protection, and strong roots in domestic life (Saputri, 2022).

The Kembar Mayang arrangement is manual and requires specialized skills, not accessible to just anyone. Typically, the arrangement process is carried out by a poet or someone experienced and understanding the philosophy behind each shape and pattern. This expertise is passed down from generation to generation, making it an important intangible heritage in Javanese wedding traditions. Making Kembar Mayang is not merely a technical activity, but also steeped in symbolic and spiritual values embedded in the process.

The arrangement is not created haphazardly, but follows a specific pattern that has become a standard practice in tradition. Every curve of the coconut leaf, every symbolic form such as the gunungan, manuk-manukan, or whip-pecutan, is arranged with its own purpose and meaning, starting from the hope for domestic happiness, safety, prosperity, to fertility. Mayang twins are usually made in even numbers, especially pairs, which symbolizes the balance between two people who will build a household together (Faizah, 2022).

Visually, the Mayang Twins are placed on either side of the aisle, or in front of the house where the wedding party is

taking place. This placement not only functions as an aesthetic element, but also as a marker

Muslim Community Perception of the Kembar Mayang Tradition

In Javanese Muslim communities, traditions such as Kembar Mayang are often part of wedding ceremonies. This tradition is not only aesthetically pleasing but also imbued with symbolic meaning that has been passed down through generations (Oktaviana, 2022). However, with the increase in religious education and the development of a more literal and textual understanding of religion, the validity of this tradition has begun to be questioned from a sharia perspective. Some view it as a form of preserving local culture that does not conflict with Islam, while others criticize it as a legacy of the past that has no basis in religious teachings.

This phenomenon is similar to the polemics surrounding slametan and tahlilan in Javanese funeral traditions, which also represent the intersection of culture, local beliefs, and Islam (Mas'ari, 2017). In cases like these, the emergence of differing views between those supporting and those opposing demonstrates that the relationship between culture and religion in Muslim communities is not rigid, but dynamic and constantly undergoing social and theological negotiation. In the socio-cultural context of Javanese society, particularly in wedding ceremonies, the Kembar Mayang tradition is part of customary symbolism that has been passed down through generations (Manoppo et al., 2024). However, in practice, not all communities choose to preserve or practice this tradition. These differing attitudes give rise to a dynamic of pros and cons, although not in the sense of confrontation or open conflict.

One source of disagreement regarding the Kembar Mayang tradition stems from a religious perspective, particularly Islam. From the perspective of some Muslims who strictly adhere to the principle of bid'ah (anything not exemplified by the Prophet Muhammad), Kembar Mayang is viewed as a form of cultural innovation lacking a basis in Islamic law. They believe that all wedding rituals should be based on religious guidance, and traditions like Kembar Mayang did not exist during the Prophet's time, and therefore are deemed unnecessary and even capable of being abandoned. However, groups that continue to preserve Kembar Mayang view it not as a form of worship, but as part of a local tradition containing symbolic, aesthetic, and cultural spiritual values. They argue that as long as it does not contain elements of polytheism or associating partners with God, this tradition is perfectly acceptable.

Despite these two differing views, its implementation within the community does not give rise to serious social conflict. Those who do not practice the Kembar Mayang tradition are still socially accepted, without experiencing discrimination or pressure from their surroundings. The absence of social sanctions indicates that Javanese society is relatively tolerant of differences in customary practices, as long as they do not disrupt the social order or cause conflict between members of the community.

Although there are two differing views regarding the Kembar Mayang tradition, with some supporting it and others

choosing not to practice it, this does not cause major problems within the community. Those who do not practice this tradition are still respected and well-received, without experiencing mistreatment or shunning from neighbors and relatives. There is no social pressure forcing someone to participate in the tradition, and there are no customary sanctions for those who choose not to. This demonstrates that Javanese society is generally open and respectful of differences. As long as these choices do not cause conflict or damage relationships between members, differences in views regarding tradition are considered normal. This also demonstrates the flexibility of the Kembar Mayang tradition, and its implementation depends on the beliefs and decisions of each family, without causing social divisions.

Whether or not the Kembar Mayang tradition is used in Javanese traditional weddings generally depends on personal decisions and the values of each family. For some families, especially those who still strongly uphold their traditions, this tradition is considered important as a form of respect for ancestors and a symbol of prayer for harmony and blessings for the newlyweds' household. They view Kembar Mayang not simply as decoration, but as part of the spiritual and cultural values that enrich the wedding ceremony. On the other hand, some families, particularly among the younger generation, choose not to use this tradition, considering it less relevant, too complicated, or requiring additional costs, and therefore, it is no longer included in the ceremony. Despite differences in implementation, the community still accepts and respects each choice. This reflects the open and tolerant nature of Javanese society toward diversity in traditions, as long as it does not disrupt social harmony.

Sociological Analysis: The Relationship between Customs and Norms

The Kembar Mayang tradition practiced by the Javanese Muslim community in Sako Dua Village, Kerinci, is a manifestation of local culture deeply rooted in their social life. This tradition is not merely a traditional heritage passed down through generations, but has become an inseparable part of the community's cultural identity. At important events such as weddings, the presence of Kembar Mayang not only beautifies the atmosphere but also conveys symbolic messages believed to convey philosophical and spiritual meaning for the bride and groom.

From the perspective of the sociology of Islamic law, the existence of traditions like Kembar Mayang cannot be separated from the social realities that shape them. Islamic law, in societal practice, operates not only as normative and legalistic norms but also dynamically interacts with local culture. This is where a sociological approach is crucial, understanding how Islamic religious norms interact with pre-existing customary values that live within the collective consciousness of the community. Sometimes the two are mutually supportive, but in many cases, a process of compromise, adaptation, and even value conflict occurs, particularly when there is increased religious awareness in a society that previously strongly upheld traditions.

From a sociological perspective, this tradition reflects the close relationship between law, custom, and prevailing social values. The sociology of law views law as part of a

social system born from societal interactions. Unlike the normative approach, which positions law as a written text (law in the book), the sociological approach emphasizes law in action, namely how law is implemented, understood, and enforced in real life. In the context of the Kembar Mayang tradition, its continuity is maintained not only by individuals but also by social institutions such as the extended family, traditional leaders, and the community as a whole. They act as normative guardians, ensuring that cultural values are maintained by the next generation.

This understanding aligns with the concept of living law as proposed by Eugen Ehrlich. According to him, the law that truly lives and functions in society is not only the law written in statutes or law books (positive or normative), but also the law that is actually implemented in everyday social practices. Living law is law derived from customs, shared beliefs, and social needs, which society views as legitimate and obligatory norms, even though they lack formal legal force from the state or religious institutions (Abas et al., 2023).

In this context, the Kembar Mayang tradition can be categorized as a form of living law. The Sako Dua community, though predominantly Muslim, still views the Kembar Mayang ritual as an essential part of a socially and culturally valid marriage ceremony. The absence of Kembar Mayang rituals in wedding ceremonies is often perceived as a deficiency or imperfection, and can even elicit scorn or perceived disrespect for tradition, particularly from elders and traditional leaders. This means that this norm is alive, adhered to, and exerts a real social influence, even though it has never been legally mandated in Islamic law.

Although not explicitly explained in Islamic jurisprudence, and some of its symbols even lack a basis in Islamic law, the existence of Kembar Mayang rituals still serves a social and spiritual function. In this case, the community does not simply carry out the tradition out of empty custom, but rather because they have internalized moral values such as harmony, loyalty, protection, and balance conveyed by the symbols of Kembar Mayang. This means that Islamic values regarding family harmony, the sanctity of marriage, and good intentions in building a household are indirectly embedded in this traditional symbolism, even though they are not packaged in Islamic jurisprudence.

This phenomenon demonstrates that in community life, the boundary between religious teachings and customs is not strictly separated, as both complement each other and are integrated into a single value system that lives within the local culture. For the Javanese Muslim community in Sako Dua Village, the implementation of the Kembar Mayang tradition is not merely seen as part of custom, but also as a form of respect for spiritual values deemed aligned with Islamic teachings. From the perspective of the sociology of Islamic law, this reflects the existence of living law, or law that lives and grows within society, namely unwritten norms that remain binding because they are recognized, implemented, and passed down collectively (Alfarisi & Hakim, 2022). The Kembar Mayang tradition, although not explicitly based on Islamic law, remains accepted because it provides social benefits in the form of strengthening the values of

togetherness and harmony, as well as spiritual benefits in the form of prayers and good wishes for the married couple's married life.

Furthermore, the existence of the Kembar Mayang tradition as living law can also be understood as a societal response to rigid formal legal regulations, both from the state and from the highly normative Islamic jurisprudence (fiqh). When religious law has not yet reached the symbolic aspects of local culture, communities fill this space with customary norms that are not considered directly contradictory to Islamic teachings. This is what makes living law dynamic and contextual, and relevant for further study in order to understand how Islamic law is actually implemented in the context of culturally plural societies, such as Javanese Muslim communities outside Java.

Thus, the Kembar Mayang tradition, from the perspective of living law, is not merely a decorative cultural artifact, but also a social instrument for maintaining symbolic order, strengthening social relations, and conveying moral messages during sacred events such as weddings. Therefore, in the construction of Islamic law that combines text and context, this tradition is worthy of consideration as part of the social legal treasury that grows and develops in line with religious values, as long as it does not explicitly contradict the principles of monotheism and sharia.

Socio-Legal Implications for the Preservation of Tradition and Strengthening of Islamic Values

The Kembar Mayang tradition in Javanese Muslim wedding ceremonies, particularly in Sako Dua Village, holds a significant place, not only as a cultural aesthetic but also as a tool for shaping social and religious values. This tradition represents moral and spiritual symbols passed down from generation to generation and preserved as a meaningful cultural heritage.

a. Moral and Spiritual Education for New Couples

One of the main implications of the Kembar Mayang tradition is the moral and spiritual education provided to the bride and groom. Through symbols such as young yellow coconut leaves (symbolizing new hope), paired banana trees (symbolizing mutually supportive partners), and other symmetrical ornaments (symbolizing balance and harmony), messages of household etiquette are symbolically conveyed. This is an indirect form of cultural communication, yet it has a powerful influence on the awareness of the bride and groom. Those who participate in this procession are seemingly taught that married life must be built on loyalty, cooperation, mutual complementarity, and responsibility. These values are highly relevant to Islamic principles, where marriage is positioned as an act of worship, not merely a social contract.

Although the Kembar Mayang tradition is rooted in local Javanese culture, its values are highly compatible with Islamic teachings. The values of purity, harmony, and blessings emphasized in the Kembar Mayang symbolism align with the concept of *sakinah* (love, affection, and compassion) in Islamic marriage. Thus, this tradition not only strengthens local cultural identity but also serves as an effective medium for cultural *da'wah* (preaching) in transmitting Islamic teachings contextually.

This demonstrates that culture and religion need not be at odds, as long as the culture does not contain elements of polytheism or conflict with the principles of monotheism. In fact, Islam, in the Javanese context, often exists in a form that is friendly to local culture, as long as the substance of the teachings is maintained. Traditions like Kembar Mayang serve as a concrete example of how Islam can be grounded and rooted in local wisdom.

The presence of Kembar Mayang in wedding ceremonies also provides a space for reflection for the bride and groom. The symbols displayed are not merely meaningless ornaments, but serve as a reminder that marriage is a gateway to a phase of life filled with responsibility. It's not uncommon for brides and grooms who previously only viewed marriage as a formality to begin to realize that building a household is not just about living together, but also about creating a harmonious spiritual and social life.

The symbolism in this tradition serves as a form of contemplative learning. Without the need for lengthy lectures or verbal instruction, Kembar Mayang provides in-depth understanding through visual and symbolic representations. This is the strength of this local tradition: it speaks through symbols yet effectively teaches noble values. Beyond the bride and groom, the Kembar Mayang tradition also impacts the community attending the ceremony. This tradition serves as a collective reminder of the importance of maintaining the family institution, strengthening ties of kinship, and respecting the noble values passed down from ancestors. Socially, this tradition reinforces the values of mutual cooperation, community involvement, and social awareness during the sacred moment of marriage.

b. Strengthening Social Cohesion in Society

The strengthening of social cohesion in society is evident in the implementation of the Kembar Mayang tradition, especially in Sako Dua Village. Activities accompanying this tradition, such as arranging the coconut leaves (*janur*), arranging the venue, preparing the food, and ensuring the smooth running of the wedding ceremony, are not solely the responsibility of the bride and groom's immediate families but also involve the active participation of all levels of society. Neighbors, traditional leaders, youth, and even women's religious study groups contribute their energy, time, ideas, and even finances. This collaboration creates a social space filled with togetherness, bringing together diverse groups and strengthening relationships across ages and social statuses. Amidst the tendency toward individualism in modern life, this tradition provides a rare but meaningful social gathering, fostering empathy, tolerance, and caring for others. The relationships built through this practice strengthen social networks, which serve as a crucial foundation for local community resilience, particularly in rural areas where family values are strongly held. The value of mutual cooperation, which is strongly embedded in the implementation of the Kembar Mayang tradition, is a concrete form of the Islamic teaching of *ta'āwun 'ala al-birr wa al-taqwā*, namely helping each other in goodness and piety (Maysa Az-Zahra et al., 2024). It is evident in down-to-earth religiosity, where Islamic values are not only embodied in formal rituals but are also reflected in contextual and inclusive social practices. The

voluntary and selfless involvement of residents in every stage of the tradition is a highly meaningful form of social worship. Through this tradition, the community is encouraged to understand that Islamic values can be realized through social solidarity, service to others, and cooperation in upholding noble values. Therefore, Kembar Mayang is not only a cultural symbol but also a bridge that unites Islamic values and local traditions in a harmonious social life.

c. Harmonization between Customary Law and Islamic Teachings

Harmonization is an effort to harmonize and unify to create harmony. Harmonization refers to an effort to align Customary Law and Islamic Law so that both can coexist. This harmonization process does not immediately accept all customary practices in Islam. This harmonization process will only accept customs that do not conflict with the basic principles of Islamic teachings (Abdurrahman, 2015).

One concrete example of the harmonization process between custom and Islamic teachings can be found in the Kembar Mayang tradition. This tradition demonstrates its ability to adapt to Islamic values without losing its cultural roots. Although rooted in local Javanese customs, this tradition does not contain elements that contradict the principles of monotheism, as long as its implementation is not accompanied by idolatrous practices. This demonstrates that custom and religion are not necessarily in conflict; they can even coexist and reinforce each other in community life. In this context, Kembar Mayang can be understood as a form of cultural *da'wah*, namely the transmission of Islamic values through cultural media that are familiar and accepted by the community. This tradition bridges Islamic religious values with contextual, inclusive, and down-to-earth socio-cultural practices.

More than simply a traditional symbol, Kembar Mayang is also imbued with educational values that touch various dimensions of community life, including emotional, spiritual, and social aspects. Through the symbolism of young coconut leaves (*janur*) and the richly meaningful arrangement of the Kembar Mayang (*kembar mayang*) leaves, this tradition conveys messages of loyalty, family integrity, moral responsibility, and the hope for a harmonious life—all universal values in Islamic teachings. The delivery of these teachings is not dogmatic, but rather presents itself in the form of cultural expressions that leave an impression and touch the collective consciousness of the community. Thus, Islamic values are conveyed through reflective and meaningful cultural experiences. The currents of modernization and the rapid influence of globalization, the preservation of Kembar Mayang reflects the resilience of local culture in responding to changing times. The community is able to be selective about foreign cultures while maintaining local wisdom consistent with Islamic values. This harmony reflects the community's cultural and spiritual maturity in maintaining its identity. By practicing traditions that have been adapted to Islamic principles, the community not only preserves its ancestral heritage but also makes culture part of a relevant and sustainable *da'wah* strategy. The Kembar Mayang tradition, in this case, serves as a symbol of the successful integration of

culture and religion in creating a balanced, religious, and character-based social life.

IV. CONCLUSIONS

The Kembar Mayang tradition in Javanese weddings in Sako Dua Village, Kerinci, is a cultural heritage that serves not only as an aesthetic decoration but also as a rich symbolism, morality, and spirituality. The symbols convey messages of purity, harmony, protection, loyalty, and marital responsibility. Although the mystical significance previously attached to this tradition has been abandoned with increasing public religious awareness, Kembar Mayang remains a cultural expression relevant to Islamic values. This shift in meaning from sacred-magical to symbolic-cultural demonstrates a process of harmonization between custom and Islamic teachings, where traditions are carried out as long as they do not conflict with the principle of monotheism. Public perception of Kembar Mayang varies, with some supporting its preservation as a cultural identity and others considering it irrelevant. However, these differing views do not lead to conflict but instead demonstrate the Javanese community's tolerance and openness to each family's traditional choices. From the perspective of Islamic legal sociology, the Kembar Mayang tradition can be understood as a form of living law, namely a social norm that is alive, adhered to, and provides meaning despite its lack of textual basis in sharia. This tradition serves as a means of moral education for married couples, strengthens social cohesion through mutual cooperation, and serves as a bridge between local cultural values and Islamic teachings. Thus, the survival of Kembar Mayang represents the resilience of local culture in the face of modernization and demonstrates that Islam and tradition can go hand in hand in shaping a harmonious, religious community rooted in local wisdom.

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