

## TAFĀ'UL'S PROVISION IN ADAT WITH SOCIETY ON THE SUBJECT OF ISLAMIC LAW



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### Abstract

Tafâ'ul is a good sentence that someone hears as a good sign. Tafâ'ul is used for things that are encouraging through an attitude of kindness towards Allah. Decorative Bathing is a bathing and sprinkling ceremony carried out after the marriage ceremony. The decorative bathing procession is usually carried out by the Batubara Malay community. When showering, the bride and groom wear clothes covered with private parts, then they are doused by sprinkling water by the practitioners of the decorative bath and their respective parents and the bride and groom are sprayed with water, then they untie the coconut leaves and close by washing the feet of each bride and groom. However, in the practice of ornamental bathing in Batubara Regency, there are still questions about the purpose and law of performing tafaul in the ornamental bathing tradition. This research is a type of field research, using a sociological juridical approach because this research has a close relationship with the subject and object of study. The data sources for this research consist of primary data sources which are data sources obtained directly from the community and secondary data sources, namely data sources that are not directly obtained from original sources such as books, journals, theses, and so on. The data collection method uses informant techniques, data obtained uses observation, interview and documentation techniques. From the results of this research, it is concluded that if the decorative bathing tradition is viewed using the istinbath method of Islamic law, namely with 'urf, it is included in 'urf sahih because it has a positive value, namely, to ask for goodness and blessings from Allah SWT so that the bride and groom will last forever, have good fortune, be healthy and many descendants.

**Keywords:** Marriage Tafaul, Batubara Malay Customs, Islamic Law

## INTRODUCTION

Culture is the whole system of ideas, actions, and results of human work within the framework of the life of a society that man becomes owned by learning. And undeniably, the earth as the habitation of mankind is one. However, it has become a Sunnatullah, its inhabitants consist of various tribes, races, languages, professions, cultures, and religions. Thus, discovery is an inevitable phenomenon. Diversity exists in all spheres of life, including religious life. Speaking at the beginning of the emergence of religion and beliefs according to Mustopo explains: "Everyone feels weak in the face of certain problems, for that he needs a new strength. That new strength does not emerge from him. The hope of faith has arisen." This is the truth, but from the point of view of Islam, it is not the absolute truth. He is the Creator, and he will know that he is a creature. Thus, religion and beliefs are the basic needs of everyone. There is little difference between religion and belief, at the time of religion, man consciously surrenders himself to his lord. But in faith, it's often done unconsciously. Religion plays an important role in a society or community because a religion or belief will remain permanent if practiced by society. Rahardjo argues that there are three functions of customary law values in the middle of society, namely:

1) The creation of norms, both that provide provisions, and that determine the relationship between people; 2) the settlement of disputes, 3) guaranteeing the survival of society, that is, in the event of the occurrence of changes.

Apart from custom, humans also have a need for religion. Religion is a necessity of every human being, because human beings are basically homo-religious creatures. By religion, people will gain peace. The greater the challenges they face, the stronger people hold to religion. Djamaluddin and Ancok affirm that without beliefs, ideals and beliefs human beings cannot live well or anything that benefits humanity and civilization. Each tribe has its own cultural traditions and customs, the Batubara Malay tribe also has their own customs and traditions. In addition to Islamic religion, they also practise the values of the Malay cultural customs in almost all of their life activities, such as the practice of marriage, Akikah, and others, like other customary cultural ceremonies that are often performed both daily, monthly, and also annual in the Batuba.

Decorative baths are a common tradition among the Malay tribes in the Batubara. This tradition has become a common practice. The scholars of the Ahlussunnah wal Jama'ah from the past did not oppose it, but then with the appearance of the Islamic renewal stream, the fatwa appeared that considered this decorative bathing as a forbidden practice of bid'ah. Later in its development, the issue of decorative baths became a controversial issue among Muslims. Therefore, a thorough and comprehensive discussion of this issue is an urgent necessity today in order to respond to public confusion about the status of the Law. Decorative bathing ceremonies as well known to Malaysian and Indonesian communities in Sumatera in particular accompany various important events in society, such as birth, marriage, moving home, opening of new land, inviting the spirit of people who have just escaped the mares of danger and so on. In marriage, for example, the flour is a symbol of prayer and prayer for the well-being of both brides. In this ceremony, the worshiper uses a certain leaf to sprinkle water on the person who is spoken to. The water is first given a fragrance like a purple orange and so on, then sown rice and peas on the people who are spoken. Finally, pour the pulut (or other) food into his mouth. There are several variations of this ceremony for different areas, but the purpose remains the same, that is, to expect a favor. Thus, the worship of the Prophet (peace and blessings be upon him) will be fulfilled. In the coal custom, a decorative bath is a customary event that is performed in the time after the wedding and for a specific purpose, such as praying for the bride to always be smooth, prosperous and many offspring. This article focuses on the realization of a decorative bath in a tafa'ul perspective.

## **RESEARCH METHOD**

The type of research that the author chooses and uses in writing is field research. Field research is research that should go directly into the field, and engage with the local community. To learn intensively how customary marriage traditions lick Coal. When viewed from the depth of its analysis, this research is descriptive, describing an object, phenomenon, or social setting that will be poured out in narrative writing. Meaning in writing data and facts are collected in the form of words or images rather than numbers. So, as a basis he puts

data analysis that is not just from theory to theory, but by looking at the implications of the decorative bathing tradition in the concept of 'urf'. This concept is also best suited to the kind of research that the author is careful of considering this study of indigenous traditions.

This research is based on the appearance of fatwa-fatwa that considers this Mandi Hias as a forbidden practice of bid'ah and the existence of separation efforts between custom and tradition among the Muslims in the Batubara district. This tradition has become a common practice. Later in its development, the issue of decorative baths became a controversial issue amongst Muslims. Therefore, a thorough and comprehensive discussion of this issue is an urgent necessity today in order to respond to public confusion about the status of the Law. So, the writer uses the kind of qualitative research to explore and understand the meaning of issues that are currently under investigation.

## **RESULTS AND DISCUSSION**

### **Tafa'ul in the Concept of Islamic Law in Indonesia**

The root of the word tafa-ul is fa'l. He said that the word tafa'ul (تفاؤل) is derived from tafaa'ala-yataafa'alu-tafaa'ul, from the word al-fa'l (الفال) which means good signs. Literally, tafa'ul means optimism. In the dictionary Idris Marbawy fa'l means accompanying while tafa'ul means taking accompanied or opposed tasya-um (menganggap sial). The term tafâ'ul is reversed to the word thiyarah or tasha'um which means feeling pessimistic. Tafâ'ul is a good sentence that someone hears. It is used for the pleasant things by the goodness of God, while it is used only for the pessimistic things. In the dictionary of Mukhtar al-Sihah, al-Fa'l means a person who hears or hears a good word. For example, there's a man who's sick, and then his friend comes and looks at him. When he came in, he said, "O Salim! With that call he put confidence in his heart that he would be healthy or alive. Put a belief or hope like this is called al-Fa'l or at-Tafa'ul. As the Imam an-Nawawi explains in the Muslim Shariah.

### **Basics of Tafa'ul Law**

The command to always apply tafa'ul has been explained in the Scripture verses 5-6 where Allah says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

As for every difficulty, there is ease, but after the difficulty there is an ease.

In this verse, Allah affirms that He will give a way out of every trouble as long as His servant strives to do good to Him.

The command to always be tafa'ul is also mentioned in Ali Imran's letter verse 139:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not be weak and do not be sorrowful. You are the highest if you are of the believers.

The feeling of tafa'ul will lead to the expected outcome and give one a great chance of getting out of trouble. With an optimistic attitude, one will be more enthusiastic about living life and solving all the issues. Here are the hadiths of the Prophet (peace and blessings be upon him), who explained the Tafa'ul which is our discussion in this book, among others:

لَا عُدْوَى وَلَا طَيْرَةَ وَيُعْجِبُنِي الْقَالُ قَالُوا وَمَا الْقَالُ قَالَ كَلِمَةٌ طَيِّبَةٌ

There is no translation, and there is no damnation, and I am admired by the Fa'lu. They said, "What is al-fa'lu?" The Prophet said: "Al-fa'lu is a good word." (HR. Bukhari), a) The Sabbath of Prophet Saw

لَا عُدْوَى وَلَا طَيْرَةَ . وَيُعْجِبُنِي الْقَالُ . قَالَ قِيلَ : وَمَا الْقَالُ ؟ قَالَ : الْكَلِمَةُ الطَّيِّبَةُ

The Prophet (peace and blessings be upon him) said: (HR. Muslim)

It is as if a sick person had heard a man say, "Hey, Salim," or someone else needs something, and he heard someone say: "Hay, Wajid." (yang mendapati kebutuhannya). Then he wept in his heart hoping for healing or obtaining his need. The Hadits mentioned above are explaining tafa'ul in word form. Then what about tafa'ul in action? Tafa'ul in the form of deeds is organized by being translated to tafa'ul as words. If it is a word, then it is more worthy to be spoken of. As good words in the form of words are a symbol of hope for good, so good deeds can also be a symbol for the hope of good people doing tafa'ul. Such an explanation has been suggested by al-Muhallab, one of the Tabi'in, he said: "Memaling rida' (in the sermon of the prayer isisqa') is a tafa-ul to reverse the situation. Do you not see that the

Prophet (peace and blessings be upon him), when he hears a word? Then what if you see an act? He used tafa'ul in some things.

## **Tafa'ul as 'Urf'**

### **Traditional Understanding ('Urf)**

Hadid is a term quoted from the Arabic "Aadah" which means "habit", that is, the behavior of the people. Besides, some mention comes from the word 'urf'. The word 'urf' means all Indonesian customs and customs. In the general public, the term customary law is rarely used, which is often used only as "adad". A custom is a custom that generally has to be applied in the society concerned. For example, it is said that the custom of the Malay people is what it means to behave in the Malay society. Likewise with other terms like custom Minangkabau, custom Batak and others. The Prophet (peace and blessings of Allah be upon him) said: "The Prophet of Allah (salla Allahu alaihi wa sallam) is a prophet of the prophet Muhammad (sallallahu 'alaihi wasallam). But there are also those who mean tafa'ul as expecting the same thing or expecting something from another to have the same nature of what it is, like a customary connection. Tradition is something that happens over and over again on purpose, and not by chance. In this regard, Sheikh Shalih bin Ghanim al-Sadlan, contemporary wahabi scholar from Saudi Arabia, says: "In the book al-Durār al-Hukkām Shaykh al-Majallat al-Ahkām al-'Adliyyah said: "Adat (tradition) is something that is the decision of the minds of many people and accepted by those who have normal character".

In another sense, custom or 'urf' is something that humans have become accustomed to and that they have practiced in various aspects of life. The majority of scholars accept 'urf' as a rule of law, but disagree in establishing it as a law of rule. (mandiri). Although the culture or traditions that each society possesses are not the same, as in Indonesia which consists of a variety of different tribes, but each culture has the same characteristics or characteristics. It's not specifically meant, it's universal. Where those cultural attributes would have the same characteristics for all human cultures without distinction of race, natural environment, or education. That is the truth that is universal to all cultures everywhere. In Islamic law there are four customary conditions that can be used as a rule of law; first, it does not contradict any of the Nash Shari'ah; second, it is valid and enforced generally and constantly; third, the

tradition has been formed at the time of its implementation; fourth, there is no speech or deed that is contrary to the substantive value contained in the tradition. Allah subhanahu wa'ala said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (الأعراف: 199)

Be forgiving, and command the righteous, and turn away from the fools.

The Prophet (peace and blessings of Allah be upon him) has commanded his people to do what is worthy of them. Sheikh Wahbah al-Zuhaili said:

وَالْوَاقِعُ أَنَّ الْمُرَادَ بِالْعُرْفِ فِي الْآيَةِ هُوَ الْمَعْنَى اللُّغَوِيَّةُ وَهُوَ الْأَمْرُ الْمُسْتَحْسَنُ الْمَعْرُوفُ

"The realist, the meaning of 'uruf in the above verse is meaning in language, that is, the good tradition that has known society." Interpretation 'urf with good tradition and has known the society in the verse above, in accordance with the statement of the scholars interpreters. Al-Imam al-Nasafi says in his interpretation:

(وَأْمُرْ بِالْعُرْفِ) هُوَ كُلُّ حَاصِلَةٍ يَرْتَضِيهَا الْعَقْلُ وَيَقْبَلُهَا الشَّرْعُ.

"Please command the people to do what is pleasing to the mind and acceptable to the soul." Al-Imam Burhanuddin Ibrahim bin Umar al-Biqai' also said:

(وَأْمُرْ بِالْعُرْفِ) أَي بِكُلِّ مَا عَرَفَهُ الشَّرْعُ وَأَجَازَهُ، فَإِنَّهُ مِنَ الْعَفْوِ سَهْوَةً وَشَرَفًا

"Please command the people to do what is known and permitted by the Qur'an, for this is the kind of forgiveness which is light and glorious."

وَمِنْ أَخْلَاقِهِمْ أَي السَّلَفِ الصَّالِحِ رَضِيَ اللَّهُ عَنْهُمْ تَوَقَّفُوا عَنْ كُلِّ فِعْلٍ أَوْ قَوْلٍ حَتَّى يَعْرِفُوا مِيزَانَهُ عَلَى الْكِتَابِ وَالسُّنَّةِ أَوْ الْعُرْفِ، لِأَنَّ الْعُرْفَ مِنْ جُمْلَةِ الشَّرِيعَةِ، قَالَ اللَّهُ تَعَالَى: خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (الأعراف: 199)

And among the righteous ones, may Allah mercy them, is their delay in every deed or speech, before they know their judgment according to the Qur'an and Hadith or tradition. Allah says: "Be forgiving and do what is good, and turn away from the fools." (QS. al-A'raf : 199) The expression at the level concludes that tradition and culture are part of the sharia (rule of religion), which should be considered in every action and speech, according to the verses above.

وَقَالَ ابْنُ عَقِيلٍ فِي الْفُنُونِ لَا يَنْبَغِي الْخُرُوجُ مِنْ عَادَاتِ النَّاسِ إِلَّا فِي الْحَرَامِ فَإِنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ الْكَعْبَةَ وَقَالَ (لَوْلَا جِدْتَانِ قَوْمِكِ الْجَاهِلِيَّةِ) وَقَالَ عُمَرُ لَوْلَا أَنْ يُقَالَ عُمَرُ لَوْلَا أَنْ يُقَالَ عُمَرُ زَادَ فِي الْقُرْآنِ لَكَتَبْتُ آيَةَ الرَّجْمِ. وَتَرَكَ أَحْمَدُ الرَّحْمَتَيْنِ قَبْلَ الْمَغْرِبِ لِإِنْكَارِ النَّاسِ لَهَا، وَذَكَرَ فِي الْفُصُولِ عَنِ الرَّحْمَتَيْنِ قَبْلَ الْمَغْرِبِ وَفَعَلَ ذَلِكَ إِمَامَنَا أَحْمَدُ ثُمَّ تَرَكَهُ بِأَنْ قَالَ رَأَيْتَ النَّاسَ لَا يَعْرِفُونَهُ، وَكَرِهَ أَحْمَدُ قَضَاءَ الْفَوَائِدِ فِي مُصَلَّى الْعِيدِ وَقَالَ: أَخَافُ أَنْ يَقْتَدِيَ بِهِ بَعْضُ مَنْ يَرَاهُ. (الإمام الفقيه ابن مفلح الحنبلي، الآداب الشرعية، ٤٧/٢)

The Prophet (peace and blessings be upon him) said: "If your people had not left the days of Jahiliyah, I would have written a clear verse in it, if they had not said, 'Umar adds to the Qur'an.'" Imam Ahmad bin Hanbal left two raka'ats before the Maghreb because the people denied it. In the book of al-Fushul it is mentioned about two raka'ats before Maghrib that our Imam Ahmad Bin Hanbal at first did it, but then left it, and he said, "I see people don't know it." Ahmad bin Hannbal also proclaimed doing Qadha's prayer in the mushalla at the time the prayer was performed. (hari raya). He said, "I'm afraid some of the people who saw it would follow." The above exposition gives the conclusion of a method, that going out of the tradition of society is not good, as long as the tradition is not forbidden in religion. The Qur'an, the Hadiths, the Scriptures, and the Qur'ans are the words of the Prophet Muhammad (salla Allahu alihi wa sallam). It is not rare that the fatwas of the scholars also change according to the change of tradition, as affirmed in the Scriptures of Ushul Fiqih and Kawa'id. There are eleven kinds of fiqih methods associated with tradition. Even Sheikh Ibn Qayyimil Jauziyyah strongly defends the following traditional methods:

تتغير الأحكام بتغير الأحوال والأزمان

The law of religion can change because of the change of tradition and the evolution of the times. It is as affirmed in the book of A'lam al-Muwaqqi'in.

## **Implementation of Tafa'ul in Malay Aboriginal Marriage in the Coal Society**

### **Marriage in the Perspective of Islamic Law**

Marriage has the basic word "marriage" which in the fiqih of the word nakaha is synonymous with the word zawaja. Etymologically collective means akad, 'wati, the word nakaha among them implicitly as the word of Allah SWT. Q.S. al-Baqarah: 221

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۚ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ ۗ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

And you shall not marry the believing women, until they have believed. A believing servant is better than a believing woman, even though He may draw your hearts. And don't marry believing men before they believe. They call to Hell, and Allah calls to Paradise and forgiveness with His permission. And Allah explains His signs to men so that they may learn.

According to Imam Abu Hanifah

النِّكَاحُ بِأَنَّهُ عَقْدٌ يُعِيدُ مِلْكَ الْمُنْعَةِ قَصْدًا

"A marriage is an obstacle for the purpose of deliberate enjoyment."

According to Imam Malik

النِّكَاحُ بِأَنَّهُ عَقْدٌ عَلَىٰ مُجَرَّدِ مُتْعَةِ التَّلَذُّذِ بَادِمِيَّةٍ.

"Is marriage an obstacle to enjoying one's own delight with a woman?"

According to Imam Syafi'i

النِّكَاحُ هُوَ يَتَضَمَّنُ مِلْكَ وَطْءَ بِلْفِظِ إِنْكَاحٍ أَوْ تَزْوِيجٍ أَوْ مَعْنَاهَا.

Is it a marriage that contains the title of "wathi" by means of lafadz inkah or tazwij or any other word meaning both of them?

According to Imam Ahmad Ibn Hanbal

النِّكَاحُ هُوَ عَقْدٌ بِلْفِظِ إِنْكَاحٍ أَوْ تَزْوِيجٍ عَلَىٰ مَنْفَعَةِ الْإِسْتِمْتَاعِ.

Is it a marriage that has the property of "wathi" with the use of lafadz inkah or tazwij for enjoyment? Marriage is a marriage between a man and a woman in order to realize the happiness of a family life that includes a sense of peace and compassion in the way that God desires. Based on the explanation of the meaning of marriage above it can be known that marriage is one of the forms of obedience to God. Apart from being a form of obedience, marriage also contains purposes that relate to human existence as multidimensional beings such as legal, biological, and social beings with a tendency to flourish. The purpose of marriage is not merely a dimension, private law, it is also oriented to the dimension of

worship so that everything related to marriage law will contain the values of the sharia. Thus, the neglect of the provisions of the law marriage means ignoring the law. Through this marriage, however, the family as a unit of society is involved in determining the development of the civilization of that society.

### Taufah

Tradition Indonesia has a wide range of traditions that reflect local wisdom as a form of cultural and tribal diversity. Islam is a religion that is not anti-traditional unless Islam redresses the tradition so as not to contradict the Shariah as the statement of al-Imam Ibnu Muflih al-Maqdisi al-Hanbali:

وَقَالَ ابْنُ عَقِيلٍ فِي الْفُنُونِ لَا يَنْبَغِي الْخُرُوجُ مِنْ عَادَاتِ النَّاسِ إِلَّا فِي الْحَرَامِ فَإِنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ الْكَعْبَةَ وَقَالَ (لَوْلَا جِدْتَانِ قَوْمِكِ الْجَاهِلِيَّةِ) وَقَالَ عُمَرُ لَوْلَا أَنْ يُقَالَ عُمَرُ لَوْلَا أَنْ يُقَالَ عُمَرُ زَادَ فِي الْقُرْآنِ لَكَتَبْتُ آيَةَ الرَّجْمِ. وَتَرَكَ أَحْمَدُ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ لِإِنْكَارِ النَّاسِ لَهَا، وَذَكَرَ فِي الْفُصُولِ عَنْ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ وَفَعَلَ ذَلِكَ إِمَامُنَا أَحْمَدُ ثُمَّ تَرَكَهُ بِأَنْ قَالَ رَأَيْتَ النَّاسَ لَا يَعْرِفُونَهُ، وَكَرِهَ أَحْمَدُ قَضَاءَ الْفَوَائِدِ فِي مُصَلَّى الْعِيدِ وَقَالَ: أَخَافُ أَنْ يَقْتَدِيَ بِهِ بَعْضُ مَنْ يَرَاهُ. (الإمام الفقيه ابن مفلح الحنبلي، الآداب الشرعية، ٤٧/٢)

The Prophet (peace and blessings be upon him) said: "If your people had not left the days of Jahiliyah, I would have written a clear verse in it, if they had not said, 'Umar adds to the Qur'an.'" Imam Ahmad bin Hanbal left two raka'ats before the maghrib because the people denied it. In the book of al-Fushul it is mentioned about two raka'ats before Maghrib that our Imam Ahmad Bin Hanbal at first did it, but then left it, and he said, "I see people don't know." Ahmad bin Hanbal also proclaimed the Qawha's prayer in the Mushalla at the time of the id prayer. (hari raya). He said, "I'm afraid some of the people who saw it would follow." In many traditions, they often contain noble values of labor, and Islam has come to perfect them. Therefore, we find some Sharia law in Islam adopted from the traditions of Jahiliah like the law of Qasamah, in the phrase 'Aqilah, the requirement of kafa'ah (social compatibility) in marriage, akad qiradh (for the results), and other good traditions in Jahiliyah. It is revealed in the Scriptures, as the fasting of Assyura, is from the tradition of Jahiliyah and Judaism, as it is described in Shahih al-Bukhari and Muslim. Islam is also very tolerant of tradition. In other hadits described:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ ، قَالَ : «بَشِّرُوا ، وَلَا تَنْفَرُوا ، وَيَسِّرُوا وَلَا تُعَسِّرُوا» . رواه مسلم

"Abu Musa al-Asy'ari radhiyallah 'anhu said: "When the Prophet shall send one of his friends about a matter, he will say: "Speak the good news, and do not make them hate. (kepada agama). Make it easy and do not make it difficult." (HR. Muslim ). Islam is a religion that brings good news, and does not make others hate it, makes it easy and doesn't make it difficult, among other things by accepting a system from outside Islam that calls for good. As has been said, a society is very difficult to abandon a long-running tradition. Rejecting their traditions, means complicating their Islam. Therefore in this context the Prophet shall sallallaahu 'alaihi wasallam :

عَنْ الْمَسُورِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا. رواه البخاري

He said, "By the Lord of whom is my soul, they will not ask for a covenant in which they honor Allah unless I obey them." (HR. al-Bukhari).

In another history it is mentioned:

أَمَّا وَاللَّهِ لَا يَدْعُونِي الْيَوْمَ إِلَى خُطَّةٍ ، يُعْظَمُونَ فِيهَا حُرْمَةً ، وَلَا يَدْعُونِي فِيهَا إِلَى صِلَةٍ إِلَّا أَجَبْتُهُمْ إِلَيْهَا. رواه ابن أبي شيبه

"By Allah, they will not call me this day against a custom, in which they honour the rights of Allah, nor ask me for a relationship, unless I accept their invitation." (HR. Ibn Abi Shayb,) Hadith above confirms that Islam will always accept the invitation of the Muslims to a tradition that leads to the glory of Allah and the bonds of His mercy. This proves that Islam is not anti-tradition.

قال عبد الله بن مسعود : مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَى الْمُسْلِمُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ . رواه أحمد وأبو يعلى والحاكم

Abdullah bin Mas'ud said: "The good tradition of the Muslims is good in God's sight; and the bad tradition of Islam is bad in God." (HR. Ahmad, Abu Ya'la and al-Hakim)The decorative bathing of the customary weddings is a tradition carried out by some of the people of the Weddings in the aftermath of the wedding ceremony that aims as a form of gratitude and

prayer' to the two brides to obtain happiness and prosperity in symbolic forms such as watering the bride with water, releasing the leaves of the straw leaves, throwing the thorns, and washing each other's feet. As for the purposes of the decorative bath:

- a. If seen from its practice, the tradition of decorative baths has another side that is not contrary to Islam because this bath if seen from the view of Islam it has a good purpose is to clean the body from dirt, purifying the inner birth so that the body in the state of holiness it includes the good purpose. In keeping with the tradition of decorative baths, you can be happy and proud to have preserved these customs, and feel more confident when making a wedding. Do not let the purpose and purpose of decorative baths as a purifier of birth and inward consistency be woven with things that are not prescribed by the Islamic Shariah.
- b. Each step of the decorative bath procession will be filled with meaning as a symbol of the prayers expected to make a harmonious, peaceful and affordable family and many offspring. Besides, it also keeps the family away from negative things as well as to give smoothness in her marriage. But God knows when it will come, and we must not believe that a bath of ornaments will remove the disaster. The Prophet (peace and blessings of Allah be upon him) said: "There is no such thing as an evil thing, but it is the same thing.

دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ فِيهِ مَاءٌ، فَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ مَسَحَ بِهِ صَدْرَ عَلِيٍّ وَوَجْهَهُ، ثُمَّ دَعَا فَاطِمَةَ فَقَامَتْ إِلَيْهِ تَعْتَرُ فِي مِرْطِهَا مِنَ الْحَيَاءِ، فَنَضَحَ عَلَيْهَا مِنْ ذَلِكَ، وَقَالَ لَهَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ

The Prophet (peace and blessings be upon him) took a vessel of water, and prayed, and put it on Ali's chest and on his face. Thus, generally speaking, we can conclude that practicing the lawful tradition is possible, even the Sunnah because the Prophet used to exemplify it. Just bear in mind that the law between one and the other cannot be separated. Usually in these decorative baths, the bride only wears clothes with a tightly covered aurata.

### **Tafa'ul Problematics and Tradition**

Some local traditions have religious practices that are not fully in line with the teachings of Islam. For example, the ceremonies of the same kind that are still performed in some areas are considered to be contrary to the principle of tauhid in Islam. The process of acculturation between Islam and local cultures often results in forms of syncretism, in which

elements of different religions and beliefs are mixed together. This can create conflict, especially when those elements are considered to be inconsistent with the pure teachings of Islam. There are differences in interpretation between traditionalist and modernist scholars about how Islam should be applied in a local cultural context. Traditional groups tend to accept and accommodate local traditions, while modernist groups are more critical and seek to purify religious practices from local cultural influences. Conflicts between local traditions and Islamic values can also arise in social and political contexts. For example, in some cases, the application of customary law that is inconsistent with the principles of Shariah can create tensions between local communities and religious authorities. In an article entitled *baina al-ajdad wa al-akhfad*, al-Afghani advocates a return to the Quran and the Sunnah as a simple *akidah*. This term was used as a pretext for the movement of renewal, that is, by removing all forms of faith and ritual practices that are not actually taught by Islam. He wants to build Muslims in the social, political and economic life that is based on Islamic doctrine, because he sees the life of people has long been colored by blind imitation to the ancestors, *khurafat* and *bid'ah*. *Khurafat* is a provision about the way of religious ceremonies (time and time not regulated by reason), like making *seaji* every Tuesday or Friday night, for fear of something hidden, and done not based on the Quran and Sunah. What is supernatural is an image in the mind that is basically about or has become a habit of the ancestors. It is clearly stated that acts or beliefs of hypocrisy and superstition are contrary to *tauhid*. In the field of *tauhid*, Islam does not recognize compromise with other beliefs. For example, the belief in the things of salvation, because such a belief is an animist belief, the ancient belief of the Indonesian people. Thus is the understanding of a group that is generally opposed to the tradition and custom that exists in the general society that is still considered not necessarily violates the shariah that ends so that the disappearance of Islam a believer, which becomes a problem in the form of the custom of the unbelievers is very easy for the group of the anti-tradition and tradition.

Lack of education and understanding of *tafa'ul* and Islamic teachings can lead to misconduct. The people need to be given the right understanding of *tafa'ul* in order to be able to practice it according to the teachings of Islam. On some problems that are connected with *tafa'ul* usually occurs in the group that considers *Tafa'ul* can not be adequately explained,

because the condition of the Qiyas menurut them is that there must be Masalikul 'legal illat becomes the foundation of the law of Syara'. He said, "There are some people who think that the meat of the aqiqah is cooked with something sweet with the hope that the child will later become sweet. According to Muhammad bin Shalih Al 'Utsaimin, "Some people think that it is a yogic meat cooked sweet. In other words, it is given a large amount of sugar so that it feels sweet. It's done with the hope that the boy's morale tomorrow is a sweet morale. This assumption is a weak opinion because this act has nothing to do with it, and the problem of optimism or the hope of yoga is not we extend to such exaggeration. As the revelation of al-Nawawi in Majmu Syarah Muhazzab. "Jumhur ulama says cooked daqing aqiqah with something sweet for a sweet tafaul akhlak son, based on hadits in al-Shahih, Verily the Prophet always loves the sweet and honey Hadits meant, according to hadits:

أن النبي كان يحب الحلوى والعسل

The Prophet (salla Allahu alihi wa sallam) loves the sweet and the honey. From the point of view of the fiqh scholars different opinions can or can not pour water in the grave. And watered the grave with water, so that the dust of the earth would not blow, and so did he in the grave of his son, Abraham, as the Prophet had commanded him, and in the tomb of Sa'ad, as Ibn Majah commanded, and he commanded with him in the sepulchre of Utsman bin Madzhuun, as Turmidzi commanded. And the water is holy, pure, and cold, as if God would have cooled the grave of the dead. Some of the mazhab al-Syafii and Hanafi scholars strongly advocate to water the tombs. As in the Book of Tuhfat al-Fuqaha: "When the water is watered in the grave, it is not a problem for him, for it is necessary to smooth the grave. From the above description alone it can be seen that the practice of irrigating water above can be practiced and there are benefits to compress or level the soil. It will be a refuge for those who are in the tombs, so that they will be cooled and their punishment will be lightened. As in the hadiths of the prophet :

حَدَّثَنَا يَحْيَى : حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ طَاوُوسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالتَّمِيمَةِ . ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا ؟ فَقَالَ: ( لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسُ )

The Prophet (peace and blessings be upon him) said: "When the Prophet passed through a garden in Makkah and Medina, he heard the voice of two men tormented in his grave. The Prophet (peace and blessings be upon him) said: "They are in torment. One is tortured for not wearing a blanket when urinating while the other is for frequently complaining of sheep." Then the Prophet (peace and blessings be upon him) commanded his companion to take the curma, then divide it into two parts and place it on each of the tombs. They said, "Why are you doing this?" The Prophet answered, "May Allah lighten the punishment of the two of them while they are not dry." (Sahih al-Bukhari) More confirmed in the Book of Thalibin;

يُسْنُ وَضْعَ جَرِيدَةٍ خَضْرَاءَ عَلَى الْقَبْرِ لِإِتْبَاعِ وَلِأَنَّهُ يُخَفِّفُ عَنْهُ بِبَرَكَاتِهِ تَسْبِيحُهَا وَفِي سَبْطِهَا مَا أُعْتِيدَ مِنْ طَرَحِ نَحْوِ الرِّيحَانِ الرَّطْبِ

This is the Qur'an of the Prophet (peace and blessings be upon him) and the Quran of the prophet Muhammad (salla Allahu alihi wa sallam).

Analysis of Islamic Law of Tafaful in Malay Marriage

A. Implementation of Tafaful in Islamic History Based on the approval in various fiqh books, some examples of tafaful have been found in Islam, among others:

1. Turn the rida' in the prayer sermon asking for rain as Tafaful changes the situation. Here's an account of the scholars about this, among others:
2. The Prophet (peace and blessings be upon him) said: "Because the Prophet loves the good Tafaful, he has turned his ride to a change of circumstances, as has been done by the Messenger of Allah (salla Allahu alihi wa sallam).

The Prophet's Word:

عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ قَالَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا خَرَجَ يَسْتَسْقِي ، قَالَ: فحول إلى الناس ظهره ، واستقبل القبلة يدعو ، ثم حول رداءه

He said, "I saw the Prophet come out for the prayer." Then he said again, "The Prophet turned away from the people and prayed to the Qiblat. Then he turned his ride."(HR. Bukhari).

The Sabbath of the Prophet Saw

The Prophet (peace and blessings of Allah be upon him) said: "By the time of the worship of Yahweh, the people of Judah and the nations of Israel will be brought to him, and he will be blessed with the blessing of his Father.

To stretch out hands with the back of hands facing up in prayer after the prayer for rain as a change from a manifest to a hidden state or a sign of rain descending to the earth. The Prophet (peace and blessings be upon him) said: "Behold, when the two hands of the prophet (Muhammad) came to the earth, he said: 'I have seen the two palms of the heavens, and I have seen them, and they have made their palms clear, and when they have asked for a prayer, I have made them white, so that I may see them in the face of the earth.'" They said: "The wisdom of the two hands is not in the sight of the prayer, but in the light of the hidden as it is in the turn of the ride, or it is a sign of the desire to descend into the earth." Ber'a with kaifiyat as above according to the hadits of Anas bin Malik:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْفَى فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ

The Prophet (peace and blessings of Allah be upon him) said: (HR. Muslim)

Don't break the bones of the flesh of the mother as the child is avoided from all sicknesses.

Al-Bakri al-Damyathi said, "Discriminate does not break the bones of the animal as long as possible, either by the aqiqah or its consumer as a tafaul for the safety of the members of the body of the child according to the words of Aisyah r.a.

بل السنة أفضل عن الغلام شاتان مكافنتان و عن الجارية شاة تقطع جدولا و لا يكسر لما عظم

But the Sunnah is preferable for the boy two goats and for the daughter one goat. He cut off his limbs, but he didn't break his bones. (HR. al-Hakim, beliau mengatakan, hadits ini shahih isnadnya).

Cook aqiqah meat with something sweet as tafaul good morals of the child. As the revelation of al-Nawawi in Majmu Syarah Muhazzab. "Jumhur ulama says cooked daqing aqiqah with something sweet for a sweet tafaul akhlak son, based on hadits in al-Shahih, Verily the Prophet always loves the sweet and honey Hadits meant, according to hadits:

أن النبي كان يحب الحلوى والعسل

The Prophet (peace be upon him) loves sweet and honey (H.R. Ahmad) in Shahih Bukhari says:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْخُلُوءَ وَالْعَسَلَ

The Prophet (peace and blessings be upon him) said: (HR. Bukhari)

Shrinking the grave with holy water purifying and cooling as a tafaful hopefully can cool people in the grave. And watered the grave with water, so that the dust of the earth would not blow, and so did he in the grave of his son, Abraham, as the Prophet had commanded him, and in the tomb of Sa'ad, as Ibn Majah commanded, and he commanded with him in the sepulchre of Utsman bin Madzhuun, as Turmidzi commanded. And the water is holy, pure, and cold, as if God would have cooled the grave of the dead. The prophet (peace and blessings be upon him) commanded that the waters should be poured on the tomb of his son, Abraham, as the Prophet had commanded him, and on the grave of Sa'ad, as Ibn Majah had promised him. He said, "Because he has been injured, he has gone away from the sick as the wind leaks out of the mouth of the man who is injure, and he has breathed it out of his mouth."

عن عائشة قالت كان رسول الله صلى الله عليه وسلم إذا مرض أحد من أهله نفث عليه بالمعوذات فلها مرض مرضه الذي مات فيه جعلت أنفث عليه وأمسحه بيد نفسه لأن ها كانت أعظم بركة من يدي

He said, "When a member of his family is sick, he blows it on him, saying, "Your wisdom." When he suffers the disease that caused him to die, I also blows on him with his own hands. For his hands are more blessed than my hands." (HR. Muslim)

In the context of Islamic law and customary law, Tafaful refers to the interaction and mutual influence between these two legal systems. In Indonesia, Islamic law and customary law often interact and influence each other in various aspects of society's life. Appropriate tafa'ul practice involves the adjustment of customary law to Islamic law without losing the essence of both legal systems. For example, in customary marriages, customary elements that do not conflict with Shariah can be preserved. The scholars have different views on tafa'ul. Some scholars argue that customary law is acceptable as long as it does not conflict with the basic principles of Shariah. A fictional principle such as the "العادة محكمة" (the statute can be

the basis of the law) supports this view. Islamic law and Aboriginal law are part of the legal system applicable in Indonesia in addition to the law of the laws. The concept of Islamic law differs from the concept of law-of-law, because Islamic doctrine believes its laws as rules that come from divine revelation, and thus, the law of legislation, which is a concept of human law, has distinct characteristics from Islamic Law. Etimologically, the law is derived from the Arabic word 'Al-Hukm' which means 'obstacle' while terminologically it is a view of a particular issue related to human actions. Islamic law is seen as part of the teaching of religion (Islam) whose norms of law (Islam) originate from religion (Islam) Syamsu Anwar argues that Muslims believe that Islamic law is based on divine revelation. Therefore, it is called Shariah, which means the way the Lord has drawn for mankind. The diversity of this tradition that can be compromised with the teachings of Islam and not a few traditions that are inappropriate and contrary to the teaching of Islam. In modern times, the main challenge in tafa'ul is globalization and modernization that can erode customary values. Besides, there is also a challenge in ensuring that customary law applied does not conflict with more universal principles of Shariah.

### **Tafa'ul As Islamization of Religious**

Traditions is the source of images of this world as it should be; images that can be reinterpreted repeatedly to evaluate new even unexpected social patterns. Religious excellence relates to his ability to constantly adapt his highest-level images to new situations and new forms of criticism. The Qur'an and the Hadith are the Sabbath, Hajj, Zakat, Fasting, Amar Mak'ruf Naungkar and so on. If a tradition is contrary to religious values, then Islam will be forbidden and not allowed to be preserved, but Islam will provide solutions, such as doing Islamization or minimizing the rate of mafsadah and madharat culture, but if not can do such things Islam will eliminate the tradition and culture. This is in accordance with the fiqh principle that relates to 'urf' (kebiasaan). It is said that custom can be used as the basis of law. With the existence of 'urf as one of the methods istimbath of law in Islam. 'Urf is one source of Islamic law, where the adoption of such law is based on the traditions and customs of society. A lot of scholars in determining a law use this method. And they say that the law is as strong as the law of the Qur'an and the Hadith, and that it is the first reference before

the Qiyas khafi (Qiyas light). The process of Islamization of tradition was once done by the Prophet Shalallahu alaihi wasallam

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا يَعْنِي عَاشُورَاءَ فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى وَأَغْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْرًا لِلَّهِ فَقَالَ أَنَا أَوْلَى بِمُوسَى مِنْهُمْ فَصَامَهُ وَأَمَرَ بِصِيَامِهِ

The Prophet (peace and blessings be upon him) said: "This is the day when Allah saved Moses and drowned Pharaoh. Moses blessed him and said, "I am greater to Moses than they." He fasted on that day and commanded his people to possess it. (HR. Bukhari). On the tenth day of the month Muharram or Tishrei (the seventh month of the Hebrew lunisolar calendar) is the victory of Moses and the children of Israel over Pharaoh and his armies. The Jews call that the Holy Day of Yom Kippur. In gratitude, the Jews fasted on that day. The Prophet (peace and blessings of Allah be upon him) said: Then in this case, many scholars have the same thing as the tradition of the phenomenon known by Sunan Kalijaga that he used as a medium of messaging da'wah which in general at that time phenomena are told with ancient Java culture that is loaded with Hindu Buddhist traditions but Sunan kalijaga changed it by incorporating elements of *tauhid* as well as Islamic values.

## CONCLUSION

Tafa'ul in the Malay customary tradition on the Batubara masyarakat is a local wisdom tradition that has been carried out by the masyarakat on the bottom of the meeting where the tradition is not at all contrary to the law of the sharia because the people do it as a form of gratitude and expression of prayer and good wishes to both brides, so that their households are blessed happiness and removed from other negative things. The Prophet (peace and blessings be upon him) sprinkled them with water and prayed for the blessing of his house.

Tafa'ul in the context of Islamic law and customary law refers to the interaction and mutual influence between these two legal systems. In Indonesia, Islamic law and customary law often interact and influence each other in various aspects of society's life. Appropriate

tafa'ul practice involves the adjustment of customary law to Islamic law without losing the essence of both legal systems. For example, in customary marriages, customary elements that do not conflict with Shariah can be preserved.

Tafa'ul As a Form of Islamization Tradition is a thing that is as good as its way of life tradition known by Sunan Kalijaga who used him as a media messaging da'wah Islamic religion which in general at that time the way is told with ancient Java culture that is loaded with Hindu Buddhist traditions but Sunan Kalijaga changed it by including elements of the faith and Islamic values so that his faith was easily accepted by the society of Java at the time.

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