Wedding in Bojonegoro in *Al-'Urf* and *Al-Maslahah Al-Mursalah* (Phenomenological Study of *Walimah Al-'Urs* Community in Pohwates Village, Kepohbaru District, Bojonegoro Regency)

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ABSTRACT

This research discusses Wedding in Bojonegoro in *Al-'Urf* and *Al-Maslahah Al-Mursalah* (Phenomenological Study of *Walimah Al-'Urs* Community in Pohwates Village, Kepohbaru District, Bojonegoro Regency). The purpose of this research is to answer the formulation of the problem: 1). How is the obligation to carry out *walimah al-'urs* in the community of Pohwates Village, Kepohbaru District, Bojonegoro Regency?; 2). How is the strategy of implementing *walimah al-'urs* (wedding) in the community of Pohwates Village, Kepohbaru District, Bojonegoro Regency?; 3). How is the impact of *walimah al-'urs* on the wedding of the people of Pohwates Village, Kepohbaru District, Bojonegoro Regency? This research is a field research with qualitative methods. Data collection and research methods through direct interviews with respondents at the place of observation. All research data is collected and studied then analyzed descriptively analytically with a deductive mindset. The results of this study state that the practice of *walimah al-'urs* which must be carried out by the people of Pohwates Village with luxury and festivity costs a lot of money, the minimum nominal that must be spent is IDR 41,000,000. The strategy taken to ease the burden of *sahib al-hajah* is in the form of *arisan*, *buwuhan* as debt, the implementation of *walimah al-'urs* at harvest time, *seserahan* (Offerings given by the groom to the bride) with large and plentiful amounts. *Walimah al-'urs* has a positive impact on the local community, namely, adding value to the sacredness and solidity of the household to maintain and preserve culture, strategies that appear to help, entertain, give a good name. While the negative impacts are the reduction in the practice of *walimah al-'urs* in accordance with Islamic guidance, wasteful, delaying marriage continuously so that it can reduce productivity, increasing the risk of disorders in children, decreasing youth interest in marriage and the burden caused by debt and *arisan*.

Keywords: Wedding, Bojonegoro, *Urf*, *Al-Maslahah Al-Mursalah*.

INTRODUCTION

One of the wisdom of wedding is as a form of gratitude to Allah SWT. As a form of acceptance and submission of a daughter from the father to his son-in-law, as a symbol of the inauguration of the marriage contract, as a symbol of the formation of a new household, as a realization of the sociological meaning of the marriage contract (Slamet Abidin, 1999:156). Apart from the original law of celebrating walimah is *Sunnah Muakkadah* according to the Shafi'i school and mustahab law according to the other three Imams. However, according to Imam Maliki, it is obligatory to hold a wedding, as said by the Prophet Muhammad SAW. (Agus Arifin, 2013:140). The guidance of the Prophet Muhammad SAW in his sunnah explains:

عَنْ بُرَيْدَةَ قَالَ لَمَّا خَطَبَ عَلِيٌّ فَاطِمَةَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ لَابُدَّ لِلْعَرْشِ مِنْ وَلِيْمَةٍ. رواه أحمد (Ahmad Hambal,1995:347).

"Buraidah reported that when 'Ali proposed to Fatimah, the Messenger of Allah said: "Indeed, for a wedding feast there must be a *walimah* (wedding feast)." H.R. Ahmad.

حَدَّثَنَا مُحَمَّدٌ بْنِ يُوْسُفَ حَدَّثَنَا سُفْيَان عَنْ مَنْصُوْر بْنِ صَفْيَة عَنْ امه صَفْيَة بِنْتِ شَيْبَة قَالَتْ: اَوْلَمَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّم عَلَى بَعْضِ نِسَائِهِ بِمُدِّيْنَ مِنْ شَعِيْرٍ. رواه البخاري (Abi Abdillah,1993:255).

"Shafiyah binti shayibah reported that she said: The Messenger of Allah held a wedding banquet for some of his wives with two muds of wheat." HR.Bukhari.

عنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَاَ, قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَعْلِنُوْا النَّكَاحَ, وَاجْعَلُوْهُ فِى الْمَسَا جِدِ, وَاضْرِبُوا عَلَيْهِ بِالدُّفُوْفِ,وَلْيُوْلِمْ أَحَدُكُمْ وَلَوْ بِشَاةٍ.. رواه الترمذي (Abi Isa, 2005:349).

"A'ishah r.a. reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: announce the marriage contract and hold it in the mosque, then celebrate it with the sound of tambourines, and make a walimah even if it is only by cutting a sheep." HR. Tirmidzi.

عَنْ أَنَسٍ قَالَ: مَا اَوْلَمَ النَّبِيُّ ص عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا اَوْلَمَ عَلَى زَيْنَبَ، اَوْلَمَ بِشَاةٍ . احمد و البخارى و مسلم (Imam Muslim, 1993: 732).

"Anas reported that he said: The Messenger of Allah (SAW) never held a *walimah* for his wives, such as he held a *walimah* for Zainab, he held a *walimah* for her with a goat.". HR Bukhori Muslim.

As time goes by, the simplicity of the *walimah al-'urs* celebration has shifted, as happened in the life of the people of Pohwates Village, Bojonegoro Regency, which has a different view on the implementation of marriage. Weddings that are not accompanied by *walimah al-'urs* celebrations are considered less afdal and taboo. The celebration of *walimah* by the local village community requires a large amount of money. Despite the fact that not all people have abundant material resources, there is no other choice but to go into debt and ask for *arisan* (social gathering which takes turn at winning an aggregate sum of money) to be able to celebrate walimah. Such a custom will certainly affect and burden people who have low income or who are economically weak. It also has an impact on local youth who want to get married because of the high cost of *walimah al-'urs*.

RESEARCH METHOD

Judging from the type, this research is field research. The method used is qualitative to examine natural objects with the position of the researcher as the key instrument. In this activity, researchers review books related to wedding walimah and go directly to the field to get the main data in the form of interviews with several sources related to the practice of implementing wedding walimah in Pohwates Village, Kepohbaru District, Bojonegoro Regency. The purpose of this study is to answer the formulation of the problem: 1). How is the obligation to carry out walimah al-'urs in the community of Pohwates Village, Kepohbaru District, Bojonegoro Regency?; 2). How is the strategy of implementing *walimah al-'urs* in the community of Pohwates Village, Kepohbaru District, Bojonegoro Regency?; 3). How is the impact of walimah al-'urs on the marriage of the people of Pohwates Village, Kepohbaru District, Bojonegoro Regency?

DISCUSSION

A. The Concept of *Al-Urf* and *Al-Maslahah*

1. *Al-urf*

    'urf comes from the word *'arafa-ya'rifu* which means something that is well known, something supreme, sequential, recognition and patience. While in terminology, *'al-'urf* is a situation that has been fixed in humans, justified by reason and accepted also by

healthy character (Sunan Autad, 2017:282). As a source of law or *istinbat* law, there must be at least four conditions in it, namely: *First, al-'urf* must apply continuously or mostly apply. The meaning of continuous validity is that *al-'urf* must apply to all events without exception (Fitra Rizal, 2019: 158). While most of the validity is that *al-'urf* applies to most events. What is meant by most prevalent is most in practice not most in the count of statistical events. If an event is the same measure of custom between frequent and not then *al-'urf* is called *al-'urf al-mustarak*. Thus such *al-'urf* can not be used as a basis for rights and obligations (Ahmad Hanafi, 1989: 94).

Second, al-'urf which is used as a source of law for an action must exist at the time of the action (Darnela Putri, 2020: 22). So *al-'urf* that arises later than an act cannot be held, and this is to maintain the stability of the provisions of a law. For example, the word *"sabilillah"* in the distribution of zakat according to *al-'urf* at one time was interpreted as a need for jihad for religion, or all paths of goodness absolutely, as well as the word *"ibnu sabil"* is interpreted as a person who runs out of provisions on a journey. (Sunan Autad, 2017:282).

Third, there is no *al-'urf* that contradicts the affirmation. The determination of the law in this case is based on custom, but if the custom is contrary to the affirmation then the determination resulting from the custom must be deleted. For example, when a person borrows a cargo car then he is allowed to use the car in accordance with the load, but in certain circumstances the car is not allowed to be overloaded then must remove the determination of a custom in general. Fourth, *al-'urf* must not conflict with the law of *shara'*. This will result in the exclusion of Islamic law. Because *shara'* law must still take precedence and not set it aside, if *al-'urf* can be combined with *shara'* law then *al-'urf* can still be applied and practiced (Ahmad Hanafi, 1989: 94).

The scholars of *ushul fiqh* categorize the kinds of *al-'urf* into three points of view. From the form, the breadth of its scope, its validity in Islamic law. The kinds of *al-'urf* when viewed from the form is divided into two, namely:

a. *'Urf lafdhi* is a habit that involves expression. As the habits of the community in terms of certain expressions or expressing something (Syarial Dedi and Hardivizon, 2018: 37). For example, the expression fish in one community to express side dishes.

b. *'Urf 'amali* is a habit in the form of actions that are already known and practiced in the community. For example, when buying chicken meat at the market, there is no need to pay more for the chicken meat to be cut by the trader according to our wishes. Even though the sale and purchase is not obligatory for the meat trader to cut it, but this has become a habit and is commonplace (Muhammad Abdillah, 2021:171).

Meanwhile, in terms of its scope, Abdul Karim Zaidan in Musa Arifin distinguishes *'urf* into two types:

a. *'Urf 'am* is a custom that is practiced and applied to the community at large or has become the habit of the majority of the wider community in accordance with its socio-cultural background and time. Examples of water usage limits in public bathrooms.

b. *'Urf khas* This is a custom that applies to certain communities. Such as the division of inheritance in the Minangkabau community, South Kalimantan and certain other areas (Musa Arifin, 2018:210).

'Urf in terms of its validity in Islamic law is grouped into two categories, namely:

a. *'Urf sahih* is a custom that is practiced by many people and does not contradict the arguments of *Shara'*, in this case it does not legalize the haram and does not forbid the halal, nor does it cancel the obligatory (Iim Fahima, 2018: 13). For example, during the engagement period, a gift of jewelry from the prospective husband to the prospective wife is considered a gift, not a dowry.

b. *'Urf fasid* is a custom that is known and practiced by the people but is contrary to *Shara'*. This custom legalizes what is forbidden and invalidates what is obligatory. For example, some transactions that contain gambling and usury (Winarno, 2020:188).

2. *Al-Maslahah*

The word *al-mursalah* is a passive participle or *ism al-maf'ul* of the word *arsala* whose *thulathi* verb is *rasala*. Etymologically *al-mursalah* means *mutlaqah*, which means loose or free. So that the meaning of the word *al-maslahah al-mursalah* in some literature can be found with the editorial *al-maslahah al-mutlaqah* and there are also those who use *munasib mursal*, some even mention *istislah* (Ibn al-Qayyim, 1997:14). From this information, it can be concluded that if the two words are juxtaposed in the

form of the word *maslahah mursalah* or *al-maslahah al-mursalah* as a form or as an attribute-*mausuf*, the meaning is regardless of the information that indicates the permissibility or impermissibility of doing so (Amir Syarifuddin, 1999:332).

In daily social practice, the benefit of society is relative and temporal. Something that is considered *maslahah* by certain groups is not necessarily also considered *maslahah* by other groups (Wahyu Abdul Jafar, 2016: 99). Likewise, in determining the boundaries of real and camouflage benefits. Not a few are trapped by considering camouflage benefits, even though it is nothing more than a camouflage wrapped in deception. So that what initially appears to be *maslahat* actually causes harm. To avoid this, certain criteria are needed with the aim of filtering or verifying it (Abu Quthni, 2019:3)

Imam al-Shatibi in some of his works provides criteria or conditions for *al-maslahah al-mursalah* as an argument for determining Islamic law. *First*, the benefit that is used as the basis for the argument of *al-maslahah al-mursalah* is *maslahah* which is not explicitly mentioned by *shara'*, but there is no evidence that justifies or rejects it and is in line with the objectives of *shara'*. *Second*, the *maslahah* used as a consideration for the determination of the law must be logical. *Third*, the maslahah taken into consideration is *maslahah daruriyyah* and *hajiyah*. *Fourth*, the *maslahah* can perfect a life and eliminate the difficulties or pettiness of life that is desired by *Shara'* (Imron Rosyadi, 2013;87).

Although *al-maslahah al-mursalah* is a benefit that is not supported by *shar'i* evidence (Misran, 2016: 11, the scholars' provide a very strict and special filter when wanting to use *al-maslahah al-mursalah* as a method of legal *istinbat*. This is spoken by Abdul Wahab Khallaf when going to use *al-maslahah al-mursalah* as a method of legal *istinbat*. The conditions that must be considered according to him are as follows: *First*, it must be a *haqiqi* benefit, not a *wahmi* benefit, meaning that the benefit must actually bring benefit and reject harm (danger); *Second*, it must be general, not the other way around; *Third*, it must not conflict with the principle law that has been established based on the text and *ijma'* (Wahyu Abdul Ja'far, 2019:24).

B. The Practice of *Walimah Al-'Urs* in the Community of Pohwates Village, Kepohbaru Subdistrict, Bojonegoro Regency

The employment conditions of the people of Pohwates Village, as stated by the local village head, are quite diverse, which is a common thing in social life, and can be categorized into three clusters of lower, middle and upper clusters (Kusnaini, Interview: 8 May 2022), so that it can be observed regarding the livelihoods of the local villagers as follows:

No.	Livelihood	Compliance
1	Farmer	620
2	Farm Laborer	440
3	Civil Servant	16
4	Home Industry Craftsmen	8
5	Mobile Merchants	25
6	Breeders	160
7	Mechanic	14
8	Housemaid	30
9	Private Doctor	1
10	Private Midwife	1
11	Private Nurse	5
12	Indonesian National Army	6
13	Retired civil servants / military / police	22
14	Small and Medium Entrepreneurs	51
15	Trained Village Herbalist	1
16	Private Company Employee	748
17	Government Company Employees	2
18	Others	153

The data above can provide a conclusion that the economic situation of the Pohwates Village community is still classified as a lower middle class economy because the comparison of the livelihoods of the Pohwates Village community is still dominated by farmers and agricultural laborers, where the income of the two livelihoods is uncertain and cannot be ascertained.

Islam strongly recommends the implementation of walimah celebrations in a simple and not excessive manner, because these actions will lead humans to the nature of *riya'*. Ustaz Harsono, one of the religious figures who often gives recitations in Pohwates Village, said that he did not agree with the practice of wedding celebrations

carried out by the people of Pohwates Village. Because in practice the community carries it out by visiting the homes of relatives and neighbors with the aim of openly asking for donations. This is carried out in order to be able to carry out the walimah celebration of their children with great fanfare and luxury (Harsono, Interview: May 08, 2023).

The same thing was also said by KH. Anwar Sanusi, he is a religious figure and elder of the Pohwates Village community. He said that in terms of the implementation of wedding celebrations, it does not need to be carried out in a luxurious and excessive manner, even to the point of being willing to ask for arisan and assistance to local relatives and neighbors. Because according to him, the implementation of walimah should be carried out in a simple and not excessive way. And the best walimah is a walimah that is carried out in a simple way (Anwar Sanusi, Interview: May 9, 2023).

He argues that people who carry out wedding in an excessive manner are actually deceived by their own ignorance, they only follow the style or trend. In fact, he strongly criticizes walimah celebrations that are carried out with musical entertainment that is not Islamic and is carried out in an exaggerated manner. This is because the people of Pohwates Village generally hold wedding celebrations with *tayub* and *dangdut* orchestras as entertainment for invited guests and to enliven the event (Anwar Sanusi, Interview: May 9, 2023).

As with all weddings, weddings in Pohwates Village are also preceded by a *khitbah*, or more commonly known as a proposal or fiancé. *Khitbah* in the local village is preceded by the family of the prospective groom visiting the home of the prospective bride. The custom in the village that must be present when *khitbah* is not a ring or diamond gem. However, some food must be present and must be brought, such *as jaddah (gemblong), jenang* and *wajik.* Although at this time diamond rings have more or less been delivered as a sign of a temporary bond (not marriage). The philosophical reason for glutinous rice-based food is that it is hoped that the bride and groom will always be sticky and durable as is the nature of glutinous rice. During the proposal procession, a good day will also be determined for the marriage contract as well as the *walimah al-'urs* celebration. Practices such as the above are still carried out by the local village community, because they believe that they can avoid disasters and always get blessings (Suminah and Surip, Interview: May 27, 2023).

The next process is to announce the news of the marriage contract to the closest neighbors and relatives. This is usually referred to as the marah procession, which is the process of notifying the marriage contract as well as inviting and asking for help to help make the *walimah* celebration a success, this assistance is usually in the form of energy to receive guests, deliver dishes, and some other forms of assistance. This *marah* (direct invitation by visiting neighbors' house for asking for help) process is generally carried out by *Sahib Al-Hajah* to relatives and neighbors from house to house verbally a week or more before the implementation of the marriage contract and *walimah* (Siti Qomariyah, Interview: 28 May 2023).

After the implementation of the *marah* (direct invitation by visiting neighbors' house for asking for help) procession above, until one day before the marriage contract and *walimah al-'urs*, *Sahib Al-Hajah* gave a number of meals complete with side dishes, in addition to some cakes and snacks typical of *walimah al-'urs* wrapped into a package of rice and side dishes. The food is given to the people who have made donations to him as well as a thank you for being willing to help and donate to his walimah event. In addition to the food given to people who have helped and donated it, the *Sahib Al-Hajah* also distributes small parcels containing nasi uduk to each house within the scope of one hamlet. This is done with the intention that people or neighbors in one village know that there will be a *walimah al-'urs* event held by the *Sahib Al-Hajah* starting from the afternoon (Musyafa', Interview: May 29, 2022).

The day before the wedding ceremony, a *ruwatan* procession will usually be held. The excitement of the *walimah al-'urs* celebration in Pohwates Village usually lies in the entertainment session. in order to enliven the event, *Sahib Al-Hajah* deliberately invites *dangdut* singer to sing and entertain the invited guests. Many of the invited guests were also entertained by this session, so they were willing to spend their money to pay the singer. There are even some people who hold a *dangdut* entertainment event all night long, to enliven the event. From there, the *walimah* event will seem crowded and festive, because many uninvited guests come to watch the dangdut music entertainment complete with the singer (Tri Susanti, Interview: May 7, 2023). The local village community will continue to make every effort to organize the walimah celebration. The costs that must be incurred when holding a *walimah al-'urs* celebration cost at least

more than IDR 67,500,000. This cost does not include additional costs outside the *walimah* event. The estimated cost of the *walimah* celebration that must be incurred is:

No.	Expenditure Type	Cost
1	Tarpaulin Rental	IDR 4,500,000
2	Sound System Rental	IDR 5,000,000
3	Meal Equipment Rental	IDR 1,500,000
4	*Kuade* (bridal aisle)	IDR 10,000,000
5	Music Entertainment	IDR 8,000,000
6	Food, Drink, *Cinjo*	IDR 15,000,000
7	marriage fee (Severance pay for in-laws+PPN)	IDR 1,000,000
8	Souvenir	IDR 8,000,000
9	*Angsulan* (food or drink for the guests)	IDR 10,000,000
10	Hire a Cook	IDR 1,000,000
11	Bride makeup, etc.	IDR 3,500,000
	Total	**IDR 67,500,000**

The cost estimate above is a description of the overall cost. However, the practice of walimah celebrations carried out by the people of Pohwates Village mostly gets help or donations from neighbors and relatives. Usually the donations given by neighbors and relatives vary, some in the form of staples and some in the form of money or goods needed for the wedding event. In this case, the range of assistance or donations obtained from several neighbors and relatives can help 75% of the needs of the wedding implementation (M. Priyo Jatmiko, Interview: July 12, 2023).

One of the married couples in Pohwates Village stated that he held a *walimah* celebration in a simple and not excessive manner. This simple measure he conveyed because the celebration did not cost very high, he explained that in terms of this *walimah* the most important thing was to be able to provide a comfortable enough meal for invited guests (Siti Qomariyah, Interview: May 28, 2023). In his confession he thought that even a simple *walimah* celebration like the one he celebrated with a simple reception he had spent a lot of money up to tens of millions more. With a number that is not small, he had to save money as well as being helped by his parents to be able to carry out his *walimah* celebration (Musyafa', Interview: May 29, 2023).

Some brides and grooms do not want their wedding *walimah* to be held lavishly and massively, because they (the bride and groom) already have sufficient education so

that their thinking patterns are broader. Ulfa (bride-to-be) said that actually she and her partner did not really want to hold a wedding walimah in a luxurious and massive manner because of course they were more considering the needs for their new family life. However, she also could not refuse the wishes of her parents who always insisted that a lavish and massive wedding *walimah* be held on her happy day (Ulfa, Interview: May 28, 2023).

For young people who have not yet gotten married, this can be a problem, because not all young people in the village come from well-off families or have well-established jobs. When the implementation of walimah is not carried out in this way as above, it will get gossip from the surrounding neighbors. They consider that the implementation of walimah is only a matter of formality, only to seek material benefits from the donations given by invited guests (Hasan Arifin, Interview: May 07, 2023).

Priyo also mentioned that until now in the local village there are approximately 3 young men over the age of 30 who have not married. This is none other than due to the high cost of *walimah* that must be borne by local youth, not to mention that youth who are getting married must renovate houses that are not suitable for living in. (M. Priyo Jatmiko, Interview: July 12, 2023) The strategies implemented in the procurement of *walimah* are as follows:

1. *Arisan*

   The purpose of the *arisan* custom or habit carried out by the local community is none other than to help each other among the people of Pohwates Village. With the arisan carried out by people who want to hold a *walimah* celebration, *sahib al-hajah* will feel very helpful. So that the burden of the cost of a fairly large *walimah* celebration can be alleviated by the *arisan*. The amount of the donation or *arisan* is voluntary but it is obligatory to give to the person whose house is visited and the nature of the *arisan* donation is as a debt that must be returned when the person who makes the donation will hold a *walimah* celebration. Meanwhile, the benefit from the side of the donor himself is that the material that has been donated can help him when he wants to hold a *walimah* in the future. (Tri Susanti, Interview: May 7, 2023).

2. *Buwuhan* as Debt

Buwuhan is a voluntary material contribution given by invited guests, whether the invited guests come from relatives, neighbors or friends. Unlike *arisan, buwuhan* is given by the invited guest to the *sahib al-hajah* because of the invitation given by the *sahib al-hajah*. But if the invited person is not willing to attend then the person is not obliged to make a contribution to the *sahib al-hajah*. Vice versa, when the person attends the invitation, they must donate voluntarily (Siti Qomariyah: 28 May 2023). The amount of staple food given by donors is relatively large, such as several tons of rice (Suminah and Surip, Interview: May 27, 2023).

3. Conducting *Walimah Al-'Urs* at Harvest Time

One of the interesting things that exists in the Pohwates Village community is the time of *walimah al-'urs* implementation, most of which is only carried out during the rice field harvest. It has been explicitly explained above that most of the people of Pohwates Village work as farmers and agricultural laborers. So it is not surprising when the implementation of *walimah* held by the local village community is mostly during the rice field harvest. The conduction of *walimah* on another day of harvest can indeed be found but it is rarely seen. Usually people who hold *walimah* on another day of harvest are not people who have a livelihood as farmers (Tri Susanti; May 27, 2023).

4. Big and Plentiful *Seserahan* (Offerings given by the groom to the bride)

The kinds and types of offerings given by the groom's family to the bride and vice versa. But certainly the goods given are quite a lot, generally the goods given are in the form of food, cakes and staple foodstuffs. Some of these offerings are generally transported using two pick-up cars (Tri Susanti; May 27, 2023).

C. Analysis of *Al-Urf* and *Al-Maslahah Al-Mursalah* on the Practice of *Walimah Al-'Urs* and its Impact on the Community of Pohwates Village, Kepohbaru Subdistrict, Bojonegoro Regency

Analysis of *Al-'Urf* and *Al-Maslahah Al-Mursalah* on the Practice of *Walimah Al-'Urs* and its Impact on the Community of Pohwates Village, Kepohbaru District, Bojonegoro Regency. The Prophet guided his people to carry out *walimah al-'urs* with a simple celebration. in his sunnah, the Prophet ordered to celebrate *walimah* by slaughtering a goat. As for the entertainment, it is also mentioned with the sound of tambourines, not *dangdut* music entertainment complete with singers so as to invite immorality in it. So it can be concluded that *walimah al-'urs* carried out by the people

of Pohwates Village is not in accordance with the guidance of the Prophet Muhammad SAW.

The second requirement is that it does not cause mafsadah and does not eliminate maslahat. With the arisan strategy carried out by the local community, it does appear to provide benefits, namely helping people who are less financially capable so that they can carry out celebrations in general. However, if you look carefully, the arisan will become a burden on the *sahib al-hajah* after the wedding. Because they have to think about how to return the items donated to them. In addition, people who are less financially capable will also look for loans or owe money to their neighbors or relatives to be able to carry out *walimah al-'urs* celebrations. Meanwhile, the needs of the household after the wedding also require the preparation of costs that are not small either. Thus the practice of *walimah al-'urs* carried out by the people of Pohwates Village essentially does not provide benefits, quite the opposite.

The third *al-'urf* requirement is that it has been generally applicable to Muslims. The practice of *walimah al-'urs* has been ordered by the Prophet Muhammad for all Muslims throughout the world. So the practice of *walimah al-'urs* is a custom that has been recommended by the Prophet for Muslims and applies generally to all Muslims. As for the practice of celebrating Muslims in various regions, they have their own customs and habits. As for the practice of *walimah al-'urs* carried out by the people of Pohwates Village, they have customs and habits that are agreed upon and generally applicable to the local community.

The fourth *al-'urf* requirement is that the custom or habit has been attached to the community when it will be determined as one of the legal benchmarks. the practice of *walimah al-'urs* as explained in the previous discussion with its various strategies carried out by the people of Pohwates Village has been attached to people's lives. The custom or habit of *walimah* celebrations has been carried out by the community for a long time and adheres to the customs of their ancestors or elders. The last requirement is that the custom does not apply to the practice of *mahdhoh* worship. It is well known and can be clearly understood that *walimah al-'urs* is not part of *mahdhoh* worship. *walimah al-'urs* is one of the Prophet's guidance outside of *mahdhoh* worship, because *walimah* itself is a complementary part of a marriage. So it can be ascertained that the last requirement is included in the *al-'urf* requirement, which does not apply to *mahdhoh* worship.

The practice of *walimah al-'urs* carried out by the people of Pohwates Village when juxtaposed with the kinds of al-'urf above can be explained as follows: first, in terms of its form, the practice of *walimah al-'urs* organized by the people of Pohwates Village is included in *al-'urf al-'amali*, because the practice of *walimah al-'urs* carried out by the local village community in the form of actions in the form of *walimah al-'urs* practices with various strategies. Second, in terms of breadth of coverage, the practice of *walimah al-'urs* organized by the people of Pohwates Village is classified as *al-'urf al-khas* because the celebration with the customs and uniqueness of the strategy above the *walimah al-'urs* celebration is only carried out by the people of Pohwates Village.

Third, in terms of its validity in Islamic law, the practice of *walimah al-'urs* has generally been guided in al-sunnah so that it can be classified as *al-'urf al-sahih*. The phenomenon of the practice carried out by the people of Pohwates Village found elements that are not in accordance with Islamic guidance, such as lively musical entertainment complete with a singer and requires not a small amount of money to cause negative impacts after the wedding. The practice of arisan implementation that is carried out does appear to be helpful, but behind this phenomenon, according to some local people, it will have a bad impact after the wedding. Because it will be a burden for those asked for help and also a burden for the *sahib al-hajah* after carrying out the wedding. Thus it can be categorized as *al-'urf al-fasid*, because there are two elements that contradict the *Shara'* postulates.

The phenomenon of *walimah* practices carried out by the people of Pohwates Village seems to alleviate and help, but behind all that, certain people feel burdened and disagree with the practice of *walimah*. Because the *walimah* is carried out in a luxurious and festive way, so that it can cost a lot and not a little. Meanwhile, most of the people only depend on their livelihoods as farmers and agricultural laborers. So from the description above, the practice of walimah when juxtaposed with the definition of *al-maslahah al-mursalah* is not included in its category. This practice is more about squandering wealth, because the practice carried out by the people of Pohwates Village must spend a lot of money to celebrate a luxurious and festive *walimah*. This means that the *walimah* practice carried out by the people of Pohwates Village is not in line with *maqasid al-shari'ah*.

Some of the conditions mentioned in the previous discussion are not all met, namely (1) not eliminating difficulties or harms; (2) not in line with Islamic law; (3) not in line with the purposes of sharia. Because this is not fulfilled, it can be concluded that the practice of *walimah al-'urs* carried out by the people of Pohwates Village is not in accordance with the concept of al-maslahah al-mursalah in Islamic law. *Walimah al-'urs* carried out by the people of Pohwates Village is classified as *al-maslahah al-hajiyah*. Because the essence of the walimah celebration is to help facilitate, and eliminate difficulties. In this case *walimah al-'urs* eliminates difficulties or in the form of helping to eliminate prejudice from the surrounding community. As for some of the strategies carried out by the community, such as the *arisan* system, there is no evidence to support it and it seems helpful. But in reality, some of the surrounding community complained about the *arisan* because it would only burden them in the future.

CONCLUSION

Based on the results and analysis based on the three research problem formulations above, the following conclusions can be drawn:

A. The practice of *walimah al-'urs* carried out by the people of Pohwates Village, Kepohbaru Subdistrict, Bojonegoro Regency is carried out in various ways that are

luxurious and festive. Such practices have been attached to and become customary habits carried out by the local community. This is something that must be done by the community, and if they do not do it, they will get social sanctions from the local community. The costs that must be incurred by the community to celebrate *walimah al-'urs* are at least a minimum of IDR 41,500,000.

B. Some of the strategies of the Pohwates Village community to be able to help their community be able to carry out the *walimah al-'urs* celebration are by: (a) *arisan*; (b) *Buwuhan* as a debt; (c) the implementation of *walimah al-'urs* at harvest time; (d) offering manten with a large and large amount.

C. The phenomenon of *walimah al-'urs* practice in Pohwates Village has positive and negative impacts on its residents. Among the positive impacts are: (a) adding to the value of sacredness and increasing the strength of inner bonds in households; (b) preservation of local culture and customs; (c) some of the strategies seem helpful; (d) entertaining; (e) getting a good name. Meanwhile, the negative impacts given to the community are: (a) reduced practice of *walimah al-'urs* in accordance with Islamic religious guidance; (b) wasteful behavior; (c) causing youth to delay marriage so that it can reduce their productivity; (d) causing a decrease in youth interest in getting married; (e) increasing the risk of child disorders; (f) debt and arisan will become a burden; (g) disturbing the community.

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