

The Temettok Tradition at Walimatul Ursy According to Aceh Ulama and Traditional Council (Maa)

(A Case Study in Aceh Singkil District)

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Abstrack

The temettok tradition in the context of law is basically permissible, but in its journey, this shift in tradition has undergone significant changes, especially in the essence of this tradition itself, which is a tradition built on the principles of ta'awun and mutual cooperation, but shifts to economic values that are demanded its citizens to bear expenses which in principle were like debt. This research aimed to find out how the Temettok tradition at walimatul ursy according to Aceh Ulama Traditional Council (MAA). The approach used in this research was to use a qualitative approach. The results of this research indicated that first, the tradition of recording Temettok money when the walimatul ursy in Aceh Singkil Regency had two percentages, the first is the Cinendang river, which was estimated to have existed since 1985. The two Sungkhaya rivers were thought to have existed since 1956. So, this Temettok tradition held at the time of the walimah to be precise on the last day. Second, The Temettok tradition, in the view of Aceh Ulama and Traditional Council (MAA), allowed this tradition by reason of the principle of fiqh "a custom can be made into law", besides that the Temettok tradition was also in the form of a grant, not a debt, because if a debt was owed, the law was haram, because tradition might not conflict with Islamic law. Then, after analyzing more deeply based on the verses of the Qur'an and the hadith of the Prophet Muhammad SAW, that the Temettok tradition was classified as 'urf Sahih, because, this urf applied in general, it did not contradict Islamic law, the gift was in the form of a grant. So apart from that, if it was seen from the social side, the Temettok tradition at the time the walimah put forward help, strengthened ties, strengthened ukhuwah and the Temettok tradition was well known in the community.

Keywords: *Temettok, walimatul ursy, Traditional Council*

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INTRODUCTION

The shift in tradition in society triggers various changes, both social changes, cultural values and culture. This triggers the community to maintain the tradition itself or follow the flow of changes in its essence. As happened in Aceh Singkil District, with its peculiarity in holding walimatul ursy with the temettok tradition. The existence of this tradition is very beneficial for the people of Aceh Singkil, but the shift in tradition has begun to appear since the people of Aceh Singkil began to cultivate this tradition towards debts. If it is seen theoretically, ideally, walimah is a gathering of husband and wife, relatives, and neighbors. (Tihami & Sahrani, 2010) Walimah is a celebration of the bride and groom as an expression of gratitude for marriage by inviting relatives, so that they can preserve the family that is fostered as which both of them aspire to.

The law of walimah in the view of the majority of scholars is sunnah, as implied in the hadith narrated by Muslim:

عن انس بن مالك ان النبي صلي الله عليه وسلم راي على عبد الرحمن بن عوف اثر صفرة فقال: ما هذا؟ قال: يارسول الله اني تزوجت امرأة على وزن نواة من ذهب. قال: فبارك الله لك. اولم ولو بشاة. (مسلم)

Meaning: From Anas bin Malik, that the Prophet SAW saw yellow marks on Abdur Rahman bin 'Auf. So, he asked, "what is this?". He replied, "O Messenger of Allah, I have just married a woman with a dowry the weight of a grain of gold". So, he said, "May Allah bless you. Hold a walimah even if it is only by slaughtering a goat."(Muslim, 1994)

The implementation of walimah should be carried out in a simple manner, as limited by Islamic law. It should not be held excessively especially with the aim of showing off wealth (riya). The purpose of walimah in general is to introduce that the bride and groom are married and the public knows and understands that the bride and groom are legally husband and wife. In practice, the walimah custom in marriage between one region and another often occurs in different traditions that are carried out from generation to generation. As the term *Temettok* in Aceh Singkil District in holding a wedding party that cannot be eliminated because it is a system or a mandatory ceremony for those who carry out customs in carrying out walimah. From far or near family, all will gather at the time of *Walimatul Ursy*.

The term *Temettok*, ideally is the implementation of walimah with a system of mutual responsibility, where the relatives of the host donate in the form of cash to those who have walimah. If a person had received from a relative a sum of money during *Temettok* and for some reason the person who received it first was unable to reply with the same amount, in the same event it could also cause a sign of a split between family relations. (Vohry, 2013) This is an important finding, where the implementation of this custom is getting eroded from its essence.

In Zakirun Pohan's view as deputy chairman of the MAA (Aceh Customary Council) in Aceh Singkil District, basically the cultural customs that exist and develop are the result of human creativity. So it gave rise to a walimah culture about *Temettok*, *Temettok* in walimah where the giving of money in the *Temettok* event was not required to return the money that had been given in the same event, but there was a change around 1960 and above.(Z. Pohan, personal communication, 9 July 2020)

In its development, the shift in tradition is very much different from 1960 onwards, it can be seen when someone does walimah and after the walimah is finished after a few days, then the person looks at *Temettok*'s notebook and if someone does not return the money given, then the person collects the money and this kind of practice is still happening to this day. The problem regarding *Temettok*, according to Rahmanuddin, said that, in his legal guardianship, *Temettok* is

allowed and this is very helpful as long as he does not conflict with the teachings of Islam. (Rahmanuddin, personal communication, 9 July 2020)

In Islam, mutual assistance is obligatory, but regarding the *Temettok* problem in Aceh Singkil district, there are still some practices that violate religious rules other than those described above, such as: boasting, showing off wealth and showing who one's identity is. So many authors see this kind of controversy and so do the results of interviews with ulama, traditional leaders and the community.

RESEARCH METHOD

The approach used in this research was a qualitative approach, and data collection techniques were carried out by observation, this technique researchers used to see the practice and pattern of the *Temettok* tradition in Aceh Singkil directly (participant observation). Interview, in this technique the researcher used to explore primary data on the *Temettok* tradition in Aceh Singkil by interviewing some of the Aceh Singkil Ulama and the Aceh Customary Council (MAA) openly, the Document Study in this research was used to see the description of the *Temettok* tradition in data. (Arfa & Marpaung, 2016) Data analysis techniques were carried out by Data Reduction, Data Presentation, Conclusion Drawing or Verification. To analyze the data, it was carried out carefully so as not to deviate from the purpose of the research data. (Suratman & Dillah, 2015)

DISCUSSION

A. The *Temettok* Tradition of *Walimatul Ursy* in Aceh Singkil District

In the Big Indonesian Dictionary, the word custom/tradition has the meaning of rules or actions that are commonly obeyed or carried out since ancient time. (Poerwadarminta, 2011) The word custom/tradition comes from Arabic, it is *Al-Adah* (custom) which means habit, so custom is a habit, because it is used to it, over time it becomes a necessity, eventually it becomes a rule, terms and conditions. (Umar, 2008) The word custom is often referred to along with the word customs, so that it becomes a custom. Customs means behavior that is eternal and passed down from generation to generation as a legacy. (Syahrizal, 2004)

One of the customs that exist in Aceh Singkil District is *Temettok*, where *Temettok* is one of the pillars of *walimah* (for those who carry out the *Temettok* tradition) whether it is attending (holding parties but not weddings or circumcisions), *Walimatul Ursy* and *Walimatul Khitan*, *Temettok* is held after the wedding party took place on the last day and some people gave it (the *Temettok* money) after the party was finished because there was an obstacle, and if there was no *Temettok walimah* held one day and one night which did not invite the general public, but only invited close relatives.

Learning the history of *Temettok* in Aceh Singkil District about the beginning of the *Temettok* tradition. As Mu'adz Vohry's research in "Historical and Cultural Heritage of Singkil" explains that the development of the *Temettok* tradition to date, each region in Aceh Singkil District varies in year, because it is in accordance with the place and condition of each region, because it has two rivers. The big ones are the Cinendang river and the Sungkhaya river, so *Temettok* itself was not originally recorded in the book, so each area has a very clear year difference (Vohry, 2013).

There are several objectives of *Temettok*, including: giving charity, connecting friendship, increasing worship by reading the Qur'an and helping. In the implementation of the *Temettok* tradition, it is usually carried out on the terrace of the house when the bride is groom and if the bride is then it is carried out in the house, precisely in the living room (Syafnial, 2020). This implementation is carried out in the morning around 09.00 WIB, after finishing eating and where this event is on the last day of the wedding reception. All relatives and people who receive an invitation from the host will gather to take part in the *Temettok* event.

B. The views of the Aceh Singkil Ulama and the Aceh Traditional Council (MAA) on the *Temettok* Tradition in Walimatul Ursy in Aceh Singkil District

Humans always live in society, so that human life in society is orderly, law is needed. Humans, society, and law are meanings that cannot be separated. So that law and customary law have the same meaning, namely as a series of norms that regulate behavior and actions in social life with the aim of creating an order in society. Thus, one of the customary laws in Aceh Singkil Regency is implementing *Temettok* at the time of *walimatul ursy*.

As a sign of mutual respect for fellow human beings by attending invitations and establishing friendship and strengthening ties of brotherhood, and carrying out obligations to others. It is also able to become vehicle for remembering, advising and praying, in order to get the pleasure of Allah SWT, for carrying out *Temettok* at the time of *walimatul ursy* for those who carry it out. Therefore, the author interviewed several religious leaders and the Aceh Customary Council (MAA) in Aceh Singkil District about the *Temettok* tradition.

1. The views of the Aceh Singkil clerics on the *Temettok* tradition at the time of Walimatul Ursy

The view of ulama on the painted *Temettok* tradition is that the tradition that has been carried out so far in Aceh Singkil District is the result of interviews with religious leaders.

According to Abuya Khazali, as the leader of the Darul Muta'allimin Islamic Boarding School in Aceh Singkil District, he explained about the *Temettok* tradition, this tradition has been in effect since ancient times, because this tradition has become a custom in the midst of society at the time of walimah. So, according to Buya the *Temettok* tradition at the time of walimah is legal, because a custom can be made a law (العادة) and if we look at it from a social perspective this tradition is very helpful and reduces the economic burden for the owner of the walimah, but as long as it does not conflict with the teachings of Islam. As stated in the 2019 Aceh Qanun draft, Article 1 paragraph 12 explains that customs are "eternal and hereditary codes of conduct from previous generations that are respected and glorified as inheritance in accordance with Islamic Shari'a". And so has been explained in Aceh Qanun Number 2 of 2009 concerning the Ulema Consultative Council (MPU) Article 4 paragraph 1 letter b "providing advice and guidance to the community based on Islamic teachings". Therefore, when these customs are contrary to Islamic law or violate religious norms, these customs should not be followed and carried out in social life.

In line with that, Adlimsyah as chairman of the Ulema Consultative Council (MPU) in Aceh Singkil District regarding the *Temettok* tradition, each region has its own tradition and is carried out in the midst of the local community, in his view the *Temettok* tradition is a good thing, because it eases the burden on the owner of the work, but a gift given to someone else should not be recorded, because it is feared that it will turn into a debt owed. If the name is given, it is definitely sincere and does not expect a reply from others. Actually, the goal is to carry out walimah in order to strengthen the ties of brotherhood with one another, give charity and increase worship, so that the walimah we do gets the pleasure of Allah SWT (Adlimsyah, personal communication, 10 June 2020).

Likewise, Abdul Manaf's explanation as secretary of the Ulama Consultative Council (MPU) in Aceh Singkil District regarding the *Temettok* tradition, in his view every tradition in society must of course have its good and bad, something giving to others should not cause problems between family relations or the community. If there is a dispute in this tradition, then its existence - normatively - will also shift the values of Islamic teachings in it. He continued, if it is a percentage in terms of the value of the *Temettok* tradition at this time of *walimatul ursy*, in Kota Baharu District the positive 80% is negative 20%, Simpang Kanan District is 90% positive is 10% negative and Gunung Meriah District is 90% positive is 10% negative (A. Manaf, personal communication, 10 June 2020).

Implementatively the views of religious leaders above assume that this tradition is legally valid in Islam as long as it does not cause social conflict and jealousy, although in essence a gift (grant) is a gift that does not expect a reply and is recorded, because it is similar to a debt

transaction. The last statement, gives an illustration that this tradition can deviate from its basic principles, in line with one's development and assumptions about the existence of this tradition itself.

2. The Existence and Shift of the Temettok Tradition at the time of Walimatul Ursy in the View of the Aceh Traditional Council (MAA)

The results of the author's interviews with several traditional leaders in Aceh Singkil District, including Aceh Customary Council (MAA) and traditional leaders about the Temettok tradition at the time of Walimatul Ursy. According to Zakirun Pohan, as deputy chairman of the MAA (Aceh Customary Council) in Aceh Singkil District, the Temettok tradition at the time of walimah was not previously recorded, due to the development of the times and conditions of the times, this tradition has developed which previously was not recorded to be recorded, for several reasons at the time, and you are very supportive of always preserving the customs that exist in Aceh Singkil District as long as they do not conflict with Islam, as the 2019 Aceh Qanun draft concerning the Aceh Customary Council (MAA), is contained in Article 6 "MAA is in charge of carrying out mandatory government affairs special and special in the field of organizing traditional life based on Islamic law in Aceh" (Z. Pohan, personal communication, 9 July 2020).

In line with what Yasuddin explained, the Temettok tradition in Aceh Singkil District has been running for so long in his view, people who carry out this tradition on average have carried it out and it has become a habit in Aceh Singkil District. So, the purpose of giving money (Temettok) to the owner of the walimah so that immediately when it is our turn to carry out the walimah, we feel calm, because we just need to receive from other people's gifts. So, the event, which was held with the Temettok tradition, felt helped because it saw the high cost of carrying out walimah today. With the existence of this Temettok tradition, according to him, "people who carry out walimah and those who give become mutually beneficial". Even with the Temettok tradition, the walimah that we carry out will feel luxurious and crowded (Yasuddin, personal communication, 10 June 2020).

In the case of giving (Temettok) at the time of walimah, when the invited guests are given it must be returned when the invited guests also hold a walimah. So, all of that is based on the behavior of helping each other and respecting each other, so that in Islam also recommends that. If we are respected by people then we must repay it with better treatment, if we can't then respond with the same behavior. So, it is very clear that we have to return the gifts that have helped us in the past when the person needs them, if we have more funds then we should give more than what our brothers have given us.

The *Temettok* tradition among the community does not all go well, sometimes it also causes conflict. The author interviewed about the *Temettok* conflict which was explained by Zakirun Pohan, regarding the *Temettok* tradition in Aceh Singkil District, the conflict in terms of the inappropriateness of the gifts he had given before, had even had a bad impact on what he received, among others, in the form of insults from the host and the breaking of the rope relationship between the two parties. But in this case, he emphasized that it is not necessary to judge a tradition (*Temettok*) that has been carried out as wrong, then the tradition is seen as bad and violates religious norms. If someone makes a mistake while he is Muslim and then blames his religion, this is a wrong judgment, never blame his religion but the one who does it is blamed. Therefore, the *Temettok* tradition should not be blamed, but if someone has done something wrong, it should be reminded and corrected, in order to get the main goal of the *Temettok* tradition, which is to help each other and which must be implemented in society “Custom with syarak, syarak with the Holy Book” (Z. Pohan, personal communication, 9 July 2020).

In another context, Lamat explained that the conflict regarding the *Temettok* tradition, as far as my father remembers, happened several times, even to avoid conflicts in order to maintain the strength of the brotherhood, he was willing to sell his goods, such as gold and owe money to his neighbors or closest people (family), in order to make an instant donation of *Temettok* in someone else's place. In this case, there are indeed some people who feel burdened or objected to it, mostly for people who are newly married (one of the non-hereditary couples who usually carry out the *Temettok* tradition) and who have never performed *walimah*. But in terms of the benefits of the *Temettok* tradition, it will be very helpful and can change their economic status with the *Temettok* tradition, as the saying goes “raft upstream, swim to the edge, get sick first, have fun later” (Lamat, personal communication, 10 June 2020).

Lamat added that the *Temettok* tradition is purely to help out. According to him, the gift given should not be forced but must be sincere and in accordance with his ability. So if someone is not able to help in the form of money then he can help donate with energy. As it is known that the *Temettok* tradition at the time of *walimah* is to respect fellow servants of Allah SWT by attending invitations and establishing friendships and strengthening brotherly ties. It can be a vehicle for reminding, advising and praying for each other. In order to get the pleasure of Allah AWT, and after the completion of the *Temettok* at the time of *walimah* above, Zakirun Pohan explained, there are several assessments for the people who attend and those who do not attend the wedding/*walimah* including: first, by implementing *Temettok*, then anyone can know who did not attend the *walimah*. Second, there is the inconvenience of not being able to attend the *walimah* held by the owner of the *walimah*. Third, by implementing this *Temettok*, the owner of the *walimah*

knows who his relatives and people from far and near are present and those who are not present (Z. Pohan, personal communication, 9 July 2020).

With regard to the above, it can be seen that the *Temettok* tradition at the time of *walimah* did provide benefits for some people. Among them are helping in materialistic matters for people who hold *walimah*, and as a means to socialize and strengthen friendship between communities.

C. The *Temettok* Tradition in Aceh Singkil District in the Perspective of Islamic Law

A society is a form of shared life, whose citizens live for a long period of time, resulting in a culture. Society is a social system, which becomes a forum for patterns of social interaction and relationships between social groups. (Soekanto & Taneko, 2007) Customary law implies that the law is mostly customary law and a small part is Islamic law. Customary law is rooted in traditional culture and is a living law, because it embodies the real legal feelings of the people. (Supomo, 2000) Ethics to humans or society at large, regardless of religion, race, ethnicity and nation. In addition to maintaining a relationship with God (*habl min-allah*), one must continue to perpetuate his relationship with fellow human beings (*habl min an-nas*). He must always be in the midst of society and always keep socializing himself at any time and opportunity. Efforts to cultivate relationships with humans must always carry moral messages, including the values of the Qur'an and Hadith that are inherent in him such as honesty, piety, brotherhood (*ukhuwah*), solidarity, justice and help (*ta'awun*). (*Membangunmoralbangsa.pdf*, t.t.)

The people in Aceh Singkil District are people who still adhere to the *Temettok* tradition left by their ancestors and this tradition is still considered a very sacred thing, so if you don't do it, you will feel ashamed and get social sanctions indirectly from the community. Islam views a tradition or custom as tolerable as long as it does not conflict with what has been stipulated in Islamic law itself. Seeing the implementation of *Temettok* at the time of *walimah* in Aceh Singkil Regency, the author considers that on the one hand they still adhere to the Shari'ah, namely continuing to carry out a *walimah* because the purpose of the *walimah* itself is to inform people that in its place it has been held. wedding parties and to avoid things that can cause slander in the future. (M. Djaelani, 2007)

The legal basis for *walimatul ursy* used by most people in Aceh Singkil District is the opinion of the majority of scholars who state that holding *walimatul ursy* is *sunnah*. This is based on the hadith of the prophet Muhammad SAW. (Syarifuddin, 2006)

عن انس بن مالك ان النبي صلى الله عليه وسلم رأى على عبد الرحمن بن عوف اثر صفرة فقال: ما هذا؟ قال: يارسول الله انى تزوجت امرأة على وزن نواة من ذهب. قال: فبارك الله لك. اولم ولو بشاة. (مسلم)

Meaning: From Anas bin Malik, that the Prophet SAW saw yellow marks on Abdur Rahman bin 'Auf. So, he asked, "what is this?". He replied, "O Messenger of Allah, I have just married a woman

with a dowry the weight of a grain of gold". So, he said, "May Allah bless you. Hold a walimah even if it is only by slaughtering a goat." (Muslim, 1994)

The command of the prophet Muhammad SAW to hold a walimah in the hadith above, there are some scholars who say it is mandatory and according to a number of scholars it is sunnah, and walimah here should not contradict Islamic guidance (Rasyid, 1992). However, in the implementation of the walimah tradition, *Temettok* cannot be separated from those who carry it out, and in the concept of Islamic law giving or gifts (*Temettok*) is not something forbidden because it is a practice that is given voluntarily to others and does not expect anything in return for what has been given, as the word of Allah in the Qur'an surah al-Maidah verse 2 which means as follows:

"O you who believe (who become âmenû, who wish to reach Allah and submit to Him)! Do not behave disrespectful to the decrees of Canon Law established by Allah nor to the Sacred Month, nor the animals brought (sent to Ka'ba as gifts) for sacrifice nor the sacrificial camels with garlands, nor to the security of those coming to the Sacred House seeking the Virtue from their Lord and His pleasure; but when you get out of the Ihrâm, you may hunt; and let not hatred of a people-because they hindered you from the Sacred Mosque-incite you to exceed the limits; and help one another in Birr and piety (takwâ), and do not help one another in sin and enmity and have piety towards Allah; surely Allah is Severe in punishment." (Kementrian Agama RI, 2010)

Please help in doing good because it is highly recommended in the teachings of Islam. Because, Muslims with one another like a building that strengthens each other. As the hadith of the Prophet Muhammad narrated by Imam Muslim with No. 4684 as follows.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ يُرَيْدٍ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Meaning: It has been told to us Abu Bakr bin Abu Syaibah and Abu 'Amir Al Ash'ari both said; Has told us 'Abdullah bin Idris and Abu Usamah; Likewise narrated from another path, And has told us Muhammad bin Al A'laa Abu Kuraib; Has told us Ibn Al Mubarak and Ibn Idris and Abu Usamah all from Buraid from Abu Burdah from Abu Musa he said; The Prophet sallallaahu 'alaihi wasallam said: "One believer with another believer is like one building, one with another strengthening each other." (Muslim, 1994)

In the hadith the Prophet SAW called for fellow Muslims to help each other and work together. Likewise, at the time of the Prophet Muhammad, there was also the practice of giving donations to families who held weddings, which were none other than Rasulullah himself. This is based on the hadith of Anas bin Malik Anhu in fact when the Prophet married Ummul Mu'minin Shafiyah bint Huyyai, he said, "Whoever has something, let him take it". He then spread out a mat made of leather. There was a friend who came with cheese, some came with dates, and some came

with ghee. They then made porridge. And that is the banquet served in the walimah of the Prophet (Ali Syuaisyi', 2007).

In the implementation of walimah in Aceh Singkil Regency, the Temettok tradition or giving, occurred from the invited guests which caused an attitude of bringing up and mentioning the gift when people did not give the Temettok (gift) to him that he had given. In this case, something that is given cannot be told to others and can eliminate the reward of alms, because it will be feared that dishonesty will arise in giving. As the word of Allah in the Qur'an Surah Al-Baqarah verse 262 which means as follows:

Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve. (Kementrian Agama RI, 2010)

In the hadith of the Prophet, it is also explained.

عن أبي ذر عن النبي صلى الله عليه وسلم قال ثلاثة لا يكلمهم الله يومئذ الا بالحق لا يعطى شيئاً الا منه والمنفق سلته
بالحلف الفاجر والمسبل ازاره

Meaning: From Abu Zar, he said: The Messenger of Allah (SAW) said, there are three kinds of people whom Allah will not heed on the Day of Resurrection; people who like to tell their gifts to others, who sell their wares with false oaths and who are dressed dragging to the ground. (Razak & Lathief, 1991)

So, the author's argument from the explanation above is that Islam views 'urf or culture as long as it does not conflict with Islamic law and does not bring harm. Therefore, the author connects to the basic principles.

The basic rule consists of five (five) basic rules. The five rules are extracted from legal sources, both through the texts of the Qur'an and al-Sunnah as well as the arguments of istinbath. Therefore, each rule is based on the main texts that can be judged as the standard of fiqh law. The five basic rules are as follows: 1) الامور بمقاصدها "every case depends on its purpose". 2) لا يزال الشك "faith cannot be dispelled by doubt". 3) المشقة لب التيسير "a difficulty requires ease". 4) الضرر يزال "adversity must be eliminated". 5) العادة "a custom can be made into law". (Nurhayati & Imran Sinaga, 2018)

'Urf is one of the sources of law used by mujtahids in establishing a law. So, custom (العادة) is a habit as the basis (consideration) of law. 'Urf is something that is repeatedly done by certain local people, and is continuously done by them, whether this happens throughout time or at certain times. The word "something" in the sense of 'urf includes both good and bad things, including things that are verbal (qauliy) and things that are actions (fi'liy). (Asmawi, 2013)

Abdul Wahab Khalaf defines 'urf with the meaning:

'Urf is something that has been known by humans and they have implemented it (as a habit), either in the form of words, deeds, or leaving. 'Urf is also called customs. (Khalaf, 1999)

Thus, if there is no evidence for tradition from the Qur'an, hadith, ijma' and qiyas regarding customary law, then any custom that has no basis in the Qur'an and as-Sunnah then 'urf is a means to legitimize the law as long as it does not conflict with the signs of Islamic Shari'ah.

So, with the explanation above, it can be understood that when the *Temettok* tradition exists in Aceh Singkil District, as long as it does not conflict with religious norms, the act is allowed. In fact, it is legal to apply with the intention as long as it does not cause trouble for oneself and for others. Because in another rule it is explained that something that makes it difficult or troublesome must be removed. As said by 'Izzuddin Ibn 'Abd al-Salam that the purpose of sharia is to achieve benefit and reject evil. If it is lowered to a more concrete level, then *maslahat* brings benefits while *mafsadah* causes harm. (A. Djazuli, 2016) This rule provides an understanding that humans must keep away from *idhrar* (not hurt), both by themselves and by others, and they should not cause harm (hurt) to others.

If later in the *Temettok* tradition process at the time of *walimah* things happen that incriminate one or both parties, such as tending to friction or family divisions then this is not allowed, even this can be seen from the fact from several events, that some people in the community exist. who feel burdened by the existence of this *Temettok* tradition, such as for people who are newly married, for people who have never carried out *walimah*, and for people who do not have money by being forced into debt, selling goods such as gold, etc. self-respect and honor so that there is no social estrangement in society.

The author is more likely to interpret the explanation above, it is that it should not be detrimental and should not be confused. Thus, there is an impression of balance or justice in behavior and morally shows the noble character because it does not want to harm others but also does not want to be harmed by others. In fact, we should even give benefits to others and other people also benefit us. (A. Djazuli, 2016) True custom must be considered in the formation of *syara'* law and case decisions. A *mujtahid* must pay attention to this in the formation of his law and the judge must also pay attention to this in every decision. Because what is known and accustomed to by humans is their need, agreed upon and there is benefit. (Khalaf, 1999) The urgency of 'urf in establishing a law, according to Imam al-Qarafi, must first examine the habits prevailing in the local community, so that the stipulated law does not contradict or eliminate a benefit concerning the community. 'Urf can be divided into several forms, by looking at the various states of 'urf. Broadly speaking, the scholars of *ushul fiqh* divide 'urf into three types, it is

in terms of the habit of the object, in terms of the breadth of its use and in terms of the acceptance of *syara'* against *'urf* as follows:

The special *urf* about the *Temettok* tradition at the time of *walimah* is a custom that applies in Aceh Singkil District and certain communities, especially for descendants of the Singkil and Haloban tribes. The *Temettok* tradition is included in a special scope because this tradition is only the most prominent in five sub-districts, including: 1. Kuta Baharu Sub-District 2. Simpang Kanan Sub-District 3. Singkohor Sub-District 4. Gunung Meriah Sub-District and 5. Singkil Sub-District, where these sub-districts still seem very strong in carrying out the *Temettok* tradition at the time of *walimatul ursy* until now.

In terms of acceptance of *syara'* towards *'urf*, *'urf* is divided into two types, including *al-'urf al-sahih* (habits that are considered valid) and *al-'urf al-fasid* (habits that are considered damaged). *Al-'urf al-sahih*, it is *'urf* that does not conflict with the *shari'ah* or customs that apply in the midst of society that does not conflict with the *Nash* (*Al-Qur'an* and *Hadith*). *Al-'urf al-fasid* is *'urf* which is against the *Shari'ah*, such as the habit of justifying intoxicating drinks, the lawful eating of usury, the custom of wasting wealth, and so on. (Haroen, 1997)

So, we can see that the *Temettok* tradition if viewed through *'urf*, according to the author, categorizing this *Temettok* tradition as including *'urf sahih*, it is habits that apply in society that do not conflict with the *Qur'an* or *al-Hadith* does not eliminate the benefit and nor does it bring harm. The *Temettok* (grant) tradition that is currently happening is a habit that is well known in the community in Aceh Singkil Regency and this tradition does not conflict or is in line with the values contained in Islamic teachings and the custom does not justify what is lawful and forbids what is lawful.

The tradition of *Temettok* (grants) has become a person's habit in repaying the gifts he gets based on what has been given by others. According to Zakirun Pohan, deputy chairman of the MAA (Aceh Customary Council) in Aceh Singkil District, gifts given by other people are not included in the debt that must be repaid, but are included in the debt of gratitude. As long as someone is still able to repay it, then he is required to repay according to his ability even if he can exceed what has been given to him. It is *sunnah* to repay gifts by giving gifts, even from the older ones to the younger ones. It was narrated from Ahmad, *Al-Bukhari*, *Abu Dawud*, and *At-Tirmidhi* that Ayesha said, "The Messenger of Allah accepted a gift and gave it back." In the editorial of *Ibn Syaibah* it is stated "... And repay him with something better." He does this to repay kindness with similar kindness so that someone does not bring up the gift again. (Tirmidsi, 2014)

CONCLUSION

Temettok is a tradition in which the implementation must take place in the form of a walimah, that the marriage is witnessed by the community and where the relatives of the host or who receive an invitation will donate in cash to the owner of the walimah and some people give it (the Temettok money) after completion. walimah because there is an obstacle, and the money given will be recorded by traditional leaders or people who are trusted in the community.

The Ulama's view, the Temettok tradition, has existed since ancient times, because this tradition has become a custom in the midst of society at the time of walimah. then according to the Ulama in Aceh Singkil District, the traditional law of Temettok at the time of walimah is allowed, because it is العادة محكمة yang because what is known according to custom is as stipulated in the terms and what is stipulated according to the conditions is as stipulated in the text. In the view of the Aceh Customary Council (MAA), the Temettok tradition at the time of walimah was not previously recorded, due to the development of the times and conditions of the times, this tradition was recorded, for several reasons at that time, and MAA itself was very supportive in order to always preserve the existing cultural customs in the district. Aceh Singkil. The Ulama and the Aceh Customary Council (MAA) allow, 'urf applies in general, does not conflict with Islamic law, the gift is in the form of a grant, and puts forward mutual assistance, strengthens ties of friendship, strengthens ukhuwah and the Temettok tradition is well known in the community.

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