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Forewords

Praise and gratitude to Allah SWT, because of Allah's love for us so that we are still given a long life and can carry out our various daily activities. May all our activities become our acts of worship, Aamiinnn

in accordance with the commitment of the Jurnal Serambi Ilmu Journal to continue to improve the quality of its manuscripts since the volume 23 number 2 has been published full in English.

We are also be proud that the number of submitted manuscripts is quite large, but only a few are acceptable and worthy of publication. This means that Jurnal Serambi Ilmu has become one of the scientific publications that are considered by experts and education enthusiasts.

For this reason, Jurnal Serambi Ilmu is committed to continuing to maintain the quality, service and discipline that applies in scientific publications.

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GARUDA
GARBA RUJUKAN DIGITAL



Analysis of the Education Value of the Samawa Family at the Reception Before the Marriage Ceremony: Tradition Versus Islamic Sharia Values in the Community Lio Cibarusah Bekasi

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Abstract

This study aims to determine how the law of fiqif in the implementation of walimah urs. And to find out how the implementation of walimah urs before the marriage contract in the Lio Cibarusan Bekasi community. This study uses a qualitative research type located in Kampung Cibrusah Bekasi. The approach used is juridical empirical. The primary sources in this research are husband and wife couples who have done walimah urs as resource persons, while the secondary data are literature research literature on books and journals related to this research. The data collection method is by means of interview observation with analytical descriptive analysis method. The results of the study show that the celebration of the walimatul 'urs wedding party is usually after the marriage contract, its function is to notify that the marriage of a couple has been valid. However, Walimatul Urs before the marriage contract in Kampung Lio Cibarusah Bekasi was against Islamic Family Law as a broken custom.

Keywords : *walimh urs, marriage, custom,*

INTRODUCTION

Every human being is generally created by Allah in pairs, through this marriage a man will become the life partner of a woman whom he loves as his Imam. And so will women marry the man she loves. In general, the benefits of marriage are everything that

is used to achieve the goals of Islamic law from marriage, whether it is *ashliyyah* or *tabi'iyah*, whether it is primary, secondary, or tertiary.

The benefit of marriage which is included in the philosophical goal (*maqahsid Asliyyah*) is to continue the lineage which is the direct protection of one of the *al-Usul al-Khmsah* in the form of nurturing offspring (*hifdz al-nasl*). Marriage is considered a sacred institution to bind men and women in a bond to build a happy household full of peace of life and a sense of love, eternal in order to serve Allah SWT. (Kusmardani, et al, 2022).

Besides that, marriage is also to get legitimate offspring in order to continue the next generation of legitimate descendants to continue the generations to come. Meanwhile, in the formulation of Article 1 of Law Number 1 of 1974 concerning Marriage. It is stated that the purpose of marriage is to form a happy and eternal family based on God Almighty. Given the importance of marriage, Islam does not just call it an inner and outer bond between the two couples who carry out the marriage, but an agreement that involves God, so it is not an ordinary civil agreement, so marriage is called *mithāqan ghalidzan*, a strong and solid bond.

Marriage is a legal event that is presented as a legal and legal way to have a husband and wife relationship, besides that it is also a medium to build a family, to create peace of mind for each party. In the form of rights and obligations that must be fulfilled between the two. (Bakar et al, 2019). Besides that, marriage is also a contract or contract that provides legal benefits for the ability to have family relations between the two and can also help each other. Therefore Islam regulates the law of marriage in full, including the wedding party.

The wedding party or what is commonly called the *walimah urs* is an inseparable part and is an integral part of the Islamic marriage process. However, if the author sees the phenomenon of *walimah urs* in some people, of course, not all are the same in implementation, there are those who hold *walimah urs* in a luxurious way and spend a lot of money. There are also those who carry out the marriage contract alone without being accompanied by *walimah al-Urs*.

Walimah is an Islamic teaching that needs to be practiced in every marriage. In the implementation of *walimah urs* and there should be no element of fun and pride, there is no element of humiliation and deception. Basically, *walimah urs* has another function, namely announcing a marriage, which is to popularize it among mankind to prevent suspicion or doubt about the husband and wife. In addition, to reveal God's favors to humans by making what is forbidden because of the marriage bond. Kusmardani & Khosiyah, 2022).

In connection with *walimah urs*, each region has its own customs which can be maintained and even preserved as long as it does not violate the principles of Islam. If you look at the community tradition in the implementation of *walimah urs*, it is after the implementation of the *ijab* and *qabul* in marriage. However, it is different in the Kampung Lio Cibusah Bekasi area. carry out *walimah urs* first. This is contrary to Islamic values. Because basically *walimah urs* should be carried out before the marriage contract. It is important to get a study to become a harmonious family education *sakinah mawaddah warrahmah* (Samawa).

RESEARCH METHODS

This study uses a qualitative research type located in Kampung Cibrusah Bekasi. The approach used is juridical empirical. The primary source in this study is a husband and wife couple who have done walimah urs as resource persons, while the secondary data is literature on research literature on books, theses and journals related to this research.

The data collection method is by interview, observation. While the data processing method with analytical descriptive analysis method. The results of data collection will be processed by analyzing the contents of the immediate statements and observations during the study, used as a narrative to describe according to the research objectives.

RESULTS AND DISCUSSION

a. Fiqih Law in the Implementation of Walimah Urs

Marriage Reception in Fiqh is known as walimah urs which means partying, holding a banquet / feast, or the word al-walima in the plural form 'walaim which means banquet or party (Subhi, 2014). Some scholars use the word walimah for every meal, for every opportunity to get pleasure, only using it for more marriage opportunities (Syarifuddin, 2006, al-Jamal, 1986; Ghaffar E.M, 2000).

According to Imam Syafi'i, that walimah occurs in faithful da'wah carried out in order to obtain new happiness, but the implementation of walimah is more popular in marriage or (Sabbiq, 1990). Or every banquet to celebrate a wedding, the birth of a child, a circumcision or other joyful event that invites many people, is called walimah. (al-Shafi'i, 2007). The most famous ma'na walimah among scholars is defined as an event in order to be grateful for Allah's favors for the implementation of the marriage contract with the availability of dishes in the form of food. Walimah al-Urs has its own value over other events as marriage has its own value in life beyond other events (Marsudi, 2006).

This is as stated in Sahih al-Bukhari explained that the Messenger of Allah said to Abd al-Rahman bin Auf when he married, "hold a wedding feast even if it only cuts a sheep," just as the Prophet also held walimah when he married some of his wives, with two muds. wheat. Walimah is one of the Islamic teachings related to marriage that does not just appear that comes from the Qur'an and the Sunnah of the Prophet as well as the Ijma of the scholars, these three sources of Islamic law are very basic references for every act of a mukallaf both in matters of Worship and issues of converts. "Indeed, the spenders are the brothers of the devil who are very rebellious to their Lord." (Surat al-Isra ': 27).

From the information that the author mentions that the walimah al-Urs which is carried out after the marriage contract has a strong legal basis originating from the Qur'an, it's just that the relationship should not be excessive and contrary to Islamic law. Walimah al-Urs is a link in the discussion of marriage which also has legal aspects in its implementation. This has become a legitimized custom in Islamic fiqh which recognizes

the term difference of opinion against the law. Differences of legal opinion have often occurred among scholars in determining the law in a matter that they think needs to be addressed. The caring attitude of the scholars in the meaning and understanding of the verses of the Qur'an and the hadith of the Prophet has always been used as the basis for the argument to determine the essence of the law that is appropriate for the implementation of walimah al-Urs.

The views for those who do not pay attention to the basis of Islamic law related to the arguments that explain the walimah are clearly different, according to the disciplines they master in understanding the sources of Islamic law in its social implementation. Walimatul rs recommended by Islam is a form of ceremony that is not excessive in all respects. It is recommended for parties who wish to hold meals to be served to guests who attend walimah al-urs according to the ability of each family (Sudirman, 1993: Sudirman, 199).

Reception can be done at any time. The marriage contract can be held and it can also be postponed for some time until the end of the days of the newlyweds. But it is liked three days after Dukhul. However, there is no specific limit for carrying it out, but it is preferable to hold walimah after dhuzul, namely after the bride and groom perform sexual intercourse after the marriage contract takes place, this is based on what the Prophet Muhammad SAW always did, who also never said walimah urs except after dukhul (sexual intercourse) (Muhammad, 1995).

In Islam, it is sunnah for the bride and groom to invite pious people, both rich and poor, to attend walimah urs as the Prophet SAW said: "Do not associate with people except those who believe and do not let your food be eaten except by those who are pious. (HR Abu Dawud). In another hadith it is stated, "If one of you is invited, he should fulfill the invitation, if he is fasting, then he should pray for it, and if he is not fasting, he should eat it" (HR Muslim).

In the context of Indonesia, walimah al-'urs is often imagined with a very luxurious and festive event, so that it requires a lot of funds in family finances. This has resulted in a number of young couples delaying their wedding receptions for several months in the future. Whereas walimah al-'urs does not have to be luxurious, it is enough to invite neighbors, friends, relatives, to eat together, even if they don't use meat or anything else.

With the postponement of walimatul 'urs for the next few months on the basis of making it more festive, of course this is the same as taking things that are permissible and leaving things that are sunnah. However, Islam is very wise. Local customs sometimes have to be respected and used as a legal basis. For people who want to carry out their wedding party (walimah al-'urs) it is postponed to several not forwards for customary reasons and others, it is legal and not excessive.

b. Walimah Urs as Education to Build a Family SAMAWA

Marriage is a way to maintain offspring. With the marriage between men and women have a legal relationship as husband and wife. In marriage, a wedding reception is also held as a sign of announcing the marriage has taken place. The series of events is of course to maintain the honor of women and not be underestimated. (Jamal et al, 2006).

Honor is the most important thing for women not to lower their position. As walimah al-Urs which is intended to avoid all slander that occurs among the people.

And if the event is not held. This can maintain the dignity and honor of women and is seen as only one eye. In essence, the purpose of holding a walimah urs (wedding reception) which is intended is to give a blessing so that the two bride and groom want to get together in harmony.

The functions and purposes are as information and announcements that there has been a marriage, so that it does not cause slander in the future as well as triggering signs of joy and others. If you look at the condition of women in the pre-Islamic era, it was dismal, the history of human civilization bears witness to how women who have the service of giving birth to humans, are humiliated, treated harshly and demeaned, women are seen as the embodiment of sin, misfortune, disgrace, and other embarrassing things. In fact they do not have any position in Islamic society (Jamali, et al, 2016).

Therefore, the wedding reception if viewed from the point of view of Islamic law is to protect the family, while the educational aspects that can be known are strengthening friendship, getting to know each other, also being able to expand the family network between several different people into one.

The meaning of walimah urs is that there are goals and the most important wisdom in it, namely as information to the general public what has happened in marriage and all relatives and other relatives can gather to celebrate the day of happiness. Islam is a religion that teaches the happiness of the world and the hereafter so that the wedding reception in the community that the author has mentioned is basically contrary to Islamic family law, so if this has happened it is a factor of negligence and does not function the role of education in the family. In addition, sometimes walimah is a sign of harmony in the household because some divorce cases sometimes occur because of marriages without a reception.

c. Walimah al-Urs As Tradition

The holding of a walimah or wedding reception which is currently commonly carried out by Muslims in Indonesia has procedures that are still heavily interfered with by traditional values and local customs. This is inseparable from the process of the entry of Islam through cultural acculturation which does not erase the local culture of traditional customs that existed previously, so that the mixing of customs with Islamic nuances often occurs in society.

Like one case that occurred in the Lio Cibusah Village, Bekasi, Bekasi, West Java, Indonesia, namely in the implementation of a wedding reception before the marriage contract, As the author interviewed the FN and MT couples as resource persons, the background of the wedding reception before the marriage ceremony in the Cibusah village, Bekasi is not regardless of an agreement between the families of the families of both parties. Because if seen from the habits of the people of Kampung Lio Cibusah Bekasi in carrying out Walimah urs, it is first to carry out the Ijab Qabul marriage contract, after that the wedding reception is carried out.

The chronology of the case begins with the man during the application process, which takes place completely by leaving it to the woman in determining the date for the

wedding. This was very well received by the women. At the time after a family discussion carried out by the women, an agreement on a wedding date emerged on 04-November 2018. Taking into account that on that date, the extended family of the woman, dominated by factory workers, could witness the contract that took place. Because on that date it falls on a Sunday which on that day is the day off for people who work.

However, when the family deliberations had a different response from the men after the wedding date was announced. The men considered that the date of the wedding had already been calculated. In the Sukatami area, for example, where the male party comes from, the date of the marriage is still held. According to the man's family, November 4, 2018 was a bad date for a wedding party. The fear is that something unwanted will happen, for example, when a marriage is carried out, a disaster such as an accident will occur, or after marriage, sustenance will decrease in the household or it will be difficult to have children. It is even possible that a husband and wife couple will not last if the marriage contract is held.

While the wedding invitations have been printed according to the date of 04 November 2018, it cannot be changed, then the marriage contract has been postponed. It is based on a calculation on the part of men. In their calculations, the marriage contract is better carried out in the afternoon of Ba'da Asr. Because ba'da asr is already included in November 5, 2018. In tradition, the woman's family does not use a calculation of the date to carry out a marriage. They believe that if the intentions are good then Allah will make things easier for them to carry out. However, in order to respect a belief that has been upheld by the male family, the woman agrees to what is proposed by the man.

Based on what the author stated that this includes family intervention consisting of prospective parents-in-law, parents and in-laws and other families. The ideal benchmark for harmonization in the relationship between in-laws and in-laws is harmony. Both are able to work together in harmony by focusing on the harmony of the relationship, so that disputes can be prevented.

Thus, in-laws and in-laws work together to build family relationships. In a family, the communication relationship does not only occur between husband and wife, but also the relationship between two large families must also be considered. Because marriage does not only unite individuals but unites two families who have different backgrounds. One of the most important is the relationship between in-laws and daughter-in-law.

In this case, because I don't want there to be a debate that will result in a long conflict. So the women who were initially reluctant to agree to the proposal from the women who were initially reluctant to agree to the proposal for fear that this marriage would not take place, in the end agreed to the proposal from the men that walimah be carried out in the morning and the marriage contract held in the afternoon. FN and MT pairs view that it is not a negative thing to carry out walimah first, then continue when carrying out Ijab and qabul. The FN and MT couples understand very well that the reception is carried out after the marriage qabul agreement. As has become a tradition in the Lio Cibarusah village, Bekasi.

The practice of Walimah Urs is actually normative which can be understood or drawn from the Hadith of the Prophet, both verbal (qauli) or Fi'li. This understanding can be used as a contextual practice of walimah urs, because it is the result of

formulating in order to generate perceptions about the practice of walimah carried out by the Prophet and his companions. In Islamic teachings it has been taught to always be simple in life, including in walimah al-Urs it should not be excessive.

But sometimes in social reality, people have different opinions, the advantages of people who do walimah excessively just want to show the community so they are not considered poor or outdated, then the family of a married couple holds a reception with a very luxurious and festive reception. The basis of the family in holding a party so that the invited guests can enjoy and have fun in the dishes provided.

The invited guests did not really know what was saddened by the family holding the reception, even a lot of families felt sad when the owner of the reception had to go into debt here and there, selling their assets to entertain invited guests from among relatives, relatives. And not only that, sometimes the costs incurred with the infaq of invited guests are not worth the value. In fact, not a few infaq given by invited guests were used as the basis for returning capital which was not in accordance with the expenditure in financing. Islam as an easy religion has taught its people not to overdo it in terms of receptions.

Imam Taqiyyudin in Kifayatul Akhyar mentions that at least walimah urs for people who can afford is a goat, because the Prophet Muhammad Slaughtered a goat when he married Zainab bint Jahsy. Someone who does walimah urs is considered enough, because the Prophet Muhammad SAW has done walimah urs for shafiyah bint Syaibah with flour and dates. In everyday life, religion is what regulates the relationship of human life. Both the relationship between humans and God and the relationship between humans and others. Running daily life cannot be separated from tradition. The word tradition is a translation of the word turats which comes from Arabic which consists of the letters wa-ra-tsa. (Riyadi, 2007).

According to the study of Usul Fiqh, custom is a habit in society that is strictly adhered to in one's life so that one feels at ease. The long-standing habit can be in the form of actions or words, both general and specific. It can be interpreted that tradition and custom are a unit, that is, one that cannot be separated. Because tradition and custom have the same meaning which can be interpreted as human habits in situations and conditions.

Islam and tradition are two different substances, but in their realization they can be interrelated, influence each other, complement each other, and color each other's behavior. Islam is an ideal normative, while tradition is a result of human cultivation. Traditions can be sourced from the religious teachings of their ancestors, local customs or the results of their own thoughts. Islam talks about ideal teachings, while tradition is the reality of human life and the environment (Weldan & Huda, 2004).

The development and progress of the modern world suppresses the material aspect by only reinforcing the motives of greed, social jealousy, self-control, and motives that prioritize self-interest. All that according to Islam hinders the fulfillment of spiritual needs. In the aspect of human relations with nature in realizing development, it tends to

not humanize humans. It means inhumane, because humans are considered as a secondary phenomenon. As a result, people's lives are not harmonious.

As an Islamic society, we should stay away from and not be deceived by misleading traditions. According to Imam As-Syaitibi, that the purpose of Islamic law is to realize the benefit of human life both in this world and in the hereafter. To realize this benefit, of course, there must be clear evidence or arguments. Evidence that becomes the reinforcement for every action taken. Islamic law recommends every Muslim who will hold a walimah or hold a marriage to notify the public of his marriage. there are many lessons contained in the implementation of this walimah (Syarifuddin, 2004).

The Messenger of Allah said in a hadith that he held a walimah on his marriage to one of his wives after he had intercourse with them. This indirectly indicates that the walimah was carried out after the marriage contract. However, the procedure for its implementation depends on the customs and habits of each region. The Salaf scholars differ in their opinion regarding the timing of the walimah. This is explained in the book Fathul Baa'ri. In this book it is explained whether the holding of the walimah is at the time of the marriage contract or after it. If we follow according to what was taught by the Prophet Muhammad, then walimatul 'urs should be carried out after the first night carried out by the bride and groom or after they have sexual intercourse. This is based on the hadith narrated by Anas' friend, namely: "One morning the Messenger of Allah was married to Jainab bint Jahsy (the Messenger of Allah married her yesterday). The next day the Holy Prophet held Walimatul rs after marrying his wife, then he invited the people and then they enjoyed the food." (H.R. Bukhari).

The opinion of Imam Hanafi who says that this walimah does not specify a clear time, is also reaffirmed by the opinion of Sayyid Sabiq who says that the time for the implementation of walimah is before the marriage contract or after, on the wedding day or after the wedding day, depending on the customs in the area. The form of customs and habits of the community always develops following the process of civilization development. As is the case with the walimatul 'urs process carried out by the FN and MT pairs in Kampung Lio Cibusah Bekasi. This is because people who still hold fast to customs and their lack of knowledge about Islamic law.

a. The practice of walimatul 'urs in Lio Cibusah Village, Bekasi as a Broken Custom (Urf al-Fasid).

The practice of walimatul 'urs before the marriage contract in the Lio Cibusah village, Bekasi is a legacy from our ancestors that is still preserved today. Walimah is carried out in the morning until the afternoon, while the marriage contract is carried out in the afternoon after the Asr prayer, in contrast to the general public, this is because people who still adhere to customs and their lack of knowledge about Islamic marriage law.

There are fiqh rules regarding the customs or habits of the community, wherein that custom can become a law (al-Suyuti, 1997 "العادة المحكّمة" (or other rules which state that custom is sharia which can be used as law "العادة المحكّمة", with a note This custom does not conflict with Islamic shari'ah, this rule provides a juridical justification as a source of reference for behavior.

Islam came, the people at that time already had different customs and traditions. Then Islam teaches that it is in accordance with the goals of syara' (maqashid al-Shariah) and its principles.

Syara' also rejects customs and traditions that are not in accordance with Islamic law. Besides that, there are also some that are repaired and straightened, so that it becomes in line with its direction and goals. Then there are also many things that have been left by the syara' without a rigid and clear renewal, but he left it as a field of movement for al-úrf al-shalih (good habits). This is where the role of rf determines the law, explains its limitations and details (Yusuf Al-Qardhawi: 1989)

Preserving customs is a very noble thing, because with this it can enrich knowledge about culture, especially customs that have been passed down by their ancestors, which currently the younger generation prefers to use western customs in their daily interactions.

In this case, sometimes people deepen and understand more about customs, traditions and religious knowledge, so that every action that is 'amaliah' does not conflict with religious concepts and traditions that are believed to be, so that these actions do not cause slander and skewed assumptions from the community.

CONCLUSION

Based on the results of research conducted by researchers on Walimatul 'ursy Before the Marriage Agreement, in the review of Islamic family law in Kampung Lio Cibarusah Bekasi is the belief of the men, namely those who believe that if the contract and walimatul 'urs are carried out on the same day, it will have a bad impact. . Meanwhile, if you carry out the marriage contract in the afternoon, it will have a good impact. Because the men think that the afternoon is included in the next day. This is aimed at respecting the beliefs of the men who think that it is not good for a marriage to be held on that date, in order to avoid an unwanted event, both at the time of getting married and after a marriage takes place.

Meanwhile, if according to the review of Islamic law regarding the walimatul 'urs before the marriage contract based on the purpose of the implementation of the walimatul 'urs then this is contrary to Islamic teachings. Because it is based on a false belief.

In Islam there is no provision regarding a good day to hold a marriage contract. This is just an ancestral tradition that is still believed today. This kind of tradition is included in rf Fasid (incorrect customs) and something that is forbidden by Allah (contrary to religious teachings). Therefore premarital education is very urgent because both partners are more thorough in understanding Islamic family law regarding rights and obligations so that they become a SAMAWA family.

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