

Urgency of the Malay Wedding Reception in Kepulauan Riau Based on *Al-Maṣlahah* Asy-Syathibi Perspective

DOI: [10.24014/an-nida.v47i2.25600](https://doi.org/10.24014/an-nida.v47i2.25600)

Asrizal¹, M. Hasbi Umar², Badarussyamsi³, Anwar M. Radiamoda⁴

STAIN Sultan Abdurrahman Kepulauan Riau¹, Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi^{2,3}, Mindanao State University Philippines⁴

Email: asrizal@stainkepri.ac.id¹, mhasbi68@gmail.com², badarussyamsi@uinjambi.ac.id³, anwar.radiamoda@msumain.edu.ph³

Abstract: A wedding reception in the Malay wedding tradition absolutely must be carried out by the Malay community in the Kepulauan Riau, because there are moral sanctions if someone does not follow the applicable customary law. Apart from that, there is a doctrine for the Malay community in Kepulauan Riau, that a wedding reception is important to hold, if a wedding reception is not held, then one's wedding procession will not be complete. Complexity in these problems often diverts the value of the relationship between custom and religion, especially Islam, within the scope of sharia. Starting from the idea that in Islam, everything must be seen for its benefit, this research uses an approach *al-Maṣlahah* Ash-Shatibi. This research uses a type of field research with the nature of descriptive qualitative research. In this research, the data used are primary data and secondary data. Primary data comes from data obtained through observation, interviews and documentation. Meanwhile, secondary data comes from internet sites, literature and other media. At the data processing stage there are three activities carried out, namely: editing, coding and tabulation. The results of this research show that if viewed based on *al-Maṣlahah* perspective, the Malay wedding reception in Kepulauan Riau is something special *taḥsiniyyah*. This is because the traditional Malay wedding procession in Kepulauan Riau is only a support for a person's advancement in society and is simply a form of obedience.

Keywords: Wedding Reception; Malay Traditional; Kepulauan Riau.

Abstrak: Resepsi pernikahan dalam tradisi perkawinan Melayu mutlak harus dilaksanakan oleh masyarakat Melayu di Kepulauan Riau, karena adanya sanksi moral apabila seseorang tidak mengikuti hukum adat yang berlaku. Selain itu juga, terdapat doktrin bagi masyarakat melayu di Kepulauan Riau, bahwa resepsi pernikahan menjadi penting untuk dilaksanakan, jika resepsi pernikahan tidak dilaksanakan, maka belum sempurna prosesi pernikahan seseorang. Kompleksitas di dalam problematika tersebut sering kali mengalihkan nilai keterkaitan antara adat dan agama khususnya Islam dalam lingkup syariah. Berangkat dari pemikiran bahwa dalam Islam, segala sesuatu harus dilihat kemaslahatannya, dalam penelitian ini dengan pendekatan *al-Maṣlahah* asy-Syathibi. Penelitian ini menggunakan jenis studi lapangan (*field research*) dengan sifat penelitian kualitatif deskriptif. Dalam penelitian ini data yang digunakan adalah data primer dan data sekunder. Data primer berasal dari data yang diperoleh melalui observasi, wawancara, dan dokumentasi. Sedangkan data sekunder bersumber dari situs internet, kepustakaan dan media lainnya. Pada tahap pengolahan data ada tiga kegiatan yang dilakukan, yaitu: penyuntingan (editing), pengkodean (coding) dan tabulasi (tabulating). Hasil dari penelitian ini diketahui bahwa jika ditinjau berdasarkan perspektif *al-Maṣlahah*, resepsi pernikahan melayu di Kepulauan Riau merupakan sesuatu yang bersifat *taḥsiniyyah*. Hal ini karena prosesi pernikahan adat melayu Kepulauan Riau, hanya menjadi suatu penunjang peningkatan seseorang dalam pergaulannya di masyarakat dan sebagai bentuk kepatuhan semata.

Kata Kunci: Resepsi Pernikahan; Adat Melayu; Kepulauan Riau.

INTRODUCTION

Each society has its character which is different from the character possessed by other societies which is a guideline or pattern of behavior that guides the individuals concerned in their various daily activities. These differences are caused by the society in which these individuals socialize and interact. One example of interaction in society is at a wedding ceremony.¹ The wedding ceremony is a system of cultural values that provides direction and perspective for maintaining life values, especially in terms of maintaining and preserving local traditions.² Besides that, Islamic law is a component that cannot be separated from the lives of muslim in every condition, including in Kepulauan Riau. Islamic law enters and blends into every activity of the Malay community in Kepulauan Riau, as well as in wedding processions. Marriage for the Malay community in Kepulauan Riau is seen as something that is very sacred, religious and highly valued because marriage not only involves the physical and spiritual bond between a man and a woman but is more than that. Marriage for the Malay community in Kepulauan Riau is a familial relationship between a man and a woman who will form a larger family. At the Malay marriage in Kepulauan Riau, there are various kinds of processions, including wedding receptions.³

A wedding reception in the Malay marriage tradition absolutely must be carried out by the Malay community in Kepulauan Riau, because there are moral sanctions if someone does not follow the applicable customary law. Apart from that, there is a doctrine for the Malay community in Kepulauan Riau, that a wedding reception is important to hold, if a wedding reception is not held, then one's wedding procession will not be complete. Complexity in these problems often diverts the value of the relationship between custom and religion, especially Islam, within the scope of sharia.⁴

Regarding research on wedding receptions, there has been a lot of previous research that discusses this. Like research conducted by M. N. Muttaqin with the title *Resepsi Pernikahan, Antara Sakralitas Agama, Hukum, dan Tuntutan Adat*. In this research, it is stated that in the context of a wedding reception, religiously it is

¹ Sri Astuti, A. Samad, and Munawwarah, "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam," *el-Ussrah: Jurnal Hukum Keluarga* 3, no. 2 (2020): 289-302. <http://dx.doi.org/10.22373/ujhk.v3i2.7716>

² Ahmad Gifari Alamsyah et al., "Budaya Melayu Dan Pengaruh Islam Dalam Upacara Pernikahan Di Tanjung Balai," *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-ilmu Sosial* 6, no. 2 (2022): 410-413. <https://doi.org/10.30743/mkd.v6i2.5532>

³ Dinas Kebudayaan Provinsi Kepulauan Riau, "Adat Pernikahan Melayu Kepulauan Riau," accessed March 3, 2022, <https://disbud.kepriprov.go.id/adat-pernikahan-melayu-kepulauan-riau-2/>.

⁴ Marlin Agustin, "Perubahan Sosial Dalam Resepsi Pernikahan Masyarakat Melayu Pesisir Keturunan Bangsawan Di Kabupaten Lingga Provinsi Kepulauan Riau," *Jurnal Masyarakat Maritim* 4, no. 2 (2020): 68-74. <https://doi.org/10.31629/jmm.v4i2.3108>.

recommended and its implementation contains elements of the teaching of simplicity because the Prophet did it with only one goat. In the legal context, a wedding reception is not included in the substance of the marriage, the substance of the marriage is whether the marriage contract is valid or not. In the context of a wedding reception that is excessive and there tends to be extravagance, its maintenance becomes a demand of the times and out of the point of view of customs.⁵ Not much different from what was researched by F. Xaverius and Y. P. Ginting,⁶ A. Fuji, Q. Gassing, and H. D. Mapuna.⁷ Some of the research that has been mentioned can be used as comparison and reference material to complete the parts that have not been discussed, while these parts are important to know.

Either method applied in establishing Islamic law is *al-Maṣlahah* Imam Asy-Syathibi. *al-Maṣlahah* meaning absolute. In terms *ushūl*, that is a benefit that is not stipulated by Allah's law to be established. It is called absolute because it is not associated with arguments that explain it or arguments that cancel it. Another definition explains *al-Maṣlahah* is goodness (a benefit that is not clearly mentioned in the *syara'* to do it or leave it, whereas if it is done it will bring benefits or avoid damage or evil, such as someone punishing something that has not been stipulated in Islam.⁸

Use of the approach *al-Maṣlahah* in this research is important, considering that it is important to discuss wedding receptions from the benefit side, because until now, wedding receptions are still held in Kepulauan Riau. Meanwhile, for the Malay people of Kepulauan Riau, it is important to hold a wedding reception. If a wedding reception is not held, then one's marriage procession will not be complete.⁹ Starting from the idea that everything must be seen for its *maslahat* and *mafsadat*. Therefore, a wedding reception must be seen from the perspective of its *maslahat* and *mafsadat*.

This research uses a type of field research with the nature of descriptive qualitative. Meanwhile, descriptive research is a systematic description of theory

⁵ Muhammad Ngizzul Muttaqin, "Resepsi Pernikahan, Antara Sakralitas Agama, Hukum, Dan Tuntutan Adat," *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum* 14, no. 1 (2020): 13–26. <https://doi.org/10.24239/blc.v14i1.514>.

⁶ Franciscus Xaverius and Yuni Priskila Ginting, "Sosialisasi Penyelenggaraan Resepsi Pernikahan Pada Masa Pandemi," *Journal of Character Education Society* 5, no. 3 (2022): 563–570. <https://doi.org/10.31764/jces.v5i3.8371>.

⁷ Astri Fuji, Qadir Gassing, and Hadi Daeng Mapuna, "Peran Kantor Urusan Agama Dalam Meminimalisir Resepsi Pernikahan Pada Masa Pandemi Covid-19," *Qadauna* 3, no. 2 (2022). <https://doi.org/10.24252/qadauna.v3i2.23729>.

⁸ Abdul Hadi, "Konsep Al Maslahah Al Mursalah Dalam Perspektif Ekonomi Pada Era Revolusi Industri 4.0," *Al Ahkam* 15, no. 2 (2019): 59–68. <https://doi.org/10.37035/ajh.v15i2.2402>.

⁹ Imam Syafi'i and Tutik Hamidah, "Maslahah Controvers As Sources, Methods And Objectives (Comparative Analysis Study Of The Four Madhab)," *Al-Adalah: Jurnal Syari'ah dan Hukum Islam* 7, no. 1 (2022): 19–38. <https://doi.org/10.24252/10.31538/adlh.v7i1.1642>.

and research results that are relevant to the variables studied. In research that uses descriptive analysis, it basically identifies the characteristics of the observed phenomena or explores possible relationships between two or more phenomena.¹⁰ In this research the data used is primary data and secondary data. Primary data is a source of research data obtained directly from expert sources. Primary data from this research comes from data obtained through observation, interviews and documentation.¹¹ Meanwhile, secondary data is data sources that are not directly from expert sources. Secondary data from this research comes from internet sites, literature and other media. At the data processing stage there are three activities carried out, namely: editing, coding and tabulation. In qualitative data analysis, researchers actually do not have to close themselves off to the possibility of using quantitative data, because this data is actually useful for developing qualitative data analysis itself. In the qualitative research tradition, there are several qualitative data analysis techniques that are often used in qualitative research, namely content analysis (*content analysis*).¹²

RESULTS AND DISCUSSION

1. Conception of Malay Customs in Kepulauan Riau

There are many kinds of customs in Indonesia, one of which is Malay customs in the Kepulauan Riau.¹³ In Malay society, custom has a sacred position. Every individual who violates, will receive retribution and punishment. On the other hand, everyone who succeeds in implementing custom, will be powerful, authoritative, and obey custom.¹⁴ As is known, customs also become the identity of certain subcultures, such as the Malay community distinguishing between the customs of the people of Kelantan, Melaka, Perak, Johor, Deli, Riau, Kepulauan Riau, Bengkulu, Bangka-Belitung, Palembang, Kutai, Pontianak, and others.¹⁵ Likewise, the same concept is used to differentiate or recognize foreigners outside the context of the Malay community in Kepulauan Riau.¹⁶

¹⁰ Michelle Bezanson and Allison McNamara, "The What and Where of Primate Field Research May Be Failing Frimate Conservation," *Evolutionary Anthropology* 28, no. 4 (2019): 166–178. <https://doi.org/10.1002/evan.21790>.

¹¹ Mukhtasar, *Metode Praktis Penelitian Deskriptif Kualitatif* (Jakarta: Press Group, 2013), 65.

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2012), 59.

¹³ Surtina, "Nilai Budaya Dan Nilai Agama Pada Upacara Pernikahan Adat Melayu Desa Benan Kecamatan Senayang Kabupaten Lingga Provinsi Kepulauan Riau", *Skripsi* (Universitas Maritim Raja Ali Haji, Kepri, 2014).

¹⁴ Dinas Kebudayaan Provinsi Kepulauan Riau, "Adat Pernikahan Melayu Kepulauan Riau."

¹⁵ Laksanto Utomo, *Hukum Adat* (Jakarta: Rajawali Pers, 2016), 72.

¹⁶ R. Muasmara et al., "Menggali Nilai-Nilai Moderasi Beragama Pada Tradisi Doa Makam Di Kampung Gisi Desa Tembeling," *Jurnal Pengabdian Dan Pemberdayaan Masyarakat Kepulauan Riau (JPPM Kepri)* 2, no. 1 (2022): 22–33. <https://doi.org/10.35961/jppmkepri.v2i1.331>.

One of the important things that Malays avoid in Kepulauan Riau is “*don't know the customs*” or “*uncivilized*”.¹⁷ This statement is not just an insult, which culturally means rude, wild, not polite, not virtuous, but also it is not religious, because Malay customs are based on religion.¹⁸ The Malay community of Kepulauan Riau is rich in customs, which are passed down from one generation to the next. The importance of custom in the life of the Malay community of Kepulauan Riau is that it functions to regulate almost all aspects of life, providing instructions and foundations in all activities, from the big things to the smallest things. So, the ideal type of a Malay in Kepulauan Riau is that understands, carries out, and appreciates customs. In addition, the Malay customs of Kepulauan Riau originate from and refer to Islam. Therefore, custom is used as the identity of every Malay person in Kepulauan Riau.¹⁹

The function of custom in Malay culture is as follows:²⁰ *First*, describes the basic values of Islam. It cannot be denied that Malay customs on the fact are an explanation Islamic religious values, which the community adheres to. It is through customs and customary institutions that various Islamic values are developed, then spread to the middle of society. This value is then used as a Malay identity that is intertwined with Islam. From here comes an opinion that states that a person's Malay is not only determined by ethnicity, but also through the religion they follow, namely Islam, being Malay, and speaking Malay. Thus, a person's Malay becomes broad, which is realized from various tribal and cultural backgrounds. *Second*, become an Islamic identity. The Malay custom that is rooted in the Islamic religion then becomes the Malay identity, so that it cannot be separated from all aspects of their lives. Therefore, a person who is not a Muslim and then embraces Islam, has long been called a Malay convert. On the other hand, if a Malay leaves Islam, it is called leaving the Malays, and his rights as a Malay, and his Malay customs, are lost.²¹

Third, become a bond of unity in the context of social, national and state life. The main function of traditional institutions is as a glue for unity (integration) public in his social life. This function is very important because the Malay people of

¹⁷ Surtina, “Nilai Budaya Dan Nilai Agama Pada Upacara Pernikahan Adat Melayu Desa Benan Kecamatan Senayang Kabupaten Lingga Provinsi Kepulauan Riau”, 78.

¹⁸ Ediruslan P Amarzia, *Senarai Upacara Adat Perkawinan Melayu Riau* (Pekanbaru: UNRI Press, 2000), 66.

¹⁹ Handika Purnama, “Hukum Islam, Adat Dan Hukum Negara Dalam Perkawinan Masyarakat Suku Melayu Di Pekanbaru Riau: Keabsahan, Etika, Dan Administrasi Perkawinan,” *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 1 (2021): 1–10. <https://doi.org/10.14421/ahwal.2021.14101>.

²⁰ Nurli Pajriati and Rina Ari Rohmah, “Nilai-Nilai Tradisi Pada Upacara Tepuk Tepung Tawar Perkawinan Adat Melayu Di Desa Rambah Hilir Timur,” *Bakoba: Journal of Social Science Education* 2, no. 1 (2022): 127–134, <https://journal.upp.ac.id/index.php/bakoba/article/view/1216>.

²¹ Amarzia, *Senarai Upacara Adat Perkawinan Melayu Riau*, 43.

the Riau Islands live in a heterogeneous community. This pluralism requires ties and glue that can unite diverse communities in a safe and peaceful order of life, mutual respect, mutual assistance, and so on. If the current younger generation and the older generation (stakeholders) continue to maintain a lifestyle based on the lifestyle of the elders (stakeholders) as the highest good, then this is proof that the role and function of custom has not faded amidst change, in fact the role and function of custom is increasingly strong in the life of the Malay community in Kepulauan Riau.

Ceremonies in Malay customs also reflect the mindset or ideas of the Malay people of Kepulauan Riau. In the context of developments over time, the Malay customs which mean ceremonies or rituals, have also experienced developments. These ceremonies are related to cultural activities such as politics, government, social, education, religion, economics, and others. Until now, Malay ceremonies or customs can also be found such as the opening ceremony of sports week, the opening of a new building, the ceremony of sending off hajj pilgrims, the ceremony welcoming the return of the hajj, the opening ceremony of political party campaigns, the flag ceremony, the ceremony commemorating Indonesia's independence day, the opening ceremony and closing of cultural week.²²

2. Wedding Reception: Between Custom and Islamic Law

In general, a wedding reception is a process of customs that are never abandoned in marriage customs, so that the procedures for implementing them are regulated in the custom itself, and ratified by the customary holders. Apart from that, wedding receptions are also mentioned in Islam, which are called *walimatul 'urs*.²³ As a tradition that grows and develops in every indigenous community in Indonesia, of course the implementation of a wedding reception must also be in line with Islamic rules and norms that exist in the community itself, even though currently its implementation has already occurred mixing with other cultures. If a Muslim community has a serious commitment to implementing Islamic teachings, including teachings regarding holding wedding receptions, of course the wedding reception will not be as burdensome as Islamic teachings. Islam only prioritizes its implementation, even if it is only packaged simply. Rather than enlivening it, it leads to chaos and a waste of money.²⁴

In Islam, apart from being an announcement that the bride and groom are legal and official pair husband and wife, a wedding reception is also a sign of gratitude

²² Pajriati and Rohmah, "Nilai-Nilai Tradisi Pada Upacara Tepuk Tepung Tawar Perkawinan Adat Melayu Di Desa Rambah Hilir Timur", 60.

²³ Muttaqin, "Resepsi Pernikahan, Antara Sakralitas Agama, Hukum, Dan Tuntutan Adat", 53.

²⁴ Xaverius and Ginting, "Sosialisasi Penyelenggaraan Resepsi Pernikahan Pada Masa Pandemi", 90.

to Allah, even if it is only done very simply. As for custom, holding a wedding reception, even though it is not a condition for the validity of the marriage, in custom is a very important thing and is the peak procession in the wedding tradition. Besides that, in custom, its position is as a means for spreading there is a marriage. Meanwhile in Islam, broadcast marriage, as stated by Sayyid Sabiq is an action that is considered good according to *syara'*, in order to avoid the forbidden clandestine marriage from showing a sense of happiness over what God has permitted from all good things.²⁵ The urgency of holding a wedding reception in Islam is also proven because Rasulullah never left it, either when Rasulullah was in his village or when he was traveling.²⁶

Bearing in mind that a wedding reception is a living tradition in indigenous communities, this tradition must be considered and maintained, because in terms of its purpose, a wedding reception is a good tradition. While maintaining good traditions is a necessity, even regarding the position of tradition in Islam, ulama state that tradition is sharia which is confirmed as law. This statement is summarized in the following *fiqhiyyah* rules:²⁷

العادة محكمة

It means: "*the habit becomes law.*"

From these rules, it can be understood that when the wedding reception tradition is permitted, then the act is legal to carry out, as long as it does not conflict with Islam.²⁸ When discussing wedding receptions in a society, it is necessary to know clearly whether the traditions of that society are explained in Islam or are just customs that are practised. This is important so that Muslims can remain consistent in the teachings of their religion, because in today's life which continues to develop, the values of the noble and noble teachings of Islam are so easily ignored, just for the reason of keeping up with the times. In fact, as is known, Islam has the ability to move and develop, has vitality, and can be applied in accordance with the development and progress of each era.²⁹

²⁵ Mohamad Sar'an and Syahrianda Juhar, "Islamic Legal Perspective On Customary Marriage (Riau Malay Traditional Marriage Procession)," *Familia: Jurnal Hukum Keluarga* 3, no. 2 (2022): 90–112. <https://doi.org/10.24239/familia.v3i2.71>.

²⁶ Mohamad Abdun Nasir, "Religion, Law, and Identity: Contending Authorities on Interfaith Marriage in Lombok, Indonesia," *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 131–150. <https://doi.org/10.1080/09596410.2020.1773618>.

²⁷ Imam al- Ghazali, *Al-Mustashfa Min Ilmi Ushul* (Mesir: Darul Hadis, 1937), 121.

²⁸ Dahlan Tamrin, *Kaidah-Kaidah Hukum Islam (Kulliyah Al-Khamsah)* (Malang: UIN Malik Press, 2010), 51.

²⁹ Mohamad Rana and Usep Saepullah, "Prinsip-Prinsip Perkawinan (Analisis Filosofis Implementasi Dalam Meminimalisir Angka Perceraian)," *Mahkamah: Jurnal Kajian Hukum Islam* 6, no. 1 (2021): 119–136. <https://doi.org/10.24235/mahkamah.v6i1.8287>.

3. Recognize *al-Maṣlahah* Asy-Syathibi Perspective

Imam asy-Syathibi is a well-known thinker in Islamic intellectual history, especially in the field of jurisprudence. In pursuing his intellectual development, this figure belonging to the Maliki school of thought studied various kinds of knowledge, both in form *ulum al-wasa'il* (method) or *'ulum maqasid* (essence and fact). Imam asy-Syathibi has many works but only a few have been published, for example *Al-Muwafaqat fi Ushul Ash-Sharia* and *Al-Itisham*. Imam asy-Syathibi's view about *al-Maṣlahah* is a characteristic or strength to meet human needs in the world. Activities in the world that concern *al-Maṣlahah* must be done as a "religious duty" or worship. The goal is not only satisfaction in the world but also prosperity in the afterlife. All these activities, which have *al-Maṣlahah* for mankind, are called needs, and all these needs must be met.³⁰

Imam Asy-Syathibi means *al-Maṣlahah* from two perspectives, *al-Maṣlahah*. First, it means a benefit for determining Sharia law by its occurrence *al-Maṣlahah* which is actually and secondly, the dependence of the Shariah leaders on the benefit, so that they can bring good to the people and avoid corruption. According to Imam Ash-Syatibi also, a benefit is in accordance with target standards and shariah principles by having the function of removing corruption that is *ḍharuriyyah* and *ḥājiyyah*.³¹ With the definition of *al-Maṣlahah* above, if seen from an editorial perspective, there appear to be differences, but from a content perspective, there is essentially one fundamental similarity, namely establishing laws in matters that are not mentioned at all in al-Qur'an or al-Sunnah, with consideration for the benefit or interests of human life which is based on the principle of attracting benefits and avoiding damage.³²

Based on the definition above, a keyword can be taken from *al-Maṣlahah* which brings benefits and rejects harm. The difference lies in what is the measure to determine the benefits and harms themselves. Imam Asy-Syathibi also established three levels to implement the concept *al-Maṣlahah*, that is; a) *ḍaruriyyah*, b) *Hajiyyah*, and c) *taḥsiniyyah*.³³ First, *al-Maṣlahah ḍaruriyyah*, is a benefit related to very urgent or emergency needs. The point is to maintain needs that are essential for human life. So deep *ḍaruriyyah*. If this is not fulfilled, the safety of humanity in this world and the hereafter will be threatened. Maintaining groups *ḍaruriyyah* also called maintaining the basic (primary) needs of human life. This primary need is to maintain religion, soul, reason, offspring and property within limits so that the

³⁰ Muhammad Mawardi Djamaluddin, "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Daulah* 4, no. 2 (2015). <https://doi.org/10.24252/ad.v4i2.1483>.

³¹ Abu Ishaq al-Syatibi, *Al-Muwafaqat Fi Usul Al-Syari'ah* (Saudi Arabia: Kementerian Urusan Islam, Wakaf, Dakwah dan Penyuluhan, 1999), 61.

³² Djamaluddin, "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat", 77.

³³ Syatibi, *Al-Muwafaqat Fi Usul Al-Syari'ah*, 129.

existence of these five basic elements is threatened. These aspects must be maintained and protected so that they can go hand in hand and provide happiness for society.

Second, *al-Maṣlahah ḥajīyyah*, is a benefit that perfects the basic benefit and also eliminates the difficulties faced by humans. These benefits are legal provisions that bring relief to human life (secondary needs). In terms of needs, *al-Maṣlahah ḥajīyyah* is at a lower level than *al-Maṣlahah ḍaruriyyah*. If it is not realized in life, it is not detrimental to life itself, but its existence is still necessary. All legal provisions for benefit are established to advance common interests, not personal interests. In Group *Hajj* including essential (primary) needs, but are needs that can prevent humans from difficulties. Not met group *Hajj* This does not threaten the essence of the five basic elements, but will only cause difficulties. This is closely related to law *rukḥṣah* (dispensation) or deep relief fiqh.

Third, *al-Maṣlahah taḥsiniyyah*, is a benefit that is complementary in nature (*takmilīyyah*). The nature of this benefit is to maintain the freedom and goodness of character as well as the beauty of the previous benefit. it will not cause damage to human life. If this benefit cannot be actualized in life, it will not cause difficulties and shocks or damage the system of human life. This benefit is more concerned with goodness. For example, during worship, you must purify yourself, cover your private parts and wear beautiful clothes. However, if this goodness is not fulfilled, then the goodness of human life will cause problems in life and continue to be less enjoyable. *al-Maṣlahah taḥsiniyyah* can be defined as improvement. All these benefits relate only to *taḥsiniyyah*, if it cannot be realized and achieved by people then it will have an impact *al-Maṣlahah taḥsiniyyah* does not complicate or damage the living system.

The concept of *al-Maṣlahah* Imam asy-Syathibi based on the quality and importance of *maslahat* can be clearly seen in the diagram below:³⁴

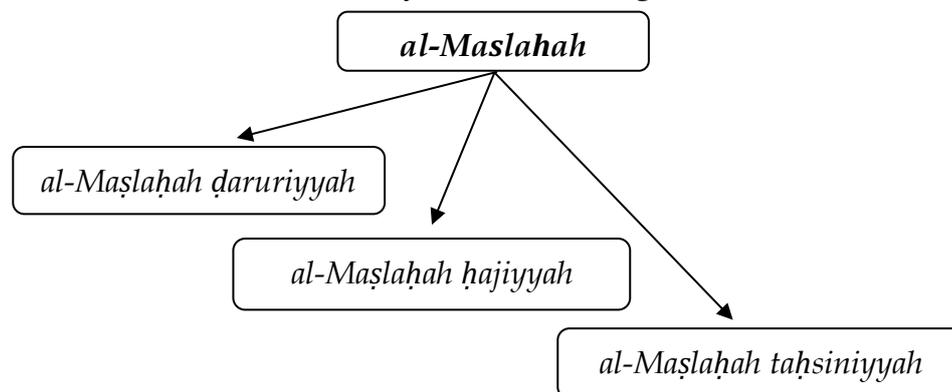


Diagram 1: The concept of *al-Maṣlahah* Imam asy-Syathibi

³⁴ Hamka Haq, *Al-Syathibi: Aspek Teologis Konsep Maslahah Dalam Kitab Al-Muwafaqat* (Jakarta: Erlangga, 2007), 119.

Understanding the ranking order of these needs becomes important when connected to the priority scale of their application in life, namely when there is a conflict between one need and another. In this case, of course we will take the position as stated above. Priority main *daruriyyah* must take precedence over second priority *hajiyyah*, and second priority *Hajj* must take precedence over third priority *tahsiniyyah*. This provision implies that there is legal justification for ignoring matters which are included in the second and third priorities if the existence of the first priority needs is threatened.³⁵

According to Imam asy-Syathibi, in formulating the law, God's motive is the benefit of mankind and from this initial premise the debate about the law's causality started. However, the meaning of cause, cause or motive in kalam science cannot be equated with understanding 'Illah in *ushul fiqh*. There is a shift in meaning or a semantic change 'Illah from theological studies to the study of legal philosophy.³⁶ Imam asy-Syathibi believes that *al-Maṣlahah* as a sharia motif is known through inductive methods, either as grand theme sharia in general and as an explanation of the reasons for a law or order in detail. Imam asy-Syathibi gave an example whose reasons have been explained in the Qur'an. For example, the order of fasting whose motive is piety and piety. Sharia doctrine is an enforcement effort *al-Maṣlahah* as an essential element in legal purposes. Imam asy-Syathibi classifies the study of sharia into two levels, from the point of view of God's purpose as the maker of the law and from the point of view of the subject of the law.³⁷

Benefit as a goal of sharia means that Allah is the one who decides on benefits. However, Imam asy-Syathibi realized that this condition was not final. Imam asy-Syathibi admits that Allah's version of goodness can still be understood and has open discursive spaces. From a sharia perspective, asy-Syathibi raised the discussion about human will and actions. In this regard, asy-Syathibi discusses several concepts related to the purpose of the *mukallaf* version, namely about concepts *maṣlahah*, *dalālah*, *taklif*, *ta'abbud* and intention.³⁸ Meanwhile, this research will only discuss concepts *al-maṣlahah* just that.

4. Malay Wedding Reception in Kepulauan Riau: *al-Maṣlahah* Perspective

According to asy-Syathibi, *al-Maṣlahah* can be used as a legal basis when;³⁹ 1) the benefits are in accordance with the principles of what is in the sharia provisions which are *ushul* and *furu'* it does not contradict the text; 2) benefits can only be

³⁵ Syafi'i and Hamidah, "Maslahah Controvers As Sources, Methods And Objectives (Comparative Analysis Study Of The Four Madhab)", 69.

³⁶ Hadi, "Konsep Al Maslahah Al Mursalah Dalam Perspektif Ekonomi Pada Era Revolusi Industri 4.0", 19.

³⁷ Amin Farih, *Kemaslahatan Dan Pembaruan Hukum Islam Abu Ishaq Ibrahim Al-Syatibi* (Semarang: Walisongo Press, 2008), 78.

³⁸ Djamaluddin, "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat", 90

³⁹ Farih, *Kemaslahatan Dan Pembaruan Hukum Islam Abu Ishaq Ibrahim Al-Syatibi*, 81.

specialized and applied in social fields (*muamalah*) where in this field accepts rationality compared to the field of worship. Because it's deep *muamalah* not regulated in detail in the text; 3) results *al-Maṣlahah* is maintenance of *daruriyyah*, *hajjiyyah*, and *tahsiniyyah*.⁴⁰ Method *al-Maṣlahah* is a step to eliminate difficulties in various aspects of life, especially in social problems, as Allah says:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ

It means: "And he never made for you in religion a narrowness."

After the data was collected, it was discovered that for traditional Malay weddings in Kepulauan Riau, they must have a wedding reception.⁴¹ For Malay people, a wedding reception is something that must be held, even if it is very simple. Wedding receptions are also something that Islam highly recommends for married couples whose wife who has done it lags. Most scholars say that is the law *sunnah muakkadah* (a highly recommended sunnah). The purpose of holding a wedding reception is to announce the marriage to the entire community, to express gratitude for the blessings of the wedding, and to share happiness with the invited guests.⁴² By holding a wedding reception, many people gather and stay in touch in one place.⁴³ This later became the belief among the Malay community in Kepulauan Riau to always hold wedding receptions.⁴⁴

Related to Malay wedding receptions in Kepulauan Riau based on *al-Maṣlahah* perspective, according to asy-Syathibi, must be seen based on the level of urgency, namely *daruriyyah*, *hajjiyyah* and *tahsiniyyah*. Malay wedding reception in Kepulauan Riau in levels *daruriyyah*, namely to realize the safeguarding of essential (basic) needs for human life, the meaning of which is that if a Malay wedding reception is not held, it will result in destruction and annihilation of the lives of the Malay community in Kepulauan Riau. These essential needs include religion, soul, mind, lineage and property. These five must be maintained to avoid destruction, damage and destruction in human life both in this world and in the afterlife. Need *daruriyyah* is also the most important need compared to the other two problems, namely *hajjiyyah* and *tahsiniyyah*.⁴⁵

Malay wedding reception in Kepulauan Riau in levels *hajjiyyah* namely to create a better human life that can prevent people from the difficulties of life, the

⁴⁰ Djamaluddin, "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat", 91

⁴¹ Interview on February 17, 2023.

⁴² Alamsyah et al., "Budaya Melayu Dan Pengaruh Islam Dalam Upacara Pernikahan Di Tanjung Balai", 71.

⁴³ Interview on February 17, 2023.

⁴⁴ Interview on March 2, 2023.

⁴⁵ Saifudin Zuhri, "The Confusion about Maslahah Implementation in Ijtihad Discourse," *Pertanika Journals* 27, no. 3 (2019): 1893–1902, <http://www.pertanika.upm.edu.my/>.

meaning is that when holding a Malay wedding reception, it will not result in destruction and annihilation for the lives of the Malay people in Kepulauan Riau as their needs are not met *daruriyyah*, but that will only bring difficulties and narrowness. Malay wedding reception in Kepulauan Riau in levels *taḥsiniyyah*, intended to support a person's improvement in their relationships in society and before Allah SWT as a matter of fairness and as a form of obedience only. Matters related in level *taḥsiniyyah*, namely the achievement of noble morals and good customs.⁴⁶

In connection with the arrangement of Malay wedding receptions in Kepulauan Riau, this is a support for a person's improvement in their relationships in society and is simply a form of obedience. This assumption occurs because the Malay people in Kepulauan Riau consider that marriage is an act that is considered sacred, religious and of high value, including the Malay wedding reception process.⁴⁷ So, holding a wedding reception is in accordance with Malay customs, if viewed from perspective *al-Maṣlahah*, is a form of concern for marriage at various levels *taḥsiniyyah*. The reason is because Malay wedding receptions are not seen as something important and do not bring difficulties and narrowness, meaning they do not reach the level of *hajjiyyah*, so is the level *daruriyyah*.⁴⁸

With the spirit found in the spirit *al-Maṣlahah*, this is then able to value goodness in a tradition and show it to others. Therefore, the wedding reception in Malay tradition is in line with the words of Allah SWT in the Qur'an:

وَإِذْ تَأْتِيَنَّكُمْ لِنِ شُكْرِكُمْ لَأَزِيدَنَّكُمْ وَلِنِ كُفْرِكُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

It means: "And (remember) when your Lord announced, "Indeed if you are grateful, I will increase (favours) to you, but if you deny (My favours), then surely My punishment will be very severe."

In the verse above it is emphasized that Allah SWT reminds Muslims that by receiving the many blessings that Allah SWT has given, Allah SWT also asks them to remember Allah and to be grateful to Allah. Muslims should remember Allah with their piety, obedience and commitment, so that he will remember them with Allah's favor. Allah will increase their grace, mercy, favours and *fadhilah*, if they are grateful to Allah, and do not disbelieve in Allah blessings.⁴⁹

⁴⁶ Haq, *Al-Syathibi: Aspek Teologis Konsep Masalahah Dalam Kitab Al-Muwafaqat*, 221.

⁴⁷ Interview on April 24, 2023.

⁴⁸ Syafi'i and Hamidah, "Maslahah Controvers As Sources, Methods And Objectives (Comparative Analysis Study Of The Four Madhab)", 33.

⁴⁹ I. Tabroni and J. Dodi, "Family Education in The Book 'Uqūd Al-Lujjain Fī Bayani Huqūqi Al-Zaujain," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 1 (2022): 55–66. 10.52593/mtq.03.1.04.

In fact, the purpose of having wedding parties and receptions is not far from what the Prophet Muhammad SAW said,⁵⁰ he said:

أَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا عَلَيْهِ بِالذُّفُوفِ

It means: "Announce this marriage ceremony and perform it in mosques. And beat him with the tambourine, for celebrate it."

If the above hadith is understood to mean that a wedding is held simply, then the traditional Malay wedding procession can be carried out in a simple way too. In other words, traditions are still maintained, but don't tend to be excessive. Meanwhile, marriages are carried out in order to carry out the commands and calls of the Prophet SAW. From what is practiced at wedding receptions, based on the description above, the point of contact between custom and Islamic law is the enthusiasm of the Malay people in Kepulauan Riau for the blessings that Allah SWT has given them. Through a wedding reception which was held by inviting relatives and friends, all of this was also a form of expressing gratitude for the joy they received.⁵¹

This is also in line with the recommendations of Islam in the hadith of the Prophet, may God bless him and grant him peace, as follows:

عن أبي بكره نفيح بن الحارث رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا جاءه أمر

بشئ به خر ساجدا؛ شاكرًا لله

It means: "From Abu Bakrah Nafi' Ibnu Harith Radhiallahu'anhu, he said, the Messenger of God, peace be upon him, usually when he finds something pleasing, he kneels down to prostrate, as an expression of gratitude to God."⁵²

Thus, it is also appropriate that the wedding reception has become such a culture among the Malay community in Kepulauan Riau deserves positive appreciation for the development of this tradition.⁵³ The results of these findings show that wedding receptions are recommended, but don't overdo it. So far, what has happened to the Malay community in Kepulauan Riau is that most of them hold wedding receptions with luxurious events, even though most of the Malay community in Kepulauan Riau have a middle to upper economic status. With wedding receptions being so luxurious and tending to ignore large amounts of

⁵⁰ Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of The Islamic Jurisprudence and The Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syari'ah* 21, no. 2 (2022).

⁵¹ Surtina, "Nilai Budaya Dan Nilai Agama Pada Upacara Pernikahan Adat Melayu Desa Benan Kecamatan Senayang Kabupaten Lingga Provinsi Kepulauan Riau", 76.

⁵² HR. Abu Daud No. 2776.

⁵³ Qurniadi, *Kebudayaan Melayu Kepulauan Riau* (Batam: CV Bintan Dunia, 2013), 63.

funding, moreover the wedding reception seems forced, it is feared that it will fall into the nature of exaggeration and this is forbidden in Islamic law.⁵⁴

CONCLUSION

The essence of Islamic law is to create benefits for mankind in this world and in the hereafter. As for the Malay wedding reception in Kepulauan Riau, it is done with the aim of safeguarding the benefits as the purpose of the sharia, but only at every wedding reception that does not conflict with the sharia. Perspective *al-Maṣlahah* asy-Syathibi is a very important matter in the construction and development of Islamic law. *Al-Maṣlahah* according to asy-Syathibi, it is simply defined as something that is good and acceptable to common sense. Accepted by reason means that reason can clearly know the benefit. In perspective *al-Maṣlahah* according to asy-Syathibi, Malay wedding receptions in Kepulauan Riau must be seen based on the level of urgency, namely *daruriyyah*, *hajjiyyah* and *taḥsiniyyah*.

If viewed from *al-Maṣlahah* asy-Syathibi perspective, Malay traditional wedding in Kepulauan Riau is something that is characteristic *taḥsiniyyah*. This means that Malay traditional wedding procession in Kepulauan Riau is only a complement, and only looks at propriety in customs, keeping away things that are inconsistent or not good or considered *murū'ah* according to human customs and habits according. So, it is recommended to have a traditional Malay wedding reception in Kepulauan Riau, but don't overdo it.

REFERENCES

- Agustin, Marlin. "Perubahan Sosial Dalam Resepsi Pernikahan Masyarakat Melayu Pesisir Keturunan Bangsawan Di Kabupaten Lingga Provinsi Kepulauan Riau." *Jurnal Masyarakat Maritim* 4, no. 2 (2020): 68–74. <https://doi.org/10.31629/jmm.v4i2.3108>.
- Alamsyah, Ahmad Gifari, Andhika Nugraha, Muhammad Reza, Hasan Sazali, and Maulana Andinata Dalimunthe. "Budaya Melayu Dan Pengaruh Islam Dalam Upacara Pernikahan Di Tanjung Balai." *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-ilmu Sosial* 6, no. 2 (2022): 410–413. <https://doi.org/10.30743/mkd.v6i2.5532>.
- Amarzia, Ediruslan P. *Senarai Upacara Adat Perkawinan Melayu Riau*. Pekanbaru: UNRI Press, 2000.
- Astuti, Sri, A. Samad, and Munawwarah. "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam." *el-Ussrah: Jurnal Hukum Keluarga* 3, no. 2 (2020): 289–302.

⁵⁴ Heliz Zefri, *Tari Melemang Bentan Penaga Di Pulau Bentan Kepulauan Riau* (Bandung: Perpustakaan Universitas Pendidikan Indonesia, 2016), 50.

- <http://dx.doi.org/10.22373/ujhk.v3i2.7716>.
- Bezanson, Michelle, and Allison McNamara. "The What and Where of Primate Field Research May Be Failing Frimate Conservation." *Evolutionary Anthropology* 28, no. 4 (2019): 166–178. <https://doi.org/10.1002/evan.21790>.
- Dinas Kebudayaan Provinsi Kepulauan Riau. "Adat Pernikahan Melayu Kepulauan Riau." Accessed March 3, 2022. <https://disbud.kepriprov.go.id/adat-pernikahan-melayu-kepulauan-riau-2/>.
- Djamaluddin, Muhammad Mawardi. "Pemikiran Abu Ishaq Al-Syatibi Dalam Kitab Al-Muwafaqat." *Al-Daulah* 4, no. 2 (2015). <https://doi.org/10.24252/ad.v4i2.1483>.
- Djawas, Mursyid, Khairuddin Hasballah, Soraya Devy, Muntasir A Kadir, and Yusfriadi Abda. "The Construction of Islamic Inheritance Law: A Comparative Study of The Islamic Jurisprudence and The Compilation of Islamic Law." *Juris: Jurnal Ilmiah Syari'ah* 21, no. 2 (2022).
- Farih, Amin. *Kemaslahatan Dan Pembaruan Hukum Islam Abu Ishaq Ibrahim Al-Syatibi*. Semarang: Walisongo Press, 2008.
- Fuji, Astri, Qadir Gassing, and Hadi Daeng Mapuna. "Peran Kantor Urusan Agama Dalam Meminimalisir Resepsi Pernikahan Pada Masa Pandemi Covid-19." *Qadauna* 3, no. 2 (2022). <https://doi.org/10.24252/qadauna.v3i2.23729>.
- Ghazali, Imam al-. *Al-Mustashfa Min Ilmi Ushul*. Mesir: Darul Hadis, 1937.
- Hadi, Abdul. "Konsep Al Maslahah Al Mursalah Dalam Perspektif Ekonomi Pada Era Revolusi Industri 4.0." *Al Ahkam* 15, no. 2 (2019): 59–68. <https://doi.org/10.37035/ajh.v15i2.2402..>
- Haq, Hamka. *Al-Syathibi: Aspek Teologis Konsep Maslahah Dalam Kitab Al-Muwafaqat*. Jakarta: Erlangga, 2007.
- Muasmara, R., D. Suri, D. Astuti, D. Wahyuni, M. Meliany, M. Ridwan, M. Wali, et al. "Menggali Nilai-Nilai Moderasi Beragama Pada Tradisi Doa Makam Di Kampung Gisi Desa Tembeling." *Jurnal Pengabdian Dan Pemberdayaan Masyarakat Kepulauan Riau (JPPM Kepri)* 2, no. 1 (2022): 22–33. <https://doi.org/10.35961/jppmkepri.v2i1.331>.
- Mukhtasar. *Metode Praktis Penelitian Deskriptif Kualitatif*. Jakarta: Press Group, 2013.
- Muttaqin, Muhammad Ngizzul. "Resepsi Pernikahan, Antara Sakralitas Agama, Hukum, Dan Tuntutan Adat." *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum* 14, no. 1 (2020): 13–26. <https://doi.org/10.24239/blc.v14i1.514>.
- Nasir, Mohamad Abdun. "Religion, Law, and Identity: Contending Authorities on Interfaith Marriage in Lombok, Indonesia." *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 131–150. <https://doi.org/10.1080/09596410.2020.1773618>.
- Pajriati, Nurli, and Rina Ari Rohmah. "Nilai-Nilai Tradisi Pada Upacara Tepuk

- Tepung Tawar Perkawinan Adat Melayu Di Desa Rambah Hilir Timur." *Bakoba: Journal of Social Science Education* 2, no. 1 (2022): 127-134. <https://journal.upp.ac.id/index.php/bakoba/article/view/1216>.
- Purnama, Handika. "Hukum Islam, Adat Dan Hukum Negara Dalam Perkawinan Masyarakat Suku Melayu Di Pekanbaru Riau: Keabsahan, Etika, Dan Administrasi Perkawinan." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 1 (2021): 1-10. <https://doi.org/10.14421/ahwal.2021.14101>.
- Qurniadi. *Kebudayaan Melayu Kepulauan Riau*. Batam: CV Bintang Dunia, 2013.
- Rana, Mohamad, and Usep Saepullah. "Prinsip-Prinsip Perkawinan (Analisis Filosofis Implementasi Dalam Meminimalisir Angka Perceraian." *Mahkamah: Jurnal Kajian Hukum Islam* 6, no. 1 (2021): 119-136. <https://doi.org/10.24235/mahkamah.v6i1.8287>.
- Rifqi, M. Ainur, and A. Halil Thahir. "Tafsir Maqasidi; Building Interpretation Paradigm Based on Mashlahah." *Millah: Jurnal Studi Agama* 18, no. 2 (2019): 335-356.
- Sar'an, Mohamad, and Syahrianda Juhar. "Islamic Legal Perspective On Customary Marriage (Riau Malay Traditional Marriage Procession)." *Familia: Jurnal Hukum Keluarga* 3, no. 2 (2022): 90-112. <https://doi.org/10.24239/familia.v3i2.71>.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta, 2012.
- Surtina. "Nilai Budaya Dan Nilai Agama Pada Upacara Pernikahan Adat Melayu Desa Benan Kecamatan Senayang Kabupaten Lingga Provinsi Kepulauan Riau." Universitas Maritim Raja Ali Haji, Kepri, 2014.
- Syafi'i, Imam, and Tutik Hamidah. "Maslahah Controvers As Sources, Methods And Objectives (Comparative Analysis Study Of The Four Madhab)." *Al-'Adalah: Jurnal Syari'ah dan Hukum Islam* 7, no. 1 (2022): 19-38. <https://doi.org/10.24252/10.31538/adlh.v7i1.1642>.
- Syatibi, Abu Ishaq al-. *Al-Muwafaqat Fi Usul Al-Syari'ah*. Saudi Arabia: Kementerian Urusan Islam, Wakaf, Dakwah dan Penyuluhan, 1999.
- Tabroni, I., and J. Dodi. "Family Education in The Book 'Uqūd Al-Lujjain Fī Bayani Huqūqi Al-Zaujain." *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 1 (2022): 55-66.
- Tamrin, Dahlan. *Kaidah-Kaidah Hukum Islam (Kulliyah Al-Khamsah)*. Malang: UIN Malik Press, 2010.
- Utomo, Laksanto. *Hukum Adat*. Jakarta: Rajawali Pers, 2016.
- Xaverius, Franciscus, and Yuni Priskila Ginting. "Sosialisasi Penyelenggaraan Resepsi Pernikahan Pada Masa Pandemi." *Journal of Character Education Society* 5, no. 3 (2022): 563-570. <https://doi.org/10.31764/jces.v5i3.8371>.
- Zefri, Heliz. *Tari Melemang Bentan Penaga Di Pulau Bentan Kepulauan Riau*. Bandung:

Perpustakaan Universitas Pendidikan Indonesia, 2016.

Zuhri, Saifudin. "The Confusion about Maslahah Implementation in Ijtihad Discourse." *Pertanika Journals* 27, no. 3 (2019): 1893–1902. <http://www.pertanika.upm.edu.my/>.