

***BOHO OI MBARU TRADITIONS IN COMMUNITY
WEDDING CULTURE MBOJO TRIBE IN DOMPU
DISTRICT NTB: Review the perspective of Islamic Law***

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ABSTRACT

This research aims to find out how the practice and review of Islamic Law in the Boho Oi Mbaru tradition at weddings of the Mbojo Tribe community in Dompu Regency, West Nusa Tenggara Province. This research uses descriptive qualitative research with a field study approach from anthropology and sociology. The collection techniques are observation, interviews and documentation. Meanwhile, data analysis processing techniques use reduction, data presentation and drawing conclusions. The results of this research the view of Islamic law regarding the practice of Boho Oi Mbaru in community marriage customs is permissible because looking at the procedures for its implementation and its purpose there are no elements that give rise to sharia arguments, as long as the community customs do not conflict with the Koran and al-Hadith then permitted, unless the custom violates the provisions of Islamic law. Thus, it is necessary for the Dompu community and government to be able to maintain and maintain the identity of the Dompu in all activities, especially at weddings.

Keywords: Local Wisdom, Boho oi mbaru , Islamic law, Wedding

A. INTRODUCTION

Indonesia is a country that has diverse wealth spread from Sabang to Merauke¹. The wealth owned by the Indonesian people is not only in the form of natural resources, but the Indonesian people also have other wealth such as the rich culture of Indonesian ethnic groups which are spread throughout the Indonesian archipelago.². One of the cultural treasures of the *Mbojo* people is the traditional marriage ceremony of the *Mbojo* tribe. The marriage customs of the *Mbojo* tribe are one of the traditions originating from previous ancestors which contain noble values that reflect the noble culture of the *Mbojo* people.

As one aspect of people's lives, they cannot be separated from traditions that have been modified to suit the teachings of the religion they adhere to, either before or after the wedding ceremony is held. Marriage is the axis of social life. Marriage in a society is usually followed by a series of traditional events and traditional ceremonies. In general, the implementation of traditional marriage ceremonies in Indonesia is influenced by the form and system of local traditional marriages in relation to the community or kinship structure maintained by the community concerned.³.

¹ Tantut Susanto et al., "Caring for Adolescents Based on the Wisdom of Indonesian Pandalungan Culture: An Ethnonursing Pilot Study," *Journal of Pediatric Nursing* 55, no. xxxx (2020): e270–78, <https://doi.org/10.1016/j.pedn.2020.05.015>.

² Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/hts.v78i4.7043>.

³ Neslihan Dalkılıç and Adnan Nabikoğlu, "Documentation and Analysis of Structural Elements of Traditional Houses for Conservation of Cultural Heritage in Siverek (Şanlıurfa, Turkey)," *Frontiers of Architectural Research* 9, no. 2 (2020): 385–402, <https://doi.org/10.1016/j.foar.2019.11.003>.

Culture and traditions in the *Mbojo* tribal community are an acculturation of Islamic values and customs that are still developing today, including wedding customs, circumcision ceremonies, Al-Qur'an khataman ceremonies, art and clothing.⁴ Therefore, the *Mbojo* tribal community in Dompu has made customs a legacy that has been passed down from generation to generation since before Islam came around 1018 H/1618 AD, when Islam entered to this day and is a form of local wisdom that is very valuable and important to maintain and preserved from generation to generation⁵.

Marriage in *Mbojo* family life is a very important institution because marriage is a sign of the formation of a new family that is independent and independent of parents. For the *Mbojo* people, marriage is believed to be something sacred, so they are expected to undergo it once in a lifetime. This sacredness is the background to the implementation of marriage in the *Mbojo* Muslim community.

Islam as a religion handed down to the Prophet Muhammad SAW based on the Qur'an and al-Hadith explains the conditions for the validity of a marriage if it fulfills the pillars and conditions of marriage, namely that there is a prospective bridegroom, bride, guardian of the marriage, two witnesses, consent, *qabul*, Muslim, not a *mahrom* and not under pressure from other people. However, there are still many areas that have marriage traditions and culture that exist and are still practiced, as is the case with the *Mbojo* tribe⁶.

⁴ Nurmukminah M. Facrir Rahman, *Mbojo Married between Islam and Tradition* (Mataram: Alam Tara Lenin Institute, 2011).

⁵ Amrin Shobron and Muthoifin Rosyadi, Imron, "Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara," *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 6802–12.

⁶ Hedy Ramadhan Putra P Amrin Amrin, Muthoifin Muthoifin, Sudarno Shobron, "Islamic Values of the Peta Kapanca Tradition at the Mbojo Tribe's Marriage, West Nusa

Marriage in the *Mbojo* tribe is a tradition that is firmly attached to this day, so its existence continues to exist. Wedding traditions have a series of processes carried out in them. Firstly, *kacao nggahi* or *panati* is proposing marriage. Second, *Ngge'e Nuru* (living together in the future in-laws' house). Third, *Kaboro co'i* (dowry collection). Fourth, *wa'a co'i* (bringing dowry to the bride). Fifth, *Mbolo Teki* (deliberation in preparation for the wedding event). Sixth, *teka ra ne'e* (providing assistance to needy families). Seventh, *Boho Oi Mbaru*. Eighth, the *Peta Kapanca* ceremony (attaching henna leaves). Ninth, marriage contract and *pamaco* (wedding reception). Research will be limited to traditional ceremonies.

Boho Oi Mbaru has the meaning of a steam bath activity as a ceremony to let go of the bride's bachelor period, which is a custom that occurs in the *Mbojo* tribal community before carrying out the marriage contract. With the aim of serving as a warning to Bunti (Bride) that she is married, and is aware of her responsibilities and obligations as Wei (Wife) and also the belief of the people of Dompu Regency that by implementing *Boho Oi Mbaru* wei (wife) can maintain her words and actions no longer acting like when she was a girl⁷.

For the people of the *Mbojo* tribe, especially Dompu Regency, *Boho Oi Mbaru* is a unique culture and different from people in other sub-districts. It is also very interesting to carry out the implementation in the morning and before the traditional *Peta Kapanca* procession takes

Tenggara, Indonesia,” *Cakrawala: Jurnal Studi Islam* 15, no. 2 (2020): 15–26, <https://doi.org/https://doi.org/10.31603/cakrawala.3405>.

⁷ “Results of an Interview with Siti Hawa (Traditional Figure) on January 11 2023, 18.30 WITA.,” n.d.

place. This research was conducted because first, the belief in the *Boho Oi Mbaru* tradition can build a harmonious household. Second, the *Boho Oi Mbaru* traditional beliefs cannot be separated from their belief in dynamism and animism. Third, the *Boho Oi Mbaru* tradition, until now the *Boho Oi Mbaru* tradition is still used at weddings. and fourth, society's understanding and equation between Islam and the *Boho Oi Mbaru* tradition is still lacking. In terms of literature, *oi mbaru* research is still new, because it is a tradition that is rarely carried out by society. The research has examined *Mbojo* cultural issues such as marriage, the *peta kapanca*, *rimpu*, the politics of the Bima Sultanate

This research was carried out in Dompu Regency, because first, Kec. Woja is an area where routine daily life still inherits ancestral traditions. Second, the *Mbojo* area is geographically an area flanked by mountains, thus forming two forms of settlement for the people who inhabit the area, namely people who live in the highlands, namely in the mountains, and people who live in the lowlands (coastal). Communities in the highlands or mountainous areas are still conservative about the existence of their culture and traditions without external cultural influences or are still original, while for communities living in the lowlands or coastal areas, their culture has begun to be eroded by external cultural influences.

Thus, the Dompu Regency area is part of a mountainous area, so that the existence of culture and traditions is still passed down from generation to generation in the community and is preserved and conservative from external cultural influences. Researchers are interested in studying in depth the process of implementing the *Boho Oi Mbaru* tradition in weddings of the *Mbojo* tribe community in Dompu

Regency, West Nusa Tenggara Province and how Islamic Law reviews the *Boho Oi Mbaru* tradition in weddings of the *Mbojo* Tribe community in Dompu Regency, West Nusa Tenggara Province.

B. METHOD RESEACH

This type of research uses qualitativewith field studies in Dompu Regency ⁸. Qualitative research is research that intends to understand the phenomena experienced by the research subjects. Field research is a research activity carried out in a certain community environment. Because this research is descriptive in nature, namely as a research procedure that produces data in the form of written or spoken words from the people or behavior observed. The approach used in this research is a sociological approach. The anthropological approach focuses on human culture or the way humans live in society. In this case, anthropology looks at the practices and expressive forms regarding the traditional wedding traditions of the *Mbojo* Tribe community which will be studied. Meanwhile, the anthropological approach views that religion is not studied in isolation but is studied in relation to aspects of the culture around it. An approach that is directly related to the community or object to be studied, here the researcher is in direct contact with respondents to find out the influence of the *Mbojo* tribe's traditional marriage prohibition tradition on people's behavior in carrying out their religious practices. The data collection techniques use observation, interviews including *Mbojo* Tribe Traditional Leader, Community

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: CV. Alfabeta, 2016).

Leader, and Chairman of the MUI. As well as documentation. Meanwhile, data analysis uses reduction, data presentation and drawing conclusions.

C. PRACTICE OF THE *BOHO OI MBARU* TRADITION IN THE *MBOJO* TRIBE WEDDING CUSTOMS IN DOMPU REGENCY

Boho Oi Mbaru comes from the Dompu language (*Mbojo*) which consists of three words, namely Boho which means to spill or pour something, Oi means water, then Mbaru means single. *Boho Oi Mbaru* is one of the traditions of Dompu Regency which is carried out before the wedding ceremony by pouring water on *Bunti Siwe* (the bride), who does *Boho Oi* (sprinkling water) on *Bunti Siwe*, namely *Ina Bunti* (mother of the bride). *Boho Oi Mbaru* is carried out in *Bunti Siwe's* place, in this tradition it is only reserved for *Bunti Siwe* while *Bunti Mone* is not bathed⁹

The *Boho Oi Mbaru* tradition at weddings is very strong in Dompu Regency, it is very difficult to eradicate this tradition because people believe that bathing in flowers to let go of their bachelorhood can maintain a woman's behavior when she becomes a housewife and can also provide offspring that are obedient to their parents.

In carrying out this tradition, first prepare the ingredients, namely *Oi* (water), *Muja* (vessel), *Ro'o Fanda* (pandan leaves), *kaleli* (kemiring), and *Fare* (rice), after all the ingredients have been prepared. - the ingredients, then the ingredients were kept in *Ina Bunti's* room, the aim was to store them in *Ina Bunti's* room so that no one could touch

⁹ "Results of an Interview with Marnah (Traditional Figure) on January 5 2023, 18.30 WITA.," n.d.

them, before bathing *Bunti Siwe* (the bride) first put water in a vessel that had been mixed with *jarmawa* leaves. prayed for by religious figures, the aim of praying for the water in the vessel is to hope in Allah SWT, so that later *Bunti* can run the wheels of her household in harmony¹⁰.

The water in the vessel that the religious figure had prayed for was put back in *Ina Bunti's* (mother of the bride) room. After the water was in *Ina Bunti's* room, *Ina Bunti* called *Bunti Siwe* (the bride) to enter her room, to carry out the *Boho Oi* tradition. *Mbaru*, because bathing the bride must be in a closed place, so that during the bathing process *Bunti Siwe* cannot be seen by *Dou Mone* (the man). *Ina Bunti's* way of bathing *Bunti Siwe* (the bride) is by taking water in a vessel using a *Kale'a* (a tool for taking water) then pouring water on *Bunti Siwe* from the top of the head to the bottom three times, before watering *Ina Bunti* first read Sholawat Nabi SAW three times, after the bride had finished bathing, the bride's mother asked her to stand up while tying the bride's hair, the hair that had been tied earlier was attached to *jarmawa* flower stalks by the bride's mother, then after that *Bunti Siwe's* face was dressed using burnt *kemiring* (*Kaleli Ra Puru*) and followed by sticking to rice (*Fare*), apart from grooming, the nails of the feet and hands are also cut and *bao mampifi ro gendi*. After all that was done, the bride just had to wait for the arrival of *Bunti Mone* (the groom) who came with *Ompu Panati* to her house.¹¹.

¹⁰ “Results of an Interview with Suherman (District Traditional Leader) on January 7 2023, 16.30 WITA.,” n.d.

¹¹ “Results of Interview with Ismail (Traditional and Community Leader) on January 5 2023, 15.55 WITA.,” n.d.

Ompu Panati came with the groom to meet *Ina Bunti* and the bride. After arriving at the bride's house, *Ompu Panati* went straight into the bride's house to meet the bride's mother and the bride (*Bunti Siwe*), while the groom (*Bunti Mone*) waiting for the bride in front of *Bunti Siwe's* house, only *Ompu Panati* met the bride and groom's mother in the house, when *Ompu Panati* entered the door of the bride's house he had to bring greetings with *Assalamu'alaikum Fatimah* three times and was answered by *Ina Bunti Waalaikumu'salam Ya Babu Rahim*, after *Ompu Panati* met *Ina Bunti* and the bride then *Ompu Panati* told the bride to meet the groom in front of his house¹². After meeting *Bunti Mone* and *Bunti Siwe*, *Ompu Panati* and *Ina Bunti* took *Bunti Siwe* and *Bunti Mone* to the house of the groom's parents (*Uma Doum Tua MaMonen*), when the bridegroom and bride started to enter the yard of the parents' house. *Bunti Mone* in *Wura Ao Kai Bonggi Monca* (sowing yellow rice), those who did *Wura Bonggi Monca* were the elders in *Bunti Mone's* house, by sowing yellow rice on the bodies of *Bunti Mone* and *Bunti Siwe* who were walking towards the door of the house *Bunti Mone*, then after that *Bunti Siwe* and *Bunti Mone* were told to sit and listen to lectures or enlightenment from religious figures, of course in this case the aim was to develop them so that later after marriage, he would be able to understand his duties and obligations as *Rahi* (husband) and *Wei* (wife). After being given enlightenment by religious figures, then continued with *dhikr* and prayer together, hoping for the blessing of Allah SWT, then after that the marriage contract is carried out, the marriage contract is held at the mosque or prayer room. And after that,

¹² “Results of an Interview with Siti Hawa (Traditional Figure) on January 11 2023, 18.30 WITA.”

it continues with the *Pamaco* or *Jambutana* event, which is a ceremony which is carried out when the two *bunti* arrive at the *berugak* in front of the invitees. This activity is carried out in the afternoon and the *pemaco* ceremony procession begins with one of the *Bunti Mone* (groom's) family, then Invitees consisting of women are invited to donate money or goods. The male invitees followed by making donations and after all the invitees had greeted the bride and groom, they were asked to sit back in their original places¹³.

The people of Dompu Regency carry out the *Boho Oi Mbaru* tradition which has its own meaning and purpose *Mbojo*. The aim of the community is to carry out the *Boho Oi Mbaru* tradition so that in the future the bride will no longer behave like she did when she was a girl, in the sense that by bathing the bride who was bathed by *Ina Bunti*, The community believes that after the flower bath, removing the bachelor period can change the attitude and behavior of a bride, from bad behavior to good behavior. The community also interprets that by implementing *Boho Oi Mbaru*, it can give pious and pious offspring. On the other hand, the purpose of the people of Dompu Regency is to bathe the bride in order to cleanse her body and soul, this is what the people of Dompu Regency usually call "*Ndeu Paki Ma Sampu Ma Wara Dei Sarumbu*". In the sense that all the bad traits during her girlhood are no longer beneath her when she builds her household. In essence, the goal of the community is to carry out this tradition to create a household.

¹³ "Results of an Interview with H. Abbas (Traditional Figure) on January 2 2023, 14.30 WITA.," n.d.

The traditions carried out by the people of Dompu Regency at weddings are traditions that originate from their ancestors, so that the people still inherit the customs carried out by their previous ancestors, this tradition is called by the people *Boho Oi Mbaru*, *Boho Oi Mbaru* is one of the requirements In community weddings, this tradition is very strong in Dompu Regency, so it is difficult to eliminate the traditions carried out by this community. The procedure for implementing *Boho Oi Mbaru* is to provide the ingredients first, the ingredients that must be provided are Oi (water), Muja (vessel), *Jarmawa* flowers, *Ro,o Fanda* (*pandan* leaves) and Fare (rice). . Once the ingredients are available, all you have to do is carry out the *Boho Oi Mbaru* tradition, by bathing *Bunti Siwe*, who bathes *Bunti Siwe*, namely *Ina Bunti*.¹⁴.

D. ISLAMIC LAW REVIEW OF *BOHO OI MBARU* PRACTICES IN THE WEDDING CUSTOMS OF THE PEOPLE OF DOMPU REGENCY, WEST NUSA TENGGARA PROVINCE

Islam is theoretically a system of values and divine teachings that are transcendent. These transcendent values and teachings throughout their history have helped their adherents understand reality in order to realize patterns of outlook on life, but sociologically, Islam is a sociocultural phenomenon. In the dynamics of space and time, Islam, which originally functioned as a subject at the real life level, acts as an object and at the same time various social laws apply to it. The

¹⁴ Abdul Wahid, "Doa Kasaro And Its Cultural Codes In Muslim Society Of Bima , Eastern Indonesia," *Ulumuna* 23, no. 2 (2019): 361–83.

existence of Islam, among other things, is greatly influenced by the social environment in which it grows and develops¹⁵.

The relationship between Islam and local issues is a never-ending passion. The intimate relationship between the two was sparked by the enthusiasm of Islamic followers who believe in their religion: *shalibun li kulli saat wa makan*- always good for every time and place. So Islam will always be presented and invited to come into contact with a diversity of contexts. And the fact that cannot be denied is the presence of Islam in every particular context; none of the local content that preceded the presence of Islam. In a more pithy expression, Islam did not come to a place, and in a time devoid of culture¹⁶.

Likewise, the existence of the *Boho Oi Mbaru* tradition in Dompu Regency, its presence was earlier than the arrival of Islamic teachings. It is difficult for us to find a genuine and original form of Islam, before Islam entered NTB, Hindu and Buddhist traditions had developed and local beliefs were very deeply rooted in society.

Let's take a look at various regions in Indonesia, there are still many cultures and customs that are still rooted in Indonesian society today, including the customs carried out by that society in the fields of agriculture, animal husbandry, marriage, inheritance and many other customs too. In the NTB area, local beliefs are also very deep-rooted. In this realm, the relationship between Islam and local analyzes follows a continuity model (*al-namudzat al-tawashuli*), like humans passing

¹⁵ Lailan Hadijah, "Local Wisdom in Minangkabau Cultural Tradition of Randai," *KnE Social Sciences* 2019 (2019): 399–411, <https://doi.org/10.18502/kss.v3i19.4871>.

¹⁶ Michelle R. Nelson and Cele C. Otnes, "Exploring Cross-Cultural Ambivalence: A Netnography of Intercultural Wedding Message Boards," *Journal of Business Research* 58, no. 1 SPEC.ISS (2005): 89–95, [https://doi.org/10.1016/S0148-2963\(02\)00477-0](https://doi.org/10.1016/S0148-2963(02)00477-0).

down from generation to generation, as well as intermarriage between Muslims. with local contents¹⁷.

On the other hand, Islam is a religion with characteristics, right? universal, with a view of life regarding equality of justice, freedom and honor and has a humanistic concept of *theocentrism* as the core value of all Islamic teachings, and therefore becomes the theme of Islamic civilization, Islam has a dynamic, elastic, and accommodating to local culture, as long as it does not conflict with Islamic principles themselves. The problem lies in the procedures and techniques for implementation. This is what Gus Dur terms "indigenization"¹⁸.

The indigenization of Islam has resulted in religion and custom not defeating each other, but instead taking the form of a pattern of religious reasoning which no longer takes its authentic form from religion, as well as trying to reconcile the bridges that have previously separated religion and custom, in the next context, patterns of diversity will be created. (Islam) that is appropriate to the local context, in the form of "indigenous Islam" as an answer to 'Authentic Islam' or 'pure Islam' which wants to carry out Arabization projects in every Islamic community throughout the world. Indigenized Islam actually provides diversity of interpretation in practice Islamic religious life in each region is different. In this way, Islam is no longer viewed singularly, but rather in various ways¹⁹.

¹⁷ Kyung Yur Lee and Hoon Lee, "Traditional Costume Experience at a Cultural Heritage Festival," *Tourism Management Perspectives* 32, no. July (2019): 100555, <https://doi.org/10.1016/j.tmp.2019.100555>.

¹⁸ Arindam Samaddar et al., "Capturing Diversity and Cultural Drivers of Food Choice in Eastern India," *International Journal of Gastronomy and Food Science* 22, no. July (2020): 100249, <https://doi.org/10.1016/j.ijgfs.2020.100249>.

¹⁹ Mr. Sriyanto, Edi Kurniawan, and Halim Sukma Aji, "Local Wisdom of Kandri Village as a Form of Environmental Conservation," no. January (2019), <https://doi.org/10.2991/icorsia-18.2019.44>.

Islam is a living and dynamic entity, it continues to develop, both because of its journey and its contact with various cultures and traditions. Islam must be defined based on the voices of Muslims themselves according to their respective cultural contexts. A dynamic dialectic always occurs between Islam in normative universal categories and the historical locality in which it lives. Such dialogue continues to occur and produces local wisdom or traditional wisdom, namely an insight that contains wisdom in overcoming various life problems. This traditional wisdom usually comes from the inner insights of previous scholars²⁰.

The dialectic of religion and local culture or traditional art can be seen from a historical perspective. The world's major religions: Christianity, Hinduism, including Islam, because in its spread it always encounters a diversity of local cultures, the preaching strategy used is often to accommodate the local culture and then provide a religious spirit. The dialectic between religion and local culture also occurs in holding weddings in NTB²¹.

In organizing weddings, communities in NTB are different, including Lombok, Sumbawa, Dompu community weddings. In its implementation, it is very diverse, for example the weddings of the Lombok community which are known as the *Merari*, *Nyongkolan*, *Pemuputselabar* customs and so on. Likewise with the Sumbawa people's customs in carrying out weddings which are known by several

²⁰ T. I. Chudova, "Food Symbolism in the Context of Komi (Zyrians) Wedding Rituals," *Archaeology, Ethnology and Anthropology of Eurasia* 39, no. 3 (2011): 128–34, <https://doi.org/10.1016/j.aear.2011.09.002>.

²¹ Dalkılıç and Nabikoğlu, "Documentation and Analysis of Structural Elements of Traditional Houses for Conservation of Cultural Heritage in Siverek (Şanlıurfa, Turkey)."

customs, namely the *Bajajak*, *Bakatoan*, *Basaputis*, *Nyorong* and others. The same is true for weddings in the *Mbojo* ethnic community, which has customs in carrying out their weddings. The customs in weddings of the *Mbojo* community are known as *Kapanca*, *Hengga Dindi*, *Cepe Junge* and *Boho Oi Mbaru* customs.

Figure 1.

The procession in *Boho Oi Mbaru* tradition at weddings



The community's custom in carrying out the *Boho Oi Mbaru* tradition at weddings is to bathe the bride (*Bunti Siwe*) who is bathed by *Ina Bunti* (bride's mother), by pouring water from *Bunti Siwe's* head down three times, before *Ina Bunti* begins. pouring water on *Bunti Siwe*, *Ina Bunti* first read the prayers of the Prophet Muhammad SAW, of course this has become a custom that is difficult to eliminate in the lives of the people of Dompu Regency, the people already believe that the traditions they carry out can change a person's attitude better than before, including in bathing the bride before the marriage ceremony, in this case the community believes that carrying out this tradition is able to change the bride's attitude and behavior and can also produce offspring who are obedient and obedient to their parents.

During the course of the *Boho Oi Mbaru* tradition, there was no plurality of perceptions in the implementation of this tradition. People already consider the *Boho Oi Mbaru* tradition to be a good tradition. If the people consider the traditions they practice to be good, of course in the sight of Allah SWT they are also good, this is based on the words of the Prophet Muhammad SAW which were narrated by Imam Ahmad from Abdullah bin Mas'ud: Which shows that the things that have been applied according to the customs of the Muslims and His view is good is also good in the sight of Allah²². This shows that all customs that are considered good by Muslims are good according to Allah because if they do not carry out these habits, it will cause difficulties.

Islamic Sharia has the principle of eliminating all difficulties and making human affairs easier and requires people to abandon something that has become their custom because it means plunging them into the abyss of difficulty. So that they do not fall into this abyss, we must recognize their customs as Allah says in the QS. al-Hajj/22: 78, QS. al-Baqarah/2:185 and surah al-A'raf/7: 199: "Be forgiving and order people to do what is wise and turn away from stupid people.

Explanation of the last verse above: Allah commands Muslims to do what is ma'ruf. Meanwhile, what is called ma'ruf itself is what is considered by Muslims to be good, done repeatedly, and does not conflict with correct human character, and is guided by the general

²² Sallouha Lamia Bach Baoueb, "Tunisian Hip-Hop Music Discourse: Linguistic, Socio-Cultural and Political Movements from the Local to the Global or Vice Versa? A Case Study of Balti's Songs," *Language and Communication* 75 (2020): 1–20, <https://doi.org/10.1016/j.langcom.2020.07.005>.

principles of Islamic teachings.²³ Basically, the origin of human customs or habits is that it is permissible until there is an argument that prohibits it. This is an important rule of jurisprudence that is worth remembering. As stated by Shaykh 'Abdurrahman bin Nashir As Sa'di, "Our traditional law is permissible as long as there are no arguments that divert us from the law of permissibility."

Judging from the sources above, we can say that basic customary law is permissible as long as there is no argument that prohibits it. However, this does not mean that all customs carried out by the community are permissible. It should be noted that not all customs can be used as evidence for *syara*, *adat (urf)*. That can be used as an argument for sharia are customs that do not conflict with Islamic teachings, meaning that they do not change what is haram into halal and vice versa, customs like this are called valid customs (*urf sahih*). Customs that cannot be the basis of law are customs that are contrary to Islamic teachings, in other words, forbidding what is halal and making lawful what is haram. This custom is called an invalid custom (*urf fasid*).²⁴

If we look at the problem, this custom with its conditions, then the use of this custom is similar to the use of *Maslahah al-Murrasa*, only the *Maslahah Murlah* can also be used in things that are not commonly done by the general public, whereas the 'customary requirements are usually done by humans in general, in the sense of legalizing things that humans usually do, as long as the conditions for legalization are met,

²³ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Semarang: Kudusgoro Grafindo, 1994).

²⁴ Atun Wardatun, "Ampa Co'i Ndai: Local Understanding of Kafa'a in Marriage among Eastern Indonesian Muslims," *Al-Jami'ah* 54, no. 2 (2016): 311–36, <https://doi.org/10.14421/ajis.2016.542.311-336>.

namely the conditions for valid customs. In implementing a valid custom, it is necessary to pay attention to the conditions, because the conditions are an important thing, when the custom does not fulfill one of the conditions then the custom is flawed, therefore we need to know the conditions for using the custom.

The conditions for the use of customs are as follows: First, they do not conflict with the texts of either the Qur'an or the Sunnah. Second, it does not cause harm and does not eliminate benefits, including not causing hardship and difficulty. Third, it does not apply to matters of worship. Fourth, these customs were still being practiced by people when the incident took place. Old customs that people had abandoned before the problems arose cannot be used²⁵.

If the custom fulfills the requirements above, then the community's customs may be carried out. The same thing applies to the traditions carried out by the community at their wedding ceremony. Bringing benefit is the most important thing and we must avoid harm, if the custom is not doing it will result in harm, because it will be discussed by other people, the principle of Islam is to eliminate harm and prioritize benefit. Even though community customs are not included in Islamic teachings, this does not mean that they should not be carried out, customs were earlier in existence compared to Islamic teachings, history records that guardians in their preaching used artistic instruments, so what happened was acculturation between Islam and culture.²⁶.

²⁵ Petrova, "Clothing in Yakut Traditional Wedding Rituals (19th-20th Centuries)."

²⁶ Ying Lin, Sharon Arieli, and Daphna Oyserman, "Cultural Fluency Means All Is Okay, Cultural Disfluency Implies Otherwise," *Journal of Experimental Social Psychology* 84, no. July (2019): 1–14, <https://doi.org/10.1016/j.jesp.2019.103822>.

The *Boho Oi Mbaru* tradition has become a habit for the people of Dompu Regency at every *Mbojo* Tribe wedding. In the author's opinion, traditions, culture or customs can be accepted and implemented if they are in accordance with customs and of course do not conflict with Islamic teachings. It's okay to preserve the *Boho Oi Mbaru* tradition as a local community tradition, but don't let the *Boho Oi Mbaru* tradition become a belief (*aqidah*).²⁷ Apart from that, according to the author, the *Boho Oi Mbaru* tradition can be accepted as a good tradition and does not conflict with the Al-Qur'an and Hadith because it is implemented in society by wearing clothes or by using a closed place so that it is not visible to others. who are *mahram* and also the intention in carrying it out does not lead to polytheism.

E. CONCLUSION

Based on the description above. The research can conclude that the process of implementing the *Boho Oi Mbaru* tradition is a tradition at weddings carried out before the marriage ceremony. Islam sees that the practice of *Boho Oi Mbaru* in community wedding customs is permissible because looking at the procedures for its implementation and its purpose, there are no elements that condemn the Islamic law. The *Boho Oi Mbaru* tradition can be accepted as a good tradition, because of the way it is worn and the use of a closed place so that it is not visible to the *mahram* and also the intention in carrying it out is not to lead to polytheism. Thus, as long as the community's customs do not conflict with the Koran and al-Hadith, they are permissible, unless the

²⁷ Nurrahmania Amrin, Adi Priyono, Supriyanto, "Analysis of Local Wisdom in Bima Community Marriage (Study of Socio- Cultural Values)," *Legal Brief* 11, no. 4 (2022): 2418–25, <https://doi.org/10.35335/legal.xx.xx>.

customs violate the provisions of Islamic law. Thus, research on "*boho oi ndeu*" not only provides insight into specific cultural practices, but also provides a deeper understanding of its Islamic laws, social dynamics, gender roles, and the importance of cultural heritage in shaping people's identities and lives. There is a need to understand and preserve these traditions as an important part of a society's cultural identity.

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