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## **Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law**

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**Abstrak:** Determination of auspicious days is a discourse that still causes polemics and is often considered to be contrary to Islamic law. This study aims to discuss the determination of auspicious days in the Mandar wedding traditions in the context of Islamic law. This empirical legal study used a multiapproach framework that included the theory of social change and the theory of Islamic law, especially *al-'urf* (social tradition) and *al-maslahah* (public interest). Data were collected by means of in-depth interviews and literature reviews of scientific articles, textbooks, and books on Islamic law. The data were then analyzed through data display using the aforementioned theories. The results of the study revealed that determining auspicious days, practiced by most of the Mandar people prior to organizing a marriage, has been considered a custom and in accordance with Islamic law. Further, the Qur'an and hadith, as the sources of Islamic law, have also indicated that there are auspicious times and days e.g., Friday, known as *sayyid al-ayyām* (leader of the days). The determination of auspicious days in marriage has been adjusted to follow social changes, government policies, and Islamic laws, especially *'urf* and *maslahah*. Such a custom can be categorized as *'urf shahih* (good) and not *'urf fasid* (deviating), with the values of public interest being for safety and blessing. The argument of this study is that in the context of Islamic law if the determination of the auspicious day does not deviate from the provisions of Islamic law, it can be accommodated as a legal consideration; yet, if it deviates from Islamic law, guidance is necessary. This is in accordance with the rules of *fiqh*: “preserving old things that bring benefits, and accommodating new things that are more beneficial.”

**Keywords:** Auspicious days, marriage, Mandar customs, local wisdom, Islamic law

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**Abstrak:** Penentuan hari-hari baik masih menjadi diskursus yang menimbulkan polemik dan tidak jarang dinilai bertentangan dengan hukum Islam. Penelitian ini bertujuan untuk membahas penentuan hari-hari baik dalam tradisi pernikahan di Mandar dalam konteks hukum Islam. Kajian tersebut merupakan penelitian hukum empiris, dituntun oleh multi pendekatan yang mencakup teori perubahan sosial, dan teori hukum Islam khususnya al-‘urf dan al-maslahah. Pengumpulan data dilakukan dengan mengandalkan wawancara mendalam dan studi literature yang bersumber dari artikel ilmiah, buku dan kitab-kitab hukum Islam. Selanjutnya, data yang terkumpul didisplay dan dianalisis dengan menggunakan teori tersebut di atas. Hasil penelitian menunjukkan bahwa penentuan hari-hari baik yang dipraktikkan oleh sebagian besar masyarakat Mandar pada saat akan melakukan pernikahan dianggap sebagai sebuah adat dan sesuai dengan hukum Islam. Al-Qur’an dan hadis sebagai sumber hukum Islam juga menjelaskan ada waktu dan hari-hari yang baik seperti, hari jumat sebagai sayyid al-ayyām. Penentuan hari-hari baik dalam pernikahan disesuaikan dengan perubahan sosial, kebijakan pemerintah, dan hukum Islam terutama al-urf dan maslahat. Adat tersebut dapat dikategorikan sebagai ‘urf shahih (baik) dan bukan ‘urf fasid (menyimpang), sedangkan nilai kemaslahatannya adalah untuk keselamatan dan keberkahan. Argumen dari penelitian ini adalah bahwa dalam konteks hukum Islam, selama penentuan hari baik itu tidak menyimpang dari ketentuan syariat, maka dapat diakomodir sebagai pertimbangan hukum, namun apabila menyimpang maka perlu dilakukan pembinaan. Hal ini sesuai dengan kaidah fiqh: “melestarikan hal-hal lama yang mendatangkan maslahat, dan mengakomodir hal-hal baru yang lebih bermaslahat”.

**Kata Kunci:** Hari baik, pernikahan, adat Mandar, kearifan lokal, hukum Islam

## Introduction

The debate around determining auspicious days has stirred upon the pros and cons from various perspectives. Indeed, time can affect humans to be successful or at loss (Surah al-‘Ashr 103: 2). Time is highly crucial that Allah swears by the time in varied forms, e.g., *al-‘ashr* (time), *al-laīl* (night), *al-nahr* (day), and *al-subh* (dawn).<sup>1</sup> Allah swears by these times and encourages people to pay attention to their existences as an opportunity to carry out good deeds. This

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<sup>1</sup> Ro'ya Latif Talib and Manal Jasim Muhammad, “A Linguistic Study of Oath in Quranic Translated Texts,” *Strad Research* 7, No. 9 (2020). p. 488-507. Ahmad Alqurneh, et al., “Stylometric Model for Detecting Oath Expressions: A Case Study for Quranic Texts,” *Digital Scholarship in the Humanities* 31, No. 1 (2014). Muhammad Sajjad Malik, et al., “A Critical Examination of the Philosophical Foundations of Oaths in the Holy Qur'an: Implications for Islamic Ethics and Jurisprudence,” *Central European Management Journal* 31, No. 2 (2023).

is in line with the culture of the community to take advantage of good times to manage good activities, with the hope that these activities will bring goodness and luck. However, whether or not the perception of goodness is in line with the Islamic guidelines still needs to be positioned correctly based on an analytical approach that integrates local wisdom and Islamic law.

The view of auspicious days in society has been deeply rooted in the beliefs and practices of society in Indonesia. Hidayat and Fardiansari describe that the Javanese people call the tradition of determining an auspicious day as *pitungan* (*primbon*). *Pitungan* is used in Javanese culture to select proper time for someone to do any work, e.g., celebration, traveling, starting a job, matchmaking, and building a house, among others. This system is a manifestation of the way of thinking of the Javanese people in conducting activities to maintain the harmony of human life order individually, socially, spiritually, and religiously.<sup>2</sup>

Prayitno and Ishaq, as well as Indiantoro et al., add that the Javanese community also believes that marriage should not be performed in the month of *Suro* or *Muharram*. Despite the debate in society, the majority of the people think that marriages in this month may bring upon negative impact on their respective spouses even though the Islamic law does not forbid marriages in this month.<sup>3</sup>

The people of the Anambas Islands, Riau also believe in auspicious days for celebrations, blessings in sustenance, and blessings for the bride and groom. If the tradition of calculating auspicious days is not made, it will bring misfortune in the future. Procedures for determining auspicious days are calculated by traditional leaders who are considered knowledgeable who calculate it from various aspects, such as the months of birth of both parties, observing auspicious months, and other calculations. Some people believe that auspicious days will bring them blessings in their marriages.<sup>4</sup>

In Gorontalo, people for generations have implemented the culture of choosing an auspicious day for marriage based on the book of *Tajul Muluk*.

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<sup>2</sup> Moh. Fathul Hidayat and Endang Fardiansari, 'Penentuan Hari Baik Sebagai Sistem Budaya Jawa (Studi Kearifan Lokal Dalam Budaya Di Desa Genaharjo, Semanding, Tuban)', in *Prosiding Symbion (Symposium on Biology Education)* (Yogyakarta: Prodi Pendidikan Biologi, FKIP, Universitas Ahmad Dahlan, 2016), p. 533–42.

<sup>3</sup> Muhammad Hadi Prayitno and Zamroni Ishaq, "Larangan Menikah di Bulan Suro Perspektif Hukum Adat Jawa dan Hukum Islam (Studi Kasus di Desa Ngampelrejo Kecamatan Bancar Kabupaten Tuban)," (2022). Alfalachu Indiantoro, et al., "Suro Month Wedding Prohibition: Islamic Perspective Customary Law Debate," *AL-HAYAT: Journal of Islamic Education* 6, No. 2 (2022), p. 174.

<sup>4</sup> Dwi Handoko, et al., "Kepercayaan Masyarakat Terhadap Perhitungan Hari Baik dalam Pernikahan di Desa Mampok Kecamatan Jemaja Kabupaten Kepulauan Anambas," *Student Online Journal* 2, No. 2 (2021).

Selecting auspicious days begins from the proposal procession, the *ijab qabul* (wedding pledge) procession, to the wedding reception. Determination of auspicious days in marriages aims to avoid small unlucky days (*lowanga*) and big unlucky times (*kalisuwa*), with the hope that their households will last forever and avoid divorce.<sup>5</sup>

In Makassar society, this tradition is known as *A'pa'tantu Allo Baji* (determining auspicious days). Haryati has examined the *A'pa'tantu Allo Baji* tradition in marriage to the Makassar people in Jenepono, South Sulawesi. The determination of an auspicious day for marriage is carried out by traditional leaders on the calculation of the month, based on the months in Islam. The tradition offers values in education, socio-culture, family, and religion. The existence of *A'pa'tantu Allo Baji* tradition in marriage can survive due to several factors, such as religion, accuracy, environment, other cultures, and development of science.<sup>6</sup>

Furthermore, in Europe, especially the Netherlands, selecting the time of weddings also occurs, i.e., Valentine's Day, which is chosen more than any usual days. A study of 1999-2013 found that couples in the Netherlands selected Valentine's Day for a wedding day because they believed that getting married on that day would prevent divorce, whereas at other times, the chances of divorce could be higher and at risk of being unhappy.<sup>7</sup>

These studies described the facts that occurred with various approaches, research locations, and times of implementation. However, no studies have explained the calculation and determination of auspicious days based on the views and practices of the Mandar people. This study thus aimed to explore the perspective of Islamic law on the views and practices of calculating and determining auspicious days in various activities and celebrations within the Mandar community in Matakali, Polewali Mandar, West Sulawesi. The study concerned the determination of auspicious days in the wedding traditions of the Mandar community in Matakali Subdistrict, Polewali Mandar, West Sulawesi.

This study is significant as it does not only involve local wisdom values, but also includes parts of the discussion related to the teachings of Islamic law, namely *bid'ah* or *sunnah*. *Bid'ah* reflects those with no evidence and legal basis,

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<sup>5</sup> Abdurrahman Abubakar Bahmid, et al., "Budaya Memilih Hari Baik Dalam Pernikahan Terhadap Kelanggengan Rumah Tangga," *Al-Syams: Jurnal Hukum Islam* 3, No. 2 (2022).

<sup>6</sup> Rini Haryati, "Tradisi *A'pa'tantu Allo Baji* (Penentuan Hari Baik) Pernikahan Di Desa Camba-Camba Kecamatan Batang Kabupaten Jeneponto", *Social Landscape Journal Pendidikan Ilmu Pengetahuan Sosial* (Universitas Negeri Makassar, 2021).

<sup>7</sup> Jan Kabatek and David C Ribar, "Not your Lucky Day: Romantically and Numerically Special Wedding Date Divorce Risks," *Journal of Population Economics* 31, No. 3 (2018).

while *sunnah* indicates a legal basis. This needs to be explained scientifically to help people avoid the uncertainty of Islamic law, and continue to maintain old traditions, and explain the parts of Islam and local wisdom that allow for an integration.

To answer the research questions, this study applied empirical legal research methods using the social change theory and Islamic legal theory, especially *al-urf* (social tradition) and *maslahah* (public interest).<sup>8</sup> Data collection included in-depth interview and literature review. The collected data were then displayed and analyzed. The theory of social change was used to analyze the dynamics and social realities occurring in society, as social activities are not static and always dynamic. The theories of *al-urf* and *al-maslahah* helped portray the dialectic between Islamic law as a text and marriage traditions in Mandar society, West Sulawesi.

### Islam and Culture in Mandar

The study of the arrival of Islam in Mandar is closely related to that of Islamic history in the Nusantara, or Indonesian archipelago. Islam in Mandar is part of the history of Islam in the Nusantara from the past to the present. Islamization in the Nusantara through cultural channels has encouraged the growth of Islam, deeply rooted in the cultural bases of Indonesian society in its subsequent development. The institutionalization stage of Islamic law also provides space for local wisdom values as one of the considerations in formulating Islamic law.<sup>9</sup> In discussing between the values of local wisdom and the messages of the sacred texts, approaches are necessary that lead to the inception of the formulation of Islamic law, namely *urf* and *maslahah*. The culture that has existed for a long time seen to contain benefits that are in line with Islam can be a consideration in formulating Islamic law.

The acculturation process is a concept to describe the long process of combining two or more values between Islam and local wisdom whereby individuals, groups, and communities live and interact with the culture they already have. The emergence of protests against new teachings shall be understood as part of the people's love for old values (local wisdom). On the one

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<sup>8</sup> Munir Fuady, *Teori-Teori dalam Sosiologi Hukum* (Jakarta: Kencana, 2011) Munir Fuady, *Teori-Teori dalam Sosiologi Hukum*, Jakarta: Kencana, 2011. M. Noor Harisudin, 'Urf Sebagai Sumber Hukum Islam (Fiqh) Nusantara,' *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 20, No. 1 (2016). Said Syarifuddin, "Maslahat as Considerations of Islamic in View Imam Malik," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, No. 1 (2020).

<sup>9</sup> Asni, "Kearifan Lokal Dan Hukum Islam Di Indonesia", *Al-'Adl* 10, no. 2 (2017), p. 54-69.

hand, it is a learning process to understand new (Islamic) values. In such conditions, therefore, it is not appropriate to claim ‘winning’ or ‘losing’ between Islam vis-à-vis local culture.<sup>10</sup> This is in line with the rule of “preserving old things that bring benefits and accommodating new things that are more beneficial.”

This rule guides and encourages Islamic studies to be able to present an approach that accommodates local wisdom values and pure Islamic teachings. This spirit inspired the inception of the term “Islam Nusantara” in the midst of a multireligious and multicultural Indonesian society.<sup>11</sup> Religion and local culture are seen as sources of good values that should not be contested because both are believed and perceived to contain goodness. The diversity of cultures and ethnic groups in the Nusantara gives Indonesia a rich cultural environment. The richness of cultures has thus influenced Islam in the Nusantara.

In light of this description, the Mandar ethnic group is one of the largest ethnic groups in West Sulawesi.<sup>12</sup> West Sulawesi is a relatively new province in Indonesia, expanded from South Sulawesi Province. The Mandar inhabits this province more than other ethnic groups, such as Toraja, Bugis, Javanese, and Makassar, and therefore, the customs and traditions of the Mandar are more developed in this province. Since ancient times, the Mandar people have combined the systems of sharia (religion), state, and culture in a single value system carried out in a series of marriage procession.<sup>13</sup> The value system based on religion, state, and culture is a reference in the implementation of marriage.

The cultural system that applies in several regions in the Nusantara recognizes the term “auspicious days” for celebrations. Studies on auspicious days believed by the Muslim community are related to the perceptions ingrained in society for generations, which are seen as part of local wisdom. Hence, research on auspicious days is important based on these considerations. First, if the perception of auspicious days is in line with the primary *nash* of Islam and local wisdom values, then it needs to be confirmed and strengthened into a *fatwa* (legal ruling), or upgraded to become a regulation. Second, if there is conflict between

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<sup>10</sup> Nurhuda Widiana, ‘Pergumulan Islam Dengan Budaya Lokal: Studi Kasus Masyarakat Samin Di Dusun Jepang Bojonegoro’, *Theologia* 26, no. 2 (2015), p. 198–215.

<sup>11</sup> Hanum Jazimah Puji Astuti, ‘Islam Nusantara: Sebuah Argumenetasi Beragama Dalam Bingkai Kultural’, *INJECT (Interdisciplinary Journal of Communication)* 2, no. 1 (2017), p. 27–52.

<sup>12</sup> Husain Saidong, *Nilai-Nilai Upacara Tradisional Messawe Saeang Patu'du* (Makassar: Balai Kajian Sejarah dan Nilai Tradisional Makassar, 2001), 13.

<sup>13</sup> Abd. Kadir Ahmad, *Sistem Perkawinan Di Sulawesi Selatan Dan Sulawesi Barat*, (Makassar: Indobis, 2006).

people's beliefs and Islamic principles, then they should be straightened out based on Islam. Among these perceptions in Mandar is the term *Allo masippi'* (sandwiched day) or *esso taccipik* (Bugis language).

The method of extracting Islamic law accommodates the approach of local wisdom (*al-'urf/adat*) with the Qur'an and hadith, the primary sources of Islamic law. This makes it possible to become an argument for formulating an alternative approach to present a common ground between the adherents of local wisdom on the one hand and the continued use of Islamic law on the other. Local wisdom approach and theological approach often cannot avoid conflict, but within certain limits, Islam is open and accommodating to local wisdom values that are not contrary to the primary *naṣh*. Therefore, the study on auspicious days in the perspectives of Islam and of the Mandar community can be an alternative study model for other ethnic groups in Indonesia.

The boundaries of tolerance and meeting points of Islamic law and local wisdom are *maslahah*. Islamic law comes to bring *maslahah* (benefit) and prevent *mafsada* (harm). *Maslahah* is the core of Islamic teachings and the main reason people agree to maintain local wisdom values. If the determination of such days brings *maslahah* and does not cause *mafsada*, then it is in line with Islamic teachings. In the Qur'an and Sunnah, there are *afdhal* (excellent) days to carry out certain practices. Local wisdom finds its relevance to Islam when it does not conflict with Sharia principles. In this context, the local wisdom approach to auspicious days intends to accommodate the results of human thoughts that bring benefits to the world, while theological approach has always oriented towards benefits in the world and the hereafter. The determination of auspicious days was originally intended to create benefits in carrying out activities on such days and afterwards. What is considered good by Muslims or believers is also good in the sight of Allah. This statement needs to be studied using a social change theory approach, *al-'urf* (social tradition) and *al-maslahah* (public interest).

### **Marriage, Social Change, *al-'Urf* and *al-Maslahah***

Social change is any change that occurs in the social system.<sup>14</sup> Social change refers to any change in interaction between individuals, organizations, or communities related to social structures or patterns of values and norms. Thus, the change in question is a "socio-cultural" change since humans are also social beings inseparable from culture. Society is always moving, developing, and

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<sup>14</sup> Winda Apriani Zarona, Asep Syarifuddin Harahap, and Bambang Hermawan, 'Pengaruh Perubahan Sosial Dalam Perkembangan Hukum Di Indonesia', *LEX SUPREMA: Jurnal Ilmu Hukum* 3, no. 1 (2021), p. 549–65.

changing. The dynamics of this society can happen due to internal factors inherent in the community and due to external environmental factors. From this view, various theories of social change emerge. Narwoko states that there are many theoretical perspectives that explain social change, e.g., the perspectives of sociohistorical, structural functional, structural conflict, and social psychological theories.<sup>15</sup>

This argument suggests that the view on law shall change and that law is no longer seen as an absolute and constant order.<sup>16</sup> Change is an undeniable reality and necessity, including in Islamic law. Even though the sacred texts do not change (static), the meanings shall change (dynamic) according to the dynamics and benefits of the texts. In terms of auspicious days and social change, social change will affect the people's perspective on such days, especially when determining a good day for marriage.

Marriage as a tradition cannot be separated from social change. Theory of change in Islamic law constitutes a theory or concept which views that the construction of Islamic law is influenced by several variables. The legal change theory approach uses social change and Islamic law. This theory pays attention to the relationship between legal construction and the socio-clutural construction that occurs. This can be found in the book *I'lam al-Muwaqqi'in 'an Rabbil 'Alamin*, فى تغير الفتوى واختلافها بحسب تغير الأزمنة والأمكنة والأحوال والنيات والعوادم "Changes and differences in *fatwas* based on the changes in time, place, circumstance, intention, and habit (custom)."<sup>17</sup>

The main point of Ibn al-Qayyim's theoretical construction relates changes in law based on the variables of time, place, circumstance, intention (motivation), and habit (*adat*). These five factors (variables) always influence changes in Islamic law.<sup>18</sup> However, above all the factors, the binding values are the benefits, as religion is revealed to guide humans to benefits. It is highly unlikely that conflict exists between the values of benefit and the true religion (Islam).

When connecting auspicious days and changes in law, changes in situations and conditions as well as places will affect how people perceive

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<sup>15</sup> J. Dwi Narwoko and Bagong Suyanto, *Sosiologi: Teks Pengantar Dan Terapan*, (Jakarta: Kencana, 2004), 365.

<sup>16</sup> Mahmud Kusuma, *Menyelami Semangat Hukum Progresif Terapi Paradigmatik Bagi Lemahnya Penegakan Hukum Indonesia* (Yogyakarta: AntonyLib-Indonesia, 2009), p. 20.

<sup>17</sup> Rusdaya Basri, 'Urgensi Pemikiran Ibnu Al-Qayyim Al-Jauziyah Tentang Perubahan Hukum Terhadap Perubahan Sosial Hukum Islam Di Lingkungan Pengadilan Agama Wilayah Sulawesi Selatan', *Diktum: Jurnal Syariah Dan Hukum* 16, no. 2 (2018), p. 87-207.

<sup>18</sup> Rusdaya Basri, *Urgensi Pemikiran Ibnu Al-Qayyim...*, p. 187-207.



auspicious days, especially in determining auspicious days for marriage. The determination of auspicious days in Islamic law refers to *maslahah*. For example, in big cities, good days for weddings and receptions are days where it is possible to find available wedding halls to be used for wedding receptions, and days off from work, among others. The reason is that such days are closer to *maslahah*.

Apart from the theory of social change, marriage is also part of custom (*adat*) or *al-'urf*. Therefore, as a custom, marriage shall involve the theory of *al-'urf*. *Al-'urf* means something that is known, recognized, considered good, and accepted by common sense.<sup>19</sup> According to the *ushul* scholar, Abdul Wahhab Khalaf, *'urf* is something that is known by many people and done by them, either from words or deeds or something left out. It is also called custom. However, Islamic jurists view that there is no difference between *al-'urf* and *al-'adah*.<sup>20</sup> Based on the definition of *'urf* put forward by Abdul Wahhab Khalaf, the term *'urf* has the same meaning as custom. However, other Muslim scholars distinguish between *'urf* and custom. Al-Jurjaniy defines *'urf* as something (actions or words) with which the soul feels calm in doing because it is in line with logic and can be accepted by human nature.<sup>21</sup> This is the same as al-Ghazali's comment in his work *al-Mustashfa*, as quoted by Abu Sunnah, "*'urf* is something (words or deeds) that has become a stability of the soul in terms of being acceptable to a healthy or good reason and character."<sup>22</sup> Hence, *'urf* contains three elements: first, it is any action applicable based on the stability of the soul; second, it is in line with common sense; and third, it is acceptable to human nature. On the other hand, custom is defined as "something that is done repeatedly without any rational relationship".<sup>23</sup>

The terms *'urf* and custom are terms that have the same meanings on the one side, and differences on the other side. Customary law is all the positive rules of behavior which, on the one hand, have sanctions (hence it is a law), yet are not codified (hence it is a custom) on the other hand. As such, custom is considered as a legal standard when it is generally accepted, and if it deviates, it cannot be used as a legal standard. Likewise, *'urf* consists of *'urf shahih* (good and healthy)

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<sup>19</sup> Ahmad Hanafi, *Pengantar Dan Sejarah Hukum Islam*, (Jakarta: Bulan Bintang, 1970), 77.

<sup>20</sup> Abd. Wahāb Khallāf, *Ilmu Ushul Fiqih*, 1st ed. (Semarang: Toha Putra Group, 1994), 89.

<sup>21</sup> 'Alī bin Muḥammad bin 'Alī al-Zayn al-Syarīf Al-Jurjānī, *Al-Ta'rifāt* (Beyrūt: Dār al-Kutub al-'Ilmiyah, 1983), p. 149.

<sup>22</sup> Aḥmad Fahmi Abū Sunnah, *Al-'Urf Wa Al-'Ādah Fī Ra'y Al-Fuqahā'* (Cairo: Maṭba'ah al-Azhar, 1947), p. 8.

<sup>23</sup> Aḥmad Fahmi Abū Sunnah, *Al-'Urf Wa Al-'Ādah...*, p. 10.

and ‘*urf fasid* (damaged and deviant). ‘*Urf shahih* (good) can be used as a legal consideration, while ‘*urf fasid* (deviant) must be rejected.

Furthermore, the key of this study is the use of *maslahah* in studying the dialectic between Islamic law and customary law. Najamuddin at-Tufi (d. 716H/1318) and Abu Ishaq al-Shatibi (d. 790H/1388) are prominent figures regarding *maslahah*.<sup>24</sup> According to At-Tufi, *maslahah* is derived from the meaning of the authentic hadith narrated by Imam Malik and Imam Ahmad, لا ضرر ولا ضرار “do not be harmed and harm others.”<sup>25</sup> Al-Hakim is of the opinion that this hadith is *shahih* based on the criteria of Imam Muslim. This becomes the basis for at-Tufi’s argument to adhere to the four principles of *maslahah*, whereas other scholars divide *maslahah* into three.<sup>26</sup> For at-Tufi, expansion is not essential because the goal of Muslim society is positive benefit. All forms of *maslahah*, supported by *nash* or not, shall be achieved without a detailed explanation.<sup>27</sup> The principles include *first*, reason is free to determine the benefits and drawbacks, especially in matters of *muamalah* (transactions) and custom. This implies that it makes sense to use logic to determine whether certain things fall under the *maslahah* category.<sup>28</sup> *Second*, *maslahah* is a proposition that stands alone in determining the law. Thus, to justify *maslahah*, supporting legal conditions are not needed because it is only based on opinion. *Third*, *maslahah* only applies to matters relating to *muamalah* and custom.

Further, Al-Shathibi, considered as the founder of the concept of *maqāshid al-sharī’ah* (objectives of sharia law), played a role in discussing topics systematically in his book *al-Muwāfaqat*.<sup>29</sup> However, he was not the first to propose the idea. Al-Juwaini (d. 478 H), better known as Imam Haramain, had

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<sup>24</sup> Rusdaya Basri, ‘Pandangan At-Tufi Dan Asy-Syatibi Tentang Maslahat: (Studi Analisis Perbandingan)’, *Jurnal Hukum Diktum* 9, no. 2 (2001). p. 176–88. Hudzaifah Achamad, et. al., Analysis in Fatwa of Majelis Permusyawaratan Ulama Aceh (MPU) on Against Prohibition of PUBG: A Legal View Based on Maslahah and Mafsadah,” *Jurnal Ilmiah Islam Futura* 20, No. 2 (2020).

<sup>25</sup> Najmuddin Al-Tūfi, *Risālah Fi Ri’āyah Al-Maṣlaḥah* (Cairo: Dār al-Miṣriyyah al-Lubnāniyyah, 1993), 23.

<sup>26</sup> Abū Ḥāmid Muḥammad bin Muḥammad Al-Gazālī, *Al-Mustaṣfā Min ‘Ilm Al-Uṣūl* (Beyrūt: Dār al-Kutub al-‘Ilmiyah, 1993), p. 174.

<sup>27</sup> Abdul Aziz Dahlan, ed., *Ensiklopedi Hukum Islam*, Jakarta: Ichtiar Baru van Hoeve, n.d.), 1836.

<sup>28</sup> Abdul Aziz Dahlan, *Ensiklopedi...*, p. 1147.

<sup>29</sup> Wael B. Hallaq, *History of Islamic Legal Theories : An Introduction To Sunni Usul Al Fiqh* (Cambridge: Cambridge University Press, 2005), p. 78. Khairul Hamim and Lalu Supriadi, “The Contextualization of Ḥifẓ Al-‘Irḍ on Hoax News (A Study on Imam Tājuddīn al-Subkī’s Maqāṣid al-sharī’a),” *Ulumuna: Journal of Islamic Studies* 24, No. 2 (2020).

addressed this issue by proposing the idea of making *maqāshid al-sharī'ah* a universal value and elevating it from *zhanny* (presumption) to the level of *qath'iy* (certainty). His idea stemmed from his concern about the decline of social civilization, especially among Islamic scholars and politicians. Most of the Shafi'i scholars and some experts at that time argued that *maslahah* could only be accepted if there was a reference *nash*. If the benefit conflicts with the text, it should not be used.<sup>30</sup>

Similar to the classical *ushul fiqh* scholars, Imam Hanafi discusses *maqāshid al-sharī'ah* by presenting the concept of *maslahah*. Like al-Syāthibi, Hanafi states that upholding benefit is the basis of sharia. He also categorizes it into several parts, namely *al-dharūriyat* (primary), *al-hajjiyat* (secondary) and *al-tahsiniyat* (tertiary). He also provides four phases of *maqāshid al-sharī'ah*. The first phase is determining the concept or foundation of sharia. In this phase, he describes the position of *maslahah* as the underlying condition. In this case, faith is the main foundation because it is the basis for the presence of Sharia, although not as perfect as it could be.<sup>31</sup> The second phase is determining sharia understanding. In this phase, he advocates that there must be a source of sharia to achieve its goal since *maslahah*, as the goal of sharia, will not be achievable unless there is a clear understanding of the concept. The third phase is imposition (*taklif*), which requires the agreement of someone who is willing to realize the *maslahah*. *Taklif* (obligation) only applies to individuals who are mentally healthy because the mind is the means to understand sharia. Therefore, it becomes a condition of *taklif*.<sup>32</sup> The fourth phase is the implementation of *maqāshid al-sharī'ah*. Its application can be associated with the *mahdlah ritual* (holistic ritual), indicating that *maslahah* must be achieved in both private and public settings. He cites al-Shatibi, stating that the rituals performed for the *mukallaf* are essentially a manifestation of devotion without regard to benefits. On the other hand, every ritual related to tradition or habit must pay attention to benefits or values.<sup>33</sup>

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<sup>30</sup> Imām Al-Ḥaramayn Al-Juwaynī, *Al-Burhān Fī Ushūl Al-Fiqh* (Cairo: Dār al-Anshār, 1400), p. 295.

<sup>31</sup> Hanafi, *Pengantar Dan Sejarah Hukum Islam*, p. 489. Faishal Agil Al Munawar, “Abd Al-Majīd Al-Najjār’s Perspective on Maqāshid Al-Sharī’ah,” *Juris: Jurnal Ilmiah Syariah* 20, No. 2 (2021).

<sup>32</sup> Hanafi, *Pengantar Dan Sejarah Hukum...*, p. 489.

<sup>33</sup> Ibrāhīm bin Musā bin Muḥammad al-Lakhmī Al-Syātibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī’Ah* (Beyrūt: Dār al-Kutub al-Ilmiyyah, 2003), p. 300.

### Auspicious Days in the Qur'an and Hadith

Selecting good days for *muamalah* matters e.g., wedding celebrations is a technical (*muamalah*) aspect so that this business is left to humans. In this context, the basic rule applies that in matters of *muamalah*; everything is permissible (*mubah*) as long as no argument that shows otherwise. Choosing an auspicious day based on considerations of benefit is permissible and avoiding worse risks is mandatory because religion forbids oneself to fall into destruction. Consideration of auspicious days for *muamalah* activities is influenced by the surrounding situations along with all the impacts and benefits.

Any good day can vary due to places and circumstances. Thus, good days for weddings between urban and rural communities are different. Wedding events and receptions for rural communities do not depend much on the reception halls, so there are no queues to use the wedding halls. In contrast, urban communities rely on the availability of buildings. Thus, based on benefit considerations, a good day is a day when there is a wedding hall available to use.

Marriage is worship because Allah commands humans to perform marriage to continue their offspring on earth. With marriage, everyone wishes good luck and survives bad luck. However, believing in auspiciousness or inauspiciousness in marriage at certain hours, months, and days can be categorized as polytheism (*shirk*) and disbelief that Allah SWT has determined everything. Therefore, a marriage based on the determination of auspicious time can be considered as *thiyarah* as the Prophet said, "*Thiyarah* is *shirk* (repeated three times)." Still, such a statement contains a socio-historical context.

When viewed from the perspective of social change theory, an auspicious time to hold a series of marriage processions will be influenced by the socio-cultural conditions of the community. Likewise, changes in law will be affected by varied factors such as time, place, circumstance, intention, and habit (custom). Changes in these factors will affect changes in legal status. Islamic law always requires a solution so that Islamic law correlates with the presence or absence of *'illat*.

In principle, marriage is not tied to certain days and certain times; however, Islamic teachings recognize the most glorious day on Friday as *sayyid al-ayyam* to carry out marriages. However, the time of Friday is not believed to bring good luck or bad luck for a marriage. If there are other conditions that make it not conducive to getting married on that day, then it is not the best day to carry out a series of wedding procession. Determining Friday as an auspicious day must be accompanied by a strong argument (*'illat*). Conversely, not choosing Friday as the wedding day is not due to the day being inherently bad, but due to other variables e.g., inconducive conditions.

In Islam, the month that is good for marriage is Shawwal, as explained in the book *Quratul Uyun* by Muhammad al-Tahami ibn Madani, i.e., it is better for a marriage to be held in Shawwal and it is a *sunnah* being held in Ramadan.<sup>34</sup> This view has its underlying circumstances. The determination of the month of Shawwal as a good time is different from the belief of the Mandar people who, in fact, avoid this month. The tradition of visiting families or *silaturrahmi*, in the month of Shawwal takes time, which is followed by preparing the rituals for *hajj* (pilgrimage). In the past, the *hajj* journey took three to four months, and so the wedding ceremonies were made advanced in the month of Sha'ban, or postponed until the *hajj* pilgrims arrived from Mecca.

There are many arguments in Islamic law both from the Qur'an and the hadiths of the Prophet. The virtues of certain days in certain practices are found in primary texts in Islam. For example, one hadith explains that Friday has a high historical value and is called the best day, the leader of the days (*sayyid al-ayyām*). Abî Lubânah ibn Abd. al-Munzîr r.a. reports that the Prophet said, "Indeed, the leader of the days is Friday, and it is the greatest day in the sight of Allah." (Narrated by Ibn Majah)<sup>35</sup>

The above text explicitly positions Friday as the leader of all days in a week. In addition, Friday is immortalized in the Qur'an by the name of Surah al-Jumu'ah, taken from one of the words in that surah in verse 9. A hadith describes, "The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday." (Narrated by Muslim)<sup>36</sup>

The majority of Muslims certainly do not neglect the day with such a very high priority. Therefore, some group of Muslims takes advantage by carrying out activities or worship practices on this glorified day. The two primary guidelines for Islamic teachings, the Qur'an and Hadith also explain the significance of Friday and its virtues. Due to its virtue, it is recommended to increase the amount of *salawat* (prayer for the Prophet PBUH) recited more than any other days in a week. Friday is the most glorified day (*afdhal*) to offer prayers to Rasulullah PBUH.<sup>37</sup>

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<sup>34</sup> Muḥammad al-Tihāmī bin Madanī, *Qurratul 'Uyūn Fi Al-Nikāḥ Al-Shar'ī Wa Ādābihī* (Indonesia: Al-Haromain Jaya, 2005), 89.

<sup>35</sup> Abū 'Abdillāh Muḥammad bin Yazīd Al-Qazwaynī, *Ṣaḥīḥ Ibn Mājah* (Riyād: Maktabah al-Ma'ārif, 1997), 321.

<sup>36</sup> Abū Ḥusayn Muslim bin Hajjāj al-Qushayrī Al-Naysābūrī, *Tarjamah Sahih Muslim*, trans. Adib Bisri Mustafa, 1st ed. (Semarang: CV. Asy-Syifa, 1997), 9.

<sup>37</sup> Abdurrahman bin Muḥammad Al-Judāī, *Amalan Dan Waktu Yang Diberkahi*, trans. Tim Dar Al-Turats (Bogor: Pustaka Ibnu Katsir, 2014), 185.

In one of the verses of the Qur'an, there are general instructions for the obligation to pray *salawat* for the Prophet PBUH. Allah SWT says, "Verily Allah and His angels send blessings on the Prophet. O you who believe send blessings on him and greet him with a worthy greeting." (Surah al-Ahzab 33: 56)

This is a general argument that commands Muslims to send prayers to the Prophet SAW at any time. This shows that in general all times are good for *salawat*, but there are certain days that are more glorified (*afdhal*) to do so, i.e., Friday as explained in the hadith. 'Aus ibn 'Aus reports that the Prophet PBUH said, "The most virtuous of your days is Friday. On that day, Adam was created and on that day he died, (on that day) the horn will be blown and the people will be dumbfounded! Increase your prayers upon me as your prayers upon me will be presented to me." The companions said: "O Messenger of Allah, how will our prayers be presented to you when you have passed away?" He said: "Allah has prohibited the earth from eating the bodies of the Prophets." (This hadith is related by the five narrators, except for at-Tirmizhi).<sup>38</sup>

Accordingly, another hadith mentions the prayer for the Prophet PBUH is more *afdhal* on Friday. Abî Darda r.a. reports that the Prophet said: "Invoke blessings upon me in abundance on Fridays, for it shall be witnessed, the angels witness it. None shall invoke blessings upon me without it being shown to me until he is done."<sup>39</sup>

Another event regarding Friday was related to Judaism and Christianity. Abû Hurairah r.a. states that the Prophet PBUH said: "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations (Jews and Christians) were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."<sup>40</sup>

Al-Hâfiz al-Sakhawî quoting the words of Imam Shafi'i says, "I most like to recite blessings on the Prophet at all times. Because on the night and Friday, I put more emphasis on sunnah prayers."<sup>41</sup> Likewise, Ibn Hâjar in his book *al-Dûrîl Maushûd*, as quoted by Yûsuf ibn Ismâil al-Nabânî in his book, cites the words of

<sup>38</sup> 'Abdul Qâdir Al-Rahbâwî, *Al-Salâh 'alâ Mazâhib Al-Arba'Ah*, trans. Zeid Husein Al-Hamid and M. Hasanuddin (Beyrût: Dâr al-Salâm, 1983), p. 347-48.

<sup>39</sup> Al-Qazwaynî, *Ṣaḥīḥ Ibn Mājah*..., p. 21.

<sup>40</sup> Muḥammad b. Ismâ'îl Al-Bukhārî, *Al-Jāmi' Al-Ṣaḥīḥ*, trans. Ahmad Sunarto, 1st ed. (Semarang: CV. Asy-Syifa, 1993).

<sup>41</sup> Yûsuf bin Ismâil An-Nabhânî, *Amalan Shalawat Para Wali Allah* (Pekalongan: CV. Bahagia, 1985), p. 23.

the Muslim scholars and states that sending more blessings on the night and day of Friday has greater rewards than reciting the Qur'an, except surah al-Kahf. This statement is based on the hadith about sending blessings on Friday day and night.<sup>42</sup>

As for the benefits or uses of reciting more blessings on Friday day and night, Ibn Qayyîm states that it is because the Messenger of Allah is *Sayyîd al-Anâm*, while Friday is *Sayyîd al-Ayyâm*. In this way reciting *salawat* on the day and night of Friday suggests that it is *Mâziyah* or useful and not for anything else. Besides, it is also for the good of the people of the Prophet Muhammad PBUH in this world and in the hereafter.<sup>43</sup> Many matters, both real and supernatural, have happened or will happen on Friday. Thus, there are many worship practices that are obligatory, *sunah* (permissible), and prohibited to carry out, bearing in mind that on that day there are many acts that can help Muslims if they perform the deeds that are obligatory and *sunnah*, and avoid those prohibited on Friday.

### Calculation and Detemination of Auspicious Days in Mandar

Selecting an auspicious day also applies to other activities aside of marriage. Determination of auspicious days is typically accompanied by a religious tradition called *Makkuliwa* among the Mandar people. Apart from following any auspicious day, the *Makkuliwa* tradition signifies a prayer for safety when using various new objects, e.g., new boats, new motorbikes, new cars, and other new items, so that they are safe and durable for a long time. The *Makkuliwa* tradition contains religious, cultural, and social values.<sup>44</sup>

In the context of the processions of wedding and *makkuliwa*, they substantially contain similarities. In marriage, there is a procession of reciting prayers for safety during the wedding coupled with reading *barzanji* (chant recounting the Prophet's life) led by the Imam and religious leaders. After reading the *barzanji*, the people who participate are given *baraka* (blessing) in the form of a package containing *sokkol* (glutinous rice mixed with coconut milk), eggs, and a number of traditional Mandar desserts.

Furthermore, the determination of auspicious days in the wedding tradition is described by data regarding guidelines for calculation and

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<sup>42</sup> Yūsuf bin Ismāîl An-Nabhānī, *Amalan Shalawat...*, p. 23.

<sup>43</sup> Buya Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panji Mas, 1985), p. 242; Al-Sayyid Sābiq, *Fiqh Al Sunnah* (Cairo: Dār-Miṣr Li al-Ṭibā'ah, n.d.), p. 251.

<sup>44</sup> Muh. Ifdhal Muliadi, 'Makna Dan Nilai Tradisi Makkuliwa Pada Masyarakat Mandar (Tinjauan Semantik)' (Universitas Muhammadiyah Makassar, 2018), [https://digilibadmin.unismuh.ac.id/upload/2774-Full\\_Text.pdf](https://digilibadmin.unismuh.ac.id/upload/2774-Full_Text.pdf).

determination. Selecting auspicious and inauspicious days to hold celebrations, especially weddings, is based on these calculations:

**Table 1: Determination of Auspicious Days in Mandar**

3 JIM	6 WAU	2 BA	4 DZA	7 ZEI	3 JIM	5 HA	1 1		
3	6	2	1	7	3	5	1	Muharram	7
5	1	4	6	2	5	7	3	Safar	2
6	2	5	7	3	6	1	4	Rabi al-Awwal	3
1	4	7	2	5	1	3	6	Rabi al-Akhir	5
2	5	1	3	6	2	4	7	Jumada al-Awwal	6
4	7	3	5	1	4	6	2	Jumada al- Akhir	1
5	1	4	6	2	5	7	3	Rajab	2
7	3	6	1	4	7	2	5	Sha'ban	4
1	4	7	2	5	1	3	6	Ramadan	5
3	6	2	4	7	3	5	1	Shawwal	7
4	7	3	5	1	4	6	2	Dhu al-Qadah	1
6	2	5	7	3	6	1	4	Dhu al- Hijjah	3
1426 H	1425 H	1424 H 1432 H	1431 H	1430 H	1429 H	1428 H	1427 H		

Description:

1= Tuesday, 2= Wednesday, 3= Thursday, 4= Friday, 5= Saturday, 6= Sunday, 7= Monday

1424 H Year of *Ba* until 21 February 2004

1425 H Year of *Wau* 22 February until 9 February 2005

1426 H Year of *Jim* Kamis 10 February 2005 until 30 January 2006

1427 H Year of *Alif*

1428 H Year of *Ha* Saturday, January 2007 and so forth, on repeat.



According to Muh. Nasir and Sahabuddin, both are community leader, the basis or method of determining wedding days in Matakali Subdistrict, Polewali Mandar, is as follows:<sup>45</sup>

### 1. Using Hijri Calendar Calculation

The Mandar people observe the day to which it is converted to Hijri calendar calculation. There are several aspects to consider based on their belief. First, Wednesday is forbidden, especially the last Wednesday of every month. Second, they are generally, very pleased with Mondays and Thursdays. These perceptions and beliefs are influenced by Islamic tradition. From generation to generation, the formulas for determining auspicious days have been passed down. It was recorded in the documents that an event occurred on Tuesday, January 12, 2004 at the house of an older lady named Grandma Bi'ah. It was also found that August 17, 2004 was the day of the *masara* symbol, signifying inauspicious in the number 9 version because it was on a Tuesday.

### 2. Using Palm Reading for Auspicious Days

In general, marriage in Matakali Subdistrict in the calculation of auspicious days refers to hand counting. The calculation procedures are as follows: first, on the front of the palm at the base of the hand are numbers 1 and 2, and these numbers are considered auspicious (Mandar: *macoa*) to carry out marriage because it is seen as holding or controlling. Second, the number 3 behind the hand is considered inauspicious because it is located behind the hand that cannot be controlled or is not authorized. Third, the auspicious day is based on birthday. The day of birth is also used as the basis for carrying out marriages in Matakali because such a day is believed to have a very important meaning to be the foundation for starting a family. The calculation of birthday is as follows:

1. Saturday = Miserable
2. Sunday = *Maddara*
3. Monday = Misery
4. Tuesday = Food

The day of birth that indicates auspicious to hold a wedding is Tuesday, viewed as the food day, as the initial source of consuming food to continue early life after leaving the mother's womb.

### 3. Using *Lontara/Putika* for Auspicious Days

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<sup>45</sup> Interview with Muh. Nasir, a community leader in Matakali Subdistrict, Polewali, Mandar District, West Sulawesi, February 20, 2022. Interview with Sahabuddin, a community leader in Matakali Subdistrict, Polewali, Mandar District, West Sulawesi, February 21, 2022.

*Lontara* is the time based on the Qamariyah calculation (*ompona ulengnge*). *Lontara* or *putika* is a reference in conducting or determining an anniversary for a marriage.

### **Determination of Auspicious Days according to Islamic Law**

Historically, the arrival of Islam in Mandar had caused local culture to integrate with Islamic law, as had been the case in other parts of Indonesia.<sup>46</sup> When Islam first came to Mandar land, Islam did not necessarily eliminate the existing local culture, instead it even improved the culture where necessary, e.g., the culture of marriage. The Mandar traditional marriage system called *masa'alana likka* (marriage matters) is part of the teachings of *ada' pura onro* (unchanging custom), and gradually Islam has been accepted by the Mandar people. Eventually, Islamic teachings have greatly influenced the marriage system of the Mandar people.<sup>47</sup> Determination of an auspicious day for a wedding does not stand alone, but rather refers to sources of religious values, state rules and cultural norms. All three affect each other and are integrated into a factor of consideration in determining the day or time of a wedding.

Based on the Hijri calendar, the Mandar community avoids the last Wednesday of every month, but chooses Monday and Thursday, all of which are influenced by Islamic legal traditions. They initially use the Hijri calendar and later convert it to the Gregorian counterpart. In Islam, however, all days are created to be an opportunity to do pious deeds as proof of faith. Indeed, to carry out certain worship practices, special times are often mentioned to show their importance. There are also certain times when it is forbidden to carry out such practices, e.g., on the 1st of Shawwal, fasting is unlawful except for emergency reasons. Still, there are rules and levels of emergency for any situations to be considered emergency. The prohibition of fasting on certain days is certainly in accordance with the religious arguments, as fasting is a type of worship. The rules of Islamic law indicate that worship is forbidden unless there is evidence showing an order or permissibility. In this case, it is prohibited to fast on the 1st of Shawwal under normal conditions, and so under such conditions, the original law is still unlawful. If there is a sharia reason that allows or requires fasting, then the original law does not apply. For example, someone who has to fast to undergo

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<sup>46</sup> Dri Santoso, et al., "Harmony of Religion and Culture: Fiqh Munākahat Perspective on The Gayo Marriage Custom," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022).

<sup>47</sup> Sriesagimoon, *Manusia Mandar* (Makassar: Pustaka Refleksi, 2009), p. 33.

surgery on that day can shift the original law to be permissible because preventing *mudarat* (harm) shall be a priority.

The tradition of saying a prayer of safety when having new items is a common phenomenon among the Mandar people. This is in line with the practice of the Bugis and Makassar people in South Sulawesi, especially the Nahdliyin. Every time they move house, get into a new house, buy important and valuable items, they will hold a prayer of salvation accompanied by the main menu, called *onde-onde*, before using the items. This is the spirit and hope of getting safety (*senureng*) and blessings (*mabbarakka*) when using the items.<sup>48</sup>

In line with the influence of Islam, the Mandarese know the names of the seven days of the week, namely *Ahaq* (Sunday), *Sineng* (Monday), *Salasa* (Tuesday), *Arabaq* (Wednesday), *Kammis* (Thursday), *Ayumaq* (Friday), *Sattu* (Saturday). The days that are considered good include; monday, thursday, friday. While the others are not good enough, especially Tuesdays and *cappuq arabaq* days (last Wednesday of every month).<sup>49</sup>

Likewise, the spirit of choosing auspicious times for marriage is also to gain safety, blessings, and a lasting marriage as well as to build a *sakinah* (tranquil), *mawaddah* (loving), and *rahmah* (merciful) household. In the Makassar tradition, the determination of an auspicious day is called *A'pa'tantu Allo Baji*, especially with regard to the wedding procession.<sup>50</sup> Here, the practice of selecting auspicious days in Mandar has a close relationship with the arrival of Islam in this region.

Other times or months that are considered unlucky are *Syafar*, *Jumadil Ula*, *Rajab* and *Dzulkaiddah* with reasons that are considered less rational: a) muharram is considered the month of *mukarraq* (dangerous) b) syafar is considered the month of *balaq* (fall of *balaq*/disaster) c) *Jumadil Ula* is considered the month of sala (not pleasing goodness) d) Rajab is considered the month of *tarataranjaq* (the offender will jump up and down because of a disaster/danger) e) Dzulkaiddah is considered the month of being squeezed by 2 sermons, Eid al-Fitr and Eid al-Adha 10 dzulhijjah. So that in Mandar it is

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<sup>48</sup> Interview with Baharuddin, Public Figure in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 22, 2022.

<sup>49</sup> Interview with Zul Nasir, Public Figure in Matakali District Polewali Mandar Regency, West Sulawesi, May 23, 2022.

<sup>50</sup> Haryati, 'Tradisi A'pa'tantu Allo Baji (Penentuan Hari Baik) Pernikahan Di Desa Camba-Camba Kecamatan Batang Kabupaten Jeneponto'.

explained that "*innai makkalitutu salamaqi, innai macapaq macilakai*" (whoever is careful will be safe and who is negligent will be harmed).<sup>51</sup>

In particular, the Mandar community in Matakali refers to the months when it is more common to marry aside of Friday and the month of Shawwal. However, it is more prevalent to marry in the month of Sha'ban and other days outside Friday. They determine an auspicious day using a separate approach. One of the considerations for avoiding Friday is so that Muslims, especially men, are more focused on carrying out the series of Friday prayer. The same goes for the month of Shawwal because people have just completed fasting and are immediately getting ready to go on the Hajj journey. They tend to carry out events before Ramadan, i.e., Sha'ban, as they wish to focus more on welcoming and entering the holy month of Ramadan afterwards.

So thus, among the assumptions of some Muslim communities in Mandar inherited from generation to generation, is the belief that the month of Muharram is an unlucky month, especially the 1st to 10th. As a result of their belief, they consider it taboo/abstinence to carry out their *hajatnya* building houses, traveling, starting a business, climbing trees and so on, including carrying out marriages.<sup>52</sup>

In terms of the determination of auspicious days in the Mandar community in the context of Islamic law, in relation to the theory of social change, marriage as a tradition is inseparable from reality and social change. Social change indicates that the values adopted by the community affect the life of the community, and conversely, societal change affects people's attitudes towards these values. Additionally, in every community, there are local wisdom values that are in line or contradictory with Islamic law. Values that are relevant and in line with Islamic teachings shall be maintained, while cultural values that conflict with Islamic law shall be straightened out. Further, the construction of Islamic law is influenced by changes in several legal factors (variables). Islam provides space for cultured people to express their cultural values, including in determining auspicious days for organizing events, e.g., weddings. Local wisdom is a source of consideration in determining Islamic law. Whatever is considered good by the pious *mujtahid* is also good in the sight of Allah.

In the context of Islamic law of *'urf* and *maslahah*, it appears that at-Tufi's view is more relevant to use, as it can be applied in the cases of *muamalah* and culture. The meeting point of these views is when Al-Syatibi uses the theories

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<sup>51</sup> Interview with Majid Saenong, Public Figure in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 24, 2022.

<sup>52</sup> Interview with Ustaz Singer, Religious Leaders in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 25, 2022.

of *Qath'iyul al-Wurud* and *Zhanniyyu al-Tanfizh* on the verses of the Qur'an, as well as the traditions of the Prophet Muhammad SAW. Both boil down to one point of similarity, i.e., *maslahah*. Calculation of auspicious days can be determined to be permissible or not by looking at the impact caused by Islamic law and the sociological impact. If it does not conflict with Islamic law and brings upon social benefits, then it does not violate the sharia. It is in accordance with the rule of "preserving old things that bring benefits, and accommodating new things that are more beneficial."

### Conclusion

This study concludes that the Matakali people determine auspicious days for weddings in two categories: first, by referring to the guidelines handed down from their ancestors, and second, by considering the Islamic law and local wisdom, i.e., for beneficial purposes. Any method to select auspicious days is acceptable so long as it shows the *maslahah* in the Islamic perspective. However, if it becomes *'urf fasidah* (corrupt cultural practices) or ignores common sense (principle of *maslahah*), then it is unacceptable due to deviation from Islamic law. In Islam, in fact, several verses of the Qur'an and Sunnah mention the days prioritized by Allah to carry out certain acts of worship, without disgracing other days. Islam teaches that every goodness, e.g., worship, has its own appointed time, and every time has its own predetermined worship. In terms of *muamalah* affairs, it depends on humans to decide their technical matters and timing. Determining auspicious days can be tolerated and accommodated provided that it does not cause a negative impact on the Islamic law and individual and social affairs. However, if it leads to harm, then Islamic law prioritizes in preventing it to happen.

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## **Interviews**

Interview with Baharuddin, Tradistional Figure in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 22, 2022.

Interview with Majid Saenong, Public Figure in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 24, 2022.

Interview with Muh. Nasir, a Community Leader in Matakali Subdistrict Polewali Mandar District, West Sulawesi, February 20, 2022.

Interview with Sahabuddin, a Community leader in Matakali Subdistrict, Polewali, Mandar District, West Sulawesi, February 21, 2022.

Interview with Ustaz Singer, Religious Leaders in Matakali Subdistrict Polewali Mandar District, West Sulawesi, May 25, 2022.

Interview with Zul Nasir, Public Figure in Matakali District Polewali Mandar Regency, West Sulawesi, May 23, 2022.