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**BRIDAL BATH PROHIBITION AS A LOCAL WISDOM AMONG LAMPUNG
COMMUNITIES ON ISLAMIC LAW PERSPECTIVE**

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ABSTRACT

Marriage is a contract that leads to the ability to get along between a man and a woman, to help each other, and to determine the boundaries of rights and obligations between them. The purpose of this study was to explore how the process of implementing the tradition of bridal bath prohibition in the Lampung tribe and how the validity of the tradition according to Islamic law. This research is empirical legal research, using primary data through the process of interviews, observation, and documentation. The results of this study show that, firstly, the implementation of the bridal bath prohibition is local wisdom of the Lampung tribe, especially in the village of Karta Raharja, Tulang Bawang Barat Regency, carried out three days before the wedding reception. Parties who are prohibited from bathing are usually the prospective bride. Second, the tradition of bridal bath prohibition according to the perspective of Islamic law, through the theory of *'urf* is allowed. This is for several reasons, firstly there is no reduction in the terms and pillars of marriage, so it does not affect the validity of the marriage. Second, there is no element of shirk, because the majority of people believe that things that happen after the implementation of the tradition, such as the absence of rain at the reception and the smooth running of the wedding reception, are purely the will of Allah SWT as an almighty substance.

Keywords: Local Wisdom; Bridal Bath Prohibition; and Lampung Tribal;

ABSTRAK

Perkawinan merupakan akad yang mengarah pada kemampuan untuk bergaul antara seorang pria dan seorang wanita, untuk saling membantu, dan untuk menentukan batas-batas hak dan kewajiban di antara mereka. Tujuan penelitian ini adalah untuk menelusuri bagaimana proses pelaksanaan tradisi larangan mandi penganten pada suku Lampung dan bagaimana keabsahan tradisi tersebut menurut hukum Islam. Penelitian ini merupakan penelitian hukum empiris, dengan menggunakan data primer melalui proses wawancara, observasi dan dokumentasi. Hasil penelitian ini menunjukkan bahwa, pertama pelaksanaan larangan mandi penganten merupakan sebuah kearifan lokal pada suku Lampung khususnya di desa desa Karta Raharja Kabupaten Tulang Bawang Barat, dilaksanakan tiga hari sebelum acara resepsi pernikahan. Pihak yang dilarang mandi biasanya bagi calon mempelai wanita. Kedua, Tradisi larangan mandi penganten menurut perspektif hukum Islam, melalui teori *'urf* diperbolehkan. Hal ini karena beberapa alasan, pertama tidak terdapat pengurangan syarat dan rukun nikah, sehingga

tidak berpengaruh pada keabsahan pernikahan. Kedua, tidak terdapat unsur syirik, karena mayoritas masyarakat mempercayai bahwasanya hal yang terjadi setelah pelaksanaan tradisi tersebut seperti tidak turunnya hujan pada saat resepsi dan lancarnya acara resepsi pernikahan adalah murni kehendak Allah SWT sebagai zat yang maha kuasa.

Kata Kunci: Kearifan Lokal; Larangan Mandi Pengantin; dan Suku Lampung;

Introduction

Indonesian society is a society with a very large number of ethnic groups. There are about 250 tribes, such as in Nanggroe Aceh Darussalam namely Aceh, Alas, Gayo, etc.; in North Sumatra namely Karo, Nisa, Simalungun, etc.; in West Sumatra namely Minangkabau, Mentawai, Malay, etc.; in Riau namely Malay, Siak, Rokan, etc.; in Riau Islands and Bangka Belitung namely Malay, in Jambi namely Batin, Kerinci, Penghulu, etc.; in South Sumatra namely Palembang, Malay, Ogan, etc., in Bengkulu namely Malay, Rejang, Lebong, etc.; in Lampung namely Lampung, Malay, Semendo, etc.; in DKI Jakarta namely Betawi; in Banten namely Banten; in West Java namely Sunda and Bedouin, in Central Java namely Java, Karimun, Samin, and Kangean; at D.I. Yogyakarta is Java; in East Java namely Java, Madura, Tengger, Osing, in Bali namely Bali, Java, and Madura, in West Nusa Tenggara namely Bali, Sasak, Bima, etc.; in East Nusa Tenggara namely Alor, Solor, Rote, etc.; in West Kalimantan namely Malay and Dayak (Iban Embaluh, Punan, etc.); in Central Kalimantan namely Malay, Dayak (Medang, Basap, etc.), Banjar, etc.; in East Kalimantan namely Malay and Dayak (Bukupai, Lawangan, etc.); in South Kalimantan namely Malay, Banjar, and Dayak and Aba; in South Sulawesi namely Bugis, Makasar, Toraja, and Mandar, in Southeast Sulawesi namely Muna, Buton, Toraja. in Central Sulawesi namely Kaili, Tomini, Toli-Toli, etc. in North Sulawesi namely Bolaang-Mongondow, Minahasa, Sangir, etc.; in Gorontalo namely Gorontalo, in Maluku namely Ambon, Kei, Tanimbar, etc., in North Maluku namely Ternate, Morotai, in West Papua namely Waigeo, Misool, Salawati, etc.; in Central Papua namely Yapen, Biak, Mamika, Numfoor; to East Papua, namely Sentani, Asmat, Dani, and Senggi.¹

The big number of tribes is also marked by the many customs of each tribe in Indonesia. The customs can still be found today because the Indonesian people uphold

¹ Data Centre and Statistic of Culture and Education, Kemendikbud, *Analisis Kearifan Lokal Ditinjau Dari Keragaman Budaya Tahun 2016* (Jakarta: Kemendikbud RI, 2016).

their customs. One of these customs is in the field of marriage. In particular, in the Lampung Tribe community in Karta Raharja village, Tulang Bawang Barat regency, there is a tradition of prohibiting bridal baths. The purpose of this tradition is to facilitate the course of the reception and believed that the rain would not fall during the procession.

It have not found a research on the prohibition of bridal bath among Lampung tribal community. However, the research that is still relevant to the focus of the research examines the tradition of the bridal bath in various ethnic groups in Indonesia, such as Nurmasitah,² Rizki Susanto,³ Nurhasanah Nur,⁴ Rahmah Nur Atika,⁵ and Waryunah Irmawati.⁶ Therefore, this research is urgent to conduct. The tradition of the bridal bath prohibition is full of cultural values that are alive today. Islam and custom can go hand in hand. In this tradition, an analysis of the problems will perform from the perspective of Islamic law.

Method

The method of the research was a scientific activity that was carried out in stages, starting with determining the topic, collecting data, and analyzing data. So, it obtained an understanding of a particular topic, symptom, or issue.⁷ The type of research was empirical legal research.⁸ In this case, it obtained data from field research and literature on the bridal bath prohibition among the Lampung community in Kartaraharja Village, Tulang Bawang Barat Regency, Lampung Province.

² Nurmasitah and Muliono, "Ritual Mandi Pengantin: Kecemasan, Harapan Dan Tafsir Simbolis Tentang Masa Depan," *Indonesian Journal of Religion and Society* 3, no. 1 (2021): 10–20, <https://doi.org/10.36256/ijrs.v3i1.148>.

³ Rizki Susanto and Mera Muharani, "Tradisi Mandi Pengantin Dan Nilai Pendidikan Islam (Studi Kearifan Lokal Masyarakat Muslim Melayu Padang Tikar)," *Journal of Research and Thought on Islamic Education* 2, no. 2 (2019): 229–43, <https://doi.org/10.24260/jrtie.v2i2.1455>.

⁴ Nurhasanah Nur and Muhammad Syahrani Jailani, "Tradisi Ritual Bepapai Suku Banjar: Mandi Tolak Bala Calon Pengantin Suku Banjar Kuala-Tungkal Provinsi Jambi, Indonesia," *Khazanah* 18, no. 2 (2020): 287–308, <https://jurnal.uin-antasari.ac.id/index.php/khazanah/article/view/3920>.

⁵ Rahma Nur Atika et al., "Tradisi Mandi Sumur Penganten Di Keraton Kanoman Cirebon," *Sosial Budaya* 17, no. 2 (2020): 125–32, <https://doi.org/10.24014/sb.v17i2.8554>.

⁶ Waryunah Irmawati, "Makna Simbolik Upacara Siraman Pengantin Adat Jawa," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 3 (2013): 309–30, <https://journal.walisongo.ac.id/index.php/walisongo/article/view/247>.

⁷ J.R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: Grasido, 2008).

⁸ Surya Sukti, Munib, and Imam S. Arifin, "Pernikahan Adat Dayak Ngaju Perspektif Hukum Islam (Studi Di Kabupaten Gunung Mas Kalimantan Tengah)," *El-Mashlahah* 10, no. 2 (2020): 65–75, <https://doi.org/10.23971/maslahah.v10i2.2284>.

Findings and Discussion

An Overview of the Tradition of Bridal Bath Prohibition among Lampung Tribe

This tradition is usually a thing with meaning and value that is always preserved and performed from generation to generation. The term tradition has the following meanings. First, hereditary customs (from ancestors) that live in society. Second, is the assessment or assumption that the method is the best and most correct. An imitation is a form of a real and observable the social order of human activity that interacts with each other and always follows certain patterns based on behavioral habits in the middle of society.

The Lampung tribal community is an indigenous people who inhabit the province of Lampung. There are two types of Lampung traditional tribes, namely the *Lampung Pepadun tribe* and the *Lampung Pubian tribe*. Indigenous peoples who are full of traditional values have habits in wedding processions. It is performed from generation to generation. One of the Lampung tribal customs in marriage is the procession of *larian*, *djujor*, *tayuhan*, and the prohibition of bridal bath.

The development of an increasingly modern era and the rapid development of several advanced technologies did not reduce the noble values of the customs. The bridal bath prohibition continues to live today. The enthusiasm and noble values are applied in the lives of the people in Lampung, especially in Kartaraharja village, Tulang Bawang Barat regency.

The tradition of bridal bath prohibition is carried out in the wedding procession in the Karta Raharja village community, Tulang Bawang Barat Regency. This belief is inherent in the lives of the people of Lampung where if the bride does not bathe so that it does not rain when the wedding procession takes place.⁹

Tulang Bawang Barat Regency is a young district as a result of the separation of the territory from the Tulang Bawang regency. The regency has just been legalized based on Law number 50 of 2008. The government center is located in Panaragan, Tulang Bawang Tengah district. As a new regency, the infrastructure is quite limited but always develops significantly. The population is dominated by migrants and transmigrants from Java, Sunda, and Bali. The main livelihood of the people is

⁹ Interview, Rohaya, community figure in Karta Raharja village, 2021.

gardening and farming. Tulang Bawang Barat Regency has an area of 112.175 Ha or 1,127.50 Km, which consists of 8 districts, and 92 villages. Geographically, it is located at a position of 104.0 degrees to 105.018 degrees east longitude and 402.0 degrees to 404.6 degrees south latitude.

Tulang Bawang Barat Regency is a lowland area with a land height of 39 or 16-20 meters above sea level. The area is 1,201.00 Km. Muara Dua river is in the north of the regency. This river is part of the upper Mesuji river. Morphologically, it is an area with plains up to undulating plains. This area is generally used by the surrounding community for agricultural, plantation, and residential areas.

In general, the population of the Tulang Bawang Barat regency in 2018 was 263,374 people. Population distribution tends to be concentrated in growth areas that are in line with service centers. Based on monographic data, obtained in 2019, there is a diverse population distribution ranging from 59-320 people/km.¹⁰

The people of Kartaraharja village, Tulang Bawang Barat regency, believe that custom is a legacy from the ancestors that must be preserved and maintained. Then, the customers will not be eliminated by the development of an increasingly modern era and leave the essence of the custom itself.

The tradition of the bridal bath prohibition is believed to be a tradition and practiced by the surrounding community during the wedding procession. This tradition is not bound tradition. This means the tradition either can be implemented or abandoned.¹¹ The tradition of bridal bath prohibition is an effort made by the community to prevent rain during the reception. The tradition is practiced for 3 days before the day of the wedding. A bride is a common object of this tradition.¹²

The series of traditional wedding processions among Lampung tribal include the following:¹³

a) *Nindai/ Nyumbuk*

This procession is the first process where the parents of the prospective groom judge whether the woman is accepted or not. A traditional ceremony

¹⁰ Humas Tulang Bawang Barat, *Selayang Padang Kabupaten Tulang Bawang Barat* (Tulang Bawang Barat: Humas Tulang Bawang Barat, 2014).

¹¹ *Wawancara*, Bahirum, traditional figure in Karta Raharja village, 2021.

¹² *Wawancara*, Rohaya, community figure in Karta Raharja village, 2021.

¹³ *Wawancara*, Bahirum, traditional figure in Karta Raharja village, 2021.

held at the time of *begawi* is *cangget pilangan* where the bachelor and girl are present and wear traditional clothes. On this occasion, the family envoy of the prospective groom conducts the *nyubuk* or *nindai* the girl at the traditional hall.

b) *Nunang*/ Propose

Nunang is the day for the prospective groom to come to propose the girl by bringing *hantaran*, such as food, various kinds of cakes, lunthead smoking tools, *nyireh ugay cambai* (betel nut) tools. The amount of *hantaran* has adjusted to the throne or position of the groom. Then, he stated his intend to propose to the girl.

c) Bridal Bath Prohibition

This tradition is practiced 3 days before the reception process. The community believed it can facilitate the wedding process to avoid rain during the reception.

d) Marriage Contract

The marriage contract is the core of the entire wedding procession which is interpreted as a promise from the guardian of the bride and groom. And, it presented two males as witnesses following religious law..

e) Wedding Reception and *Cuwak Mengan*

The reception is a wedding party attended by relatives, family, and the closest people to share happiness. In Karta Raharja village, the wedding reception is accompanied by the *cuwak mengan* process, which is a joint meal between the groom's family and the bride's family.

Generally, the traditional implementation of the bridal bath prohibition is practiced by the Lampung tribal community. It does not have a specific condition because this tradition is a community habit from generation to generation. The bath prohibition tradition can prevent rain during the reception. Based on the data, shows that this traditional procession is not so binding and becomes a must for the Lampung tribal community. However, it become a procession that is routinely practiced in wedding ceremonies. Then, many people practice the procession very solemnly and well.

The View of People on the Tradition of Bridal Bath Prohibition

People's views on the tradition of bridal bath prohibition are grouped into three groups of people, traditional leaders, community leaders, and religious leaders. First, the

views of traditional leaders. The process of marriage in Lampung customs has two types of customs, namely Lampung Pepadun and Lampung Sai Batin. Pepadun marriage customary procedures practiced in two ways, which is the normal marriages (according to customary processions in general), and semanda marriages namely the man pays money jujur, but the husband and children will become members of the wife's lineage family. With that, when the father of the wife dies, the son-in-law can replace the position of his father-in-law as the head of the family. This usually occurs because the wife is the only child in the family, or for other reasons.

Second, the views of community leaders. This tradition has lived since a long time ago, which must be preserved by continuing to practice following the applicable customary procedures. The belief about not raining during the reception is based on the will of Allah SWT, through the intermediary of the customary procession of bridal bath prohibition. So, the community in practices this custom believes that the occurred thing of the custom is purely from the will of Allah SWT as the almighty essence of everything.¹⁴

Third, the views of traditional leaders. The tradition of bridal bath prohibition is believed to facilitate the marriage process, and it will not rain during the wedding process. There are two categories of belief in the continuation of this tradition. Some people believe that it is the will of God. Other people believe that it won't rain as the community practice this tradition and gets the blessing of their ancestors.¹⁵

Bridal Bath Prohibition in the Perspective of Islamic Law

Marriage is a common sunnatullah and applies to all His creatures, among humans, animals, and plants. Marriage is a path chosen by God so that His creatures reproduce and preserve their lives. Marriage in Islam is human nature so that a Muslim can assume the greatest responsibility within himself to the people who are most entitled to education and maintenance. Marriage has the greatest benefit over other social interests. The social interest is to maintain the continuity of the human species, offspring, the safety from all kinds of diseases, and maintain peace of mind.

Lampung Province is the southernmost province on the island of Sumatra, with the capital city of Bandar Lampung. This province has two municipalities, namely

¹⁴ Interview, Rohaya, community leader in Karta Raharja village, 2021.

¹⁵ Interview, Juanda, religious figure in Karta Raharja village, 2021.

Metro City and Bandar Lampung City. It consists of thirteen regencies, including Tulang Bawang Barat. In general, each region chooses its customs in the practice of marriage. In the Lampung tribe, several processions, are called traditions in a marriage. An interesting tradition as described earlier in the tradition of bridal bath prohibition. This tradition is practiced by the bride, three days before the day of marriage. Through this tradition, the community believes that the reception process will be well-run and will not rain during the reception.

The implementation of the bridal bath tradition - held three days before the reception - is practiced by the people in Lampung, Karta Raharja village as a hereditary tradition. However, these traditional rules are not regulated in a standard way. It means, it may or may not be implemented. In general, the majority of local people still practice this tradition regularly, from one generation to the next generation.

The tradition of bridal bath prohibition is practiced by the people of the village of Karta Raharja, Tulang Bawang Barat Regency because the community believes that if they practice the tradition, the wedding reception will be well-run and will not rain on the day of the reception. In its implementation, the community believes that Allah SWT is the one who realizes all the hopes. Even, though the tradition is not a binding tradition and obligatory, if people do not practice it, it will impact social activities and social assumptions that differ from the wider community to that person.

Islam views a tradition or ritual of marriage in the process of husband-wife marriage as a process that may be carried out as long as the tradition does not conflict with religion, good manners, and noble culture and is accepted by many people. This is in accordance with the legal basis in Islam, called '*urf*'.

The word '*urf*', etymologically means something that is considered good and accepted by common sense. Meanwhile, in terms of terminology, as stated by Abdul-Karim Zaidan, the term '*urf*' means something that is not foreign to one society because it become a habit and is integrated with their lives of actions or words. The term '*urf*' in this sense is the same as the meaning of the term al-'adat (customs). The word al-'adat, because is done repeatedly and becomes a habit among the community.¹⁶

¹⁶ Satria Efendi, *Ushul Fiqh* (Jakarta: Kencana Prenada Media Group, 2005).

A custom can be used as a legal basis, as explained by Ahmad Sabiq bin Abdul Lathif Abu Yusuf that etymology, bahasa *al-‘ādatu* (العادة) is taken from the words *al-al-audu* (العود) and *al-muwādatu* (الموادة) which means repetition. Therefore, *al-‘adat* means actions or speech and others that are done repeatedly and become a habit. According to the majority of scholars, the minimum limit for a custom is when is done three times in succession. Then, a custom can be used as a basis for deciding disputes between humans.¹⁷

Adat (custom) is the laws that are set to compose and regulate individual relations and public relations, or to realize the benefit of the world. The purpose of *al-‘adat* is to realize the benefit and convenience of human life in general. *Al-‘adat* will never be separated from the surrounding habits and interests of life.¹⁸ The custom is, surely, related to the matter of *muamalah*. For example, the custom that applies in the world of trade in certain communities through indents, such as buying and selling fruits on trees that are picked by the buyer himself. Another example is proposes women by giving a sign (binding) and payment of dowry in cash or debt with the approval of both parties and so on.¹⁹

‘*Urf* is a thing that has often been known by humans which become a tradition, either the words or actions. According to the term *syara*’, there is no difference between ‘*urf* and *adat*.²⁰ According to *uṣūl fiqh*, the ‘*urf* is something that humans or some of them have become accustomed to, in terms of *muamalah* and have seen/fixed in themselves in several things continuously which is accepted by common sense.²¹

The view of the ulama, in general, ‘*urf* or custom is practiced by all *fiqh* scholars, especially the Hanafi and Malikiyah scholars. Hanafiyah scholars use *istiḥsan* and *ijtihād*. A form of *istiḥsan* is *istiḥsan al-‘urf* (*istiḥsan* that relies on ‘*urf*). By Hanafiyah scholars, ‘*urf* is the priority over *qiyas kahf*, and also takes precedence over general texts in the sense that ‘*urf* is a description of general texts. Malikiyah scholars make ‘*urf* or a living tradition among Medina experts as the basis for establishing law and

¹⁷ Rian, “Al-Adat,” 2010, <http://citrariski.blogspot.com/2010/12/al-adat.html>.

¹⁸ M. Hasbi Ash-Shiddieqy, *Pengantar Ilmu Fiqh* (Jakarta: Bulan Bintang, 1976).

¹⁹ Muhammad Daud Ali, *Hukum Islam Pengantar Ilmu Hukum Dan Tata Hukum Islam Di Indonesia* (Jakarta: RajaGrafindo Persada, 2012).

²⁰ Abdul Wahhab Khallaf, *Kaidah-Kaidah Hukum Islam (Ilmu Ushulul Fiqh)* (Jakarta: RajaGrafindo Persada, 1996).

²¹ A. Basiq Djalil, *Ilmu Ushul Fiqih (Satu Dan Dua)* (Jakarta: Kencana Prenada Media Group, 2010).

prioritizing it from the weak hadith. Meanwhile, the syafi'iyah scholars use 'urf a lot, in terms of not finding the boundary provisions in syara' or in the use of language.²²

'Urf if viewed from the perspective of the sociological paradigm, of course, it will produce a lot of things about the customs that apply to a country. Moreover, the habits are generally applicable worldwide. 'Urf in Indonesia is also often called *adat* (custom or tradition) or also habits that have been practiced collectively by a group of people. The habit occurs and is practiced by certain regions, for example, a custom in the areas of Java, Madura, Batak, and so on, or a common custom for the Indonesian community.²³

The proof of 'urf states that the scholars agreed to reject the *fasid 'urf*. And, they agreed to accept the valid 'urf as *syar'iyyah* evidence. But, in terms of intensity, the Hanafiyah and Malikiyah schools use 'urf more than other schools. Because of the difference in intensity, 'urf is classified as a source of disputed arguments.²⁴

As for the proof of 'urf as a *syara'* argument, including in the Quran, Al-a'raf (7): 199:²⁵

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

The word of Allah in Al-Baqarah (2) : 180²⁶

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

Doing the *ma'ruf* in the verses contains the intention of doing good habits that do not conflict with Islamic religious norms and in a good way, as well as is accepted by common sense and prevailing human habits. Then, the verse is understood as a command to do a thing that is considered good. And, it becomes a tradition in society.

Based on the arguments 'urf as legal evidence, the scholars, especially the Hanafi and Malikiyah scholars, formulate legal rules relating to *al-'urf*, namely:²⁷

²² Sulaiman Abdullah, *Sumber Hukum Islam Permasalahan Dan Fleksibilitasnya* (Jakarta: Sinar Grafika, 1995).

²³ Dea, "'Urf Adat Kebiasaan," 2013, <http://evadea.blogspot.com/2013/06/urfadat-kebiasaan.html>.

²⁴ Mardani, *Ushul Fiqh*, (Jakarta : PT. Raja Grafindo Persada, 2013), h. 237.

²⁵ Means: Be gracious, enjoin what is right, and turn away from those who act ignorantly. Departemen Agama RI, *Al-Qur'an Dan Terjemahan* (Jakarta: Toha Putra Semarang, 1989).

²⁶ Means: It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favour of parents and immediate family with fairness. RI.

²⁷ Abd. Rahman Dahlan, *Ushul Fiqh*, (Jakarta : AMZAH, 2010), h. 213.

أَلْعَادَةُ مُحْكَمَةٌ²⁸

Everything that is usually practiced by the community can be a benchmark. So every member of the community in practicing usual thing, it will always adjust to these standards or strictly not violate them.

التعيين بالعرف كالتعيين بالنص²⁹

Determination of law based on 'urf that has fulfilled the requirements as a legal, has the same position as legal determination based on nas. This rule applies a lot to special 'urf- 'urf, such as 'urf which applies among traders in certain areas and others.

The conditions of 'urf that are accepted by Islamic law are the following. Firstly, there is no specific argument for this case, both in Qur'an and Sunnah. Second, its use does not result in the exclusion of nas, nor result in congestion, narrowness, and difficulties. Third, it has been applied in general as not only usually done by some people.³⁰

Abdul Karim Zaidan added several conditions for 'urf which can be used as a legal reason. First, 'urf must be a valid 'urf. It does not conflict with the Qur'an and the Sunnah. For example: 'Urf in society that a husband must provide a place to live for his wife. This 'urf applies and must be done because Allah SWT order it in the QS. At-Talaq verse 6.³¹

Second, 'urf must be general. This means, at least, it becomes a habit of the majority of the population of a country. Therefore, if it is only a habit of some people, surely, it cannot be used as a legal reason. Third, there is no firmness from the related parties that differs from the will of 'urf. Because, if both parties of the contract have agreed not to be bound by generally accepted customs, the applies is firmness, not 'urf.

²⁸Adat kebiasaan dapat dijadikan dasar (pertimbangan) hukum. DAR NELTA PUTRI, "Konsep Urf Sebagai Sumber Hukum Dalam Islam," *El-Mashlahah* 10, no. 2 (2020): 14–25, <https://doi.org/10.23971/maslahah.v10i2.1911>.

²⁹ Establish (a law) based on ('urf), is like establishing (law) based on nash. PUTRI.

³⁰ A. Djazuli, *Ilmu Fiqh: Penggalan, Perkembangan Dan Penerapan Hukum Islam* (Jakarta: Kencana Prenada Media Group, 2005).

³¹ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَدِّضْغ لَهَا الْآخَرَىٰ ٦

Means: Let them live where you live during their waiting period, according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse the child for the father.

For example, the prevailing custom is that the wife cannot be brought by her husband to move from her parent's house before paying the dowry. But, it differs when the agreement is signed, both parties have agreed that it is permissible for the husband to bring the wife and move without any conditions to pay off the dowry first. In this case, the valid one is the agreement, not the prevailing custom.³²

Besides that, there are several conditions for the use of *'urf*. First, *'urf* should not be used for things that violate the texts of the Quran and Hadith. Next, *'urf* should not be used to override the public interest. And, *'urf* can be used if it does not lead to evil or damage.

Furthermore, *'urf* in terms of quality (can be accepted and rejected by shari'a) is divided into two kinds. First, *'urf fasid* is known to each other by humans, but it is contrary to sharia law or justifies what is forbidden and cancels what is obligatory. For example, the habit of making offerings for a statue or a sacred place. This is unacceptable as it conflicts with the teachings of monotheism in Islam. Second, *'urf khas* (special) only applies in a place or country. For example, on the trading rule when found certain defects in the goods purchased, they can be returned. And, for other defects in the goods, consumers cannot return the goods. Or, the custom on the determination of the warranty period for certain goods.³³

While *'urf* in terms of the object is divided into 2. First, *'urf* of action (*al-'urf al-amali*) is a community habit related to ordinary actions or civil muamalah. Ordinary actions are people's actions in their lives that are not related to the interests of others, such as the habit of taking time off work on certain days of the week, certain people's habits of eating special foods, or certain drinks at special events. Another example, the People (sellers and buyers) usually do not say *ijab qabul* in buying and selling goods of sugar or salt.

Second, *'urf* of words (*al-'urf al-qauli*) is a people's habit of using certain expressions to state something so that the meaning of the expression is understood and used in people's minds. For example, the expression of meat means beef. Whereas the word meat includes all types of meat. When a person goes to a meat stall that sells

³² Efendi, *Ushul Fiqh*.

³³ Khallaf, *Kaidah-Kaidah Hukum Islam (Ilmu Ushulul Fiqh)*.

various kinds of meat. Then, the buyer buys one kilogram of meat. Here, the seller will immediately get the beef because local people have used the word meat for beef.³⁴

Based on the explanation and discussion, *'urf* is one of the various methods of extracting Islamic law. The tradition of bridal bath prohibition in the Lampung tribe may categorize as *'urf*. This reason is that the tradition has been practiced from generation to generation. The purpose of the implementation of this tradition, apart from being believed to be a rejection of reinforcements or calamities, for the community itself, is the traditional marriage ritual that is commonly practiced by the people of Karta Rahaja village, Tulang Bawang Barat regency. So, if they do not practice the ritual, it is considered not to comply with the customs and leads to social sanctions from the community itself.

From the theory of *'urf*, the marriage tradition practiced by the community does not conflict with the requirements and conditions of *'urf* because this tradition is a custom and habit of living. Then, it becomes their needs and for their benefit. Thus, a series of marriage traditions practiced by the community is *mubah* (permissible), viewed from the perspective of Islamic law. It is because this tradition does not correlate with the validity or illegitimacy of a marriage. Therefore, it is very wrong if this tradition clashes with the law of marriage. The answer is clear, even without tradition, marriage is still legal. The point of the discussion of the article is the belief in practicing the customs which must be immediately corrected because everything of customs is the will of Allah SWT as the owner of the universe. It is according to the word of God, in Surah Al-Jasiah verses 5-6:

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِقَوْمٍ يَعْقِلُونَ

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ

And in the alternation of the day and the night, the provision sent down from the skies by Allah—reviving the earth after its death—and the shifting of the winds, are signs for people of understanding. These are Allah's revelations which We recite to you O Prophet in truth. So what message will they believe in after denying Allah and His revelations?³⁵

³⁴ Rian, "Al-Adat."

³⁵ RI, *Al-Qur'an Dan Terjemahan*.

The belief about not raining on the day of the reception is based on the will of Allah SWT that it would not rain through the intermediary of the traditional procession of bridal bath prohibition. The community in practicing this custom is only an intermediary, the one who has the power to control the rain is only the will of Allah SWT as the almighty essence of everything. However, some other people believe that it is caused by practicing the tradition and getting the blessing of their ancestors. This view and assumption should be avoided because is shirk.

Conclusion

Islam is a divine religion, brought by the prophet Muhammad SAW as a guide for human life. With Islam, a human being is not allowed to conflict with the teachings of Islam. The bridal bath prohibition for the Lampung tribe, especially in the Karta Raharja village, Tulang Bawang Barat Regency, is local wisdom that has been practiced from generation to generation. This tradition is practiced three days before the wedding reception. The prospective bridal is usually prohibited from bathing. The tradition in the perspective of Islamic law, through the theory of 'urf is allowed for several reasons. Firstly, there is no reduction in the terms and pillars of marriage, so it does not affect the validity of the marriage. Second, there is no element of shirk, because the majority of people believe that things after the practice of tradition, such as not raining at the reception, are purely the will of Allah SWT as an almighty.

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