MALACUIK MARAPULAI TRADITION FROM THE PERSPECTIVE OF 'URF'
(Case Study of Korong Tiram Nagari Tapakih Sub-District Ulakan Tapakis District Padang Pariaman)

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Abstract: This research stems from the large number of Padang Pariaman people who carry out the malacuik marapulai tradition. Thus in this study the author explains how the implementation of the malacuik marapulai tradition in Korong Tiram Nagari Tapakih, Ulakan Tapakis District, Padang Pariaman Regency and how Urf views related to this tradition. This type of research uses a descriptive method with a qualitative approach so that it can directly know the implementation of the tradition. While in the research data collection is done by means of observation, interviews and documentation obtained directly from sources related to the research, in this case the informants consist of religious leaders, traditional leaders, and some Padang Pariaman people who have carried out this bajapuik tradition. The results showed that the tradition in malacuik aims to provide provision to prospective brides so that they are able to carry
out their responsibilities well as a man, who is considered the leader of the family, this *malacuik marapulai* tradition has more benefits than its disadvantages. So based on the rules of *fiqh*, the tradition may be carried out because it will bring a good thing in social life.

**Key word:** Malacuik marapulai, Tradition, Urf

**Introduction**

In general, traditional marriage has two procedures: marriage according to religious teachings and marriage according to Minangkabau tradition. According to syarak, this means following the teachings of Islam. Some communities have specific traditions that they follow.\(^1\) In the Padang Pariaman area, people who are Muslims apply special requirements before getting married, known as the *malacuik marapulai* tradition. This tradition is a practice carried out by the community, especially in Korong Tiram Nagari Tapakih, Ulakan Tapakis District. This tradition is intended for prospective grooms who are getting married. The meaning of the *malacuik marapulai* tradition is that if a man already has the desire to get married, then he must be ready to carry out his responsibilities as a husband or head of the family. Therefore, the implementation of the balacuik tradition is considered a condition of marriage and has become part of hereditary customs to this day.\(^2\)

The media used in the *malacuik marapulai* procession is a series of coconut leaf shoots, which are then beaten to the groom-to-be. According to the customary tradition in Korong Tiram Nagari Tapakih, Ulakan Tapakis District, Padang Pariaman Regency, this *malacuik marapulai* tradition must be carried out before the wedding for the groom-to-be. If this tradition is not carried out, the wedding will not be held. Violation of this rule will result in sanctions in the form of ostracism, where in this context, ostracism means that when holding a wedding party (baralek), the local community and niniak mamak will not attend the party.

A very severe consequence for someone who does not comply with the *malacuik marapulai* tradition is their inability to get married, which means that their marriage is hampered. In the context of Islamic law, marriage can be carried out after the pillars and conditions are fulfilled. However, in the practice of the Tiram, Pariaman, Kurai Taji communities, the balacuik tradition must be fulfilled before the marriage.

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is carried out. If the balacuik tradition is not carried out, then the marriage cannot be carried out, and the person will be ostracized by the community.³

Based on the above explanation, the author is interested in researching and analyzing how the implementation of the malacuik marapulai tradition in the view of 'urf, which the author will pour in a scientific paper with the title Malacuik marapulai Tradition in the Perspective of Urf⁵ (Case Study of Korong Tiram Nagari Tapakih, Ulakan Tapakis District, Padang Pariaman Regency) which the purpose of this study is to find out what the malacuik marapulai tradition is in Padang Pariaman and how the 'urf review is related to the malacuik marapulai tradition carried out in Korong Tiram, Ulakan Tapakis District, Padang Pariaman Regency.

Some relevant research is in the work of Muhammad Nur Sahid (2018) from IAIN Surakarta entitled Review of the Dalil "Urf Against the Takir Tradition Ahead of the Marriage Contract in Gemantar Village, Selogiri District, Wonogiri Regency, which explains that the takir tradition according to the Gemantar community is a ritual carried out before the implementation of the marriage contract. This ritual involves a container containing predetermined offerings, such as eggs, betel leaves, tobacco, limestone, green beans, shallots, chili, yellow rice, seven flowers, soybeans, white rice, and small change. This takir tradition has existed since the time of the ancestors and continues to be carried out from generation to generation for many years to the current generation. Before the marriage contract procession begins, one of the takir tradition actors will prepare takir with a predetermined composition. The takir is placed in the four corners of the house, on the roof, on the banyan tree, and at the intersection around the house before the prospective groom leaves for the bride's house or to the KUA to carry out the marriage contract.⁴

Diana Aulia Syuhada (2019) in her research at IAIN Batusangkar describes the Lompek Paga Tradition in the Perspective of Islamic Law, by taking a case study in Nagari Kajai Kota Sawahlunto. The study describes the practice of the Nagari Kajai community in Sawah Lunto City before an inter-agari marriage, where a man from Nagari Kajai who will marry a woman from outside Nagari Kajai is required to pay lompek

paga money to the tribal ninik mamak who lives in Nagari Kajai. This means that before a man from Nagari Kajai marries a woman from outside Nagari Kajai, he must pay a fine to the tribal ninik mamak of the man's side. This fine is given by the groom's mamak to the tribal ninik mamak, which is then handed over to the Nagari according to the customary agreement in Nagari Kajai. The amount of money given to the tribal ninik mamak by the groom's mamak varies depending on the agreement between the two parties. If the fine is not paid, sanctions will be imposed in accordance with applicable customs.

In research conducted by Dona Aprianti (2019) at UIN Raden Patah Palembang with the title of a thesis on the Mapacci Tradition in Bugis Community Weddings in Tanjung Kerang Village (Dusun Lima) Babat Supat District, Musi Banyuasin Regency, it is explained about the mapacci tradition which is part of the wedding celebration among Bugis people who still highly value their customs. The mapacci tradition also has a meaning as an effort to purify oneself, as well as a medium to pass on the values of purity to the couple. In the mapacci procession, often the use of symbols has a deep meaning that requires a deep understanding to understand. Mapacci is intended to cleanse and purify oneself from negativity, symbolizing the purity of the hearts of the bride and groom when entering married life, especially in facing the future together.

This research is a type of field research in which researchers collect data and information directly from respondents. The research method used is a qualitative method, which aims to understand the phenomena experienced by the research subject using descriptions in the form of words and language, in a certain natural context, by utilizing natural methods. The method used specifically is a qualitative method, which produces data in non-numerical form. Qualitative research involves analyzing spoken or written words, observations, and observed objects to extract the implied meaning of the data. Data collection was done

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5 Diana Aulia Syuhada, “Tradisi Lompek Paga Dalam Perspektif Hukum Islam Studi Kasus Nagari Kajai Kota Sawahlunto” (IAIN Batusangkar, 2019).
8 Sugiyono.
through interviews,\textsuperscript{10} observation, and documentation.\textsuperscript{11} The collected data is then analyzed using qualitative descriptive analysis, which aims to describe or analyze the results of data collection from various sources such as interviews, documents, pictures, or other official letters obtained during research conducted in the field by researchers on the people under study.\textsuperscript{12}

**Discussion**

**Overview of 'Urf**

**Definition of 'Urf**

'Urf and custom are two terms that are often discussed in the Ushul Fiqh literature. Both terms are of Arabic origin. The term "adat" has been adopted into standard Indonesian. Meanwhile, the term "Urf" comes from the word "arafa, ya "rifu" which is often interpreted as "al-ma "ruf" meaning "something that is known".\textsuperscript{13} In origin, the term "urf" refers to that which is considered positive and accepted by logic. However, in the context of terminology, "urf" refers to something that is common in society because it has become a habit that is rooted in their lives, both in actions and words.\textsuperscript{14}

The definition of the word "urf" does not depend on how often an action is performed, but on the fact that it is known and recognized by the community at large. There are two different perspectives in this understanding, namely from the point of view of the frequency of the action and from the point of view of the recognition of the action by the wider community. These two perspectives create two different terms. However, there is basically no difference in principle between the two terms as they mean the same thing, i.e. an action that has been performed repeatedly to the extent that it is known and recognized by the general public; thus, it becomes part of "urf".\textsuperscript{15}

a. Division of 'Urf


\textsuperscript{12} Usman Husaini dan Purnomo Sertiadi Akbar, Metode Penelitian Sosial, (Jakarta: PT Bumi Aksara, 2014), hlm 41


\textsuperscript{14} Satria Efendi, Ushul Fiqh (Jakarta: Keencana Prenada Media, 2009).

In terms of its object, al-'Urf is divided into:

1) Al-Urf al-lafzi/qauli refers to the custom of the community in using certain words or expressions to convey a meaning, so that the meaning is understood and thought of by the community. For example, the word "meat" which actually has a general meaning as animal muscle tissue, but in certain contexts can refer specifically to beef. For example, when someone comes to a butcher who provides various types of meat, and the buyer says "I want to buy one kilogram of meat", the seller will immediately take beef because in the custom of the local community, the word "meat" specifically refers to beef.

2) Al-'Urf al-amali/fit'li refers to a custom that applies in action or behavior, such as the custom where a person takes cigarettes from his friend without the need to ask or give permission, and this is not considered an act of stealing.\(^{16}\)

b. In terms of its scope, al-urf is divided into:

1) Al-Urf al-'am refers to customs that have been commonly recognized in various parts of the world, regardless of differences in country, nation, or religion, such as the gesture of nodding the head to indicate approval or shaking the head to indicate rejection. Urf 'am is a custom that is widely and commonly practiced among people in different regions. For example, in the context of the sale of a car, all the tools needed to repair the car such as keys, pliers, jacks, and spare tires, are considered to be included in the sale price without the need for a special agreement or additional price.

2) Al-Urf al-khas, It is a common custom in some regions and communities, especially among merchants, that if a purchased item has a certain defect, the consumer can return it. However, for other defects in the same item, the consumer is not allowed to return the item.

c. In terms of its validity, Al-Urf is divided into:

1) Al-'Urf al-sahih refers to a custom that prevails among the people, which does not contradict the teachings of the Holy Quran or the Sunnah of the Prophet, and does not eliminate their interests or benefits, nor does it cause harm to them. For example, the use of the veil by women, which was a custom among Arab women before Islam, or the concept of haram

established by Arab society for worship and peace. There are many historical examples where the Qur'an al-Karim or the Sunnah of the Prophet established a custom as part of Islamic law, though often with additional rules. Besides the veil and the concept of haram, other examples include dowry, sunnah or tradition, fines, polygamy, etc..

2) **Al-'Urf al-fasid** refers to customs that are contrary to the principles of sharia law. Examples are the widespread practice of usury among the Arabs before the coming of Islam, or the consumption of intoxicants. After Islam came, these customs were rejected and abolished either gradually or outright. Another example that we can recognize today is the marpengir custom common in Indonesian society, where people go to a place without clear boundaries between women and men, and bathe together as part of the preparation for the fasting month.

3) Conditions of 'Urf In its operationalization, there are several requirements so that urf can be used as a legal basis, namely:

The urf used must meet the criteria of 'urf shahih, which means in accordance with the teachings of the Al-Quran and the Sunnah of the Prophet Muhammad PBUH. Urf must be maslahat and acceptable to common sense. It must have become common and persistent among the people, at least the custom of the majority of the country's population, and must continue to apply without variation in similar situations. It must already exist when the event on which the urf is based occurs. There is no ambiguity on the part of the parties involved as to the desirability of the urf, because if both parties involved in the agreement have agreed not to be bound by the general custom, then it is the agreement that

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21 Sahid, “Tinjauan Dalil Urf Terhadap Tradisi Takir Menjelang Akad Nikah Di Desa Gemantar Kecamatan Selogiri Kabupaten Wonogiri.”
takes precedence, not the prevailing custom.  

Implementation of the *Malacuik marapulai* Tradition in Korong Tiram Nagari Tapakih, Ulakan Tapakis District, Padang Pariaman Regency

**History of the *Malacuik marapulai* Tradition**

The history of the emergence of the *malacuik marapulai* tradition among the people of Padang Pariaman tells the story of the norms of morals, ethics and manners that Minangkabau men must have. In Minangkabau culture, men are valued for their good behavior. A Minang proverb states, "Angganan datang dari lauik, tabang sarato jo mangkulo, dek baik budi nan manyambuiuk, pumpun kuku patah panaheu," which means that people who are received with good attitude and polite behavior, even enemies will not be rude. Besides having good manners, responsibility is also considered important for Minangkabau men. Hence, their ancestors created the tradition of *malacuik marapulai* to ensure that their lives are governed by set rules.

The tradition of *malacuik marapulai* has existed since ancient times and has been passed down from generation to generation by the people of Padang Pariaman. At that time, knowledge of religion and marriage law was not given much attention by men there. Therefore, the niniak mamak (customary elders) came together to create the malacuik tradition as part of the preparation before marriage. According to their view, there are traditions in malacuik that aim to provide provision to the bride and groom so that they are able to carry out their responsibilities well as a man, who is considered the leader of the family. Before a man gets married, the malacuik tradition must be carried out first.

The purpose of the malacuik tradition is to prepare a man to be responsible for his wife in the future. In the *malacuik marapulai* tradition, the groom-to-be is given advice about marriage. The customs that apply in the community are inseparable from the principle of "adat basandi syarar, syarar basandi kitabullah" (adat relies on sharia, sharia relies on the Koran), because in Minangkabau manners and character are highly valued. This is in accordance with the proverb that states "baputuang suluah sia, baka upeh racun sayak batabuang, patuak pangku malambuang" which means, if the teachings of Minangkabau customs are not followed, they will cause harm.

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23 Eliza, “Mandi Balacuik Pada Upacara Pernikahan.”

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are truly carried out by a society that has a high level of civilization and strong unity.

Another purpose of the malacuik marapulai tradition is to show a man's readiness for marriage and to ensure that he is ready to assume the responsibilities of a husband. Nowadays, many men avoid taking responsibility for their spouses. Therefore, this malacuik tradition is very important to maintain in our village. In this malacuik tradition, there are many lessons that can be learned by prospective husbands. Our ancestors have made rules that are in accordance with the teachings of our religion, and this tradition should not be abolished because it has existed since the time of our ancestors.24

**Malacuik marapulai Procedure**

The implementation of the malacuik marapulai tradition is carried out at night, right after the Isha prayer, before the next day where the marriage ceremony between the prospective bride and groom will take place. In this procession, the prospective groom must invite niniak mamak, Kapalo Mudo, Bundo Kanduang, urang sumando, and the community. The purpose is to signify that the groom is ready to get married, while giving a banquet to the villagers. To organize a community banquet, it costs around 5,000,000 to 10,000,000 rupiah, adjusted to the number of people invited in the balacuik procession.25

Foods that must be prepared during the malacuik marapulai tradition, such as nasi kunyik and lapek sipuluik, are considered traditional foods and symbols of traditional food served to entertain traditional leaders who attend the balacuik procession. In addition, nasi kunyik and lapek sipuluik are also considered an expression of gratitude to the invited guests present. Then, in the Minangkabau tradition, singgang ayam has a deep symbolic meaning. Each part of the chicken has a meaning and philosophy related to the flow of household life. The head of the chicken symbolizes the role of the leader and the figurehead of the family who is an example for the wife and children. The wings of the chicken symbolize the protection of the family. Furthermore, the chicken breast symbolizes patience and openness, which emphasizes the importance of patience in maintaining household harmony and the importance of discussing problems with a cool head.

The procedure that must be fulfilled before malacuik marapulai is that the groom-to-be must go through a series of stages. First, he must perform baiyeh (make-up), which involves cutting his hair and applying rice powder on his face. Next, the groom-to-be will wear a long cloth on

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24 Interview
25 Interview
his shoulders, which symbolizes his ability to assume responsibility. The long cloth is also a symbol of respect for the family members who live in the house, called the sumando people. The number of long cloths placed on the shoulders must match the number of sumando people, neither less nor more.

The purpose of the baiyeh is to signify the groom's readiness to take off his bachelorthood because the next day he will be married. After the baiyeh procession is over, the groom-to-be will sit before his family, apologize, and ask for permission to marry. This procession marks the groom's farewell to his family members, as he will not be living in that house anymore after marriage. Baiyeh should be done as part of the silaturrahmi with family members before the wedding takes place. In the malacuik marapulai procession, the medium used is a series of coconut leaves arranged and called janjang kambiang, then the coconut leaves are beaten to the groom-to-be. Coconut leaves have symbolism as a symbol of strength for a man who is getting married, so that when married, he can face all obstacles and problems in his household life well and not neglect his responsibilities as a husband, and can fulfill his responsibilities towards his wife well after marriage. The balacuik tradition has a meaning to prepare men to face the challenges they will face in married life. In the Padang Pariaman community, if a boy is getting married, he must first go through the balacuik tradition.

According to ancestral stories, the selection of coconut shoots in the balacuik procession is based on the fact that Padang Pariaman is famous as a coconut-producing area, so the ancestors used coconut shoots in the malacuik procession to preserve the natural wealth of the Pariaman area. During the balacuik procession, it is the Bundo Kanduang who hits the coconut leaves to the groom-to-be. In the balacuik tradition, niniak mamak, Kapalo Mudo, and Bundo Kandung give advice and provision to the prospective groom so that he can carry out his responsibilities later. The Malacuik marapulai tradition is a tradition carried out by the community, especially in Korong Tiram Padang Pariaman. The malacuik tradition is intended for prospective grooms who will marry. Because the meaning of the tradition is that if the man is willing to get married then he must also be ready to bear his responsibilities as a husband or head of the family. Therefore, this tradition must be carried out because it is a condition of marriage contained in the custom in Korong Tiram Nagari Tapakih, Ulakan Tapakis District, Padang Pariaman Regency. and this tradition has been in effect from the time of the ancestors until now.

Sanctions in the Malacuik marapulai Tradition

Failure to do so will result in the following customary sanctions:
a. If a man marries without observing the balacuik tradition, and if he holds a baralek (wedding party), then he will be ignored by the community and the niniak mamak, who will not attend the party.

b. If the brother of the man wants to hold a baralek (wedding party) then the niniak mamak or the community also does not attend the wedding party.

c. Given social sanctions, namely being ostracized and not invited to customary deliberations, "indak dibao sabilia samudiak, kok tibo dielo indak dibao baimban, kok tibo diburuak indak bao baambuan" (not brought sehilir semudik, if it comes to good it is not brought to appeal, if it comes to bad it is not brought to appeal).

d. The most severe sanction is that the marriage is blocked or the man cannot get married because he does not carry out the malacuik marapulai tradition.  

**The Malacuik Marapulai Tradition in the View of 'Urf**

In the history of Islamic legislation recorded in the books of fiqh and usul fiqih, the determination of law has the main source of the Qur'an and Sunnah, which are collectively referred to as primary sources. In addition to these two sources, there are also various other legal arguments used, such as Ijmâ’, Qiyâs, Istihsân, Mashlahah Mursalâh, 'Urf, Shar’u man Qablanâ, Qawl al-Shahâbî, Istishâb, and Sad al-Dzarî’ah.

Customs, traditions and culture are manifestations of the acculturation process in life. In this context, religion pays special attention to customs, traditions and culture as part of the existing continuity. In an Islamic perspective, tradition is considered a recurring habit pattern that has been recognized by the community. In ushul fiqh studies, this recognition is often referred to as Urf.

In the concept of urf, it is explained that it encompasses situations, words, actions, or rules that are familiar and become part of the human tradition to be observed or avoided. In this understanding, urf serves as a determinant of whether a custom should be preserved, abolished, or renewed in order to be in accordance with sharia.

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26 Eliza, “Mandi Balacuik Pada Upacara Pernikahan.”
28 Umam Chaerul, Ushul Fiqh 1 (Bandung: Pustaka Setia, 2000).
One of the principles in Islam is Urf\textsuperscript{30}, which is one of the sources of law. It involves the use of reason and the judicious selection of customs that are in line with the principles of Islamic law. This principle outlines that "Custom can be made into Law." Therefore, valid urf laws must be properly safeguarded, both in the law-making process and in the judicial system. A mujtahid, or Islamic jurist, must take traditions into account in his or her determination of the law, as customs that have become part of people's lives are considered essential, agreed upon, and considered beneficial. However, it is important to note that this only applies if it does not contradict the principles of Islamic law; if the custom is corrupt or incompatible with those principles, then there is no obligation to maintain it, as doing so would be contrary to the teachings of the religion.

The \textit{malacuik marapulai} tradition is included in permissible matters as explained by the rule: "The basic law of everything is permissible, until there is evidence that forbids it". In this rule, there is a provision that everything that is not found with certainty in the evidence regarding its permissibility or prohibition, it must be returned to its origin, which is permissible. So the author can conclude that this \textit{malacuik marapulai} tradition has more benefits than harms. So based on the rules explained above, the tradition may be carried out because it will bring goodness in social life.

**Closing**

The tradition of \textit{malacuik marapulai} has existed since ancient times and has been passed down from generation to generation by the people of Padang Pariaman. At that time, knowledge of religion and marriage law was not given much attention by men there. Therefore, the niniaak mamak (customary elders) came together to create the malacuik tradition as part of the preparation before marriage. According to their view, there are traditions in malacuik that aim to provide provision to the bride and groom so that they are able to carry out their responsibilities well as a man, who is considered the leader of the family. Before a man gets married, the malacuik tradition must be carried out first. The \textit{malacuik marapulai} tradition is included in permissible matters as explained by the rule: "The basic law of everything is permissible, until there is evidence that forbids it". In this rule, there is a provision that everything that is not found with certainty in the argument regarding its permissibility or prohibition, it must be returned to its origin, which is permissible. So the author can conclude that this \textit{malacuik marapulai} tradition has more benefits than harms.

\textsuperscript{30} Adib M, “Urf Dalam Kompilasi Hukum Islam.”

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