

“The Views of Religious Figures on *Mandiu Pasili* Tradition in the Marriage of the Kaili Tribe from the ‘*Urf* Perspective (Study in Wani Satu Village, Tanantove District, Donggala Regency)”

R. Cecep Lukman Yasin

State Islamic University Maulana Malik Ibrahim Malang

lukmanyasin@yahoo.com

Alfa Singgani L.Irade

Maulana Malik Ibrahim State Islamic University Malang

alfasinggani@gmail.com

Abstract

Mandiu pasili tradition is a wedding bathing tradition in the Kaili tribe. This tradition to carry out two or three days after the marriage contract is implemented at the bride's house door. The *mandiu pasili* tradition is still carried out by the Kaili tribe in Wani Satu Village, which uses various tools and materials that contain philosophical meanings in its implementation. The purpose of the research is to describe how religious leaders view the implementation of this tradition and how the position of the *mandiu pasili* tradition is viewed from perspective ‘*urf*. The research method used is Juridical Empirical. The research approach used is descriptive and qualitative. The research is located in Wani Satu Village, Tanantovea District, Donggala Regency. Data were obtained through interviews and documentation. The results of the study are as follows: first, religious leaders have two views on implementing the *mandiu pasili* tradition. Namely, the *mandiu pasili* tradition is classified as ‘*urf* sahih because there are teachings of Islam in its implementation. On the other hand, the *mandiu pasili* tradition is classified as ‘*urf* fasid because it is considered not by Islam. Second, the position of the *mandiu pasili* tradition in the perspective of ‘*urf* is classified as ‘*urf* fasid because there are several implementations of this tradition that are not by the teachings of Islam. This tradition has good aims, and in terms of the tools and materials used, none of them violate the teachings of Islam. However, with some processions considered not by Islam's teachings, the whole *mandiu pasili* tradition is categorized as ‘*urf al-fasid*.

Keywords: *Mandiu Pasili* Tradition; ‘*Urf*; Kaili tribe.

Introduction

Marriage is one of the basics of social bonds between men and women who will form relationships to achieve good goals by Islamic law to create a *sakinah mawaddah warahmah* family. Marriage is one of the ways Allah has determined as the way for humans to obtain offspring and maintain their life after each life partner is ready to play his role in realizing the purpose of marriage itself.¹

There are several definitions of marriage put forward by fiqh scholars, but all of these definitions contain the same essence even though the editorials are different. Scholars of the Shafi'i School define it as "a contract that contains the permissibility of having marital relations with the pronouncement of marriage/marriage or what is meaningful with it." Meanwhile, the Hanafi school of law defines it as "a contract that allows it to be lawful to have marital relations between a man and a woman as long as there are no shari'a obstacles."²

The Kaili tribe is one of the indigenous people of Central Sulawesi who live along the west and east coasts of Central Sulawesi. This tribe generally resides in Palu City, Donggala Regency, Sigi Biromaru Regency, and Parigi Moutong Regency.³

Mandiu Pasili wedding customs are still maintained and implemented by the community. Implementing this custom has a good impact on the Kaili tribal community that a marriage preceded by a good custom will also give goodness to husband and wife in carrying out a household relationship. The belief of the Kaili people who think that marriage has a very close relationship with religion or spirituality.

Mandiu Pasili wedding customs are still maintained by the community in Wani Satu Village, Kec. Tanantovea, Donggala Regency. This customary practice has a good impact on the Kaili tribal community that a marriage preceded by a good custom will also give goodness to husband and wife in carrying out a household relationship. The belief of the Kaili people who think that marriage has a very close relationship with religion or spirituality.⁴

Judging from the implementation of the *Mandiu Pasili* tradition, the involvement of religious leaders in the implementation of the *Mandiu Pasili* tradition plays a very important role. The *mandiu pasili* tradition is one of the customs in the marriage of the Kaili tribe, with the involvement of religious leaders in the implementation of the *mandiu pasili* tradition encourages the author to examine the *mandiu pasili* tradition when viewed from the views of religious leaders and associated with the perspective of 'urf.

¹ Azhaar Afaf Hanifah dkk, *Makna dan Eksistensi Tradisi Sembarangan di Kalangan Muslim Desa Cangg, Kalandia, Lampung Selatan*, Universitas Sebelas Maret, Surakarta, 75.

² Agustina Nurhayati, "Pernikahan Dalam Perspektif AlQuran", ASAS, No.1 (2018): 100. <https://media.neliti.com/media/publications/177723-ID-pernikahan-dalam-perspektif-alquran.pdf>.

³ Gazali, "Struktur, Fungsi, Dan Nilai Nyanyian Rakyat Kaili" FKIP Universitas Tadulako, *Litera*, No. 1 (2016): 189-200 <file:///C:/Users/hp/Downloads/1917-Article%20Text-4847-1-10-20220405.pdf>.

⁴ Nur Ilma, Wawancara (Wani 25 April 2022).

Traditions or customs that arise from people's habits are very closely related to the religious megis nature, namely the public's belief in something that is sacred. The religious nature of customary law communities, for example in ceremonial activities like marriage. In this ceremony, it is interpreted as a requirement for a transition to occur from the old level to the new level. According to Hazairin, what is the opinion of the concept of marriage, according to customary law consists of three series of actions or events that aim to guarantee tranquility (koelte), happiness (wevaart), and fertility (vruchtbaarheid).⁵

A previous study by Sahran Raden on the tradition of bathing pasili and mematua explained that Kaili culture itself is one of the oldest cultures in Central Sulawesi, especially in the area that is the object of research. In Kaili culture itself, there are many values to be conveyed. For example, marriage in the custom of the Kaili tribe is called Paboti'. In the process or stages of the implementation of marriage, the Kaili people argue that marriage is a process of physical and spiritual activity for husband and wife. Thus the marriage process cannot be separated from customs. One custom that has been preserved to this day is *Mandiu Pasili*. *Mandiu Pasili* is a communal bathing ceremony in front of the door, held the day after the wedding. This ceremony is intended to carry out liberation (*nipo/oanga*) and to always be in harmony and happiness.⁶

The purpose of this study is to describe the position of the *mandiu pasili* tradition, which is still carried out in the present era through the views of religious leaders who are studied with the 'urf perspective. Furthermore, the authors hope this research can be useful for the general public in adding reading references to the *mandiu pasili* tradition.

Research Methods

The research method used is empirical juridical with a qualitative descriptive approach. The research location is Wani Satu Village, Tanantovea District, Donggala Regency. This location has been chosen through the author's consideration of the dance class in implementing the *mandiu pasili* tradition sources of data obtained from interview techniques with informants totaling seven people. The selection of informants is based on the topic of discussion and recommendations from the village government. In addition to interviews, data were also obtained from documentation techniques. The next data processing stage is editing, organizing data, verification, analysis, and conclusions.

⁵ Ulfa Daryanti, St. Nurjannah. Analisis 'Urf Terhadap Tradisi Janur Kuning dalam Adat Pernikahan Jawa di Kabupaten Luwu Timur, *Shatuna*, Vol.2 No.1, 256. <File:///C:/Users/Hp/Downloads/16220-Article%20Text-52679-1-10-20210208.Pdf>.

⁶ Sahran Raden, "Pelaksanaan Upacara *Mematua* dan *Mandiu Pasili* dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)", *Jurnal Studia Islamika*, No. 2 (2011): 363 [File:///C:/Users/Hp/Downloads/369-Article%20text-763-1-10-20150224%20\(3\).Pdf](File:///C:/Users/Hp/Downloads/369-Article%20text-763-1-10-20150224%20(3).Pdf).

The Views Of Religious Leaders On The *Mandiu Pasili* Tradition In The Traditional Wedding Of The Kaili Tribe In Wani Satu Village.

The Mandi Pasili tradition is a bridal bath tradition carried out by the Kaili tribe in Wani Satu Village, carried out after the marriage contract, two or three days after the wedding. The implementation of the pasili bath, such as sprinkling soaked water and coconut mayang at the front door of the bride's house, becomes a spectacle for the community around the bride's house. Researchers conducted research by interviewing religious leaders in Wani Satu Village and several traditional actors.

Marriage is an honorable and sacred institution. Marriage is not just a distribution of natural desires but also contains various dimensions of interaction, both psychologically, socially, culturally, and religiously. So it is not surprising that most marriages are carried out with various traditional procedures entrenched and rooted in society. Before Islam came, a unique and diverse cultural system of society had developed in the archipelago. As is the case in Central Sulawesi Province for centuries, there has been a cultural system of various ethnicities and sub-ethnics, one of which is the Kaili tribe, which grew and developed in Donggala Regency.⁷

In this study, researchers interviewed Mangge Pahmin, one of the religious leaders who is also one of the traditional leaders in Wani Satu Village. He explained his views on the *mandiu pasili* tradition from a religious perspective. Mangge Pahmin explained that the *mandiu pasili* tradition is a bridal shower tradition carried out by a husband and wife after carrying out the marriage contract and *walimah* celebration. This tradition is one of the cultural heritage of the ancestors of the Kaili tribe, which is still carried out by most of the Kaili tribal community. If studied from the religious sciences, the *mandiu pasili* tradition is one of the media for the spread of Islam because in ancient times, when this tradition was implemented, it was filled with mantras from the Kaili ancestors.

Community leaders are people who have influence, and some are formal and informal. Traditional community leaders are people appointed and elected by state institutions and are structural, such as sub-district and village heads. Meanwhile, informal community leaders are recognized by the community because they are deemed worthy of being respected leaders and play a significant role in leading and protecting the community.⁸

Along with the entry of Islamic teachings in Wani Village, ulema, who spread Islam, included Islamic teachings in the *mandiu pasili* tradition. The Kaili tribe is the largest tribe in Central Sulawesi which consists of 44 kinds of knowledge of the Kaili

⁷ Al-Hilal Mallarangeng, Peminangan Adat Kaili Dalam Tinjauan Fikih Dalam Kompilasi Hukum Islam, JurnalDiskursusIslam.No2(2013):185.https://journal3.uinalauddin.ac.id/index.php/diskursus_islam/article/view/6607/5386.

⁸ Edi Kusnadi, Dadan Iskandar, "Peranan Tokoh Masyarakat dalam Membangun Partisipasi Kewargaan Pemuda Karang Taruna", *Prosiding Konferensi Nasional Kewarganegaraan III*, (2017): 358-363. <http://eprints.uad.ac.id/9926/1/358-363%20Edi%20dan%20Dadan.pdf>.

ethnic group. The *mandiu pasili* tradition is a heritage tradition from the ancestors of the Kaili tribe. However, not all races from the Kaili tribe carry out this *mandiu pasili* tradition in their wedding activities. Wani Satu village is where most of the people are from the Kaili Rai tribe, in which the implementation of *mandiu pasili* has become an obligation for the Kaili Rai tribe community.

Moreover finally, the researcher conducted interviews with the resource person, Mrs. Nurjannah, who works as a religious instructor and teacher of the Koran in Wani Satu Village. Based on information from the informant explained that the *mandiu pasili* tradition is a tradition that can be a way of polytheism for the people who carry it out. People's trust in the effect of the implementation of *mandiu pasili* for the peace of marriage is feared to be a way of shirking for the people who run it.

When viewed from the marriage requirements, the implementation of the pasili bathing tradition is not included. Meanwhile, according to the law, must meet the following criteria: *First*, Material (core/internal requirements): a need for the prospective bride and groom. This requirement consists of absolute and relative material requirements. *Second*, Formal requirements (born/external) BW articles 50 to 70 explain that these requirements apply to European groups only. BE Articles 50 to 51 explains that marriages must first be notified by the civil registry official, which is then recorded in the marriage notification list.⁹

Implementing the *mandiu pasili* custom in marriage in the Kaili tribal community is caused by the belief in the traditions and values contained in the bathing pasili tradition itself. After conducting interviews with religious leaders in Wani Satu Village, it can be understood that the opinions of religious leaders on the *mandiu pasili* tradition have two opinions. First, Mangge Pahmin explained that the origin of this tradition was due to a natural agreement between the Kaili tribe in ancient times and the nature around where they lived. The agreement implies that the pasili bathing tradition is one way for us to pray and thank God for the bride and groom's marriage.

Based on the results of interviews conducted by researchers, the *mandiu pasili* tradition is a hereditary tradition from the ancestors of the Kaili tribe, which is still carried out by most of the Kaili tribal people in Wani Satu Village after completing the marriage and walimah contracts. This ritual is usually carried out at the door of the bride's house and becomes a spectacle for the local community. According to the beliefs of the Kaili tribe, this tradition has its philosophical meaning.

After conducting interviews with several resource persons expected to meet the research data needs regarding implementing the pasili bathing tradition, two opinions were obtained from the interview about the problem used as a topic in the study. The first opinion says that the pasili bathing tradition is a good tradition to be carried out by the community and does not conflict with Islamic law. The second opinion says that

⁹ Tinuk Dwi Cahyani, *Hukum Perkawinan*, (Malang: UMM Press, 2020), 10.

the pasili bathing tradition is one of the traditions that can lead people to polytheism or contrary to Islamic law.¹⁰

Overview Of 'Urf On The Mandiu Pasili Tradition In The Traditional Marriage Of The Kaili Tribe In Wani Satu Village

Scholars agree that 'urf can be used as the basis for *hujjah* as long as it does not conflict with syara. The Maliki scholars are famous for their statement that the deeds of the Medina scholars can be used as evidence, as well as the Hanafi scholars stating that the opinion of the Kufa scholars can be used as a basis for proof. Imam Shafi'i is famous for his qaul qadim and qaul qaul. There was an incident, but he set a different law when he was still in Mecca (qaul qadim) and after he was in Egypt (qaul Jadid). The Hanabilah scholars state that the philosophical basis of 'urf is forgiveness. In other words, there is no sanction for doing something as long as it does not violate the text's provisions.¹¹

'Urf (Tradition) are forms of muamalah that have become a habitual tradition and have been ongoing in the community. Abdul Wahhab al-Khallaf defines that 'urf is something that has often been known to humans and has become a tradition, either in the form of words or actions and or leaving something is also called a tradition.¹²

There are several requirements of 'urf that have been formulated by several figures of ushul fiqh, namely as follows: (1) Not contradicting the texts. (2) Must be accepted by good reason, sane feelings, or public opinion. (3) An event repeated and known in a particular society, whether old or mixed, but not the last. (4) Applicability during society should not be accepted if both parties have excessive conditions.¹³

Based on the explanation above and also the explanations from the informants, it can be explained that the *mandiu pasili* tradition is categorized as a custom that is maintained by the Kaili community and has been carried out continuously and repeatedly since its ancestors until now. This ritual is always carried out every time some residents hold a wedding celebration.

In this study, six religious figures were used as objects in the study. Five of them agreed to the *mandiu pasili* tradition because, according to them, this tradition was included in 'urf sahih, namely 'urf, which did not conflict with the teachings of Islam. However, the figures do not agree because there are several series of this tradition that is not by Islam's teachings.

¹⁰ Ahmad Sarwat, *Ensiklopedia Fikih Indonesia Pernikahan*, https://www.google.co.id/books/edition/Ensiklopedia_Fikih_Indonesia_Pernikahan/hyuUDwAAQBAJ?hl=id&gbpv=1&dq=rukun+dan+syarat+nikah&printsec=frontcover.

¹¹ Fauziah, Konsep 'urf Dalam Pandangan Ulama Ushul Fiqh (Tela'ah Historis), *Jurnal Nurani*, No.2 (2014) h. 15-26 <https://media.neliti.com/media/publications/41886-ID-konsep-urf-dalam-pandangan-ulama-ushul-fiqh-telaah-historis.pdf>.

¹² Basri Rusdaya, *Ushul Fikih 1*, (Pare-Pare: IAIN PAREPARE NUSANTARA PRESS), 121.

¹³ Sulfan Wanidi, Eksistensi 'urf Adat Kebiasaan Sebagai Dalil Fiqh, *Jurnal Hukum Keluarga dan Hukum Islam*, No 1 (2018), 181-196 <https://media.neliti.com/media/publications/41886-ID-konsep-urf-dalam-pandangan-ulama-ushul-fiqh-telaah-historis.pdf>.

If we look at the various types of *'urf* explained in the previous chapter, in terms of their object, the *mandiu pasili* tradition is included in the category of *'urf al-'amali*, namely traditions or habits in the form of certain actions. However, in this case, the *mandiu pasili* tradition is an action when the wedding ceremony is finished, so it cannot be categorized as *'urf al-qauli* or a tradition in the form of words.¹⁴

Then when viewed in terms of scope, the *mandiu pasili* tradition is included in the category of *'urf al-khash*, namely a tradition or custom that applies specifically because the *mandiu pasili* tradition is a tradition that is only carried out by people of the Kaili tribe from generation to generation which in the research It is located in Wani Satu Village, therefore it cannot be categorized as *'urf al-'am* or a general practice because it only applies to the Kaili tribal community.¹⁵

Meanwhile, in terms of its validity according to the view of *syara'*, then *'urf* is divided into two parts, namely *'urf al-fasid* and *'urf al-shahih*. *'urf al-fasid* is a custom or habit of the community and is not by the arguments of *syara'*. As for *'urf al-shahih*, the customs or habits of the community are carried out continuously and in line with the religion of Islam. Therefore, based on the agreement of the Ulama, this 'authentic *urf* can be used as a legal *istinbath* as long as it does not conflict with *shari'a* law.¹⁶

Based on the presentation of religious leaders as informants, the *mandiu pasili* tradition carried out by the Kaili tribal community, especially those in the research location, namely Wani Satu Village, is a means for them to seek protection from God through prayers that traditional leaders and brides pray during the *mandiu pasili* tradition. Carried out such as Surah Al-Fatihah, Al-Baqarah, Al-Ikhlash, Al-Falaq, An-Nas, Ayat Kursi, and Sholawat of the Prophet, and the process ends with the reading of congratulations prayers by religious leaders or traditional leaders. Therefore, the tools and materials used do not deviate from the teachings of Islam. However, in its implementation, several professions are not by Islamic teachings, including:

The implementation is shown in public; indirectly the aurat of the bride will be seen by the local community. While the teachings of Islam, women are ordered to cover their genitals. As Allah says in Surah Al-Ahzab (33:59): “*O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.*”¹⁷

Based on the above verse, a woman must cover her aurat from those who are not mahram. The hijab *shari'a* contained in Surah Al-Ahzab verse 59 is a form of God's commandment closely related to ethics. The hijab law required for Muslim women

¹⁴ Sucipto, “*'urf* Sebagai Metode dan Sumber Penemuan Hukum Islam”, *Asas*, No.1 (2015): 25-40 <file:///C:/Users/hp/Downloads/12379-38936-1-PB.pdf>.

¹⁵ Amir Syarifuddin, *Ushul Fiqh 2*, (Jakarta: Kencana, 2014), 414.

¹⁶ Amir Syarifuddin, *Ushul Fiqh 2*, 415.

¹⁷ Shahih International, “Quran Surah Al-Ahzab 59 (QS 33:59) In Arabic And English Translation, “Alquran English, July 1, 2009, Accessed September 20, 2022, <https://www.alquranenglish.com/quran-surah-annisa-129-qs-4-129-in-arabic-and-english-translation#Sahih-International>.

aims to maintain their honor and glory; Allah requires the hijab so that women are free from interference and temptations from the wicked.

The use of hijab can be seen from a different perspective from the opinions of the four schools of fiqh priests, such as the Maliki school, the Shafi'i school, the Hanafi school, and the Hambali school.

Imam Malik thinks it is obligatory for the face and palms to be covered, even though they are not part of the *awrah*. This is reasonable because the part mentioned is one of the triggers for lust and even slander. Contrary to the opinion of Imam Shafi'i, which states that covering the whole body except the face and palms, the member is applied to fulfill a rational need/intention. However, showing it without intention can turn into all parts of his body that must be closed. Moreover, it is permissible to show the chest in front of the mahram, even if it is a male mahram.¹⁸

As for the opinion of Imam Hanafi, the hijab is that which covers the entire body, including the soles of the feet except for the face and the palms of the hands. Meanwhile, Imam Hambali says the hijab covers the entire body without exception. However, Ibn Qudamah, a faqih who adheres to the Hambali school, argues that this school still provides dispensation (*ruqshoh*) for the face and the palms. Of all the opinions of the madhhab imams, they agree that the hijab is highly recommended and the law is obligatory.¹⁹

Based on the above verse, a woman must cover her aurat from those who are not mahram. The hijab shari'a contained in Surah Al-Ahzab verse 59 is a form of God's commandment closely related to ethics. The hijab law required for Muslim women aims to maintain their honor and glory. That Allah requires the hijab so that women are free from interference and temptations from the wicked.

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¹⁸ Prosiding Webinar Internasional Ulama Tafsir dan Hadis di Nusantara, "Khazanah Ulama Nusantara Dalam Pembentukan Peradaban Islam", (Samarinda: LP2M IAIN Samarinda), 218.

¹⁹ Prosiding Webinar Internasional Ulama Tafsir Dan Hadis Di Nusantara, "Khazanah Ulama Nusantara dalam Pembentukan peradaban Islam", (Samarinda: LP2M IAIN Samarinda), 220.

that this school still provides dispensation (ruqshoh) for the face and the palms. Of all the opinions of the madhhab imams, they agree that the hijab is highly recommended and the law is obligatory.²⁰

Based on the description above, the *mandiu pasili* tradition would be better carried out indoors, and only the mahram of women may see it. Alternatively, if it is carried out outdoors, such as the provisions of the pasili bathing tradition, the bridal shower carried out in front of the door, the bride must cover her aurat.

Nipoloanga; or Liberation; *Nipoloanga*, or liberation, is a series of events from the pasili bathing tradition in which the bride's mother gives a sarong that is attached from behind her husband and wife. The husband and wife will race out of the sarong, and this is repeated three times in the Indonesian language. So Kaili *Nipoloanga* has the meaning of liberation and the meaning of whoever comes out of the sarong first, it is he who can be said to be the strongest in his household later.

Nipoloanga is the release of a husband and wife who previously had not been allowed to have nosimpaturu (one bed) after taking a pasili bath, so they can share the same bed or have sex with husband and wife.

As in Islam, when the conditions and pillars of marriage in marriage have been implemented, there is no prohibition for husband and wife to have sex because it is lawful for both of them to mix with husband and wife. As Allah says in the Qur'an Surah Al-Baqarah (2:223): "*Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.*"²¹ After the pillars and conditions of marriage are fulfilled, there is no longer a prohibition for husband and wife to join as husband and wife do. From the explanation of the verse above, it is clear that there is no prohibition for husband and wife to join even though they have not carried out the pasili bathing tradition because the Prophet appreciates a man. Woman and he forbids a woman to refuse her husband's invitation to mix, as long as it is within limits permitted by Allah.

The belief is that do not carry out the pasili bathing tradition. You will get a disaster. The belief of every Kaili tribal community about when the pasili bathing tradition is not carried out will be disturbed by evil spirits, in the form of illness, infertility, frequent miscarriages, children experiencing physical and psychological disorders, a family that is not harmonious, and other disturbances that are deeply rooted in the Kaili tribal community. However, it depends on the belief of the perpetrators of the tradition, whether they accept that belief or not.

Based on information from several informants who stated that this tradition was considered good by the Kaili tribal community, however, because of the belief that if

²⁰ Prosiding Webinar Internasional Ulama Tafsir dan Hadis di Nusantara, "Khazanah Ulama Nusantara dalam Pembentukan peradaban Islam", 221.

²¹ Shahih International, "Quran surah Al-baqarah 223 (QS 2:223) in Arabic and English Translation, "AlQuran English, July 1, 2009, accessed September 20, 2022, <https://www.alquranenglish.com/quran-surah-annisa-129-qs-4-129-in-arabic-and-english-translation#Sahih-International>.

they did not carry out the tradition, the bride and groom would get a disaster which is very contrary to Islamic teachings. Allah says in QS. At-Taghabun (64:11) : “*No calamity befalls anyone except by Allah’s Will. And whoever has faith in Allah, He will rightly guide their hearts through adversity. And Allah has perfect knowledge of all things.*”²²

‘*Urf* is intended to maintain the benefit of the people and support legal istimbath and interpretation of the texts (al-Qur’an and as-Sunnah). Furthermore, a *mujtahid* will understand the habits of the people first before determining the law, so that the established law can be valuable to the public. The scholars agreed to accept ‘*urf*’s proof in legal istimbath as long as it is ‘*urf al-shahih*,’²³

While ‘*urf* fasid is not obligatory to be accepted and maintained. Traditional practitioners should straighten their intentions and believe everything is God's decree. Based on the explanation of the research results, it was concluded that the ritual bathing of the pasili belongs to the category of ‘*urf al-fasid*. Although, in practice, the pasili bathing ritual aims to seek protection from Allah, and the tools and materials used do not deviate from Islamic teachings, with the existence of several professions that are not by the Shari’a, the whole tradition of pasili bathing cannot be categorized as ‘*urf al-sahih*.

Conclusion

The opinions of religious leaders are divided into two opinions. Firstly they agree that this tradition is preserved and carried out continuously because it is a good tradition and a way for them to seek Allah's protection. Second, the implementation of this tradition is not by Islamic teachings. Based on the view of ‘*urf*, the pasili bathing tradition, which consists of several stages of activities produces several perspectives of ‘*urf*. Some of these categories are included in the ‘*urf al-shahih* category, including the philosophical meanings contained in this ritual, the prayers offered, and the tools and materials used in this ritual. As for what is included in the ‘*urf al-fasid* category, namely, its implementation in public, belief in the impact that will arise if it is not implemented, and the *Nipoloanga* process. ‘*urf al-fasid* only applies to some parts of the process, and some parts are categorized as ‘*urf al-shahih*.

²² Shahih International, “Quran surah At-Tagabun 11 (QS 64:11) in Arabic and English Translation, “AlQuran English, July 1, 2009, accessed September 20, 2022, <https://www.alquranenglish.com/quran-surah-annisa-129-qs-4-129-in-arabic-and-english-translation#Sahih-International>.

²³ Finsa Adhi Pratama, “TINJAUAN ‘URF TERHADAP TRADISI MEMBACA NASIHAT PASCA SHOLAT JUMAT (Studi Kasus pada Jamaah Lembaga Dakwah Islam Indonesia (LDII) di Desa Lambusa Kecamatan Konda Kabupaten Konawe Selatan)”, *Al-‘Adl*, Vol. 13 No.1,27. <file:///C:/Users/hp/Downloads/1728-4915-1-PB.pdf>.

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