

The Tradition of Donating Celebrations with the *Potangan* System in a Review of Sharia Economic Law

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Abstract: This research aims to explain in depth the description of sharia economic law regarding the deduction system in the tradition of *nyumbang* to celebrations in the Ulujami community. This research is library research with a qualitative approach. The data sources used in this research come from various literature journal articles that are relevant to the research topic and describe the facts which are then continued with analysis. The data analysis method used is content analysis of the literature sources used in the research. The tradition of *nyumbang* in Ulujami shows a strong sense of mutual trust and cooperation between givers and recipients. Trust is a type of trust that people have in each other when interacting with each other in activities based on bonds of brotherhood, mutual giving, and mutual agreement with the aim of producing moral and material benefits for both parties. The Ulujami community has various types of celebrations, including circumcisions, weddings, house building, and even recitation of the Koran. They also carry out a tradition of donating called "*potangan*" which means bequeathing some of their wealth in the hope that it will be returned during future celebrations. With this phenomenon, how Islam responds to the phenomenon of the *Potangan* system is through the tradition of contributing to the Ulujami.

Keywords: Tradition, *Nyumbang*, Community

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Abstrak: Penelitian ini bertujuan untuk menjelaskan secara mendalam gambaran hukum ekonomi syariah mengenai sistem *potangan* dalam tradisi *nyumbang* hingga perayaan pada masyarakat Ulujami. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif. Sumber data yang digunakan dalam penelitian ini berasal dari berbagai artikel jurnal literatur yang relevan dengan topik penelitian dan menguraikan fakta yang kemudian dilanjutkan dengan analisis. Metode analisis data yang digunakan adalah analisis isi sumber literatur yang digunakan dalam penelitian. Tradisi *nyumbang* di Ulujami menunjukkan rasa saling percaya dan kerjasama yang kuat antara pemberi dan penerima. Kepercayaan adalah suatu jenis rasa percaya yang dimiliki seseorang terhadap satu sama lain ketika berinteraksi satu sama lain dalam kegiatan yang didasari oleh ikatan persaudaraan, saling memberi, dan kesepakatan bersama dengan tujuan untuk menghasilkan keuntungan moril dan materil bagi kedua belah pihak. Masyarakat Ulujami memiliki berbagai jenis perayaan, antara lain khitanan, pernikahan, pembangunan rumah, bahkan pengajian. Mereka juga melaksanakan tradisi berdonasi yang disebut “potangan” yang berarti mewariskan sebagian hartanya dengan harapan dapat dikembalikan pada perayaan yang akan datang. Dengan adanya fenomena tersebut, cara Islam menyikapi fenomena sistem potong tersebut adalah melalui tradisi menyumbang pada Ulujami

Kata kunci: Tradisi, *Nyumbang*, Masyarakat

INTRODUCTION

Customs and culture in Indonesia are very diverse. Each tribe has their own territory. Each community definitely has different rules and practices for living their daily lives. Everyone has similar and different interests, so rules are necessary. These standards are referred to as norms. In addition, conventional

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populations. As stated by George Ritzer, Weber argued that traditional actions originate from previous actions. Celebration traditions are one of the issues that place society as an important part of the rules that emerge in society.¹

Javanese society has many concepts that are understood and passed down from generation to generation. One of the traditions of the Javanese people in Ulujami District, Pemalang Regency is potangan in the celebration tradition. Potangan is a tradition of contribution or mutual cooperation that still exists in Ulujami District, which means helping and assisting people holding events or celebrations. Those who carry out the tradition of donating bring basic materials or money to give to people holding celebrations or events, and those who give basic materials or money have confidence in the return that will be given.

Apart from having an element of mutual help, donating is also a mutual cooperation activity. Apart from that, donating also has an element of reciprocity, that is, there is an element of exchange. People believe that all the money, goods, and energy expended will eventually return as expended.²

One of the unique things in Ulujami District is the donation activities carried out by the community by invitation. If someone has previously donated to the owner of the celebration, then that person has an event or celebration, then that person will write what has been donated and how much nominal value has been donated in writing the information on the invitation. If someone has never donated, there is no information on the invitation.

¹ Asrizal Saiin et al., "Tradisi Pemberian Sumbangan Dalam Hajatan Pernikahan Perspektif Fiqhul Islam," *Teraju* 1, no. 02 (2020): 59–72, <https://doi.org/10.35961/teraju.v1i02.47>.

² Adhitya Suryana and Grendi Hendrastomo, "Pemaknaan Tradisi Nyumbang Dalam Pernikahan Di Masyarakat Desa Kalikebo, Trucuk, Klaten," *Jurnal Pendidikan Sosiologi* 4, no. 25 (2016): 1–16.

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The Ulujami community has many types of celebration events, such as circumcisions, weddings, house building, and even recitation of the Koran. Apart from that, they carry out a tradition of donating called "potangan", which means leaving some of their wealth with the hope that it will be returned when they have a celebration in the future. In the donation tradition, people usually help each other by giving donations such as rice, sugar, tea, cigarettes, money, oil, and so on for weddings, circumcisions, and recitations. For house building events, people usually give donations such as money, cement, bricks, rice, oil, and so on³

In this article, we will briefly discuss the review of sharia economic law regarding *Potangan* in the donation tradition in Ulujami District. That the tradition of donations has a reciprocal meaning which gives rise to the idea that anyone who has held a celebration and received donations must change to donate. This is done so that when someone wants to hold a celebration, they will get donations and their money back.

A review of sharia economic law regarding *Potangan* in the donation tradition in Ulujami District, Pematang Regency will be discussed in this article. Because the tradition of donations at weddings has a reciprocal meaning, people believe that those who have hosted a celebration and received donations should make the same donations again. This is done to ensure that people who want to host an event can get donations and get their money back.

Then, how does Islam respond to the issue of the tradition of donating as a tradition that grows in people's lives. Therefore, how does sharia economic law

³ Hosnol Hotimah, Ach. Baihaki, and Aminatus Zakhra, "Study Etnografi Pembayaran Ompong Hajatan Pernikahan Di Desa Batukerbuy Pamekasan," *Journal of Accounting and Financial Issue (JAFIS)* 4, no. 1 (2023): 1–17, <https://doi.org/10.24929/jafis.v4i1.2326>.

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handle the problem of cuts in the tradition of donating to community celebration events in Ulujami District, Pemalang Regency.

METHOD

This research was located in Rowosari village and its surroundings, which is located in Ulujami sub-district, Pemalang district. This location was chosen because the community still routinely carries out the tradition of donating to communities holding wedding celebrations. The community also has a high priority scale for donations and makes big sacrifices to donate including time and energy. Furthermore, there are differences in how to donate in the Ulujami community. This study used qualitative research methods. According to Bogdan and Taylor, qualitative research is research that produces descriptive data in the form of written or spoken words from people and observable behavior. The primary data source in this research is the Ulujami community who carry out the tradition of donating using the "potangan" system. Secondary Data Sources These secondary data sources can be documents, archives, literature studies, either print media or internet media and so on. The data collection technique in this research is observation, a technique that uses direct observation or sensing of an object, condition, situation, process or behavior.⁴

RESULTS AND DISCUSSION

Traditions and Forms of Donating Celebrations

Epistemologically, tradition comes from Latin, which means habits similar to culture or customs. Meanwhile, according to experts, it is defined as follows

⁴ Sanapiah Faisal, *Format-Format Penelitian Sosial* (Jakarta: Raja Grafindo Persada, 2003).

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- a. The Big Indonesian Dictionary says that traditions are habits passed down from generation to generation carried out by people who judge and believe that existing methods are the best and most correct. Traditions are attributes and knowledge possessed by a particular society, such as the identity possessed by a social group⁵.
- b. According to, tradition is inheritance, legacies, rules, treasures, rules, customs and norms. Nevertheless, this tradition cannot be changed; rather, it is considered as a combination of the results of human behavior and the pattern of human life as a whole.⁶
- c. According to WJS Poerwadaminto, tradition consists of culture, traditions, customs, and even beliefs.⁷
- d. Believes that tradition is an activity carried out by a group of people or society continuously (lastingly). According to Mardimin, tradition is a custom or habit inherited by a group of people, which is a collective habit and also becomes the collective consciousness of society.⁸

It can be concluded from several opinions that tradition is something that has been passed down from predecessors or ancestors from generation to generation in the form of symbols, principles, materials, objects and policies.

⁵ Nyumbang Siti Khoerotul Khasanah, Jarot Santoso, Sulyana DadanPinggelan, "KONFLIK DALAM TRADISI NYUMBANG (Studi Tradisi Nyumbang Dengan Sistem Pinggelan Di Desa Plana Kecamatan Somagede Kabupaten Banyumas) Siti Khoerotul Khasanah , Jarot Santoso , Sulyana Dadan Program Studi S1 Sosiologi , Fakultas Ilmu Sosial Dan Ilmu Politi" 2, no. September (2022): 15–27.

⁶ Van Reusen, "Perkembangan Tradisi Dan Kebudayaan Masyarakat," *Bandung: Tarsito* 115 (1992).

⁷ Wilfridus Josephus Sabarija Poerwadarminata, "Kamus Besar Bahasa Indonesia," *Jakarta: Balai Pustaka* 201 (1976).

⁸ Soerjono Soekanto, "Faktor-Faktor Yang Mempengaruhi Penegakan Hukum," 2011.

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However, traditions can change and survive if they remain appropriate and relevant to current circumstances and with the times.⁹

There are many types of mutual cooperation in Javanese society, especially the Ulujami community, including building or repairing houses, roads or bridges, places of worship, commemorating holidays, cleaning villages, and helping each other when one of the residents holds a traditional ceremony. As mentioned above, the main topic of this article is mutual cooperation activities related to traditional ceremonies and building and repairing houses, which includes the custom of giving or making donations.

In the Ulujami community, the tradition of donating is carried out when someone holds a celebration or event, such as a wedding or circumcision. This is done because Nyumbang activities can help the community hold events, which can increase friendship and awareness between people. The Ulujami community's tradition of donating shows a strong sense of mutual trust and cooperation between those who donate and those who receive. Trust is a type of trust that people have in each other when interacting with each other in activities that are based on bonds of brotherhood, mutual giving, and mutual agreement so that they benefit each other both morally and materially.¹⁰

In the Javanese dictionary, donating means providing assistance to other people who have needs. The tradition of donating is an activity where a person or family provides assistance in the form of money or goods to another person or family who is holding an event, ceremony or celebration.

⁹ Ainur Rofiq, "Ainur Rofiq - Tradisi Slametan Jawa Dalam Perspektif Pendidikan Islam," *Artikel* 15, no. Tradisi (2019): 96–97.

¹⁰ Dhita Mariane Perdhani Putri Manik, "DINAMIKA TRADISI NYUMBANG PADA MASYARAKAT (STUDI KASUS: DESA PEMATANG GANJANG, SERDANG BEDAGAI)," *Jurnal Indonesia Sosial Teknologi* 2, no. 1 (2021): 1689–99.

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In Javanese society, many ceremonies and celebrations follow the life cycle, involving donations. The celebrations or ceremonies can be put into the following categories:

1. Ceremonies related to birth, such as baby tilek (when the baby visits), brokohan (when the baby is born), selapanan (when the baby is 35 days old), puputan (when the remaining dry umbilical cord is removed), and tedhak siten (when the baby begins to crawl or walk at 8 months of age);
2. Ceremonies related to maturity, such as circumcision for boys;
3. Wedding ceremonies, such as in-laws, are wedding reception ceremonies. Then build a house or build a foundation.

During traditional ceremonies and when building a house or laying a foundation, the Ulujami community makes donations in the form of cement, sugar, coffee or money to help with the process of the event. In the tradition of donating, apart from having an element of helping, donating is also an activity of mutual cooperation. Apart from that, donating also has an element of reciprocity, that is, there is an element of exchange. People believe that all the money, goods, and energy expended will eventually return as expended

During the process of organizing an event, the host will invite many people from various walks of life, including relatives, neighbors, relatives, friends, and people they know.¹¹

The tradition of donating forms in various communities, with different socio-economic conditions. The tradition of donating still exists in a society structure that continues to change and is uncertain whether it will remain. that the tradition of donating will continue to follow the development of society

¹¹ Suryana and Hendrastomo, "Pemaknaan Tradisi Nyumbang Dalam Pernikahan Di Masyarakat Desa Kalikebo, Trucuk, Klaten."

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without abandoning its values, even though society has experienced changes due to developments in science and technology. In fact, the tradition of donating is a phenomenon that is present in various aspects of people's lives.

Donate in two forms: money or food. Donations in the form of money usually have a minimum amount of twenty thousand to one hundred thousand, while donations in the form of food usually include rice, cooking oil, sugar, tea and other ingredients. However, in the Ulujami community, the majority of mothers donate cash, cigarettes or sugar to their relatives in nominal terms.

For example, Mrs. A donates to the owner of the celebration with "sak sir cigarettes" and gives money to the owner of the celebration. This means that Mrs. A aims to donate to the owner of the celebration with money but at the nominal price of the cigarettes. Likewise with donating other food items such as sugar and rice. In this tradition of donating, the Ulujami people believe that donating has an element of reciprocity, which means there is an element of exchange. People believe that money, goods and energy will return as expended and people living in rural areas should have the same sense of responsibility. A sense of mutual cooperation is the basis of community life because of close community relations.

The activity of donating at a celebration can help the community foster relationships of mutual care between each other because the process of donating is based on bonds of brotherhood, mutual giving and agreement. In the process of donating, there is an element of cooperation that forms a reciprocal relationship between the communities involved in the donating process.¹²

¹² Siti Khoerotul Khasanah, Jarot Santoso, Sulyana DadanPinggelan, "KONFLIK DALAM TRADISI NYUMBANG (Studi Tradisi Nyumbang Dengan Sistem Pinggelan Di Desa Plana Kecamatan Somagede Kabupaten Banyumas) Siti Khoerotul Khasanah , Jarot Santoso , Sulyana Dadan Program Studi S1 Sosiologi , Fakultas Ilmu Sosial Dan Ilmu Politi."

The tradition of donating itself is a way for village residents to work together to help other people who attend celebrations or other activities (Prasetyo, 2007). The Ulujami people live side by side with their values and customs to achieve common goals. Behavior between individuals is influenced by every relationship that is formed between people. The Ulujami people are aware that living as neighbors will require each other, so they need to create conditions where they can help each other meet all their needs and help each other in any situation. Because of the human tendency to interact, communicate, and socialize with other people, humans are considered social creatures, who cannot live alone or fulfill their own needs. So, in a traditional contribution relationship, the community has its own role in the cooperation process for mutual benefit. Responsibility for survival lies with every individual and social creature.¹³

The *Potangan* System in the *Nyumbang* Tradition

Based on data I collected through observations and interviews with villagers in several villages in the Ulujami area, the traditional process of donating is as follows:

Families who plan to hold a celebration will visit neighbors and close relatives to ask for their help. To help prepare the celebration event, such as setting up the tent, picking up and arranging chairs, and other tasks called splicing, the head of the household or father visits their male neighbors. Mothers would visit female neighbors to help cook and prepare food, as well as sending invitations to celebration events called *rewang*.

¹³ Siti Khoerotul Khasanah, Jarot Santoso, Sulyana DadanPinggelan.

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Required relatives and neighbors come to the family home to hold celebrations and give money or goods. The money is not fixed; rather, it is adapted to applicable standards. At the time of this research, the applicable standard was between Rp. 30,000.00 and Rp. 100,000.00. The money was put in an unopened envelope. There are some people who are named, but others are not. The data collected shows that the majority of envelopes are marked with the giver's name. The items given are usually basic necessities, such as rice, oil, eggs, sugar or tea. In addition, people sometimes give money and goods, but the value of both will be proportional to the applicable standard value of donations, which is called *cutangan* in the *ulujami* tradition of donating.

However, if previously Mrs. A had donated a ½ pack of cigarettes to Mrs. B. Then Mrs. A had a celebration event, then Mrs. celebration event in the future.



Poicture 1: The *Potangan* invitation states that the person invited has a "bill" for ½ pack of cigarettes

Then, well-off families will prepare food and invite guests to enjoy a large meal, usually served as a buffet, while less well-off families will be served

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snacks and drinks. After guests make donations, they will be given *bèsèk* or *angsul-angsul* which consists of noodles or rice as a side dish.

Potangan here means that if A holds a celebration, B gives A Rp. 50,000.00. So, when B holds a celebration, A will make a donation equal to or equal to the money or goods that B gave to A and that is in the nature of an exchange and it could be that when B holds a celebration and A makes a donation equal to the money given to A but A adds the nominal amount. and it is reciprocal.

Sharia Economic Law Review of the *Potangan* System

In Arabic, "law" means rules or norms that are used as benchmarks or guidelines for assessing human actions or behavior. Islamic economics relies on a legal basis that clearly benefits the goals of society's problems, so the law must be able to handle everyone's problems, from existing problems to future problems. The problem is either big or not yet considered a problem. Therefore, law functions as a tool to regulate human life from the economic, social, political and cultural levels in accordance with the principle of benefit.¹⁴

Sharia economic law is the law that regulates or regulates relations between human beings through agreements or contracts relating to all human activities, starting from matters relating to economics and relating to legal determination of objects involved in economic activities, especially based on Islamic principles.¹⁵

¹⁴ Adriandi Kasim, "HUKUM EKONOMI SYARIAH: EKSISTENSINYA DI INDONESIA," *Journal of Islamic Economics Law* 3, no. 1 (2021): 116–23.

¹⁵ Fitriyanur Syarif, "Perkembangan Hukum Ekonomi Syariah Di Indonesia," *Pleno Jure* 9, no. 2 (2019): 1–16, <https://doi.org/https://doi.org/10.37541/plenojure.v8i2.38>.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

Meaning: "O you who believe! Fulfill the promises (QS. Al-Ma'idah 5: Verse 1)

This verse explains that humans are asked to fulfill their promises. Every agreement must meet legal terms and conditions¹⁶. present and are important in every contract. If one of these pillars is missing, the contract is never considered to exist. The pillars of a contract, according to most fiqh scholars, consist of three elements: 1) sighthat (a statement of consent), 2) "Aqidain" (the party making the contract), and 3) Ma'qud A'laih (the object of the contract)

One of the contracts related to the tradition of donating is Uqud al-Tamlikat, which is a type of contract which aims to transfer the ownership rights of an object from one party to another. This type of contract is divided into two more types: the first is "uqud-al mu'awadat", namely a contract of exchange of objects between two parties, where each party has something that can be exchanged for the other party's ownership rights, as in buying and selling transactions and foreign currency exchange. The second is "uqud al-tabarru'at", which means the voluntary desire of one party to transfer the ownership rights of an object to another party without expecting anything from the other party, such as a grant (gift), waqf, or alms¹⁷

In the Ulujami community, in carrying out the tradition of donating to their relatives, they use a cutting system where every gift is always followed by a return. The entire society as a comprehensive system is involved in the habit of exchanging gifts, which is an ever-changing social process. The nature of

¹⁶ Shinta Ayu Pramesti et al., "Tinjuan Fikih Muamalah Terhadap Praktik Buwuhan Pada Pelaksanaan Hajatan Di Desa Bongas Kecamatan Bongas Kabupaten Indramayu," *Prosding Hukum Ekonomi Syariah* 5, no. 2 (2019): 305–11.

¹⁷ Hidayati Nasrah, "Analisis Akad Mudharabah Di Perbankan Syariah," *Jurnal Al-Iqtishad Edisi 11 Volume 1 Tahun 2015* 1, no. July (2015): 1–14.

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giving, which requires the recipient to match even more than the return of the gift, creates this dynamic process. This shows that the parties concerned are competing for their position and honor, so that mutual exchange will continue from time to time.

Marcel Mauss said that the exchange of gifts has two characteristics: a) the gift returned is not given at the time the gift was received, but at a different time in accordance with applicable customs; b) the gift returned is not the same item as that received, but a different item with a slightly higher value or at least the same as the gift that was received. Solidarity actually consists of the concept of exchange or reciprocity in society, but in a broader context. Actions strengthen this commitment of gifts and exchanges

The concept of giving as above can be said to be in accordance with the phenomenon of the tradition of donating with a potangan system at wedding celebrations. Donations are basically a manifestation of mutual cooperation or helping each other to help other people and are done voluntarily. But in reality, this contains a practice of social exchange within it. Something that is exchanged is in the form of a donation given to someone who is holding a celebration. The existence of a tradition whose aim is to return what has been given means that the tradition of donations is no longer voluntary. This is what causes this activity to occur continuously and tends to shackle society. Apart from that, there are moral sanctions if someone does not reciprocate a donation that someone has given to him, of course this makes the person feel forced even in limited economic conditions. However, in the Ulujami community, they usually look at the background of the owner of the celebration event if they want to donate a large amount. The nominal amount is adjusted by the donor.

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Conclusion

The Ulujami community's tradition of donating shows a strong sense of mutual trust and cooperation between those who donate and those who receive. Trust is a type of trust that people have in each other when interacting with each other in activities that are based on bonds of brotherhood, mutual giving, and mutual agreement so that they benefit each other both morally and materially. The Ulujami community has many types of celebration events, such as circumcisions, weddings, house building, and even recitation of the Koran. Apart from that, they carry out a tradition of donating called "potangan", which means leaving some of their wealth with the hope that it will be returned when they have a celebration in the future. In the tradition of donating, people usually help each other by giving donations such as rice, sugar, tea, cigarettes, money, oil, and so on for weddings, circumcisions, and recitations. For house building events, people usually give donations such as money, cement, bricks, rice, oil, and so on.

Sharia economic law is the law that regulates or regulates relations between human beings through agreements or contracts relating to all human activities, starting from matters relating to economics and relating to legal determination of objects involved in economic activities, especially based on Islamic principles. The concept of giving as above can be said to be in accordance with the phenomenon of the tradition of donating with a potangan system at wedding celebrations. Donations are basically a manifestation of mutual cooperation or helping each other to help other people and are done voluntarily. But in reality, this contains a practice of social exchange within it. Something that is exchanged is in the form of a donation given to someone who

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is holding a celebration. The existence of a tradition whose aim is to return what has been given means that the tradition of donations is no longer voluntary.

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