



THE VIEWS OF COMMUNITY LEADERS ON THE WALIMATUL TRADITION 'URSY IN ONE DAY AND ONE NIGHT IN VIEW OF THE PERSPECTIVE OF MASLAHAH MURSALAH IN SUB-DISTRICTS MANDASTANA BARITO KUALA REGENCY

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Abstract: *The holding of walimatul 'ursy in each community's traditions is different. There was a response from community leaders that the one-night walimatul 'ursy had the potential to disturb people from resting at night, which usually includes entertainment that brings harm. On the other hand, community leaders consider that the one-night wedding reception provides an opportunity for invited guests who are far away to be able to attend which brings benefits such as evening entertainment provided is shalawatan or cultural arts events. The purpose of this research is to find out what community leaders think about the day and night Walimatul 'Ursy event and to find out what Maslahah Mursalah's perspective is regarding holding the day and night Walimatul 'Ursy. This research is empirical legal research. So, to obtain data in the Mandastana sub-district, Barito Kuala district, research was conducted on 10 community leaders as to what their opinions were regarding the walimatul 'ursy day and night in terms of maslahah mursalah. The results of the research obtained are that the majority of people hold wedding receptions until the evening, this is a tradition that has been preserved from time to time. The factor that causes people to think like this is because the organizers of the walimatul 'ursy hold their events until the evening using a weton count, therefore it is not necessarily on holidays or Sundays that the walimah event and more invited guests come at night to attend, there are also administrative factors because they have received permission from the authorities, and geographical factors, the majority of the people living in several villages have the same culture in the walimatul 'ursy tradition.*

Abstrak: Penyelenggaraan walimatul 'ursy tiap tradisi masyarakat berbeda-beda, mendapat tanggapan dari tokoh masyarakat bahwa walimatul 'ursy sehari semalam berpotensi mengganggu masyarakat untuk istirahat ketika malam hari yang biasanya terdapat hiburan yang membawa mudarat, disisi lain tokoh masyarakat menganggap saat resepsi pernikahan sehari semalam ini memberi kesempatan pada tamu undangan yang jauh agar bisa berhadir yang membawa kemanfaatan seperti malam hari hiburan dibawakan adalah acara shalawatan atau kesenian kebudayaan. Penelitian ini terdapat tujuan untuk mengetahui bagaimana pendapat tokoh masyarakat terhadap acara walimatul 'ursy dalam waktu sehari semalam serta untuk mengetahui bagaimana tinjauan perspektif masalah mursalah mengenai penyelenggaraan walimatul 'ursy sehari semalam tersebut. Penelitian ini merupakan penelitian hukum empiris. Sehingga untuk memperoleh data di kecamatan Mandastana kabupaten Barito Kuala, dilakukan penelitian kepada 10 tokoh masyarakat seperti apa pendapat mereka terhadap walimatul 'ursy sehari semalam dari segi masalah mursalah. Hasil penelitian yang didapat yaitu sebagian besar masyarakat yang melaksanakan resepsi pernikahan sampai malam hari adalah tradisi yang dilestarikan dari zaman ke zaman. Faktor penyebab dari masyarakat beranggapan seperti demikian karena pihak penyelenggara walimatul 'ursy yang mengadakan acaranya sampai malam hari menggunakan hitungan weton, maka dari itu tidak tentu dihari libur atau minggu acara walimahnyanya dan tamu undangan lebih banyak datang pada malam hari untuk hadir, ada juga faktor administrasi karena dapat telah mendapat izin dari pihak berwenang, dan faktor geografis dari masyarakat yang mayoritas tempat tinggal pada beberapa desa memiliki kebudayaan yang sama dalam tradisi walimatul 'ursy.



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A. INTRODUCTION

Marriage is the permissibility of relationships between men and women that were originally prohibited, because every Muslim hopes for the pleasure of Allah swt. through marriage, so it is included in the implementation of religion regarding marriage between men and women.¹ The most successful marriages are based on a spirit of mutual help, selflessly attending to each other's needs.²

¹ Abdul Rahman Ghozali, *Fiqh Munakahat* (Jakarta: Kencana, 2008), p. 10.

² Bell, R.A., Daly, J.A. and Gonzalez, M.C. (1987). *Affinity-maintenance in marriage and its relationship to women's marital satisfaction*. *Journal of Marriage and the Family*, vol. 49, no. 2, pages. 445-454.

The wedding reception, also known as walimatul 'ursy, is actually not described in the Qur'an, but in the sahih hadith narrated by Bukhari.

عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ أَنَّهَا قَالَتْ: أَوْلِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ. البخاري

"Shafiyah bint Shaibah reported that she said, The Prophet Muhammad held a wedding banquet for some of his wives with two muds of wheat". (HR. Bukhari).

The hadith states about the sign that the Prophet Muhammad SAW once held a walimatul ursy. So that there is a community custom to carry out walimah in each region with different cultures.³ Walimah is a meal given at the time of the union of two couples. It becomes due after completing the marriage contract, after which carrying out the walimah with depends on social customs.⁴

In his book Clifford Geertz, it is written that humans are full of symbols, humans think, feel, and behave with symbolic expressions.⁵ This characteristic is the same as the symbol of the Javanese custom in carrying out a one-day and one-night wedding reception, which is clearly different from the custom of the community or the original ethnic group, namely the Banjar tribe, which carries out the wedding procession only from morning to noon.⁶ An ethnic group is a group of people with a distinct heritage. This can manifest in different ways of communication, religion, clothing, eating habits and other behaviors.⁷

In some villages in Mandastana Sub-district, Barito Kuala Regency, it was found that some people whose tribe is Javanese conduct their wedding from morning until night. This has become a habit of the people of the area because they follow the traditions of their parents. The implementation of walimah, which also contains Islamic religious tradition activities at night,

³ Heradani "Review of Islamic Law Against the Tradition of Entertainment in the Marriage Party (Walimah Al-'Urs)" Thesis, Faculty of Sharia and Law, UIN Alauddin Makassar, 2018), pp. 1.

⁴ Muhammad bin Ibrahim At-Tuwajiry, *The Book Of Nikah* (Riyadh: King Fad National Library, 2000), pp. 18.

⁵ Clifford Geertz, *Javanese Religion: Abangan, Santri, Priyayi in Javanese Culture* (Depok: Komunitas Bambu, 2014), p. 561. 561.

⁶ Budiono Herusatoto, *Symbolism in Javanese Culture* (Yogyakarta: Hanidita Graha, LkiS, 2004), pp. 17.

⁷ M. McGoldrick, *Culture: A challenge to the concept of normality*. In F. Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (3rd ed.) (New York: Guilford, 2003), Pages. 284-285.

every community during the implementation of the wedding reception is so enthusiastic and the spirit of gotong royong to help enliven the bride and groom who get married.⁸

B. METHODS

This research is empirical legal research that uses observations of the results of human behavior.⁹ The approach used is a qualitative approach that aims to describe a spoken or written words from people or in the form of observed behavior.¹⁰ The results of the research will be analyzed using the descriptive analysis method of data analysis in the resulting research, regarding the tradition of walimatul ursy' within a day and night in terms of the perspective of Maslahah Mursalah in Mandastana District, Barito Kuala Regency, with the aim of answering the focus that has been formulated in this study. The data analysis process cannot be separated from the data collection process. Both activities are carried out simultaneously and continued after the data collection process is complete.

C. RESULTS AND DISCUSSION

The Opinion of Some Community Leaders in Mandastana Sub-district, Barito Kuala Regency Towards Walimatul Ursy in One Day and One Night

Walimatul 'ursy or a wedding reception that is held overnight is a social reality that is a real phenomenon in several villages in Mandastana sub-district, which of course has reasons from the organizers, especially in the Javanese community or some of the indigenous people of the region, namely the Banjar tribe who live in the majority Javanese village area. For the Javanese, the idea of holding the walimatul 'ursy until the evening is to provide an opportunity for invited guests who cannot attend in the morning, afternoon or evening because they are busy at work.

⁸ Agus Esthi Panti Iti, Cultural Figure, Personal Interview, Karang Bunga, April 9, 2023.

⁹ Mukti Fajar and Yulianto Achmad, *Dualism of Normative & Empirical Legal Research* (Yogyakarta: Student Library, 2010), p. 280. 280.

¹⁰ Rahmadi, *Introduction to Research Methods* (Banjarmasin: Antasari Press, 2011), p. 14.

The event held by the community at walimatul 'ursy until night contains pros and cons for community leaders. The organizers of the one-night walimatul 'ursy for community leaders have various reasons, such as religious factors that have no specific provisions in the time of walimah, geographical factors, administrative factors, economic factors, and social and cultural factors.

Various diversity of each group and region in the country of Indonesia, then every citizen can tolerate each other. In Law No. 1 of 1974 concerning marriage listed in article 31 paragraph (1) which states that:

"The rights and position of the wife are equal to the rights and position of the husband in domestic life and in the community."

The enactment of this law can be a guideline for the community that this regulation applies to all Indonesian citizens. It is understood that from the above regulations, the implementation of walimatul 'ursy which is held, of course the bride and groom have legally become husband and wife, as both partners who are certainly obliged to fulfill their rights and obligations to each other. From home life that adjusts and understands each other and community life to social interaction.

The form of implementing the Law on Marriage is like following the traditions of most people for the place of organizing walimatul 'ursy. The female or male party is used as a place for organizing walimah who lives in the majority area of the community to carry out walimatul 'ursy within a day and night, of course following the traditions that exist in that community so that mutual respect and respect grow. As long as it does not deviate from Islamic law from the wife fulfilling the rights and obligations of the husband's obligations or vice versa.¹¹

Islam encourages people who have done a marriage contract to announce the marriage in the form of holding a walimatul 'ursy so that it can be known that the bride and groom are legally husband and wife. Likewise, the majority

¹¹ Jamaluddin and Nanda Amalia, *Textbook of Marriage Law*, (Lhokseumawe: Unimal Press, 2016), pp. 78.

of scholars say the law of organizing walimatul 'ursy is sunnah, as from the hadith of the Prophet Muhammad SAW.¹²

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم رأى عبد الرحمن بن عوف، وعليه ردغٌ رَزَعَرَان. فقال النبي صلى الله عليه وسلم: "مَهَيْمٌ؟ فقال: يا رسول الله تزوجت امرأة، فقال: ما أصدقتهَا؟ قال: وَرَزُنُ نِوَاةٍ مِنْ ذَهَبٍ قال: بَارِكِ اللَّهُ لَكَ، أَوْلِمِ وَلَوْ بِشَاةٍ

"Anas bin Malik reported that the Prophet looked at the face of Abdurrahman bin 'Auf, which still had a yellow mark. The Prophet said: "What is this?" Abdurrahman said: "O Messenger of Allah, I have just married a woman with a dowry of five dirhams". The Prophet said: "May Allah bless you, hold a walimah even if it is only by slaughtering a goat." (HR. Bukhari: 4860 and HR.Muslim 1427)¹³

The implementation of walimatul 'ursy in Islam legally there is no clear regulation of the wedding reception needs one day or more, for the reason that there is no specific evidence. But the purpose of the wedding reception is to announce to the surrounding community, family, and invited guests. Wedding receptions are those in which the conditions vary in terms of tradition. The obligations and rights between the two spouses are listed legally, namely the Law regarding the discussion of marriage.

That the need for Muslims to realize, especially the people in Indonesia, regarding wedding receptions is important in terms of its aspects to announce because this is an Islamic teaching and was indeed carried out by the Prophet Muhammad SAW. Marriage is seen from its purpose in society and even personally, including this walimatul 'ursy will be the fact that the implementation of the marriage contract has been bound based on the validity of Islamic law. As for the opinion of the majority of scholars that there is the permissibility of carrying out walimatul 'ursy for two days or more if:

- a. There is material sufficiency and willingness and it is easy for the husband to accept doing so.
- b. The prohibition of being praised for being two days older, which is called sum'ah.

¹² Amir Syarifuddin, *Outlines of Fiqh* (Bogor: Kencana, 2003), cet. 1, pp. 117.

¹³ Musthafa Diib Al-Bugha, *Complete Islamic Jurisprudence Explaining the Laws of the Shafi'i Madhhab*, (Surakarta: Media Zikir, 2009) p. 367. 367.

- c. Adjusting the invitation, i.e. guests invited on the first day may not come on the second day of the invitation.¹⁴

From these provisions it can be concluded that the scholarly opinion regarding walimatul 'ursy within a day and night is allowed as long as it does not deviate from the provisions as above. The majority of scholars are used as a provision because there is no specific time setting in the Qur'an or hadith, so they take from the perspective of *maslahah mursalah*. *maslahah mursalah* can be used as a reason for establishing *shara'a* law from the majority of scholars with conditions:

- a. Rational. With reason faced with *maslahah mursalah*, then it can be accepted because it uses reason. With this condition, the principle matters (worship) are not included in *maslahah mursalah*.
- b. In line or synergy with *maqhasid shari'ah*
- c. To remove the *kusilitan* is called *raf'ul haraj*, so it uses the basic principle called *dharuri*.¹⁵

Based on the research, it turns out that the organization of this one-night walimatul 'ursy has causes and backgrounds, with various factors, namely:

1. In the religious factor of the wedding reception in one day and night in some villages of Mandastana sub-district is that there are still people who consider the implementation of walimah to be a necessity so that it becomes a mandatory thing, whereas in Islam the law of organizing walimah the law is only *sunnah* which is highly recommended. As for the knowledge of people whose education level is low, they still organize walimatul 'ursy one night for generations. According to the researcher, as a society, we must understand that the implementation of walimatul 'ursy is not mandatory in Islam so as not to burden ourselves to hold a walimah on a day and night. The benefit of knowing that walimatul 'ursy is a *sunnah* in Islam, so as not to burden yourself to hold a walimah

¹⁴ Aamal Yasin, et al, *Adab Walimah*, translated by Ade Ikhwan Ali (Jakarta: Pustaka Ibnu Umar, 2018), pp. 28-30.

¹⁵ Moh. Bahrudin, *Ilmu Ushul Fiqh* (Bandar Lampung: Anugrah Utama Raharja, 2019), pp. 69-70.

until the night and the factor from this is so as not to harm the organizers of the walimah which will cause fatigue for activities during the wedding reception which is held one night.

2. Another cause is geography. The community in Mandastana sub-district has several villages that have a majority of one tribe, especially the Javanese tribe in certain areas holding walimatul 'ursy for one day and one night. So in one village where there is a majority of Javanese, although there are some Banjar tribes, the walimatul 'ursy is held for one day and one night.
3. In addition, the administrative factor is that after the marriage contract has been carried out, the community has obtained permission from the local village office to hold a one-night walimatul 'ursy. Therefore, there was no problem with the implementation of the walimatul 'ursy.
4. There are economic factors. In Mandastana sub-district, the community's occupations are farmers and traders, so to carry out a one-day and one-night walimatul 'ursy requires quite a lot of funds. Therefore it needs to be understood that in Islam to hold a wedding is quite simple and as much as possible. This is because it is not only the decoration of the aisle and the food that is needed, but the entertainment that is prepared until the evening also requires costs.
5. Social and cultural factors. If we observe the situation in Indonesia, especially in rural areas, it can be clearly seen that the values contained in the law are different from the social values that have become part of village life. This is due to the low level of knowledge of the villagers, so they have difficulty in understanding the intentions of the law.¹⁶ Especially in Islamic law related to walimatul 'ursy. The people of Mandastana sub-district who hold their walimatul 'ursy until night, mostly Javanese, use a count to determine the wedding reception for their children. The count is called weton, so the implementation of the wedding reception is not necessarily on a holiday, namely Sunday. So the wedding reception could be on another day, namely Monday,

¹⁶ Soesi Idayanti, *Sociology of Law*, (Yogyakarta: Tanah Air Beta, 2020), p. 76.

Tuesday, Wednesday, Thursday, Friday or Saturday. With the uncertain timing of the walimatul 'ursy on holidays, the walimah is held until the evening. This is because most people work during the day and come as invited guests at night, although some can come to the walimah in the morning, afternoon or evening.

Therefore, the Islamic Shari'ah has a firmness towards the life of the community, namely the existence of a strong legal basis. Thus the organization of a one-day and one-night walimatul 'ursy, for which there is no specific regulation in the Koran and hadith, but can use the jumhur ulama as a legal basis.

Organizing walimatul 'ursy is something that is considered to be a custom in society with the aim of announcing marriage, especially to family or neighbors. However, there are many different ways of organizing walimatul 'ursy, depending on the cultural traditions of each community.

The importance of organizing walimatul 'ursy for each person depends on their material capabilities so that it is not considered burdensome for those who carry it out. Because as the purpose of marriage is to get happiness from the bride and groom.

In terms of *maslahah mursalah* to be used as a legal basis, it can be a way out of problems that there are no orders or prohibitions, especially in organizing a one-night walimatul 'ursy. However, in terms of *maslahah mursalah*, it is clear that there needs to be an aspect of benefit in it.

But on the other hand, people also need to follow the rules and procedures of the government, which is trusted as an official state institution because it has set up its system in a region, and also pay attention as long as it does not conflict with the provisions of Islam.

In Islam, which is used in the legal basis of *maslahah mursalah*, this means that in organizing a one-night walimatul 'ursy, it does not disturb the comfort of the community in general and is not burdensome for the organizers of the walimatul 'ursy so that it does not become a disadvantage in it.

D. CONCLUSIONS

The views of community leaders on the one-night walimatul 'ursy tradition are divided into two different opinions. But of course both have their own factors in addressing the problem, for those who accept they argue that all things that happen are a habit of the community, especially Javanese customs that have been passed down from generation to generation, and it is feared that it will become more harm than it is. As for those who refuse, they argue that usually the entertainment at the time of walimatul 'ursy in the evening a small part of the community will be disturbed when resting at night and it is better not to do it because it is not only seeing the mudharat in the present but how in the future, it is better to just take one day.

When viewed in the concept of *maslahah mursalah* towards walimatul 'ursy within a day and night is one of the laws that also uses the principle of *maslahah* because indeed in Islam there is no clear provision in the determination of the time to hold a wedding reception. By taking the benefit and eliminating the evil, therefore basically the concept used in this case for the purpose of this sharia is in accordance with the views of community leaders for the sake of goodness and avoiding evil, namely protecting religion, protecting the soul, mind, lineage and property. In this research, many community leaders agree, but there are also some who reject the one-night walimatul 'ursy event.

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