

TRADITION OF "DINAH BEGUS" IN THE CONSTRUCTION OF HOUSES: Analysis of Islamic Perspectives and the Integration of Local Wisdom in Ponteh Galis Pamekasan

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Abstrak

Penelitian ini bertujuan untuk mengkaji tradisi *Dinah Begus* dalam pembangunan rumah di Desa Ponteh, Galis, Pamekasan, serta menganalisisnya dalam perspektif Islam. *Dinah Begus* merupakan tradisi lokal yang diwariskan secara turun-temurun, di mana masyarakat memilih hari baik sebagai waktu yang dianggap tepat untuk memulai kegiatan penting, seperti membangun rumah. Keyakinan ini didasari oleh harapan akan datangnya keberkahan, keselamatan, dan kelancaran dalam proses pembangunan serta kehidupan di masa mendatang. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan studi dokumentasi untuk memahami praktik, simbol, dan makna yang terkandung dalam tradisi tersebut. Hasil penelitian menunjukkan bahwa *Dinah Begus* mengandung nilai-nilai luhur seperti kehati-hatian, spiritualitas, dan penghormatan terhadap tradisi leluhur. Dalam perspektif Islam, praktik ini tidak bertentangan selama tidak disertai keyakinan syirik, melainkan dipahami sebagai bentuk ikhtiar dalam menentukan waktu yang dianggap paling tepat berdasarkan pengalaman dan kebiasaan masyarakat. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pelestarian budaya lokal yang selaras dengan nilai-nilai Islam, serta memperkaya kajian tentang interaksi antara agama dan tradisi dalam masyarakat Madura.

Kata Kunci: Tradisi, Dinah Begus, Pembangunan Rumah, Perspektif Islam

Abstract

This research aims to examine the tradition of *Dinah Begus* in the construction of houses in Ponteh Village, Galis, Pamekasan, and analyze it from an Islamic perspective. *Dinah Begus* is a local tradition that has been passed down from generation to generation, where people choose a good day as the right time to start important activities, such as building a house. This belief is based on the hope of blessings, safety, and smoothness in the development process and life in the future. This research uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation studies to understand the practices, symbols, and meanings contained in the tradition. The results of the study show that *Dinah Begus* contains noble values such as prudence, spirituality, and respect for ancestral traditions. From an Islamic perspective, this practice is not contradictory as long as it is not accompanied by shirk beliefs, but is understood as a form of effort in determining the time that is considered most appropriate based on people's experiences and habits. This research is expected to contribute to the preservation of local culture that is in harmony with Islamic values, as well as enrich the study of the interaction between religion and tradition in Madurese society.

Keywords: Tradition, Dinah Begus, House Development, Islamic Perspective

Introduction

The construction of houses in the village community is not only seen as a physical activity, but also as a social and cultural event that is loaded with local values and beliefs. One of the traditions that is still firmly inherent in the village community is the determination of a good day to start the construction of a house, known as "Dinah Begus". This tradition involves the role of a kiai or religious figure who is considered to have spiritual knowledge and local wisdom to determine the right time based on various cultural and religious considerations. This tradition not only aims to find the right time, but also to ensure that the process of building a house will run smoothly and avoid any form of disturbance.

Culture in society is an element that is very closely related to daily life, both in the form of habits, traditions, and inheritance of ancestral values. Many cultures are formed from the traditions and habits of the people that reflect socio-cultural relationships. This social relationship is based on mutual respect, including accepting differences such as differences in race, religion, and other aspects. In Islamic teachings in particular, the values of tolerance receive the main attention, making it an important foundation in maintaining harmony and harmony in the midst of the diversity of society.[1]

From an Islamic perspective, all human activities, including the construction of houses, should be based on good intentions and follow religious teachings. The phenomenon of dinah begus shows the integration between traditional beliefs and Islamic teachings in the daily lives of rural communities. The kiai who gave advice on this auspicious day not only used Islamic religious knowledge, but also considered local traditions and customs that have been passed down from generation to generation. This reflects an effort to harmonize local beliefs and religious teachings in an effort to seek blessings in every aspect of life that can never be separated from ustad and kiai (*guru tolang*).[2]

The people of Madura villages show great respect for the kiai as an important figure in their lives. The Madurese people give deep appreciation in various dimensions to the kiai around them, especially to the kiai who were once their alif teachers when studying the Qur'an in childhood. These kiai are generally figures who live in local villages, where people learn and receive scientific guidance, thus strengthening the role of kiai as a highly respected and influential figure in village life.

From some of the research results that the researcher found as a previous study, in *Dinah begus* (good day) the researcher found as a comparison and reference including research that was conducted by Abdurrahman Abu Bakar Bahmid, "Choosing a Good Day in Marriage for the

Permanence of the Household.[3] The results of the study show that the Muslim community in Gorontalo City has practiced the tradition of choosing a good day to hold a wedding. This tradition is based on the guidelines in *Tajul Muluk*, which are used to determine the days that are considered good and avoid the days that are considered unfortunate, both small (*lowanga*) and big bad (*kalisuwa*). This practice is carried out in the hope that the household that is built will be harmonious, lasting, and avoid divorce.

Devit Atika Sari, whose research explains the Custom of Building a House in Java in an Anthropological Perspective explains that Javanese culture fundamentally prioritizes the values of balance, harmony, and harmony in daily life, while upholding politeness as the main principle. In the past, the Javanese people mostly embraced Hinduism, Buddhism, and adhered to the teachings of Kejawen as a guideline for life. Kejawen itself is a belief system that includes art, culture, traditions, rituals, behaviors, and philosophies of life of the Javanese people.[4] Aris Suyanto, in his research, explained that the tradition of building Javanese houses contains ethnomathematical elements that are reflected in the activities of counting, measuring, and predicting. Philosophically, this tradition contains deep cultural values, namely the effort to unite (*nyawijikake*) the house with the person who built it. In the view of the Javanese people, the house is considered to have a soul like a human. Therefore, when there is harmony between the house and its occupants, it is believed that it can create a sense of peace and comfort in daily life.[5]

Meta Riany in her research explained that from the social aspect, the tradition of building houses in the Naga Village area reflects the existence of harmonious social interaction between residents. From an economic aspect, this tradition is considered very economical because it makes efficient use of local resources. Meanwhile, from an environmental aspect, the tradition of building houses there is able to maintain the balance of the ecosystem through the use of environmentally friendly materials and designs that are in harmony with nature. By considering these three aspects, houses in the Naga Village Area can be categorized as a form of sustainable building.

Meanwhile, according to Dian Farananda, the symbols that are the focus of the study include *uratana* (the foundation of the house), the central pillar, *molanda ayu oo* (procession stepping on hardwood), and the sentences spoken during the procession.[6] In addition, the objects and foods used in this tradition also have deep meanings. All of these elements are believed to have a symbolic purpose to protect the homeowner from bad things, such as keeping away diseases, improving sustenance, and maintaining harmony in the household.

Syamsuri used primbon which in his research explained that the Karanggeger community often visits local religious leaders who have knowledge about *Primbon* to determine a good

wedding day. In their view, everything that is considered good and brings blessings deserves to be called *Istihsan* (a better opinion or giving goodness). It is also related to the exception to general sharia laws, based on the customs and traditions that prevail in the local community.

Research on the "Dinah Begus" Tradition in House Construction: An Analysis of Islamic Perspectives on the Community of Ponteh Galis Village, Pamekasan, has its own uniqueness compared to previous studies. Although many studies have discussed the selection of good days in the context of marriage, such as those conducted by Abdurrahman Abu Bakar Bahmid and Syamsuri, which highlight the use of *Primbon* to determine the good days of marriage based on the *Istihsan* principle, this study differs in that it focuses more on traditions related to the construction of houses. *Dinah Begus* in the Madurese tradition, which involves choosing a good day to build a house, is not only related to social and cultural aspects, but also studied through an Islamic perspective on the importance of *religious* values contained in this practice, where the Madurese people believe that a house built on a good day will bring blessings, welfare, and harmony in domestic life. Thus, this research has a unique deeper spiritual dimension, making it a more comprehensive study of the relationship between local cultural traditions and Islamic teachings in the life of the Madurese people.[7]

Research Methods

This research aims to explore a deep understanding of the *Dinah Begus tradition* in the construction of houses in Ponteh Galis Village, Pamekasan, as well as analyze it from an Islamic perspective. This research is motivated by the fact that the people of Ponteh Village still hold fast to the hereditary tradition of choosing a good day to start various important activities, one of which is the construction of houses. The calculation of good days in this tradition is part of a custom that has been firmly rooted in the lives of the local people, where there is a belief that choosing the right time can bring salvation and blessings.[8] Based on this, this study will also explore Islamic views on these traditions, to see if there is any harmony or difference between local traditions and religious teachings.

This research uses a qualitative approach with a qualitative descriptive type. This approach was chosen because the main purpose of this research is to understand in depth the meaning and values contained in the *Dinah Begus* tradition and how this tradition is applied in the daily life of the people of Ponteh Village. This study does not aim to test hypotheses, but rather to describe the existing phenomenon by exploring the perspective of competent and relevant informants in this regard.[9] This approach is expected to provide a comprehensive explanation of the *application of the Dinah Begus* tradition and the Islamic view of the practice.

This research was conducted in Ponteh Galis Village, Pamekasan, Madura. The choice of this location is based on the fact that the people of Ponteh Village still carry out the tradition of *Dinah Begus*, which is a local tradition in choosing a good day to build a house. The subjects of this study consist of four main informants who have in-depth knowledge about *the tradition of Dinah Begus*.

To obtain relevant data, the researcher used several data collection techniques, including: *first*, In-Depth Interviews: This technique was conducted with semi-structured interviews with key informants. This interview aims to explore the informants' understanding of the *Dinah Begus tradition* and their views on the compatibility of this tradition with the teachings of Islam. *Second*, Participatory Observation: The researcher will be involved in several house construction activities in Ponteh Village, to observe firsthand how the community applies the *tradition of Dinah Begus* in choosing good days. *Third*, Documentation Study: The researcher will collect related documents, such as primbon books and religious references used by the community to determine the good days in the *Dinah Begus* tradition.[10]

The data obtained will be analyzed using thematic analysis techniques. The first step is to organize the data from interviews, observations, and documentation. Then, the data will be grouped into main themes relevant to the research questions, such as the values contained in the *Dinah Begus* tradition, the relationship between this tradition and Islamic teachings, and the application of tradition in people's daily lives. After that, the researcher will compile and analyze these themes to draw broader conclusions about the traditional practices of *Dinah Begus*.

To ensure that the data obtained is valid and reliable, the researcher will use the source triangulation technique. Data will be obtained from various sources, namely interviews with informants, direct observations in the field, and documentation studies. This is expected to provide a more comprehensive picture and strengthen the validity of the research results. In addition, *member checking* will also be carried out to ensure the accuracy of the data obtained from the interview by reconfirming the information that has been collected to the informant.

After the data is collected, the next step is to compile the research results in the form of a scientific journal. The writing of this journal will follow a standard structure, which consists of an introduction, literature review, methodology, results and discussion, and conclusion. The results of interviews and findings in the field will be analyzed in depth to reveal the relevance between the *Dinah Begus* tradition and Islamic views, as well as to provide an overview of how the people of Ponteh Village carry out this tradition in their lives.

Discussion

The research, which was carried out in Ponteh Galis Village, Pamekasan, aims to uncover the traditional practice of "Dinah Begus" in the construction of houses and analyze it from an Islamic perspective. This tradition has long been a part of the life of the Madurese people, where the selection of good days is believed to bring blessings, welfare, and harmony to the residents of the house. Data collection was carried out through in-depth interviews, participatory observations, and documentation of four local religious and cultural figures, namely Kiai Maskur, Kiai Suda'i, Kiai Jazuli, and Ustad Qomaruddin.

1. The tradition of Dinah Begus is practiced in the Ponteh Galis Pamekasan Village Community.

Based on the results of the interview, it was found that the people of Ponteh Village highly respect the process of choosing good days, which usually refers to the book of Tajul Muluk or primbon calculations. This tradition involves the calculation of days and markets associated with symbols such as Apoy (fire), Bumih (earth), Arasy (sky), and others, which are believed to have an influence on luck and safety in the construction of houses. However, the informants emphasized that in the Islamic view, the most important thing is good intentions and sincere prayers in every activity. As Kiai Maskur said, "Every day is good if it starts with good intentions."

Another symbolic aspect found in this tradition is the placement of the main pillars of the house, which is believed to be a symbol of spiritual strength and stability. This practice is accompanied by the reading of prayers, prayers, and dhikr to ask for blessings and protection from Allah swt. The prayers recited at the time of the laying of the first stone (ngeres) or the installation of the roof of the house reflect the spiritual awareness of the community on the importance of blessings in each stage of development.

From an analysis of Islamic perspective, the tradition of Dinah Begus is not seen as contrary to religious teachings as long as it is not believed to determine destiny or contain elements of shirk. Islam teaches that every deed depends on the intention, as affirmed in the hadith: "Indeed, deeds depend on their intentions, and each one will get according to what he intends." (HR. Bukhari and Muslim). Therefore, this tradition can be interpreted as a form of valid effort before trusting in Allah.

The integration between local traditions and Islamic teachings is evident in the practices of the people of Ponteh Village. The use of the Hijri calendar to choose good months such as Muharram, Rajab, and Shawwal shows an attempt to Islamize the tradition without losing its

cultural roots.[11] The Dinah Begus tradition is also a means to strengthen the values of spirituality and cultural identity of the community, so that it remains relevant in the modern era.

Thus, the results of this study confirm that Dinah Begus is a form of local wisdom that has been harmoniously integrated with Islamic values. This tradition is not only a cultural heritage, but also enriches the religious understanding of the community, while still placing monotheism, intentions, prayers, and efforts as the main foundation in every step of life, including in the construction of houses.

Tabel Integrasi Tradisi Dinah Begus dan Nilai-Nilai Islam

Element The Tradition of Dinah Begus	Explanation	Islamic Perspective
Day & market calculation	Based on Madura calendar numbers & primbon	Not contradictory as long as it is not believed to be the absolute determinant
Prayer & intention before building	Done with religious leaders (ngeres)	There is trust and servitude to Allah swt
Selection of the Hijri month	Months such as Muharram, Rajab, Shawwal are considered good	Supported by the value of blessings in Islam

2. Elements of Dinah Begus Tradition in House Development

This research reveals that in determining a good day (Dinah Begus) to build a house, the people of Ponteh Village consider several important elements that are full of philosophical and spiritual meaning. This tradition is not just a hereditary cultural practice, but has been adapted and integrated with the values of Islamic teachings.

First, the community uses the Madura calendar and market figures. Each day and market has a certain number value, such as Monday (4), Sweet (5), etc. These numbers are added up and matched with elements in the Madura primbon such as Apoy, Bumih, Arasy, and others, which are believed to have an influence on the fate of house construction. Second, the number of the calculation is believed to have a special meaning. For example, a date with an Arasy value (12 or 20) is considered to bring well-being, while the Bumih number (7 or 17) is avoided because it is associated with death.

Third, people also consider the months in the Islamic calendar, such as Muharram, Rajab, and Shawwal which are believed to bring blessings. This month's election shows a synchronization between local beliefs and Islamic values. Fourth, during the procession of building the house, the community recites certain prayers such as basmalah, surah Al-Fatihah,

Yasin, and prayers, especially during the laying of the first stone (ngeres) until the stage of saving the house.

From an Islamic perspective, these four elements are acceptable as long as they do not violate the principle of monotheism. This tradition is considered a form of effort and effort to start something with good intentions, prayer, and spiritual awareness. Islam teaches that prayer is the key to blessings, and all efforts must still be based on Allah swt, not on the calculation of days alone.

Summary Table of Dinah Begus Elements and Islamic Perspective

Elements of Tradition	Meaning/Function	Islamic Perspective
Day and Market Calculation	Determining a good day based on numbers and primbons	Efforts can be made, as long as they are not absolutely believed to be the determinant of destiny
The Philosophy of Numbers in Primbon	Describe a symbolic impact (luck or misfortune)	Allowed as a cultural symbol, not contrary if it is not believed in shirk
Hijri Month Selection	Choosing a good month (Shawwal, Rajab, etc.) for blessings	It is recommended in Islam because these months are indeed full of virtue
Prayers and Sentences in the Procession	Accompany each stage with prayer and scripture readings	According to the sharia, it is even highly recommended in Islam

3. Elements of the Dinah Begus Tradition Integrated in Islam

The tradition of "Dinah Begus" in the community of Ponteh Village, Galis, Pamekasan, shows the integration of local wisdom values with Islamic principles. The results of the study revealed that the practice of choosing a good day in the construction of a house is not only a form of hereditary culture, but also contains a spiritual foundation that is in line with religious teachings.

4. The Principle of Prudence as a Form of Effort. Kiai Maskur explained that the selection of a good day is a form of effort, which is the maximum effort made before trusting in Allah swt. This tradition is not an absolute determinant of fate, but a means to plan the best time in the construction of a house. As long as it does not rely entirely on the results in a matter of days, this tradition does not violate the value of monotheism in Islam.
5. Intention and Prayer as the Foundation of Tradition. Kiai Suda'i emphasized that every procession in the Dinah Begus tradition begins with goodwill and prayers, such as the recitation of Surah Al-Fatihah and prayers of salvation. This shows that society still makes Allah the center of hope, not on symbols or numbers. Prayer is a spiritual medium to ask for blessings on the house to be built.

6. Use of the Hijri Calendar. The integration of tradition with Islamic values can be seen from the use of the Hijri calendar, especially choosing blessed months such as Muharram, Rajab, and Shawwal. This is proof that society does not only depend on local calculations, but also considers the times that are sunnah in Islam.
7. Avoidance of Shirk Beliefs. According to Ustad Qomaruddin, the people of Ponteh Village realize that the calculation of days is only a tool, not a determinant of destiny. This tradition remains in the corridor of Islam because it avoids believing in supernatural things that smell of shirk, and always emphasizes that the final result is determined by the will of Allah swt.

The process of Integration of Islamic Traditions and Values, The integration between the tradition of Dinah Begus and Islamic values is carried out in several ways, including:

1. Prayer and goodwill are at the center of tradition: a procession like ngeres begins with a joint prayer.
2. Interpretation of traditional symbols in Islam: symbols such as the first stone are given meanings such as the construction of the Kaaba by the Prophet Abraham.
3. Blessings are more important than luck: in Islam, blessings come from effort, prayer, and obedience, not from mystical factors.

In this context, Quraish Shihab emphasizes that prayer is a form of recognition of human dependence on Allah swt and as a sign of humility.

Summary Table of Integration of Islamic Values in the Dinah Begus Tradition

Aspects of Tradition	Traditional Practices	Integration of Islamic Values
Selection of good days	Based on primbon and market figures	Efforts are not absolute; Trust in Allah
Prayer and intention	Read during the procession of building a house	According to the teachings of Islam: start the activity with prayer
Use of the Hijri month	Rajab, Muharram, Shawwal are considered to bring blessings	These months are indeed glorious in Islam
Symbols and rituals (first stone)	The laying of the first stone was accompanied by the reading of prayers	It is interpreted as the construction of the Kaaba by the Prophet Ibrahim
Final goal	Seeking blessings and peace	In accordance with the teachings of Islam, not to seek "mystical luck"

The tradition of Dinah Begus shows that the local wisdom of the Madurese people can run in harmony with Islamic teachings. This tradition not only serves as a technical guideline in the construction of a house, but also as a spiritual and social means that reinforce the values of faith. In practice, the people of Ponteh Village have been able to harmonize customs with faith, making

Dinah Begus a model of cultural and religious integration that should be maintained in the midst of modernity.

Conclusion

The tradition of Dinah Begus in the construction of houses in Ponteh Village, Galis, Pamekasan, represents a harmonious integration between the local wisdom of the Madurese people and the values of Islamic teachings. The practice of choosing good days based on the traditional calendar and market system is still preserved as a form of spiritual endeavor that is believed to bring blessings, safety, and peace in life. Despite having Javanese cultural roots, the local community consciously keeps the implementation of the tradition from contradicting Islamic principles. Islam does not stipulate specific provisions related to good days, but emphasizes the importance of righteous intentions, sincere prayer, and maximum effort in every action. In practice, Islamic elements are also integrated, such as the use of the Hijri calendar, the reading of prayers, and the implementation of initial rituals that begin with the recitation of surah Al-Fatihah. The views of local religious leaders support the preservation of this tradition as long as it does not contain elements of shirk or deviate from the faith. Thus, *Dinah Begus* not only functions as a symbol of local culture, but also as a form of harmonization between tradition and religion that remains relevant in the midst of the dynamics of modern society's life.

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