

Temettok Custom: Exploring the Walimah Al-'Ursy Tradition that is Starting to Fade in Aceh Singkil Based on the Perspective of 'Urf

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Temettok Custom: Exploring the Walimah Al-'Ursy Tradition that is Starting to Fade in Aceh Singkil Based on the Perspective of 'Urf

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Abstract

Temettok is an ancient tradition in Aceh Singkil where each family member is called one by one to sprinkle rice flour on the bride or the circumcised child, and then give a sum of money, is starting to fade. This study highlights the importance of preserving this unique tradition to maintain cultural identity and social coherence among the people of Aceh Singkil. This research uses a qualitative approach with a type of sociological empirical research to explore the significance of Temettok in Aceh Singkil culture and its conformity with Islamic law. The results show that Temettok can be categorized as "urf shahih", a legitimate and widely accepted tradition that is not in conflict with Islamic law. In addition, Temettok is considered a form of gift-giving that strengthens relationships and reinforces a sense of brotherhood.

Keywords: Custom, Temettok, *Walimah Al-'Ursy*, 'Urf.

A. INTRODUCTION

Islamic Sharia has regulated marriage thoroughly, starting from introduction, proposal, marriage contract, and dowry payment, and then followed by the walimatul 'ursy. Walimah is the gathering of the husband and wife, family members, relatives, and neighbors (Inayatillah et al., 2022; Hanifah et al., 2022).

Walimah is a celebration of the wedding as an expression of gratitude for the marriage, by inviting family members and the community to join in the happiness and witness the solemnization of the marriage and pray for the newlyweds, so that they can maintain their family's sustainability as desired by both of them (Lemons, 2019; Bawono et al., 2019). Therefore, to hold a walimah, it is recommended to slaughter a goat, even if it is only one.

As explained in the hadith of Prophet Muhammad PBUH:

عن أنس بن مالك أن النبي صلى الله عليه وسلم رأى على عبد الرحمن بن عوف أثر صفرة قال: يا رسول الله إنى تزوجت امرأة على وزن نواة من ذهب. قال: فبارك الله ما هذا؟ فقال: لك أولم ولو بشاة.

¹
Meaning: From Anas bin Malik, that the Prophet PBUH saw some yellow marks on Abdur Rahman bin 'Auf. So he asked, "what is this?". He replied, "O Messenger of Allah, I have just married a woman with a dowry equal to the weight of a gold seed." So he said, "may Allah bless you. Hold a walimah even if it is only by slaughtering a goat". (HR. Muslim).

The hadith above explains that walimah is something recommended in Islamic teachings, and one of the wisdoms of holding walimah is to announce to the community that the marriage contract has taken place, so that everyone knows and there will be no accusations later on (Manan, 2020; Badran & Turnbull, 2019; Zaid et al., 2022). When holding walimah, the order of the Prophet is to invite all segments of the community, regardless of their social status. In holding walimah, each community uses their own customs and traditions. Similarly, in Aceh Singkil Regency, there is the term Temettok, which is a

mandatory system or ceremony for those who adhere to the tradition in holding walimah. Family members, whether near or far, will gather on the anticipated day (Setiyani, 2021; Sudirman¹ et al., 2019).

One of the customs in Aceh Singkil Regency that is fading away in terms of wedding or circumcision ceremonies is the issue of Temettok, where the host's relatives donate cash money to the host of the walimah. For example, the Puhun (brother of the bride's mother) or the father of Penguda (uncle of the bride) who have performed Temettok donate, for example, 2,000,000 (two million rupiahs) and when the event is held at their relative's place, they should receive at least 2,000,000 or more. If the uncle is in a crisis, he must borrow money or sell valuables to redeem the gift he previously received. On the negative side, there is an unsaid but implicit implication that if one has already received a certain amount of money from their relative during Temettok, and due to some circumstances, they are unable to repay the same amount, it can create signs of family conflict during the same event. Temettok at a walimah is allowed as long as it does not conflict with Islamic teachings. For example, if someone gives something to those who carry out the walimah, hoping to be returned or to be praised for what they gave. In Islam, helping one another is mandatory, but regarding the issue of Temettok that exists in Aceh Singkil Regency, there are still some practices that violate religious rules. Besides what has been explained above, there are still practices such as showing off, flaunting wealth, and demonstrating one's prowess.

B. LITERATURE REVIEW

1. Definition of *Walimah al-'Ursy*

Walimah al-'Ursy³ in the Arabic-Indonesian dictionary is defined as the wedding feast. Walimah وليمة⁹ means *al-jam'u*: gathering, because the husband and wife come together. Walimah وليمة is derived from the Arabic word الوليم which means the bride and groom's meal, meaning the food that is specifically provided in the wedding party. It can also be interpreted as food for invited guests (Nasir, 2020; Yamani, 2021).

According to Sheikh Khamil Muhammad Uwaidah, walimah means serving food for a party. There are also those who say that walimah means all kinds of food served for a party or other events (Amrin et al., 2022; Coulson, 2021). According to Sayyid Sabiq, walimah can also be interpreted as "walm," which means gathering, because the married couple gathers together. According to Imam Masrudi, walimah is a wedding event that aims to announce the occurrence of the marriage and as an expression of gratitude for the blessings bestowed by Allah SWT upon the couple, thus becoming an Islamic symbol in the midst of society in order to inspire the desire of young people to be able to get married (Siregar, 2022; Amzat, 2020; Mawardi & Riza, 2019).

Walimah Al-'Ursy is a wedding celebration. This is commanded by religion, in the sense that it is not enough to just hold the marriage contract ceremony, which is the *ijab qabul* of marriage. But it is also commanded to hold a Walimahan (Odok, 2020; Wijaya, 2020).

According to the famous³ definition among scholars, walimatul urs is defined as a celebration to express gratitude for the blessing of Allah upon the completion of the marriage contract by serving food. Walimatul urs has its own value beyond other celebrations, just as marriage has its own value in life beyond other events (Umam & Pratama, 2019; Nasir, 2019). Walimatul urs is a celebration of the bride and groom as an expression of gratitude for their marriage, by inviting relatives and the community to share in their happiness and witness the formalization of their marriage, so that they can participate in preserving the family that they have built, ultimately resulting in a happy, loving, and blessed family (Borisova, 2021; Talukder et al., 2020).

2. **The Ruling of Walimah al-'Ursy**

The command of Prophet Muhammad PBUH to hold a walimah in the above hadith is interpreted by some scholars as obligatory, while according to the majority of scholars it is considered as a highly recommended sunnah. It should be noted that the walimah should not go against the guidance of Islam (Hanapi, 2020; Bone, 2020).

The difference of opinion with the majority of scholars is the Zhahiriyah scholars who say that it is obligatory for every person who gets married to hold a walimatul urs, whether it is a small or large event, according to the circumstances of the marriage. This group bases its opinion on the above mentioned hadith by understanding the amar or command in the hadith as a commandment of obligation.

عن انس بن مالك ان النبي صلى الله عليه وسلم رأى على عبد الرحمن بن أوفى أثر صفرة قال: يا رسول الله إنى تزوجت امرأة على وزن نواة من ذهب. قال: فبارك الله ما هذا؟ فقال: لك أولم ولو بشاة.

1 Meaning: From Anas bin Malik, that the Prophet (PBUH) saw yellow marks on Abdur Rahman bin 'Auf. So he asked, "what is this?" He answered, "O Messenger of Allah, I have just married a woman with a dowry worth a weight of a gold seed." So he said, "may Allah bless you. Hold a Walimah even if only by slaughtering a goat". (HR Muslim).

The hadith above shows that walimah can be held with any kind of food, according to one's ability. This was demonstrated by the Prophet Muhammad PBUH that the differences in his walimah were not to distinguish or favor one over the other, but were solely adjusted to the circumstances when they were difficult or abundant (Nolte, 2020; Genc, 2019).

3. **The Ruling on Attending Walimah al-'Ursy**

Attending a wedding reception is obligatory for those who are not prevented. Attending a walimah for those who are invited is obligatory. This is intended to show attention, participate in pleasing and rejoicing the inviting party.

As the hadith of Prophet Muhammad PBUH narrated from Ibn Umar as follows.

وعن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم إذا دعيت أحدكم إلى الوليمة فليأتها (متفق عليه) والمسلم إذا دعا أحدكم أخاه فليجب عرسا كان أو نحوه

Meaning: From Ibn Umar, may Allah be pleased with him, that the Prophet Muhammad, peace be upon him, said, "If one of you is invited to a walimah, then he should attend it." This hadith is agreed upon. According to the narration in Muslim, "If anyone of you is invited by his brother, he should accept the invitation, whether it is a wedding or some other occasion".

Islam recommends that people who receive invitations attend weddings. Lessons that can be taken as follows: a) The presence of guests can make the hearts of the bride and groom happy and pleased because they feel blessed and blessed; and 2) The presence of guests prevents the host from wasteful acts that may occur if there are many dishes left untouched. There are scholars who believe that attending an invitation is a communal obligation (fard kifaayah). However, there are also scholars who say it is a Sunnah, but the former opinion is clearer. As for the ruling on attending invitations other than walimah, according to the majority of scholars, it is a highly recommended Sunnah (sunnah muakkad). Some Shafi'i scholars believe it is obligatory. However, Ibn Hazm denies that this is the opinion of the majority of companions and followers because the above hadiths indicate the obligation to attend invitations, whether for the wedding or for the guardian of the bride (Asghari, 2019; Yilmaz, 2019; Jawad & Elmali, 2020).

2 وعنه رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إذا دعيت فليقبل فإن كان صائما فليقبل وإن كان مفطرا فليطعم (أخرجه مسلم أيضا) وله من حديث جابر نحوه. وقال فإن شاء طعم وإن شاء ترك

5
Meaning: From Abu Hurairah (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) said, "When one of you is invited (to a meal), he should accept the invitation. If he is fasting, he should pray for blessings (on his host), and if he is not fasting, he should eat." Narrated by Muslim. Muslim also narrates a similar hadith from Jabir, who said, "...he may choose to eat or not to eat."

Ibn Umar RA. always accepted invitations, whether he was fasting or not. If he was fasting, he would participate in the meal and if he was not fasting, he would eat. Al-Amir Ash-Shan'ani said that according to the literal meaning, the saying of the Prophet PBUH, "So follow the meal" implies that it is obligatory to participate in the meal. However, the scholars have different opinions on this matter. According to the most authentic opinion among the Shafi'i scholars, it is not obligatory to participate in the meal, whether it is a wedding or other occasions. Scholars who say that it is not obligatory to participate in the meal for those who are fasting, say that this command is a Sunnah. The indication is the saying of the Prophet PBUH, "If he wants, he can eat and if he wants, he can leave it." This means that the Prophet PBUH instructed him to choose, and this is evidence that it is not obligatory to participate in the meal.

Regarding the hadith of the Prophet PBUH in the narration of Abu Hurairah, "If he is fasting, he should pray," most scholars say that what is meant by prayer in this hadith is to pray for them to obtain blessings and forgiveness.

When attending a wedding invitation, one should not have the intention solely for satisfying their hunger, but instead with the intention of following the command of Sharia, showing respect to family, entertaining and maintaining the bonds of brotherhood. And one should not have bad assumptions if they are not invited and should pray for the host.

According to Al-Hafizh Ibnu Hajar in his book Fathul Bari, the obligatory conditions for attending an invitation are as follows: a) The inviter is a responsible, free, and mature person; b) The invitation is not made with the intention of loving someone or being loved by them; c) The inviter is a Muslim, according to the strong opinion; d) There are no excuses that prevent attendance. Al-Baghawi said, "If someone has an excuse such as illness, heavy rain, extremely cold weather, fear of robbery, an unsafe environment, a long distance that is very burdensome for him, then it is okay not to attend the invitation"; e) There are no forms of immorality or sins in the feast. In the implementation of walimatul urs, in society, there are often vile acts in the implementation of the walimah, such as the presence of entertainment like dangdut that the attendees come to enjoy. The mixing of men and women in one place. Things like this should be avoided because such actions are prohibited by religion. In addition to the above, Imam al-Baghawi added that in the hadith, there is evidence that a person who is invited to attend a walimah that contains vile things or games, then he must not attend the invitation, except for someone who, if he attends, the vile thing will be left or eliminated because of his presence and prohibition. Among these vile things are intact statues, pictures that cause slander, carvings that are empty of ethical value according to shariah, and so on; f) It is not allowed to delay an invitation that has already come earlier to fulfill the invitation of someone who comes later (second invitation); g) It is not specified to attend only on the first day, according to the popular opinion; and h) The invitation is not only for the rich, disregarding the poor. If a walimah at a wedding party only invites wealthy people, then it is considered makruh, because a walimah can be held with any food according to one's ability (Gyder, 2019; Horri, 2020; Arnab & Siraj, 2020).

4. The Wisdom behind *Waliwah al-'Ursy*

The scholars mention that there are at least three purposes or hikmahs behind holding a walimah, from the perspective of Islamic law:

a. Notification

The main purpose of the walimah is actually to notify the public that the couple is officially married.

b. A venue for prayers

The second purpose is as a venue for the guests who attend to pray for the couple to receive blessings from Allah SWT and become a couple that strengthens each other's faith. In addition, they pray for them to obtain inner peace, abundant blessings, and to soon have pious offspring.

c. An expression of gratitude

The third purpose, of course, is as an expression of gratitude to Allah SWT for His abundant blessings and gifts. Slamet Abidin adds that the holding of a walimah in a wedding party is also a way to strengthen family and community ties (Mizani et al., 2020; Ramanta, 2020).

Slamet Abidin added that the holding of walimah in wedding parties has several benefits (wisdom), including the following: a) Expressing gratitude to Allah SWT; b) Symbolizing the delivery of a daughter to her husband by her parents; c) As a formal sign of the marriage contract; d) As a sign of starting a new life together as husband and wife; e) Realizing the sociological meaning of the marriage contract; f) As an announcement to the community that the couple is officially married, so that people do not suspect their behavior; g) Declaring the marriage, so it is not hidden; h) Celebrating within the limits set by Allah and His Messenger; i) Gathering together the rich and the poor at one table, so that there is no longer a gap that separates them. Therefore, it is reprehensible to invite only the wealthy to a wedding feast, while excluding the poor and needy. Thus, Islam prohibits such behavior at a wedding feast (walimah) (Alam, 2019; Dutta, 2021).

The wisdom behind the requirement to hold a walimah is to announce to the public that the marriage contract has taken place so that everyone knows about it. The Malikiyah scholars prioritize the walimah in the purpose of informing about the occurrence of marriage, rather than having two witnesses present during the marriage contract (Mir-Hosseini, 2019; Lukito, 2019).

C. RESEARCH METHOD

The approach used in this research is qualitative. This type of research is an empirical-sociological approach used to examine legal aspects in social interactions in society and serves as a support for identifying research needs. The technique used to obtain data is field research as primary data by conducting interviews with Ulama, the Aceh Singkil Adat Council in Indonesia it is called "Majelis Adat Aceh" (MAA), traditional leaders, and relevant parties, as well as observation and literature review as secondary data by examining and reading books, newspapers, and websites related to the research scope.

D. RESULTS and DISCUSSION

1. Temetok Custom During Walimah *al-Ursy*

Temetok is one of the customs in Aceh Singkil, where in every celebration, whether it is a wedding or circumcision, the extended family members are called one by one to sprinkle tawari powder on the bride and groom or the one who is circumcised, and then give a sum of money. Usually, the wealthy family members will give more money than other guests. The purpose of Temetok is to help the one who holds the walimah, but the money given is recorded in a book which serves as a record for the one who holds the walimah, so when the guests hold their own walimah, they can be reimbursed more than what they gave. Here, the

large extended family members who are less able may feel burdened by this custom, as they have to give money to the family holding the celebration with a large sum, and they may have to borrow money or sell their valuable belongings first to be able to follow the custom.

According to Zakirun Pohan, Vice Chairman of MAA (Majelis Adat Aceh) in Aceh Singkil Regency, the word "Temettok" comes from the Pakpak Boang language which means falling or jumping money. So, Temettok in Pakpak Boang society means a community giving a certain amount of money to the host of a small or large event. Mr. Arifin, the head of the Secretariat of MAA in Aceh Singkil Regency, said that there are many customs in daily life in this regency, one of which is Temettok. Temettok is one of the pillars of the walimah (for those who practice the Temettok tradition), whether it is for a party that is not a wedding or circumcision ceremony, Walimatul Urs, or Walimatul Khitan. Temettok is held after the wedding party on the last day, and some people give their Temettok money after the party is over due to some obstacles. If Temettok is not held, the walimah will be held for one day and one night, which does not invite many people, but only invites close relatives (Di Pupp0, 2019).

Temettok is recorded in the Singkil region on the coastal part of the Singkil River. In reciprocating the gift (Temettok) brought by the invited guests, when they make a mistake in reciprocating the gift, it often leads to chaos and triggers disputes between the host and the invited guests. The gift (Temettok) brought by the invited guests must be the same or even more than what has been previously brought by the host. Giving more gifts creates an unpleasant feeling with the host. Usually, the extra gifts brought by the invited guests are because the host has already given gifts to the invited guests for a long period of time. If the gifts brought are different, meaning a mistake in reciprocating the gift, it will have a negative impact on both the host and the invited guests. The negative impact includes harsh words from the host and the strained relationship between the two parties. Therefore, with these repeated incidents, a solution was created around 1985 where Temettok is recorded so that people remember how much they have been given by others when they hold a walimah.

2. The Purpose of *Temettok*

The purpose of Tamettok is as follows:

a. Giving Charity

Giving charity is a gift given by a Muslim to others spontaneously and voluntarily without being limited by time and a certain amount. It also means a gift given by someone as a virtue seeking Allah's pleasure and reward alone. Charity in the above sense is called sadaqah at-Tatawwu' (voluntary charity) by the fuqaha.

The implementation of a wedding party certainly has a considerable cost, sometimes held in a grand or simple manner. In the implementation of Temettok, where we give money to those who are having a party, the gift will facilitate the funding of the wedding party and can help our less fortunate brothers and sisters and prevent them from harm. Charity can also bind brotherhood more tightly among them.

b. Strengthening ties of kinship/friendship

One of the purposes of Temettok is to strengthen ties of kinship/friendship among the people in Aceh Singkil Regency and also to get to know each other, as they are all migrants and even though they come from different ethnic groups such as Acehnese, Pakpak Boang, Javanese, Minang, etc. Therefore, one way to gather them is by holding the tradition of Temettok. As a result, over time, the participants of this event have increased, especially for the indigenous people of Aceh Singkil Regency and also for those who reside in this regency, even if they are not originally from Aceh Singkil.

c. Increasing Worship

In the implementation of the Temettok tradition, there are also elements that increase worship, such as:

1). Reading the Qur'an

It is said that the Temettok tradition has an element that can enhance worship, because the Temettok event originally began with reading verses from the Qur'an, along with tahtim and tahlil, and ended with a prayer asking for salvation. Among these prayers, it is recommended for all Muslim men and women, whether they are alive or have passed away, so that their souls may receive mercy and forgiveness from Allah SWT and their graves may be made spacious.

2). Mutual Help

In holding a wedding reception, it cannot be separated from the community who help to ensure the smooth running of the event, from the beginning of the wedding reception to the end. We should not forget the importance of mutual help from our relatives and neighbors around us.

According to Umma Abidin, a religious leader, in Aceh Singkil Regency, the element of togetherness among the community is usually present during events such as Walimatul Urs and Walimatul Khitan as a mutual aid effort to fulfill their needs. This has become a common practice among the people, where the needs of those who hold the event are agreed upon and any shortcomings are addressed together to ensure the success of the event. Essentially, the system of mutual aid has become a customary practice among the people.

Allah SWT says in Surah Al-Maidah/5:2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْجُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا
أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: O you who believe, do not violate the symbols of Allah or the sacred month, or the offerings, or the garlanded, or those heading to the Sacred House seeking bounty from their Lord and approval. But when you have finished the rites of Hajj, you may hunt. And do not let your hatred of a people for their having barred you from the Sacred Mosque move you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

3. The Procedure for Conducting Temettok

The Temettok tradition is usually conducted on the porch of the house if it is for the groom, and if it is for the bride, it is held inside the house, specifically in the living room. This event takes place in the morning at around 9:00 AM, after the meal, and usually marks the final day of the wedding reception. All relatives and invitees of the host will gather to participate in the Temettok event.

The preparations before conducting the Temettok tradition are as follows: a) A mattress for the seating of the bride/groom; b) A large container filled with yellow rice, ceremonial powder, scissors, a comb, and a mirror; c) A food cover covered with a long cloth; d) A book with the list of the contributors' names; and e) A moderator.

Before the Temettok tradition is carried out, the first thing that is done is the appointment of a moderator who reads the event procedures, recites verses from the Holy

Qur'an, offers prayers for the newlyweds, and partakes in the food that has been prepared. After that, the traditional leaders and the head of the village are called to the front as witnesses to the beginning of the Temettok ceremony. Relatives, both near and far, will then gather and be called one by one by the moderator according to the list of names in the book. For those whose names are not written in the book but have received an invitation from the host, their Temettok will be conducted outside or what is called Tekhuh (outdoor). After each person is called, the amount of money given to the wedding ceremony host is witnessed by the community. This is how the Temettok tradition is carried out in Aceh Singkil Regency.

4. The Custom of Temettok According to 'Urf

Based on the above explanation about the practice of Temettok which is based on various social and traditional factors. Basically, it can be seen from the method of ijthid that takes customs and traditions as considerations in forming laws known as urf. The validity of urf in Islamic law is when customs and traditions do not conflict with syar'i evidence. Urf etymologically means good, while terminologically it refers to the habits of the majority of people, both in words and deeds.

العرف هو ماتعارفه الناس وساوروا عليه من قول أو فعل أو ترك

Meaning: *What is mutually known by people and they practice it, whether in words or deeds or leaving it.*

In the study of usul al-fiqh, urf is a societal custom that is highly observed in daily life, so much so that people feel at ease with the long-standing tradition. It can take the form of specific or general words and actions. In this context, the term urf is the same as the term al-adah (customary practice). In terms of meaning, adat implies repetition, as anything that is done for the first time is not yet considered a custom. A certain action must be repeated several times before it can be called a custom, but there is no measure of how many times an action must be performed before it is considered a custom. Meanwhile, urf is not seen from the perspective of how many times an action is performed, but rather from the perspective that the action has been recognized and accepted by many people.

According to Satria Effendi M Zain, etymologically, urf means "something that is considered good and accepted by common sense". Meanwhile, according to Abdul Karim Zaidan, terminologically, the term urf means "something that is no longer strange to a society because it has become a habit and integrated into their lives, either in actions or words".

The meaning of urf linguistically refers to something that is known and considered good and acceptable by common sense. In the study of usul al-fiqh, some equate adat (custom) with urf and define it as something that is customary and continuously practiced by the community, whether in words or actions. However, scholars of usul al-fiqh differentiate between adat (custom) and urf in discussing their position as sharia law. Adat (custom) is defined as "something that is done repeatedly without a rational connection." This definition indicates that if a certain action is performed repeatedly, it is not considered adat according to rational law.

The term urf in that sense is equivalent to the term al-adah (customary law).

Observing the forms of urf, they can be classified into two types such as:

a. *Urf Shahih* (Good)

Urf shahih Urf shahih ialah sesuatu yang telah saling dikenal oleh manusia dan tidak bertentangan dengan syara' juga tidak membatalkan yang wajib dan kebiasaan itu sejalan dengan nilai-nilai yang terdapat dalam ajaran Islam serta tidak menghalalkan yang haram atau sebaliknya.

b. *Urf Fasid* (Damaged)

Urf fasid is something known by humans but it contradicts with *syara'* or makes the haram permissible and negates the obligatory, such as the immoral actions that have become a tradition in some communities.

The scholars agree that the valid *urf* that relates to *urf al-am* and *urf al-khas*, as well as *urf al-amali*, can be used as a basis for establishing Islamic law. *Urf* can change according to changes in society in a particular time and place, as expressed by the famous saying of the scholars.

المعرف عرفا كالمشروط شرطا والثابت بالعرف كالثابت بالناص

The commonly known Urf is the same as what is established as a condition by Urf, and something that is fixed due to Urf is the same as being established by a textual proof.

After examining several arguments from Islamic legal experts regarding *urf* or *al-adah*, the *Temettok* tradition during the *walimah* celebration has been practiced since ancient times, and its permissibility is not yet known because it has not been explained in the *Qur'an* or *Hadith*. The community in Aceh Singkil Regency carries out the *Temettok* tradition (gift-giving) to help meet their daily needs such as the cost of a *walimatul urs*. This is done by the community to help each other. The reason they give is almost the same, that the practice of *Temettok* is good and contains benefits. Before and after the *Temettok* tradition was recorded, this tradition had good values for the community in Aceh Singkil, namely mutual cooperation, togetherness, a sense of caring for each other, and strengthening social ties among the community. Therefore, this tradition belongs to the category of "*urf shahih*" or the correct and accepted customary practice. Thus, if we examine the *Temettok* tradition through *urf*, according to the author, this tradition is categorized as "*urf shahih*," which is a practice that is well-known in society and is not contradictory to the *Qur'an* or *Hadith*, does not eliminate benefits, and does not bring harm. The current practice of the *Temettok* tradition is a well-known practice in the community of Aceh Singkil and is not contradictory or in line with the values of Islamic teachings, and this practice does not make the *halal* (permissible) as *haram* (prohibited) or vice versa.

E. CONCLUSION

After further examining based on the evidence from the *Qur'an*, *Hadith* of Prophet Muhammad (PBUH), and the practices they carried out in preserving the "*Temettok*" culture for the Aceh Singkil tribe, it can be concluded that the *Temettok* tradition can be classified in Islamic legal studies as part of '*Urf Shahih*, a commonly accepted custom that does not violate Islamic *Sharia* law. While the giving is in the form of a gift and emphasizes mutual aid, strengthening the bond of brotherhood, and the *Temettok* tradition is well-known in the community, particularly for the Aceh Singkil tribe.

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