

THE EXISTENCE OF THE BAOLEK TRADITION: A STUDY OF TRADITIONAL WEDDINGS IN PARIT BARU VILLAGE THROUGH THE LENS OF ISLAMIC FAMILY LAW

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Abstract: This research explores the existence of the Baolek tradition in traditional weddings in Parit Baru Village, where this custom is considered mandatory. Couples who do not perform this tradition, often due to financial constraints, are not allowed to live together until the tradition is fulfilled. The study aims to uncover the background and ceremonial processes of the Baolek tradition, its significance, and its implications for the community.

The findings reveal that the Baolek tradition serves to publicly announce a marriage and prevent potential social conflicts or slander within the community. It is a deeply ingrained practice in Parit Baru Village, where newlyweds are required to carry out Baolek as a social obligation. If financial limitations hinder the couple from performing the tradition, they are required to live separately (known as *Bansah*) for a period ranging from one week to one month, while preparing the necessary resources.

Regardless of the scale, the Baolek tradition involves significant financial contributions, as it is customary to entertain the entire community. To support the couple, the nuclear family, including *Ninik Mamak* (elders), typically provides assistance to ensure the tradition can proceed, even in a modest form. Failure to perform the Baolek tradition results in social sanctions, including ostracization, exclusion from customary practices, and strained familial relationships.

In conclusion, from the perspective of Islamic family law, the Baolek tradition is recognized as an authentic '*urf*' (custom) that aligns with societal values. It promotes social harmony, strengthens family ties, and fosters mutual support, making it a beneficial custom that is well-accepted within the community.

Keywords: *Baolek Tradition, Walimatul 'Ursy, 'Urf, and Islamic Family Law*

Introduction

Essentially, the Qur'an does not explicitly mention the requirement to hold a *walimatul 'urs* (wedding banquet); it only encourages the act of marriage. The basis for holding a *walimatul 'urs* can be found in the Hadith. According to the majority of scholars, organizing a *walimatul 'urs* is considered Sunnah, as it involves providing food and celebrating the joyful occasion of marriage (Tihami & Sahrani, 2010:133).

Hosting a wedding celebration is highly recommended in Islam and has become a deeply rooted tradition, growing and evolving within society through both Islamic teachings and local customs. However, the formalization of marriage often varies based on the cultural traditions of each community. One such tradition in Parit Baru Village is the Baolek tradition, a customary wedding celebration. In this community, performing the Baolek tradition is

considered mandatory. This practice has been passed down through generations and is well-accepted within the local society.

After the marriage ceremony, couples are not allowed to live together until the Baolek tradition is performed. If financial constraints prevent the couple from organizing Baolek, they must live apart (Bausah) until they can fulfill the tradition. This separation allows both families to prepare the necessary funds for the Baolek tradition, which includes inviting the community with symbolic gestures like *tapak sirih* and awaiting the arrival of key family members, including *Ninik Mamak* (elders). The time gap between the marriage ceremony and Baolek can range from one week to one month. If the tradition is not fulfilled, the marriage is considered improper (*sumbang*) by the community, and the couple and their family may face social and customary sanctions.

This situation prevents newlyweds from exercising their marital rights and duties, which can pose significant challenges, especially for couples from lower-income backgrounds. In Parit Baru Village, adherence to the Baolek tradition is an essential cultural expectation. Couples unable to perform Baolek due to financial constraints or logistical delays, such as waiting for family members to return from distant locations, must live apart in their respective family homes until the tradition is completed.

Given these circumstances, the author believes that a deeper analysis of this issue is necessary. While previous studies have addressed topics related to *walimatul 'urs*, this research specifically focuses on the Baolek tradition in the context of Parit Baru Village, examining its existence through the lens of Islamic family law. The distinctiveness of marriage customs in Parit Baru Village, compared to other regions, makes this topic worthy of exploration.

Prior research on related topics includes studies on various wedding customs, such as the *tonjokan* tradition in Tampung Lestari Village (Ayik Muhammad Zaki, 2018), the use of *tepak sirih* in Ganting Damai Village (Rati Rahmayanti, 2023), the *tepuk tepung tawar* ceremony in Pantai Cermin Village (Rizki Juli Andika, 2018), and the *maantau* tradition in Bandur Picak Village (Iswatun Hasyanah, 2023). However, none of these studies specifically address the Baolek tradition, highlighting the novelty and importance of this research.

This study aims to provide a deeper understanding of the Baolek tradition's existence within traditional weddings in Parit Baru Village. It emphasizes the significance of the Baolek procession as an integral part of traditional marriage, where couples must live apart in their respective family homes while preparing for Baolek.

The Baolek tradition is crucial to study, as it seeks to answer questions about the form, process, and implications of this practice in Parit Baru Village, Tambang District, Kampar Regency. The research focuses on two main aspects: (1) the actual conditions in the field regarding the obligation to perform the Baolek tradition in Parit Baru, and (2) the social and customary sanctions imposed on couples who fail to fulfill this tradition, emphasizing the significance of its implementation within the community.

Literature Review

The wedding celebration, or *Walimatul 'Urs*, is a special feast held to commemorate a wedding ceremony (Sayyid Sabiq, 2008). Its purpose is to announce the marriage as an expression of gratitude for the blessings bestowed by Allah SWT upon the couple, thereby serving as a means of spreading Islamic values within the community. It also inspires young people to pursue marriage (Masrudi, 2006).

Essentially, the Qur'an does not explicitly mention holding a *Walimatul 'Urs*. Instead, it encourages the act of marriage itself. The basis for conducting a *Walimatul 'Urs* is found in the Hadith of the Prophet Muhammad (peace be upon him). According to the majority of scholars, organizing a *Walimatul 'Urs* is considered Sunnah because it involves serving food and celebrating the joyful occasion of marriage. The type of food served can vary according to one's ability and resources. This is evidenced by the Prophet Muhammad's (peace be upon him) various *walimah* practices during his marriages, which were not intended to show

favoritism or elevate one over another but were instead adapted to the circumstances of abundance or difficulty at the time (Tihami & Sahrani, 2010:133).

The timing for holding a *Walimatul 'Urs* is flexible, beginning after the marriage contract (*akad nikah*) and extending to the period following consummation (*dukhlul*). However, the ideal time to hold the *Walimatul 'Urs* is after the couple has consummated the marriage, as the Prophet Muhammad (peace be upon him) only held his *walimah* after consummating his marriages (Muhammad Zuhaily, 2013).

Method

The type of research used in this study is field research with a qualitative approach. The data sources for this research are primary data sources. The primary data used by the researcher include Ninik Mamak (Datuok) who are directly involved in the implementation of the Baolek tradition in Parit Baru Village, Tambang District, Kampar Regency. Additionally, data are also obtained from community figures, such as religious scholars (Alim Ulama) and the village head, who are also involved in the tradition.

The data collection technique employed is interviews. The data processing is carried out through data reduction, data display, and drawing conclusions. To ensure the validity of the data, the triangulation of sources technique is used.

Results and Discussion

Background and Process of Baolek Tradition in Traditional Wedding Ceremonies in Parit Baru Village, Tambang District, Kampar Regency

The background of the Baolek Tradition lies in its role as a form of *walimah*, or wedding feast, aimed at informing the community about a newlywed couple. The tradition has its origins in this purpose and has become a long-standing custom in Parit Baru Village, passed down from generation to generation. Although there is no written documentation of this tradition, it has been recognized and practiced consistently from the past to the present. (Maswir Dt Ulak, interview on July 12, 2024).

Similarly, Rahimi Dt. Majo Besar stated that the individual who first introduced this tradition cannot be determined due to the lack of historical records. Instead, the tradition has been perpetuated orally, passed down from ancestors, Datouk, and Ninik Mamak to their descendants. The Baolek Tradition was initially established to prevent slander within the community, requiring newlyweds to separate (*Bausah*) before conducting Baolek. This served as an announcement and an invitation to the community, fostering relationships and maintaining social harmony. Therefore, the tradition is preserved as part of the cultural identity of Parit Baru Village. (Rahimi Dt. Majo Besar, interview on July 12, 2024).

The Baolek Tradition comprises the following processes:

- a. *Bakompuang*: A gathering of the core family (*Bondu nan ompek*), including family elders (*Mamak*), clan leaders (*Ninik Mamak*), and extended family, to prepare for the wedding ceremony and the Baolek Tradition.
- b. *Wedding Ceremony*: Attended by the families of the bride and groom.
- c. *Bausah* (Separation): After the wedding ceremony, the couple must live separately in their respective villages to prepare for the Baolek ceremony.
- d. *Bapulang*: This involves returning the groom to the bride's home in a procession through the village, accompanied by traditional offerings, music, and prayers. The procession includes greetings and speeches (*Basiacung*), shared meals (*Baduo*), and the couple sitting together on the bridal stage. (Dt Majo Sakti, interview on June 29, 2024).

Dt Manti Pangulu added that during the *Bapulang* event, the groom is accompanied by his family and elders back to the bride's home in a festive procession, featuring traditional music and *sholawat*. The groom's family brings offerings, such as food and traditional cakes,

to honor the bride's family and entertain community members, elders, and religious leaders. (Dt Manti Pangulu, interview on June 25, 2024).

This Baolek Tradition is held at the bride's home and is mandatory for couples with ties to the village. The ceremony typically lasts one day, but the preparation period can range from one week to one month after the wedding, depending on the family's readiness and availability of relatives. Couples facing financial difficulties or awaiting the arrival of family members cannot live together until the Baolek Tradition is performed. (Dt Majo Besar, interview on July 9, 2024).

Participants in the Baolek Tradition include the couple's parents, Mamak, Ninik Mamak, community leaders, and the broader community. The sequence of events includes Bakompuang, Bausah, Bapulung, Basiacung, shared meals (Baduo), and sitting on the bridal stage. (Dt Majo Sakti, interview on June 29, 2024).

Hendra S. Dt Sinaro explained that the Baolek Tradition is determined during the Bakompuang family meeting, involving the clan elders (Ninik Mamak). Once the wedding date, Bausah, and Baolek are agreed upon, these must be adhered to. Non-compliance with the agreed-upon process results in social and cultural sanctions. (Hendra S. Dt Sinaro, interview on July 13, 2024).

Dt Majo Besar emphasized the alignment of custom (adat) with Islamic principles. The Baolek Tradition reflects the philosophy "custom is based on sharia, and sharia is based on the Quran," underscoring its rootedness in Islamic values. (Dt Majo Besar, interview on July 9, 2024).

The primary purpose of these customs is to maintain social order and harmony. Failure to adhere to these traditions incurs consequences, as reflected in the local saying:

"Lain lubuk lain ikannyo"

"Lain padang lain bilalang"

"Lain nagaghi lain juga pemakaian adat"

(Dt Gindo Simajo, interview on July 1, 2024).

The Baolek Tradition, integral to wedding ceremonies in Parit Baru Village, plays a vital role in preserving cultural heritage. It includes Bapulung and Basiacung rituals, and neglecting it renders the couple socially and culturally unacceptable, as customs are viewed as extensions of Islamic law. Couples must separate (Bausah) after the wedding until the Baolek ceremony is conducted, during which offerings are presented, and the couple is formally united. (Dt Majo Besar, interview on July 9, 2024).

For couples facing financial constraints, the community often provides assistance to ensure the Baolek Tradition can be carried out. This tradition requires significant expenses for hosting the elders, community leaders, and guests, but it remains a fundamental part of the cultural identity in Parit Baru Village. (Dt Jalo Sutan, interview on June 28, 2024).

Implementation of the Baolek Tradition in Parit Baru Village, Tambang District, Kampar Regency

The Baolek tradition is carried out by couples from Parit Baru Village, typically at the bride's family home. The groom is formally returned to the bride's house by the Ninik Mamak (traditional leaders), bringing ceremonial items and offerings as part of the **Bapulungan** and **Basiacung** rituals. Regardless of the scale of the event, this tradition requires significant financial resources. Couples who have not yet fulfilled the Baolek tradition, often due to financial or preparatory constraints, are not permitted to live together in the village until the tradition is completed. Observing the Baolek tradition is mandatory, and couples who fail to perform it must live separately (**Bausah**) and refrain from cohabiting to avoid slander and maintain social harmony. During the Baolek ceremony, the community is invited and informed about the couple's marriage, fostering social ties and community awareness.

The Religious Perspective on Marriage and Wedding Celebrations

Hosting a **walimatul 'urs** (wedding feast) is considered *sunnah* (recommended) according to the majority of Islamic scholars. It is an expression of joy and gratitude, often celebrated with food, adjusted to the hosts' financial capacity. This principle is demonstrated by the Prophet Muhammad (peace be upon him), whose wedding feasts varied depending on circumstances, emphasizing flexibility based on one's situation (Tihami & Sahrani, 2010: 133). Furthermore, the Quran highlights the importance of spending within one's means:

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ
بَعْدَ عُسْرٍ يُسْرًا

"Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allah has given him. Allah does not charge a soul except [with that within] its capacity. Allah will bring about ease after difficulty." (Surah At-Talaq: 7)

From this, it can be understood that a wedding feast serves as a public announcement of the marriage and an opportunity to strengthen community ties. While the Baolek tradition can be performed on a modest or grand scale, it still requires considerable resources, especially when hosting the Ninik Mamak, community leaders, and villagers. For financially constrained couples, the Ninik Mamak may offer solutions, such as seeking support from both families or clans, and providing the couple with additional time to prepare. However, during this preparatory period, the couple must live separately (**Bausah**) to prevent social misunderstandings or slander.

In Islamic law, a couple who has completed the marriage contract (*akad nikah*) is permitted to live together and fulfill their marital rights and obligations. The Quran states:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"And they (women) have rights similar to those [of men] over them in kindness, but the men have a degree over them [in responsibility]. And Allah is Exalted in Might and Wise." (Surah Al-Baqarah: 228)

This Islamic principle aligns with the purpose of marriage: to fulfill mutual rights and obligations, both physical and emotional. However, in the context of the Baolek tradition, local custom dictates that couples must live apart until the tradition is fulfilled. This separation ensures that the marriage is publicly acknowledged and prevents potential negative assumptions or harm to the couple's reputation. The separation period also allows families to prepare for the ceremony and invite the community, strengthening social bonds.

From an analytical perspective, the Baolek tradition practiced in Parit Baru Village aligns with Islamic values, particularly regarding the purpose of marriage and the communal aspects of a **walimatul 'urs**. By publicly announcing the marriage and fostering community ties, the tradition reflects the social dimensions of Islamic teachings.

While Islamic law does not prohibit newlyweds from living together after the marriage contract, local customs emphasize the importance of fulfilling the Baolek tradition first. This divergence highlights the interplay between *adat* (custom) and *syara* (Islamic law). In cases where tradition does not contradict Islamic principles, it is deemed valid and permissible. The Baolek tradition, with its rituals of **Bapulangan** and **Basiaocung**, helps integrate the couple into the community by involving local leaders and residents.

Islam prioritizes preventing harm (*mafsadah*) over attaining benefit (*maslahah*). The Baolek tradition, despite requiring substantial resources, offers significant communal benefits,

such as mutual support among families and clans, and fostering social harmony. Even when performed modestly, the tradition upholds these communal values.

By requiring couples to separate temporarily, the tradition provides time for preparation and public acknowledgment, reducing the risk of social discord or slander. This reflects Islam's broader principles, which encompass both individual and societal obligations (*hablum minallah* and *hablum minannas*).

In conclusion, while Islamic law permits newlyweds to live together immediately after marriage, the Baolek tradition's requirement for temporary separation serves a communal purpose. By balancing the demands of custom and Islamic principles, the tradition fosters social cohesion and preserves cultural heritage, making it an integral aspect of life in Parit Baru Village.

The Urgency of Implementing the Baolek Tradition in Traditional Weddings in Parit Baru Village, Tambang District, Kampar Regency

The Baolek tradition holds significant importance as it serves as a way to announce that a couple from the village has entered into marriage. According to the original narrative, the Baolek tradition was created to prevent misunderstandings and slander in the community. If a couple has not performed this tradition and is seen together by the Ninik Mamak (traditional leaders) or other villagers, it could lead to gossip, social friction, and a tarnished reputation for the couple and their families. (Hendra Dt. Sinaro, interview, July 12, 2024).

The urgency of implementing the Baolek tradition in traditional weddings in Parit Baru Village, Tambang District, Kampar Regency, lies in the fact that it involves formally inviting the community, thereby ensuring everyone is aware of the marriage. This tradition also serves to inspire unmarried youth to pursue marriage in a culturally appropriate manner. Key aspects of the tradition include Bapulangan (a ceremonial return of the groom to the bride's home) and Basiacung (a welcoming ceremony involving traditional speeches and customs) after the couple has undergone Bausah (a temporary separation). These elements are mandatory and cannot be omitted. Failure to observe the Baolek tradition may result in social and moral sanctions, as well as negative gossip, thereby emphasizing its importance for preserving community harmony and cultural heritage. (Maswir Dt. Ulak, interview, July 13, 2024).

According to Dt. Gindo Simajo, the Baolek tradition, which represents a wedding celebration, is indispensable and includes essential customary elements such as Bapulangan and Basiacung. The scale of the event may vary depending on the financial capacity of the couple, but the tradition must still be observed. Ninik Mamak of the respective clans also assist in preparing the resources required for the tradition. (Dt. Gindo Simajo, interview, July 1, 2024).

Based on the information above, the significance of the Baolek tradition can be understood through the following aspects:

- a. **Strengthening Social Bonds.** The tradition fosters relationships between Ninik Mamak, community leaders, religious scholars, both families, and the broader community. It ensures that everyone is informed about the marriage, eliminating any secrecy or suspicion. This results in positive recognition of the couple and their families, making their union widely accepted and respected within the community. (Hendra S. Dt. Sinaro, interview, July 13, 2024).
- b. **Preventing Gossip and Slander.** The tradition helps prevent malicious gossip and assumptions about the couple and their families. It also ensures that the community retains and respects their cultural heritage. Maintaining this tradition enables future generations to understand and appreciate their cultural customs, ensuring they are not forgotten. (Maswir Dt. Ulak, interview, July 12, 2024).
- c. **Completing the Wedding Process.** The Baolek tradition serves as a wedding celebration, and its absence is seen as incomplete or even as a secretive marriage.

The separation (*Bausah*) after the wedding ceremony is part of the tradition's process, symbolizing preparation for the *Baolek* event. The couple uses this time to visit *Ninik Mamak* and the local community, bringing symbolic offerings such as betel leaves, cigarettes, and gambir to formally invite and inform them about the wedding. (Dt. Majo Besar, interview, July 9, 2024).

The *Baolek* tradition underscores the intertwined relationship between cultural customs and religious values in the local community. Failure to adhere to the tradition is considered not only a breach of custom but also a violation of Islamic principles, as the local saying goes, "Custom is rooted in *syara'* (Islamic law), and *syara'* is rooted in the Qur'an." The tradition is therefore viewed as an essential practice that upholds moral, social, and religious harmony within the village community.

Implications of Implementing the Baolek Tradition in Traditional Weddings in Parit Baru Village, Tambang District, Kampar Regency

Every tradition practiced by a community has its specific purpose and meaning, including the *Baolek* tradition in Parit Baru Village, Tambang District, Kampar Regency. The implementation of this tradition inevitably carries consequences, both positive and negative, for the couple, their families, and the wider community. (Dt. Majo Besar, interview, July 9, 2024).

The *Baolek* tradition requires considerable financial resources, regardless of whether the scale of the event is large or small. For couples with limited financial means, this poses a challenge, as they must delay living together while preparing the necessary funds. This preparation involves assistance from immediate family, *Mamak* (uncles), and the *Ninik Mamak* (traditional leaders) of their clan. (Dt. Gindo Simajo, interview, July 1, 2024).

However, Dt. Majo Besar emphasized that financial constraints should not prevent the tradition from being observed. If the couple communicates their situation to the *Ninik Mamak* during the **Bakompuang** (a pre-wedding meeting), solutions will be sought. These may include financial assistance from the extended family or simplifying the ceremony. The primary goal is ensuring that the tradition is upheld, regardless of scale. (Dt. Majo Besar, interview, July 9, 2024).

Interviews with four *Ninik Mamak* and three community leaders, including religious scholars, traditional chiefs, and the village head, highlighted the critical role of this tradition. In cases where the *Baolek* tradition is not performed, the couple may face significant social consequences, such as being barred from living together in the village until the tradition is fulfilled. This stems from the rule that couples must undergo a temporary separation (**Bausah**) after their wedding until the *Baolek* tradition is completed. Violations, such as living together or being seen frequently as a couple without completing the *Baolek* tradition, can lead to negative assumptions, slander, and social harm. Financial difficulties and lack of communication with the *Ninik Mamak* are the primary reasons for such non-compliance. (Dt. Gindo Simajo, interview, July 1, 2024).

The consequences for the couple and their families include:

- a. Social Exclusion. Couples who fail to observe the Baolek tradition, especially those who violate its rules, may face criticism, slander, and discriminatory treatment from the community. This social exclusion can lead to emotional distress and discomfort for the couple and their families. (Dt. Gindo Majo, interview, July 1, 2024).
- b. b.Exclusion from Traditional and Community Activities. Couples who refuse to participate in the Baolek tradition or violate its regulations may be excluded from cultural events and activities. This includes being barred from clan meetings or traditional ceremonies, and the Ninik Mamak will not provide support in the event of cultural or family issues. Such exclusion often forces violators to leave the village and settle elsewhere, typically following the husband. This estrangement disrupts relationships with the Ninik Mamak and reflects the family's lack of respect for tradition. (Dt. Majo Besar, interview, July 9, 2024).

To avoid these consequences, Dt. Gindo Simajo suggested performing a **Timbang Salah** (a reconciliation ceremony) for those who fail to observe the Baolek tradition. This involves slaughtering a goat or cow, depending on the severity of the violation, to be cooked and served to the Ninik Mamak and the village community. Additionally, the violators must contribute the equivalent of one gold coin to the community's traditional treasury and pledge not to repeat their mistakes in the future. (Dt. Gindo Simajo, interview, July 1, 2024).

Based on interviews with sources and the author's analysis, the Baolek tradition has a positive impact, particularly in fostering relationships and closeness between the two families. The implementation of the Baolek tradition requires financial costs, whether large or small, and these costs are always significant. Therefore, the couple must prepare financially to carry out this tradition. This is where the role of the entire family, including the Ninik Mamak, becomes essential. The value inherent in this tradition is the gathering of families and mutual assistance. This is why the tradition has been preserved by the community and has been practiced for generations.

Thus, the researcher concludes that the implementation of the Baolek tradition in the traditional marriage in Parit Baru Village, Tambang District, Kampar Regency, if not carried out, will result in negative assumptions from the community. These assumptions may eventually lead to harm.

الضَّرَرُ يُزَالُ

Meaning: "Harm, difficulty, or danger must be removed." (Suparman Usman, 2001: 70)

From this principle, it is clear that any form of harm must be eliminated, and preventing harm takes precedence over gaining benefit. Islamic law prioritizes the elimination of harm over obtaining benefit, as expressed in the fiqh rule:

الأصل في الإباحة حتى يدل الدليل على التحريم

Meaning: "Everything is permissible unless there is evidence to prohibit it."

This rule serves as a foundation for exercising caution in any matter. It teaches that when two things both present potential harm, but one of them also contains some benefit, the harmful side should be avoided. (Kasmiddin, 2011: 87).

Thus, it can be concluded that the Baolek tradition in Parit Baru Village, from the perspective of Islamic family law, is in line with the principles of marriage under Islamic law, including wedding celebrations viewed through the theory of 'Urf. The purpose of the couple's separation before carrying out the Baolek tradition is to provide them with the opportunity to

prepare the costs and invite the community according to customary practices, so that the community is informed and there is no negative gossip or slander about the couple or their families.

Islam teaches that when someone gets married, it should be publicly announced, and Baolek is one such way to publicly declare the marriage. This leads to the establishment of family relationships and closeness between both sides of the family. Additionally, carrying out the Baolek tradition certainly requires expenses, whether large or small, and the costs involved are not insignificant. This is where the role of all family members, including the Ninik Mamak, is important, and the value in this tradition lies in family gathering and mutual help, ensuring the Baolek tradition can still be carried out, even in a simple form.

According to Islamic family law, the Baolek tradition is a practice that is widely accepted by the community. It is considered 'urf shahih because it brings benefits, such as fostering family ties and mutual assistance, allowing the couple to fulfill this tradition, even in a modest form.

In conclusion, the Baolek tradition is deeply rooted in maintaining social harmony, cultural values, and mutual respect within the community. Non-compliance not only impacts the individuals involved but also disrupts the social and cultural fabric of the village. The financial and social obligations associated with the tradition emphasize its importance as a communal practice that preserves both heritage and unity.

Conclusion

The background of the Baolek tradition is to inform the community that a couple has been married, and therefore a wedding celebration is held to prevent gossip or slander in the community. In Parit Baru Village, couples who are married are required to carry out the Baolek tradition because it has become an obligation. If the couple does not perform the Baolek tradition due to financial reasons, they are not allowed to live together in the village and must be separated (Bausah), which can last for one week, two weeks, or even up to a month to prepare the costs for this tradition.

The implementation of the Baolek tradition, whether on a large or small scale, certainly requires a considerable amount of money, as it involves hosting the villagers. This is where the role of all immediate family members, including the Ninik Mamak, comes in to assist the couple. The goal is to ensure that the tradition can still be carried out, even if it is not in an extravagant form.

If the Baolek tradition is not performed, the couple and their family's Mamak will face social sanctions, be ostracized by the community, and excluded from participating in customary practices, thus severing family ties.

In conclusion, according to Islamic family law, the Baolek tradition is a practice that has been well accepted by the community. It is considered 'urf shahih because it brings benefits, such as fostering relationships, family gatherings, and mutual assistance.

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