

THE VALUE OF LOCAL ASSOCIATION IN MUSLIM SOCIETY RELIGIOUS CULTURE IN SILAU LAUT ASAHAN DISTRICT

Nilasari Siagian

ABSTRACT

The purpose of this study was to determine the value of local wisdom in the religious culture of the Muslim community in Glare Laut Sub-District, Asahan District, Silas Laut District. The type of research used is juridical sociological or juridical empirical research, namely legal research that examines law as a social phenomenon using field data as the main data source. The primary data sources used consisted of observations and interviews from data sources or research subjects, namely community members and community leaders. Meanwhile, the data analysis method was carried out through the process of editing, classifying, verifying, analyzing, and concluding. Based on the results of the research it can be concluded that there are several cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Silau Laut community until now, including Totau Negeri or Manotau Kampong, Forest of Prohibition, Eating Rambong Chicken (Closing Bondang and Buka Bondang), and the Memoncak tradition. These various cultures have then become living laws and are local wisdom values that are continuously maintained and preserved by the people of Silau Laut, especially in the village of Silau Lama. Furthermore, when viewed from the aspect of Islamic Law, various cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Silau Laut community until now can be categorized as' urf shahihah.

Keyword: local wisdom, religious culture, Islamic Law

INTRODUCTION

Local wisdom is the harmonization of the results of human knowledge as a social being that is used to understand and interpret the environment and experiences and become the basis for its form and behavior. Meanwhile, culture is a picture of human attitudes and behavior that have been processed for a long time and have been carried out from generation to generation from their previous ancestors, which are applied in life. In this case, the ancestors have instilled the values of life in the context of locality in the community of an area. Thus, it can be understood that local wisdom is the result of human knowledge that emerges from the cultural behavior of the people in an area.

According to Abdul Rahim Yunus, local wisdom (local genius) is a collective idea or idea from the local or local community that is wise, full of wisdom, of good value, which is embedded and followed by members of the community. Thus, local wisdom must be understood as a truth value that has been rooted in traditions in an area. Therefore, local wisdom can also be integrated with divine values that "originate from revelation" known as religion (Yunus, 2015).

Humans in building their civilization cannot be separated from the existence of religion as the foundation for the formation of a just and civilized human civilization. Therefore, the history of human life is always related to religious values. This is what is commonly referred to as normative action in humans, where religion becomes the basis for humans to navigate the life processes in their environment. The basis of a good life will give birth to the human ability to build a good life as well. In this case, religion gives the values of great life processions to every human being who is able to understand, understand, and apply religious teachings in his life. Thus, religion is essentially a guideline and life guide for human beings who have reason, faith, and are based whole-souledly to carry out their religious orders.

The tendency towards religious views influences the process of life both personally and socially. Religious view itself is a characteristic that is contained in religion, everything about religion, or an effort made by a person or group that is carried out on an ongoing basis that is related to religious values. Moderate attitudes, mutual understanding, and tolerance for differences are some concrete manifestations of the application of religious values, which can be used as guidelines in fostering religious cultural diversity in the community.

The meeting point between religion and local wisdom in the life of its adherents lies in the understanding that religion is a basic need for noble souls that are found in human beings who have reason and faith. Intellect and heart are the main part in placing the elements of the life process. Humans undergo a life process with various characters and humanistic traits, so that various forms of human character are born in society. Human characters that have been acculturated with a religious value system will be able to easily place themselves in the elements of local wisdom in their environment. Regarding this, Abdul Rahim Yunus explained that local wisdom also contained local cultural wisdom. Local cultural wisdom itself is local knowledge that has been so integrated with belief systems, norms, and culture and is expressed in traditions and beliefs held for a long time (Yunus, 2015).

The era of globalization and the rapid development of information technology today have an impact on the increasingly degraded values of local wisdom and religious culture in society, which causes people to tend to be increasingly hedonistic, individualistic, permissive and lose their identity. This condition does not only occur in big or metropolitan cities, but also occurs almost evenly in every region, even to remote rural areas in the country.

Silau Laut District as one of the sub-districts in Asahan Regency, is an area rich in traditional Islamic religious culture that is still sustainable today. The existence of Tuan Syekh Abdurrahman Silau Laut as a charismatic cleric figure who incidentally was the first person to open a settlement in the Silau Laut village, inherits traces of Islamic culture that are deeply rooted in the religious traditions of the local community. Based on the results of preliminary observations made by the researchers, there are at least 4 (four) cultures or religious traditions that are still preserved by the Silau Laut community, namely: Totau Negeri or Manotau Kampong, Prohibition Forest, Eating Rambong Chicken (Closing Bondang and Opening Bondang), and the Memoncak tradition.

The existence of these religious traditions is of course not something ahistorical or meaningless, but contains historical values as well as moral values and local wisdom for the socio-religious life of the local community. Therefore, it is necessary to make an effort to explore more local wisdom values contained in the religious culture in order to strengthen the

regional carrying capacity in solving the socio-religious problems of the people in the area in a dignified manner.

Based on the description above, this research is focused on the following two problems. First, what is the value of local wisdom contained in the religious culture of the Muslim community in Silau Laut District, Asahan Regency. Second, what is the view of Islamic law on the religious culture of the Muslim community in Silau Laut District, Asahan Regency.

REVIEW OF LITERATURE

Local Wisdom As Cultural Construction

Local wisdom or what in English is called local wisdom or in some literature it is also termed local genius, is a wise guide in balancing social life in local communities. Local wisdom is generally understood as ideas that are of a local character that are of good value, full of wisdom and at the same time wise which are inherent, believed and obeyed by the local community. In a local wisdom it contains local cultural wisdom which is defined as part of local knowledge that is united with the values of beliefs, culture, norms actualized in traditions and myths for a long period of time (Ranto, 2017).

Local wisdom is a form of intelligence in creating and implementing strategies for managing the universe to maintain ecological balance caused by human negligence. More than that, local wisdom does not only stop at ethics, but can also become religion (belief) but also comes to norms, daily behavior and actions as well as the determination of future civilizations (Rantp, 2017).

Local wisdom is a view of life and knowledge as well as life strategies in the form of activities carried out by local people in answering various problems in fulfilling their needs (Fajarini, 2014). Thus, local wisdom is people's creativity in a certain environment which is obeyed and upheld as part of themselves. This local wisdom is usually sacred and preserved as a hereditary heritage that must be preserved.

Local wisdom as a cultural construction refers to a variety of cultural wealth that grows and develops in a society, is known, trusted and recognized as an important element capable of strengthening social cohesion among community members (Abdullah, 2008). Local wisdom is considered to be able to reinforce the theological identity function of a particular religious belief. The enactment of local laws that accompany public policies within the framework of religious theology is local wisdom that underlies any policy making in the practice of spiritualit. Local wisdom becomes energy capable of changing community ideology as the basis for policy making under certain conditions. Local wisdom becomes a real function that is appointed as laws and provisions that cannot be overthrown, in this case local wisdom has a strong influence as an order of belief and social control of the community.

Religion and Cultural Relations in Community Life

The word 'society' is rooted in the Arabic vocabulary, 'musyarakah' which means association, fellowship, or partnership. In the Big Indonesian Dictionary, the word 'society' is defined as a

number of people in the broadest sense and are bound by a culture which they consider the same (<https://kbbi.kemdikbud.go.id/entri/masyarakat>). Whereas in English, the word 'society' corresponds to the word *societas* which has its roots in the Latin *societas*, which means friendly relations with others. *Societas* is derived from the word *socius* which means friend, so that the meaning of society is closely related to the word *social*. Implicitly, the word *society* implies that each member has the same concerns and interests in achieving common goals (Parawouw, 2016).

This understanding is factually in accordance with the fact that society is nothing but a group of people who are interconnected and social. A society is a network of relationships between entities. Society is an interdependent community, that is, depending on one another. In general, the term *community* is used to refer to a group of people who live together in one regular community. In this regard, Ralph Lington further explained that society is a group of people who have lived and worked together long enough so that they can organize themselves as a social unit with predetermined boundaries. Based on the description above, it can be understood that to be able to be called a society, it must be a group of people who have lived and worked together in a certain area.

Furthermore, Koentjaraningrat revealed that society is a unity of human life that integrates with each other according to a certain system of customs which is continuous and is bound by a common identity (Parawouw, 2016). Thus the limitation of the concept of society is the intimate association of life between humans, united in certain ways by the desires of an independent society. It can be understood that in social life, humans are always governed by certain ways which are rules.

As social beings, humans always need help from other humans in their lives, because not all of their life needs can be fulfilled by themselves and vice versa for others. This interdependent relationship gives rise to a social interaction. Social interactions that occur in society can be identified through the existence of social contact and communication that occurs among community members, so that people always appear to live fully together. Regarding this, Taqiyuddin An-Nabhani is of the view that a group of humans can only be said to be a society if they have the same thoughts, feelings, and systems / rules. With these similarities, humans then interact with each other based on benefit.

Society as a complex system consists of parts that are interconnected and dependent on one another, and each part has a significant effect on other parts. The existence of every part of a society is because that part has a function in maintaining the existence and stability of society as a whole. Every society has a mechanism for integrating itself, that is, a mechanism capable of gluing them together. This mechanism is the commitment of community members to the same set of beliefs and values. Society tends to lead to a balance (equilibrium), where loyal disturbances in one part tend to cause adjustments in other parts in order to create harmony or stability.

Religion is a sacred and rational belief system that provides demands and values for human life, namely a belief system for something that is considered to have supernatural (God). Religious elements include beliefs, worship, and norms (Manaf, 1994). Artinya, agama merupakan sistem yang mengatur hubungan individu dengan sang pencipta dan dengan yang lainnya. Kemudian, agama menjelaskan dan memberikan petunjuk tentang tujuan akhir yang ingin dicapai manusia (Robbin, 2009).

In general, religious aspects include belief in supernatural, sacred, ritual, religious people, mysticism and mysticism (Agus, 2006).

- i. Belief in supernatural powers. Religious belief is centered or based on belief in supernatural powers, namely that God is above this realm (supra-natural) or who is behind the physical realm (metaphysical). God, spirits (revelation relevance), supernatural powers, miracles, unseen realms are things that are outside the realm of reality. Therefore it is understood that religion is a view and life principle based on the belief in the existence of supernatural powers that influence human life.
- ii. Sacred. In religious life, one can find the sacredness of something, be it a place, person, book or object. In essence, the meaning of sacred itself means holy. As with several religions marked by the Ka'bah (Islam), the Church (Christian), the Ganges river, and so on. Sacred can be understood by giving preferential treatment to objects that give feelings. The feeling is the feeling that makes the individual religious. Sacred treatment of objects argues that they have advantages that are true, such as a holy book that is believed to be miraculous in its contents.
- iii. Rituals. In anthropology, science that studies religious communities, religious rituals are called rites. The rite is intended to get blessings both in terms of luck, work, power, and so on. For example, a sacred ceremony when performing in rejecting danger and as a form of gratitude to the One. Such ceremonies are often carried out as a form of religious and cultural reality that becomes an expression in people's lives.
- iv. Religious people (adherents). Adherents of religion consist of several functions, such as: leading ceremonies, preparing places of worship and ceremonial tools, and participating in religious ceremonies themselves.
- v. Mysticism or mysticism. Mysticism is a belief about mystique, which is about hidden meanings, spiritual powers that give rise to awe and respect. Mysticism also means that knowledge of the ultimate god of truth is only possible through meditation and spiritual contemplation, not through thought and sensory responses.

Kebatinan is the spiritual aspect, which in Islamic science is known as the Sufism aspect of Islamic teachings. So in kebatinan, it does not have to be limited to the union of man and god. all feelings that arise from belief in power and love for the unseen in the human sense are called religious emotions. In Islam, when the mind is calm (has religious emotions), then the love of man for the unseen increases, he feels close and feels affection from his god.

Religion is a teaching that was sent down from God as guidance for mankind in facing life. Meanwhile, cultural religion is a living guide that comes from human thought and culture. There is also religious culture, which is the creation of religious humans, such as the interpretation of the Koran, calligraphy and so on. Therefore, religion in essence cannot be separated from the lives of cultural actors (humans) and culture has become the soul of religious adherents. The two of them are simultaneously characteristic of humans themselves as cultured and godly creatures.

Religion is the result of a design that is built from the accumulation of human views, interpretations and ideas (concept for behavior) through its sacred text guidelines which are always in the plural cultural cycle. Thus, religion as a value on the one hand has allowed itself to be open to dialectic with dynamic cultural cycles (Kementrian Agama Republik Indonesia, 2014). Religion contains dogmas and teachings of salvation that are clear and firmly masculine in nature,

but the assertiveness of religion must be formulated by a cultural language that is wise, gentle, feminine and civilized. Therefore, when religion meets a society with a low level of civilization, the noble message of religion can be defeated by their vulgar attitudes and its spread always relies on physical strength instead of intellectual and artistic excellence.

Basically, the relationship between several religions and local wisdom can be exemplified in the relationship between Islam and local wisdom. The dialectical relationship between local religion and culture can be seen in the following two patterns:

- i. Privatization, in this case is defined as the adaptation of Islam and the local traditions in which it is spread. According to Abdul Rahman Wahid, religion and culture have their respective independence but both have overlapping areas. The overlap between religion and culture will occur continuously as a process that enriches life and makes it less arid, this makes the idea of indigenous people very urgent.
- ii. Negotiation, when religion with a set of doctrines dialogue with various cultures that exist in a society. So there will be a need to mutually change the traditions they have, in that area a negotiation process takes place which ends in a change in the shape of each tradition.

These two patterns indicate the existence of mutual defenses between religion and culture in the struggle, this is manifested in the relative pattern of deviating between the two things (Budiyanto, 2008). The existence of local culture plays an important role in the community environment as a controller of social order because it is embedded in religious values. Therefore, religious values in the local cultural order always go hand in hand and cannot be separated from the life of the community.

METHODOLOGY

The type of research used in this research is juridical sociological or juridical empirical, namely legal research that examines law as a social phenomenon using field data as the main data source. The approach used in this research is a descriptive qualitative approach. Through a qualitative approach, the researcher conducted an analysis by describing, describing and interpreting the results of observations regarding the value of local wisdom in religious culture in Asahan district. The results of these observations are then analyzed by describing in detail the events in the field so that they are easy to understand.

The data sources used in this study consisted of primary data sources and secondary data sources. The primary data sources used consisted of observations and interviews from data sources or research subjects as many as 8 informants. Determination of informants is done using purposive sampling technique. The informants in this study were community members and community leaders who had backgrounds as religious leaders, traditional leaders, or intellectual figures who carried out religious culture in Silau Laut Regency.

While the secondary data sources consist of several literature sources that can help analyze the object of the problem being studied, including journals, papers, articles, etc. relating to the values of local wisdom in the religious culture of the Muslim community in Silau Laut District, Asahan Regency. In this case, the data collection method is carried out through the process of

observation, interviews or interviews, and documentation. Meanwhile, the data analysis method was carried out through the process of editing, classifying, verifying, analyzing and concluding.

RESEARCH FINDINGS AND DISCUSSION

The Figure of Tuan Syekh Abdurrahman Silau Who Forms The Local Wisdom

Mr. Sheikh Abdurrahman Silau (Sheikh Silau Laut). Mr. Sheikh Abdurrahman Silau is one of the important scholars who taught and brought the progress of Islam in Asahan which started from the village of Silau Lama. However, his life history is not contained in the book "History of Leading Ulama in North Sumatra". It started when he was determined to meet the Sultan of Asahan named Tengku Masbun brother of Tengku Aidil to ask for forest land (land) that has not been inhabited by anyone.

So by Sultan Asahan he was given the land of the Silau Laut forest in 1319 H/1909 AD then he and his family and relatives to open the forest land of Silau Laut. After Sheikh Silau settled and resided in Silau Laut, Mr. Sheikh Abdurrahman Silau had played many roles in the fields of religion, social culture, and infrastructure development. For example in the field of religion, he built a mosque and moved the recitation that had been held at his house to the mosque. In addition, he also went to give lectures/recitations to Batubara, Tanjung Balai, Bagan Asahan and other areas. To form a Muslim person who has good morals, he taught "Tharikat Satariah" to his family, relatives, and students.

Tarikat Satariyah is a sect of Tarekat which first appeared in India in the twentieth century. This Tarikat is attributed to the figure who popularized and contributed to its development, Abdullah Asy-Syatar. This Tarikat itself entered and developed under Abdurrauf Singkel who studied with Ahmad Qusyasyi and Ibrahim al-Kurani who developed Islam in Medina. In Southeast Asia, it was recorded that only two prominent scholars of the Tarikat Order were noted, they were Sheikh Abdurrauf and Sheikh Daud Fathany. Where Sheikh Daud Fathany is the teacher of Mr. Sheikh Abdurrahman Silau who later developed this Tarikat in Silau Laut, Asahan.

In the socio-cultural field, one of them is the bondang tradition, which is asking for prayers and events for fresh flour when planting and harvesting rice. In addition, there is also a Pencak Silat Party event which is held every Shawwal month, exactly 1 Sunday after Eid Al-Fitr. While in the field of infrastructure development in Sea Silau, Mr. Syekh also gave roles, including the construction of village roads, and irrigation of rice fields in Sea Silau. Mr. Syekh Abdurrahman also educated his son to continue his coaching and founded a Madrasah in 1937 AD with the name Madrasah An Najah where his son was assigned to lead and teach at the Madrasa. Mr. Sheikh Abdurrahman Silau is the founder of the village of Silau Laut. As the shaper of Sea Glare, of course, he has given or done a lot for the construction of the Sea Glare. Starting from begging for land, clearing a forest where there are still many wild animals, to building infrastructure, until what was once just a forest became a small village to now a sub-district.

All the people of Silau Laut really respect and carry out everything that has been done by him, apart from being the founder of the village as well as the highest leader of the village. He has carried out many social activities that later became the forerunner of a tradition that is still

followed or carried out by the local community to honor him. Namely, the activities of opening and closing Bondang, Pencak Silat, and Dhikr together.

The Value of Local Wisdom in the Religious Culture of the Muslim Community in the Silau Laut District, Asahan Regency

Based on the results of the research conducted, there are several cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Sea Glare community to this day, including: Totau Negeri or Manotau Kampong, Prohibition Forest, Eating Rambong Chicken (Closing Bondang and Buka Bondang), and the Memoncak tradition.

The Totau Negeri or Manotau Kampong tradition

In order to achieve security and order in the village of Silau Laut, Mr. Syekh Abdurrahman Silau issued several regulations based on Islamic values called Totau Negeri or also known as Manotau Kampong. This rule contains several prohibitions that must not be violated by all residents who live in Kampung Silau Laut, including the following: (a) not to steal; (b) may not commit adultery; (c) not gambling; (d) not getting intoxicated (intoxicants); and (e) may not fight (deceive people). The various prohibitions mentioned above have their own sanctions for people who violate them, including the following:

- i. For residents who commit adultery, both men and women must be expelled from the village of Silau Laut and are required to pay a fine in the form of 1 goat;
- ii. Residents who gamble, drink / drink, steal and / or fight, will be given a strong warning and handed over to the authorities through the Village Head to be tried or given the law in accordance with his actions.
- iii. For the sake of upholding Islamic law, especially for male Muslim residents in Silau Laut village who do not perform Friday prayers 3 times in a row will be subject to educational sanctions, namely being forced to clean the cemetery in Silau Laut.

The Totau Negeri or Manotau Kampong rules later became living law and were the values of local wisdom that were continuously maintained and preserved by the people of Silau Laut, especially in the village of Silau Lama.

The Tradition of the Forbidden Forest

In addition to focusing on dakwah activities and guidance in the religious field, Mr. Syekh Abdurrahman Silau also realizes the importance of environmental sustainability through efforts to conserve forests and natural environments as well as animals in the Silau Laut forest. To that end, Mr. Syekh Abdurrahman Silau also made regulations for the residents of Silau Laut Village not to open certain forests for agricultural use. The forest area includes the Lubuk Buluh Cina forest, the Langgadai Kuning forest and the Tambun Tulang forest, the three of which are later referred to as the Prohibition Forest. It is known that at that time in the prohibited forests there were still various types of wild animals such as elephants, tigers, bears, hedgehogs, deer, various types of monkeys and other animals. Therefore, Mr. Syekh Abdurrahman Silau forbade residents

to hunt animals carelessly in the forbidden forest. Residents are only allowed to hunt deer and that too must have his permission, on condition that they are not allowed to use firearms, but with spears or nets.

The Tradition of Eating Rambong Chicken (Closing the Bondang and Opening the Bondang)

Mr. Syekh Abdurrahman Silau also tried to establish a rice planting season and a harvest season simultaneously. For this reason, before the rice planting process began, Mr. Syekh Abdurrahman Silau ordered all Silau Laut residents to gather in one of the rice fields to be worked on to read together wirid yasin, takhtim, tahlil and prayer, as well as waiting for the rice seeds to be planted. by residents. After that, the activity was continued with a meal together by bringing supplies that had been prepared by the residents from their respective homes. These provisions are generally in the form of rice and the side dishes which are usually chicken, so that it is better known as Eating Rambong Chicken. The entire series of activities carried out before the start of the rice planting process is known as Closing the Bondang. This is done in order to ask for protection from Allah SWT with the aim that farmers who are going to plant rice get satisfactory yields and avoid various pests and other disturbances.

In this activity of Closing Bondang, a traditional elder who had been ordained by Mr. Syekh Abdurrahman Silau was also assigned to make a special ritual aimed at spirits from among the jinn (bunian people) who inhabit the area. This is done with the intention of respecting the existence of those who live side by side with the residents there, as well as a warning so that they do not disturb the residents of Silau Laut village who are going to work on the fields or garden/farming.

After the rice harvest is over, the same Rambong Chicken Eating event is also held as before, which is called Opening Bondang. This series of activities was carried out as a form of gratitude to Allah SWT for the rice harvest planted by the residents.

Memoncak Tradition (Ibrahim, 2019)

As a warrior or martial arts expert, Mr. Syeh Abdurrahman Silau also provided guidance and training to his relatives, relatives and students in the field of martial arts or pencak silat. He directly teaches and trains them on a regular basis, which is intended to maintain health and fitness, self-defense in emergencies, as well as to maintain the culture and traditions passed on by their ancestors. Therefore, on every 7th of the month of Shawwal or to be precise one week after Eid Al-Fitr, Mr. Syekh Abdurrahman Silau held a kind of Pencak Silat competition activity which became known as Memoncak. In this activity, students who had been directly educated and trained by Mr. Syekh Abdurrahman Silau were required to appear to show their skills in martial arts. To enliven the martial arts competition, warriors or martial arts experts from various other regions were also invited, such as from Batubara, Sei Balai, Rawang, Kampung Bunga, Kampung Meranti, Tanjung Balai, Sei Kepayang, and other areas. In this case, there were several students of Mr. Syekh Abdurrahman Silau who were known to be experts in silat, including Ingah Guru Sungai, Pasir Datuk Udo from Batubara, Datuk Besitang from Langkat, Hock Lay

(Kisaran), Datuk Arif from Bandar Durian, Datuk Sultanate Kualuh, Datuk Sultanate Pinang City, Datuk Kingdom Simalungun and so on.

The View of Islamic Law on the Religious Culture of the Muslim Community in the Silau Laut District, Asahan Regency

Islam comes with the principles of mercy, even explicitly Allah SWT affirms that the Messenger of Allah (peace be upon him) was sent as rahmatan lil'alamin. This implies that the presence of Islam gives blessings to all nature, including the environment, animals, plants, and all mankind regardless of differences in religious, ethnic, ethnic or class backgrounds. The necessity of Islam as a grace is expected to be the main driving force or spirit for the achievement of the ideals of physical and spiritual well-being in human life.

In principle, the Islamic conception in looking at human life is built from two very fundamental spectrum of relationships, namely the relationship between humans and Allah SWT (hablun minallah) and the relationship between humans and fellow humans (hablun minannaas). The first relationship spectrum is manifested in the fields of faith and worship, so that it is transcendental-vertical. Meanwhile, the second spectrum of relations is manifested in the muamalah field which is social-horizontal in nature. This second spectrum of relations then builds patterns of community interaction and becomes a cultural vessel. Thus, the Islamic paradigm includes two aspects at once, namely the religious aspect as a doctrinal teaching or sharia and the social aspect as a culture, so that what is called Islamic sharia and Islamic culture emerged.

Islam as a religious teaching that is believed and guided by its adherents who interact socially in this society then builds a culture. This culture which is based on Islamic sharia values is then called Islamic culture. Conceptually the two can be distinguished, but in reality the two of them are integrated with each other so that it is difficult to separate between the two. Islam does not negate the existence of culture as long as it does not contradict the principles of Islamic teachings. Thus the presence of Islam aims to improve, straighten and perfect the pre-existing culture. This is reflected in a hadith which states that the Messenger of Allah (PBUH) was sent to perfect noble morals (Makaarim al-akhlak).

The application of these two concepts is of course inseparable from the broad framework of the purpose of the presence of Islamic sharia (maqashid al-syariah) in general, namely to achieve benefit (jalb al-mashaalih) in the world and the hereafter. In this context, what is meant by maslahat is to realize benefit, goodness and happiness (jalb al-manaafi '), but on the other hand the presence of sharia also aims to reject, avoid or eliminate all forms of damage, badness and evil (dar' u al-mafaasid). In this regard, Ibn al-Qayyim al-Jauziyah revealed that in essence all Islamic sharia contains mercy, justice, convenience, benefit and wisdom (Qaradhawi, 2007). Furthermore, Ibn al-Qayyim also explained that all efforts (washilah) towards benefit, goodness, and happiness are called 'paving the way' (fath al-dzari'ah) to benefit, while efforts to avoid damage, badness, and evil is referred to as 'covering the road' (sadd al-dzariah) against harm (Djazuli, 2006).

The criterion for determining whether something contains maslahat or mafsadat is the extent to which it becomes a human need. In the perspective of fiqh, the level of human needs is

divided into three levels, namely needs that are primary (dharuriyah), secondary (hajjiyah), and tertiary (tahsiniyah). Primary needs or dharuriyyah are the most basic human needs, where this need is not fulfilled causes the existence of human life to be imperfect. Fulfilling the needs of Dharuriyyah aims to maintain the continuity of the five basic aspects (al-ushul al-khamsah) in maqaashid al-sharia which include: (1) maintaining religion (hifzh al-din); (2) guarding the soul (hifzh al-nafs); (3) maintain common sense (hifzh al-'aql); (4) guarding property (hifzh al-maal); and (5) guarding the offspring (hifzh al-nasab). Thus, everything that is able to fulfill the five basic aspects of being awake is a good thing or maslahah, and conversely anything that can reduce or eliminate the awareness of the five basic aspects is a bad thing or mafsadat.

Islam has many concepts or methods to maximize the realization of maslahat and minimize the occurrence of mafsadat, one of which is through cultural instruments. Thus, Islam also accommodates cultural aspects as a source of law. In the study of ushul fiqh, there is a special discussion about 'urf, which is something that is known and considered good by the community. When elaborated further, the word 'urf has the same root as the word ma'ruf, which means good. A culture can be categorized as 'urf if it brings benefits or benefits to society, in other words it contains maslahat values because it aims to fulfill the five basic aspects of awareness (al-ushul al-khamsah) in maqaashid syariah.

The concept of 'urf by ushul fiqh scholars was later revealed to be a rule of fiqh al-'addah al-muhaksatria, namely that customs or culture can be used as law. This is in accordance with the essence of the saying of the Prophet Muhammad that whatever is considered good by Muslims, it is also considered good by Allah SWT. Thus, something that according to Muslims contains the value of goodness can be accommodated in Islamic law, as long as it does not conflict with Islamic sharia. Therefore, the scholars then divide 'urf into two categories, namely 'urf shahihah and 'urf false, of course with certain standards that refer to the principles of Islamic sharia.

In this regard, al-Yasa 'Abu Bakr revealed that many Islamic legal thoughts of the Imam of the Schools have attempted to absorb and accommodate the culture or customs of the surrounding community into fiqh. In fact, it is not uncommon for the ulama's interpretation of a text to be influenced by the culture or customs that lived and developed in the community at that time (Abu Bakar, 2016).

Thus, fiqh is not something that is absolute and universal and then applied to all conditions or to every place and age. Fiqh must be understood and positioned as a product of ulama's thought based on the results of ijtihad which cannot be separated from the context of the social and cultural dynamics that surround it. This conception was later revealed by the ushul fiqh scholars to become a rule of fiqh al-muhafazhah ala al-qadim al-shalih wa al-akhdzu bi al-Jadiid al-ashlah, namely that the presence of Islam is intended to maintain or maintain traditions, customs or good culture, and take something new that is better.

Based on the description above, it can be understood that various cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Silau Laut community until now can be categorized as 'urf shahihah. This is because various cultures and religious traditions that become the local wisdom of the people of Silau Laut bring benefits or goodness to the community, in other words it contains maslahat values because it aims to fulfill the five basic aspects of awareness (al-ushul al-khamsah) in maqaashid. sharia. Therefore, various cultures and religious traditions that become local wisdom need to be

preserved and maintained. This is a manifestation of the application of the principles of fiqh al-muhafazhah ala al-qadim al-shalih wa al-akhdzu bi al-Jadiid al-ashlah, namely that good traditions, customs or culture must be maintained and maintained, while still striving for a new and better innovations.

CONCLUSION

Based on the results of the research it can be concluded that there are several cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Silau Laut community until now, including: Totau Negeri or Manotau Kampong, Forest of Prohibition, Eating Rambong Chicken (Closing Bondang and Buka Bondang), and the Memoncak tradition. These various cultures have then become living laws and are local wisdom values that are continuously maintained and preserved by the people of Silau Laut, especially in the village of Silau Lama.

Furthermore, when viewed from the aspect of Islamic Law, various cultures or religious traditions that have been started by Mr. Syeh Abdurrahman Silau and are still being preserved by the Silau Laut community until now can be categorized as 'urf shahihah. This is because various cultures and religious traditions that become the local wisdom of the people of Silau Laut bring benefits or goodness to the community, in other words it contains maslahat values because it aims to fulfill the five basic aspects of awareness (al-ushul al-khamsah) in maqaashid. sharia.

Based on the above conclusions, the researcher provides suggestions or recommendations related to the need to maintain and preserve various cultures and religious traditions that are the local wisdom of the Sea Glare community. This is a manifestation of the application of the principles of fiqh al-muhafazhah ala al-qadim al-shalih wa al-akhdzu bi al-Jadiid al-ashlah, namely that good traditions, customs or culture must be maintained and maintained, while still striving for a new and better innovations.

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ABOUT THE AUTHOR

NILASARI SIAGIAN

Family Law Study Program, Faculty of Syari'ah
Daar Al-Uluum Asahan Islamic Institute, Medan, Indonesia
ns695497@gmail.com