

**“The Views of Religious Figures on Mandiu Pasili Tradition in the Marriage of
the Kaili Tribe from the ‘Urf Perspective**

(Study in Wani Satu Village, Tanantove District, Donggala Regency)”

Thesis

By:

Alfa Singgani L. Irade

NIM 18210073



STUDY PROGRAM OF ISLAMIC FAMILY LAW

FACULTY OF SHARIA

STATE ISLAMIC UNIVERSITY

MAULANAMALIK IBRAHIM MALANG

2022

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2022

STATEMENT OF THE AUTHENTICITY

In the name of Allah SWT,

With awareness and a sense of responsibility for scientific development, the writer states that the thesis with the title:

**The Views of Religious Figures On the Mandiu Pasili Tradition in the Marriage
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(Study in Wani Satu Village, Tanantovea District, Donggala Regency)

It is a thesis compiled based on the rules of writing scientific papers that can be accounted for. However, suppose later this thesis research report is the result of plagiarism of other people's work, either in part or whole. In that case, the thesis as a prerequisite for obtaining a bachelor's degree is declared null and void.



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(Study in Wani Satu Village, Tanantovea District, Donggala Regency)

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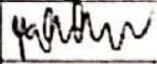
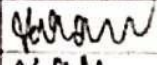
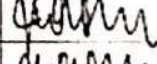

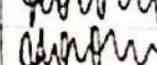
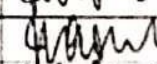
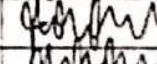
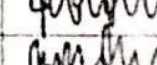
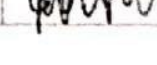
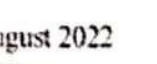
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“The Views of Religious Figures on Mandiu Pasili Tradition in the Marriage of the Kaili Tribe from the 'Urf Perspective (Study in Wani Satu Village, Tanantove District, Donggala Regency)”

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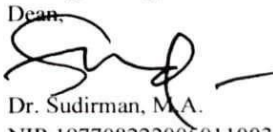
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MOTTO

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

"And when My servants ask you (Muhammad) about Me, I am near. I accept the supplication of those who pray when they pray to Me. Let them fulfill My (orders) and believe in Me, so that they obtain the truth."

(Al-Baqarah [2]: 186)

TRANSLITERATION GUIDELINES

A. General

Transliteration is the transfer of Arabic script into Indonesian (Latin) writing, not a translation into Arabic into Indonesian. Included in this category are the Arabic names of the Arabs, while the Arabic names of the Arabs are written as the spelling of the national language or as written in the reference book. However, writing the book's title in the footnote or bibliography still uses the provisions of this transliteration.

Many options and transliteration provisions can be used in writing scientific papers, both international and national standards and conditions used explicitly by certain publishers. For example, the transliteration used by the Sharia Faculty of the State Islamic University (UIN) Maulana Malik Ibrahim Malang uses EYD plus, which is a transliteration based on the Joint Decree (SKB) of the Minister of Religion, Education and Culture of the Republic of Indonesia, January 22, 1998, No. 159/1987 and 0543.b/U/1987, as stated in A Guide Arabic Transliteration, INIS Fellow 1992.

B. Consonants

A List of Arabic letters and their transliteration into Latin letters can be seen on the following page:

ا	= Not denoted	ض	= De (with a dot below)
ب	= Be	ط	= Te (with a dot below)
ت	= Te	ظ	= Zet (with a dot below)

ث	= Es (with a dot below)	ع	= apostrophe
ج	= Je	غ	= Ge
ح	= Ha (with a dot below))	ف	= Ef
خ	= Ka dan Ha	ق	= Qi
د	= De	ك	= Ka
ذ	= Zet (with a dot below)	ل	= El
ر	= Er	ن	= Em
ز	= Zet	م	= En
س	= Es	و	= We
ش	= Es dan ye	ه	= Ha
ص	= Es (with a dot below)	ي	= apostrophe

Hamzah, which is often symbolized by alif, if it is located at the beginning of the word, then in transliteration follows the vowel, it is not suggested. Still, if it is situated in the middle or end of the word, it is symbolized by a comma ('), reversed with a comma (') to replace the symbol "ع".

C. Vowels, Lengths, and Diphthongs

Every Arabic writing in the form of Latin fat hah is written with "a" kasrah with "I," dilemma with "u." In contrast, each length is written in the following way:

Vocal (a) long= â, for example, ال becomes qâla

Vocal (i) long=, for example, ٱ becomes qîla

Vocal (u) long=, for example instance comes dûna

Especially for reading ya' nisb Nisbat cannot be replaced with "I," but is still written with "iy" to describe the ya'nisbat in the end. Likewise, for diphthongs, wawu and ya' youter fathah are written with "aw" and "ay." Consider the following example:

Diphthong (aw) = becomes ٱ becomes qawlun

Diphthong (ay) = for example becomes khayrun

D. Ta'marbûthah (ة)

Ta'marbûthah (ة) is transliterated with "t" if it is in the middle of a sentence, but Ta'marbûthah is at the end. It is transliterated using "h." For example, الرسالة المدرسة becomes al-risala Lil-mudarrisah, or if it is in the middle of a sentence consisting of mudlaf and mudlaf ilaih, then it is transliterated using "t," which is connect to the following sentence, for example, الله becomes fi Rahmatullah.

E. Articles and Lafadh al-Jalâlah

The article in the form of "al" (ال) in lavash jalalâh, which is in the middle of the sentence that is supported (idhafa), is then omitted. Consider the following examples:

Al-Imam al-Bukhariy said.....

Al-Bukhari, in his book Muqadimmah, explains

Masya'Allah kânâ wa mâlam yasya lam yakun

Billâh 'azza wa jalla

Indonesianized Arabic Names and Words

In principle, every word that comes from Arabic must be written using a transliteration system. For example, if the word is the Arabic name of the Indonesian people or the language uses a transliteration system. Consider the following example:

"... Abdurrahman Wahid, the fourth former President of the Republic of Indonesia, and Amin Rais, the former chairman of the People's Consultative Assembly at the same time, have agreed to eliminate nepotism, collusion, and corruption from the face of the Indonesian earth, by means usingingayers in Indonesia. varioVariousnment offices, but..."

Note the writing of the name "Abdurrahman Wahid," "Amin Rais," and the word "salat" written using the Indonesian language writing procedure that was adapted to the writing of his name. Even though these words come from Arabic, they are Indonesian and Indonesianized, so they are not written in this way "Abd Al-Rahman Wahid," "Amen Rais," and not registered with "Salat."

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillahirabbil'alamin, all praise be to Allah with all His blessings and guidance so that this thesis can be completed. Shalawat and greetings we extend to the Prophet Muhammad SAW, who we always hope for his intercession as a role model for all people. My author would not have completed This thesis without the help, direction, and guidance that has been given, so with all humility, the author would like to express his deepest gratitude to:

1. Prof. Dr. HM Zainuddin, MA, Chancellor of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. Sudirman, MA, Dean of the Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.
3. Errik Sabti Rahmawati, MA, M.Ag, as Chair of the Islamic Family Law Study Program at the State Islamic University of Maulana Malik Ibrahim Malang.
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6. All Lecturers and Academic Staff who have given their knowledge while studying at the Sharia Faculty of the State Islamic University of Maulana Malik Ibrahim Malang have taught all of us.
7. The beloved parents, Lukman Irade's father, and Mu'jizat H.Moh Said, always pray for and motivate their children to complete this thesis.
8. The author's four siblings, Zet Muammar, Musdalifa, Nur Ilma, and Nawawiyah, thank you too for being my brother and closest friend and for all your support for me, your youngest sister.
9. Caretaker of the Tahfizul Quran Islamic Boarding School Nurul Huda Joyo Suko Metro, Abi Dr. H. Isroqunnajah, MA, and Ummah Ismatud Diniyah, as well as all PPTQ students Nurul Huda Joyo Suko Metro
10. I have been able to struggle until now with all the trials that come and go, but I still persevere and try hard to finish this thesis. May Allah's blessing always be with me wherever I am.
11. Colleagues in the Islamic Family Law Study Program batch 2018.
12. Asdiah, ST, as the Head of Wani Satu Village. The author would also like to thank you for helping and allowing the author to conduct research in Wani Satu Village, Kec. Tanantovea Kab. Donggala.

13. All Wani Satu Village Religious Leaders and Wani Satu Village residents who have participated in providing information to the author, the authors thank too very much.

14. To all, I cannot mention one by one who has helped the author in completing this thesis research.

Hopefully, all the goodness that has been given can be rewarded by Allah and used as a charity of worship. The author hopes that this thesis can be helpful for everyone and that the author gains practical knowledge while studying at the State Islamic University of Maulana Malik Ibrahim Malang.

Malang, July 2022

Alfa Singgani L.Irade

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ABSTRAK

Alfa Singgani L. Irade, NIM 18210073, 2022. *Pandangan Tokoh Agama Terhadap Tradisi Mandiu Pasili Dalam Perkawinan Suku Adat Kaili Pesrpektif 'Urf (Studi Di Desa Wani Satu Kecamatan Tanantovea Kabupaten Donggala)*. Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: R. Cecep Lukman Yasin, MA., Ph.D

Kata Kunci: *Al-'Urf, Tradisi, Mandiu Pasili*

Tradisi *mandiu pasili* merupakan tradisi suku Kaili di Desa Wani Satu Kecamatan Tanantovea, Kabupaten Donggala yang berupa mandi pengantin yang dilakukan di depan pintu rumah pengantin wanita dan menjadi tontonan warga sekitar. Tradisi ini merupakan suatu kewajiban yang harus dilakukan oleh pasangan suami istri setelah menikah yang dalam pelaksanaannya menggunakan berbagai macam alat dan bahan dan mengandung filosofi makna. Tradisi ini bertujuan untuk memohon perlindungan kepada Allah agar terhindar dari gangguan segala macam bencana dalam mengarungi kehidupan rumah tangga. Pengaruh budaya dan keyakinan sangat berpengaruh dalam proses pelaksanaannya khususnya pengaruh ajaran agama Islam. Tradisi *mandiu pasili* hingga saat ini masih terus dilaksanakan oleh masyarakat Suku Kaili Desa Wani Satu. Penelitian ini bertujuan untuk melihat bagaimana pandangan tokoh agama serta perspektif *'urf* terhadap tradisi *mandiu pasili*.

Penelitian ini merupakan penelitian lapangan/empiris dengan menggunakan pendekatan kualitatif. Adapun data primer yang digunakan diperoleh melalui wawancara terhadap tokoh agama dan tokoh adat serta pelaku tradisi. Sedangkan data sekunder diperoleh dari buku-buku, skripsi dan jurnal. Data-data tersebut kemudian diolah melalui tahap-tahap pemeriksaan data, kemudian diklasifikasikan, setelah itu diverifikasi, dianalisis .

Hasil penelitian ini menyatakan pandangan tokoh agama terhadap tradisi *mandi pasili* bervariasi; sebagian tokoh agama menyetujui tradisi ini dilaksanakan terus menerus karena tradisi ini merupakan tradisi yang baik dan juga sebagai sarana untuk memohon perlindungan kepada Allah dan ada pula yang tidak menyetujui tradisi ini karena ada prosesi yang perlu diperbaiki agar tradisi ini sesuai dengan ajaran agama Islam. Berdasarkan tinjauan *'urf*, tradisi *mandiu pasili* yang terdiri dari beberapa tahapan prosesi pelaksanaan menghasilkan beberapa perspektif *'urf*, yaitu *'urf al-shahih* dan *'urf al-fasid*. Pada dasarnya tradisi ini bertujuan baik dan dari segi alat dan bahan yang digunakan tidak ada yang melanggar ajaran agama Islam, akan tetapi dengan adanya beberapa prosesi yang dianggap tidak sesuai dengan ajaran agama Islam maka secara keseluruhan tradisi *mandiu pasili* dikategorikan sebagai *'urf al-fasid*.

ABSTRACT

Alfa Singgani L. Irade, NIM 18210073, 2022. *The view of religious figures on the Mandiu Pasili Tradition in the Marriage of the Kaili Tribe from the perspective of 'Urf (Study in Wani Satu Village, Tanantovea District, Donggala Regency)*. Thesis. Islamic Family Law Study Program, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.

Supervisor: R. Cecep Lukman Yasin, MA., Ph.D

Keywords: Al-'Urf, Tradition, Mandiu Pasili

Mandiu pasili is a tradition of the Kaili tribe in Wani Satu Village, Tanantovea District, Donggala Regency, in which a couple of bride and groom is showered in front of the door of the bride's house while being watched by the neighbor. This tradition is an obligation that couples must carry out after the consummation of marriage, where various tools and materials are used to symbolize a philosophical meaning. This tradition is conducted to ask for protection from Allah and to avoid all kinds of disasters in navigating household life. The influence of culture and belief is very influential in the implementation process, especially the influimpactslamic teachings. The tradition of Mandiu Pasili is still carried out by the Kaili tribe in Wani Satu Village. This study aims to see the views of religious leaders and the perspective of 'urf on the Mandiu Pasili tradition.

This research is a field/empirical research using a qualitative approach. The primary data was obtained through interviews with religious and traditional leaders and actors, while secondary data was obtained from books, theses, and journals. The data is then processed through the stages of data inspection, classified, verified, and analyzed.

This study reveals that the views of religious leaders on pasili bathing vary; some religious leaders agree that this tradition is carried out continuously because this tradition is good and also as a means to ask for protection from Allah. However, some disagree with this tradition because there is a procession that needs to be corrected to align with Islam's teachings. Based on the 'urf theory, the tradition of Mandiu Pasili, which consists of several procession stages, involves two kinds of 'urf at the same time, namely *'urf al-shahih* and *'urf al-fasid*. This tradition has a good purpose, and in terms of tools and materials used, none of them violate the teachings of Islam. However, because several processions of the tradition contradict Islamic teachings, the whole tradition of Mandiu Pasili is categorized as *'urf al-fasid*.

الملخص

الف سينغاني ل. إرد، رقم القيد ١٨٢١٠٠٧٣، ٢٠٢٢. "وجهة نظر الشخصيات الدينية حول تقليد مانديو فاصيلي في زواج قبيلة كيلى من منظور عرف دراسة في قرية واني ساتو، مقاطعة تانانتوفيا بمدينة دونغالا. برنامج دراسة قانون الأسرة الإسلامي، كلية الشريعة، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج. المشرف: جيجيف لقمان يس، الماجستير

الكلمة الأساسية: العرف، ثقافة، مانديو فاصيلي

تقليد مانديو فاصيلي هو تقليد قبيلة كيلى في قرية واني ساتو، منطقة تانانتوفيا، بمدينة دونغالا في شكل أقيم حفل زفاف أمام باب منزل العروس وأصبح مشهداً للسكان المحليين. هذا التقليد هو التزام يجب أن يقوم به الزوجان بعد الزواج والذي يستخدم في تنفيذه أدوات ومواد مختلفة ويحتوي على فلسفة في المعنى. يهدف هذا التقليد إلى طلب الحماية من الله سبحانه وتعالى لتجنب الانزعاج من جميع أنواع الكوارث في التنقل في الحياة المنزلية. تأثير الثقافة والمعتقد موثر للغاية في عملية التنفيذ، وخاصة تأثير التعاليم الإسلامية. لا تزال قبيلة كايلى في قرية واني ساتو تمارس تقليد المانديو باسيلي. تهدف هذه الدراسة إلى معرفة كيفية وجهات نظر القادة الدينيين ووجهة نظر العرف إلى تقليد مانديو فاصيلي.

هذا البحث هو بحث ميداني / تجريبي باستخدام منهج نوعي. تم الحصول على البيانات الأولية المستخدمة من خلال المقابلات مع الزعماء الدينيين والتقليديين وكذلك الفاعلين التقليديين. بينما تم الحصول على البيانات الثانوية من الكتب والرسائل الجامعية والمجلات. ثم تتم معالجة البيانات خلال مراحل فحص البيانات، ثم تصنيفها، وبعد ذلك يتم التحقق منها وتحليلها.

بينت نتائج هذه الدراسة أن آراء الزعماء الدينيين حول تقليد الاستحمام الباسيلي متباينة. يتفق بعض القادة الدينيين على أن هذا التقليد يتم تنفيذه باستمرار لأن هذا التقليد هو تقليد جيد وأيضاً كوسيلة لطلب الحماية من الله سبحانه وتعالى. وهناك أيضاً من لا يتفق مع هذا التقليد لأن هناك موكباً يحتاج إلى تصحيح حتى يكون هذا التقليد

متوافقًا مع تعاليم الإسلام. بناءً على مراجعة العرف، فإن تقليد مانديو فاصيلي الذي يتكون من عدة مراحل من عملية التنفيذ ينتج العديد من وجهات نظر العرف، وهي العرف الصالح و العرف الفاسد في الأساس، هذا التقليد له أهداف جيدة ومن حيث الأدوات والمواد المستخدمة، لا يخالف أي منها تعاليم الإسلام، ولكن مع العديد من المواقب التي لا تتفق مع التعاليم الإسلامية، يتم تصنيف تقليد مانديو فاصيلي بأكمله على أنه العرف الفاسد .

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CHAPTER I

INTRODUCTION

A. Background

Marriage is one of the basics of social bonds between men and women who will form relationships to achieve reasonable goals by Islamic law for creating a *sakinah mawaddah warahmah*. Marriage is one of the ways that Allah has determined as the way for humans to obtain offspring and preserve their lives after each life partner is ready to play his role in realizing the purpose of marriage itself.¹

Allah has created the rules regarding the implementation of marriage. Marriage itself is a significant and sacred event in social life. A marriage bond does not only concern the relationship between the bride and groom but is a relationship between two prominent families who are unit into a big family. Meanwhile, in customary law itself, marriage is an affair that involves relatives and family. It can also be a private matter, depending on the customs that apply to the community in the marriage.

Marriage is an honorable and sacred institution. However, marriage is not just a distribution of natural desires but also contains various dimensions of interaction, both psychologically, socially, culturally, and religiously. So it is not surprising that most marriages are carried out with different traditional procedures entrenched and rooted in society. Before Islam came, a unique and

¹ Azhaar Afaf Hanifah dkk, *Makna Dan Eksistensi Tradisa Sembarangan Di Kalangan Muslim Desa Canggung, Kalandia, Lampung Selatan*, Universitas Sebelas Maret, Surakarta. 75

diverse cultural system of society had developed in the archipelago. As is the case in Central Sulawesi Province, for centuries, there has been a cultural system of various ethnicities and sub-ethnics, one of which is the Kaili tribe, which grew and developed in Donggala Regency.²

The Kaili tribe is an ethnic group in Indonesia that has traditionally inhabited the Palu Valley, Donggala, Parigi, Tomini Bay, and the Tojo, Ampana, and Poso Coasts. The Kaili people, also known as *To-Kaili*, are the largest ethnic group in all areas of Central Sulawesi (45%). The spread of the Kaili tribe with time-honored traditions in the past from the nobility who spread their descendants to other areas through marriage (the rule *is their fateolai*). In the period before the entry of Islam and Christianity, traditional wedding ceremonies like this were still carried out with spells that contained animism. After the entry of Islam and Christianity, wedding or death celebrations have been adjusted between local traditional ceremonies and ceremonies that follow Islamic teachings such as circumcision (*posuna*), *khatam* Al-Quran (*popatama*), and hanging the hair of a 40-day-old baby (*niore ritoya*). Implementation is based on the teachings of Islam.³

² Al-Hilal Mallarangeng, Peminangan Adat Kaili Dalam Tinjauan Fikih Dalam Kompilasi Hukum Islam, *Jurnal Diskursus Islam*. No2(2013):185. https://journal3.uinalauddin.ac.id/index.php/diskursus_islam/article/view/6607/5386.

³ Sahran Raden, "Pelaksanaan Upacara *Mematua* dan *Mandiu Pasili* dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)", *Jurnal Studia Islamika*, No. 2 (2011): 363 [File:///C:/Users/Hp/Downloads/369-Article%20text-763-1-10-20150224%20\(3\).Pdf](File:///C:/Users/Hp/Downloads/369-Article%20text-763-1-10-20150224%20(3).Pdf).

Indonesia is a country that is known to be rich in culture, traditions, and customs that have grown and developed in it. Each region in Indonesia has its traditions, and Islamic law also allows carrying out customs and traditions as long as they do not deviate from Islamic law. Therefore, traditions and customs throughout Indonesia are increasingly preserved as long as they do not conflict with Islamic law. It also applies to wedding customs.⁴

Kaili culture itself is one of the oldest cultures in Central Sulawesi, especially in the area that is the object of research. In Kaili culture itself, there are many values to be conveyed. For example, marriage in the Custom of the Kaili tribe is called *Paboti'*. The ceremony in the wedding, or called *Pabotiin*, is much influenced by the rituals that exist in the culture of the Kaili tribe itself, with the aim that the marriage process runs smoothly. In addition, the marriage gets blessings and pleasure from Allah. The Kaili tribe is dominated by people who are Muslim.

In the process or stages of the implementation of marriage, the Kaili people argue that marriage is a process of physical and spiritual activity for husband and wife. Thus the marriage process cannot be separated from customs. One Custom that has been preserved to this day is *Mandiu Pasili*. *Mandiu Pasili* is a communal bathing ceremony in front of the door, held the

⁴ Tri Bagindo Nusantara, "Tradisi 'Merangkat' Dalam Pernikahan Perspektif 'Urf", UIN Maulana Malik Ibrahim Malang, h. 2, *Hunafa: Jurnal Studia Islamika*. 364.

day after the wedding. This ceremony is intended to carry out liberation (*nipo/oanga*) and to always be in harmony and happiness.

Wedding *Mandiu Pasili* is still maintained and implemented by the community. Implementing this Custom has a good impact on the Kaili tribal community that a marriage preceded by a good business will also give goodness to husband and wife in carrying out a household relationship. In addition, Kaili people believe that marriage has a very close relationship with religion or spirituality.⁵

Based on the customs of traditional weddings that are still maintained, the writer encourages the author to research "The Views of Community Leaders on the Mandiu Pasili Tradition in the Marriage of the Kaili Indigenous Tribe from the *Urf* (Study in Wani Satu Village, Tanantovea District, Donggala Regency)."

B. Research Questions

1. What are the views of religious leaders on the Mandiu Pasili tradition in the marriage of the Kaili adat tribe in Wani Village, Tanantovea Sub-district, Donggala Regency?
2. What is the position of the Mandiu Pasili tradition in the marriage of the Kaili tribe from the 'urf perspective?

C. Research Objective

⁵ Nur Ilma, Wawancara (Wani 25 April 2022).

1. To identify the views of religious leaders on the Mandiu Pasili tradition in the marriage of the Kaili tribe from the Urf perspective in Wani Village, Tanantovea District, Donggala Regency.
2. To identify the position of the mandiu pasili in the marriage of the Kaili adat tribe from the urf perspective.

D. Research Benefits

1. Viewed from the scientific aspect.
2. This research is expected to be an additional reference or completeness of the literature and increase the treasures of exceptional Islamic law thinkers related to marriage problems in Wani Satu Village, Tanantovea District, Donggala Regency.
3. Practical Benefits
 - a. For the community, to provide information on how to carry out marriages in the Kaili tribe to suit the problems of marriage in Wani Satu Village, Tanantovea District, Donggala Regency.
 - b. To increase the researcher's knowledge about the relationship between culture and religion, especially about marriage.
 - c. For further researchers, it can be used as a comparison and reference for future research.

E. Operational Definition

- a. *Mandiu Pasili*

Mandiu Pasili, or bathing together in front of the door, is a traditional wedding ceremony carried out the day after the wedding and is carried out in the morning. This ceremony aims to carry out liberation (*nipoloanga*) and to always be in harmony and happiness. *Mandiu Pasili* is one of a series of ceremonial rituals carried out by the mother of the bride as the person in charge of the series of ceremonial rituals she is the one who prepares everything related to *Mandiu Pasili*.⁶

b. Religious leaders

Community leaders are people who have influence, and some are formal and informal. Formal community leaders are appointed and elected by state institutions and are structural, such as sub-district and village heads. Meanwhile, informal community leaders are recognized by the community because they are deemed worthy of being respected leaders and play a significant role in leading and protecting the community.⁷

c. Kaili

Kaili tribe is one of the indigenous people of Central Sulawesi who live along the west and east coasts of Central Sulawesi. This tribe generally resides in Palu City, Donggala Regency, Sigi Biromaru Regency, and Parigi Moutong Regency.⁸

⁶ Sahran Raden, *Pelaksanaan Upacara Mematua dan Mandiu Pasili Dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)*.

⁷ Edi Kusnadi, Dadan Iskandar, "Peranan Tokoh Masyarakat dalam Membangun Partisipasi Kewargaan Pemuda Karang Taruna", *Prosiding Konferensi Nasional Kewarganegaraan III*, (2017): 358-363. <http://eprints.uad.ac.id/9926/1/358-363%20Edi%20dan%20Dadan.pdf>

⁸ Gazali, "Struktur, Fungsi, Dan Nilai Nyanyian Rakyat Kaili" FKIP Universitas Tadulako, *Litera*, No. 1 (2016): 189-200 <file:///C:/Users/hp/Downloads/1917-Article%20Text-4847-1-10-20220405.pdf>.

d. *'Urf*

'Urf (Tradition) are forms of muamalah that have become a time-honored habit and have been constant in the community. Abdul Wahhab al-Khallaḥ defines that *'urf* is something that has often been known to humans and has become a tradition, either in the form of words or actions and or leaving something is also called a tradition.⁹

'Urf in Indonesian is often synonymous with Custom, but scholars discuss these two words at length; in short, *'urf* is something accepted by human habit and common sense. *'Urf* and Custom are things that have the same meaning. Therefore, customary law is the entirety of good behavior rules one side has sanctioned (that is why it is a law). The other side is not codified (that is why it is a custom).¹⁰

F. Systematics of Writing

This study is divided into five chapters, namely:

Chapter I contains the introduction, consisting of the background where the author briefly explains the *pasili bathing* that interests researchers in researching this topic. Furthermore, in the formulation of the problem used in this study, there are two views of community leaders on the tradition of *bathing pasili* and, secondly, the view of religious leaders on the tradition

⁹ Basri Rusdaya, *Ushul Fikih 1*, (Pare-Pare: IAIN PAREPARE NUSANTARA PRESS), 121.

¹⁰ Sucipto, “*'Urf* Sebagai Metode Dan Sumber Penemuan Hukum Islam”, *Jurnal ASAS*, No.1 (2015): 25-40. <file:///C:/Users/hp/Downloads/12379-38936-1-PB.pdf>.

of *bathing pasili* in the Kaili tribe. This study aims to find out how the community leaders perceive the tradition of *mandiu pasili*. Then the research benefits are divided into theoretical and practical operational definitions that explain keywords related to research titles and writing systematics.

Chapter II contains a literature review which includes literature review beginning with previous research related to the research conducted. This chapter also describes the theoretical study used to analyze each issue raised in this research. The theories that the researcher uses are the '*wrf*', the *pasili bathing*, and marriage.

Chapter III contains research methods. In this chapter, the researcher explains the research methodology, which includes the type of research used, namely empirical research (*field research*). The research approach is descriptive-qualitative. This research is located in Wani Satu Village, Tanantovea, Donggala. Furthermore, the data sources used are primary and secondary. Primary data were obtained from interviews with religious leaders, traditional leaders, and actors in Wani Satu Village. In contrast, secondary data sources were obtained from books, documents, and journals discussing Islamic law and culture. The data collection method uses interviews, observation, and documentation, and data singling uses data inspection methods, data classification, data verification, data analysis, and data conclusions.

In chapter IV, the results of the research and discussion contain the essence of the research discussion. In addition, this chapter provides answers and data analysis from the problem formulations described in the previous chapter, namely an overview of Wani Satu Village, the *pasili bathing procession*, views of community leaders, and an overview *'urf* on the tradition of mandiu pasili.

Chapter V contains a cover that includes condisiun and descriptions of the answers to the problems that have been presented. Chapter V also contains academic suggestions for research institutions.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Literature review is one way to find points of difference and similarities with research that has been previously conducted. Previous research also serves as a comparison of research results.

1. Saharan Raden, "Implementation Memtua and Mandiu Pasili Ceremony in the Kaili Tribe Traditional Marriage (An Overview of Islamic Law and Customary Law)," *Jurnal Studia Islamika* Vol. 8 No.2 December 2011. This study explains the views of Islamic law and customary law regarding one of the customs in the stages of marriage for the Kaili people, namely the Memtua and Mandiu Pasili customs carried out after the marriage contract. Mematua is the bride's visit to the groom's house after the marriage contract is carried out by both. At the same time, Mandiu Pasili involves a joint bath in front of the door, carried out the day after the wedding and performed in the morning or evening. This ceremony is intended to carry out liberation harmony and happiness. This research itself uses qualitative method and uses type of field research.
2. Mardiathesis entitled "Tradition of Bride Bathing in Banjar Traditional Marriage Ceremony from the Ulama's Perspective (Study of Parit Village, Pengabuan District, Tanjung Jabung Barat." what are the views of the scholars on the bridal shower process? The results show that the law of the bridal

shower tradition in Banjar traditional weddings is allowed; it is just that some things need to be reorganized so that they are in line with Islamic teachings. This type of field research uses qualitative methods. The difference from this research is that the bridal shower ceremony is carried out in different areas and with other tribes.

3. Wulan Putri Wardhani, thesis titled “Urf’s of the Ritual of Bride Bathing (*Bapapai*) in the Traditional Marriage of the Bakumpai Dayak Tribe "Bandar Karya Village, Kec. Tabuk Kab. Barito Kuala." From the results of research conducted on the *bapapai* tradition, it was found that the *bapapai* is an act of the Bakumpai Dayak community which is carried out when they want to hold a wedding celebration and is included in the '*urf al-family* category, namely a tradition or good habit in specific actions. The difference in this study is that the practice of the bridal shower comes from different tribes and regions. However, this research is similar in that they both use field research and qualitative methods.
4. Rahmat Satrio, thesis entitled “The Interaction of Islamic Law and Customary Law in the *Sambulugana* Tradition in the Kaili Tribe’s Traditional Marriage in Palu City, Central Sulawesi.” This study reveals that the *sambulugana* is still out in the traditional marriage of the Kaili tribe as a symbol of brotherhood for mutual respect and appreciation between the family and the male and female parties.
5. Gita Armi, thesis entitled “Community Perception of *Mandi Kasai* Marriage *Single Girl* in Sidorejo Village, Lubuk Linggau City.” The

results of the study explain the perception of the people of Sidorejo about the implementation of the Mandi Kasai tradition. The difference from this study lies in the type of bridal shower tradition that still applies in communities with specific ethnic groups. However, this research is similar in that they both use field research and qualitative methods.

Table.2 1
Previous Research

No.	Title	Similarities	Similarities
1.	Saharan Raden, "Implementation of the Mementua and <i>Mandiu Pasili</i> Ceremonies in the Traditional Marriage of the Kaili Tribe (An Overview of Islamic Law and Customary Law)." In 2011.	This study both explained the mandiu pasili prevailing in the Kaili tribal community. Both use field research and qualitative research methods.	This research is complemented by the tradition of mementua and focuses on Islamic law in general. While the author only focuses on the mandiu pasili and views from the perspective of

2.	Mardiana, "Bride Bathing Traditions in Banjar Traditional Marriage Ceremonies from the Ulama's Perspective (Study of Parit Village, Pengabuan District, West Tanjung Jabung Regency." In 2020.	The similarities of this research are the same. -sama researched the bridal shower tradition that applies in social life. Both used field research and qualitative research methods	This research researched the bridal shower tradition from the perspective of the ulama. While the author examined the bridal shower tradition or mandiu pasili from the views of community leaders who were associated with 'urf
3.	Wulan Putri Wardhani, "Urf's Review of the Ritual of Bride Bathing (<i>Bapapai</i>) in the Traditional Marriage of the Bakumpai	A bridal shower has both field research and qualitative research methods from review' urf.	This study researched the traditional bridal shower or <i>bapapai</i> in the Dayak tribe, while the author explored the bridal

	Dayak Tribe in Bandar Karya Village, Tabanan District, Barito Kuala Regency "		shower or mandiu pasili in the Kaili tribe.
4.	Rahmat Satrio, "The Interaction of Islamic Law and Customary Law in the <i>Sambulugana</i> Tradition in Kaili Tribe Traditional Marriages in Palu City, Central Sulawesi." In 2018.	The similarity of research is that both examine a tradition that applies to the traditional marriage of the Kaili tribe. In addition, both of them use field research and qualitative research methods.	This study contains the sambulugana in a wedding in the Kaili tribe, while the author includes the mandiu pasili in the Kaili tribe's traditional wedding.
5.	Gita Armi, "Public Perception of the Kasai Bathing Tradition in Single Girl Weddings in Sidorejo Village,	The similarity of this research is to raise the theme of the wedding bath tradition that applies in social life.	This study researched the tradition of the bridal shower or <i>Mandi Kasai</i> in single girls in the

	Lubuk Linggau City." In 2019		Sidorejo village. While the author explored the bridal shower or <i>mandiu pasili</i> in the view of community leaders associated with <i>'urf</i>
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B. Theoretical Framework

1. Marriage

a. Definition of Marriage

Marriage (pernikahan) comes from the word marry (nikah) Kamus Besar Bahasa Indonesia, which is to form a family with the opposite sex or have intercourse. The word marriage comes from the Arabic *Nakaha* word *the*. Then a synonym of *tazawwaja* is translated into Indonesian as it is called “marriage”, while in language, the word marriage means *al-dhammu, wa al-dhammaul* (overlapping and inserting) because of the Arabic habit, the friction of clumps of trees such as bamboo trees due to wind is termed *tanakahatil asyjar* (the clumps of trees are mating), because the wind blows friction and the entry of one clump into another.¹¹

¹¹ Rahmad Hakim, *Hukum Perkawinan Islam*, (Bandung : Pustaka Setia, 2000), 11

b. Legal Basis of Marriage Marriage

Some Syafi'iyah scholars view a marriage contract as a contract of worship to allow the husband to have intercourse with his wife. Likewise, in the Qur'an and the traditions of the Prophet, the word nikah (marriage) is generally interpreted as "a contract engagement." What has been stated by these Natural Science scholars is Allah's statement in the Qur'an. Word of Allah . QS. Adz-Dzariyat: (49), which reads:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "And we created everything in pairs so that you may remember the greatness of Allah."¹²

c. Pillars and Terms of Marriage

Pillars and conditions determine a legal action, especially whether or not the act is legal from a legal point of view. In a harmonious marriage and the conditions must not be left behind, in the sense that the marriage is not valid if both are absent or not fulfilled. Both have different meanings. That the pillars are something that is in essence and is a part or element that embodies it, while the condition is something that is outside and not an element. As for the pillars of a marriage or marriage, according to Jumhur Ulama, there are five pillars, each with specific conditions.¹³

¹² Tim Penerjemah, Al-Quran dan terjemahannya, (Kudus: Cv. Mubarakatan Thoyyibah, Al-Dzariat (51) : 49

¹³ Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih, UU No. 1/1974 sampai KHI*, (Jakarta: Kencana, Cetakan 3, 2006), 62.

1. Pillars of Marriage

a) Husband and Wife

Husband and wife are often referred to as “az-zaujani”, i.e., the prospective husband and wife are mahllul 'and, sometimes also referred to as “al-'aqidani”, i.e., the parties who are bound by the card performed.

The existence of husband and wife by the majority of scholars becomes harmonious in a marriage contract, except in the opinion of Al-hanafiyah. However, what is meant by being here does not mean being present in the procession of the marriage contract. Existing here means that the husband and wife have met the terms and conditions as a prospective legal husband and wife. Meanwhile, the husband's presence in a marriage contract is not a requirement because the prospective husband may represent the marriage contract to another person he appoints by fulfilling all the terms and conditions. Likewise, the wife's presence is not a requirement in a marriage contract. The important thing is that the prospective wife's permission has been obtained from the guardian who married her off.

So in Islamic law, a physical marriage contract may not be attended by the prospective husband and prospective wife. Instead, the husband-to-be may send his representative to convey to Kabul, and the wife-to-be may notify that she is willing to be married.¹⁴

¹⁴ Ahmad Sarwat, *Ensiklopedia Fikih Indonesia Pernikahan*, https://www.google.co.id/books/edition/Ensiklopedi_Fikih_Indonesia_Pernikahan/hyuUDwAAQBAJ?hl=id&gbpv=1&dq=rukun+dan+syarat+nikah&printsec=frontcover

b) Guardian

The guardian is the biological father of the prospective bride, the party who acts as the party who performs the *ijab* or agrees to the marriage. Many scholars, such as the Al-Malikiyah, Asy-Syafi'iyah schools and along with the Adz-Dzahiriyah schools, agreed to make the position of guardian one of the pillars of a marriage contract so that marriage becomes illegal when the marriage is carried out without the participation of a valid guardian as a provision of Islamic sharia.

While a different opinion is the opinion of Abu Hanifah, which states that guardians are not included in the pillars of marriage but are a requirement in the pillars of marriage, marriage is still invalid if there is no guardian as a condition for a valid marriage. Because the conditions mentioned above are almost the same as the pillars, marriage is invalid if they are not c.¹⁵

c) Witness

Most scholars from the Al-Hanafiyah, Asy-Shafi'iyah, and Al-Hanabilah schools agree that the pillars of the marriage contract are the presence of witnesses in the event of the contract directly. Whereas in the Al-Malikiyah school, the presence of witnesses in a marriage contract is legally *mustahab* or preferred. However, the presence of witnesses does not include the pillars or conditions of marriage. The provision of witnesses in a marriage

¹⁵ Ahmad Sarwat, *Ensiklopedia Fikih Indonesia Pernikahan*, https://www.google.co.id/books/edition/Ensiklopedi_Fikih_Indonesia_Pernikahan/hyuUDwAAQBAJ?hl=id&gbpv=1&dq=rukun+dan+syarat+nikah&printsec=frontcover

must be two people. To be a witness, one must fulfill several conditions: baligh, intelligence, independence, male, Muslim, fair, hearing and seeing, understanding qabul consent, strong memory, good character, and not reluctant to be a guardian.¹⁶

d) Ijab Kabul

Ijab and Kabul are two words in Arabic that are a couple to form a marriage contract. What is meant by Ijab is a statement from the bride-to-be, whom her guardian represents. The essence of Ijab is a statement from a woman who desires to remind herself of her man as a legal husband. Qabul is a statement of acceptance of the prospective groom or bride's consent. The consent of qabul is an inseparable unity as one of the pillars of marriage.¹⁷

Here are the pillars of marriage and their conditions:

- 1) Prospective husband, the conditions are: Muslim, Male, Clear person, Can give consent, and there are no obstacles to marriage.
- 2) Prospective wife, the conditions are: Muslim, female, straightforward person, can be asked for approval, there are no obstacles to marriage.
- 3) Marriage guardian, the conditions are: Male, Adult, Has guardianship rights, There is no guardianship barrier

¹⁶ Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih, UU No. 1/1974 sampai KHI*, 61.

¹⁷ Ahmad Sarwat, *Ensiklopedia Fikih Indonesia Pernikahan*, https://www.google.co.id/books/edition/Ensiklopedi_Fikih_Indonesia_Pernikahan/hyuUDwAAQBAJ?hl=id&gbpv=1&dq=rukun+dan+syarat+nikah&printsec=frontcover

- 4) Witness of marriage, the conditions are: Minimum of two men, Present in the ijab qabul, Can understand the meaning of the contract, Islam, Adult
- 5) Ijab Qabul, the conditions are: There is a statement of marriage from the marriage guardian, There is a statement of acceptance from the prospective bride, using the words marriage, tazwij or a translation of the two words, between consent and qabul continuously, between consent and qabul the meaning is clear, People related to Ijab and Qabul are not in Ihram for Hajj and Umrah, the Ijab and Qabul Majlis must be attended by a minimum of four people, namely the bride and groom and her guardian, the bride's guardian and a witness.¹⁸

Regarding the pillars of marriage, there are differences of opinion among scholars. However, all scholars agree that the matters involved and which must be in a marriage are the marriage contract, the guardian of the bride, witnesses who witness the marriage contract, and the dowry or dowry.¹⁹

Imam Hanafi sees marriage as the ties between the parties which carry out the marriage. Therefore the pillars of marriage by this group are only the marriage contract carried out by the two parties who carry out the marriage. In contrast, others, such as the presence of witnesses and the dowry, are grouped into the terms of marriage. Meanwhile, Imam Syafi'i, what marriage means here

¹⁸ Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih*, UU No. 1/1974 sampai KHI. 62

¹⁹ Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih*, UU No. 1/1974 sampai KHI. 62

is the whole, directly related to marriage with all its elements, not just the marriage contract. Thus the pillars of marriage here are everything that must be realized in marriage. Therefore, Imam Syafi'I said there are five pillars of marriage: the groom, the bride, the guardian, two witnesses, and the sight of the marriage contract.

Meanwhile, Imam Malik said there are five pillars of marriage: the guardian from the female side, the dowry (mahar), the prospective groom, the prospective bride, and the sight of the marriage contract.²⁰

2. Legal Terms of Marriage

In order for a marriage contract to be valid, the following conditions must be met:

a) Not a woman who is forbidden to marry

The bride's status is not required to be a woman who is a mahram or forbidden to be married by the groom, whether the status of a mahram is permanent (muabbad) or temporary (ghairu muabbad). However, both are not lawful to marry.

b) Permanent Ijab Kabul

Ijab Kabul, spoken by both parties, both the guardian and the husband must be permanent, and it is not justified if it is stated that it is only valid for a

²⁰ Amir Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih*, UU No. 1/1974 sampai KHI. 59

certain period. So, in this case, mutah marriage is haraam because, in mutah marriage, it is c that marriage will only occur in two hours or a few days.²¹

c) Not being forced

It is required in a marriage contract that both parties are not allowed to make a Kabul consent under circumstances of compulsion or coercion, either because they are threatened with death, or their safety is not guaranteed.

d) Determination of partner

It is required in the marriage contract that the prospective husband and prospective wife must be determined with certainty. Moreover, it is not justified to only mention its nature, criteria, or status that can apply to several people. The person must be determined by mentioning his name or by being appointed by the person.

e) Not in a state of ihram

It is required that the guardian or prospective husband who performs the contract is not in ihram, either for Hajj or Umrah. Marriage and proposing, both for himself and others, are forbidden for those in ihram.²²

Meanwhile, according to the law, the following requirements must be met:

²¹ Tinuk Dwi Cahyani, *Hukum Perkawinan*, (Malang: UMM Press, 2020), 9.

²² Ahmad Sarwat, *Ensiklopedia Fikih Indonesia Pernikahan*, https://www.google.co.id/books/edition/Ensiklopedi_Fikih_Indonesia_Pernikahan/hyuUDwAAQBAJ?hl=id&gbpv=1&dq=rukun+dan+syarat+nikah&printsec=frontcover

1. Material (core/internal requirements): a requirement for the prospective bride and groom. This requirement consists of absolute and relative material requirements.
 - a. Absolute material requirements include men and women (both candidates) in unmarried situations. This requirement includes be founding in the BW, namely article 27. Age must be by existing provisions. Women are also not allowed to remarry when 300 days have not passed since the dissolution or completion of the previous marriage. The provisions regarding this can also be found in the BW at 34. BW article 28 also mentions that third-party permits are also treated.
 - b. The relative material requirement is that there is no blood relationship between the two candidates or a very close family. This is also contained in Articles 30 and 31 of the BW. No one has ever overspilled, as stated in Article 32 BW. Moreover, I never did reparative huweljik for the third time.²³
2. Formal requirements (born/external) BW articles 50 to 70 explain that these requirements apply to European groups only. BE Articles 50 to 51 explains that marriages must first be notified by the civil registry official, who is then recorded in the marriage notification list. Then the Marriage Law explains that there are requirements that must be met in order to be able to carry out a marriage, including:
 - a. It must be based on the agreement of both candidates.

²³ Tinuk Dwi Cahyani, *Hukum Perkawinan*), 9.

- b. This is done by considering the minimum age limit for marriage set by the government for those who cannot get tolerance.
- c. Marriage permits can also be obtained from one of the surviving parents.
- d. If all of the parents of the bride and groom have died, permission can be obtained from the guardian or the caretaker or his family from the lineage above.
- e. As for when there is a difference of opinion between each person, the data mentioned make it permissible for the court to permit the first hearing for everyone.²⁴

3. Al-'Urf

a. Definition *'Urf*

The word *'urf* comes from the word *المعروف* or *يعرف*, which means something known. Etymologically, *'urf* means something considered good and accepted by common sense. As for etymologically, *'urf* has been known by humans, who have implemented it as a habit, word, or deed.²⁵

'Urf is a matter related to customs and traditions that apply in a place and become a habit and part of the community's life in the form of actions or words, which are used to regulate and maintain order in life and facilitate their interests.²⁶

b. Types of *'Urf*

²⁴ Tinuk Dwi Cahyani, *Hukum Perkawinan*), 9.

²⁵ Mardani, *Ushul Fiqih* (Jakarta: Raja Grafindo Persada, 2013), 235.

²⁶ Romli, *Pengantar Ilmu Ushul Fiqih* (Depok: Kencana, 2017), 215

The classification of various customs or '*Urf*' can be seen from several aspects:

1. In terms of material, it can be done. From this point of view '*urf*', there are two kinds of:

a) '*Urf qualiyy*', which is a habit that applies in the use of words or speech. For example, the word *Lahm* (لحم) means "meat," whether beef, fish, or other animals. The general meaning of *lahmun*, which also includes fish meat, is found in the Qur'an, surah *an-Nahl* (16):14:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِيَتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

Allah made it easy for the sea so that you can eat fresh fish...

However, in the everyday customs of the Arabs, the word *lahmun* is not used for "fish." Therefore, if someone swears, "By Allah, I will not eat meat," but later he eats fish meat, then according to '*Arabic custom*', that person has not violated the oath.

b) '*Urf fi 'il*', Namely, habits that apply in actions. For example, (1) the habit of buying and selling goods that are light (cheap and not very valuable) transactions between sellers and buyers are enough to show the goods and hand over the goods and money without saying any transaction (contract). Who does not violate the contract rules in buying and selling (2) the habit of taking cigarettes between friends without asking and giving is not considered stealing.

2. In terms of the scope of its use, '*urf*' is divided into:

- a) Custom or '*urf*' (عرف عام), which is a custom that is common everywhere, almost all over the world, regardless of country, nation, and religion. For example, (1) moving the head down in the agreement and moving the head to the side is a sign of rejecting or taking action. If someone does the opposite, then it is considered strange.
 - b) *Customs* or '*urf*' (عرف خاص) which are habits carried out by a group of people in a certain place or at a certain time; does not apply in all places and at all times. For example: (1) '*adat* draws lineage through the mother or female line (matrilineal) in Minangkabau and the father (patrilineal) among the Batak tribe.
3. In terms of good and bad judgment, '*Custom* or '*urf*' is divided into:
- a) Sound '*Urf*' (عرف صحيح), '*customs* are repeated, accepted by many people, and do not conflict with religion, good manners, or noble culture. For example, giving gifts to parents and close acquaintances at certain times, holding a *halal bi halal* (friendship) event during the holidays, and giving a gift as a reward for an achievement.
 - b) The Bad '*Urf*' (عرف فاسد), namely '*customs* apply in a place even though the implementation is evenly distributed, but contrary to religion, state laws, and manners. For example, gambling to celebrate an event, a party serving unclean drinks, or killing a newborn girl.²⁷

²⁷ Amir Syarifuddin, *Ushul fiqh 2*, (Jakarta: Kencana, 2014), 416

c. The Position 'Urf in Determining the Law

The scholars' agreed that 'authentic urf can be used as the basis of argument as long as it does not conflict with the Sharia.' The Malikiyyah scholars are famous for their statement that the deeds of the Madinah scholars can be used as evidence. Similarly, the Hanafiyah scholars stated that the Kufa scholars' opinions could be used as a basis for evidence. Imam Syafi'i is famous for his qaul qadim and qaul jadid. The determination of different laws when he was still in Makkah (qaul qadim) and after he was in Egypt (qaul jadid). To show the three sects argue with 'urf. Of course, use 'urf fasid as a basis for argument. In determining a law, a mujtahid must first conduct research on the customs prevailing in the local community so that the established law does not contradict or eliminate a benefit that concerns the community.²⁸

In determining a law, a mujtahid must first research the habits prevailing in the local community so that the stipulated law does not conflict with or eliminate a benefit that concerns the community.

As '*urf* as a shari'a argument,' it is based on the following arguments:

- a. Allah's word in surah al-A'raf verse 199

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

²⁸ Amir Syarifuddin, Ushul fiqh 2, 417

"Be forgiving and tell people to do what is good, and turn away from the fools."

Through the verse above, Allah commands Muslims to do what is good. What is called ma'ruf is what is judged by Muslims to be good, done repeatedly, and not contrary to the actual human character, guided by the general principles of Islamic teachings.

b. Sayings of the companions of the Prophet Muhammad; Abdullah bin Mas'ud:

فَمَارَأَهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَارَأَهُ الْمُسْلِمُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ

"Something that is considered good by the Muslims is good in the sight of Allah, and something that they judge as bad is bad in the sight of Allah."

Abdullah bin Mas'ud's statement above, both in terms of editorial and meaning, shows that the good habits that prevail in Muslim society that align with the general demands of Islamic law are also good in the sight of Allah. However, on the other hand, things contrary to habits considered reasonable by the community will give birth to difficulties and narrowness in everyday life. Whereas in the meantime, Allah says in the letter al-Maidah, verse 6:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِيبَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Allah does not want to make it difficult for you, but He wants to cleanse you and perfect His favor for you so that you will be grateful."

Custom must be considered Custom in forming Sharia 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 people already know and are accustomed to are their needs, agreed upon, and there are benefits. As for the damaged adat should not be considered because paying attention to it means opposing Shara's argument or canceling Shara's law. Laws based on adat will change as time and place change because odor problems can change due to changes in origin. Therefore, in terms of this difference of opinion, the fiqh scholars said: "The difference is in time and period, not on evidence and reason."²⁹

The scholars of Usul Fiqh state that an 'urf can be used as one of the arguments in establishing sharia law' if it fulfills the following conditions:

- a. *'Urf* applies in general, meaning that it applies in most cases that have occurred amid people's lives, and most of the community adopts its application. In hailing, al-Suyuti uses (rules) "Indeed the customs that are taken into account are the generally accepted. If it has messed up, it will not count."

²⁹ Sucipto, " 'Urf Sebagai Metode dan Sumber Penemuan Hukum Islam", *Asas*, No.1 (2015): 25-40. <file:///C:/Users/hp/Downloads/12379-38936-1-PB.pdf>.

- b. *'Urf*, which will be used as a legal basis, already exists or is in effect, not *'urf* which appears later. This is based on the rules:

الْعُرْفُ الَّذِي تَحْمِلُ عَلَيْهِ الْأَلْفَاظُ إِنَّمَا هُوَ الْمَقَارِنُ السَّابِقُ دُونَ الْمُتَأَخَّرِ

- c. *'Urf* contains benefits and can be accepted by common sense.
 d. *'Urf* does not conflict with nash

4. Definition Of Mandiu Pasili And Its Scope

- a. Understanding Mandiu Pasili

Mandiu Pasili, or bathing together in front of the door, is a traditional ceremony carried out the day after the wedding and the implementation the day after the wedding and in the morning. This ceremony is intended to carry out liberation (*nipoloanga*) so that they are always in harmony or happiness. The Mandiu Pasili ceremony is the closing ceremony of marriage ceremonies whose implementation is held two days after the wedding is over. Usually, this event is held in the morning, where materials have been prepared in the form of fragrant flowers, fragrant leaves, Mayang coconut that blooms, and Mayang areca nut.³⁰

- b. History of *Mandiu Pasili*

Implementing the *mandiu pasili* event as a manifestation of the attitudes and beliefs of the community toward the supernatural, as well as marking that the bride and groom have freed themselves from disobedient acts

³⁰ Sahran Raden, "Pelaksanaan Upacara Mematua dan Mandiu Pasili Dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)".

such as infidelity with the aim that a new marriage life can bring a peaceful and happy life. Moreover, vital in maintaining domestic life. The Wani Village community carries out the *Mandiu Pasili* custom in a marriage due to their belief in the customary rules that apply to the Kaili community. Mandiu Pasili, which is carried out at the time of marriage and is carried out after the procession of the marriage contract, is solely carried out as a doctrine of the belief in customary law towards the two prospective brides at the time of marriage so that they are given peace of life and household order so that the bride and groom can become a happy family. Mandiu Pasili is carried out very closely with the meaning of inner peace. Psychologically, a state of peace exists when someone carries out the mandiu pasili Custom in marriage. These are the values held by the Kaili indigenous people in Central Sulawesi. The value of peace embraced by the Kaili orthodox community is universal, meaning that everyone who carries out the Mandiu Pasili traditional marriage is expected to be carried out.³¹

c. The Mandiu Pasili Traditional Process of the Kaili Tribe

The Mandiu Pasili ceremony is held a few days after the wedding. Usually, this event is held in the morning, where materials have been prepared in the form of fragrant flowers, fragrant leaves, and coconut Mayang that blooms and areca nut.

³¹ Sahran Raden, "Pelaksanaan Upacara Mematua dan Mandiu Pasili Dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)".

The three ingredients are put into a large jar or cauldron to be soaked overnight and used the following day. The place will be used for bathing together (in front of the door). At the top is a ceiling of fish nets covered with white cloth and a chicken egg. The place for the bathing ceremony is lined with rattan mats, and for the second place to sit, a wooden backrest is provided for washing clothes and an ax. Parents, traditional leaders, and families were invited to witness this ceremony again and even attended by the general public. Then an older adult (woman) pours fragrant water and a prayer or mantra for their safety. After bathing, the two stood up, and the older man put them both in one sarong three times in and out. This event is called nipoloanga, which means liberation. After this event, both wear their clothes, namely the traditional clothes that have been determined. Then they sat side by side and held a chanting or congratulation prayer for all events from the first to the last.³²

d. The concept of 'Urf Law on the Mandiu Pasili

Tradition: The Mandiu Pasili tradition is inherited from the ancestors and carried out by the Kaili tribal community, Wani Satu Village, Tanantovea District, Central Sulawesi, when they finish carrying out a wedding ceremony. This ritual is usually carried out a few days after the marriage contract. It is carried out in front of the house door and becomes a spectacle and entertainment

³² Sahran Raden, "Pelaksanaan Upacara Mematua dan Mandiu Pasili Dalam Perkawinan Adat Suku Kaili (Suatu Tinjauan Hukum Islam dan Hukum Adat)".

for the local community in which various symbols have their philosophical meaning.

This tradition is a way for the Kaili people to try and ask Allah for help and protection so that their household gets a blessing from Allah. This ritual process uses fragrant flowers, fragrant leaves, and coconut Mayang that blooms and areca nut. Moreover, after this ritual is done, a joint prayer is usually carried out with a tahlil event. Along with the times, the mandiu pasili tradition, a relic of the ancestors, underwent changes and shifts. The addition of Islamic prayers in its implementation

The mandiu pasili tradition has no legal provisions in the Qur'an or Sunnah, so to find out the law for implementing the mandiu pasili, a review of the rules of ushul fiqh is used. In the context of ushul fiqh, customs are also called 'urf. 'Urf an act done repeatedly becomes known and recognized by many people; then the act is done repeatedly.³³

'Urf also means something that is not new to the community because it has become a habit and is integrated with their lives through words and deeds. The arguments that can be used as a basis for establishing the law are the following rules:

"The custom can be the legal basis."

The form of acceptance by the Qur'an is in the way that the Qur'an itself stipulates the law in the same way as what applies in the Custom, either directly

³³ Amir Syarifuddin, *Ushul fiqh 2*, 441.

or after first going through the adjustment process. The form of acceptance by the Sunnah of the Prophet directly is that the Sunnah legalizes the Custom according to what has always been this, either through direct determination or through taqirir (allowance as a sign of agreement) from the Prophet. 'Urf or adat that is absorbed exists in a general form that can apply in all places and times; there is also a unique form that applies to a particular environment.³⁴

Based on the description above, it can be explained that the mandiu pasili tradition can be categorized as a custom maintained by the Kaili tribal community and has been carried out continuously and repeatedly since its ancestors until now. Therefore, if we look at the various types of 'urf in terms of the object, then the mandiu pasili tradition is included in the category of 'urf al-'amaliy tradition or Custom in the form of specific actions.

³⁴ Amir Syarifuddin, *Ushul fiqh 2*, 418.

BAB III

RESEARCH METHODOLOGY

A. Type of Research

The type of research used in this research is empirical or sociological, which means that research is conducted in the field (field research).³⁵

Empirical research reveals the law's implementation in the general public through actions or behavior carried out by the community because, in this study, researchers will focus on the results of interviews conducted with sources or informants. The researcher will conduct direct interviews with community leaders in Wani Satu Village, Tanantovea District, regarding the ongoing mandiu pasili tradition. Qualitative research aims to understand a context's condition by leading to a detailed and in-depth description of the portrait of conditions in a natural context (natural setting), about what happened according to what is in the field.³⁶

B. Research Approach

In this study, the author uses a qualitative descriptive approach. This approach aims to describe people's behavior, field events, and specific activities in detail and depth. As for what is meant by descriptive research, that is a study to describe a variable concerned with the problem being studied without questioning the relationship between variables.³⁷

³⁵ Andi Prastowo, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Ar-Ruzz Media, 2011), 183

³⁶ Farida Nugrahani, *Metode Penelitian Kualitatif dalam Penelitian Penedidikan Bahasa*, 87

³⁷ Sanapiha Faisal, *Format-Format Penelitian Sosial* (Jakarta: Rajawali Press, 1992), 18

B. Data Sources

a. Primary Data Sources Primary

Data used by researchers in this study comes from the parties concerned or directly obtained from the interview process of several existing community leaders. In this study, the researchers collected data from several community leaders who became resource persons who provided information about the situation and objective conditions of the area in Wani Satu Village, consisting of community leaders, religious leaders, traditional leaders, and traditional actors who understand the *mandiu pasili* and still carry out the *mandiu pasilli*.

b. Secondary Data

Sources Secondary data is an approach that uses existing data, which is then analyzed and interpreted for research purposes. The researcher uses data from previous researchers regarding the study of the views of community leaders about the *mandiu pasili* tradition in the traditional marriage of the Kaili tribe from the 'Urf perspective that the researcher did as well as some secondary data taken from the Qur'an and hadith, fiqh books of *munakahat*, and the law that explains marriage in Islam, namely Law no. 1 of 1974. In addition, researchers conducted screening and data collection on previous research data to obtain secondary data from the topic of the researcher's discussion.

C. Research Location

The research was conducted in Wani Satu Village, Tanantovea District, Donggala Regency, Central Sulawesi Province. In this case, what will be studied is the Kaili tribe, who carry out the *pasili bathing tradition*. The reason for choosing this location as a research location is that most of the people there are Kaili tribes and still often carry out the *pasili bathing*, so it will be easier for researchers to obtain information.

D. Data Collection Methods

In this study, the authors used various methods of collecting data from the views of community leaders on the *mandiu pasili* in traditional Kaili tribal marriages from the perspective of *'Urf*. To achieve objective results. The data collection methods that the author uses are:

a. Interviews

Interviews are a commonly used method for collecting data in social research. This rule is used when the study subject (respondent) and the researcher are directly faced with obtaining information for primary data purposes. This interview is used to obtain information related to facts, beliefs, feelings, desires, and so on that are needed to fulfill the research objectives.³⁸

³⁸ Mita Rosaliza, "Wawancara, Sebuah Interaksi komunikasi Dalam Penelitian Kualitatif", *Jurnal Ilmu Budaya*, No 2 (2015): 70-79.

Table 3. 1**Interview**

NO	Name	Position
1	Mangge Pahmin	Religious Figure
2	Mangge Lukman	Religious Figure
3	Mangge Akhir Sunusi	Religious Figure
4	Mangge Asli Suki	Religious Figure
5	Arwan	Religious Figure
6	Nur Jannah	Religious Figure
7	Nur Ilma	Traditional Performer

b. Documentation

Documentation comes from the word document, which means written, and documentation method means procedures for collecting data by recording existing data. The documentation method is a data collection method used to trace history. In this study, researchers use documents about people, events, or social situations, which are very useful in qualitative research. These include collecting data through archives and including books on opinions, theories, or laws, both containing and rejecting hypotheses from the research.³⁹

E. Data Processing Method1. *Editing*

³⁹ Iryana dkk, "Teknik Pengumpulan Data Metode Kualitatif", Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, 11.

Editing (data checking) is the selection or re-examination of the collected data sources. After the data sources have been collected, a selection is made with various kinds of data processing, which can then be identified if there is a discrepancy. The goal is to correct less precise sentences and add or reduce redundant words so that the sentence becomes relevant. In this study, the authors re-validate the data obtained from the authors against the data obtained from both primary and secondary sources.

2. Organizing

Organizing is arranging parts (people And so forth), so they can become a single unit. After the data is researched, the writer arranges the material in systematic parts, where it is categorized regularly. So it can become data ready to be used for research purposes. In addition, the purpose of compiling this data is to facilitate reading and checking of data in case of errors in writing.

3. Verifying

Verifying (verification) is correcting, validating, informing, or disproving a proposition (postulate, possibility, or proposal) and proving the truth. This verification is a step taken by researchers to review or re-correct the data obtained after the clarification stage so there are no mistakes.⁴⁰

⁴⁰ Zainal Askin Amirudin, *Pengantar Metode Penelitian Hukum* (Jakarta: Rajawali Pers, 2006), 168.

4. Analyzing

Analysing (analysis) is a description, decomposition, and peeling. At this stage is an analysis of the data obtained and then combined with the focus of the problem under study using a predetermined theoretical framework.

5. Concluding

The conclusion results from a conclusion-making process in concluding the research process described in the background section. At this stage, the author summarizes the answers from the analysis results, namely the views of community leaders on the *mandiu pasili* in the traditional marriage of the Kaili tribe from the perspective of 'urf.

CHAPTER IV

DISCUSSION

A. Overview of Wani Satu Village

1. General Geographic Condition of The Village

Wani Satu Village is structurally part of the Tanantovea District. Geographically, Wani Satu Village is located in the west of the countryside in the Tanantovea District, and has strategic potential with an area of 149 hectares which is divided into four hamlets, namely: hamlet I, hamlet II, hamlet III, and hamlet IV with the following regional boundaries :⁴¹

Table 4. 1
Regional Boundaries

Boundary	Village	Subdistri
North	Wani Lumbumpetigo	Tanantovea
East	Boya Pantoloan	North Palu
South	Palu Bay	Tanantovea
West	Wani Dua	Tanantovea

Wani Satu village is located not far from the urban center in Central Sulawesi, namely Palu City. The condition of the civilization of the people of

⁴¹ Profil Desa Wani Satu, Potensi Umum 2021

Wani Satu Village is also quite advanced compared to civilizations in other villages in Tanantovea District. With this fairly advanced condition, people still carry out the mandiu pasili tradition as a series of wedding events.

2. General Topographic Conditions of Wani Satu Village

Topographic conditions are the surface conditions of Wani Satu Village. Wani Satu Village is divided into 4 (four) hamlets, with the topography of the entire hamlet in the form of lowlands. In addition, two hamlets, namely hamlets one and two, are located near the coast; the condition of Wani Satu Village, which is partly flat land, makes Wani Satu Village a relatively comfortable and safe residential location to live. The following is data on the distribution of hamlets in Wani Satu Village.⁴²

Table 4.2

Hamlets In Wani Satu Village

No	Hamlet	Distance from Wani Satu Village Office
1	I	270 Meters
2	II	270 Meters
3	III	100 Meters
4	IV	100 Meters

3. The land condition of Wani Satu

⁴² Profil Desa Wani Satu, Potensi Umum 2021

Wani Satu Village, estimated to be 131 hectares wide, is used by the community, village government and the private sector by referring to the laws and regulations concerning spatial planning and regional planning of Donggala Regency based on the principle of environmental sustainability. One land use in Wani Village is for settlements, plantations and government locations. Further details regarding the land use of Wani Satu Village are presented in the following table.⁴³

Table 4.3
Wani Satu Village Land Use Data

	Village Land	Area
	People's Garden	50 Ha
	State Forest	3 Ha
	Settlement	50 Ha
	Offices/Schools	5 Ha
	Places of Worship	2 Ha
	Public Road	5 Ha
	Field	2 Ha
	Public Cemetery	2 Ha
	Critical Areas	6 Ha
	Protected Forests	2 Ha
	Tourist Attractions	1 Ha

⁴³ Profil Desa Wani Satu, Potensi Umum 2021

	Others	3 Ha
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4. Population and Religion

Wani Satu Village has a population of around 2104 people based on the 2021 village government data collection results. The population structure of Wani Satu Village by gender is 1046 males and 1058 females, with a total of 601 households.

Wani Satu Village has a population whose majority embraces Islam; this can be seen from the data held by the Wani Satu Village government regarding the beliefs of the Wani Satu Village community, showing that all Wani Satu Village people embrace Islam. The large number of people who embrace Islam significantly affects the customs and social conditions of the Wani Satu Village community. This can be seen in implementing community activities with Islamic nuances such as the annual celebration of the Prophet's birthday, Eid al-Fitr, Ramadan markets, Eid al-Adha holidays, and recitations/barasanji.⁴⁴

Based on the data obtained that Wani Satu Village has a population whose majority is Muslim, but based on field research that some of the

⁴⁴ Profil Desa Wani Satu, Potensi Umum 2021

Kaili tribe people in Wani Satu Village still believe that there is a cause and effect in the implementation of mandiu pasili.

5. Educationa Conditions

The society's educational condition can indicate the region's human development index. The state of education in Wani Satu Village is still in the low category because most people only graduate from elementary school. The educational need of the Wani Satu Village community. The following is the education table data for Wani Satu Village in the Wani Satu Village government data in 2021.⁴⁵

Table 4.4
Education Data in Wani Satu Village

	Education Level	Total
	Age 15-45 Never Schooled	7
	Ever Elementary School But Not Graduated	249
	Elementary School Graduated Equivalent	543
	SLTP/ Graduated or Equivalent	378
	High School/ Graduated or Equivalent	807
	DI Graduated	15
	DII Graduated	34
	D.III Graduated	20

⁴⁵ Profil Desa Wani Satu, Potensi Umum 2021

	D.IV/S1 Graduated	49
	S2 Graduated	2
	S3 Graduated	-
	Total	1805

The table shows that the competence of the people of Wani Satu Village is still low due to the relatively low level of education. The number of schools in Wani Satu Village is as follows:

Table 4.5

Education

No	Facilities	Total
1	Kindergarten	2
2	Primary School	3
3	Junior high school	2
4	Senior High School	1

6. Area Condition

Wani Satu village is the oldest village in the Tanantovea sub-district, so culture and society cannot be separated from people's lives. However, along with the development of modern times, this is not a reason for the waning of traditions that have become a hereditary custom in the Kaili community, Wani Satu Village. Can not separate the daily life of the Kaili people of Wani Satu Village from tradition. Many kinds of traditions are still inherent

in the Kaili community, such as religious traditions, traditions in marriage, and traditions in building houses.⁴⁶

B. Mandiu Pasili and Views of Religious Leaders in Wani Satu Village

The Mandi Pasili tradition is a bridal bath tradition carried out by the Kaili tribe in Wani Satu Village, carried out after the marriage contract, two or three days after the wedding. The implementation of the *pasili bath*, such as sprinkling soaked water and coconut mayang, carried out at the front door of the bride's house, becomes a spectacle for the community around the bride's house. Researchers conducted research by interviewing religious leaders in Wani Satu Village and several traditional actors.

In this study, researchers interviewed Mangge Pahmin, one of the religious leaders who is also one of the traditional leaders in Wani Satu Village. He explained his views on the *mandiu pasili* from a religious perspective.

"Mandiu Pasili is something that our predecessors or ancestors have done regarding the mpoboti custom which, if associated with the rules, is an attachment in the marriage relationship after the ijab qabul is carried out, a bridal shower is carried out where the bride and groom are expected to gain an inner bond. Between husband and wife after the wedding procession in an Islamic way to obtain a harmonious family. The Mandiu pasili tradition is a tradition that has very strong ties to the life of the Kaili tribe, which has been passed down from generation to generation from our ancestors and is carried out continuously by the descendants of the Kaili tribe. Based on the explanation from our ancestors that the origin of this pasili bathing tradition is the existence of a natural agreement between our ancestors and our nature or can say that supernatural beings are around us, and it is believed that these supernatural beings will convey

⁴⁶ Profil Desa Wani Satu, Potensi Umum 2021

our good intentions to the creator. That is Allah the Exalted. Some of our ancestors thought that if we did not do this tradition, it would have some consequences in domestic life later. Among them is sala vati, which can be interpreted as lacking in manners. The Kaili tribe itself is divided into 44 types of races or groups, and not all groups of the Kaili tribe carry out this mandiu pasili tradition.

Meanwhile, in our village, we are one of the Kaili species who think that we must carry out tradition because if it is not carried out, it will cause several consequences, such as physical and mental deficiencies and difficulty having offspring. The entry and development of Islamic teachings included several Islamic teachings the tradition, such as starting with basmalah and surah al-Fatihah. The tahlil is held after the implementation of the mandiu pasili tradition. And what is more important is to straighten the intention that all of this is done to get closer to Allah.”⁴⁷

Mangge Pahmin explained that the *mandiu pasili* tradition is a bridal shower tradition carried out by a husband and wife after carrying out the marriage contract and walimah celebration. This tradition is one of the cultural heritage of the ancestors of the Kaili tribe which is still carried out by most of the Kaili tribal community. If studied from religious knowledge, the *mandiu pasili* is one of the media for the spread of Islam because in ancient times when the implementation of this tradition was carried out it was filled with mantras from the Kaili ancestors. Along with the entry of Islamic teachings in Wani Village, scholars who spread Islam included Islamic teachings in the *mandiu pasili* tradition. The Kaili tribe is the largest tribe in Central Sulawesi which consists of 44 kinds of knowledge of the Kaili ethnic group. The *mandiu pasili* tradition is a legacy tradition

⁴⁷ Mangge Pahmin, Interviews, (Wani: 13 May 2022)

from the ancestors of the Kaili tribe but not all races from the Kaili tribe carry out this *mandiu pasili* tradition *in* their wedding activities. Wani Satu Village is a village where most of the people are the Kaili Rai tribe, in which the implementation of *mandiu pasili* has become an obligation for the Kaili Rai tribe community.

Based on an interview with Mangge Asli Suki, who works as a mosque imam and a religious instructor in Wani Satu Village. He explained that:

*"This pasili bathing tradition is a bathing tradition that has been passed down from generation to generation in the Kaili Tribe community, even though most of them consider that this tradition is an obligation in a series of marriages. Our duty as extension workers is to emphasize to the people of Wani Satu Village. They believe that mandiu pasili is an obligation but a regular habit our ancestors carried out in Wani Satu Village. Because there are still many people who think that if they don't carry out this tradition, they will get consequences or sanctions for violating marriage regulations in the Kaili tribe. Like the story of a husband and wife yesterday who lived in hamlet three who just carried out the mandiu pasili tradition after five years of marriage. They do mandiu pasili because they have not been blessed with offspring previously. They visited smart people about their obstacles to getting offspring, and the advice from the smart people to the couple was to carry out mandiu pasili to have offspring immediately. It is feared that it can reduce their belief in Allah that to obtain offspring is not from the implementation of mandiu pasili or not. Still, it is all the will of Allah . The point of it all is that it depends on the intention of the person who will carry out the mandiu pasili tradition. If it is intended as one of our efforts to obtain God'sGod's grace at the beginning of marriage, it is not a problem; in fact, it is a good deed if it is intended to carry out the legacy of our ancestors so as not to get the plague that must be avoided or even must be eliminated."*⁴⁸

⁴⁸ Mangge Asli Suki, Interviews (Wani: 11 Mei 2022)

Based on the interview with Mangge Asli Suki above, implementing the *mandiu pasili* could be a good or bad custom. Tradition *mandiu pasili* is not one of the pillars or obligations in the implementation of marriage in Islamic teachings, so it is not the obligation of the Kaili tribe to carry out the *mandiu pasili tradition*, but only the implementation of customs that have been passed down from generation to generation by their ancestors. The origin of this tradition is an effort to obtain peace in the marriage. Later this tradition becomes a means to pray and ask Allah at the beginning of marriage so that in marriage, we will receive peace from Allah . Based on their information, all of the Kaili tribes carry out this tradition. However, only a few people understand the implied meanings contained in it, so there are still some people who misjudge the *mandiu pasili tradition*.

In addition, researchers also conducted interviews with mangge Akhir Sunusi, a religious leader and teacher of the Koran. He explained:

"Bathing pasili is one of the traditions that are very often carried out by the Kaili tribe in Wani Satu Village. In my personal opinion, this tradition is a tradition that has a good impact on married couples who have just got married because in its implementation, there are many Islamic values contained. I have long been a part of the implementation of this mandiu pasili tradition because after doing the mandiu pasili I was often called upon to lead the tahlil at the bride's house. The purpose of holding this celebration is as a form of expression of our gratitude to Allah . Indeed, there are some people who do not know about the true meaning of this mandiu pasili

tradition, and it is our duty who knows to inform that all these series of traditions are intended to obtain blessings from Allah ."

The purpose of the interview between the researcher and the informant above is that the *mandiu pasili* tradition is a tradition that contains many Islamic values in it. For example, this tradition contains many Islamic teachings, such as increasing gratitude for implementing one of the sunnah of the Prophet, a marriage manifested by thanksgiving for the bride and groom after carrying out the wedding.

Based on an interview with one of the religious leaders who also works as a farmer, Lukman Irade explained that:

*"In general it is not only the Kaili tribe who carry out the so-called bridal shower, on the island of Java there is also a similar tradition, namely the flower bath, in my own tribe, namely the In Bugis there is a tradition of taking a bridal shower, we call it cemme passili. In practice we are bathed with water soaked with flowers that smells very fragrant and the water is very cold because it has been soaked overnight. My parents said that when I did mandiu pasili, the meaning of the cold water was that it was hoped that our family's life would always be prosperous. From a religious point of view, I think it's fine because what is read is the holy verses of the Koran and the bride's mother always says the basmalah sentence in every shower. And at the end of the event there is a tahlil reading by the local mosque imams."*⁴⁹

The researcher also conducted an interview with one of the ustadz as well as a religious education teacher at a school in Wani Satu Village, and he explained that:

⁴⁹ Lukman Irade, Interview (Wani, 15 May 2022)

"The people of Wani Satu Village are still very attached to the customs handed down by our ancestors. Unfortunately, many of us still prefer to carry out these habits without knowing the origin of the tradition and the purpose of carrying out the tradition. Like this pasili bathing tradition, which is familiar to the Kaili tribe, almost all people who practice this tradition even strongly believe in the cause and effect of this tradition. If viewed more specifically from a religious point of view, the tradition of bathing pasili is not at all part of a series of requirements or pillars of marriage. The existence of excessive trust in the community can lead to polytheism. And shirk is a great sin. Suppose the pasili bathing tradition is intended as a form of our gratitude without any belief. In that case, if we don't carry it out, we will get a disaster. It's better. I do not agree with the implementation of this tradition. But back again to everyone who does it, how he reacts to it".⁵⁰

And the last, the researcher interviewed the resource person, Mrs. Nurjannah, who works as a religious instructor and teacher of the Koran in Wani Satu Village. She explained:

"I personally think that this mandiu pasili or bridal shower is a tradition that is usually done by people in our village, there are even some community groups who think that it is an obligation that must be done and if it is not carried out it will bring reinforcements to the marriage later. In my opinion, by carrying out this tradition, it can create a way of polytheism for the community, what the community needs to know is that there are trials in our family, because it is a trial from God, not because we don't take a pasili bath."⁵¹

Based on information from the informant explained that the mandiu pasili tradition is a tradition that can be a way of polytheism for the people who carry it out. People's trust in the effect of the implementation of mandiu pasili for the peace of marriage is feared to be a way of cheating for the people who run it.

⁵⁰ Arwan, Interview (Wani, 12 May 2022).

⁵¹ Nur Jannah, Interviews (Wani, 10 May 2022)

In addition to conducting interviews with religious leaders in Wani Satu Village as research material, the researchers also conducted interviews with traditional leaders who were involved in the tradition and the practitioners of the *mandiu pasili* to strengthen the data obtained by the researchers. For example, Ndo'o Mizham, who has a profession as a typical Donggala sarong weaver, is also one of the traditional leaders, especially in the implementation of the *Pasili*, explaining that:

"Bathing pasili is one of the traditions in the Kaili tribe that we have passed down from our ancestors, which means a bridal shower between the groom and the bride which is carried out at the door of the bride's house with scented water immersion. In a sense, the water is soaked for a day with fragrant flowers and also an egg and a nail. This ceremony based on the explanation of our ancestors taking a pasili bath is one of our efforts as a society to ask God for blessings by hoping that the bride's marriage will get happiness in the world and the hereafter and be blessed with offspring."⁵²

The interview between the researcher and Mizham is that the *mandiu pasili* tradition is a bridal bath tradition that has been carried out since the days of the ancestors of the Kaili tribe after the wedding. In practice, the *mandiu pasili* tradition is to take a bath with fragrant flower baths.

Based on the results of interviews with numerous persons on the *Mandiu Pasili* tradition, several materials and tools are used to implement the *Mandiu Pasili* tradition.

⁵² Ndo'o Mizham, Interview (Wani, 11 May 2022)

1. As for the materials and tools in the pasili bath tradition:
 - a. Water
 - b. Santamadia leaves
 - c. Pandan leaves
 - d. Taba leaves
 - e. Paper flowers
 - f. Uggo'o wood
 - g. Betel nut
 - h. Areca nut
 - i. Leaf surge
 - j. Suravani leaves
 - k. Boko-Boko
 - l. Ax (has the meaning that in the future, the family and its descendants will grow into strong people like the strength of the ax)
 - m. Eggs (meaning that the child will be intelligent later)
 - n. Paku, which has the meaning nako'o vuku/ strong and does not hurt easily
 - o. Metal money has the meaning that they will be their family be with sustenance
 - p. Large brass (used to accommodate water immersion)
 - q. Cover cloth
 - r. coconut (used as a seat by both bride and groom during the traditional procession).

All the ingredients for the *mandiu pasili* are mixed in a large pan, then covered with a white cloth and soaked for one night. The night before, the traditional *mandiu pasili* mother of the bride and groom had prepared all the materials.

2. Procedure for the implementation of *mandiu pasili*

- a. *Mandiu pasili* is carried out in the morning and is carried out at the door of the bride's house. Husband and wife wear a sarong to cover their genitals.
- b. The two brides sat on a pile of 3 piles of young coconuts still with their stalks and stepped on *Salida*, *boko-boko*, and axes.
- c. Then, the bride's mother beats the husband and wife with *taba leaves* and slowly waters them with flower-soaked water.
- d. The first flush three times accompanied by prayers of salvation
- e. After bathing in floral water, the bride's mother gave a sarong that the husband and wife would wear later. Husband and wife compete to enter the sarong three times. Who in the Kaili language is called *nipoloanga*, which means liberation. The meaning of the husband and wife's competition to get into the sarong illustrates that whoever wins then he is the strongest in their household later. *Nipoloanga* or liberation is the release of husband and wife who, before being allowed *nosimatuhu* (one bed) after *taking a pasili bath*, can already have one bed/*nosimpaturu*. In the implementation of this *mandiu pasili*, there are no sanctions by traditional village institutions for people who do not

carry it out. Still, the Kaili tribal community in Wani Satu Village believes that not *mandiu pasili* will hurt their domestic life in the future.

- f. After completing the *mandiu pasili* ceremony, religious and traditional leaders will hold a congratulatory reading or thanksgiving. This reading contains the reading of tahlil, Yasin, and marriage advice from religious and traditional leaders. It ends with a meal with the guests and family.

In addition to interviews with religious leaders and several traditional leaders, the researchers also conducted interviews with these traditional actors. In this research opportunity, the researcher interviewed Nur Ilma, one of the performers of the *mandiu pasili custom*. In the interview, he explained:

"Actually there is no special reason for me to carry out this pasili bathing tradition, what I know is that every person who is married will definitely take a pasili bath, that's why I did it. And I don't feel compelled to do this tradition because all I know is it's part and parcel of marriage. But after when I did this pasili bath I felt happy because I had gone through several series of marriages. And also before doing this pasili bathing tradition, my parents said that this is as a form of our gratitude to Allah and as a way for us to pray that our family will be prosperous and peaceful in the future. And I personally and my husband do not feel disadvantaged because they have carried out this tradition, and I also think this is in accordance with Islam because what is read is prayers, not incantations that have no clear meaning."⁵³

Based on the interview, the writer can conclude that in carrying out the *pasili bath*, actors do not feel forced to carry out the tradition because the *pasili bath* is already part of a series of wedding events in the Kaili tribe. In

⁵³ Nur Ilma, Interview (Wani 25 April 2022)

addition, traditional actors do not feel disadvantaged in *pasili bathing* because the implementation of *pasili bathing* is by Islamic law. In addition, the perpetrators feel that by carrying out the *pasili bathing* can be grateful for the achievement of several series of wedding events by both of them.

Implementing the *mandiu pasili* in marriage in the Kaili tribal community is caused by the belief in the traditions and values contained in the *mandiu pasili* itself. After conducting interviews with religious leaders in Wani Satu Village, we can understand that the opinions of religious leaders on the *mandiu pasili* tradition *have* two opinions, as explained by Mangge Pahmin, who explained that the origin of this tradition was due to a natural agreement between the Kaili tribe in ancient times and the nature around where they lived. The agreement indicates that *pasili bathing* is one of their ways to pray and thank God for the bride and groom's marriage.

Based on the results of interviews conducted by researchers, the *mandiu pasili* tradition is a hereditary tradition from the ancestors of the Kaili tribe, which is still carried out by most of the Kaili tribe in Wani Satu Village after completing the marriage and walimah contracts. This ritual is usually carried out at the door of the bride's house and becomes a spectacle for the local community. According to the beliefs of the Kaili tribe, this tradition has its philosophical meaning.

After conducting interviews with several sources expected to meet the needs of research data on the implementation of the *pasili bathing tradition*, the interview about the problem was used as a topic in the study. The first opinion says that the *pasili bathing* tradition is an excellent tradition to be carried out by

the community and does not conflict with Islamic law. The second opinion says that *pasili bathing* is one of the traditions that can lead people to polytheism or contrary to Islamic law.

C. Overview of the 'Urf of the Mandiu Pasili Tradition in the Traditional Marriage of the Kaili Tribe in Wani Satu Village.

This ritual is one of the ways for the Kaili tribal community to seek help and protection from Allah so that one day their family will become a *sakinah mawaddah warahmah family*. According to their belief, if descendants of the Kaili tribe do not carry out this ritual, it will have several impacts on married life. Until now, *mandiu pasili* is still carried out by the Kaili people. However, in the course of time the traditions inherited from our ancestors must experience changes and shifts, one of which *mandiu pasili* experienced changes and shifts due to the arrival and development of Islamic teachings in Wani Satu Village.

Based on the results of the interviews, several informants believed in this tradition; some carried it out but fail to understand its meaning. Some argued that there were several stages of the procession that, according to the informant, should not be carried out because it was not by the teachings of Islam.

Tradition *mandiu pasili* has no legal provisions in the Qur'an or Sunnah. Therefore, to find out the law in carrying out the *mandiu pasili* tradition, a review of the rules of *ushul fiqh* is used. In the context of the rules of *ushul fiqh*, customs are called '*urf*'.

The definition '*urf*', according to Abu Sunnah, was put forward by Abdullah bin Ahmad al-Nasafi in *al-Mustafa*:

العُرفُ : ما اسْتَقَرَّ فِي النُّفُوسِ مِنْ جِهَةِ الْعُقُولِ وَتَلَقَّتْهُ الطَّبَاعُ السَّلِيمَةُ بِالْقَبُولِ

"Urf is something where the soul feels calm in doing it because it is in line with logic and acceptable to his human nature."

This understanding is described in several points to know its scope and limitations. First, (what) is a general pronunciation ('am) which can be in the form of words or deeds. Second, استقر النفوس (which resides in the soul) removes what is obtained not from human habits or rarely happens. Third, العقول (in terms of reason) excludes from the definition what comes from lust, such as drinking alcohol and other crimes, as well as special causes such as the destruction of language due to mixing with foreigners, or from agreed-upon causes such as the ideals of a people. Fourth, لفته الطباع السليمة (accepted by good character), so it does not include things that are denied by good character.⁵⁴

The understanding given by al-Nasafi is similar to that of al-Jarjani, Zakariya al-Ansari, and al-Kawafi. Meanwhile, Ibn al-Najjar added an essential condition for the validity of 'urf in his definition:

العرف: كُلُّ مَا عَرَفَتْهُ النُّفُوسُ مِمَّا لَا تَرُدُّهُ الشَّرِيعَةُ

' Every urf that the soul knows is not rejected by the Shari'ah.

⁵⁴ Muhammad Tahmid Nur dkk, Reaktualisasi Pembaharuan Hukum Islam Di Indonesia, (Pamekasan: Duta Media Publishing, 2020) 1.8

Many scholars provide notes on the definition of al-Nafasi in the form of criticism of its shortcomings. This definition contains ambiguity and requires additional lengthy explanation to understand it. It is not *seminal* (not rejecting other possibilities beyond understanding) because not everything accepted by nature is said to be *'urf*, nor is anything that persists in the soul based on reason, including *'urf* like *aqidah*. The limitations given to determine *'urf* is not enough with a straight character, but it is necessary to add an editorial "from what is not contrary to the Shari'a" or the like⁵⁵

Scholars agree that *'urf* can be used as a basis for argument as long as it does not conflict with the Sharia. The Maliki scholars are famous for their statement that the deeds of the Madinah scholars can be used as evidence, similarly the Hanafiyah scholars stated that the opinion of the Kufa scholars can be used as a basis for evidence. Imam Syafi'i is famous for his *qadim qaul* and *jadidqaul*. There was an incident but he established different laws when he was still in Mecca (*qaul qadim*) and after he was in Egypt (*qaul jadid*). The Hanafi scholars stated that the philosophical basis of *'urf* is forgiveness. In other words, there is no sanction for doing something as long as it does not violate the provisions of the Nash.⁵⁶

العادة محكمة

⁵⁵ Muhammad Tahmid Nur dkk, Reaktualisasi Pembaharuan Hukum Islam Di Indonesia, 9

⁵⁶ Fauziah, Konsep *'Urf* Dalam Pandangan Ulama Ushul Fiqih (Tela'ah Historis), *Jurnal Nurani*, No.2 (2014) h. 15-26 <https://media.neliti.com/media/publications/41886-ID-konsep-urf-dalam-pandangan-ulama-ushul-fiqh-telaah-historis.pdf>

Customs can become law.

There are several requirements *urf* that have been formulated by several figures of ushul fiqh, namely as follows:

1. Does not contradict the text of the Qur'an and sunnah
2. It must accept for a good reason and by sane feeling or public opinion.
3. An event repeated and known in a particular society is either old or mixed but not the last.
4. Applicable amid society should not be accepted if both parties have extreme conditions.⁵⁷

Based on the explanation above and also the explanations from the informants can explain that the *mandiu pasili* is categorized as a custom that is maintained by the Kaili people and has been carried out continuously and repeatedly since the ancestors until now. This ritual is always carried out every time some residents hold a wedding celebration.

In this study, there were six religious figures who were interviewed in the study, five of them agreed to the *mandiu pasili* tradition because according to them this tradition was included in 'urf sahih, namely 'urf which does not conflict with the teachings of Islam. The figures who do not agree because there are several series of this tradition that is not in accordance with the teachings of Islam.

⁵⁷ *Hukum Islam*, No 1 (2018), h 181-196 <https://media.neliti.com/media/publications/41886-ID-konsep-urf-dalam-pandangan-ulama-ushul-fiqh-telaah-historis.pdf>

If we look at the various types of *'urf* explained in the previous chapter, in terms of their object, the *mandiu pasili* is included in the category of *'urf al-Jamali*, namely traditions or habits in the form of specific actions. In this case, the *mandiu pasili* is an conducted when the wedding ceremony is over, so it cannot be categorized as *'urf al-qualiy* or a tradition in the form of words.

Then when viewed in terms of scope, the *mandiu pasili* is included in the category of *'urf al-khash*, namely a tradition or custom that applies specifically because the *mandiu pasili* is a tradition that is only carried out by people of the Kaili tribe from generation to generation which in this research It is located in Wani Satu Village, therefore it cannot be categorized as *'urf al-'am* or a habit that applies in general because it only applies to the Kaili tribal community.

Meanwhile, in terms of its validity according to the view of *syara'*, then *'urf* is divided into two parts, namely *'urf al-fasid* and *'urf al-shahih*. *'Urf al-fasid* is the custom or habit of the community and is not by the shari'a arguments. ' As for *'urf al-shahih*, namely the customs or habits of the community that are carried out continuously and in line with the religion of Islam. Based on the agreement of the Ulama, *urf* this 'authentic *istinbath law syara*

Based on the presentation of religious leaders as informants, the *mandiu pasili* carried out by the Kaili tribal community, especially

those in the research location, namely Wani Satu Village, is a means for them to seek protection from Allah through prayers that traditional leaders and brides pray during the *mandiuPasili* is carried out such as Surah Al-Fatihah, Al-Baqarah, Al-Ikhlash, Al-Falaq, An-Nas, Ayat Kursi, Sholawat of the Prophet, and the process ends with the reading of congratulations prayers by religious leaders or traditional leaders. Therefore, the tools and materials used do not deviate from the teachings of Islam. However, in practice, several professions are not in accordance with Islamic teachings, including:

1. The implementation is shown in public

Based on the interviews that researchers have conducted, the informant explained that the *mandiu pasili* is carried out in public and witnessed by the surrounding community members, so indirectly, the aurat of the bride will be seen by the local community. While the teachings of Islam, women are ordered to cover their private parts. As the word of Allah in Surah Al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ

. اذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا .

"O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their veils all over their bodies." That is so that they are easier

to identify, so that they are not disturbed. And Allah is Forgiving, Most Merciful."⁵⁸

Based on the above verse, a woman must cover her aurat from those who are not mahram. The hijab shari'a contained in Surah Al-Ahzab verse 59 is a form of God's command that is closely related to ethics. The hijab law, which is required for Muslim women, aims to maintain their honor and glory. Besides that, Allah requires the hijab so that women are free from interference and temptations from the wicked.

The use of the hijab can be seen from a different perspective from the opinions of the four schools of fiqh priests, such as the Maliki school, the Shafi'i school, the Hanafi school, and the Hambali school.

Imam Malik thinks it is obligatory for the face and palms to be covered, even though they are not part of the awrah. This is reasonable because the part mentioned is one of the triggers for lust and even slander. Contrary to the opinion of Imam Shafi'i, which states that covering the whole body except the face and palms, the member is applied to fulfill a rational need/intention. However, the matter of showing it without intention can turn into all parts of the body that must be covered. And it is permissible to show the chest in front of the *mahram*, even if it is a male. In the opinion of Imam Hanafi, the hijab is that which covers the entire body, including the soles of the feet, except for the face and the palms of the hands.

⁵⁸ Depertemen Agama RI, *Al-Quran dan terjemahan*, 325

Meanwhile, Imam Hambali says the hijab covers the entire body without exception. However, Ibn Qudamah, a *faqih* who adheres to the Hambali school, argues that this school still provides dispensation (*ruqshoh*) for the face and both palms. Of all the opinions of the madhhab imams, they agree that the hijab is highly recommended and the law is obligatory.⁵⁹

Based on the description above, the *mandiu pasili* would be better carried out indoors, and only the mahram of women may see it. Or should it is carried out outdoors, such as the provisions of the *pasili bathing*, namely the bridal shower, which is carried out in front of the door. The bride must cover her private parts.

2. *Nipoloanga* or Liberation

Nipoloanga or liberation is a series of events from the *pasili bathing tradition* in which the mother of the bride and groom gives a sarong that is attached from behind the husband and wife then the husband and wife will race out of the sarong, and this is repeated three times, in the Kaili language *nipoloanga* has the meaning of liberation and has the meaning of whoever comes out of the sarong first, he is the one who can be said to be the strongest in his household later.

⁵⁹ Prosiding Webinar Internasional Ulama tafsir Dan Hadis Di Nusantara, “Khazanah Ulama Nusantara dalam Pembentukan peradaban Islam”, (Samarinda: LP2M IAIN Samarinda), 218

Nipoloanga is the release of husband and wife who were previously not allowed to have *nosimpaturu* (one bed) after taking a pasili bath, so they can share one bed or have sex with husband and wife.

As in Islam, when the conditions and pillars of marriage have been implemented, there is no prohibition for husband and wife to have intercourse because it is lawful for both of them to mix with husband and wife. As Allah says in the Qur'an Surah Al-Baqarah verse 223:

نَسَاؤُكُمْ حَرْثٌ لَّكُمْ ط فَاتُّوا حَرْثَكُمْ أَيَّ شَيْئُمْ ط وَقَدِّمُوا لِأَنفُسِكُمْ ط وَاتَّقُوا اللَّهَ
وَبَشِّرِ الْمُؤْمِنِينَ ط وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ

*"Your wives are your farm, so come to your farm whenever and in the way you like. And prioritize (the good) for yourself. Fear God and know that you will (later) meet Him. And give glad tidings to the believers."*⁶⁰

After the pillars and conditions of marriage have been fulfilled there is no more prohibition for husband and wife to join together as is done by husband and wife. From the explanation of the verse above it is clear that there is no prohibition for husband and wife to join together even though they have not yet implemented the tradition of *bathing* because the Messenger of God greatly appreciates a women and forbids women to

⁶⁰ Departemen Agama RI, *Al-Quran dan terjemahan*, 34

refuse her husband's invitation to mix, as long as it is within the limits permitted by Allah .

3. Belief that if you do not carry out the tradition of *taking a pasili bath*, you will suffer misfortune

It is a belief Belief of Kaili tribe community is that when you do not carry out the tradition of *taking a pasili bath*, you will get interference from evil spirits, in the form of illness, barrenness, frequent miscarriages, children suffering from physical and psychological disorders, families that are not in harmony, and other disturbances that have taken root in the Kaili tribe community. But it depends on the belief of the traditional practitioner, whether or not he accepts it.

Based on the testimony of several informants who stated that this tradition is considered good by the Kaili tribe community but because of the belief that if the tradition is not carried out the bride will suffer misfortune which is very contrary to the teachings of Islam. Allah said in QS. At-Taghabun: 11) :

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ يَوْمَئِذٍ يُؤْمِنُ بِاللَّهِ يَهْدِي قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ

شَيْءٍ .



"No calamity befalls (a person), except by Allah's permission; And whoever believes in Allah, Allah will guide his heart. And Allah is Knower of all things." ⁶¹

With that, it is better for the proponents of the tradition to straighten their intentions and believe that everything is the decree of Allah . Based on the explanation of the research results, the researchers concluded that the ritual *bathing of the pasili* belongs to the category of *'urf al-fasid*. Although in practice the *pasili bathing* aims to seek protection from Allah , and the tools and materials used do not deviate from Islamic teachings, but with the existence of several professions that are not in accordance with the Shari'a, the whole tradition of *pasili bathing* cannot be categorized as *'urf al-sahih*.

No	Tradition Pasili Mandi	Category	Description
1	Philosophy in the pasili bathing tradition	<i>'Urf al-shahih</i>	The pasili bathing tradition is a way for the Kaili tribe to strive for Allah and does not conflict with the texts and does not harm any party.

⁶¹ Departemen Agama RI, *Al-Quran dan terjemahan*, 556

2	The prayers that are read and the tools and materials used	<i>'Urf al-shahih</i>	The prayers read during the pasili bath include Surah Al-Fatiha, Al-Baqarah, Al-Ikhlās, Al-Falaq, An-Nas, Ayat Kursi, Sholawat of the Prophet, and prayers for salvation. Tools and materials that do not conflict with the Shari'a
3	Implementing it in public	<i>'Urf al-fasid</i>	The pasili bathing tradition is carried out in front of the house door. It becomes a spectacle for residents, thus indirectly showing the bride's genitals.
4	Nipoloanga / liberation of	<i>'Urf al-fasid</i>	They are competing to get into the cover clothing as a condition for husband and wife to have sex.

5	The belief that if you do not carry out the pasili bathing tradition, you will get an	<i>Urf al-fasid</i>	This belief is contrary to Islamic teachings because every trial that befalls a servant is with the permission and will of Allah . Not because if you don't carry out the mandiu pasili tradition.
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CHAPTER V

CLOSING

A. Conclusion

Based on the results of the study and the presentation of data in the previous chapter, the researcher can draw the following conclusions:

1. views on the procession of the *pasili bathing* are quite diverse. In interviews with several religious and traditional leaders. Based on the results of interviews with religious and traditional leaders, they explain the history of the emergence of the *pasili bathing*, its goals, philosophical meanings, and the impact that will occur if the ritual is not carried out. Based on this, some religious leaders agree that this tradition is preserved and carried out continuously because it is a good tradition and is also part of their way of seeking Allah protection. And some argue that there are some parts of the implementation of this tradition that is not by Islamic teachings. Likewise, the perpetrators of the tradition agree that this tradition will continue to be preserved so as not to be lost and as a tribute to the ancestors. Some of them know the content implied in the *pasili bathing tradition*. However, they do not believe that if they do not carry out the tradition of *bathing in the pasili* will get disturbed by evil spirits.
2. Based on the *'urf review*, traditional *pasili bathing* which consists of several stages of activities produces several *'urf perspectives*. Some of these categories are included in the *'urf al-shahih* , including the philosophical meanings contained in this ritual and the prayers offered as well as the tools and materials used in this ritual. As for what is included in the *'urf al-fasid*, namely, its

implementation in public, belief in the impact that will arise if it is not implemented, and the *nipoloanga process*. *'Urf al-fasid* only applies to some parts of the process, and some parts are categorized as *'urf al-shahih*.

D. Suggestion

1. The *pasili bathing* can be categorized as *'urf al-shahih* if improvements are made, such as not carrying out several processes that lead to *'urf al-fasid* and straightening intentions and continuing to believe that what happens on this earth is the permission and will of Allah , both it's both disaster and safety. The implementation of this tradition as a means to strive for Allah and the application of custom only to preserve one of the ancestral heritage so that future generations can know it.
2. Religious leaders in Wani Satu Village must always provide an understanding to the community regarding anything in the *pasili bathing*. That leads to broken habits or *'urf al-fasid* and fix it so can be implemented this tradition in accordance with Islamic teachings.
3. To the traditional leaders in Wani Satu Village, efforts always provide understanding. To people who do not understand the *pasili bathing tradition* so that people understand its purpose and meaning.

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ATTACHMEN

1. Research Permit in Wani Satu Village, Kec. Tanantovea.



PEMERINTAH KABUPATEN DONGGALA
KECAMATAN TANANTOVEA
DESA WANI SATU

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Yang Bertanda Tangan Di Bawah Ini :

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Dengan ini merekomendasikan :

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Judul Proposal : "The View Of Islamic Scholars On Mandu Pasli Tradition In The Marriage Of The Kati Tribe From The 'Urf Perspective (Study In Wani Satu Village, Tanantovea District, Donggala Regency)"

Bahwa benar nama tersebut di atas telah melakukan Penelitian di Desa Wani Satu, kecamatan Tanantovea, Kabupaten Donggala.

Demikian surat Rekomendasi ini dibuat dengan benar untuk dapat dipergunakan sebagaimana mestinya.

Wani Satu, 12 Mei 2022
Kepala Desa Wani Satu

ASDIAN, ST

2. Interview With Akhir Sunusi Selaku Religius Figure



3. Interview With Pahmin Selaku Religius Figure



4. Interview With Asli Suki Selaku Religius Figure



5. Interview With Arwan Lamanimpa Selaku Religius Figure



6. Interview With Nurjannah Selaku Religious Figure



7. Interview With Lukman Selaku Religious Figure



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