

Public Views On Traditions Tradition Of *Tompangan* in *Walimat Al-'Urs* Perspective 'Urf; Case Study in Gersik Putih Village, Gapura District, Sumenep Regency

Novan Zainuri

zainurinovan46@gmail.com

Universitas Hasyim Asy'ari, Jombang, Indonesia

Masrokhin

masrokhin@unhasy.ac.id

Universitas Hasyim Asy'ari, Jombang, Indonesia

Korespondensi penulis: *zainurinovan46@gmail.com*

ABSTRACT Purpose – This thesis aims to find out the review of Islamic law and the community's view of the *Tompangan* tradition in *Walimat Al-'Urs* in Gersik Putih Village, Gapuran District, Sumenep Regency, what is the 'urf's view of the existence of this tradition. **Methods** – This research is descriptive qualitative research using field or empirical studies using a sociological approach. In obtaining data, the author used three data collection techniques, namely interviews, observation and documentation. Meanwhile, in the analysis used are techniques for data reduction, presentation and drawing conclusions. **Findings** – The *Tompangan* tradition according to the 'Urf perspective can be categorized as follows: First, seen from the perspective of its object, the *tompangan* tradition in Gersik Putih Village includes 'Urf amali (habits in the form of actions), Second, seen from the perspective of its scope, the *Tompangan* tradition includes 'Urf khass (customs that apply in an area, thirdly, seen from the perspective of validity in the syara' of the *tompangan* tradition including 'Urf al-Sahih because the *tompangan* tradition does not conflict with the Koran and hadith, does not negate human benefit, and does not bring danger. **Research implications/limitations** – , on the other hand, the *Tompangan* tradition is a legacy from the ancestors that must be maintained, but for poor people it is considered an unnecessary financial waste, on the grounds that the money spent on *Tompangan* can be used for more urgent needs, because they feel burdened by social pressure. associated with providing support, feel forced to make large donations just to maintain their reputation in the eyes of society. **Originality/value** – Traditions in Indonesia are very diverse and people's views are also different. Comparing views is an interesting thing because changing times can affect the existence of law.

Keywords: *Tompangan* Tradition, *Walimat Al-'Urs*, 'Urf

Introduction

Based on Law no. 1 of 1974, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the belief in the Almighty God.¹ Meanwhile, the purpose of marriage according to the Compilation of Islamic Law is to create a family that is *sakinah*, *mawaddah* and *rahmah*. even in the view of traditional communities, marriage is aimed at building, fostering and maintaining eternal family and kinship relationships, because of the values that exist in traditional communities which relate to the purpose of marriage and relate to the honor of the family and relatives concerned in society, The process of carrying out a marriage must be regulated by customary rules to avoid embarrassing

¹ Undang – Undang Nomor 1 Tahun 1974 Tentang Perkawinan.

deviations and violations which ultimately undermine the dignity and honor of family and relatives.²

Marriage is a very important event for every human being in this world. In this case, Allah SWT created creatures in this world in pairs, making men and women as partners with the most important goal of having a *sakinah, mawaddah, warahmah* relationship.

In a marriage, a *walimah* is required, which is a celebration that accompanies the marriage contract between a man and a woman. *Walimah* according to Islam is *Sunnah*, so marriage is generally known by the community. Regarding the procedures, it is not regulated in a definite and detailed manner, especially regarding its implementation.³

Walimah carried out by a society is generally synonymous with a meal as a sign of joy or something similar, but *walima* usually refers to a wedding celebration which is of course a tradition in a society. The implementation of the *walimah* at the wedding also follows the traditional rules of the community itself.

The rules of customary law regarding marriage in several regions in Indonesia are different due to the different customs, religions and beliefs of Indonesian society, and this is also due to the progress and development of the times. Thus, apart from the marriage customs themselves, here and there there have been developments and shifts in values, and nowadays there is a very strong tendency and even frequent occurrence of mixed marriages between ethnic groups, between traditions, between people of different religions, and even marriages between nations.⁴

Traditions are ideas that originate from the past and still exist today and have not been destroyed or damaged. Tradition can be interpreted as a legacy or true relic of the past. However, the repetition of traditions is not done by chance or on purpose.⁵ From this understanding, everything that people do in all aspects of their lives from generation to generation to make human life easier can be called a tradition, which means it is part of culture. C.A. Van Peursen translates it as a process of inheritance or transmission of norms, customs, rules and assets. Traditions can be modified, adopted, rejected, and combined with various human actions.⁶

For the people of Gersik Putih Village, Tomangan is an ancestral heritage and is preserved at every wedding event to this day. There are no restrictions in its application, tradition here means only inheritance, that is, what actually remains from the past. This is in line with what Shil said. All material objects and ideas that originate from the past and actually still exist, have not been destroyed or damaged. In other words, everything that has been inherited or handed down from the past to the present.⁷ The tradition carried out by residents of Gersik Putih Village, Gapura District, Sumenep Regency is called Tompangan and must be carried out at every wedding party.

The Tompangan tradition in Gersik Putih Village is a tradition of giving or donating in the form of debts given by someone to *shohibul hajjah* who wants to carry out *Walimat Al-'urs* in the form of services, goods or money, during a wedding event.

² Tolib Setiady, *Intisari Hukum Adat Indonesia*, (Bandung: Alfabeta cv, 2008), 221.

³ Sudarsono, *Pokok pokok Hukum Islam, cet ke-1*, (Jakarta: Rineka cipta, 1992), 219.

⁴ Ibid. 222.

⁵ Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta: Prenada Media Grup, 2007), 69.

⁶ C.A. Van Peursen, *Strategi Kebudayaan*, (Yogyakarta: Kanisius, 1988), 11.

⁷ Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta: Pernada Media Grup, 2007), 70.

This Tompangan tradition is a form of giving to shohibul hajjah at the wedding of his son and daughter. The gift is recorded in a book which will later serve as proof when Shohibul Hajjah will reciprocate the gift received, when the person who gave it will also hold their child's wedding celebration. This tompangan tradition has become a custom passed down from the ancestors, so that to this day the Tompangan tradition is still carried out by the people of Gersik Putih Village, apart from this tradition coming from the heritage of their ancestors and it is also believed by the community that Tompangan is part of a sense of humanity to relieve, mutually assist each other in implementing Walimatul 'ursy.

Some people in Gersik Putih Village are unable to return their support, they have to be willing to borrow money and basic necessities. In order to fulfill its obligation to return donations previously obtained. Indeed, when they hold a celebration, money and other goods are abundant, but after the event is over they have to return it.

Islam pays great attention to societal traditions to be used as a source for Islamic legal jurisprudence by refining certain limitations. Because Islamic teachings are always able to face and answer the challenges of the times, Islamic law needs to be developed and understanding of Islam needs to be continuously updated by improving new interpretations of society by exploring other possibilities or alternatives in the Shari'a which are believed to contain alternatives that can be raised in responding to new problems.⁸

The Tompangan tradition in Walimat Al-'urs is an example of Urf which in terms of its scope is divided into two, namely urf 'am, namely general urf which is a particular custom carried out in the wider community. Meanwhile, typical urf is a special habit, meaning that this habit has been in effect in a certain area, for example in the Gersik Putih community for generations.

This problem is an example of typical urf where this custom applies in certain communities, especially the Gersik Putih community and has been carried out from generation to generation.

Based on this background, the author is interested in further research regarding the problems of the Tompangan tradition in Walimat Al-'urs from the 'Urf perspective.

Methods

This research is descriptive qualitative research using field or empirical studies using a sociological approach. In obtaining data, the author used three data collection techniques, namely interviews, observation and documentation. Meanwhile, in the analysis used are techniques for data reduction, presentation and drawing conclusions.

Result

For the people of Gersik Putih Village, Gapura District, Sumenep Regency, the Tompangan tradition is considered an unspoken rule that someone must bring a Tompangan to the wedding ceremony. The reason is, people believe that this tradition must be ancient and is a cultural legacy inherited from their ancestors.⁹ This is also seen

⁸ Mustofa, Abdul Wahid, *Hukum Islam Kontemporer*, (Jakarta, Sinar Grafika, 2013), 59.

⁹ Wawancara dengan K. Suto Pada 16 Januari 2024

in the people of Gersik Putih Village who are called traditions. This tradition has been passed down from generation to generation and is still preserved.

The initial purpose of the Tompangan tradition in Gersik Putih Village was to give blessings or help to the host, but since the development of the Tompangan tradition, it has even been turned into a debt and recorded in a book that has a program, because if returning the Tompangan is not in accordance with what the person gave it, it will become a matter of discussion village¹⁰. Increasingly many residents of Gersik Putih Village are taking Tompangan to open businesses such as Madura shops, because the Tompangan that occurs in Gersik Putih Village is quite large in number.

The Tompangan tradition has been passed down from our ancestors, so it must be maintained so that it is not lost over time and Tompangan can also be a place for the community to help each other.¹¹ The community's view of this tradition is very positive, considering it as a symbol of solidarity and togetherness between fellow communities. Providing support is seen as a form of support and participation in important moments such as weddings or other religious events. It is also seen as an important form of social assistance, demonstrating a moral and cultural responsibility that must be fulfilled.

The amount of support given can reflect a person's social status and wealth in society, as well as improve their image and reputation. More than just a material contribution, the Tompangan tradition in Madura is an opportunity to share blessings and happiness with the family holding the event. In a broader context, this tradition is also seen as an effort to maintain and preserve the rich cultural heritage of the Madurese people's identity. Thus, Tompangan is not just a tradition, but also a reflection of the social values and cultural richness that have become the hallmark of Madurese society.

However, there are also people who do not agree with the existence of the Tompangan tradition, especially due to economic factors. Even though the Tompangan tradition in Madura is considered an important cultural heritage, some individuals may have different views on this practice. There are those who criticize the Tompangan tradition because it is considered an unnecessary financial waste, arguing that the money spent on Tompangan could be used for more urgent needs. Additionally, some feel burdened by the social pressures associated with providing support, feeling forced to make large donations just to maintain their reputation in the eyes of society. Some also consider that the Tompangan tradition can be a form of coercion or unfair obligation for the guests present. They argue that giving donations should be voluntary and based on individual financial capabilities, not because of social pressure or custom.¹² Finally, there are also those who feel that focusing too much on Tompangan can override the true meaning of the event, such as brotherhood, togetherness and shared happiness. However, it is important to remember that views that disagree with Tompangan traditions only reflect variations in individual perspectives and do not diminish the importance of these traditions in Madurese culture as a whole. The Tompangan tradition remains an integral part of the identity and cultural richness of the Madurese people.

¹⁰ Ibid.

¹¹ Wawancara dengan Bapak Muhab Pada 17 Januari 2024

¹² Wawancara dengan K. Suto Pada 16 Januari 2024

For the people of Gersik Putih Village, Gapura District, Sumenep Regency, they consider the Tompangan tradition to be an unwritten rule, but when there is a wedding they must bring Tompangan, because the people consider this tradition to have existed in ancient times and to be the cultural heritage of their ancestors. This can be seen in the people of Gersik Putih Village which is called tradition. This tradition has been passed down from generation to generation and is still preserved to this day.

The initial purpose of the Tompangan tradition in Gersik Putih Village was to give blessings or help to the host, but since the development of the Tompangan tradition, it has even been made into a debt and recorded in a book that has a program, because if returning the Tompangan is not in accordance with what the person gave it, it will become one's talk. village.

Based on the results of interviews conducted by researchers regarding several pieces of information in Gersik Putih Village, it can be seen that the Tompangan tradition is burdensome for people with lower-middle income levels, because they owe money to their relatives in order to maintain their reputation in society. In practice, the culture of debt is something that is not prohibited in the Islamic religion. What is prohibited here is if the debt results in the person being unable to pay it and making life miserable for himself and his family, then this is not permitted. Especially if the purpose of giving support is to get praise from other people. This action is *riya'* which is prohibited by Islam. And for people from a lower middle class economy who want to take a Tompangan, they have to think carefully about it first because later the return must be the same as what the person gave them, so instead of being happy to be helped, they instead think about how to return the Tompangan.

Thus, researchers are of the opinion that implementing Tompangan should be adjusted to economic conditions, without having to force yourself. Rasulullah has taught simplicity, and it is not appropriate as a devout people to force themselves to give a lot of support in order to seek other people's recognition (honor), whereas the essence of support is for *shodaqoh*, so why should one force excessive *sodaqoh*. It is best to save the money you want to give to Tompangan for future household needs.

The amount of support given can reflect a person's social status and wealth in society, as well as enhancing their image and reputation. More than just a material contribution, the tompangan tradition in Madura is an opportunity to share blessings and happiness with the family holding the event.

In a broader context, this tradition is also seen as an effort to maintain and preserve the rich cultural heritage of the Madurese people's identity. Thus, tompangan is not just a tradition, but is also a reflection of the social values and cultural richness that are characteristic of Madurese society.

However, there are also people who do not agree with the Tompangan tradition, especially due to economic factors, as stated by Mr. Busri as follows:

"onguna tompangan rea tojjuenna begus tape satea lah bennyak aobe, deri as usual aberrik tompangan saikhlassa aobe ka abeerik sabennyak-bennyakna, iye mon teppak ka

oreng se andik comfortable mon oreng se tak andik bile pabelien ambu nyare otangan gellu, sambu satea mon silver aberrie tompangan 50,000 regular orange glasses”¹³

Basically, Tompangan has a good aim, but now things have changed a lot, usually people give donations as sincerely as they can, but now it has changed to giving as many donations as possible so that later when you return, you will also have a lot, yes, for rich people, it's good, if people who are economically disadvantaged, when they return, they have to look for debts. "In the past, it's the same now if you give a support of 50,000, it becomes a topic of conversation for people."

From the statement conveyed by Mr. Busri, although the Tompangan tradition in Madura is considered an important cultural heritage, some individuals may have different views on this practice. There are those who criticize the tompangan tradition because it is considered an unnecessary financial waste, arguing that the money spent on Tompangan could be used for other, more urgent needs. Additionally, some feel burdened by the social pressures associated with providing support, feeling forced to make large donations just to maintain their reputation in the eyes of society. Some also consider that the tompangan tradition can be a form of coercion or unfair obligation for the guests present. They argue that giving donations should be voluntary and based on individual financial capabilities, not because of social pressure or custom. Finally, there are also those who feel that focusing too much on Tompangan can override the true meaning of the event, such as brotherhood, togetherness and shared happiness. However, it is important to remember that views that disagree with the tompangan tradition only reflect variations in individual perspectives and do not diminish the importance of the tradition in Madurese culture as a whole. The tompangan tradition remains an integral part of the identity and cultural richness of the Madurese people.

Discussion

'Urf or al-Urf linguistically comes from the words 'arafa-ma'rifa-irfan-ma'ruf which means to know, to be known as calm. That something that is known to a person makes him calm and peaceful, whereas if something is not known to a person it will cause that person to become violent and wild.¹⁴

Another word that is used similarly to the word al-urf is adat. Linguistically, adat comes from the past tense verb fi'il madhi, namely 'ada-ya'udu-'audan-'adat which represents the meaning of return, repeat and repeat. So that custom has the meaning of something that is repeated over and over again and becomes familiar and accustomed to by society.¹⁵

By definition, 'Urf and al-'adah have the same meaning even though in different expressions, Ibn Nuzaim defines al-'adah as:

السَّيِّئَةُ الطَّبَاعِ عِنْدَ الْمُقْبُولَةِ الْمُتَكَرِّرَةِ الْأُمُورِ مِنَ النَّفْسِ فِي يُسْتَقَرُّ عَمَّا عِبَارَةٌ

¹³ Wawancara dengan Bapak Busri Pada 17 Januari 2024

¹⁴ Agus Miswanto, *Ushul Fiqih : Metode Ijtihad Hukum Islam cet ke -I*, (Yogyakarta : Magnum Pustaka Utama 2019). 15.

¹⁵ *Ibid*, 200.

“Sesuatu ungkapan dari apa yang terpendam dalam diri, perkara yang berulang-ulang yang bisa diterima oleh tabiat (perangai) yang sehat.”¹⁶

While 'Urf is interpreted as:

غَائِبًا أَوْ مُطَرَّدًا ذَلِكَ صَارَ حَتَّى أَفْعَالِهِمْ وَأَقْوَالِهِمْ فِي وَاعْتَادَهُ اسُّ الدَّ عَلَيْهِ تَعَارَفَ مَا هُوَ الْعُرْفُ

“Urf adalah apa yang dikenal oleh manusia dan mengulang-ulangnya dalam ucapannya dan perbuatannya sampai hal tersebut menjadi biasa dan berlaku.”¹⁷

Based on the two definitions above, the differences between these two terms can be seen. Al-'adah is defined as something that is hidden within oneself and is done repeatedly, while 'Urf is defined as something that is repeated and known to humans as something good.¹⁸ In another opinion, it is also said that 'urf and al-'adah are different. In its definition, al-'adah is said to be continuous actions carried out by humans whose truth is logical, but not all of them can become law. Meanwhile, 'urf is defined as something that is done repeatedly, where the habit is a normative habit, and everything can be made into law because it does not conflict with the nash.¹⁹

The key word in the discussion of al-'adah is not necessarily 'urf, but 'urf is definitely al-'adah. In forming Islamic law, the theory used is the 'urf theory, not al-'adah, this is because not all al-'adah can be used as law. Al-'adah can become law if it is called 'urf. If it becomes a law, there will be legal consequences if you don't implement it. Not all customs in society are said to be 'urf, there are some that are included in al-'adah. However, in the discussion of al-'adah there is a source of Islamic law that is used, namely adat shahihah, where this law does not conflict with the main law, namely the Al-Qur'an and As-Sunnah. So it can be said that this shahihah custom is 'urf because basically there is no difference in discussion between the science of qowa'id fiqhiyah and qoidah ushuliyah which also does not discuss this difference.

According to Quttub Mustafa Sanu, 'urf is linguistically defined as something that is known and known widely.²⁰ Wahbah Zuhaili defines 'urf in terms as follows:

خَاصٍّ مَعْنَى عَلَى اِطْلَاقِهِ تَعَارَفُوا لَفْظًا أَوْ بَيْنَهُمْ شَاعَ فِعْلٌ كُلٌّ مِنْ عَلَيْهِ وَسَارُوا النَّاسُ اِعْتَادَهُ مَا هُوَ الْعُرْفُ

“Al-'urf adalah apa yang dijadikan sandaran oleh manusia dan mereka berpijak kepada ketentuan 'urf tersebut, baik yang berhubungan dengan perbuatan yang mereka lakukan maupun terkait dengan ucapan yang dipakai secara khusus.”²¹

Tompangan wedding traditions include the motives of the perpetrators of donations from Walimah al-Ursy which influenced the emergence of two types of Tompangan. The first is recorded, the second is not. So in essence, this tradition still exists and has been practiced from generation to generation with different meanings and objectives, but behind its implementation there are differences between those who value notes and those who don't. Support includes debt with grants.

¹⁶ A. Djazuli, *Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam Dalam Menyelesaikan Masalah-Masalah Yang Praktis cet ke-1*, (Jakarta: Prenada media Group, 2006).79-80.

¹⁷ *Ibid*, 80.

¹⁸ *Ibid*, 80.

¹⁹ Beni Ahmad Saebani, *Ilmu Ushul Fiqih cet ke-1*, (Bandung: Pustaka Setia.2009).222.

²⁰ Romli, *Pengantar Ilmu Ushul Fiqh Metodologi Penetapan Hukum Islam*, (Depok:Kencana.2017).215.

²¹ *Ibid*, 215.

Therefore, if we look at Tompangan's activities in society in general, according to researchers, it is still in a state of Islam which is considered good, because mutual cooperation has been recommended in the Al-Qur'an which reads:

الْعِاقَابِ شَدِيدُ اللَّهِ إِنَّ ۖ اللَّهُ وَآتُوا ۖ وَالْعُدُونَ الْإِثْمَ عَلَى تَعَاوُنُوا وَلَا ۖ وَالنَّفَقَىٰ أَلْبِرَ عَلَىٰ وَتَعَاوُنُوا

“Dan tolong-menolong kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong –menolong dalam berbuat dosa dan pelanggaran. Dan bertakwalah kamu kepada Allah, sesungguhnya Allah amat berat siksa-Nya.”²²

Meanwhile, in the Tompangan activity in Gersik Putih village, researchers systematically used 'urf customs and fiqh concepts as refinements to this research study on Walimah al-'ursy. According to the filtered and selected reflections of tradition, the authors formed three categories:

1. First, in terms of object, the Tompangan tradition in Walimat Al-'Urs in Gersik Putih Village is 'urf amali, because people usually carry out mu'amala or donation transactions without any verbal explanation or representation, meaning there is no clear explanation regarding the agreement of both parties, the giver and recipient of funds.
2. Second, in terms of coverage, including 'urf 'am, because Tompangan in Walimat Al-'Urs has been implemented by the wider community of Gersik Putih Village and occurs in other areas.
3. Third, from the validity of the existence of the Tompangan tradition in the Walimat Al-'Urs. This includes paying attention to the existence of traditions that are considered good by the community, do not violate the recommendations of the Sharia, and prioritize the social interests of Tompangan in the Walimat Al-'Urs which has become the custom of the people of Walimat Al-'Urs Village. 'Urs including 'urf is valid.

After analyzing the Tompangan practice in Gersik Putih Village, Gapura District, Sumenep Regency, it has become a tradition that debts must be paid off later. However, if you look at the existing facts, it turns out that Ijab Qabul in this area includes grant transactions, and there has been no agreement regarding debt and receivable transactions.

Conclusion

It is hoped that the existence of traditional customs or 'urf sahih that are valid and developed in society will be maintained, but in the provision of Tompangan at the Walimat Al-'Urs event, more attention is paid to the rules of fiqh and the abilities they have. Donations at the celebration are not mandatory for the community to participate, but given the freedom to make choices in holding a walimah, they should pay more attention to feelings of brotherhood, mutual respect and respect so that bad attitudes or actions do not arise.

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