

Perspective Analysis Mashlahah Mursalah towards Tradition *Mamangkeh* And *Maasok Gombak* in the Pre-Wedding Procession in West Sumatra

Akmal Yandi^{1*}, Dina Dahliana²

¹STAI Solok Nan Indah, Kota Solok, Indonesia,

²STAI Solok Nan Indah, Kota Solok, Indonesia,

*Email Korespondensi: akmalyandi094@gmail.com

Abstract	<i>West Sumatra has various forms of different traditional traditions from various regions, from cities to remote areas, one of which is the Mamangkeh and Maasok Gombak traditions which are still a cultural phenomenon in society, these traditions have even become customary rules that will be given sanctions for people who violate them. The aim of this research is to analyze the view of Islamic Law from the perspective of Mashlahah Mursalah on the implementation of the mamangkeh and maasok Gombak traditions in West Sumatra. This study uses field research methods. The data source is primary data used consisting of interviews with traditional leaders, while secondary data comes from books and articles related to the research topic. This research results in the implementation of traditions mamangkeh and maasok Gombak after reviewing Mashlahah Mursalah, there are several maslahah contained in it, namely: firstly, the badoncek or fundraising event which can help with the bride and groom's wedding costs. Second, giving advice to prospective brides and grooms about getting married. Third, establishing a friendly relationship between a child and its bako parent.</i>
Keywords	<i>maslahah, mamangkeh, marriage</i>

Introduction

Marriage is a social institution (Ritonga, 2024) which has sacred value and is highly upheld in various societal traditions in Indonesia, including in West Sumatra (Nursalim et al, 2023). As an area where the majority of the population adheres to Islam and still maintains Minangkabau customs, the wedding procession is not only a legal bond between two individuals, but also contains complex social, cultural and religious meanings (Syafiah and Usman, 2023; Suleman, 2023; Zulkarnain, 2023). In the context of

Minangkabau customs, there are various traditions that accompany the wedding process, including traditions Mamangkeh And Maasok Gombak (Yandi, 2024). These two traditions are important stages in pre-wedding which function as a social mechanism to strengthen relationships between families and maintain the continuity of traditional values in social life.

Mamangkeh is a tradition carried out by the male family to convey the intention of proposing to the prospective bride. This tradition is not just an ordinary communication process, but is also a form of respect for the woman's family and is the first step in building harmonious relations between the two parties. Meanwhile, Maasok Gombak is a tradition where the female family accepts the male family as part of their extended family. This tradition has a deep philosophy that reflects the concept of togetherness and mutual cooperation in the life of Minangkabau society which is based on a matrilineal system (Yandi et al, 2024).

In the perspective of Islamic law, every tradition carried out in a community must be studied based on the principle of benefit or *Mashlahah Mursalah*. *Mashlahah Mursalah* is a concept in Islamic law that refers to benefits that are not mentioned explicitly in the Al-Qur'an or Hadith, but are still considered in the public interest as long as they do not conflict with sharia principles (Islahiyah, 2020; Suroya, 2022; Rafi'i, Taufani, and Fridiyanto, 2021; Mansur, 2015; Kaimudin and Misno, 2023). Therefore, it is important to examine the extent of tradition Mamangkeh And Maasok Gombak has beneficial value for society and whether its practice is in line with Islamic principles.

This study is relevant in the contemporary context because social changes that occur in society often influence traditional traditions that have been going on for generations (Nuranisa et al, 2023; Syahroni and Irawan, 2024; Zainuddin et al, 2024). Some parties question the relevance of this tradition in modern life, while others argue that preserving local traditions is part of cultural identity that must be maintained. Therefore, this research aims to analyze traditions Mamangkeh And Maasok Gombak in perspective *Maslahah Mursalah* to understand how these two traditions can provide benefits to society and how their implementation can be adapted to sharia principles (Wasis, Wiratraman, and Widjono, 2021).

Thus, it is hoped that this research can make an academic contribution in the field of Islamic law and customs studies and provide insight for the community regarding the significance of traditions. Mamangkeh And Maasok Gombak in a pre-wedding procession in West Sumatra. Apart from that, the results of this study can also be used as consideration for stakeholders in preserving cultural values that remain in line with Islamic norms and social developments occurring in society.

Based on previous research that is relevant to this research, the reference material is the article by Oktavia et al (2022) entitled ""Traditional Javanese Wedding Concerning the Hereditary Traditions of Siraman and Sungkeman in the Yogyakarta Region, Yogyakarta Special Region Province"(Oktavia, Adinda, and Widiyanto, 2022). Next is the article by Mega Nur Muharramah et al (2024) entitled Roland Barthes' Semiotic Analysis of the Siraman Tradition in Javanese Traditional Weddings in Aksara Wedding Organizer Semarang"(Nur Muharromah, Alfiah, and Zaidah, 2024). Next, the article by Jijah Tri Susanti et al (2021) is entitled "Javanese Ruwatan Tradition in the Pulungdowo Village Community, Malang"(Susanti and Lestari, 2021). Next is Fredirukus Nono's article (2022), entitled "Belis: A Dawan Tribe Wedding Tradition"(Nono, 2022). Aulia Atika Putri et al's article (2024) entitled Babako Tradition in the Minang Community, Bungo Pasang Village, Koto Tengah District, Padang City, West Sumatra"(Putri and Jalil, 2024). Sri

Wahyuni Sunuh's article, (2020), entitled "Meaning of Lauje Marriage Procession in Tinombo Village, Tinombo District, Parigi Moutong Regency"(Sunuh, 2020).

Based on the literature review mentioned above, therefore, the aim of the research is to expand the knowledge and perspective of the people of Nagari Batu Bajanjang Minangkabau. In responding to traditional traditions and their relevance to sharia prohibitions so that traditions can be improved and adapted to sharia prohibitions which are firmly held by the people of Nagari Batu Bajanjang.

Research methods

This research uses a qualitative approach with descriptive-analytical methods. Data was collected through literature study, in-depth interviews, and participant observation (Thalib and Nur, 2025; Mohammad and Amrullah, 2024). The literature study was carried out by reviewing various relevant literature, including fiqh books, scientific journals, and Islamic legal documents that discuss the concept of Mashlahah Mursalah . In-depth interviews were conducted with traditional leaders, ulama and couples who had undergone the Mamangkeh and Maasok Gombak processions, in order to gain a broader perspective on the practices and values contained in this tradition.

Participatory observation is carried out by directly observing the procession of this tradition in the community to understand the context of its implementation and how the local community interprets it (Vornika and Pitri, 2024; Habibah, 2024). Data analysis was carried out using an interpretive approach, where field findings were studied based on the Mashlahah Mursalah ah principle in Islamic law. Data validity is maintained through triangulation of sources and methods to ensure the accuracy and credibility of research results. With this approach, it is hoped that research can provide a comprehensive understanding of the relationship between Minangkabau traditional traditions and Islamic legal concepts, as well as how the two can work together in the social life of society in West Sumatra.

Results and Discussion

Wedding

Etymologically, the term "nikah" (marriage) has several meanings, including gathering, uniting, having sexual intercourse, and entering into a contract. Literally, marriage literally means the association or manifestation of an intimate relationship, which in the Shari'a is referred to as a marriage contract. In the sense of sharia, marriage literally means a contract that allows a man to have fun with a woman by touching, kissing, hugging (Tampubolon, 2021; Kaema, Yandi, and Badruzaman, 2024; Widiyanto, 2020). So, marriage is an agreement that permits things that are haram, such as having sexual intercourse with a man or woman, provided that the phrase "lafaz nikah" or "tajwiz" is used, according to the valid or strongest opinion that lafaz nikah essentially contains the meaning of a contract, even though the figure of speech contains sexual intercourse.

Mamangkeh and Maasok Gombak Tradition Practices

The standard word for "practice" is "practice", according to the KBBI. According to the dictionary, "practice" refers to the direct implementation of the stated theory. It can also mean that practice is work or the application of theory in the form of work. Therefore, practice is a concrete stage of implementing a plan or action. This is the time when ideas are implemented. In implementation practice, ideas or concepts are tested in real

situations or applied to planned actions. This is important because it is an important step towards the desired outcome. In addition, implementation practices show how a plan or idea will function in other situations (Afifah and Hasibuan, 2018; Marbun, 2021).

The *mamangkeh* and *maasok gombak* traditions have three meanings, namely the words *mamangkeh*, *maasok* and *gombak*. *Mamangkeh* is a Minangkabau language, while in Indonesian, *mamangkeh* means cutting or pruning. The meaning of the word pruning in Indonesian is the same as the meaning of the word *mamangkeh* in Minang, namely pruning. Meanwhile, *maasok* is bloat, and *gombak* is hair or fur that grows on the human scalp. Meanwhile, the word *maasok* in Indonesian is to smoke. Thus, the meaning of the compound sentence *mamangkeh gombak* is to cut or trim the hair of someone who is about to get married. Meanwhile, *maasok gombak* is smoking the bride and groom's hair which has been trimmed or cut using incense smoke which is done before carrying out or carrying out the marriage. This is what Donaldi said during an interview (Donaldi, 2023).

Based on the statement, the tradition of *mamangkeh* and *maasok Gombak* has several stages or processes, namely as follows: firstly, the determination of the wedding day is the initial stage to determine the agreement on the implementation of the tradition of *mamangkeh* and *maasok Gombak*, the second event of *mamangkeh* and *maasok Gombak* which consists of: a). eat together, b). *badoncek* or collecting money by all present, c). the giving of advice by father and uncle to prospective bridegrooms, d). cutting or trimming *Gombak* or hair.

Definition of Mashlahah

According to language experts, the word *maslahah* comes from Arabic and has been changed into Indonesian into the word *maslahat*, which means bringing goodness or bringing goodness (*manfa'ah*) and preventing damage (*mafsadah*) (Adinugraha and Mashudi, 2018; Zikwan and Azhari, 2024).

The word *maslahah* comes from the words *salaha*, *yasluhu*, *salah*, (صَلَح, يَصْلَح, صَلَاح), which means something good, proper and useful. Meanwhile, the word *murlah* means free, not bound by religious teachings. *Al-murlah* is the isim maf'ul (object) of *fi'il madhi* in the form of *tsulasi* with the addition of the letter "alif" at the base, namely *arsala*, which etymologically means detached, free (*muthliqoh*) (Adinugraha and Mashudi, 2018). The word *mashlahah* is related to the words detached and free. *Maslahah murrasa* consists of two words that are related to each other in the form of *mausuf*-adjective or in a special form that shows that it is part of *al-maslahah*. The meaning is "regardless or free from information that shows whether it is permissible or not permissible to do it" (Adinugraha and Mashudi, 2018).

According to Amir Syarifuddin, there are two types of maslahah:

a). *Jelb al-manafi*, which means bringing benefits, goodness and pleasure to others. There are people who feel goodness and pleasure when doing something that is directly ordered; However, there are also people who feel goodness and pleasure after the action is done, or in the next day, or even in the afterlife. To make things like that happen, all the commands of Allah SWT must be followed.

b). *Dar'u al-mafasid* is an effort to prevent damage and evil for mankind. There are people who immediately feel damage and ugliness after doing a prohibited act, while other

people feel pleasure when doing it, but after that what they feel is damage and ugliness. For example, committing adultery with a sick person or drinking sweet drinks for people suffering from diabetes (Syarifudin, 2008; Hasan, 2022; Sukandi, 2020). According to the definition of *maslahah murrasa* above, even though there are differences in editorial, there are fundamental similarities: establishing laws in matters that are not mentioned in the Qur'an or as-Sunnah for the benefit of humans, with the principle of attracting benefits and avoiding damage. The essence of *maslahah murrasa* is something that is good according to reason which can bring about goodness (*jalbul mashalih au manfa'ah*) or prevent evil (*dar'ul mafasid*) for humans.

Mashlahah Mursalah's view on the tradition of Mamangkeh and Maasok gombak

Based on the results of the research, it was found that the traditions of Mamangkeh and Maasok Gombak are still maintained by the Minangkabau community, despite undergoing some adjustments along with the development of time. The Mamangkeh tradition is still carried out as a form of respect for the woman and her family. However, in practice, some aspects have been modified, such as the direct involvement of the prospective bridegroom in the consultation which was previously done more by the family. Meanwhile, the Maasok Gombak tradition is still considered a form of accepting men into the women's extended family. This shows that the values of togetherness and kinship in Minangkabau society are maintained. However, there are some groups of people who are starting to consider this tradition to be no longer relevant in a modern context, especially in urban environments.

From Mashlahah Mursalah's perspective, these two traditions have positive value in maintaining social harmony and strengthening family ties. This tradition also provides benefits in the form of clarity on the social and economic status of couples who are getting married. However, several aspects are required to be reinterpreted so that they remain relevant to current developments and in accordance with Islamic principles. The discussion regarding the implications of Islamic law for these two traditions shows that as long as it does not conflict with Islamic teachings, traditional practices can continue with certain adjustments. Therefore, stakeholders, including ulama and traditional leaders, have an important role in maintaining a balance between cultural preservation and implementation of Islamic law.

Conclusion

This research shows that the Mamangkeh and Maasok Gombak traditions still have a significant role in the pre-wedding processions of the Minangkabau people. These two traditions not only function as social mechanisms that strengthen relations between families, but also have beneficial values that can be justified from the perspective of Mashlahah Mursalah. Even though it has undergone various adjustments, the essence of this tradition is still maintained in society. From the perspective of Islamic law, as long as it does not conflict with sharia principles, local traditions such as Mamangkeh and Maasok Gombak can continue to be preserved with several adaptations that are more relevant to current developments. Therefore, collaborative efforts are needed between ulama, traditional leaders and the community to ensure that the implementation of this tradition remains in line with Islamic teachings and continuously developing social needs.

So after studying and analyzing it more deeply, there are several mashlahah contained in the mamangkeh and maasok gombak traditions, namely first getting fundraising, which is collected by everyone present. Second, caolons get marriage advice

from Ninik Mamak to be better prepared for marriage. Third, it can strengthen the ties of friendship between the child and its bako parent.

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