

# The Rules of Fiqh Al-Adatu Muhakkam in the Tradition of "Menjalang" and "Mandi Balimau Kasai" in Parit Baru Village

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## ABSTRACT

The Menjalang tradition, viewed as a silaturrahim practice, holds the dual significance of fostering familial forgiveness and unity as a prelude to the holy month of Ramadan. Examination within the framework of fiqh principles, specifically "Al-Adatu Muhakkam," reveals the compatibility of the Menjalang tradition with Islamic teachings and its facilitation of communal bonding, especially among family members. Balimau Kasai Bathing, another tradition upheld by the Parit Baru villagers, serves as a rite in welcoming the sacred month of Ramadan. While some elders argue for its mandatory observance, deeming it a prerequisite for reaping fasting rewards, the study of fiqh principles suggests a non-obligatory status for this tradition within Islamic religious guidelines. Nevertheless, Balimau Kasai Bathing retains its significance by potentially evolving into a Sunnah practice for embracing Ramadan. This study underscores the harmonious coexistence of religious devotion and cultural heritage, exemplified by the traditions practiced in Parit Baru village, contributing to the distinct character of Indonesian society.

## INTRODUCTION

Indonesia is one of the big countries and also has various tribes and cultures that are different from other regions (Sholehuddin et al., 2021). This is what makes the dynamics of Indonesian people's lives also different from each other (Siregar, 2022). Because of the breadth and diversity of cultures owned by the Indonesian state, the legal system in this country is also familiar with the unwritten legal system or also can be known as the customary law system.

This customary law is still firmly held by some and even still held firmly by regions in various regions in Indonesia (Ayu et al., 2022). Many regions still consider and use this customary law as a guide to life in their community life (Holmes Jr, 2020). There is even customary law taken as one of the judges' decision-making policies in solving various problems that exist in the lives of the surrounding communities.

While the emergence of Islamic teachings in various regions often causes friction and controversy between customary law and Islamic law itself (Thontowi et al., 2023). However, sometimes the correlation between customary law and Islamic law can cause and give birth to a solid combination of laws and even cause new colors in the life of the community (Pipes, 2017). In the case of the Indonesian state itself, the combination and correlation of Islamic law with customary law has the nature of influencing each other and can even be used as a source of law for other regions.

Islam is known for its supportive and responsive nature in dealing with problems that occur in society both in the economic, religious to socio-cultural problems that live in its society (Pabbajah et al., 2020). Therefore, Islamic law and customary law are expected to live

harmoniously in human life, including Indonesia, provided that customary law is in accordance with applicable Islamic law (Nurmala & Koni, 2022).

One of the rules of Islamic law related to customary law or also known as 'urf is the rule of "Al-Adatu Muhakkam". This rule of "Al-Adatu Muhakkam" means that a custom can be used as a basis and argument for a law. We can make this rule as one of the bases in determining a law with a note, namely selective on the problems faced, especially in customary law in an area that has differences with other regions (Stewart, 2021).

Local wisdom is a system in the order of social, political, cultural, economic and environmental life that lives in the local community. The hallmark of local wisdom: it is dynamic, sustainable and accepted by the community (Khuriyah & Hakiman, 2022). One area that still upholds some local wisdom is Parit Baru Village, Mining District, Kampar Regency, Riau province. One of the traditions or local wisdom that is still maintained by the people of Parit Batu village is the Menjalang tradition and the Balimau Kasai Bathing tradition. Of the two traditions carried out by the village community, whether this tradition has something that rubs against Islamic law considering that sometimes there are customs that are not in line with Islamic law and also what value is contained in the tradition carried out by the Parit Baru village community in the study of fiqh rules "Al-Adatu Muhakkama".

## METHODS

In this study, the method used by researchers is to use qualitative research methods. Qualitative research is research that collects as much data as possible in depth and detail about a problem that occurs in order to get as much understanding as possible about the problem that occurs. This research is qualitative because the research will describe the meaning of the fiqh rules "Al-Adatu Muhakkama" in the traditions carried out by the people of Parit Baru village, namely the traditions of "Menjalang" and "Mandi Balimau Kasai".

## RESULTS AND DISCUSSION

### A. Customary "Puppeteering"

Silaturahmi in the sense of terminology is interacting and meeting with relatives and close relatives to be able to help each other and establish strong brotherhood in the life of a family (Qutratu'Ain, 2023). This silaturahmi tradition has become one of the traditions routinely carried out by the Indonesian people including the Kampar community, especially with the Parit Baru village community in terms of this silaturahmi tradition.

One of the traditions in Parit Baru Village is Menjalang. Usually this tradition is carried out in several circumstances including when it will enter the month of Ramadan and after a Parit Baru village community is married (Kinasih, 2017). Jallang custom is one of the customs in Parit Baru village where this custom is a friendship custom carried out by the sister / security (nephew) to her mamak (uncle) and married brother.

Jallang custom, if in conditions after a Parit Baru villager gets married, it is required and even required for them to do this Menjalang custom, especially required for the bride who is originally the child of the Parit Baru village. Jallang custom in this condition for indigenous women of village descent is obliged to do this custom together with their husbands. Usually, the parents of this woman will tell who should be in Jallang and when the time can be Jallang.

In this Menjalang tradition, it is required to dress modestly again covering the aurat such as Muslim clothing, for women wearing veils and wearing Muslim clothes, and for men wearing Muslim clothes and wearing peci / skullcap. This is because the Penjalang will meet the closest family from the female side such as Mamak, be it uncles or married brothers from the bride's side who carry out the Jallang tradition.

usually the party concerned who carries out the Menjalang tradition in this condition will usually bring a ration which contains snacks such as brownie cakes, rempeyek and other cakes that are deliberately prepared before carrying out the Menjalang tradition. And for the party who is (such as the uncle / brother who is married from the bride's side) also prepares gifts or gifts free of charge to his nephew / sister such as giving sarong cloth or long cloth to the Puppetee (Mantel, 2020).

On the other hand, at this time, the people of Parit Baru village also usually give gifts in the form of money that will be given to the Penjalang. And do not forget also usually the people in

Jalang will give teaching and advice in facing life, especially in facing life in the household that will be run by them (Penjalang) (Firdausi et al., 2020). This tradition usually requires and takes time depending on the number of uncles or brothers (family who want to be on the Bitch) owned by the woman. If the woman's family is large, the time needed will be a lot and vice versa.

The tradition of Menjalang if in the circumstances and position facing or entering the month of Ramadan has a slight difference from the tradition of Menjalang in the conditions above (Sulaiman et al., 2022). The similarity of the Menjalang tradition in facing and entering the holy month of Ramadan with Menjalang after the marriage is also meeting the uncle or brother who is married from the female side of Parit Baru village. The difference between this Puppet in addition to the time, is also different in the filling of the Rantangan brought by the Walker (Siregar, 2022).

The tradition of Menjalang in entering the holy month of Ramadan also usually also brings Rantangan. In the Rantangan, usually the Menjalang party will bring and fill the Rantangan with staple ingredients such as rice, cooking oil, sugar, flour, and also filled with light cakes such as rempeyek cakes, brownies or other cakes which are usually the people of Parit Baru village prepare in advance to face and carry out this Menjalang tradition.

In addition to the things mentioned above, the plan of those who want to carry out the tradition of Menjalang in facing and welcoming the holy month of Ramadan is also filled with Limau Kasai which is also prepared long before the day of Jalang. The Parit Baru village community in carrying out this Menjalang tradition will form a group between their core families such as consisting of daughters, female sisters (female cousins), nieces and nephews. And also this Menjalang tradition can also be followed by the men, be it brothers to nephews in the family, but the Menjalang tradition is more obligatory to the women.

Regarding the time needed in carrying out the Menjalang tradition, it depends on the number of families who want to be in Jalang, if there are many families who want to be in Jalang, it will take a long time, and vice versa, if the family is small, it will not take long. And for families who have many families, usually the people of Parit Baru Village will do this Menjalang tradition two or three days before entering the fasting month of Ramadan and for families who want to be in Jalang a little, it is enough one day to do the Menjalang tradition before entering the month of Ramadan.

For families who want to be on the bitch, usually they will prepare and serve large amounts of food and drinks to welcome the parties who cross to their homes. Meanwhile, from the Rantangan brought by the Penjalang, the contents of the rantang will be taken by the party in Jalang returning the rantang to the group or family that is crossing which usually the party in Jalang will also give gifts of household furniture such as pots, pans, boilers, basins, teapots, glasses and dishes (usually one box) and there are also those who give some money to the party who crosses it.

The closure in this Menjalang tradition in the custom of the Parit Baru village community will ask each other for forgiveness from nieces / sisters / daughters (Penjalang) to married uncles / brothers (parties in Jalang) or for the homes of people in Jalang other than family such as neighbors or Parit Baru village communities that are met. This tradition is more obligatory from daughters, sisters (female cousins) and nieces only.

## **B. Traditional "Balimau Kasai Bath"**

One of the traditions in Parit Baru village is Balimau Kasai Bath which is one of the traditions in welcoming the holy month of Ramadan. Balimau Kasai bath itself has lived in the community of this village since time immemorial until it has been awake until now. The Balimau Kasai Bathing tradition itself has become an annual activity held and carried out by the people of Parit Baru village which is carried out regularly.

At first, this balimau kasai bath was only known by the community or village that was fed by the Kampar river, but over time the balimau kasai bathing custom received attention from the local government and made the tradition of balimau kasai bathing as one of the tourist attractions in welcoming the holy month of Ramadan which managed to attract the interest of various groups both from within the region and people outside the Kampar area.

Balimau Kasai bath consists of 2 words, namely baliau which means bathing using limes (oranges) and kasai means fragrances (natural ingredients). Balimau Kasai bath is done in the afternoon or before maghrib prayers the day before fasting in Ramadan. Even at this time the

tradition of Balimau Kasai Bathing has received attention from the local government which makes this tradition as one of the cultural attractions in Indonesia, especially for the Kampar regency area.

For some areas in the Riau province there is also a tradition that is almost the same as the Balimau Kasai bath run by the Kampar area such as the Kuantan Singingi regency area known as the Balimau Bathing tradition (Hannum & Leli, 2023), Pelalawan regency is better known as the Petang Megang tradition (Fantasia & Delafield-Butt, 2023), Indragiri Hulu regency is known as the Balimau tradition while in Langgam sub-district the Balimau Kasai Bathing tradition is better known as the Potang Mogang tradition.

The ingredients used in making Limau Kasai which are usually used by the people of Parit Baru village include such as Kaffir Orange Leaves, Limbuto Leaves, Rice, Fragrant Lemongrass, Pemasak Leaves, Kamunyang and lime fillings. From ingredients including orange leaves, limbuto leaves, citronella, rice, Kamunyang contents and cooking leaves will be dried in the sun first until the ingredients dry and turn black.

After all these ingredients have dried, the next stage of these ingredients is gonseng along with rice. After the ingredients are finished in gonseng, then the ingredients will all be ground or ground until smooth like wheat flour and mixed well with each other. and other ingredients such as lime will first be peeled irregularly and after that stage the lime is boiled half-cooked (mangkar) and usually the people in Parit Baru village will boil it in the morning (a day) before entering the fasting month of Ramadan or in the stage of carrying out the tradition of Menjalang.

In collecting materials for making Limau Kasai, the people of Parit Baru village will start several weeks or even months before this material is processed into Limau Kasai. This aims to produce quality Lime Kasai, especially in its fragrance. In this stage of collecting materials, most of these villagers will usually form a small group to facilitate work in collecting them and especially to get materials in large quantities (Balick & Cox, 2020).

Usually the people of this village will make the Limau Kasai for themselves or it can also be obtained from his nephew who does the Menjalang custom to his house. From this Limau Kasai custom, parents will bring or teach children to make this Limau Kasai so that descendants will usually make the Limau Kasai independently (Ghuang, 1999).

Even according to the elders of the Parit Baru village community said that Balimau Kasai bathing is mandatory and is one of the things that must be done so that fasting will be accepted by Allah SWT. During the Balimau Kasai Bath, usually the flow of the Kampar river will be obtained a lot of the river in a fragrant state which is the effect of the ingredients contained in the Balimau Kasai.

The Balimau Kasai bathing tradition will be carried out by the people of Parit Baru village in the afternoon the day before entering the holy month of Ramadan or also before performing Maghrib prayers. At this time, Balimau Kasai bathing can be done by the residents of Parit Baru village in the bathroom of their own house considering that there are already many people who have their own bathrooms. This is different from what was done by the people of Parit Baru village in ancient times where they carried out the tradition of Bathing Balimau Kasai in the river fed by the Kampar river.

### **C. The value of the rules of fiqh "Al-Adatu Muhakkam" contained in the custom of "Menjalang"**

For the people of Parit Baru village itself, in carrying out and carrying out the tradition of "Menjalang" has an important value in their lives, especially in maintaining customs and traditions that have been maintained for quite a long time by their predecessors. If we look carefully, these customs and traditions are quite unique and no less important that these traditions have a relationship and connection with Islam (Geertz, 2022).

In the tradition of Menjalang in a state after marriage (daughter, sister/niece) this has its own meaning. This tradition has a meaning, namely that this tradition will create a tighter family bond between uncles / brothers who are married with daughters, sisters (female cousins) and nieces. In addition, this tradition also contains the meaning of being able to meet and get to know each other directly and clearly between uncles / relatives and husbands on the woman's side at previous meetings.

From this Menjalang tradition, married parties can also get advice and life views needed to face life in the future such as married life (Rorintulus et al., 2022). And also the value contained in

the gift of the party in Jalang, namely sarong cloth and long cloth symbolizes that the bride and groom can carry out their obligations as Muslims, namely establishing prayers and always closing the aurat.

While the tradition of Menjalang carried out by the people of Parit Baru village in facing and entering the holy month of Ramadan is considered an attitude of sharing between one family and another. This is evidenced by the existence of every community who wants to do and work on this Menjalang tradition will bring Rantangan which contains such as rice, sugar, cooking oil, brownies (Eid cakes) which are usually specially made in the face of this Menjalang tradition by the people of Parit Baru village. And vice versa for those who are in Jalang by the family, usually will also prepare gifts that are also deliberately prepared in advance for these Crossing parties. The gifts that are usually prepared by the community are such as household furniture and even provide some money in welcoming the Puppeteer.

The tradition carried out by the people of this village, namely the Menjalang tradition, has a meaning, namely with this tradition, descendants will better know which family is close (who wajig in Bitch). And also this tradition contains the tradition of establishing Silaturrahmi to the community, especially families in facing and entering the holy month of Ramadan. In this Menjalang tradition, the people of Parit Baru village will visit each other's relatives to their respective homes to apologize if there are mistakes and mistakes made in association during the outside of Ramadan or the past year.

In general, mutual forgiveness is done at any time without time constraints (Štambuk et al., 2022). However, in order to carry out fasting in Ramadan carried out solemnly and without obstacles, especially if there is still something wrong with others, especially to one's own family, you should apologize. As the Prophet said:

"Whoever establishes Ramadan with faith and ihtisab, Allah has forgiven his past sins" (HR. Bukhari and Muslim).

As the hadith states that Islam itself recommends that in welcoming the holy month of Ramadan we are encouraged to forgive each other among humans, especially for Muslims and in this it could be the tradition of Menjalang carried out by the people of Parit Baru village as one solution and way to carry out the orders of the Prophet Muhammad SAW.

If we look at the rule of "Al-Adatu Muhakkam" regarding the tradition of Menjalang, we can conclude that the tradition is still acceptable if we look at it from the applicable Islamic law. And from this tradition there are also no contradictory elements of Islamic law starting from the process starting from the tradition to the components related to the Menjalang tradition. In fact, this tradition contains good elements such as the existence of an attitude of friendship to an attitude of sharing with each other (Kerlinger, 2022).

#### **D. The value of the fiqh rules "Al-Adatu Muhakkam" contained in the custom of "Mandi Balimau Kasai"**

The people of Parit Baru village carry out the customs and traditions of Balimau Kasai Bath have existed since ancient times until this can be maintained until now. In the view of the people of Parit Baru village, especially in the view of the elders of the community, they said that the tradition of Bathing Balimau Kasai is one of the things that must be done in welcoming the holy month of Ramadan. According to them, this Balimau Kasai bath is one to cleanse the sins we have committed in the past year (Suroyo & Ibrahim, n.d.). Even in their opinion say if we do not do this Balimau Kasai bathing then fasting in the holy month of Ramadan we will not be accepted by Allah SWT.

When viewed from the value contained in the tradition of Balimau Kasai Bathing contains one of the sunnah in entering the holy month of Ramadan, namely taking a big bath before fasting. Indeed, there is an opinion that says that taking a big bath before fasting is not mandatory and also not one of the conditions and harmony in entering the holy month of Ramadan. However, for those who want to run or do a big bath before fasting this may be done (Karkar et al., 2017). This is the same as what is done by the people of Parit Baru village which is better known as Balimau Kasai bathing.



In view of the fiqh rule "Al-Adatu Muhakkam" regarding the tradition of Balimau Kasai Bathing carried out by the people of Parit Baru village, there is a nature that requires carrying out the tradition under the pretext that if you do not carry out the tradition, the practice of fasting in Ramadan will not be accepted by Allah SWT and the nature of the obligation to carry out this tradition must be eliminated. This is because there is no source of Islamic law that requires such a thing both in the Quran and hadith.

On the other hand, the value contained in the tradition of Balimau Kasai Bathing can be taken such as carrying out the things that are sunnah in the face of the holy month of Ramadan, namely taking a big bath before fasting. And what is sunnah is other such as happy in welcoming the month of Ramadan, this is the habit of the people of Parit Baru village is very happy if there is a tradition of Balimau Kasai Bath which as this tradition is done the day before entering the holy month of Ramadan

## CONCLUSION

Indonesian society is synonymous with religious life, especially with Islam and is also known for cultural diversity that is different from other regions including the people of Parit Baru village. In the village there are several customs that are still held by the community until now which traditions have been carried out since ancient times. Among the traditions that are still held and carried out by them include the Menjalang tradition and the Balimau Kasai Bathing tradition. In the view of the village community that this Menjalang tradition is one of the silaturrahim traditions carried out by the community which also has the meaning of forgiving time for every family, be it children, brothers / sisters to nephews to parents in welcoming the holy month of Ramadan. If viewed in the rules of fiqh "Al-Adatu Muhakkam" about the tradition of Menjalang, it can still be carried out considering and seeing that this tradition has no elements that deviate from Islamic religious teachings as well as elements of sharing with each other, especially in the family environment.

A tradition that is also still maintained by the people of Parit Baru village is the tradition of Balimau Kasai Bathing which is one of the traditions in welcoming the holy month of Ramadan. In some views, there are elders who say that the tradition of Balimau Kasai Bathing must be done by the ancient community who said that carrying out the tradition is one of the conditions for receiving our fasting reward in the holy month of Ramadan. According to the study of the fiqh rules "Al-Adatu Muhakkam" of this tradition, the obligatory thing to carry out this tradition must be eliminated considering the absence of the obligation of Balimau Kasai Bath recommended by Islamic religious teachings. However, Balimau Kasai Bath can also be done by making this bathing tradition as one of the Sunnah laws in welcoming the holy month of Ramadan.

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