

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

***Hamda Sulfinadia¹, Jurna Petri Roszi², Rosdialena³,
Eli Suryani⁴, Anisa Fitri⁵**

Universitas Islam Negeri Imam Bonjol Padang, Indonesia^{1,4}
Sekolah Tinggi Agama Islam az-Ziyadah Jakarta, Indonesia^{2,5}
Universitas Muhammadiyah Sumatera Barat, Indonesia³

Corresponding Author: *hamdasulfinadia@uinib.ac.id

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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 Annwal* 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 problem. The conclusion from this research is that the implementation of the *aqiqah* includes *urf shabih* 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

¹ Ahmad Suriadi, “Akulturasi Budaya Dalam Tradisi Maulid Nabi Muhammad di Nusantara,” *Khazanah: Jurnal Studi Islam Dan Humaniora* 17, no. 1 (2019): 167–90; Eddy Saputra and Ahmad Muhajir, “Penanaman Dan Penguatan Nilai-Nilai Keislaman Melalui Perayaan Hari Besar Islam,” *Al Ashriyyah* 5, no. 2 (2019): 293–309; Naila Farah, “Makna Ritual Maulidan Bagi Masyarakat Buntet Pesantren Kecamatan Astanajapura Kabupaten Cirebon,” *Jurnal Tamaddun* 8, no. 2 (2020); Syarifuddin Syarifuddin, “Peran Budaya Maulid Dalam Merekatkan Hubungan Sosial Masyarakat Barabai Utara (Studi Deskriptif Analisis Terhadap Pengembangan Nilai-Nilai Budaya Pendidikan Ips),” *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 1 (2019): 125–40; Baharuddin Baso and Muammar Bakry, “Tradisi Sayyng Pattu’du’dalam Peringatan Maulid Di Kecamatan Balanipa Kabupaten Polewali Mandar,” *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab Dan Hukum*, 2021; Fenti Fatmawati, “Nilai Dakwah Dalam Tradisi Maulid Nabi Muhammad Saw Pada Jama’ah Masjid Al-Huda Desa Karang Joho Kecamatan Badegan,” *Journal of Community Development and Disaster Management* 2, no. 2 (2020): 63–69.

² Suriadi, “Akulturasi Budaya Dalam Tradisi Maulid Nabi Muhammad Di Nusantara”; Abdul Hafidz, “Konfigurasi Filantropi Islam Dalam Tradisi Maulid Nabi SAW Di Bawean,” *JURISY: Jurnal Ilmiah Syariah* 1, no. 1 (2021): 1–16; Nida Marufah, “Komunikasi Seni Hadrah

out by the King of Irbil (present-day Iraq), named Muzhaffaruddin al-Kukbiri, at the beginning of the 7th century *Hijriyah*.³ 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.⁴ 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.⁵ However, if you are not able to do it, you can do it at an unspecified time. If it is done according to the Shari'ah then more *afdbal* 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 *sunnab*. This *aqiqah* obligation is the responsibility of the father,⁶ 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* is⁷ *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

Majelis Ahbaabul Musthofa Yogyakarta,” *Albadharah: Jurnal Ilmu Dakwah* 19, no. 2 (2021): 91–116.

³ Suriadi, “Akulturasi Budaya Dalam Tradisi Maulid Nabi Muhammad Di Nusantara”; Fuad Bawazir, *Telaga Cinta Rasulullah* (Razka Pustaka Book Store, 2020); Kholilurrohman, *Wewangian Semerbak dalam Menjelaskan tentang Peringatan Maulid* (Nurul Hikmah Press, 2018).

⁴ Al-Imam Al-Hafidz Jalaluddin As-Syuyuthi, *Tujuan Perayaan Maulid Nabi Muhammad SAW: Bantahan Imam Jalaluddin As-Syuyuthi terhadap Mereka yang Mengharamkan Perayaan Maulid Nabi SAW* (Almuqsih Pustaka, 2021).

⁵ al- Imam al-Hafiz al-Mashannif al-Mutqin Abi Daud Sulaiman ibn al-Asy’as al-Sajastani al-Azadi, *Sunan Abu Dawud* (Beirut: Maktabah Dahlan, n.d.).

⁶ Azhariah Fatia, “Hak Dan Perlindungan Anak Dalam Perspektif Hadis,” *JURIS (Jurnal Ilmiah Syariah)* 10, no. 1 (2018); Heydi Tiara Yasmine, “Praktik Pesanan Paket Aqiqah Dalam Tinjauan Hukum Islam,” *Maliyah: Jurnal Hukum Bisnis Islam* 12, no. 1 (2022): 46–68.

⁷ Rosmita Rosmita et al., “Mencukur Rambut Bayi Perempuan Saat Akikah Perspektif Mazhab Imam Ahmad Bin Hanbal,” *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam* 3, no. 3 (2022): 269–82; Ika Mar Isla and Siti Fatimah, “Tradisi Turun Mandi Di Dusun Penghijauan Desa Pasar Baru Kecamatan Pangean Kabupaten Kuantan Singingi Riau,” *Gorga: Jurnal Seni Rupa* 8, no. 2 (2019): 430–34; Muhammad Zulfa, “Peningkatan Hasil Belajar Materi Qurban dan Akikah dengan Model Kooperatif Learning pada Siswa Kelas X IPA 1 MA Sunan Prawoto Pati,” *Prosiding Pendidikan Profesi Guru Agama Islam (PPGAI)* 2, no. 1 (2022): 701–13; Hamiruddin Hamiruddin, Oga Satria, and Khaidar Hasram, “Dakwah Kultural Dalam Tradisi Akikah Di Balangtarong, Bulukumba, Sulawesi Selatan: Perspektif Sosiologi Dakwah,” *Proceedings LAIN Kerinci* 1, no. 1 (2023): 1–16.

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

The celebration of the Prophet's Birthday in the *Nagari Padang Laweh* community has been going on for a long time and has become a tradition that has been passed down from generation to generation.⁸ Habits of the local community that have been going on for a long time *ushul fikih* known as '*urf*.'⁹ '*Urf*' in terms of terminology according to Abdul Wahab Khallaf 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.¹⁰ Meanwhile '*urf*' According to Wahbah Al Zuhaily¹¹ 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*.¹² '*Urf*' when viewed in terms of coverage there are

⁸ Jurna Petri Roszi and Mutia Mutia, "Akulturasi Nilai-Nilai Budaya Lokal Dan Keagamaan Dan Pengaruhnya Terhadap Perilaku-Perilaku Sosial," *FOKUS, Jurnal Kajian Keislaman Dan Kemasyarakatan* 3, no. 2 (2018): 172; Ali Ibrahim et al., "The Resilience of Ungku Kali Practices as Marriage Guardian in Kurai Taji, Padang Pariaman Regency Masalah Perspective," *Jurnal Ilmiah Al-Syir'ah* 21, no. 1 (2023): 55–71.

⁹ W. Nuroniyah and B. S. Maula, "Muslim Women Adhering to Minangkabau's Bajapuik Tradition in Cirebon, West Java: Compromizing a Gendered Culture in Islamic Law. Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan, 22 (2), 135–154," 2022.

¹⁰ Masyhuri Masyhuri, Arina Haqan, and Minhatun Minhatun, "Multi Level Marketing (MLM) Perspektif 'Urf Dan Istihsan Abdul Wahab Khallaf," *Jurnal Pemikiran Dan Ilmu Keislaman* 4, no. 2 (2021): 248–63; Abdul Wahhab Khallaf, *Ilmu Ushul Fikih* (Toha Putra, 1994); Akhmad Farid Mawardi Sufyan, "Thariq Dalalah Al-Nash Menurut Abd Al-Wahhab Khallaf," *Kariman: Jurnal Pendidikan Dan Keislaman* 5, no. 2 (2017): 79–100; Sunan Autad Sarjana and Imam Kamaluddin Suratman, "Konsep 'Urf Dalam Penetapan Hukum Islam," *Tsaqafah* 13, no. 2 (2017): 279–96; SWS Wandu, "Eksistensi'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *Samarah: Jurnal Hukum Keluarga Dan Hukum ...*, no. Query date: 2022-11-01 13:49:05 (2018), <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/3111>; Musa Aripin, "Eksistensi Urf Dalam Kompilasi Hukum Islam," *AL-MAQASID: Jurnal Ilmu Kesyarifan Dan Keperdataan* 2, no. 1 (2016): 207–19; Abd al-Khalaf Khalaf, *Ushul al-Fiqh* (Kairo: Maktabah al-Dakwah al-Islami, n.d.).

¹¹ Muammar Bakry and Rahman Ambo Masse, "Diskursus Prinsip Syariah Dalam Akad Transaksi Murabahah Pada Perbankan Syariah Di Makasar," *Jurnal Istinbat* 19, no. 1 (2020); Elimartati Elimartati, "Analisis Metode Hilah Dalam Proses Fatwa Dsn-Mui," *JURIS (Jurnal Ilmiah Syariah)* 15, no. 1 (2017): 75–84; Murtadho Ridwan, "Fleksibelitas Hukum Ekonomi Syariah," *TAWAZUN: Journal of Sharia Economic Law* 1, no. 2 (2018): 161–73; Faridatus Syuhadak, "Urgensi Fatwa Dalam Perkembangan Hukum Islam," *De Jure: Jurnal Hukum Dan Syar'iah* 5, no. 2 (2013); Parlindungan Simbolon, "Nikah Misyar Dalam Pandangan Hukum Islam," *Jurnal Al Himayah* 3, no. 2 (2019): 173–88; Al Zuhaily, *Ushul al Fiqh al Islami*.

¹² Nahara Eriyanti, "'Urf Pernikahan Warga Gampong Padang Di Kecamatan Setia Bakti Kabupaten Aceh Jaya," *El-Hadbanab: Indonesian Journal of Family Law And Islamic Law* 2, no. 2 (2022): 192–218; Binti Maratus Solichah, Khoirul Asyfiyak, and Dzulfikar Rodafi, "Tinjauan

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 qauli* (words) and *'urf fi`liyy* (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 *'yara*.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

Dalil 'Urf terhadap Mitos Larangan Perkawinan Antar Duku (Studi Kasus di Duku Banyu Urip dan Duku Batokan Kab. Tulungagung),” *Jurnal Hikmatina* 3, no. 3 (2021): 27–38.

¹³ Nahara Eriyanti, “Urf Pernikahan Warga Gampong Padang Di Kecamatan Setia Bakti Kabupaten Aceh Jaya,” *El-Hadbanab: Indonesian Journal of Family Law And Islamic Law* 2, no. 2 (2022): 192–218; Binti Maratus Solichah, Khoirul Asyfiyak, and Dzulfikar Rodafi, “Tinjauan Dalil 'Urf terhadap Mitos Larangan Perkawinan Antar Duku (Studi Kasus di Duku Banyu Urip dan Duku Batokan Kab. Tulungagung),” *Jurnal Hikmatina* 3, no. 3 (2021): 27–38.

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

¹⁵ Wildan Fauzan, “Larangan Perkawinan Di Bulan Takepek Dalam Tinjauan 'Urf,” *Sakina: Jurnal of Family Studies* 3, no. 4 (2019); Dar Nela Putri, “Konsep Urf Sebagai Sumber Hukum Dalam Islam,” *El-Masblabah* 10, no. 2 (2020): 14–25; Muhammad Mahmud, “Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Metode Hukum Islam,” *Al-Mau'izhah: Jurnal Ilmu Keislaman Dan Ilmu-Ilmu Sosial* 8, no. 2 (2022): 221–36; Sulfan Wandu Sulfan Wandu, “Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh,” *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018): 181–96; F Rizal, “Penerapan 'Urf Sebagai Metode Dan Sumber Hukum Ekonomi Islam,” *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial ...*, no. Query date: 2022-11-01 13:23:54 (2019),

<https://ejournal.insuriponorogo.ac.id/index.php/almanhaj/article/view/167>; Khikmatun Amalia, “Urf Sebagai Metode Penetapan Hukum Ekonomi Islam,” *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 9, no. 1 (2020): 75–90.

¹⁶ Tomi Adam Gegana and Abdul Qodir Zaelani, “Pandangan Urf Terhadap Tradisi Mitu Dalam Pesta Pernikahan Adat Batak,” *El-Izdivaj: Indonesian Journal of Civil and Islamic Family Law* 3, no. 1 (2022): 18–32; Elsa Fadhilah Safitri, Kurnia Sani, and Luthfiyatul Muniroh, “Tradisi Perkawinan Turun Ranjang Perspektif 'Urf: Studi Kasus Di Desa Apiapi, Bontang,” *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum* 3, no. 03 (2022): 272–85; Soraya Devy, “Konsekuensi Pembatalan Pertunangan Dalam Tradisi Masyarakat Kecamatan Jaya Kabupaten Aceh Jaya Ditinjau Dari Segi Konsep 'Urf,” *El-Usrab: Jurnal Hukum Keluarga* 5, no. 1 (2022): 117–26; Fauzi Muhammad, Hasbi Umar, and Hermanto Harun, “Eksistensi Kebiasaan ('Urf) Sebagai Sumber Hukum Perdagangan Internasional,” *Islamika: Jurnal Ilmu-Ilmu Keislaman* 21, no. 02 (2021): 133–43; Haris Hidayatulloh and Mohammad Asdarul Fitroni, “Tradisi Membuang Sengkolo Dalam Perkawinan Prespektif 'Urf,” *Jurnal Hukum Keluarga Islam* 6, no. 1 (2021): 78–99; Mahmud, “Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Metode Hukum Islam.”

birth performing a certain ritual.¹⁷ Even his companions never in history held an *ibtifal* (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*.¹⁸ However, for the people of *Nagari Padang Laweh*, the implementation of *aqiqah* is during the month of *Rabiul 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 Mawlid 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.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*.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 Laweh*. 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 Laweh* 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

¹⁷ Meirison Meirison, Desmadi Saharuddin, and Rosdialena Rosdialena, "Takhrij Fikih Dan Permasalahan Kontemporer," *Al-Istinbath: Jurnal Hukum Islam* 5, no. 1 May (2020): 51–70.

¹⁸ Kholilurrohman, *Wewangian Semerbak dalam Menjelaskan tentang Peringatan Maulid*.

¹⁹ Muhammad Rozani and Alim Bahri, "Nilai Kearifan Lokal Dan Strata Sosial Tradisi Perayaan Maulid Nabi Muhammad SAW Di Desa Kemuja, Kabupaten Bangka," *Jurnal Sosial Humaniora* 14, no. 1 (2023): 93–105.

²⁰ Gusnanda Gusnanda, Novizal Wendry, and Luqmanul Hakim, "Mambadakan Paja: Pergumulan Islam Dan Tradisi Lokal Di Nagari Kamang Mudiak Kabupaten Agam Sumatera Barat," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 2 (2020): 261–75.

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

²¹ Arbanur Rasyid et al., "Local Wisdom Recognition in Inter-Ethnic Religious Conflict Resolution in Indonesia from Islah Perspective," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 13–26.

people of this *nagari* for boys and girls is the same, namely one goat.²² 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.²³

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 matab* or *jamba masak*.²⁴

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 matab* or *jamba masak*. *Jamba matab* gave up in the form of money for activities or the construction of a mosque or *mushala* at least IDR 25,000. Whereas *jamba masak* is *nasi lamak* (sticky rice) and take a *pinyaram* (cucur cake) as many as 36

²² Andi Sukmawati Assaad et al., "Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 2 (2022): 458–79.

²³ Informan 1, Wawancara di Padang Laweh, January 1, 2023.

²⁴ Informan 2, 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

²⁵ Informan 3, Wawancara di Padang Laweh, January 1, 2023.

²⁶ Informan 4, Wawancara di Padang laweh, January 1, 2023.

²⁷ Informan 5, Wawancara di Padang Laweh, January 7, 2023.

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:

Aqiqah which is carried out in conjunction with the commemoration of the *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.³²

Based on the interview excerpts above, it can be understood that the reason for holding *aqiqah* in the *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 *nagari* is supported by traditional leaders, religious leaders and the local community.

Survey 'Urf on the Implementation of *Aqiqah* in the *Bulan Maulid Nabi SAW* in the *Nagari Padang Laweh* Community

The implementation of *aqiqah* in the *Bulan Maulid Nabi SAW* is a tradition that has been carried out by the people of *Padang Laweh* for a long time and has been passed down from generation to generation. This was done to reduce the cost of *aqiqah* and commemoration of the *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 *aqiqah* accompanied by the commemoration of the *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 *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 *fiqh* implementation of legal *aqiqah sunnah muakkad*. But in reality, in *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 *Rabiul Awal* 1444 H found as many as 112 children who were married at the same time as the *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 *nagari* have practiced *aqiqah*.

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.³³ *'Urf* can be used as one of the bases in setting the law,³⁴ 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 *mabdhah*; Fifth, *'urf* it was already popular in the community when it was about to be established as one of the legal standards.³⁵

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 *mufsadat*. 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:

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

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

³³ Amalia, “‘Urf Sebagai Metode Penetapan Hukum Ekonomi Islam”; DN Safitri, FK Daud, and M Aziz, “Tradisi Pemberian Belahan Perspektif ‘Urf Di Desa Megale Kedungadem Bojonegoro,” *AL-FIKRAH: Jurnal Studi Ilmu Pendidikan Dan ...*, no. Query date: 2022-11-01 14:12:53 (2021), <http://www.jurnal.alhamidiyah.ac.id/index.php/al-fikrah/article/download/111/115>; Mahlil Bunaiya, Delvy Hamzah, and Mawaddatul Ulfa, “Tinjauan ‘Urf Terhadap Budaya Ekonomi Dalam Usaha Fotokopi Perantau Minangkabau di Yogyakarta,” *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (2021): 63–76.

³⁴ Mahlil Bunaiya, Delvy Hamzah, and Mawaddatul Ulfa, “Tinjauan ‘Urf Terhadap Budaya Ekonomi Dalam Usaha Fotokopi Perantau Minangkabau Di Yogyakarta,” *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (2021): 63–76.

³⁵ Alief Rachman Setyanto, “Tradisi Langkahhan Dalam Pernikahan Adat Lampung Perspektif Al-‘Urf,” *Sakina: Journal of Family Studies* 6, no. 1 (2022); Rizaludin Rizaludin, Hari Susanto, and Jaih Mubarak, “Analisis Kaidah Urf Pada Fatwa DSN-MUI No. 54 Tentang Syariah Card,” *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 5, no. 4 (2023): 1904–21; Afiq Budiawan, “Tinjauan al Urf Dalam Prosesi Perkawinan Adat Melayu Riau,” *Jurnal An-Nabl* 8, no. 2 (2021): 115–25.

³⁶ al- Imam al-Hafiz al-Mashannif al-Mutqin Abi Daud Sulaiman ibn al-Asy’as al-Sajastani al-Azadi Abu Dawud, Sunan Abu Dawud, Jilid 2 BAB 10 (Beirut: Maktabah Dahlan, n.d.).

				combined with the Al-Mukhlisin Mosque	
		4.	<i>Surau</i> Al-Mukhlisin	1	
		5.	Musala Nurul Iman	1	
		6.	<i>Surau</i> Ar-Rasyid	1	
		7.	<i>Musala</i> Nurul Amal	-	Due to the influence of Covid 19, the implementation of the Aqiqah was combined with the Faith Mosque
		8.	<i>Musala</i> Iman	1	
		9.	<i>Musala</i> Ibadah (Kubu)	1	
		10.	Musala Nurul Huda	1	
		11.	<i>Surau</i> An-Nur	1	
		12.	<i>Musala</i> Nurul Huda (Talaq)	1	
		13.	<i>Musala</i> Al-Hikmah (Batu Gadang)	1	
		14.	<i>Surau</i> Al-Mukmin	-	Due to the influence of Covid 19, the implementation of the Aqiqah was combined with the Faith Mosque
2	2021	1.	Al-Mujahadah Mosque	1	
		2.	Al-Safar Mosque	1	
		3.	<i>Musala</i> Al-Hikmah (Benteng)	-	Due to the influence of Covid 19 there were no participants in the implementation of the <i>aqiqah</i>
		4.	<i>Surau</i> Al-Mukhlisin	1	
		5.	Musala Nurul Iman	1	
		6.	<i>Surau</i> Ar-Rasyid	-	Due to the

			influence of Covid 19 there were no participants in the implementation of the <i>aqiqah</i>
		7. <i>Musala</i> Nurul Amal	1
		8. <i>Musala</i> Iman	1
		9. <i>Musala</i> Ibadah (Kubu)	1
		10. <i>Musala</i> Nurul Huda	1
		11. <i>Surau</i> An-Nur	-
			Due to the influence of Covid 19 there were no participants in the implementation of the <i>aqiqah</i>
		12. <i>Musala</i> Nurul Huda (Talo)	1
		13. <i>Musala Al-Hikmah</i> (Batu Gadang)	1
		14. <i>Surau</i> Al-Mukmin	1
3	2022	1. Al-Mujahadah Mosque	1
		2. Al-Safar Mosque	1
		3. <i>Musala</i> Al-Hikmah (Benteng)	1
		4. <i>Surau</i> Al-Mukhlisin	1
		5. <i>Musala</i> Nurul Iman	1
		6. <i>Surau</i> Ar-Rasyid	1
		7. <i>Musala</i> Nurul Amal	1
		8. <i>Musala</i> Iman	1
		9. <i>Musala</i> Ibadah (Kubu)	1
		10. <i>Musala</i> Nurul Huda	1
		11. <i>Surau</i> An-Nur	1
		12. <i>Musala</i> Nurul Huda (Talo)	1
		13. <i>Musala Al-Hikmah</i> (Batu Gadang)	1
		14. <i>Surau</i> Al-Mukmin	1

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 kbas* 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'ly*, 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 shabih*, and *maslahah* 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 shabih*, 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 shabih*.

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³⁷ Muhammad Mutawali, "Customary Law of Dou Donggo Bima from the Perspective of Islamic and Indonesian Positive Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 1–27; Syukri Iska et al., "Implications of the Pagang Gadai Contract on Disharmony Social Actors in Minangkabau Community," *JURIS (Jurnal Ilmiah Syariah)* 21, no. 1 (2022): 27–37.

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