



INTEGRATION OF ISLAMIC VALUES IN THE TRADITION OF TRAMPLING EGGS AT JAVANESE WEDDING CEREMONIES IN BATANG KUIS PEKAN VILLAGE, BATANG KUIS DISTRICT, DELI SERDANG REGENCY

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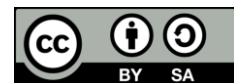
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ABSTRACT

Traditions are one form of local wisdom passed down thru generations and still preserved by society, including in the context of Javanese traditional weddings. One tradition that is still maintained is the egg-stepping ceremony, where the groom steps on chicken eggs that are then cleaned by the bride. This process has deep philosophical significance, namely the husband's readiness to take on household responsibilities and the wife's sincerity in supporting and serving her partner. However, the tide of modernization has led some young generations to view it merely as a ceremonial ritual without understanding the values and philosophy it contains. This research aims to describe the implementation of the egg-stepping tradition among Javanese people in Batang Kuis Pekan Village, analyze the symbolic meaning contained within it, and explain the integration of Islamic values into the tradition. The research uses a qualitative approach with a descriptive method. Data was collected thru observation, interviews with traditional leaders, religious figures, the wedding couple, and community members, as well as documentation of the wedding procession. Data analysis was conducted thru reduction, presentation, and drawing conclusions. The research results show that the egg-stepping tradition is still carried out as part of the cultural identity of Javanese society, with symbolic meanings that align with Islamic teachings, such as responsibility, compassion, justice, and respect within the household. This tradition does not contradict Islamic law; in fact, it can be used as a means of cultural proselytization to strengthen Islamic values in community life. Thus, this research affirms the importance of maintaining a balance between preserving local cultural heritage and implementing Islamic values so that traditions remain relevant in the modern era.

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1. INTRODUCTION

Indonesia is known as a nation rich in culture with diverse traditions. This diversity is not only reflected in art, language, and customs, but also in various sacred ceremonies that are an important part of community life. One tradition that still endures today is Javanese traditional wedding, which is rich in symbolic ceremonies such as siraman (bathing), midodareni (pre-wedding night), panggih (meeting of the bride and groom), and injak telur (stepping on eggs). Of all these, the injak telur ceremony is an important part because it carries deep philosophical meaning, namely the husband's readiness to shoulder responsibility as the head of the family and the wife's sincerity in supporting and serving her husband (Cahyono, 2019).

Although this tradition has been passed down thru generations, the forces of modernization and globalization are beginning to influence people's perspectives, particularly those of the younger generation. Many of them consider the egg-stepping procession merely a ceremonial ritual without understanding the moral and spiritual values it contains (Abidin, 2020). This shift in meaning raises concerns about the loss of the philosophical value of a tradition that is inherently closely related to Islamic teachings. In fact, Islam, as a religion of mercy for all mankind, does not reject local culture as long as it does not contradict faith and Sharia. Conversely, Islam allows for cultural acculturation, as reflected in the spread of Islamic missionary work in the archipelago (Azra, 2019).

The Quran emphasizes the importance of noble values in social life. As Allah says in Surah An-Nahl, verse 90:

Indeed, Allah commands you to be just, to do good, and to give to relatives. And He forbids indecency, evil, and oppression. He instructs you so that you may take heed. (Surah An-Nahl: 90)

The verse affirms that justice, virtue, and social harmony are the primary principles in community life. These values are truly present in the symbolism of the egg-stepping tradition, which emphasizes responsibility and compassion within the household.

Similarly, in Surah Ar-Rum verse 21, Allah SWT emphasizes the purpose of marriage as a source of tranquility, love, and compassion:

And among His signs is that He created for you from among yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for those who reflect. (Surah Ar-Rum: 21)

Thus, the egg-stepping procession is not merely a Javanese cultural heritage, but can also be interpreted as strengthening Islamic values in family life.

Based on this reality, there are several issues that need to be examined. First, the egg-stepping tradition has undergone a shift in meaning within Javanese society, particularly among the younger generation who emphasize formality over the substance of values (Endraswara, 2020). Second, there is still limited research that deeply examines this tradition from an Islamic perspective, necessitating academic study to explain the integration of Islamic values within the tradition (Nata, 2020). Third, there is a need to preserve local traditions that do not conflict with Islamic law so that future generations will continue to understand the philosophy contained within them (Rahman, 2019).

The focus of this research is directed toward the egg-stepping tradition in Javanese customary weddings held in Batang Kuis Pekan Village, Batang Kuis District, Deli Serdang Regency. The selection of this location is based on the fact that the local community still preserves the procession as an important part of the traditional wedding ceremony. Thus, this research is relevant for exploring how the egg-stepping tradition is carried out, interpreted, and integrated with Islamic values.

The usefulness of this research can be seen from two aspects. First, theoretically, this research contributes to the study of cultural anthropology and Islamic studies, particularly regarding acculturation between Islam and local traditions. Second, practically, this research benefits the community, traditional leaders, religious figures, and local government as a reference in preserving the egg-stepping tradition not only as cultural heritage but also as a means of cultural proselytization that aligns with Islamic values.

2. RESEARCH METHODS

This research uses a qualitative approach with a descriptive method, as it aims to deeply describe socio-cultural phenomena thru empirical data collected in the field.

This research was conducted in Batang Kuis Pekan Village, Batang Kuis District, Deli Serdang Regency. This location was chosen because the Javanese community in the village still maintains the egg-stepping tradition as an important part of wedding ceremonies. This makes Batang Kuis Pekan Village an ideal place to study the integration of Islamic values into local traditions. Additionally, the religious social conditions of the community, which still maintain traditional culture, provide an opportunity for researchers to analyze the relationship between customs and Islamic teachings in greater depth. This research is planned to be conducted for approximately 1 (one) month, starting on July 7, 2025, and is expected to be completed by August 10, 2025. The implementation schedule for this research is flexible and can be adjusted to changing field conditions.

The research subjects include wedding couples who perform the egg-stepping ceremony, traditional figures, religious figures, and community members involved in the Javanese traditional wedding ceremony. Informants were selected using the purposive sampling technique, which involves intentionally selecting informants based on their relevance and knowledge of the egg-stepping tradition.

The data sources in this study consist of primary and secondary data. Primary data was obtained thru in-depth interviews with traditional leaders, religious figures, wedding couples, and community members who witnessed the egg-stepping ceremony. Additionally, primary data was collected thru participant observation by

directly attending Javanese traditional wedding ceremonies. Meanwhile, secondary data was obtained from various literature such as books, articles, journals, and official documents discussing Javanese traditions, the integration of Islam and culture, and symbolism in weddings. For example, Abidin's study on the acculturation of Islam and local culture in Javanese traditional weddings explains how Islam entered the tradition without eliminating cultural identity, and Cahyono's research on Javanese traditions emphasizes the role of symbols in traditional ceremonies.

The data collection techniques used include three main methods. First, participatory observation, where the researcher is directly involved in the wedding activities to observe the egg-stepping tradition from preparation to execution. This observation is important for capturing symbolic meanings that informants cannot always explain verbally. Second, in-depth interviews were conducted with traditional leaders, religious figures, the wedding couple, and community members to explore the philosophical understanding and Islamic perspective on the egg-stepping tradition. Third, documentation, which involves collecting data in the form of photos, videos, archives, and wedding procession records. These three techniques were chosen to ensure the validity of the data obtained thru triangulation, which is the simultaneous comparison of observation, interview, and documentation results.

Data analysis was conducted using the interactive model of Miles and Huberman, which includes three stages. First, data reduction, which involves selecting, simplifying, and focusing raw data obtained from the field to make it more systematic. Second, data presentation, which means organizing data into descriptive narratives, interview quotes, and field notes to make it easy to understand. Third, drawing conclusions, which is the process of formulating the meaning and findings obtained, then comparing them with relevant theories and literature to produce academic interpretations. This analysis is conducted continuously from the time the data is collected until the end of the study, ensuring that the results obtained are dynamic and valid.

With this research method, the study is expected to answer the main objectives, namely to describe the implementation of the egg-stepping tradition, uncover the symbolic meaning contained within it, and analyze the integration of Islamic values into the tradition. Thru this approach, it is also hoped that the research will not only contribute academically but will also be able to strengthen community awareness of the importance of preserving local traditions that are in line with Islamic values.

3. RESULT AND ANALYSIS

The Concept of Islamic Integration and Local Culture

Integration is one of the important concepts in understanding the relationship between religion and culture. Etymologically, the term integration comes from the Latin word *integrare*, which means to perfect or make something whole again. In English, integration is defined as the unification of separate parts into a coherent and harmonious whole. Meanwhile, the Great Indonesian Dictionary (KBB) defines integration as the process of blending until it becomes a complete and harmonious whole, both in social, cultural, and life value aspects. Thus, integration is not only understood as physical unification, but also as a process of building togetherness and harmony from different elements in community life. According to Soerjono Soekanto, integration is a social process where groups in society adapt to prevailing norms and values, resulting in harmony in social relationships (Soekanto, 2017). This definition emphasizes the importance of accepting shared values as a guide for life, as integration will be difficult to achieve without such acceptance.

In line with this, Siti Rohmah stated that integration can be understood as the process of combining two or more different elements, whether in social, cultural, or religious dimensions, so as to create a harmonious and balanced pattern of life (Rohmah, 2021). This view asserts that integration does not eliminate differences, but rather accommodates diversity so that people can live together peacefully. This means that integration is closer to the concept of value harmonization, where differences are seen as a richness, not a threat. In the multicultural context of Indonesia, cultural integration plays an important role because the diversity of local traditions often intersects with religious values, particularly Islam. This creates a process of acculturation, but integration makes this blending more meaningful by maintaining a balance between local culture and religious teachings.

In this study, integration is defined as the process of incorporating Islamic values into the egg-stepping tradition during Javanese wedding ceremonies in Batang Kuis Pekan Village. The tradition of stepping on eggs as a symbol of local culture was not simply abandoned, but given an Islamic meaning to remain relevant to the lives of the Muslim community. According to Abidin, the acculturation of Islam and local culture in Javanese traditional wedding ceremonies actually strengthens the existence of culture without eliminating religious law (Abidin, 2020). This shows that integration serves as a bridge between cultures and religions, allowing traditions to continue without losing direction from Islamic teachings.

Furthermore, integration into society can manifest in the form of social integration or cultural integration. Social integration focuses on uniting relationships between individuals or groups within society, leading to a harmonious and peaceful life. Cultural integration, on the other hand, emphasizes the unification of values, norms, and symbols that exist within a community. According to Koentjaraningrat, cultural integration occurs when two different cultural elements meet, interact, and then merge into a new pattern without losing their initial

identities (Koentjaraningrat, 2009). For example, in the egg-stepping tradition, Javanese cultural symbols are reinterpreted with Islamic values, resulting in new meanings relevant to the lives of the Muslim community.

According to Emile Durkheim, the process of integration can only be realized if there is social solidarity that binds members of society together. This solidarity can be mechanical, formed by shared values, or organic, arising from cooperation in different social functions (Durkheim, 2018). Thus, integration demands collective consciousness in the form of a sense of community and shared purpose, including in preserving traditions that are in harmony with religion. Furthermore, integration also requires accommodation and adaptation. Accommodation means society's acceptance of differences, while adaptation is the ability to adjust to new values without eliminating old traditions. In the context of stepping on eggs, accommodation is seen in the acceptance of the tradition as part of the wedding, while adaptation is evident in the Islamic meaning given to the procession.

Islam, as a religion of mercy for all mankind, contains universal teachings that can be implemented within local traditions. The Quran emphasizes in Surah Al-Hujurat, verse 13:

"O mankind! Indeed, we have created you from a male and a female, and then We made you into nations and tribes so that you may know one another." Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware.

That Allah created humans in tribes and nations so that they may know one another, not so that they may negate one another. This verse affirms that cultural diversity is a divine law that must be managed wisely. According to Abuddin Nata, Islam does not reject local traditions as long as they do not contradict the principles of Islamic law; in fact, traditions can be used as a means of proselytization and the internalization of Islamic values (Nata, 2020). In this way, local culture not only serves as an identity but also as a vehicle for moral and spiritual education for society.

A similar view was expressed by Clifford Geertz, who described culture as a system of shared meaning held by society (Geertz, 2017). By giving Islamic meaning to cultural symbols, society not only preserves ancestral heritage but also strengthens spirituality. This is important in the modern era when many local traditions are beginning to be abandoned. In this study, stepping on eggs is understood not merely as a symbol of Javanese custom, but also as a means of strengthening Islamic values, such as the husband's responsibility, the wife's respect, and the awareness that marriage is an act of worship. Thus, the tradition of stepping on eggs is not only preserved as a custom, but also strengthened as a means of cultural proselytization that is harmonious with Islamic teachings.

Islamic Values in Social Life

Islamic values are essentially a set of principles, norms, and teachings derived from the Quran and the Hadith of Prophet Muhammad SAW. These values serve as a guide for human life to achieve happiness in this world and the hereafter. The character of Islamic values is universal because it encompasses all aspects of life, including spiritual, moral, social, economic, and cultural. According to Abuddin Nata, Islamic values are a set of rules that not only regulate human relationships with God (*hablum minallah*), but also human relationships with each other (*hablum minannas*) and with their surrounding environment (Shihab, 2019). M. Quraish Shihab explains that Islamic values are the essence of Islamic teachings, containing goodness, justice, compassion, honesty, and responsibility (Rahardjo, 2018). These values are intended to shape individuals with noble character (*akhlakul karimah*), enabling them to fulfill their dual roles: as servants of God and as caliphs on earth. Thus, the values of Islam are not limited to ritual worship, but also emphasize ethics and morality in social life.

Furthermore, according to M. Dawam Rahardjo, Islamic values are dynamic because they can adapt to the times without losing their essence. This can be seen in the religious practices of Indonesian society, which combine Islamic teachings with local wisdom while still upholding fundamental principles such as justice, brotherhood, mutual assistance, and sincerity. Thus, Islamic values serve a dual function: as a moral foundation and a social instrument for maintaining harmony in community life.

Within an academic framework, Islamic values can be distinguished into two broad categories. First, fundamental values that are directly derived from the Quran and Hadith, such as faith, justice, compassion, and truth. Second, instrumental values, which are the application of fundamental values in daily life, such as mutual cooperation, deliberation, honesty in work, and social concern. These two types of values cannot be separated, because instrumental values are the concrete application of fundamental values in social reality.

The Quran provides a universal foundation of values, encompassing aspects of faith, morals, and social interactions, including:

- a. Value of Faith
- b. Value of Justice
- c. The Value of Brotherhood and Unity
- d. The Value of Helping Others
- e. Value of Brotherhood
- f. The Value of Helping Others

Islamic values are not just normative idealizations, but also practical guidelines for social life. By internalizing these values, Muslim communities are expected to create a harmonious, just, and compassionate life.

Javanese Traditional Wedding Traditions

Marriage in Javanese society has deep historical roots and is one of the most sacred events in the life cycle. Javanese wedding traditions are not only understood as the union of two individuals in a bond of body and soul, but also as a symbol of the union of two large families, and even the unification of broader social relationships. Javanese wedding ceremonies are rich with rituals passed down through generations, where each procession carries deep philosophical meaning about life, harmony, and moral values.

Historically, Javanese wedding traditions were formed from the acculturation of various cultures, such as Hindu-Buddhist, Islamic, and indigenous Javanese customs. Hindu-Buddhist elements are evident in symbols of sacredness and ritual practices, while Islam provides a touch of sharia values, such as marriage contracts, prayers, and household ethics (Endraswara, 2020). Therefore, Javanese weddings are seen as an embodiment of cultural and religious integration that has endured to this day.

The main philosophy in Javanese marriage is the achievement of a peaceful, harmonious, and *sakinah mawaddah warahmah* family life from an Islamic perspective. This philosophy is reflected in various symbols, such as the *siraman* procession, which symbolizes self-purification, *midodareni*, which signifies a prayer for the couple's blessings, and stepping on an egg, which represents readiness to bear household responsibilities (Purwadi, 2021).

According to Javanese cultural experts, marriage not only unites the love between two people but is also a means of maintaining cosmic balance, namely the relationship between humans and God, with each other, and with nature. Therefore, every detail in a Javanese wedding has symbolic meaning, whether in terms of customs, offerings, attire, or ritual processes. This makes Javanese weddings not just a social event, but also a cultural and spiritual one.

In the modern era, although there have been many changes in the way Javanese weddings are performed, the basic philosophical values remain unchanged. The younger generation is still trying to preserve this tradition, although it is being adapted to the times (Saryono, 2022). Thus, the history and philosophy of Javanese marriage reflect a cultural richness that serves not only as an ancestral heritage but also as a means of internalizing moral and religious values for household life.

Javanese wedding traditions are one of the cultural heritages rich in symbolism. Every procession, equipment, and movement in a wedding ceremony not only serves an esthetic or ceremonial function but also holds deep philosophical meaning. Symbolism in Javanese weddings serves as a medium for communicating life values, prayers, and the hopes of parents and society to the bride and groom, so they can live a harmonious, happy, and blessed married life.

One prominent form of symbolism in Javanese weddings is the *siraman* ceremony. The water used comes from various sources, usually seven different springs, symbolizing purity and the diversity of blessings. This process is not only interpreted as physical cleansing, but also as a symbol of spiritual purification before the bride and groom enter a new phase of life.

The process of the meeting or encounter between the two betrothed is also rich in symbolism. For example, the ritual of *balangan gantal*, or throwing betel leaf bundles at each other between the bride and groom, is interpreted as a symbol of releasing negative energy so that the household is protected from arguments and disturbances. Similarly, the egg-stepping ceremony, where the groom steps on an egg and then has his feet cleaned by the bride, symbolizes the man's readiness to bear the responsibility of being the head of the family, as well as the wife's sincerity in supporting and respecting her husband.

Additionally, Javanese bridal attire also has its own symbolism. The batik motifs worn are usually chosen specifically, for example, the *sido mukti* motif, which means a prayer for a happy and prosperous family life. Meanwhile, headpieces, jewelry, and bridal makeup symbolize beauty, elegance, and sacredness as one enters a new life.

From this entire range of symbolism, it can be understood that a Javanese wedding is not merely the union of two individuals, but also a medium for cultural and spiritual education. The symbols used are intended to instill the values of purity, responsibility, loyalty, and harmony in family life. Thus, Javanese wedding traditions are not only a cultural heritage from ancestors, but also a means of internalizing moral and religious values in community life.

Egg-Stepping Tradition

Understanding the Egg Treading Tradition

The egg-stepping tradition is one of the important ceremonies in Javanese traditional wedding rituals, particularly during the *panggih* stage, which is the meeting of the bride and groom after the marriage contract. This tradition is performed by the groom stepping on chicken eggs until they break, then the groom's feet, which are covered in eggshells, are cleaned by the bride using prepared water. Although it seems simple, this tradition has deep symbolic meaning and is one of the hallmarks of Javanese weddings. Etymologically, the word "tradition" means a custom passed down from generation to generation, while "stepping on eggs" refers to the act of stepping on eggs in the context of a traditional ritual. Thus, the egg-stepping tradition can be interpreted as a customary practice passed down by Javanese society and performed during wedding ceremonies as a symbol of household values.

In Javanese philosophy, eggs symbolize new life and fertility. When the groom steps on an egg until it breaks, it is interpreted as a symbol of a husband's responsibility, ready to start a new life with his partner. The breaking of the egg is also considered a sign of readiness to accept various consequences in building a family.

Meanwhile, the bride washing her husband's feet illustrates the values of humility, devotion, and the wife's loyalty to her husband. This symbolizes that the wife is ready to support, respect, and maintain the household with sincerity. From an Islamic perspective, such actions are in line with the values of mutual respect between husband and wife, as well as the principle of *mu'asharah bil ma'ruf*, or living together in a good manner.

In the Javanese traditional wedding ceremony, stepping on eggs is one of the series of processions rich in symbolic meaning. The eggs used in this procession are not only understood as ritual objects, but also as symbols of life and household values. Symbolically, the part of the egg consisting of the yolk and white has complementary philosophical meanings.

The yolk symbolizes the core of life and fertility. In the context of marriage, egg yolk is interpreted as the hope for the arrival of offspring and the continuation of generations within a family. Additionally, the color yellow, which resembles gold, also represents prosperity, fortune, and well-being. This meaning reflects the prayer that the newlyweds will be able to build a stable and prosperous family life, both economically and spiritually.

Meanwhile, egg whites symbolize purity, sincerity, and genuineness. Egg whites are interpreted as a pure intention in entering married life, honesty between husband and wife, and loyalty in navigating the household. Egg whites also symbolize the moral foundation that must be maintained to keep the husband-wife relationship harmonious and full of mutual respect.

Thus, the yolk and white of the egg in the egg-stepping tradition have an inseparable connection of meaning. The egg yolk represents the purpose and outcome of marriage, which is offspring and prosperity, while the egg white symbolizes the foundation or basis of marriage, consisting of pure intentions and sincerity. Both reflect society's expectation that marriage should not only be valid according to custom and religion, but also capable of creating a harmonious and sustainable family life.

Thus, the egg-stepping tradition not only serves as a custom ritual but also as a means of internalizing moral and spiritual values. This process teaches the bride and grooms the importance of responsibility, loyalty, cooperation, and mutual respect in married life. This tradition also serves as a form of integration between Javanese cultural values and Islamic teachings, which emphasize harmony within the family.

The History of the Egg-Stepping Tradition in Javanese Wedding Ceremonies

The egg-stepping tradition in Javanese wedding ceremonies is one of the symbolic processions rich in philosophical meaning. This tradition has been around since ancient times, when Javanese society was still deeply rooted in animistic, dynamic, and Hindu-Buddhist syncretic beliefs, before Islam entered and added a new dimension to their customs. The historical traces of this tradition cannot be separated from the cosmological views of Javanese society, which places marriage as a sacred event, not just the union of two individuals, but also the union of two large families (Suyono, 2020).

During the Hindu-Buddhist period, marriage was viewed as part of *dharma* (sacred duty) to continue the lineage and maintain cosmic harmony. Eggs, used in the egg-stepping tradition, symbolize the source of life, fertility, and the beginning of creation (Hastjarjo, 2019). Therefore, stepping on an egg during a wedding is understood as a symbol of one's ability to take on new responsibilities as a man in building a household, as well as one's readiness to become a protector and the creator of a new generation.

When Islam entered Java in the 15th century thru the *walis* (Walisongo), many local traditions were later aligned with Islamic values. The egg-stepping process was not eliminated, but rather given an Islamic meaning. For example, stepping on an egg is interpreted as a sign that a husband has a great responsibility in leading the family, while a wife washing her husband's feet after he steps on an egg symbolizes the wife's devotion and willingness to accompany her husband. This meaning aligns with the teachings of Islam about the importance of *sakinah*, *mawaddah*, and *rahmah* in the household (Surah Ar-Rum: 21).

During the Mataram Islamic period (16th-17th centuries), this tradition became increasingly institutionalized as part of Javanese customary wedding practices. The royal court, as the cultural center, played a significant role in preserving wedding traditions, including the egg-stepping ceremony. Since then, stepping on eggs has become one of the official symbols in the *panggih* procession (the meeting of the bride and groom), which is when the two meet after the wedding ceremony. This process was then passed down from generation to generation, becoming widely known in Javanese society, among both the nobility and common people.

Entering the Dutch colonial era, the egg-stepping tradition was still maintained by the Javanese people despite the influence of the West beginning to enter their customs and culture. In fact, this tradition is increasingly considered important as a local cultural identity that distinguishes Javanese traditional weddings from Western-style weddings. At that time, the tradition of stepping on eggs was more understood as a form of cultural resistance, namely maintaining cultural identity amidst the tide of modernization brought by the colonizers.

To this day, the tradition of stepping on eggs is still preserved, especially in rural areas or among families who still uphold Javanese customs. However, its meaning is often modified to remain relevant to the modern context. If in the past the egg-stepping symbol was more emphasized on its mystical and spiritual aspects, now it is seen more as a form of respect for ancestral heritage as well as a medium for educating values. For example, parents explain that stepping on eggs symbolizes readiness to start a household, while washing feet symbolizes humility and mutual respect between partners.

Thus, the history of the egg-stepping tradition reflects the long journey of Javanese culture, from ancient beliefs, Hindu-Buddhist influences, the arrival of Islam, to its survival in the modern era. This tradition proves that culture is not static, but rather dynamic, adapting to the times, and capable of adapting to the religious values held by its community.

The Philosophical Meaning of the Egg-Stepping Tradition

The egg-stepping tradition in Javanese traditional weddings is not just a symbolic ceremony, but has a deep philosophical meaning for the married couple's household life. This process contains moral, social, and spiritual messages that serve as guidelines for living a married life.

First, the eggs broken by the groom symbolize the beginning of a new life. Eggs, as a symbol of fertility and life, represent the groom's readiness to build an independent and responsible family. The breaking of the egg is also interpreted as the courage to start a new chapter, leave single life behind, and accept the consequences of married life with all its joys and sorrows.

Second, the bride's action of washing her husband's feet reflects a wife's attitude of devotion, sincerity, and respect toward her husband. This doesn't mean demeaning women, but rather symbolizes loyalty, willingness to accompany, and readiness to cooperate in building a household. This philosophy is also in line with Islamic teachings about the importance of a harmonious and complementary relationship between husband and wife.

Thirdly, the egg-stepping ceremony contains a message about the balance of roles between men and women. Husbands are expected to take full responsibility as household leaders, while wives are expected to support and maintain family harmony. These values are in line with the principles of mutual cooperation and togetherness that are characteristic of Javanese culture, and are also in harmony with Islamic teachings regarding *sakinah*, *mawaddah*, and *rahmah* in the household.

Fourth, this tradition also teaches the meaning of humility. By stepping on the eggs, the groom is reminded that building a household requires both courage and humility to face various challenges. As for the bride, washing her husband's feet is a symbol of her willingness to accept her new role with complete sincerity.

Fifth, the philosophical meaning of stepping on eggs is as a medium for moral education for society. This process serves as a means of passing down noble values from generation to generation, emphasizing that marriage is not merely a physical bond, but also a spiritual one founded on responsibility, loyalty, and harmony. Thus, stepping on eggs is not merely a traditional ritual, but also a means of internalizing Javanese cultural values rooted in local wisdom, which can be integrated with Islamic values.

The Symbol of Stepping on Eggs in Household Life

The egg-stepping tradition in Javanese traditional weddings has a symbolism closely related to the dynamics of family life. This symbol is not only culturally understood but also carries philosophical and moral meanings that guide the bridal couple in navigating the journey of marriage.

First, the egg stepped on by the groom symbolizes the beginning of a new life full of challenges. Just like an egg is fragile, a household also requires care, patience, and responsibility to maintain it. The breaking of the egg contains the message that domestic life does not always run smoothly; there will be obstacles and trials, but the couple is required to be ready to face them with full sincerity.

Second, this tradition symbolizes the role and responsibility of the husband as the family leader. By stepping on the egg, the husband seems to commit to taking full responsibility for providing for, protecting, and guiding his family. This action also embodies the values of courage, decisiveness, and a willingness to accept the consequences of the marriage they are entering.

Thirdly, the ceremony of the wife washing her husband's feet after he steps on the egg symbolizes the wife's loyalty, devotion, and support in accompanying her husband. This illustrates that a harmonious household is born from cooperation, mutual complementarity, and mutual respect between husband and wife. This value emphasizes the importance of togetherness and compassion as the foundation of family.

Fourth, the symbol of stepping on eggs can also be interpreted as a hope for fertility and the continuation of offspring. Eggs in Javanese tradition are often associated with the symbol of new life, so this procession reflects a prayer for the couple to be blessed with pious and righteous offspring soon, who can continue the values of goodness within the family.

Fifth, the symbolism of stepping on eggs teaches that household life should be lived with humility, sincerity, and mutual respect. In this way, families will be able to face the challenges of the times without losing the noble values inherited from their ancestors, while remaining in harmony with religious teachings.

Islamic Perspective on the Egg-Stepping Tradition

Islamic View on Local Culture

Islam, as a universal religion, is not fundamentally intended to eliminate all traditions that existed before its arrival, but rather to engage in a process of selection, purification, and direction to align with the principle of monotheism. This is evident from the time of the Prophet Muhammad (peace be upon him), when he did not immediately reject all pre-Islamic Arab traditions, but only corrected those that contradicted the creed. Traditions that align with good values are maintained, even strengthened, such as showing respect for guests, helping others, and upholding trust.

Local culture is one form of human wisdom in responding to their life needs. In the context of Javanese society, wedding culture with all its rituals was born as a means of moral, spiritual, and social education. The Islamic view on local culture is very clear thru the legal maxim *al-'adah muhakkamah*, which means that customs can be used as a legal basis as long as they do not contradict Islamic law. This principle affirms that culture can coexist with Islam, as long as its values do not undermine monotheism and morality.

Furthermore, local culture can be an effective medium for proselytization. Scholars and those who spread Islam in the archipelago, especially the Wali Songo, used culture as a means to introduce Islam. They didn't eliminate Javanese traditions, but filled them with Islamic meaning, so Islam could be well-received without causing cultural conflict. This process of acculturation is what led to the rapid spread of Islam in Indonesia, with its peaceful and tolerant face.

In the context of the egg-stepping tradition, the Islamic view places it as a cultural symbol that can be sustained, as long as it is not believed to have supernatural powers or contradict Islamic beliefs. If this tradition is understood as a symbol of responsibility, loyalty, and prayer for the new family, then it is actually in line with the Islamic values of a peaceful, loving, and merciful household. Thus, local culture is not merely a ritual, but also a means of internalizing religious values. Islam, in essence, is present as a guide that provides a balance between tradition and Sharia. Local culture can enrich religious practices, while Islam provides direction to keep that culture within the framework of monotheism. By combining the two, a harmony is created that not only strengthens the community's cultural identity but also reinforces the faith and morals of Muslims amidst the challenges of the times.

The Acculturation of Islam and Javanese Customs

Acculturation theory essentially explains the process of two different cultures meeting and how the outcome of that meeting is received, adapted, and internalized by society. According to Berry (1997), acculturation is not merely the adoption of elements from another culture, but also involves a process of value selection, where the local culture will accept suitable external elements while rejecting those considered incompatible with its norms or beliefs. In the context of this research, the egg-stepping tradition is a tangible form of Javanese cultural acculturation with Islam. The tradition, which originally contained elements of animistic beliefs or non-Islamic symbolism, was reinterpreted to align with Islamic teachings, allowing it to be preserved without contradicting the principle of monotheism.

Meanwhile, inculturation places more emphasis on the process of internalizing new values within an existing cultural system. Clifford Geertz (1960), for example, emphasized that Javanese society has the ability to adapt new values without losing its original identity. Inculturation occurs when Islamic values enter the egg-stepping tradition, are then understood, accepted, and practiced by society as part of daily life. In the egg-stepping procession, inculturation is evident in the reinterpretation of meaning: the egg being stepped on is no longer considered to have magical power, but rather a symbol of the husband's willingness to bear household responsibilities, while the wife's action of washing her husband's feet is interpreted as a form of love and support, in accordance with Islamic teachings on *mu'asyarah bil ma'ruf*.

Acculturation is the process of blending two or more cultures, resulting in a new cultural form without eliminating the unique characteristics of each interacting culture. In the Indonesian context, the acculturation of Islam and local cultures, particularly Javanese culture, is one of the most important phenomena in the historical journey of Islam's spread. This process demonstrates that Islam, as a universal religion, is capable of adapting to local cultures without diminishing the essence of its core teachings.

The arrival of Islam in Java since the 14th century did not immediately erase the traditions and customs that existed beforehand. The spreaders of Islam, especially the Wali Songo, used a cultural approach in their preaching. They incorporated Islamic values into Javanese cultural practices that were already widely known by the community. For example, the slametan tradition, which originally had animistic undertones, was later given Islamic meaning as a form of communal prayer, gratitude, and social solidarity. In this way, Javanese society found it easier to accept Islamic teachings because they didn't feel they were losing their cultural identity.

This acculturation is evident in traditional Javanese wedding ceremonies. Various stages of the wedding, such as the siraman (bathing ceremony), midodareni (pre-wedding night), and injak telur (stepping on an egg), although rooted in local traditions, can be combined with Islamic prayers and religious values. This shows a balance between preserving local wisdom and adhering to Islamic law. Symbolic traditions are still maintained, while aspects that conflict with Islamic teachings are gradually abandoned or adapted.

The acculturation of Islam and Javanese customs also gave rise to new forms of art and culture, such as the gamelan used to accompany Islamic poetry, shadow puppets with Islamized stories, and mosque architecture that adopted Javanese building styles with a three-tiered roof as a symbol of faith, Islam, and good deeds. All of this proves that Islam does not reject culture, but rather directs it to align with monotheism.

Thus, the acculturation of Islam and Javanese customs can be understood as a form of humanistic and contextual wisdom in da'wah. This process not only preserves the existence of Javanese culture but also enriches the religious practices of Muslims. Ultimately, this acculturation gave birth to a unique face of Islam in the archipelago: a peaceful, tolerant Islam that respects local cultures while remaining firmly rooted in the principles of Islamic law.

Islamic Values in the Egg-Stepping Ceremony

The tradition of stepping on eggs in Javanese traditional wedding ceremonies, although rooted in local culture, contains Islamic values relevant to family life. These values are not only symbolic but also contain deep meaning that can serve as a guide in building a peaceful, loving, and merciful family.

Bhabha's theory of cultural hybridity is also relevant for explaining the dynamics of the egg-treading tradition. Hybridity describes the emergence of new cultural forms that are the result of negotiation between local traditions and religious teachings. The egg-stepping tradition, which originally came from ancient Javanese beliefs, underwent reinterpretation after the arrival of Islam in Java. Islamic values such as purity, cleanliness, and family responsibility were then incorporated into the egg-stepping procession, resulting in a new, more religious meaning that was accepted by Javanese Muslim society.

With the presence of Islamic values in the egg-stepping tradition, society can view this procession not just as a cultural symbol, but also as a learning medium about the importance of responsibility, loyalty, humility, togetherness, and prayer in building an Islamic family.

4. CONCLUSION

Based on the research conducted, it can be concluded that the egg-stepping tradition is still preserved and is an important part of the Javanese wedding ceremony in Batang Kuis Pekan Village. This tradition is not merely carried out as a cultural heritage from ancestors, but also serves as a symbol rich in meaning, believed to bring good wishes and hopes for the newlyweds' family life. The persistence of this tradition demonstrates the continuity of local cultural values amidst such dynamic social change. Furthermore, the community's interpretation of the egg-stepping tradition is not singular. Each family and community leader provides different symbolic interpretations. Some interpret it as a symbol of a husband's readiness to protect and provide for his wife, while others see it as a symbol of fertility, blessings, and the beginning of a new life journey filled with trials that must be overcome together. This difference in interpretation proves that the egg-stepping tradition contains rich and flexible layers of meaning, making it acceptable and interpretable according to the social, cultural, and religious context of each individual and community group. However, the egg-stepping tradition also presents further discussion points, particularly regarding how Islamic values can be integrated into this cultural practice. Considering that the majority of the people in Batang Kuis Pekan Village are Muslim, the traditions performed during the wedding ceremony should not only be viewed from a cultural perspective but also need to be examined from the perspective of religious teachings. A deeper study on the integration of Islamic values with the egg-stepping tradition is important to prevent conflict between preserving local culture and implementing sharia values. Thus, it is hoped that the tradition of stepping on eggs can continue to exist as a cultural identity while also aligning with the principles of Islam adhered to by the community.

5. REFERENCES

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