Balimau Bathing Tradition Before Ramadhan Fasting in Minang Community: Urf's Perspective

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ABSTRACT

The Balimau tradition is a tradition carried out by the Minang people in welcoming the holy month of Ramadan. Mandi Balimau means bathing using oranges, both for washing hair and head and body like soap as well as perfume. Balimau bath means bathing using “lime” or in Indonesian it is orange. The purpose of this study was to find out the reasons why the people in Koto Panjang Village, South Rao District, Pasaman Regency carried out the Balimau Bathing tradition according to Minang custom. This research is survey research, that is, researchers go to the field and conduct interviews. The sampling method is purposive sampling. Data instruments are observation, interviews, and documentation. The results of the study show that the reason for the Minang people to bathe in balimau is to cleanse themselves physically and cleanse their hearts internally from bad qualities to welcome the holy month of Ramadan. Mandi Balimau has Islamic values, including as a form of gratitude in welcoming the month of Ramadan because it has been given favors by Allah, as well as an event to purify oneself in a zahiriyah manner. Bathing Balimau is also a means of hospitality to strengthen the sense of brotherhood among Muslims by visiting one another and apologizing to others. In the perspective of ushul fiqh, bathing balimau belongs to Urf Sahih

Keywords: Bathing Balimau, Islamic Values, Ushul Fiqh


INTRODUCTION

Humans are social creatures (zoon political) and there is a tendency to always live with other humans in one community group. In addition, humans are also often referred to as cultured creatures (homo legatus), because of the ability to think, behave and produce work needed for the survival of other humans. People are people living together that produce culture. How important culture is for society because everything that exists
in society is determined by the culture that the community has. Meanwhile, according to E.B Taylor, culture is a custom obtained by humans as members of society. The customs owned by the community will be passed down from one generation to the next so that these customs can last a long time or institutionalize and even become an ingrained interest (vested interest) in the life of certain communities. Where there is a community there is the law (adat) (Indrawati, 2017; Leli & Arianti, 2019).

Tradition is also understood as the custom of a society based on history that has been carried out from generation to generation by previous ancestors. In Arabic tradition is understood with the word truth. The word truth is derived from the letters wa ra tha, which in classical dictionaries is equivalent to the words birth, Wirth, and mirth. All of them are forms of masdar that show the meaning of everything that humans inherit from their parents, whether in the form of property or rank or nobility (Al-Jabiri, 2020) According to Hasan Hanafi, traditions (turrets) are all the legacies of the past that enter us and enter the current culture. Thus, for Hanafi turats is not only a matter of historical heritage, but also a matter of today's contribution to various levels (Hakim, 2003).

One of the regions that have a strong tradition or custom in Indonesia is the territory of the Minangkabau indigenous people. Buya Hamka said, "the entry of adat into Minangkabau further strengthens the custom itself". This is one of the reasons the Minangkabau community has strong customs but is also based on a strong religious foundation. Where existing customs have become reinforcements of customary rules that have become cultural biases in Minangkabau. And this situation will certainly be more refined and adjusted to the circumstances of the times. Because Islam as the foundation of Minangkabau customs is always adapted to the demands of the times, Islam and customs in Minangkabau are two sijoli that are always side by side and are always trying to adjust to the demands of the times (Jamil, 2017).

One of the customs or traditions that exist is in welcoming the holy month of Ramadan. Some regions in Indonesia have unique ways of welcoming the holy month of Ramadan or the month of fasting, such as the Mungguhan tradition in the Sundanese community, the Nyorong tradition in the Betawi community, the Dugderan tradition in the Semarang community, the Pacu Line in the Kuantan singing Riau community, the Meugang tradition in the Nangro Aceh Darussalam (NAD) community, the Padusan tradition in the Klaten community, the Dandangan tradition in the Kudus community of Central Java, Megengan in Surabaya community East Java, Nyadran tradition in Javanese society and many more traditions of welcoming the holy month of Ramadan in Indonesian regions. Likewise in Minang society which is commonly called Balimau bathing. The Balimau tradition in the Minangkabau community is almost similar and has the same meaning as the tradition of the Batak community, namely Marpangir and also the Javanese tradition, Padusan, which means purifying themselves before fasting. The Balimau bathing tradition that developed in the Minang community is usually carried out in rivers or running water which is considered as physical purification and
also aims to cleanse the heart to carry out fasting, besides that it is also a place to visit each other and apologize to each other (Al-Jabiri, 2020).

Balimau bathing in the Minang community has high philosophical value and is not a ritual that has Naqli postulates Qat’i but rather a custom that is jointed with Syara’ (shari'a), shari'a jointed Kitabullah which is by the foundation or slogan of the Minang community itself which philosophically also does not contradict Islamic teachings. The specialty of Balimau bathing has its own uniqueness, which is that it can witness directly the community flocking to the edge of the river to perform the Balimau bathing ritual together. But in general, the essence of Balimau as a symbol to prepare oneself with spiritual cleanliness also shifts into needs that refer to things that are mere pleasures.

When viewed in terms of law, Islamic law is the law of Allah who created this universe including humans in it. His law also pervades all of His creation. Only, some are explained as stated in the Qur'an, and some are implied behind the laws stated in the Qur'an. It is this implied and hidden law that must be sought, unearthed, and discovered by a qualified man through his reasoning. It is in the explicit law that is zhanni in the Qur'an and Sunnah and to the law of Allah that is implied and hidden behind the lafaz or words in the Qur'an and sunnah that the ra' you or ijtihad of man who fulfills the conditions of playing an unlimited role following and directing human development, determining laws and overcoming various problems that arise as a result of the times, science, and the technology it creates (Ali, 2006).

Islamic Sharia is translated with Islamic law while Islamic fiqh is translated with Islamic Jurisprudence. Between sharia and fiqh there are differences that if not understood properly can lead to misguided attitudes towards fiqh and sharia. Sharia was revealed by Allah whose truth is absolute, while fiqh is the result of fuqaha thought and its truth is relative (Ahmad Sanusi, 2015). In Indonesia, fiqh developed into an Islamic character, the style of Islam in Indonesia can be seen from what is a reality in society. Therefore, however, fiqh cannot escape from the space and time that surrounds it. Including the struggle of fiqh with tradition (Urf’) that has been rooted in Muslim communities in Indonesia since ancient times until now. So that the patterns of fiqh in Indonesia are very much related to the traditions that exist in the community(Harisudin, 2016). Judging from the in-depth study of ushul fiqh, one of which includes Urf” can be seen in the famous work of Imam Shafi’I, namely "Rislah" in which it also discusses the methodology of ushul fiqh (Halaq, 2001).

In Islamic studies, there is indeed no form and procedure for bathing Balimau. In the perspective of Fiqh only knows urf’ which terminology means something known, something that is viewed favorably and accepted by common sense. In line with custom, which is a guideline for the community that is believed to be true and carried out repeatedly. Looking at the relation of these customs with the urf perspective' is an attempt to see the relationship of the two with various values and concepts of life maintained by a community and inherited and seen as a guide to life in a certain group of people(Fahimah, 2018). This boosts productivity and encourages economic inclusion.
This study aims to find out how the tradition of balimau bathing before the fasting month of Ramadan and how the application of the theory of ushul fiqh to the tradition of balimau bathing before fasting ramadan in the Minang community perspective urf’ as a unity with the study with the method of ushul fiqh. While practically, this research is expected to be used as an effort to understand Islamic teachings, especially Ushul Fiqh in the context of certain community traditions so that it can give birth to an understanding that is by the context of Ushul Fiqh. In addition, the number of studies related to the Balimau Bathing Tradition in Islamic universities in Indonesia cannot be said to be studied much with text studies, both source texts (Qur'an and hadith) and texts of thought products about Ushul Fiqh. This happens because in terms of its appearance, the study of balimau bathing in the perspective of Urf” can be said even though it has been a long time still not so much explored in its study. So this study is also expected to be able to add to the scientific treasures of balimau bathing studies before Ramadan fasting in the Minang community in the perspective of Urf’.

From the background above, the author feels the need to limit the problem (research question) that will be the focus of the research, considering the broad object of study and the limitations of the author so that this research can be focused and directed(Suryadilaga, 2009). The main issues covered in this study are formulated in the form of questions as follows: (1) What is the tradition of bathing balimau before fasting Ramadan in the Minang community? (2) How is the application of the theory of ushul fiqh to the tradition of bathing balimau before fasting Ramadan in the Minang community from the perspective of Urf”?

RESEARCH METHODOLOGY

This type of research is qualitative research that belongs to field research. Qualitative research approach is a research approach that aims to get an in-depth description of speech, writing, which can be observed from a person. To make it easier to obtain the necessary information, the author uses primary data sources, namely data obtained from informants in the field, while the primary data in the study is the result of interviews with traditional leaders, religious leaders, community leaders. Secondary data sources are the results of data obtained from documents such as books, journals, and others related to research problems (Harahap, 2019).

This research was conducted in Koto Panjang Village, South Rao District, Pasaman Regency, West Sumatra Province, the author chose this location in addition to the author's residence but also the Minang community who live here and the author observes the transition or changes that occur in the village so that the author is interested in researchers. In data analysis techniques, the method used in this writing is more focused on qualitative analysis, namely by examining all data, secondary and primary which is further qualified and interpreted according to the author's understanding (Kasiroh, 2016).

The data collection techniques carried out are as follows
1. Literature study
   By including several sources of literature that support and are related to the object of the author's research in the form of journals, articles. Books, and so on

2. Observation
   In a qualitative study, when the interview method has been carried out, the data collected will be the views and opinions of the individuals interviewed through words. In qualitative research, data will be better and more valid when it is also equipped with an analysis of the behavior and context of the subjects and objects of research. For this purpose, the observation method is more appropriate for useful observations to collect various behavioral or social interaction data. Observation data can be in the form of open-ended data that is patterns or closed & coded data that is confirmation of certain patterns (Rachmawati, 2017).

3. Interview
   In this study the researchers also obtained accurate data through the interviewees. Speakers related to the study being studied include community leaders, religious leaders and often also people who understand the object of study that the author carefully (Sholeha, 2022).

RESULT AND DISCUSSION

A. Balimau Bathing Tradition of Minang People
   1. History of Balimau Bathing Tradition
      Since the entry of Islam into Minangkabau, there began to be a struggle between custom and religion in the Minang realm, giving birth to the testimony of the custom jointed sharak, syarak jointed kitabullah. The existence of these changes proves the struggle between customary provisions and Islam in regulating Minangkabau society. The struggle is a process of adjustment between custom and Islam, and not a process of getting rid of each other. Because both rules are considered good and useful by the Minangkabau community, gradually the value system of life of the Minangkabau community changes and is influenced by Islamic teachings. Including Balimau culture which is part of the customs of the Minangkabau people who have been integrated for a long time. Since then there are those whose formulation is no longer based on deliberation and consensus, but based on Islamic teachings. The Padri War became historical evidence that Islam could be accepted in the Minangkabau cultural community without having to change the established order (Ridwan & Bukhari, 2010). According to A.H. Johns, Islam began to be accepted in Indonesia along with the development of Sufistic ideas that were pickier and not so harsh (Rickles, 2011).

      Tradition is an act that is done repeatedly in the same form. In the Dictionary Indonesian tradition is a hereditary custom (from ancestors) that is still carried out in society. So tradition is a habit that is carried out continuously by the community and will be passed down from generation to generation. Tradition is the spirit of a culture.
Without tradition, a culture can’t live and last. With tradition, the relationship between individuals and their communities can be harmonious. With tradition, the cultural system will become solid. If tradition is eliminated then there is hope that a culture will end at that very moment. Every action or deed becomes a tradition usually if it has been tested for its effectiveness and efficiency. Of course, it has been tested by various circles and times. Tradition is a word that is very familiar and found in all fields. Tradition according to etymology is a word that refers to customs or customs that are passed down from generation to generation, or rules carried out by society. Directly, if customs or traditions are juxtaposed with the structure of society, it gives birth to the meaning of the word old-fashioned or ancient (Rickles, 2011).

Balimau tradition is believed to have existed since the 19th century during the Dutch colonial period. Initially, Balimau Tradition was a ritual where on the last day of the month of Sha’ban a person was required to wash his hair with limes. After the Balimau, then someone intends to fast, Ramadan, the next day. This tradition has been passed down from generation to generation, and even today it is still ongoing. The background of Balimau is to cleanse oneself outwardly and mentally before entering the month of Ramadan, by the teachings of Islam, namely purifying oneself before fasting. The tradition of balimau bathing has been going on for centuries. One of the specialties of balimau bathing is that it contains a distinctive sacred value. This event is usually carried out once a year, which is one day before the entry of the holy month of Ramadan, this balimau ceremony is also an expression of gratitude and joy to welcome the holy month of Ramadhan.

2. Procedures for Implementing Balimau Bathing

Balimau baths are held in nearby rivers along the village that cross the community settlement with the hope that the whole community will feel the joy of welcoming the month of Ramadan which is more often called the fasting month (which means fasting month) so that the whole community is more excited and aware of the arrival of the great month. Because in ancient times, Minang residents did activities in bathing places such as rivers (Batang aie), lakes or fountains. In the past, there was no bathroom at home. Over time, this tradition runs dynamically following the times and now it also does not have to be in the river there are also those who do balimau bathing in their respective homes, but there are also those who still go to the river to just enliven the balimau bathing event.

This hereditary tradition is very liked and favored by the Minangkabau community, especially teenagers and children. According to the community, most Minang people consider this Balimau activity to be a mandatory ritual that must be done. In its implementation, balimau bathing is done in the afternoon, the day before the month of Ramadan. All young old people go in droves to the river to bathe along with washing themselves with prepared lime or lime decoctions.

This tradition is carried out in all cities or regencies in West Sumatra. In ancient times, not everyone could bathe cleanly because there was no soap, many
areas lacked water, were busy working, and others. At that time, soap substitutes in some areas of Minangkabau were limes (limes) because they could dissolve oil or sweat in the body. For the ancient people, the special mixed water was used to cleanse themselves outwardly. Wishing that all diseases would be far from their bodies, so that when fasting, they can undergo solemnity. In the past, Balimau tradition was only filled with eating together and Balimau. Balimau is only a habit created and traditioned by some Minang people. In essence, Balimau is done to purify oneself from all bad deeds, and cleanse oneself from liver diseases, such as heartache, envy, spite, usury, greed, and others which essentially aim to keep the heart better prepared to face the holy month of Ramadan.

3. Balimau Bathing as a Means of Self-Purification and Establishing Friendship

In addition to bathing in the river with limes which is considered physical purification, balimau bathing is also used as a means to strengthen the sense of brotherhood among Muslims by visiting each other and apologizing to each other. Apart from being a symbol of physical purification, this tradition is also interpreted to purify the heart from mistakes made and also become a place to forgive each other when bathing in balimau. By birth, purifying oneself is a clean bath. The existence of balimau baths which are also a place of friendship for the community, is one indication of the close relationship between local culture in the archipelago and the teachings of Islam itself give birth to Islam typical of the archipelago. In addition, this phenomenon by Gus Dur is proof that Islam in the archipelago is spread peacefully through a cultural approach so that Muslims in various regions of the archipelago with various cultures in each region can easily accept the teachings of Islam (Wahid, 2006).

Balimau bathing is one of the processes of friendship and purification before the entry of the holy month of Ramadan. So that before entering the month of Ramadan which is considered holy first, the community has been pure in birth and mind. In the past, this gathering tradition made people spend time that when they were busy with various activities in the rice fields, comes, and supermarkets, people also needed time to meet with relatives and people came. Because at that time there were no mobile phones and telephones, they who used to have a very long distance between houses, agreed to Balimau to take a bath. This deal, it finally made them able to meet in one place. On that occasion, they practiced the teachings of Islam to apologize and forgive each other. That is, the Balimau Bathing tradition is a form of the depiction of Islamic teachings and specifically hadith that are considered from the Prophet both orally and in deed. Therefore, the Balimau Bathing tradition can be classified as a form of tradition that can be a place to convey Islamic values in it (Wahid, 2006).

4. Balimau Bathing Tradition as a Form of Joy to Welcome the Holy Month of Ramadan

As a manifestation of gratitude to Allah by referring to the hadith of the prophet as follows:

“There has come to you Ramadan, the blessed month. God obliges you to fast with him. The gates of heaven were opened to him. The doors of Jahim (hell) are

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closed. The demons were shackled. Inside is a night better than 1000 months. He who is hindered from his goodness is indeed hindered”.

“Whoever rejoices in the entry of Ramadan, Allah will forbid his body to go to hell”

This hadith is a hadith that is always used by da’i as an argument in motivating people to be happy in welcoming the holy month of Ramadan. To express happiness and gratitude as a form of practicing the hadith above, one of the Minang people did it with the Balimau Bathing event (Pebrianto et al., 2019).

B. Application of the Theory of Ushul Fiqh to the Tradition of Bathing Balimau before Fasting Ramadan in the Minang Community Perspective of Urf'

The theory used by the author is the theory of Urf ‘as custom or custom is carried out continuously by society. The science of ushul fiqh urf’ is something that people or some of them have become accustomed to in terms of muamalat and have remained within themselves in some way continuously accepted by common sense. As for its use, urf is something that has become a habit among ijtihad experts or non-ijtihad experts, either in the form of words or deeds. And a law established based on urf can change because of the possibility of a change in the urf itself or a change in place, time and so on. Scholars justify the use of urf in cases of muamalat, even after fulfilling certain conditions. In the case of worship does not apply urf, the decision in terms of worship is the Qur'an and Hadith (Djalil, 2010).

The custom or urf’ has been accustomed to be done by all Muslims, but it can experience changes because of the changes in the people who are part of the ummah (Syarifuddin, 2011). In Arabic dictionaries (such as al-Qamus, Lisan al-'Arab, al-Misbah al-Munir) it is explained that the meaning of al-'adah in terms of language is a behavior that is carried out repeatedly so that it becomes a habit, character, or culture. In Maurid's dictionary, it says: custom is accustomed to doing and habituating it eventually becomes custom for him (Ruhi, 1993). In terminology, the fuqaha and ushuliyyun views on al-Judah, that is, something that has become familiar, become commonplace, in society and stick so that it becomes a tradition. This definition includes habits carried out by individuals and groups, whether the matter (custom) comes from natural (natural) such as climate change, or the matter (custom) from lust such as eating property in a vanity way, committing tyranny, ungodliness, ungodliness and others. While in terminology, as stated by Abdul Karim Zaidan, urf’ means: something that is familiar to a society because it has become a habit and integrated with their lives, either in the form of deeds or words.

Abu Zahrah stated that urf’ is the custom of men in the affairs of muamalat and enforcing their affairs. Urf’ used by the author to study the study is a theory that is relevant to the problem discussed, namely about the tradition of bathing balimau before fasting Ramadan in the Minang community because of a tradition that has been carried out repeatedly by the community which also has good values in it. In addition, the Balimau bathing tradition also provides a sense of mutual brotherhood among fellow
communities and also fosters a sense of joy in the heart to welcome the arrival of the holy month of Ramadan.

In its relevance to today's reality, the theory used is also rational and has an effect that can be seen and felt directly by the community in doing balimau bathing which means purifying the body outwardly and cleansing the heart from mistakes inwardly to be able to be more optimal in worshiping in the month of fasting in which there is a lot of goodness and a month of forgiveness from sins committed one year ago. In the tradition of bathing, balimau is also in line with Urf which when viewed from its scope includes Special Urf, which is a habit carried out by a group of people in a certain place or at a certain time and does not apply at any time and place. This balimau bathing tradition is carried out in all cities or regencies in West Sumatra the day before the month of Ramadan comes (Shidiq, 2012).

This balimau bathing habit has been well known in the community and the custom is in line with the values contained in the history of Islamic teachings, one of which is forgiving each other as others and being happy in welcoming the month of Ramadan. During the time of the Messenger of Allah, on the eve of Ramadan, the Prophet SAW welcomed with the greeting marhaban bil-muthahhir, meaning "welcome, O cleanser". The companions asked, "Wa mal mutahhiru ya Messenger of Allah? (Who is the cleanser, O Messenger of Allah?). The Prophet SAW replied "al-muthahhiru syahru Ramadhan, Yuthahiruna min dzunubii wal ma'ashiy (cleanser is Ramadan, he cleanses us from sin and immorality", in Islam is also taught some preparations before entering the month of Ramadan, including:

1. The preparation of Nafsiyah, which is to purify the soul (takiyatun Nafsi) so that it has a sincere, patient, and tawakkal nature
2. Preparation of tsaqafiyyah, which is to explore the fiqh of fasting so that it understands how to fast by the guidance of the Prophet SAW and understands what cancels fasting.
3. Preparation of jasadiyah, because Ramadan activities require physical strength such as fasting, tarwih prayers, and other worship, a weak physique will certainly reduce solemnity in worship

The tradition of bathing balimau is a sacred and special tradition for the Minang people in welcoming the month of Ramadan (Shidiq, 2012). In line with that, when viewed from the Urf proposition in Islamic law, there is an expression conveyed by Ibn Mas'ud relevant to urf’ that developed in society. Scholars who accept urf as a proposition in considering the law, set several requirements for the urf to be accepted. The conditions according to Amir Syarifuddin are:

a. Urf contains logical benefits
b. The urf” is generally applicable to societies related to the urf’ environment, or at least among most societies.
c. Urf’ is used as the basis for the establishment of a law already in force at that time, not urf’ that appears later (Firdaus, 2017).
The urf’ mandi balimau that prevails among the Minang community which they have received well for a long time has also been recognized and accepted by the community. Religious values play an important role in bringing local culture to life. Practicing religious values has become a habit in people's lives. Therefore, local culture and religion are both interconnected. Mhfud MD said although religion and culture have a close relationship, religion is not a product of local culture because religion comes from God. When humans practice religious teachings, religion becomes a reality of society, so religious values will vary because customs and cultures are very diverse. Therefore, in practice, religion becomes diverse also in its practice. Religious social practices become the implementation of culture.

Local cultural practices in the balimau bathing tradition are carried out to carry out religious values that require its adherents to obey and carry out fasting during Ramadan. In the tradition of bathing, balimau is also contained in local culture combined with Islamic values, local cultural practices are carried out to carry out religious values that require adherents to obey and carry out fasting during Ramadan (Napsiah, 2020). In West Sumatra, local culture is maintained. West Sumatra, has a multi-ethnic population. However, all remain committed to carrying out the tradition. Even the local government provides full support for the implementation of local traditions by providing security and comfort in carrying out the balimau bathing tradition.

Bathing Balimau is not a belief that has a naqli proposition in qath'i. But it is rather an "adat jointed shara" (Islamic sharia), sharia be jointed kitabullah view of life that philosophically does not contradict the teachings of Islam. It is undeniable that the progress of today's era directly or indirectly has a positive and negative impact on the lives of Indonesian people. Changes occur in customs, there are many distortions of history, and misinterpretations of traditional values that have become an inseparable part of our lives, including Mandi Balimau.

About the study of the science of Ushul Fiqh, Abdul Wahab Khallaf is of the view that a law that relies on urf will be flexible to time and place, because Islam provides the following principle: "A legal provision (fatwa) can change due to changes in time, place, and situation (conditions)". Thus, paying attention to the time and place of the community that will be given the legal burden is very important. The same principle is outlined in the following rule: "There can be no denying any change due to the change of time or age." From this principle, one can establish laws or make changes according to changes in time (epochs). Ibn Qayyim suggests that a legal provision established by a mujtahid may change due to changes in time, place, and custom. Jumhur ulama does not allow urf' khash. While some Hanafiyyah and Shaffiyyah scholars allow it, this is a sahih opinion because (Napsiah, 2020). In the context of Islamic law, the methodology for establishing law is called Ushul Fiqh (Miharja, 2014).

Besides Urf’, there is the term “adat” which according to its usage in Arabic means multiplication or repetition. Customary is definitely something that is done repeatedly without any rational relationship. While urf’ terminology ulama Ushil Fiqh
gives a definition, such as Mustafa Ahmad Az-Zarqa revealed that urf’ “is the habit of the majority of people in the form of words or the form of deeds. Based on this definition, it can be understood that adat and urf’ is synonymous because it is an act that has only been done once, not yet called adat or urf’.” From this point of view, Abd Wahhab Khalaf equated urf’ with custom, as his expression is everything that is already known to humans because it has become a habit or tradition both in word, deed, or about abandoning certain deeds at once referred to as custom. In practice, adat and urf’ ulama ushul fiqh often equate between adat and urf’. There are several similarities and differences between urf’ and custom, as follows:

1. In terms of implementation, adat is still an individual or a group, while urf’ is already the majority of people and has been known to many people.
2. Adat is still a spontaneous habit without having to use rational while urf’ is an activity that is commonly done and is still in the rational area or in accordance with the syar’i postulate.
3. Customs are not all by the rules of sharia and cannot be made law. While urf’ can be used as a legal backing.
4. Adat is broader in scope than urf’ because adat is a combination of all charities born from individual habits while urf’ is the custom (custom) of the majority of people, briefly the word urf’ ‘is customary and every customer cannot necessarily be said to be urf’.
5. Adat comes first compared to urf’ because the origin of urf’ it is custom itself besides it is suitable or not contrary to the proposition of syara (NAJED, 2016).

The enactment of laws taking into account the customs prevailing in the community can be justified as long as the customs are not classified as facade customs. In terms of bathing, balimau has become a habit in Minang society, not classified as a faced custom. If there has been a custom it is considered good by the people because it does not contradict the Shari’a, then this can be justified as the hadith of the Prophet says, from Abdullah bin Mas‘ud:

*What Muslims see as good is good in the sight of Allah is good, and what Muslims see as bad is bad* (An-Naisabury, 1990).

In addition, there are fiqh rules formulated by scholars regarding community customs, namely “al adatu muhakkamah” meaning that customs can be made as law. The laws of ijtihad are essentially based on qiyas and take into account the importance and welfare of society. Among the things that bring good is to confirm the enactment of urf’ which does not contradict the nash and sunnah of the apostle. Society always experiences changes and developments which of course will affect their customs. In relation to Islamic law as the law of Allah, although it may undergo changes through efforts to reform Islamic law, these laws based on urf’ are also Islamic law because Islam respects society, both individuals and society (Harisudin, 2016). And Urf’ is only Urf’ shahih (Saleh, 2012). Urf’ Saheeh is a tradition or custom that is in harmony or not contrary to the propositions of shari’a and does not justify what is haram nor does it abort obligations (Razak, 2016).
CONCLUSION

Balimau bathing symbolizes cleansing oneself outwardly and eliminating bad qualities in one’s heart mentally. Balimau bathing becomes an úrf for the Minang people during the holy month of Ramadan.

The implementation of balimau bathing by taking into account the purpose and meaning of the tradition from the perspective of Úrf is appropriate. In terms of objects, the habit of people practicing balimau bathing belongs to Úrf anamliyah (in the form of action), and the scope of its application is general, in terms of the meaning of balimau bathing nash's view, then balimau bathing is classified as Úrf and there must be a limit on the area of bathing women with men.

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