

Muli Mekhanai Sekuakhian Paradigm As Ta'aruf Method In Lampung Pepadun Indigenous People In Maqashid Al-Shari'ah

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Abstract

Sekuakhian activities are customary of the Lampung Pepadun community as a method to choose potential partners that have been carried out by their predecessors. However, with the development of people's lifestyles, so that this activity often causes different sites from previous habits, therefore, it is interesting to study in depth the socio-philosophy of this custom, in order to get its true meaning. The problem is how to implement *the customary sekuakhian muli mekhanai* in the review of *maqashid al-shari'ah*? The purpose of this study is to examine in depth the paradigm of the indigenous people of Lampung Pepadun in the *sekuakhian muli mekhanai* in the review of *maqashid al-shari'ah*. This research is in the form of qualitative *field research* taken from primary data taken from indigenous people of Lampung Pepadun, while the skunder data is from the results of written works both books, journals and other articles related to the Lampung Pepadun custom, especially about *sekuakhian customs*. The result of this study is that the paradigm of the indigenous people of Lampung Pepadun about *the sekuakhian muli mekhanai* is a method for choosing a life partner, which if viewed in the study of *maqasid al-shari'ah* philosophically does not actually contradict the law of shari'a, but because this activity then underwent a paradigm shift, until then there were several things that plunged into things that led to the action that forbidden by religion.

Keywords: *Paradigm, sekuakhian muli mekhanai, maqasid al-shari'ah*

Abstrak

Kegiatan *sekuakhian* merupakan adat masyarakat Lampung Pepadun sebagai salah satu cara untuk memilih calon pasangan yang telah dilakukan oleh para pendahulu mereka. Akan tetapi, seiring dengan berkembangnya pola hidup masyarakat, kegiatan ini sering menimbulkan tapak yang berbeda dari kebiasaan sebelumnya, oleh karena itu menarik untuk dikaji secara mendalam sosio-filosofis adat ini, guna mendapatkan makna yang sebenarnya. Permasalahannya adalah bagaimana pelaksanaan adat *sekuakhian muli mekhanai* dalam tinjauan *maqashid al-shari'ah*? Tujuan dari penelitian ini

adalah untuk mengkaji secara mendalam paradigma masyarakat adat Lampung Pepadun dalam sekuakhian muli mekhanai dalam tinjauan maqashid al-shari'ah. Penelitian merupakan penelitian lapangan kualitatif, dimana data primer diambil dari masyarakat adat Lampung Pepadun, sedangkan data skunder yaitu dari hasil karya tulis baik buku, jurnal maupun artikel lain yang berhubungan dengan adat istiadat Lampung Pepadun khususnya tentang adat sekuakhian. Hasil dari penelitian ini adalah bahwa paradigma masyarakat adat Lampung Pepadun tentang sekuakhian muli mekhanai merupakan suatu cara dalam memilih pasangan hidup, yang jika ditinjau dalam kajian maqasid al-shari'ah secara filosofis sebenarnya tidak bertentangan dengan hukum syariat, akan tetapi karena kegiatan tersebut kemudian mengalami pergeseran paradigma, hingga kemudian terjadi beberapa hal yang menjerumuskan pada hal-hal yang mengarah pada perbuatan yang diharamkan oleh agama.

Kata kunci: *Paradigma, sekuakhian muli mekhanai, maqasid al-shari'ah.*

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Introduction

Indigenous peoples define marriage as the legal union between two people, a man and a woman, to form a family and produce offspring. People believe that marriage has seeds, prayers, and weight. A man who wants to marry a woman must consider certain factors that the woman he will marry has, both in terms of education, skills, and parental background.¹

In marriage, children are the responsibility of the parents, but it is not the obligation of the parents to choose the pair of children.² Attracting their attention is the celebration of marriage in Islamic law. The majority of scholars agree that the sunnah muakkad

¹ A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives," *Samarah* 5, no. 2 (2021): 648–67, <https://doi.org/10.22373/sjkh.v5i2.9124>.

² Tiarnita Maria Sarjani Siregar et al., "The Beauty of Wedding Culture in Indonesia," *International Journal of Society Reviews (INJOSER)* 1, no. 2 (2023): 56–66.

carries out a valid marriage contract, even some scholars mandate it. The celebration of the marriage contract as a way of announcing the expiration of the marriage contract so that the newlyweds are free from slander in the future, according to Islamic law, is not excessive, but with the costs associated with it. Contains elements that are *dilarang* religion.

Many indigenous peoples in certain areas still use traditions and beliefs handed down from their ancestors that are preserved and developed today.³ The term *sekakian* is known as a prerequisite for marriage by the people of Lampung. This is a *muli mekhanai* (bachelor girl) event that is common at night for bridal entertainment.⁴

Sekuakhian event is a custom that traditional gong and tambourine music is played by *muli mekhanai* (bachelor girl). *Muri* dates are alternate until two pairs are formed and then begin *the sekuakhian* event.

Intended as a youth and women event or *muli mekhanai*, this *muli mekhanai sekuakhian* event is held in the same location as the music. This custom is still maintained today because it is one of the media where *Muli Mekhanai* knows each other. Therefore, some parties use this custom as a dating tool for *Muli Mekhanai*.⁵ *Sekuakhian* events that are usually carried out by *muli mekhanai* Pekon, Cukuh Balak District Building, TanGgamus Regency are usually played from *ba'da Isya*, which begins with rhythmic events to the beat of music. After that, continue with the *sekuakhian* event, which is followed by *Muri Mehanai* and throwing handkerchiefs, usually in the morning, before dawn. Throwing handkerchiefs is usually accompanied by music that is not in accordance with Islamic law. The music used is disco rhythm or music commonly called *music remix*.

Sekuakhian event is one of the original cultures of Lampung, but there are some aspects of this custom that are not in accordance with Islamic teachings. First, the music used tends to have a negative impact, such as the use of remix music which at the beginning of the practice only used exchange and mail delivery. Second, the event was held until dawn. Of course, this disturbs the comfort of the surrounding community.

³ Agus Hermanto et al., "Prinsip Piil Pasenggiri Dan Moderasi Dai Kamtibmas Wilayah Lampung," *Jawi* 5, no. 1 (2022): 63–88, <https://doi.org/http://dx.doi.org/10.24042/jw.v5i1.12475>.

⁴ Hendra Dinades, "Jaga Tradisi Budaya Lampung, Ini Bentuk Kekompakan Mulei Menganai Lampung Di Tubaba," *Media Nasional*, 2019, <https://www.medianasional.id/jaga-tradisi-budaya-lampung-ini-bentuk-kekompakan-mulei-menganai-lampung-di-tubaba/>.

⁵ Ian, "Tradisi Lempar Selendang Muli Mekhanai Lampung," *info Kyai*, 2019, <https://www.infokyai.com/2019/03/tradisi-lempar-selendang-muli-mekhanai.html> accessed on March 02, 2022 2:27 p.m.

Looking closely, the incident violated Islamic law and Allah believes that an unmarried woman and a man touch each other, as explained in Surah An-Nuur verse 31.

Islam permits all forms of non-human relations between a man and a woman, except within the narrow limits permitted by Islamic law, taking into account the extent of damage and slander that would occur if destroyed indefinitely. However, many argue that *adat secuaif* is a tradition that must be preserved, because it shows the cultural value of ancestral heritage and is characteristic of the country's cultural diversity. Unmarried men and women gather together. The hour for the shawl throwing tradition is from Badaisha to dawn. The use of remixed music is against Islamic law.

Sekuakhian activities are customary of the Lampung Pepadun community as a method to choose potential partners that have been carried out by their predecessors. However, with the development of people's lifestyles, so that this activity often causes different sites from previous habits, therefore, it is interesting to study in depth the socio-philosophy of this custom, in order to get its true meaning. There are several previous studies on Ahmad Isnaini, *Islamic Symbols and Customs in the Wedding Ceremony of Peppadun Adat Lampung Indeed*, the relationship between Islam and Lampung culture looks like two sides of the same coin. On the one hand, the arrival of Islam in Lampung enriched the culture of Lampungel. On the other hand, the culture and culture of Lampung influence the practice of Islamic teachings in the community. Inculturation of Islam as a new teaching in the context of Lampung's local culture is adaptive or accommodating so that Islam colors the local culture without losing its identity.⁶

Azmi Fikron, *The Attitude of the Young Generation Towards the Preservation of Coastal Lampung Marriage Customs*, The results showed that: The attitude of the younger generation in maintaining Lampung coastal traditional marriages tends to be less supportive, not necessarily determined by the parents they invite to find and determine their partners.⁷

⁶ Ahmad Isnaini and Kiki Muhamad Hakiki, "Simbol Islam Dan Adat Dalam Perkawinan Adat Lampung Pepadun," *Kalam* 10, no. 1 (2017): 193, <https://doi.org/10.24042/klm.v10i1.341>.

⁷ Windra Irawan, "Preserving West Lampung Culture through the Role of the Young Generation on Social Media," *Open Society Conference* 1 (2023), <http://conference.ut.ac.id/index.php/osc/article/view/975%0Ahttp://conference.ut.ac.id/index.php/osc/article/download/975/490>.

Gusti Yanti, *Factors Affecting the Implementation of Pengangknan in the Lampung Pepadun Marriage Custom*, Based on the research conducted, 65% of comprehension factors fall into the "incomprehensible" category, 21% fall into the "incomprehensible" category and 14% fall into the "very" understood category I understand. The reality factor shows that 17% of categories are poorly implemented, 39% are poorly implemented, and 44% of categories are often implemented. The category with an efficiency factor of 8% has no effect, the 54% category has little impact, and the 38% category has a great effect. This shows that these factors have a significant impact on the communities that practice Pengangknan.⁸

Although there have been several previous studies on the Lampung custom in marriage, there have been no studies that focus on the study of *all muli mekhanai khian*, which is a tradition and has become a paradigm for the Lampung Pepadun community as an effort to choose the ideal partner. The problem is how to implement the *customary sekuakhian muli mekhanai* in the review of *maqashid al-shari'ah*? The purpose of this study is to examine in depth the paradigm of the indigenous people of Lampung Pepadun in the *sekuakhian muli mekhanai* in the review of *maqashid al-shari'ah*.

This research is in the form of qualitative *field research* taken from primary data taken from indigenous people of Lampung Pepadun, while the skunder data is from the results of written works both books, journals and other articles related to the Lampung Pepadun custom, especially about *sekuakhian customs*.

Research Methodology

This research uses an empirical type of research, also called field research, namely research that uses field data as the primary data source, such as the results of interviews and observations. Empirical research is used to analyse law, which is seen as patterned social behaviour in people's lives which constantly interacts and relates to social aspects. This research is also useful for studying in depth the paradigm of the Lampung Pepadun indigenous community in *sekuakhian muli mekhanai* in the review of *maqashid al-shari'ah*. The nature of this research includes qualitative research, that is, it aims to

⁸ Gusti Yanti, Adelina Hasyim, and Yunisca Nurmalisa, "Faktor-Faktor Yang Mempengaruhi Pelaksanaan Pengangknan Dalam Adat Perkawinan Lampung Pepadun," *Jurnal Kultur Demokrasi (JKD)* 2, no. 2 (2016): 1–23.

describe or describe an object to be studied using data or samples that have been collected with analysis or conclusions that apply generally.

Discussion

Marriage and Tradition in Islam: A Study of Fiqh and Cultural Practices

Marriage according to the intricacies of Islamic law is a marriage that is a very strong contract or *miisaqan ghalizan* to follow Allah's commandments and carry them out. The marriage is intended to fulfill the family life of *sakinah, mawaddah and warahmah*. Marriage, strictly speaking, is a contract that legitimizes sexual relations between a man and a woman. Marriage in a broad sense is a covenant or bond between a man and a woman to create a happy family or household, *sakinah, mawaddah and warahmah*.⁹

Terminologically, according to Imam Shafi'i, nikah (marriage) is a contract in which sexual relations between a man and a woman become valid.¹⁰ According to the hanafi imam, nikah (marriage) is a contract (agreement) between a man and a woman that makes it lawful to have sexual relations in marriage.¹¹

Marriage according to Imam Maliki is a contract that contains legal provisions with the sole intention of allowing wathi (intercourse) and enjoying what is in the woman he can marry.¹²

According to muta'akhirin scholars, marriage is a contract between a man and a woman who establish a family relationship (husband and wife), provide mutual support, provide legal benefits that limit rights, performance of the owner, their respective duties.

⁹ Alan Sparingga, "Konfigurasi Politik Legislasi Undang-Undang Perkawinan Perspektif Fiqh Siyasah," *Istinbath: Jurnal Hukum* 20, no. 01 (2023): 76–101, <https://doi.org/10.32332/istinbath.v20i01.6666>.

¹⁰ Mohammad Idris Ramulyo, *Hukum Perkawinan Islam : Suatu Analisis Dari Undang-Undang No.1 Tahun 1974 Dan Kompilasi Islam* (Jakarta: Bumi Aksara, 1996), 47.

¹¹ Agustin Hanapi, Aulil Amri, and Yusri Asra, "The Legitimacy of Marrying a Pregnant Woman from the Perspectives of Islamic Scholars and Legislation in Indonesia," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 10, no. 2 (2024): 247–57, <https://doi.org/10.32505/qadha.v10i2.7328>.

¹² Abdurrahman al Jaziri, *Kitab Al Fiqh 'ala Al Madzahib Al Arba'ah Jilid 1* (Beirut: Dar al Kutub al 'Ilmiyyah, 1999), 128.

From the above definition, we can conclude that *fara fuqaha* means that the husband can take advantage of the originally forbidden honor of his wife and her whole body, and enjoy the dignity of the wife and her whole body.¹³

Traditions are practices passed down from generation to generation, including customs, belief systems, and various cultural values. In the simplest sense, tradition is defined as something that has existed for a long time and is part of the life of a society. In this sense of tradition, the most fundamental tradition is the existence of information, both written and oral, passed down from generation to generation, without this tradition dying.

Tradition can also be interpreted as customs prevailing in a society that automatically influence the actions and reactions in the daily lives of community members who come from the same country, culture, time, or religion. Written and oral, which are passed down from generation to generation, without this tradition dies.¹⁴

Tradition is important, and even more importantly how it is formed. According to Funk and Wagnalls, quoted by Muhaimin, the term tradition is defined as knowledge, doctrine, custom, practice, etc. as knowledge that has been passed down from generation to generation including the way of delivery of doctrine and practice.¹⁵

Based on some of the above understandings, it can be concluded that tradition is the inheritance of norms, rules, and customs. Traditions cannot be changed and can be combined with different human behaviors. Because those who create tradition are also those who can rhyme, reject, or change it.

Tradition in the narrow sense is a collection of material or ideas from the past that have a special meaning. Traditions have also changed. Traditions are born at a certain point where people define traditions as the final fragments of past legacies. Traditions change when people pay special attention to certain parts of the tradition and ignore others. Traditions last for a period of time and can be extinguished when significant punishments are removed and ideas are rejected or abandoned.

¹³ Amir Sahidin and Imam Kamaluddin, "An Examination of Maqashid Al-Shari'ah between Textual and Contextual Reasoning (Descriptive Analysis Study)," *Istinbath : Jurnal Hukum* 20, no. 02 (2024): 21–40, <https://doi.org/10.32332/istinbath.v20i02.4830>.

¹⁴ Jaziri, *Kitab Al Fiqh 'ala Al Madzahib Al Arba'ah Jilid 1*, 19.

¹⁵ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2017), 149–50.

Traditions can also come alive after being buried for so long. Tradition is born in two ways:¹⁶ *First*, it comes from below through spontaneous and unpredictable mechanisms and affects many people. For some reason, certain individuals find a piece of historical heritage that attracts their attention, love and admiration, as well as spread it in various ways to influence the masses, which translates into action in the form of reinterpretations of ancient beliefs. *Second*, through the mechanism of encouragement to emerge from above. It is considered a tradition chosen and announced or enforced by the influential or powerful.

The path of origin of tradition does not distinguish between levels. There is a difference between "original traditions", that is, what existed in the past. Artificial traditions are created when people understand their past dreams and pass those dreams on to many people. Most often, this artificial tradition was imposed by rulers from above to achieve political goals.¹⁷ Traditions, once formed, undergo many changes. We can see quantitative changes in the number of followers and supporters. Being tricked into following certain traditions can have an impact on people, entire nations, and even the world.¹⁸

Another direction of change is qualitative change, that is, change at the traditional level. Certain ideas, symbols, and values are added and others are eliminated. Sooner or later, all traditions are questioned, questioned, re-examined, and at the same time fragments of the past are confirmed as traditions. Changes in traditions are also caused by the many traditions and their clashes with their rivals. Conflicts can arise between the traditions and cultures of different peoples within a particular society.¹⁹

'Urf (Good Tradition), etymologically, means something that is considered good, accepted by common sense. According to most of my friends, '*urf* is also called habit. This is because things are repeated by people. Anything that is consistent or not contrary to the teachings of Islam, commonly called adat (reproductive tradition), whether it applies for the whole period or for a certain period of time. (fi'liy). The term "society"

¹⁶ Piotr Sztompka, *The Sociology of Social Change / Sosiologi Perubahan Sosial* (Jakarta: Kencana Prenada Media, 2014), 71–74.

¹⁷ Bunyana Sholihin et al., "The Basic Values of Islam," *TSAQAFAH: Jurnal Peradaban Islam* 18, no. 1 (2022): 1–17, <https://doi.org/https://DOI: 10.21111/tsaqafah.v18i1.6778> The.

¹⁸ Sztompka, *The Sociology of Social Change / Sosiologi Perubahan Sosial*, 75.

¹⁹ Sakirman, Yulia Rizki Amanda, and Le Thi Thao, "Effectiveness of Marriage Age Limit According to Law Number 16 of 2019 in East Lampung," *MILRev: Metro Islamic Law Review* 1, no. 2 (2022): 164, <https://doi.org/10.32332/milrev.v1i2.6206>.

encompasses the habits of individuals and the habits of a few. The term "specific region" stands for '*urf* amm".

Customs are repetitive, continuous occurrences, not rational relationships. The phrase "things that repeat and keep happening" refers to all levels of that spectrum. That is, both collectively and personally, both verbal and factual, both positive constructive and normal, actually go further than '*urf*'. It can not be called "Wolf", because for the habits of certain individuals and people. It can also consist of community conventions. So, this is what we call '*urf*', and negative destructive, '*urf*' is specific or general. Expressions that are not rational relationships, such as the law of cause and effect, the law of universal gravitation, and the law of energy change. The scholars of the school of fiqh basically agree on the global '*urf*' as the premise of Islamic law (*hujjah syar'iyah*). Their differences arise with respect to the limits and range of *the 'urf* itself.

Islamic Law and Tradition: Examining the Concept of 'Urf and the Transformation of the Sekuakhian Custom

There is a difference of opinion among fiqh scholars regarding the '*urf*' debate, among which there are two groups. *First*, the Hanafi and Malikiyya groups argue that '*urf*' is the proposition of lawmaking, as explained in Sura al-A'raf verse 199. This verse means '*urf*' is a habit of people, whatever they often do (which is a good thing)". Furthermore, neither the Shafi'iyah nor Hanbaliyah groups regard '*urf*' as evidence or proof of Shar'i law, or repeated in the form of deeds, embedded in the soul and accepted in the heart.²⁰

According to Abdul-Karim, Al-'Urf is divided into two jenis in terms of its reach.²¹ First, '*Urf al-'Am* (general practice), that is, the practice of the majority of different countries at the same time. Examples of conventions that apply in some countries. Without elaborating on the exact method, he used the phrase "You forbid me to play with his wife" as an expression of abandoning his wife's divorce and the habit of renting public toilets at a certain rental price. Bath time and the amount of water needed. Second, '*Urf al-Khas* (special custom), which is a custom that applies to the people of a particular

²⁰ Agus Hermanto, "Tradisi Sebagai Sumber Penalaran Hukum Islam (Studi Paradigma Ahli Sunnah Wal Jama'ah) Agus," *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam* 2, no. 1 (2017), <https://doi.org/https://doi.org/10.25217/jm.v2i1.80>.

²¹ Abd al-Karim Zaydan, *Al-Wajiz Fi Ushul Al-Fiqh* (Baghdad: Muassasah Al-Risalah, 1876), 253.

country. For example, the practice of Iraqis who use the word *al-dabbah* only for horses and consider sellers' sales records as valid evidence in matters of accounts receivable: al'urf al-lafzi (habit with expression) and al-'urf al-'amali (habit in action).²²

al-'Urf al-Lafzi is the practice of people using certain pronunciations to express something so that the meaning of the expression is understood and remembered by people. For example, the term "meat" means beef, but the word "meat" includes all existing meat. If you go to the butcher shop, they have many types of meat.

al-'Urf al-Amali is a community practice that refers to the Mua'amanah behavior or ordinary citizens. What is meant by "normal behavior" is behavior in people's lives that has nothing to do with the interests of others, such as the habit of not working on certain days of the week, or the habit of wearing certain clothes by certain people on special occasions.

Judging from its validity, 'urf is divided into: *First*, 'Urf which is unacceptable Fasid (damaged/ugly), i.e. 'urf which is contrary to nash qath'iy. For example, about usury. *Secondly*, 'Urf is valid (good/truth) 'urf shahih is what people know and does not contradict the proposition of Shara'. 'Urf is acceptable and regarded as the main source of Islamic law understanding man's contract of contracting, or the division of dowry (*dowry*) into dowry that takes precedence or ends.²³

The conditions for using 'urf as a legitimate source are: *First*, it does not contradict the Qur'an and the Sunnah. Kamul, usury, gambling, buying and selling Galar, and others. *Secondly*, it should not be applied if it is contrary to community customs, it cannot be used as a source of legal information if it is done privately or in small groups. *Third*, there was no prior agreement on conflict with the convention. If the custom of a country favors a portion of the dowry and delays a part, the two prospective husbands and wives agree to pay cash and then dispute, what they both agree on is the scale. Therefore, there is no established sense of convention, which is preceded by agreement to it. *Fourth*, customs clearance was still carried out by humans at the time of the incident. Old habits that people

²² Zaydan, 257.

²³ Rudi Santoso, Khairuddin, and Abdul Qodir Zaelani, "Islamic Legal Analysis on the Role and Functions of Islamic Political Parties in Indonesia," *Advances in Social Science, Education and Humanities Research* 492, no. RIICMuSSS 2019 (2020): 200–205, <https://doi.org/10.2991/assehr.k.201113.038>.

left behind before problems arose cannot be used, and new habits that appear after problems arise.²⁴

The basis of the Law of 'urf is stated in the Qur'an as follows: "*Be forgiving and tell people to do what is ma'ruf, and turn away from foolish people.*" (Q.S al-A'raf verse 199). This verse says that since Islam came down not to sow the seeds of corruption but for the benefit of the whole world, we should do good and decent deeds (including corruption) that have long been practiced in society, and realize that it is impossible.

Hadith of the Prophet Muhammad (*peace be upon him*), *Whatever Muslims consider to be good, then he in the sight of Allah is also good. And whatever Muslims consider to be bad then he in the sight of Allah is also bad* "(HR Ahmad). This hadith explains that an act of good value and not (containing damage) will be of good value and whatever Muslims consider to be bad then he in the sight of Allah is also bad.

The *sequestary* event starts from *muli mekhanai* sitting opposite each other. After looking at each other, the event continued to get acquainted with each other and continued to chat with each other. The teenagers also reciprocated rhymes in Lampung language. This event is usually held on *manjau muli* (girls). *Muli mekhanai* gather in return for work, *away, nyanik kubu*, and *nyanik gifts*. That night they got a special food *kekuk maju* porridge made from glutinous rice flour or rice.

In the beginning, the custom of *this sekuakhian* event was carried out as a matchmaking medium for *muli mekhanai* (bachelor girls) and as a means to get to know each other, the term in Islam is known as *taaruf*, which means 'introduction'. *Taaruf* is the first step that must be taken to advance the *ukhuwwah* process. The next level is *tafahum* (mutual understanding) and *tafaqul* (burdening each other). At the beginning of *taaruf*, you usually give your name and address when you first meet someone. As this process continues, this data adds to the date of birth, hobbies, interests, and many other questions depending on the effectiveness of *taaruf* in the meeting.

The sekuakhian event is a custom carried out by the people of *Pekon*, Cukuh Balak District Building, Tanggamus Regency after the wedding. Where the organizers informed the Head of *Mekhanai* in *Pekon Gedung* that their families would carry out the *muli mekhanai* event, which is a *sekuakhian* event as the closing of the wedding party. After

²⁴ H. A. Djazuli, *Ilmu Fiqh : Penggalan, Perkembangan, Dan Penerapan Hukum Islam* (Jakarta: Kencana, 2010), 53.

being informed, the Head of the mekhanai told the *muli mekhanai* to gather at the house of the family who was celebrating (wedding feast). The *muli mekhanai* activities are carried out starting from 20.00 by picking up *muli* and being taken to the house where the celebration gathers and starts event after event and usually ends until 01.00 even some until 04.00 am depending on the family and teenagers.

In the beginning, this *sekuakhian* event was by sending letters to each other. This *sekuakhian* event takes place at the home or place of the person performing the wedding ceremony. Muli Mekhanai came to the wedding venue in groups. Muli Mekhanai stood in a row, then Mekhanai sat facing each other. Modesty is strictly adhered to while parents intervene as intermediaries.

Between *muli mekhanai* if you want to get acquainted with each other and be happy with one of them, then *mekhanai* will send a letter, then wait for a reply letter from *muli* who is given a letter. The parents who supervise here as mediators or intermediaries between *muli mekhanai*. They would exchange letters between *mekhanai* and *muli*.

The *sekuakhian* event which initially only exchanged letters was getting longer, gradually shifting and finally changing which at first only exchanged letters now facing each other and getting acquainted directly until accompanied by remix music as an introduction to the event entertainer.

Unlike the *sekuakhian* event in the past, the *sekuakhian* event of the era is no longer bound by applicable standards. As more people moved to cities, bringing new styles, and the longer a program was tainted by a period of reform that brought outside culture westernized, the more innocent rural communities became more social. The customary procedure of the *sekuakhian* event is changing, with the current state of the *sekuakhian* event frightening that the husband and wife do not interfere and the parents sit directly to supervise as intermediaries as people to be respected. The rhythm of the accompaniment has also used remix music.

Sekuakhian events from after isya and continue until noon and even until dawn, so it is not uncommon to make noise and disturb other communities. In addition, after the event, teenagers usually go to continue meeting elsewhere, going in pairs without any supervision from parents, so that things often happen that violate traditional and religious norms.

Muli Mekhanai Sekuakhian Paradigm...

In the current *sekuakhian* event, the *muli mekhanai* (bachelor/girl) mingles without parental supervision. As a result, *muli mekhanai* saya think mixing them is a normal thing that happens in society. This condition occurs in society and is a common attitude among teenagers today. This is because teenagers are not educated in morals towards young people, they simply imitate the situation and environment in which they live, but a pile of men and women somewhere that may signal or chat in person .

This customary habit that is usually done after marriage has been around for a long time, but unlike today, Sequikian events are tainted by outside cultures, supervised by qualified teachers and parents. There are traditional leaders who oversee young men and women, and for example the men's seat on the right and the women's chair on the left. Thus, they remain wise and dare not engage in behavior that violates national and religious norms. No longer under surveillance, unlike today's seqahu events, which have been tainted by the usual westernized external culture, the implication for youth morality is that men and women mix and see, dance and touch each other. This includes *iktilas* (mixed) which is prohibited, but the pattern of behavior is still far from Islamic values, especially considering the religious status of BanGunan Pekon who is Muslim.

The *sekuakhian* event begins after *isya* time after gift giving/handing over and continues until the early hours of the morning, so it is not uncommon to make noise and disturb other communities. In addition, after the event, usually the teenagers continue to meet in other places, go in pairs without any supervision from parents, so that things often happen that violate traditional and religious norms. Allah says in Sura Al-Isra verse 32.

The interpretation of the above verse is, " The prohibition of infidelity" has more than just a prohibition. This is because the prohibition (adulterous approach) covers all provoking factors. In fact, almost everyone who walks in the forbidden zone will fall there. Moreover, in this case there is a very strong lust in most human souls. Allah Almighty. has revealed the bad image of adultery and it is an "abomination". This means heinous sins from the point of view of Sharia, reason and fitrah. Destroying the sanctity of the relationship, the household of his wife or husband, and mixing Nasab with other dangers. Next, says Allah SWT. "And bad ways" means that bad ways are the ways of those who believe that they have committed this great sin.

Scholars who claim that '*urf*' is one of the sources of *istinbath* law say that in the absence of *nash* from the Qur'an and Sunnah, it can be evidence. Wolves are rejected if they

contradict the books or sunnah, as was the custom of the ancients who performed forbidden deeds such as drinking kamul (arak) and eating usury. Because accepting *'urf* must mean following lust and setting aside nash-nash that negates the Shari'a. The existence of Sharia is not intended to justify various damages and crimes. All actions that lead to the growth and development of evil must be eradicated immediately.

Sekuakhian event is one of the cultural practices of the indigenous people of Lampung Pesisir, but there are some aspects of this practice that are not in accordance with Islamic teachings. First of all, the music used tends to have a negative impression of staring directly which at the beginning of this *sekuhaian* event only used sending letters to each other and did not use remix music as a sender. Second, events that lasted until dawn, of course, disturbed the comfort of the surrounding community. It is contrary to the Islamic sharia that Allah Almighty. forbid humans to touch each other or stare at each other.

Islam forbids all forms of non-Muhrim relations between a man and a woman, except within the narrow limits permitted by Islamic law, taking into account the extent of damage and slander that would ensue if destroyed indefinitely.²⁵ However, many political parties argue that the *sequestering* event is a practice that should be preserved as it shows cultural values passed down from ancestors and is a sign of the country's cultural diversity. Looking at *the sectarian* events, there are actually some prohibitions that are not allowed in Islam.²⁶ *First*, non-Mahram men and women gather in one place, touching each other and staring infinitely. *Second*, the time of the last sekutilian event is from Badaisha to dawn. *Third*, in *the sekuakhian* event using remix music that is not in accordance with Islamic law.

People who think that the *sectarian* event should be abandoned are those people whose religious knowledge can be considered sufficient, so that they know the law of approaching adultery or drawing closer to evil is a great sin.

²⁵ Dian Apriana, Nanda Silvia, and Uwem Imoh Emmanuel, "Imbalance of Rights and Obligations of Husband and Wife in the Family," *MILRev: Metro Islamic Law Review* 1, no. 2 (2022): 214, <https://doi.org/10.32332/milrev.v1i2.6210>.

²⁶ Rita Zaharah Refita Aprelia, Agustina Nurhayati, Rudi Santoso, "Implementation of Religious Services Policy for the Elderly in South Sumatera: Analysis of Fiqh Siyāsah Tanfidziyah," *As-Siyasi: Journal of Constitutional Law* 3, no. 2 (2023): 239–53, <https://doi.org/http://dx.doi.org/10.24042/as-siyasi.v3i2.21222> Implementation.

Summarizing the analysis of marriage and tradition in Islam: A Study of Fiqh and Cultural Practices

Category	Concept	Details
Marriage in Islam	Definition of Marriage (Nikah)	<ol style="list-style-type: none">1. Imam Shafi'i: A contract that legitimizes sexual relations.2. Imam Hanafi: A contract allowing sexual relations in marriage3. Imam Maliki: A contract intended for lawful intercourse and enjoyment of marital relations.
Purpose of Marriage	Sakinah, Mawaddah, Warahmah	Marriage aims to create a family life full of peace (sakinah), love (mawaddah), and mercy (warahmah).
Tradition	Definition of Tradition	<ol style="list-style-type: none">1. Traditions are customs, beliefs, and practices passed down through generations.2. Traditions influence the actions of people within a society, sometimes shaped by political or cultural changes.
Cultural Influence on Traditions	Formation and Change of Tradition	<ol style="list-style-type: none">1. Traditions can be spontaneous or influenced by authorities.2. They may change over time due to societal pressures or reinterpretation of past practices.
'Urf (Good Tradition)	Concept of 'Urf in Islamic Law	<ol style="list-style-type: none">1. 'Urf refers to customs accepted by common sense and are consistent with Islamic principles.2. Fiqh scholars debate the role of 'urf in lawmaking.

		3. 'Urf is categorized into 'urf al-'am (general custom) and 'urf al-khas (specific custom).
Sekuakhian Custom	Origin of Sekuakhian	A cultural practice from Lampung, originally a matchmaking medium (ta'aruf) between bachelors (mekhanai) and girls (muli).
Changes in Sekuakhian Custom	Evolution of Sekuakhian	<ol style="list-style-type: none"> 1. Initially, the event involved exchanging letters under parental supervision. 2. Over time, it shifted to face-to-face interactions, and later, entertainment with remix music was introduced. 3. Today, the event includes behavior (mixing of sexes, late-night events) that deviates from traditional Islamic values.
Islamic Concerns	Conflict with Islamic Teachings	<ol style="list-style-type: none"> 1. The mingling of non-mahram men and women, staring, and the use of remix music are contrary to Islamic law. 2. Late-night events disturb the community and violate Islamic norms of modesty and morality
Fiqh Scholars on 'Urf	Legal Status of 'Urf	<ol style="list-style-type: none"> 1. Hanafi and Maliki scholars support the use of 'urf as a source of law, as long as it aligns with the Qur'an and Sunnah. 2. Shafi'i and Hanbali scholars do not consider 'urf as a source of law. 3. 'Urf should be accepted only if it does not contradict Islamic

		principles, such as avoiding usury, adultery, and gambling.
Islamic Teachings on Social Norms	Quranic Verses and Hadith on Social Interactions	<ol style="list-style-type: none"> 1. Quran (Al-Isra: 32) and Hadith emphasize avoiding actions that lead to zina (adultery) and inappropriate behavior between non-mahram men and women. 2. Islamic law prohibits non-mahrim interactions outside permitted boundaries to prevent corruption and moral decline.
Community Perspective	Debate on Cultural Preservation	<ol style="list-style-type: none"> 1. Some view the Sekuakhian custom as part of cultural heritage that should be preserved for its ancestral value. 2. Others argue that the modern form of Sekuakhian, which includes inappropriate behavior, deviates from Islamic teachings and should be abandoned.

Based on the analysis presented in the table, it is clear that Islamic law (fiqh) and tradition both play significant roles in the institution of marriage and cultural practices within Islamic societies. Islamic law emphasizes marriage as a contract rooted in divine principles, meant to ensure a harmonious and morally upright relationship between a man and a woman. The teachings of various Islamic scholars, including Imam Shafi'i, Imam Hanafi, and Imam Maliki, all emphasize the legal foundations of marriage in Islam, focusing on the importance of sexual relations within the bounds of marriage and the duties and responsibilities it entails for both spouses. The concept of 'Urf, or good tradition, is also highlighted in Islamic law as long as it aligns with the teachings of the Qur'an and Sunnah, offering room for cultural practices to be incorporated within Islamic legal frameworks.

However, the analysis also reveals the complexities that arise when long-standing traditions, such as the Sekuakhian event, begin to deviate from Islamic teachings. While originally intended as a form of social and cultural introduction (ta'aruf) after weddings, the event has evolved, incorporating modern elements like unsupervised mingling, remix music, and gatherings that extend late into the night. These changes reflect a shift from the initial objectives of the event and raise concerns about the moral and religious implications. The unrestricted mingling of non-mahram men and women, along with behaviors that contradict Islamic ethics, has led to criticisms from religious scholars and community leaders. Consequently, while tradition has a valuable place in Islamic society, it must be carefully examined and aligned with Islamic law to prevent the erosion of moral values and religious integrity.

Conclusion

The result of this study is that the paradigm of the indigenous people of Lampung *Pepadun about the sekuakhian muli mekhanai* is a method for choosing a life partner, which if viewed in the study of *maqasid al-shari'ah* philosophically is actually not contrary to sharia law, but because this activity then underwent a paradigm shift, until then there were several things that plunged into things that led to prohibited actions in Shara'. The novelty of this research is so that the indigenous people of Lampung *Pepadun* restore the correct philosophical-historical intentions so that they can be implemented by the community wisely and do not conflict with sharia law'.

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