

CONSOLIDATION OF THE ISSUE OF MURSALAH REGARDING *PEUSIJUEK* TOWARDS MARRIAGE CULTURE OF ACEH SOCIETY

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ABSTRACT

Aceh is an area full of culture and local wisdom. One tradition that is still preserved and practiced is *Peusijuek*. The *peusijuek* procession naturally becomes a culture that must be preserved because it contains very philosophical religious values. *Peusijuek* is a culture that has become part of Islam. This is seen from the three elements of *eusijuek*, namely the perpetrator of *Peusijuek*, the moment, and the prayer that is read. One of *peusijuek*'s moments is at a wedding. This research aims to critically examine *peusijuek* using the mashlahah murlah method. Where *mashlahah mursalah* is a method of establishing a law that is very effective in providing solutions. This research is a literature review, where the data sources are obtained from various books, scientific articles, journals, and so on. The author uses a qualitative approach that is descriptive and leads to analysis. The results of this research show that the *Peusijuek* procession in Acehnese society is not only considered a tradition, but is also considered part of religious rituals and a form of women's involvement in traditions in the realm of tradition. This is seen from the strong religious philosophical values in the *peusijuek* procession. The concept of *maslahah mursalah* refers to the principle that Islam aims for the benefit of the people, and makes society's life better and more harmonious.

Keywords: *Peusijuek*, Maslahah Murlah, Empowerment, Marriage

ABSTRAK

Aceh merupakan salah satu daerah yang penuh dengan budaya dan kearifan lokal. Salah satu tradisi yang masih dilestarikan dan dipraktekkan adalah *Peusijuek*. Prosesi *Peusijuek* sudah sewajarnya menjadi budaya yang harus dilestarikan karena mengandung nilai-nilai agama yang sangat filosofis. *Peusijuek* ini merupakan salah satu budaya yang telah menjadi bagian dari Islam. Hal ini ditinjau dari tiga unsur

Peusijek yaitu pelaku *Peusijek*, momen, dan doa yang dibaca. Salah satu momen *Peusijek* adalah pada saat acara pernikahan. Tujuan penelitian ini adalah menelaah secara kritis tentang *Peusijek* menggunakan metode *mashlahah mursalah*. Dimana *mashlahah mursalah* ini merupakan salah satu metode penetapan hukum yang sangat efektif dalam memberikan solusi. Penelitian ini merupakan kajian pustaka, di mana sumber data-data didapatkan dari berbagai buku, artikel ilmiah, jurnal, dan lain sebagainya. Penulis menggunakan pendekatan kualitatif yang bersifat deskriptif dan mengarah kepada analisis. Hasil dalam penelitian ini menunjukkan bahwa Prosesi *Peusijek* dalam masyarakat Aceh tidak hanya dianggap sebagai tradisi saja, namun juga sudah dianggap bagian dari ritual keagamaan serta bentuk keterlibatan perempuan dalam tradisi di ranah tradisi. Hal ini ditinjau dari kentalnya nilai filosofis keagamaan dalam prosesi *Peusijek* tersebut. Konsep *maslahah mursalah* mengacu pada prinsip bahwa Islam bertujuan untuk kemaslahatan umat, dan menjadikan kehidupan masyarakat yang lebih baik dan harmonis.

Kata Kunci: *Peusijek, Maslahah Mursalah, Peberdayaan, Pernikahan*

1. Introduction

Aceh is known for its adherence to Islamic law and is known as the Veranda of Mecca. However, Aceh also maintains its traditions well. In harmonizing customary law with religious law, of course a legal review is needed in order to create harmony in life between Islamic law and social phenomena and reality. Solving people's problems that are not found in the verses of the Qur'an and hadith requires deeper reasoning and study. The solution in the form of *ijtihad* is an optimal rational thinking process in determining Islamic law while still referring to these two sources.¹

One tradition that is still carried out today is the *Peusijek* procession. The *Peusijek* procession naturally becomes a culture that must be preserved because it contains very philosophical religious values. *Peusijek* is often held at sacred events in life. For example, at circumcision events, buying a new vehicle, weddings, and others. Islam views and positions marriage in a noble and sacred position. So, to maximize the wedding procession, readiness and maturity are needed both materially

¹ Muhammad Hifdil Islam, "Islamic Law in Indonesia," *Asy-Syari'ah: Jurnal Hukum Islam* 4, no. 1 (2018): 31–50.
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

and non-materially. This marriage itself not only unites husband and wife, but also two large families who have different cultures, and customs.²

The meaning of the *Peusijuek* procession at the wedding itself is giving prayers and blessings for the welfare of the bride and groom and the entire family. This procession was led by community leaders and also ulama. The *Peusijuek* procession has its implementation procedures. Starting from the perpetrators of *Peusijuek*, the moment, to the preparation of materials that will be used when *Peusijuek* takes place. When the *Peusijuek* procession is held, the person trusted to carry out the *Peusijuek* first reads *basmallah* and prayers. The *Peusijuek* process then ends with eating sticky rice together. In preparation for the *Peusijuek* process at weddings, it is usually led and directed by mothers and grandmothers who understand customs and religion. Here it can be seen that there is a role for women. Starting from looking for the necessary ingredients, then determining the *peusijuek* perpetrator, to carrying out the *Peusijuek* procession.

This research is a literature review, where the data sources are obtained from various books, scientific articles, journals, and so on. The author uses a qualitative approach that is descriptive and leads to analysis.³ Research conducted by Husnah, Irlina Dewi, and Eva Fajaruna on the tradition of plain flour from an Islamic legal perspective (Case Study in Bengalis District). Based on a review of Islamic law regarding the tradition of patting plain flour, it shows that the tradition of patting plain flour does not conflict with Islamic law. This is also based on research by Okhaifi Prasetyo, Dyah Kumalasari on the values of the *Peusijuek* tradition as historical learning based on local wisdom which is a local idea that is wise, full of wisdom, has

² “Hukum Perkawinan I : Dilengkapi Perbandingan UU Negara Muslim Kontemporer / Prof. Dr. Khoiruddin Nasution, M.A. | Perpustakaan Universitas Islam Negeri Sultan Syarif Kasim Riau,” n.d., 1; M. Anshary Mk, “Hukum Perkawinan Di Indonesia: Masalah-Masalah Krusial,” 2010.

³ Nina Herlina, “Metode Sejarah” (2020); Wulan Juliani Sukmana, “Metode Penelitian Sejarah,” *Seri Publikasi Pembelajaran* 1, no. 2 (2021): 1–4; Khoiruddin Nasution, *Hukum Perdata (Keluarga) Islam Indonesia Dan Perbandingan Hukum Perkawinan Di Dunia Muslim: Studi Sejarah, Metode Pembaruan, Dan Materi & Status Perempuan Dalam Hukum Perkawinan/Keluarga Islam* (Fakultas Syari'ah, Universitas Islam Negeri, 2009).

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good values, which is embedded and followed by community members. This is in line with the people of Aceh who believe that the *Peusijuek* tradition is the result of local wisdom taught by their ancestors regarding culture and religion which must be carried out side by side with all the goodness contained in it.⁴

In research conducted by Abu Yasid Adnan Quthni with the title implementation of *masalah murlah* as an alternative to Islamic law and a solution to the problems of the people, it was said that according to Imam As-Syatibi, the main orientation of *maqashid as-syariah* is to provide protection and protection for five things, namely religion, self, lineage, reason, and wealth. These five aspects are very basic things in life, so damaging just one aspect will have a tremendous negative impact. The command to evaluate the benefits and *madharat*, then weigh which is greater, the benefits or the *madharat* (damage).⁵ Related to peusijeuk education regarding character and knowledge skills in students' understanding of local wisdom based on *Peusijuek* traditional culture practiced by the Acehnese people, where peusijeuk is part of the lecture material on traditional Acehnese culture as one of the rituals related to religious beliefs that must be carried out. Character education values in the *Peusijuek* tradition based on local wisdom include tolerance values, religious values, social values, and cooperation values.⁶

⁴ Okhaifi Prasetyo and Dyah Kumalasari, "Nilai-Nilai Tradisi Peusijuek Sebagai Pembelajaran Sejarah Berbasis Kearifan Lokal: Indonesia," *Mudra Jurnal Seni Budaya* 36, no. 3 (2021): 359–365.

⁵ Abu Yazid Adnan Quthny and Nina Agus Hariati, "Implementasi Masalah Mursalah Sebagai Alternatif Hukum Islam Dan Solusi Problematika Umat," *Asy-Syari'ah: Jurnal Hukum Islam* 5, no. 1 (2019): 1–19.

⁶ Rachmatsyah Rachmatsyah, Sukirno Sukirno, and Usman Usman, "Integration of Character Education Values for Students through Learning Peusijuek Traditions Based on Local Wisdom," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (April 2023): 1119–26, <https://doi.org/10.35445/alishlah.v15i1.2470>; Usman Usman and Djoko Suryo, "Comparison of Public Perceptions of Peusijuek Tradition in Langsa City (Case Study in Gampong Geudubang Aceh and Peutic Acid)," *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* 4, no. 2 (April 2021): 844–52, <https://doi.org/10.33258/birle.v4i2.1864>; Adi Kasman, M. Ikhwan, and Roni Hidayat, "Peusijuek Local Wisdom Resilience of the Acehnese Within the Cultural Globalization Discourse," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 24, no. 2 (December 2022): 187, <https://doi.org/10.25077/jantro.v24.n2.p187-194.2022>.
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

Looking at some of the existing research, it is true that the study of *Peusijek* has the dimensions of studying tradition and *masalah*, then seeing that the role of women is still rare and does not exist, this is where the novelty and novelty offered by the author in this research is, so in the treasures of Islamic traditions of the archipelago this study contributes to the role of women in traditional traditions specifically the *Peusijek* custom in the Acehese traditional community.

2. Method

This research is qualitative data-based research,⁷ the theme raised is about *Peusijek* in the dimensions of wedding traditions in Aceh. In this research, the data collected will be explained using a descriptive analysis method by explaining the role of *Peusijek* methods and traditions in wedding traditions in Aceh. The desired research results are, firstly, knowing and how to implement *Peusijek* in the Wedding tradition in Aceh and then secondly, knowing the role of women in this tradition. These two objectives were elaborated with field data and primary and secondary data

3. Result and Discussion

a. *Peusijek* in Marriage Tradition: Domination of Women's Role

Customs or traditions are actions created by humans that form an identity for a community in a certain area. The customs that live in society are born from a long process between cultures.⁸ There are several traditions that have been carried out from generation to generation so that they seem to be something that is prescribed by religion. One of the customs that is still carried out by the people of Aceh is the *Peusijek* procession. The *Peusijek* tradition is still deeply

⁷ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak (Jejak Publisher), 2018); Burhan Bungin, "Metodologi Penelitian Kualitatif: Aktualisasi Metodologis Ke Arah Ragam Varian Kontemporer," 2007; Burhan Bungin, "Metodologi Penelitian Sosial & Ekonomi: Format-Format Kuantitatif Dan Kualitatif Untuk Studi Sosiologi, Kebijakan Publik, Komunikasi, Manajemen, Dan Pemasaran," 2013.

⁸ Rizki Juli Andika, "Upacara Tepuk Tepung Tawar Dalam Prosesi Perkawinan Adat Melayu (Studi Pandangan Tokoh Adat Di Desa Pantai Cermin Kecamatan Tapung Kabupaten Kampar Provinsi Riau)" (PhD Thesis, UIN SUNAN KALIJAGA YOGYAKARTA, 2018).
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

embedded in the nuances of Acehnese life. Various Pesijuek events have a special place and should not be left behind.

Peusijuek etymologically comes from the word *sijuek* (in Acehnese which means cold), and is added with the prefix *peu* (to make). So it can be said that *Peusijuek* is cooling and calming something,⁹ *Peusijuek* contains two meanings, namely:¹⁰ Firstly, customs passed down from ancestors which are still carried out by the community. Second, the assumption or assessment that existing methods are the best and correct.

The *Peusijuek* tradition is a traditional procession as a form of gratitude and blessing for everything that is in the nature of praying for goodness.¹¹ This ceremony is carried out before starting anything good, this tradition is a mandatory requirement in several ceremonial processions in Acehnese society. For example at a wedding. According to the researcher's observations, it can be seen that the *Peusijuek* procession in this wedding tradition is carried out at the beginning of the event. The implementation has also been well organized, from preparation to the *Peusijuek* procession itself.

Usually the materials and tools that will be used in the *Peusijuek* procession are prepared by mothers who understand the tradition and are also pious women (usually called *ummi* or *teungku*. This is where the message appears in the *Peusijuek* tradition. The role of mothers and *Ummi* is very dominant as determining the smooth running of the event and the gender dimension of women's involvement in this tradition. They will also direct and explain the materials that will be used. The following will be detailed and explained, the

⁹ Nanda Septi Prayetno, "TRADISI PEUSIJUEK SEBAGAI SARANA MEDIASI DITENGAH SYARIAT ISLAM DI ACEH," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 2 (2021): 172.

¹⁰ Joko Hariadi, Muhammad Arif Fadhillah, and Azrul Rizki, "Makna Tradisi Peusijeuk Dan Peranannya Dalam Pola Komunikasi Lintas Budaya Masyarakat Di Kota Langsa," *JURNAL SIMBOLIKA: Research and Learning in Communication Study (E-Journal)* 6, no. 2 (2020): 121–133.

¹¹ Usra Riska, "Perubahan Dalam Tradisi Upacara Peusijuek Di Masyarakat Lamteuba Aceh Besar Tahun 1998-2005," *Jurnal Pendidikan Sejarah* 12, no. 4 (2022).
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

materials are:¹² firstly, *Breuh Padee* (rice and paddy), with the *tafaulan* containing increasingly lower rice and rice as a sacred and clean staple food. The two *Dalong* (containers containing *Peusijuek* ingredients), and *tafaulan* have a strong togetherness. The second *Bu Leukat* (cooked sticky rice), symbolizes a binder. The third is *Umirah* (grated coconut), with the accompanying *tafaulan* for life. Fourth, *Teupong taweu ngon ie* (plain flour with water), with *tafaulan* cleans and cools the person being *Peusijuek*. Fifth, *Oen sikidruék, manek manoe, and naleung sambo* (leaves) tied with rope, with *tafaulan* are able to unite and protect each other. Sixth, *Glok* (plain flour container), with the aim of being able to carry out activities, and the results obtained can be stored properly.

The implementation procedure is carried out in the following order:¹³ first, Sprinkling *breuh padee*. second, Sprinkle plain flour water. Third, editing *bu leukat* on the right and left ears. Fourth, giving alms, meanwhile, in practice, the *Peusijuek* procession is not carried out by just anyone. Only religious figures and traditional elders are trusted to lead this procession. Usually, it is a person who holds the position of imam in a *meunasah* or mosque who has in-depth knowledge of religion. Women usually have completed their studies at traditional Islamic boarding schools and have authority and position as women who are respected in society.¹⁴

Regarding when *Peusijuek* is held, it can be divided into several moments, including:¹⁵ first, *Peusijuek Meulangga* (dispute or conflict). Second, *Peusijuek Padee Bijeh* (when you start planting rice). Third, *Peusijuek Peudong Rumoh Baro* (building a new house). Fourth, *Peusijuek Keureubeun* (during the day of

¹² Riska.

¹³ Riska.

¹⁴ "Kamaruzzaman Bustamam-Ahmad Ditunjuk Menjadi Pengurus ICAIOS - Fakultas Syariah Dan Hukum," n.d.

¹⁵ Chaerol Riezal, Hermanu Joebagio, and Susanto Susanto, "Kontruksi Makna Tradisi Peusijuek Dalam Budaya Aceh," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 20, no. 2 (2019): 145–155. <https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

sacrifice). Fifth, *Peusijek* Vehicles. Sixth, *Peusijek* Circumcision. Seventh, *Peusijek* Haji. Eighth, *Peusijek* Wedding.

Apart from special moments, *Peusijek* days are also special, coinciding with good days in Islam. Determining the moment and time of *Peusijek* based on religious values shows how religion is important in the implementation of *Peusijek*. In the traditions of the Acehnese people themselves, the *Peusijek* tradition can basically function to ask for safety, peace and happiness in life. However, as a tradition that has been passed down, it certainly cannot be abandoned. This is because *Peusijek* is closely related to religion which has a high position.

For the people of Aceh, the true meaning of *peusijek* is to obtain blessings and inner peace. This goal is closely related to Islamic teachings, namely to show gratitude, ask Allah SWT for guidance, hope for happiness and peace in life, and apologize to fellow humans while resolving existing disputes.

b. Tradition Perspektif *Maslahah Mursalah* Perspective

Maslahat was taken from Arabic vocabulary and then became a loan word in Indonesian. Benefits contain the same meaning as their origin, namely something that brings goodness, is useful, useful and important.¹⁶ Etymologically, *maslahah murlah* is defined as taking advantage and eliminating harm. In the book *al-Muwafaqat fi Ushul al-Ahkam Asy-Syatibi* explains that *maslahah murlah* is a *maslahah* found in new cases which are not designated by a particular text but which contain benefits that are in line with sharia actions.¹⁷

Abdul Wahhab Khallaf defines *maslahah mursala* as something that is considered *maslagat* but there is no legal certainty to realize it and there are no specific arguments that support or reject it, so it is called *maslahah* that is

¹⁶ Tim Redaksi Kamus Besar Bahasa Indonesia, "Kamus Besar Bahasa Indonesia," 2018.

¹⁷ "Al-Muwafaqat Fi Ushul Al-Ahkam Jilid 1 / Abi Ishaq Ibrahim Al-Lakhmi Al-Farnathi Asy Syahir Bi Asy Syatibi | UPT Perpustakaan IAIN Palangka Raya," n.d.
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

independent of the arguments.¹⁸ According to Imam Malik, the theory of *maslahah mursalah* is a benefit that is following the objectives, principles, and propositions of sharia' which functions to eliminate narrowness, whether of a *dharuriyah* or *hujjiyah* nature.¹⁹ Thus, it can be concluded that *maslahah mursalah* is a method of determining a law by looking at the benefits and avoiding harm without relying on certain texts.

By making laws with *maslahah mursalah*, customs and relationships between one human being and another must be taken into account. The law stipulated only covers benefits related to *muamalah*. This is because *maslahah mursalah* is based on rational considerations about the good and bad of a problem. This is in contrast to the problem of worship which cannot use reason as a means of considering legal decisions.

Maslahah mursalah can become a basis for Islamic law if the output produced does not conflict with the Koran and hadith. Before the enactment of the law, there are several reasonable conditions to prevent the use of *maslahah mursalah* in laws that are influenced by lust.²⁰ One of the scholars who initiated *maslahah mursalah* was Imam Malik, and he set several conditions as follows:²¹ Firstly, there must be a compatibility between the benefit which is seen as an independent proposition and the objectives of the Shari'a. Second, the benefit must be reasonable, have characteristics that are in accordance with rational thinking, which will be acceptable if it is proposed to a rationalist group. Third, the use of this benefit argument is to eliminate the difficulties that occur.

¹⁸ H. Satria Effendi and M. Zein, *Ushul Fiqh: Edisi Pertama* (Prenada Media, 2017).

¹⁹ "Al I'tisham (Buku Induk Pembahasan Bid'ah Dan Sunnah) Jilid 1 Dan 2 / Abu Ishaq Ibrahim Bin Musa Bin Muhammad Al-Lakhmi Asy-Syathibi Al Gharnathi, Penerjemah: Shalahuddin Sabki, Bangun Sarwo Aji Wibowo, Masrur Huda Fr; Editor: Edy Fr, Fajar Inayati. | Perpustakaan Universitas Islam Negeri Sultan Syarif Kasim Riau," n.d.

²⁰ Quthny and Hariati, "Implementasi Maslahah Mursalah Sebagai Alternatif Hukum Islam Dan Solusi Problematika Umat."

²¹ Muhammad Abu Zahrah, "Ushul Fiqih, Terjemah Saefullah Ma'shum, Dkk," *Jakarta: Firdaus*, 1994.

<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

Imam Malik relied on several things when making *maslahah mursalah* as an argument, namely:²² First, the practice of friends who have used *maslahah mursalah*. Second, the existence of benefits means realizing *maqasid al-syariah*. Third, if benefits are not taken in every case that contains benefits, the *mukallaf* will experience difficulties. Several factors influence the understanding of benefits, including sociocultural factors, time, and place. The emergence of this problem was motivated by the emergence of various new problems faced by society. Islam has a concept of universalism that can unite and merge in various civilizations and cultures. Islam does not reject customs in their entirety. As long as this custom brings more benefits than harm. Even customs also have a place in religion. In ordinary rules, *al-'adah al-muhkamah* is mentioned, which means that customs can be determined as law, or customs can determine the law.²³

The religious value contained in the *Peusijek* tradition is that its implementation always begins with prayer and religious values.²⁴ bisa dilihat dari banyaknya nilai yang terkandung dalam setiap tahapan dan filosofis dari bahan yang digunakan.²⁵ In the *Peusijek* procession the perpetrator is *Teungku* who understands religion and knows the prayers. These prayers ask for safety, peace and easy sustenance from Allah SWT. We can see from the *Peusijek* procession in the wedding tradition that there is no harm caused. However, it contains benefits if viewed through *maslahah mursalah*. *Peusijek* is believed and operates as a public belief that it has religious values.

This provides understanding and knowledge about Islam that came to the archipelago, in this case, Acehnese Islam provides a very sacred space for women,

²² H. M. Asywadie; Syukur, *Pengantar ilmu fikih dan ushul fikih oleh H.M. Asywadie Syukur* (Bina Ilmu, 1988).

²³ Ab Latif Muda, Rosmawati Ali, and Mat Zin, *Perbahasan Kaedah-Kaedah Fiqh* (Pustaka Salam, 2000).

²⁴ Riezal, Joebagio, and Susanto, "Kontruksi Makna Tradisi Peusijek Dalam Budaya Aceh."

²⁵ Nana Noviana, "Integritas Kearifan Lokal Budaya Masyarakat Aceh Dalam Tradisi Peusijek," *DESKOVI: Art and Design Journal* 1, no. 1 (2018): 29–34.
<https://ejournal.iain-palangkaraya.ac.id/index.php/mirah/index>

where the role of women played by *Ummi Tengku* and *Mamah* is the center of the *Peusijuek* tradition.

4. Conclusion

The *Peusijuek* procession in Acehnese society is not only considered a tradition, but is also considered part of a religious ritual. This is seen from the strong religious philosophical values in the *Peusijuek* procession. The concept of *maslahah murrasa* refers to the principle that Islam aims for the benefit of the people, and makes society's life better and more harmonious. A *Peusijuek* custom in the context of Acehnese Indigenous society frames the role of women/mothers in a sacred dimension, and this negates the negative impact of Islam which is very unfriendly towards women.

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