



Legal Views of Religious Leaders of Simangambat District, North Padang Lawas Regency Regarding Attending the Invitation of Walimatul 'Ursy Who Carried Out Endeng-Endeng

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Abstract - This research is motivated by a social phenomenon about the Endeng-Endeng tradition in Walimatul 'Ursy. Endeng-Endeng is a culture of the Mandailing people in North Padang Lawas district, which takes the form of dance, but endeng-endeng is considered to have deviated from the teachings of the Islamic religion because it contains elements of immorality such as hugging and touching the opposite sex. his study aims to find out how the legal views of religious leaders in Simangambat District regarding the legal status of attending the invitation of Walimatul 'Ursy who carry out Endeng-Endeng. This research is an empirical legal research with a legal sociology approach, primary data sources are obtained from interviews with a number of religious and community leaders, and the author's observations. Secondary data sources are obtained from a number of references and research results. Data analysis is used using qualitative analysis. The results of the study show that the legal view of religious leaders in Simangambat District allows them to attend Walimatul 'Ursy who carries out Endeng-Endeng, if there are no elements of immorality in it such as liquor. However, if the Endeng-Endeng activity contains elements of showing off birahi, because those who are not mahrams gather to perform the Endeng-Endeng dance, and there are intoxicating drinks, then the ruling is makruh which if not attended will be better. Religious leaders also suggested that it was better to attend Walimatul 'Ursy after the Endeng-Endeng event on the grounds that rejecting affirmation took precedence over obtaining benefits.

Keywords: Religious Figures, Attending the Invitation, Walimatul 'Ursy, Endeng-Endeng

I. INTRODUCTION

Marriage is a common sunnatullah and applies to every human being, marriage is also a phase that is commonly carried out by all human beings who have reached puberty. Marriage is the union of two individuals of different sexes, which is therefore halal for them to mix and get along like husband and wife (Saebani, 2011). Meanwhile, according to Marriage Law Number 1 in 1974 concerning marriage, Chapter I article 1 explains that: "Marriage is an innate bond between a man and a woman as a married couple, with the aim of forming a happy and eternal family (household) based on the One Godhead" (of, 1974).

In a marriage, a walimah is needed which is a celebration that accompanies the marriage contract between a man and a woman. Walimatul 'Ursy consists of two words, namely Walimatul and 'Ursy. Walimatul etymologically comes from the Arabic language (الوليمة) in Indonesian meaning bridal food, meaning food that is provided specifically in the wedding party. It can also be interpreted as food for invited guests or others (Sahrani, 2010). While 'Ursy etymologically comes from the Arabic language, namely (عرس) which in Indonesian means a wedding party (Yunus, 2015).

The definition that is famous among Walimatul 'Ursy scholars is interpreted as an event in order to thank Allah for the blessing of the marriage contract by serving food. Walimatul 'Ursy has its own value over other events just as marriage has its own value in life more than other events. Therefore, Walimatul 'Ursy is discussed in every book of fiqh (Syarifuddin, 2006).

So it can be concluded that the meaning of Walimatul 'Ursy is a wedding ceremony by presenting various banquets prepared by the host to entertain invited guests who come, and the purpose of the celebration is to inform the general public and as a form of gratitude of a servant to His Lord for having a marriage held (Mahfudin, April 2020).

In the teachings of Islam, holding Walimatul 'Ursy is sunnah, because it is to inform and announce to the public that there has been a valid marriage contract between a man and a woman and it is legal to become husband and wife. Scholars differ in their opinion on the law of Walimatul 'Ursy. Some are obligatory and some are of the opinion that it is sunnah muakkadah (important).

While attending the invitation is obligatory, provided that there is no disobedience in the Walimatul 'Ursy as the Prophet PBUH once said:

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم اذا دعيت الى الوليمة فليأتها. رواه البخاري

Meaning: "From Abdullah bin Umair (r.a.) he said; The Prophet PBUH said, fulfill the invitation if you are invited to attend the walimah, then come." (H.R Bukhori).

As one of the traditions that grows and develops in society, of course, the implementation of this walimah in marriage must be in line with Islamic rules and norms adopted by the community itself, although currently to carry out Walimatul 'Ursy feels a little difficult because of the acculturation of culture so that it will be difficult to distinguish between what is right and what is wrong. The implementation of Walimatul 'Ursy should be held as simply as possible as limited by Islamic law. It should not be done excessively, let alone aiming to show off wealth, then it will be called *riya*. Islam prohibits people who like to exaggerate which is a form of redundancy are the brothers of the devil.

In carrying out Walimatul 'Ursy, there are several things that we must leave behind so as not to fall into what is forbidden by Allah SWT, including inviting male and female invited guests to gather in large groups in the midst of invited guests to perform dances/dances that contain elements of immorality for those who carry out and those who attend invitations such as the Endeng-Endeng tradition which is usually carried out in North Padang Lawas (Dongoran, 2022).

Endeng-Endeng is a mandailing traditional culture. Which is accompanied by the singing of mandailing verses. aims to entertain invited guests, The content of the lyrics of the song is a prayer for the bride. However, this is not the case as a whole, meaning that there are several other songs that are sung without the element of prayer.

It is different from the Endeng-Endeng in North Padang Lawas Regency, especially in several sub-districts in North Padang Lawas Regency, namely Simangambat District, which uses its songs, namely dangdut songs, Javanese songs and Malay bakhan songs, there are also Indian songs that are far from the essence of Walimaitul 'Ursy. The orentasi is no longer customary, but happy and enjoy. Any song is important to dance, as long as it can make the people present happy and interested in the time of dancing.

The movements carried out in the Endeng-Endeng Dance are palm movements that open and close and grasp. However, Endeng-Endeng has now undergone changes, where the movements made by the dancers seem impolite such as hugging and touching the opposite sex. and this is considered to have deviated from the provisions taught by Islam because the dance contains immorality as stated by Ash-Shaykh Al-Faqih in the book *Liqaa Baabil Maftuh*, 41/18. Which reads: Dancing the original law is makruh. However, if it is done in a strange way or imitating the disbelievers, then it becomes haram".

Not all entertainment has a place in Islam. Islam only allows types of entertainment in which there are elements of education, health, and other moral values. In his book *Yusuf al-Qardawi Fiqhu al-Lahwi wa al-tarwihi* has mentioned the types of entertainment or games that are prohibited in Islam, one of which is games or entertainment that contains elements of

danger, games or entertainment that contain elements of magic, games or entertainment that are carried out excessively (Ihsan, 2005).

The implementation of Endeng-Endeng held in Simangambat is an exaggeration where the movements in the dance seem exciting and have no rules. As well as the event of scattering rice as a symbol of safety for the dancer and the host. This is something excessive and is a redundant behavior. Therefore, researchers will examine more deeply how the law of attending walimah exists with the Endeng-Endeng by interviewing ulama, because ulama have the right to determine a law.

Based on the case that occurred in North Padang Lawas district, the author is interested in researching more deeply about how the law attends the invitation of Walimatul 'Ursy who holds Endeng-Endeng according to the scholars, is it obligatory, sunnah or haram. In this case, the author will pour it into a study entitled "Legal Views of Religious Leaders of Simangambat District, North Padang Lawas Regency Regarding Attending the Invitation of Walimatul 'Ursy Who Carries Out Endeng-Endeng".

II. METHOD

The type of research in this journal is empirical legal research because it wants to see how the practice of Endeng-Endeng in Walimatul 'Ursy in Simangambat District occurred and was reviewed from the legal perspective of religious leaders. The approach used is the sociology of law approach. The primary data source was obtained from the results of interviews with a number of respondents from religious leaders and the community of Simangambat District, and direct observation of the researcher. Meanwhile, secondary data sources are obtained through a number of references in the field of Islamic law and research results. The data analysis used is qualitative analysis. Research can also be called qualitative research, which is research that produces descriptive data in the form of written or spoken words from people and behaviors observed in the field. The data analysis methods used are observation and interviews, where researchers go directly into the field to see how social phenomena occur and conduct interviews with ulama and religious figures who know the laws of Endeng-Endeng. The qualitative approach to this study is related to the subjective assessment of attitudes, opinions and behaviors. Based on the study, qualitative research is research that produces analysis procedures that do not use statistical analysis procedures or other qualification methods (Adhi Kusumastuti, 2019). This research is qualitative descriptive where the author examines the applicable legal provisions and what actually happens in society, or in other words, a research conducted on the actual situation or real situation that occurs in society with the intention of knowing and finding the facts and data needed (factfinding), after the required data is collected then towards the identification of the problem (problem-identification) and ultimately leading to problem-solution.

III. RESULT AND DISCUSSION

a. The Practice of Endeng-Endeng in Walimatul 'Ursy in the Mandailing Community in Simangambat District, North Padang Lawas Regency

One of the art forms that exists in the people of North Padang Lawas is the Endeng-Endeng dance. In the past, this dance was called the art of Berdah, which is a dance containing shatour used for wedding parties, circumcision, and aqiqah (swinging children) events with Malay nuances. The art of Berdah is growing with the arrival of the people of South Tapanuli who migrated to North Padang Lawas who brought Tor-tor Onang-onang. The mixing of the Malay ethnic community with the Mandailing ethnic group has an impact on the blending of the arts they have. The mixture then gave birth to a new art called the Endeng-Endeng dance.

Meanwhile, the custom brought by ancestors since ancient times is Horja Godang. Horja Godang is a custom of the Batak people, especially the people of South Tapanuli which is identical to the Horja Godang traditional event, this custom is an ancestral custom that has always been cultivated by the Tapanuli people until now. In the era of modernization which is now more inclined to the 4.0 revolution system, Horja Godang is still the most noble custom

for the people of South Tapanuli compared to band concerts or keyboard parties in general (Alam, 2012).

However, according to the results of interviews with traditional leaders in Simangambat, Mr. Ramli Pasaribu said, "Endeng-Endeng is different from Horja Godang. Horja Godang is a real traditional party from the time of our ancestors. Meanwhile, the Endengs grew in the middle of civilization only as a symbol of happiness for a happy and enjoyable marriage. And now these Endengs are more in demand because they are cheaper than Horja Godang which requires cutting buffaloes and it is too expensive, not everyone can afford it. And in Horja Godang he plays onang-onang music, which will later be told the history of the ancestors." (Pasaribu, 2024).

Endeng-Endeng in Simangambat uses dangdut songs, Javanese songs and Malay songs and there are even Indian songs. However, there has been a shift where Endeng-Endeng was initially the title of the song whose verse was a satire, but because the community liked this song so much, they created a dance performed with the song to further enliven the event. The Endeng-Endeng Dance increasingly exists at wedding parties, circumcisions, and aqiqah (swinging children) events which are held as an expression of joy, because this dance is entertaining. The Endeng-Endeng dance is very popular in North Padang Lawas because this dance is not so difficult. The simplicity of this dance causes almost all people to dance it.

The Endeng-Endeng Dance is usually held at night after the kenduri event is held. Kenduri is a tradition in Javanese society that aims to hope for safety, namely praying together which is attended by neighbors and led by traditional leaders or figures who are elders in one neighborhood (R, 1999).

The implementation of Endeng-Endeng in Simangambat according to the results of an interview with Mr. Panjang Pasaribu who has carried out walimah he said "Endeng-Endeng is usually carried out after the kenduri event, then in the implementation it will be united where the mora, kahanggi, boru children to perform the dance. However, if the atmosphere is getting darker, it will be more exciting, especially between fathers and teenagers who will jog as they like with miduan, this is because of the tuak that they drink. Because tuak is indeed provided for people who carry out rewang to be more enthusiastic in their work." (Pasaribu P. , 2024).

Continued by his wife, Mrs. Nuraini Ritonga, "Usually if the party has started, many people leave the five prayers that come to mind Dalihan Na Tolu and their relatives is a joyful party, and there will be many people who will be in the galanggang to show joy during the party, when they are in the galanggang, there will be people who throw rice on them or on the head of the parendeng-endeng as a symbol of salvation for the The rice is thrown not only once but repeatedly every time there is a person who is in the galanggang, the rice that is thrown on the person will then fall to the ground and be stepped on by the people or pass by the galanggang and there is no appreciation for the sustenance given by God, So that there is a lot of rice that is redundant at the time of throwing the rice (Ritonga, 2024).

Based on the results of interviews with Mr. Panjang Pasaribu and Mrs. Nuraini Ritonga, the author concludes that the Endeng-Endeng Dance is considered to have deviated from the teachings of Islam, where Endeng-Endeng which is a song containing prayers for the bride has now changed its essence into a prayer that means bad and the movements carried out in North Padang Lawas currently seem disrespectful due to the mixing of men and women to perform the dance, the presence of liquor and scattering rice.

b. Reasons/factors for the holding of Endeng-Endeng in Walimatul 'Ursy in the Mandailing community in Simangambat District, North Padang Lawas Regency

The factor that is the basis for the holding of Endeng-Endeng at the time of Walimatul 'Ursy is to preserve tradition/culture. As the results of an interview with the Chairman of MUI Simangambat, Mr. Pamoran Hasibuan, "Madung becomes a culture na dipreviouson harana madung becomes the heritage of the ancestors. But adong do na di change sian na joloi" (Hasibuan, 2024).

(It has become a culture that has been preserved because it is a legacy from ancestors. But something must have changed from the past)

The people of Simangambat Village always tower high on the existing traditions, where in Walimatul 'Ursy what is favored is the festivity in entertainment, so that until now everything that is talked about will be one of the references as entertainment. Endeng-Endeng is a tradition that has been preserved since ancient times in Simangambat, therefore Endeng-Endeng is still carried out to attract invited guests.

As Mr. Panjang Pasaribu said, "People are invited to a party that is always questioned, what is entertainment. And Endeng-Endeng has become a tradition and an attraction for some people. Therefore, Endeng-Endeng is still carried out until now"

Furthermore, according to Mr. Kamaluddin Hasibuan, one of the religious leaders in Simangambat said, "The reason why Endeng-Endeng is still being carried out is because they are unable to restrain their own lust. I'm used to doing bad things as if it's just normal" 16

c. Legal Status of Holding Walimatul 'Ursy Who Holds Endengs According to the Views of Religious Leaders

According to the results of an interview with the Chairman of the MUI, Mr. Pamonoran Hasibuan, he said "Endeng-Endeng is actually tola harana madung has become a culture of doi na madung in semarakkon in Simangambat on, madung has become a custom. You can get a bad doctor, you can get a mandatory doctor. Marsopan do halai i na marendeng-ndengi, marjilbab do halai. Actually, it is a sin in Endeng-Endeng to drink deer doi. Madung in drinking kalei songon tuak, vinegar, wine ima mambaen excitement i inda puna be a rule. I should be rid of drinking" (Hasibuan, 2024)

(Endeng-Endeng is actually allowed because it has become a culture that has been preserved in Simangambat, it has become a custom. We cannot say that it is haram and we cannot say that it is mandatory. Some of them are polite in carrying out the Endeng-Endeng movement, wearing a polite paikaian/hijab, actually what makes it haram in Endeng-Endeng is the existing drinks such as tuak, vinegar, and wine that make the movement have no rules. That should be what should be removed)

Meanwhile, Mr. Samsul Bahri Pasaribu as a religious figure in Simangambat said that "carrying out Endeng-Endeng is actually allowed, but carrying out Endeng-Endeng will be better if it is not implemented. Because in the implementation of Endeng-Endeng there is no element of politeness, for example in the implementation sometimes the brother-in-law can touch/jog with his lae" (Pasaribu S. B., 2024).

Meanwhile, Mr. Kamaluddin Hasibuan, who is a religious figure in Simangambat, said "Carrying out Endengs is not allowed, it is illegal because it contains elements of showing off birahi. Because those who are not mahram gather there as if they are returning to zamain jahiliyah. While the purpose of Endeng-Endeng is for safety, we can make such an event to welcome the arrival of invited guests, but it is not like that. Don't invite other people's lusts, especially until the public appearance, especially at night, the atmosphere will be even different. The sawer menyawer event arises, initially hand to hand to end to the no-no. Coupled with the presence of drinks, usually the gentlemen who have drunk lose their consciousness, then anyone who is present will be danced by him.

d. Legal Status Attending the Invitation of Walimatul 'Ursy Who Held Endeng-Endeng According to the Views of Religious Leaders

In a hadith, it is stated that one of the obligations of Muslims to other Muslims is the obligation to fulfill invitations from other Muslims where some scholars state that attending any invitation is mandatory because it is for the sake of glorification and for the sake of establishing good relations. This is the opinion of 'Abdullah bin 'Umar, some tabi'in, Zhahiriyyah scholars, and some Shafi'iyah scholars. The majority of scholars stated that the law of attending invitations in general is sunnah muakkad (Farhanah, 2021).

Imam Ash-Shan'ani (may Allah have mercy on him) in Subul As-Salam stated that it is mandatory to attend the invitation of the walimah nikah because there is a threat in the hadith if you do not attend it, while other invitations are punished by the sunnah.

From Abu Hurairah ra, he said: The worst food is the food of walimah where the rich are invited to attend while the poor are abandoned, while those who do not fulfill (the invitation of walimah) are completely disobedient to Allah and His Messenger. (Muttafaqun 'alaih).

As the results of an interview with Mr. Kamaluddin Hasibuan who said that "The Endeng discriminates between the degrees of human beings, because in its implementation it is distinguished by kings, the boru child is usually used as a place to be told, while the Qur'an states that the best in the sight of Allah is the most pious person".

And in the implementation of Endeng-Endeng there are intoxicating drinks such as tuak that are drunk by gentlemen and young people so that they are more enthusiastic about doing the Endeng-Endeng dance. So Mr. Kamaluddin said that he attended the invitation of Walimatul 'Ursy with the Endeng-Endeng dance adalah makruh.

The next hadith is related to the obligation to attend the wedding reception invitation. The words "he is truly disobedient to Allah and His Messenger" are used as an argument for scholars who argue that it is mandatory for them to attend the wedding reception invitation. The majority of scholars stated that attending the invitation of the legal walimah is obligatory 'ain. There is no reason not to attend walimah, such as cold, heat, or busyness (az-Zoheli, 2011)

Meanwhile, Mr. Pamonoran Hasibuan said that attending the invitation of Walimatul 'Ursy who held Endeng-Endeng was Boleh(Mubah) without any element of immorality in it such as drinking.

Mr. Samsul Bahri Pasaribu said that attending the invitation of Walimatul 'Ursy who carries out Endeng-Endeng is permissible on the condition of attending walimah during the day after the Endeng-Endeng is held. which he said would be better avoided than having to become a sin if the Endengs were shown. As a rule:

درء المفاسد اولي من جلب المصلح

"Rejecting affirmation takes precedence over gaining benefits" (Ibrahim, 2019).

Therefore, the practice of Endeng-Endeng carried out in Simangambat is an act that causes a lot of mafsadat. The implementation of Endeng-Endeng includes a mixture of men and women who are not muhrim, the existence of redundant elements (scattering rice) and there is liquor in it. Meanwhile, the benefits contained in the implementation of Endeng-Endeng are to establish friendship and respect those who hold walimah. Therefore, the level of mafsadat produced is greater than the benefit produced. So not to attend Walimatul 'Ursy who holds Endeng-Endeng is better than attending it.

IV. CONCLUSION

Based on the results of the research and discussion "Legal Views of Religious Leaders of Simangambat District, North Padang Lawas Regency regarding attending the invitation of Walimatul 'Ursy who held Endeng-Endeng", the researcher can conclude that the law of attending the invitation of Walimatul 'Ursy who holds Endeng-Endeng in Simangambat, North Padang Lawas Regency is permissible according to the Chairman of the MUI, Mr. Pamonoran Hasibuan, without any element of makmat in it such as drinking. Meanwhile, one of the religious leaders Mr. Kamaluddin Hasibuan said that he attended the invitation of Walimatul 'Ursy with Endeng-Endeng which contained elements of showing off birahi. Because those who are not muhrim gather to perform the Endeng-Endeng dance, and the existence of intoxicating drinks is makruh which if not attended will be better and will get rewards. Dain, another religious leader Mr. Samsul Bahri Pasaribu, said that attending the invitation of Walimatul 'Ursy with Endeng-Endeng is permissible on the condition of attending the walimah

during the day after the Endeng-Endeng is held. which he said would be better avoided than having to become a sin if the Endengs were shown.

The Endeng-Endeng implementation carried out in Simangambat should be held in accordance with Islamic religious teachings and not violate the Shari'a. and intoxicating drinks provided during the walimah should be replaced with coffee, tea or ginger so that there are no intoxicating elements in them.

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