Implementation of Aqiqah in the Bulan Maulid in Nagari Padang Laweh West Sumatra Perspective’Urf

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DOI: https://dx.doi.org/10.29240/jhi.v8i2.6800
Received: 16-03-2023 Revised: 21-08-2023 Accepted: 20-10-2023

Abstract

This study aims to find out about the implementation of the aqiqah in the Maulid Nabi in Nagari Padang Laweh in terms of tradition. Aqiqah is an expression of gratitude for the birth of a child, which is basically the seventh or fourteenth day of birth or the twenty-first day. However, this did not happen to the Nagari Padang Laweh, the implementation of the aqiqah was held to coincide with the celebration of the Prophet’s Birthday in the month Rabiul Awwal determined by custom. This ritual has been carried out from generation to generation and is still ongoing today. The implementation of the aqiqah will be reviewed from the ‘urf prevailing in the Islamic tradition. The research method used is qualitative with a case study approach. The primary data of this study were obtained through interviews with thirteen informants. After the data is collected, it is classified based on existing themes, then coded and analyzed with valid theory, and ‘urf so that conclusions can be drawn. The case study in this research relates to the implementation of the aqiqah along with the celebration of the Bulan Maulid. The results of the study show that the implementation of the aqiqah which coincides with the Bulan Maulid will provide relief to parents who participate in giving away their children. This
is in line with Islamic law, and has proven to contain a lot of problem. The conclusion from this research is that the implementation of the aqiqah includes urf shahih and local wisdom that needs to be preserved.

**Keywords:** Aqiqah; Bulan Maulid; ‘Urf

**Introduction**

One of the traditions that has lasted a long time and has been practiced by the Prophet is aqiqah. Akikah is the slaughter of animals for newborns as a form of gratitude to Allah SWT with terms and conditions that must be met. In Islam aqiqah is determined by the day and its implementation, it is recommended on the 7th, 14th and 21st days for families who have sufficient material means. At first the tradition of aqiqah in history stems from the history of the prophet Abraham AS. In several narrations it is also conveyed that the aqiqah was carried out and took place during the jahiliyyah period. However, the method of implementation is not in accordance with Islamic law, for example; slaughter a goat by smearing the child's head with the goat's blood. Then after Islam came the tradition of slaughtering the goat, accompanied by shaving and smearing the child's head with perfume.

However, it is different from the implementation of the aqiqah that took place in Nagari Padang Laweh. The implementation of the aqiqah in this area is carried out specifically in the month of Mawlid. The month of Maulid is the commemoration of the birthday of the Prophet Muhammad SAW, which in Indonesia the celebration falls on every 12th of Rabiul Awal in the Hijriyah calendar.1 Celebration of the Prophet's Birthday is a tradition that developed in Islamic society long after the Prophet Muhammad SAW died. Maulid Nabi can also be interpreted as an expression of joy and respect for the Prophet Muhammad.2 The first commemoration of the Prophet's Birthday was carried

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out by the King of Irbil (present-day Iraq), named Muzhaffaruddin al-Kukbiri, at the beginning of the 7th century Hijryyah. Sibth ibn al-Jauzi further explained that in this commemoration, Sultan Al-Muzhaffar invited all his people and scholars from various disciplines, both fiqh, hadith, kalam, proposals, tasawwuf, and others. Three days before the Prophet's Birthday, various preparations were made. Thousands of goats and camels were slaughtered to serve as a meal for those present at the celebration. All the scholars at that time confirmed and agreed with what was done by Sultan al-Muzhaffar. They were of the view and thought that the celebration of the Prophet's Birthday which was held for the first time was something good.

The time for carrying out the aqiqah is carried out on the seventh or fourteenth day or the twenty-first day based on the Hadith narrated by Ali bin Hujr. However, if you are not able to do it, you can do it at an unspecified time. If it is done according to the Shar'i'ah then more afdhal performed on the birth of the seventh, or fourteenth or twenty-first day. However, if you marry a child outside the specified day, then the law becomes sunnah. This aqiqah obligation is the responsibility of the father, if the father does not have the ability to acknowledge his child then when he is an adult, the child can grant himself.

As for the wisdom of performing aqiqah is First, revive the sunnah of the Prophet Muhammad SAW; second, protect the newborn child from the disturbance of the devil, third, as a means of expressing gratitude to Allah SWT for the birth of a child and the increase of believers who will multiply the people of the Prophet SAW., fourth, strengthen brotherhood or brotherhood among the


people. Therefore, a grace period is given to parents who cannot afford to give their children away on time *afdalab*, and have the opportunity to carry it out on another day. This happened in *Nagari Padang Laweb*. The implementation of the *aqiqah* is carried out every *Bulan Maulid*.  

The celebration of the Prophet's Birthday in the *Nagari Padang Laweb* community has been going on for a long time and has become a tradition that has been passed down from generation to generation. Habits of the local community that have been going on for a long time *usbul fikih* known as *’urf*. *’Urf* in terms of terminology according to Abdul Wahab Khalilaf is something that is known and used by the community, and carried out continuously, either in the form of words and actions or leaving something that is forbidden. Meanwhile *’urf* According to Wahbah Al Zuhaily it is everything that has become a habit and recognized by many people, either in the form of actions that develop between them, or pronunciation that shows a certain meaning, which is different from the meaning of language. This definition includes *al-’urf al-’amaliy* dan *al-’urf al-qauliy*. *’Urf* when viewed in terms of coverage there are

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two namely 'urf amm (general) and 'urf special (special). 'Urf common is tradition that applies to everyone everywhere. Mean while tradition special is tradition which is used in certain countries or by certain groups. When tradition in terms of its placement or field of meaning, it can be divided into two, namely 'urf qa'uli(words) and 'urf fi`liy (deed). 13

'Urf when viewed from the point of view of its validity divided into 'urf al-shahih and 'urf fasid. 14 'Urf authentic is a custom that occurs in the middle of society and is not against nash (Al-Qur'an and Hadith). 15 This habit will not remove the benefits nor will it bring harm to the community that practices it. For example, during the engagement, the man can give a gift to the woman. However, this gift is not considered a dowry. Meanwhile 'urf fasid is a habit that contradicts the propositions and internal rules advice'syara'. 16 For example the custom that occurs among merchants in legalizing usury.

The real facts when viewed from the life of Rasulullah SAW. Emphasizing that there is no history that mentions him on each birthday of his


14 Muhammad Abu Zahrah, Ushul al Fiqh (Beirut: Dar al-Fikr, n.d.).


birth performing a certain ritual.\textsuperscript{17} Even his companions never in history held an *ibtidaf* (ceremony) specifically every year to create joy because it commemorates the birth of the Prophet Muhammad SAW. Even a special ceremony to celebrate the birthday ritual of the Prophet Muhammad SAW. nor has it ever been done from the tabi'in generation to the next generation of *salaf*.\textsuperscript{18} However, for the people of *Nagari Padang Laweb*, the implementation of *aqiqah* is during the month of *Rabiuul Awal*. It is very rare to find people who marry their children independently outside of the *Bulan Maulid*.

In particular, research relating to the implementation of *aqiqah* in the month of *Maulid* has never been carried out, but the research found is related to the implementation of *aqiqah* as carried out by Muhammad Rozani and Alim Bahri, with the title *Value of Local Wisdom and Social Strata the Tradition Of The Prophet Muhammad SAW Birthday Celebration*.\textsuperscript{19} This study describes the values of local wisdom contained in the tradition of celebrating the birthday of the Prophet Muhammad SAW. The results showed that there were local wisdom values and social strata inherent in the tradition of celebrating the Prophet's birthday. This study describes the values of local wisdom contained in the tradition of celebrating the birthday of the Prophet Muhammad SAW. The results showed that there were local wisdom values and social strata inherent in the tradition of celebrating the *Maulid Nabi*. Furthermore, research conducted by Gusnanda, et al explained about the tradition of *mambadakan paja* as a result of the dialectic of *aqiqah* teachings in Islam as the guidance of the *sunnah* of the prophet with the sociocultural context of society. This research found that the community seeks to contextually articulate Islamic teachings regarding *sunnah aqiqah*.\textsuperscript{20}

The research that has been done before, is different from the research that was carried out and what is unique about this research is the implementation of the *Aqiqah* together with the celebration of the *Maulid Nabi*. This research is a descriptive qualitative research by describing the implementation of *aqiqah* in the *Maulid Nabi* in *Nagari Padang Laweb*. Data collection was carried out through interviews with thirteen informants. The interview was conducted aiming to find out the reasons for the people in *Nagari Padang Laweb* to carry out *aqiqah* in the *Maulid Nabi*. The collected data is identified, this aims to get the main concept in implementing *aqiqah*. Then the


\textsuperscript{18} Khollilurohman, *Wewangian Semerbak dalam Menjelaskan tentang Peringatan Maulid*.


data is classified based on the information provided by the informant, then categorized conceptually and analyzed then presented descriptively. The data presented is about the description of the implementation of aqiqah in the Bulan Maulid that occurred in Nagari Padang Laweh. So that the data that has been analyzed is tested with relevant theories which will ultimately answer the questions that arise regarding the implementation of the aqiqah in the Bulan Maulid in terms of ‘urf.

Penelitian This research is important to be carried out aiming to find out the reasons why the people of Nagari Padang Laweh carry out the implementation of the Aqiqah in the Bulan Maulid. In essence, the implementation of the aqiqah is sunnah on the seventh or fourteenth day of birth or the twenty-first day. However, this did not happen to Nagari Padang Laweh, the implementation of the aqiqah was held to coincide with the celebration of the Prophet's Birthday in the month Rabiul Awwal determined by custom. This ritual has been carried out from generation to generation and is still on going today. The implementation of the aqiqah will be reviewed from the ‘urf which occurs in the Islamic tradition.

Discussion

The discussion also contains sub-chapters as research results

Factors Causing the Implementation of Aqiqah in the Bulan Maulid

The implementation of the aqiqah in the Bulan Maulid is a tradition that applies in Nagari Padang Laweh and has become a custom from generation to generation. The reasons for the community to carry out aqiqah in the Bulan Maulid are, firstly, because it has become a long-standing tradition in this nagari. 21 Second, the unique tradition of celebrating the Birthday of the Prophet Muhammad SAW., which is accompanied by the implementation of the aqiqah. Third, the cost of carrying out the aqiqah in the Bulan Maulid is lighter. Fourth, the aqiqah held in the Bulan Maulid is more lively because it is filled with entertainment. Fifth, aqiqah in the Bulan Maulid aims to foster friendship and mutual cooperation between members of the community.

It is not known exactly when the ceremony of the aqiqah in the Bulan Maulid took place in Nagari Padang Laweh. However, it has been carried out from generation to generation on the Moon Rabiul Awwal Better known as the Bulan Maulid. The implementation of aqiqah is carried out in mosques and surau or musala. There are fifteen mosques and surau or musala in this village, with details of two mosques and thirteen surau or musala. Each musala slaughters one cow and one mosque with two cows, the implementation of the aqiqah aims to marry the children in this nagari. The number of aqiqah animals carried out by the

people of this nagari for boys and girls is the same, namely one goat. Thus, mosque and musala administrators converted seven goats with one cow. If in the Bulan Maulid there are less than seven people registering their children for aqiqah, then the implementation of the aqiqah is transferred or combined into a mosque or musala which is sufficient for seven people or the equivalent of one cow. The parents' obligation is only to hand over one seventh cow's worth of money. Regarding the implementation of the Maulid Nabi Muhammad SAW, it is carried out alternately so that neither the mosque nor the musala that organizes it is adjacent. There are those who carry out at the beginning of the month, in the middle of the month and at the end of the month. This information was obtained from the following interview results:

Marrying children in Bulan Maulid has become a tradition that has been going on for a long time in this village. Children are married off with one goat, both male and female. This is then by the management of the mosque or musala seven goats are made into one cow. Because the sacrifice of seven goats is equivalent to one cow. The slaughter of the aqiqah animals is carried out in the morning, after Zuhur pray reading the book Syaraf al-An'am by al-Syeikh Syihabuddin Ahmad al-Hariri. Then proceed with a meal together and entertainment programs.

The process of implementing the aqiqah in the Bulan Maulid was further explained by Informant 2 as follows:

Cows that have been slaughtered are cooked into gulai bukek, which is then eaten together, first eaten by the readers of the book Syaraf al-Anam consisting of religious leaders, traditional leaders, community leaders and youth. After that, only mothers or bundo kanduang as well as a nephew. However Bundo kanduang those who come must go to the mosque or musala must bring jamba matah or jamba masak.

The implementation of this aqiqah is carried out in conjunction with the celebration of the Maulid Nabi Muhammad SAW, which is on the moon Rabiul Awal. The procession for the maulid and aqiqah activities is as follows: first, the slaughter of the aqiqah animal in the form of a cow is carried out in the morning, then the beef is cooked into gulai bukek (beef curry mixed with bamboo shoots seasoned with spices and finally flour, this curry is similar to satay sauce); Second, mothers or bundo kanduang come to the mosque and musala with Jamba matah or jamba masak. Jamba matah gave up in the form of money for activities or the construction of a mosque or musala at least IDR 25,000. Whereas jamba masak is nasi lamak (sticky rice) and take a pinyaram (cucur cake) as many as 36

23 Informan 1, Wawancara di Padang Laweh, January 1, 2023.
pieces to be served to religious leaders, traditional leaders, community leaders and youth; Third, after the Zuhur prayer, reading the book Syaraf al-Anam composed by al-Syeikh Syihabuddin Ahmad al-Hariri by religious figures, traditional figures, community leaders and youth, approximately two hours; Fourth, close with a prayer and continue with a meal together; Fifth, after eating together continued with the entertainment event of climbing areca nuts.

Children who are given birth in the Bulan Maulid have become a community tradition in Nagari Padang Laweh, this is in accordance with the statement of the interview with informant 3 as follows:

I marry a child in Bulan Maulid because it has become a tradition in this nagari. My family and I just follow what the previous people have done. It feels like something is missing when I personally marry my child at home. According to custom, there are actually no sanctions if the aqiqah is performed independently at home.25

Similar statements can be understood from the following interview excerpts:

The implementation of the aqiqah in the Bulan Maulid in Nagari Padang Laweh has been carried out for a long time, it is not known when it was first carried out. Now it has become a tradition by the people of this nagari. The majority of the people here carry out the aqiqah together with the Maulid Nabi Muhammad SAW, which is carried out alternately so that the mosque and surau which are the place for the aqiqah and the commemoration of the Bulan Maulid, are not crowded together. There are mosques and surau that carry out at the beginning of the month, in the middle and some at the end of the month Rabiul Awal.26

The cost of carrying out the aqiqah in the Bulan Maulid is lower, because parents who give their children to the mosque and surau or musala do not feel the high cost of the aqiqah. The obligation of parents who marry off their children is simply to hand over money for 1 goat or the equivalent of one seventh of a cow. Meanwhile, for the cost of other spices, donations were requested from the local community. Here's an excerpt of the interview:

For parents who will marry off their children, they are only obliged to hand over money worth one cow or the equivalent of one-seventh the price of a cow, whether the child being married is a boy or a girl. Thus parents who give their children a marriage fee are lighter, compared to carrying out aqiqah privately. If done privately the cost is enough with only one goat.27

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The same information can also be understood from the interview excerpt below:

Yesterday I gave birth to a child at a surau near my house, by handing over one goat's worth or one seventh cow's worth. It is lighter than the cost of *aqiqah* which is done independently at home, which has to think about other side dishes, rice, spices and other costs. Meanwhile, if the *aqiqah* is carried out at the mosque or at the surau, the cost of other cooking spices is asked for donations from the community members. It can be said that it is light in cost and also light in terms of power.\(^{28}\)

The *aqiqah* which is held in the *Bulan Maulid* is more lively because it is accompanied by entertainment events, such as climbing areca nut which provides lots of consolation prizes. The sacrifice of the sacrificial animal is carried out in the morning, after the Zuhur pray commemoration of the *Maulid Nabi* by reading the book *Syaraf al-Anam* which contains praises for the Prophet Muhammad SAW. Then proceed with a joint meal. Here’s an excerpt of the interview:

*Aqiqah* which is held in the *Bulan Maulid* which takes place in the mosque or musala is more festive, because cooking the *aqiqah* animals together, reading the book together, eating also together, watching climbing areca nut together too. Entertainment programs are also held in August to commemorate Indonesia’s Independence Day, but not as lively as this *Bulan Maulid*.\(^{29}\)

The same statement was also obtained from the following informants:

My child did the *Bulan Maulid* at the mosque. In my opinion, the *aqiqah* that is performed at the Masjid or surau is more lively, more lively, besides there is relief in terms of cost and effort. If the *aqiqah* is carried out independently, the cost is greater and it is not as lively as when it is carried out together in a mosque or surau.\(^{30}\)

The *aqiqah* which is carried out in the *Bulan Maulid* aims to foster friendship and develop an attitude of mutual cooperation among members of the community. Because on ordinary days they are busy working in the fields and in the fields. The following is an excerpt of the interview:

*Aqiqah* is marked by slaughtering a cow in the morning, then the meat is cooked together, the fathers are the ones who cook and the women prepare the spices. Later, after the *maulid* event is finished, it will be followed by eating together. In this activity, starting from cooking together, eating together too, meeting each other, telling stories, and joking.\(^{31}\)

\(^{28}\) Informan 6, wawancara di Padang Laweh, January 7, 2023.
\(^{29}\) Informan 7, Wawancara di Padang Laweh, January 7, 2023.
\(^{30}\) Informan 8, Wawancara di Padang Laweh, January 7, 2023.
\(^{31}\) Informan 9, wawancara di Padang Laweh, January 7, 2023.
The same statement was made by informant 10, along with excerpts from the interview:

\textit{Aqiqah} which is carried out in conjunction with the commemoration of the \textit{Maulid Nabi} can establish friendly relations, which on days are usually busy with each other's activities. When there is such an event, we can meet each other, tell stories so that friendship remains established.\textsuperscript{32}

Based on the interview excerpts above, it can be understood that the reason for holding \textit{aqiqah} in the \textit{Bulan Maulid} is a tradition that has been passed down from generation to generation, costs are lower, the event is more lively, it can establish friendships and foster mutual cooperation among people. The implementation of akikah in this \textit{nagari} is supported by traditional leaders, religious leaders and the local community.

Survey ‘Urf on the Implementation of \textit{Aqiqah} in the \textit{Bulan Maulid Nabi SAW} in the \textit{Nagari Padang Laweh} Community

The implementation of \textit{aqiqah} in the \textit{Bulan Maulid Nabi SAW} is a tradition that has been carried out by the people of \textit{Padang Laweh} for a long time and has been passed down from generation to generation. This was done to reduce the cost of \textit{aqiqah} and commemoration of the \textit{Maulid}. In addition, it also aims to establish friendly relations, the event is more lively and fosters mutual cooperation. The cost is low because parents who marry their children only need to pay one camper or the equivalent of Rp. 3,000,000, while to buy other spices, donations were requested from the local community.

The existence of the implementation of the \textit{aqiqah} accompanied by the commemoration of the \textit{Maulid Nabi} is very helpful for people who are basically unable financially. But have a desire to marry off their children. If the implementation of the \textit{aqiqah} is carried out independently and requires quite a large amount of money, then it is feared that every community does not have the ability to give up their children. When examined from the concept of \textit{fiqh} implementation of legal \textit{aqiqah sunnah muakkad}. But in reality, in \textit{Nagari Padang Laweh}, regardless of the profession of the parents, it is possible to continue to carry out the aqiqah for their children. The majority of the people of this village work as farmers and farm laborers. For example, the year 2022 or on the \textit{Rabiul Awal} 1444 H found as many as 112 children who were married at the same time as the \textit{Maulid Nabi}. With this tradition, the enthusiasm of the local community to marry off their children is very high. This is in line with the statement of the local religious leader that 80% of the people of this \textit{nagari} have practiced \textit{aqiqah}.

\textsuperscript{32} Informan 10, Wawancara di Padang Laweh, January 7, 2023.
Scholars agree that not all ‘urf can be used as an argument in establishing Islamic law.学者们一致认为，并非所有‘urf都可以作为建立伊斯兰法律的论据。

‘Urf can be used as one of the bases in setting the law, when it meets the conditions: first, not contradicting syariah; Second, it does not cause harm and does not eliminate benefit; Third, it has been generally accepted among Muslims; Fourth, it does not apply in worship mahdhah; Fifth, ‘urf it was already popular in the community when it was about to be established as one of the legal standards.‘urf 可以作为立法的基础之一，只要它符合以下条件：第一，不与 sharia 冲突；第二，它不会造成伤害也不会消除利益；第三，它在穆斯林中被普遍接受；第四，它不适用于 worship mahdhah；第五，‘urf 在它被确立为法律标准之一时已经得到了社区的广泛接受。

When analyzed further related to the implementation of aqiqah in the Bulan Maulid there is no argument syara’ which prohibits it, and also does not lead to mufasadat. According to the Syafi’i madhhab, it is permissible for an aqiqah to have one cow for seven children, this is because one goat is equal to 1/7 of one cow. So that one cow can be used for seven children.36 Precisely with the implementation of aqiqah together with the implementation of Maulid is more giving maslahah that is, it can reduce the cost of aqiqah and the celebration of the Maulid Nabi Muhammad SAW. With this relief, 75% of the people in this area have aqiqah. Findings in the field can be seen in table 1 below:

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**Table 1. Implementation of Aqiqah for the Last 3 Years**

<table>
<thead>
<tr>
<th>No</th>
<th>Year</th>
<th>Mosque/ Musala/ Surau</th>
<th>Number of Cows/ Goats</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2020</td>
<td>1. Al-Mujahadah Mosque</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Al-Safar Mosque</td>
<td>-</td>
<td>Just inaugurated in 2021</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Musala Al-Hikmah (Benteng)</td>
<td>-</td>
<td>Because there was not enough 1 cow, it was</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Surau Al-Mukhlisin</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>Musala Nurul Iman</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Surau Ar-Rasyid</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>Musala Nurul Amal</td>
<td>Due to the influence of Covid 19, the implementation of the Aqiqah was combined with the Faith Mosque</td>
</tr>
<tr>
<td>8.</td>
<td>Musala Iman</td>
<td>1</td>
</tr>
<tr>
<td>9.</td>
<td>Musala Ibadah (Kubu)</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>Musala Nurul Huda</td>
<td>1</td>
</tr>
<tr>
<td>11.</td>
<td>Surau An-Nur</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>Musala Nurul Huda (Talao)</td>
<td>1</td>
</tr>
<tr>
<td>13.</td>
<td>Musala Al-Hikmah (Batu Gadang)</td>
<td>1</td>
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<tr>
<td>14.</td>
<td>Surau Al-Mukmin</td>
<td>Due to the influence of Covid 19, the implementation of the Aqiqah was combined with the Faith Mosque</td>
</tr>
<tr>
<td>2021</td>
<td>Al-Mujahadah Mosque</td>
<td>1</td>
</tr>
<tr>
<td>2021</td>
<td>Al-Safar Mosque</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Musala Al-Hikmah (Benteng)</td>
<td>Due to the influence of Covid 19 there were no participants in the implementation of the Aqiqah</td>
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<tr>
<td>4.</td>
<td>Surau Al-Mukhlisin</td>
<td>1</td>
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<tr>
<td>5.</td>
<td>Musala Nurul Iman</td>
<td>1</td>
</tr>
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<td>6.</td>
<td>Surau Ar-Rasyid</td>
<td>Due to the</td>
</tr>
</tbody>
</table>
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<table>
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<th>Location</th>
<th>Participants</th>
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</thead>
<tbody>
<tr>
<td>7</td>
<td><em>Musala Nurul Amal</em></td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td><em>Musala Iman</em></td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td><em>Musala Ibadah (Kubu)</em></td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td><em>Musala Nurul Huda</em></td>
<td>1</td>
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</tbody>
</table>

11. *Surau An-Nur* -

Due to the influence of Covid 19 there were no participants in the implementation of the *aqiqah*

<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Participants</th>
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<tbody>
<tr>
<td>12</td>
<td><em>Musala Nurul Huda (Talao)</em></td>
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<tr>
<td>13</td>
<td><em>Musala Al-Hikmah (Batu Gadang)</em></td>
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<tr>
<td>14</td>
<td><em>Surau Al-Mukmin</em></td>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Participants</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Al-Mujahadah Mosque</em></td>
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<tr>
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<td><em>Al-Safar Mosque</em></td>
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<tr>
<td>3</td>
<td><em>Musala Al-Hikmah (Benteng)</em></td>
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<td><em>Surau Al-Mukhlisin</em></td>
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<td>5</td>
<td><em>Musala Nurul Iman</em></td>
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<td>6</td>
<td><em>Surau Ar-Rasyid</em></td>
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<tr>
<td>7</td>
<td><em>Musala Nurul Amal</em></td>
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</tr>
<tr>
<td>8</td>
<td><em>Musala Iman</em></td>
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<tr>
<td>9</td>
<td><em>Musala Ibadah (Kubu)</em></td>
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<td>10</td>
<td><em>Musala Nurul Huda</em></td>
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<td>11</td>
<td><em>Surau An-Nur</em></td>
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The table above shows that every mosque and Musala perform the aqiqah by slaughtering a cow for seven children who aqiqah in the Bulan Maulid. The implementation of the aqiqah in the Bulan Maulid when viewed from the scope ‘urf, including ‘urf khas or specifically, because the implementation of aqiqah like this is only found in this nagari, and has not been found in other places, so it is called adat salingka nagari.37 When viewed from an object ‘urf, then the implementation of the aqiqah in the Bulan Maulid is included in ‘urf fi’liy, that is ‘urf in the form of deeds or practices of the local community, which have been carried out for a long time. Based on the description above, it can be understood that the implementation of the aqiqah in the Bulan Maulid is in line with syara’ or included ‘urf shahih, and maslabah generated. In addition, the implementation of aqiqah is also a local wisdom that must be maintained.

Conclusion

Based on the discussion that has been described above, it can be concluded that the implementation of aqiqah in the Bulan Maulid is a tradition that applies in Nagari Padang Laweh and has become a custom for generations. The reasons for the community to carry out aqiqah in the Bulan Maulid are, firstly, because it has become a long-standing tradition in this nagari. Second, the unique tradition of celebrating the Maulid Nabi Muhammad SAW, which is accompanied by the implementation of the aqiqah. Third, the cost of carrying out the aqiqah in the Bulan Maulid is lighter. Fourth, the aqiqah held in the Bulan Maulid is more lively because it is filled with entertainment. Fifth, aqiqah in Bulan Maulid aims to cultivate friendship and mutual cooperation among community members. Overview ‘urf towards the implementation of aqiqah in the Maulid Nabi in the Nagari Padang Laweh community is in line with syaria’ or included ‘urf shahih, and there are many problems that arise as well as local wisdom that must be maintained. It is hoped that in the future the tradition of carrying out aqiqah in Nagari Padang Laweh will become a religious tourism destination. Need support from stakeholders so that this unique tradition is preserved, so it becomes a pilot project for other areas in West Sumatra in particular. Because this tradition goes hand in hand with advice’ or included ‘urf shahih.

References


Solichah, Binti Maratus, Khoirul Asyfiyak, and Dzulfikar Rodafi. “Tinjauan Dalil ‘Urf Terhadap Mitos Larangan Perkawinan Antar Dukuh (Studi Kasus


