

Customary Law of Exchanging Rings During Proposal (Khitbah) in Ds. Sidorejo, Saradan District, Madiun Regency: The Perspective of Ulama' Madzhab Shafi'i

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ABSTRACT

The tradition of exchanging rings during a proposal (khitbah) is still widely practiced in Sidorejo Village, Saradan District, Madiun Regency. In this tradition, the bride and groom put on rings, and the groom wears a gold ring without considering clear laws. Some people believe that this tradition is a sign that the woman has been proposed to and the man has proposed, in addition to following the development of the times. This study uses a qualitative descriptive method to analyze the law of exchanging rings from the perspective of the Syafi'i School. According to Syafi'i scholars, if the ring is made of gold, it is haram for men because there is a hadith that prohibits the use of silk and gold for men, even though the gold content is small. In conclusion, the tradition of exchanging rings in Sidorejo Village is carried out as part of the community's customs, but the practice of wearing gold rings for men is considered haram according to the Syafi'i School.

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1. INTRODUCTION

According to terminology, a proposal is an activity or effort towards a matchmaking relationship between a man and a woman. Or, a man asks a woman to become his wife, in ways that are common in society. The Compilation of Islamic Law article 1 letter a states: a proposal is an activity towards a matchmaking relationship between a man and a woman. The tradition of exchanging rings during a proposal or engagement has become part of the culture of people in various regions, including in Sidorejo Village, Saradan District, Madiun Regency. In the local context, this event is often considered a symbol of seriousness and commitment between the two parties who will be getting married. However, from the perspective of Islamic law, especially according to the Shafi'i school of thought, this tradition requires in-depth study to ensure its compliance with sharia principles. The Shafi'i school of thought, as one of the four major schools of thought in Islamic jurisprudence, has specific views

regarding various aspects of people's lives, including in terms of marriage. This view is very important to consider, especially in understanding how Islamic law regulates actions that may have become customary in society, but are not necessarily in accordance with the principles taught by religion. This article aims to examine the law of exchanging rings during a proposal from the perspective of the Syafi'i school of thought, with a focus on its application in Sidorejo Village, Saradan District, Madiun Regency. This study is expected to provide a clearer understanding to the community regarding how this local tradition is viewed within the framework of Islamic law, as well as provide guidance for Muslims in carrying out customs that are in accordance with sharia

2. METHOD

After the data is collected, the author processes the data based on the writing method. The writing method that will be used is the descriptive method. The descriptive method is a research method that is intended for careful measurement of certain social phenomena. The author develops concepts and collects facts in solving problems by looking at the individual/group perspective. The perspective referred to in this study is the Law of Exchanging Rings During Proposals (Khitbah) in Sidorejo Village, Saradan District, Madiun Regency, Syafi'i School Perspective. While the nature of the research used is qualitative. Qualitative nature is to investigate and ask in-depth questions to capture perspectives and experiences. In qualitative research, the researcher acts as the main instrument. In this case, the researcher must be in the field for a sufficient period of time, to conduct observations, interviews and analyze documents in order to collect data.

3. RESULTS AND DISCUSSION

Understanding Khitbah

The word wooer comes from the word pinang, to propose (verb). The synonym for proposing is proposing, which in Arabic is called Khitbah. According to etymology, proposing or proposing means (among other things) asking a woman to be your wife (for yourself or someone else). According to terminology, promiscuity is an activity or effort towards an arranged marriage relationship between a man and a woman, or a man asking a woman to become his wife, in ways that are generally applicable in society. According to Wahbah az-Zuhaili, Khitbah can be divided into two types, namely: Sharih Khitbah (outright) and Ta'ridh Khitbah (satire). The basis for this proposal is why Rasulullah SAW. Mentioning in a hadith he said that every man should propose marriage. This is seen as the basis for proposing, because the bride and groom will bind themselves in marriage and form a family. The basis of the text of the Qur'an regarding sermons or proposals is Q. S al-Baqarah (2) verse 235. The Compilation of Islamic Law explains Article 11 states: Proposals can be made directly by people who want to find a soul mate, but can also be done by trusted intermediaries.

Article 12 of the KHI explains that in principle, a marriage proposal can be made to a woman who is still a virgin or to a widow whose iddah period has expired. This can be understood as a condition of the proposal. Apart from that, the conditions for the woman being proposed to have no obstacles are explained in article 12 paragraphs (2), (3), and (4).

- 1) A woman whose husband divorces her while she is still in the iddah raj'iyah period is haram and prohibited from being proposed to.
- 2) It is also prohibited to propose to a woman who is being proposed to by another man, as long as the man's proposal has not been broken off or there has been no rejection from the woman.
- 3) The man's proposal is broken, because there is a statement about the breakup of the proposed relationship or secretly the man who has proposed has distanced himself and left the woman he has proposed to.

The wisdom of the law of seeing the woman who is being proposed to is to gain peace of mind to carry out the marriage with her. This usually results in the continuation of the household. It is different if he has not seen her at all until carrying out the marriage contract with her.

The Compilation of Islamic Law which regulates Islamic marriage in Indonesia explains in article 13 paragraph (1), that the proposal does not yet have legal consequences and the parties are free to terminate the proposal relationship. In this article it is explained that the engaged couple is given the right to freely terminate their proposal relationship, so it is very clear that the relationship when becoming engaged is still a stranger until the marriage contract takes place.

The Law of Exchanging Rings

If exchanging rings with gold, then the problem is that gold rings are forbidden for men, not for women. If someone exchanges rings with metals other than gold (although rarely found), is it okay? The answer is, it is still problematic and criticized by scholars. Sheikh Sholeh Al Munajjid hafiz on the Al Islam website

Sual wal Jawab said, "Wedding rings are not a tradition of Muslims. If it is believed that the wedding ring has a reason that can bind the bond of love between husband and wife, and if the ring is removed it can disrupt their relationship, then this can be declared shirk and falls into the beliefs of jahiliyah. Added to that, gold is forbidden for men, so wedding rings are not allowed at all. Unless there is a mixture with silver, then it is permissible for a man to wear the jewelry.

The phenomenon of exchanging rings is something we often witness at weddings, proposals or engagements. However, most of those who perform the ceremony do not know how Islam judges this. Perhaps they also do not know the law on wearing gold for men. There are even scholars who say that exchanging rings can contain beliefs about shirk. Meanwhile, regarding the specific prohibition of gold rings, there is an ijma' (agreement) of scholars on this matter that it is haram. This is based on the hadith narrated by Al Bukhari and others., *نَهَى عَنْ خَاتَمِ الذَّهَبِ* "The Prophet sallallaahu 'alaihi wasallam prohibited gold rings (for men)." (HR. Bukhari).

The people of Sidorejo Village have their own traditions in terms of carrying out marriages, one of which is the tradition of exchanging rings during the engagement which is placed on the left little finger which is marked as a bond between the two parties and as a symbol that someone has been proposed to, with the aim that after the tradition of exchanging rings is carried out, it means that the woman has been tied, and this bond indicates that the woman is not allowed to accept the proposal of another man.

The tradition of exchanging rings in the Sidorejo Village community has become one of the steps in marriage as a requirement carried out by both prospective brides and grooms when they are going to hold a marriage contract. The functions and benefits of exchanging rings are as follows: As a sign that someone has been proposed to so that they are not proposed to by someone else, As a commitment reinforcement, with the tradition of exchanging rings will clarify the continuation of their relationship (marriage), The spirit of saving and as a family merger, in Sidorejo Village marriage not only unites two brides and grooms but also unites two large families, through the tradition of exchanging rings communication between families will be more established so that the bonds of brotherhood between them will be formed.

The Shafi'i School's Views on the Law of Exchanging Rings at the Time of Proposal (Khitbah)

Performing the ring exchange procession during the proposal (khitbah) is basically permissible. However, if in this ring exchange procession the prospective groom must also wear a gold ring, then this is contrary to Islamic law. Because men in Islam are forbidden to wear gold rings even though the gold content is only small. Therefore, it would be better if only the prospective bride and groom wore

a gold ring. If the prospective groom wears a gold ring, then this is a new issue, so that scholars and especially the Syafi'i school of thought have never discussed it. Based on the hadith narrated by Imam Muslim such as the words of the Messenger of Allah SAW, which means "Muhammad bin Sahl At Tamimi has told me; Ibn Abu Maryam has told us; Muhammad bin Ja'far has told me; Ibrahim bin 'Uqbah has told me from Kuraib - slave - Ibn 'Abbas from 'Abdullah bin 'Abbas; That the Messenger of Allah saw once saw a gold ring on a man's hand. Then he took off the ring and immediately threw it while saying: "One of you wants a coal of hellfire and puts it on his hand?" After the Messenger of Allah saw. left, someone said to the man; 'Take the ring so that you can benefit from it.' The man replied; 'No, by Allah I will not take the ring forever, because the ring has been thrown away by the Messenger of Allah saw.'" (Narrated by Muslim)"

An-Nawawi in Syarh Muslim explains, which means: "And as for the gold ring, it is forbidden for men according to the consensus of the scholars, and likewise it is forbidden to wear a ring that is partly made of gold and partly of silver. The Shafi'i scholars said: If the ring is made of gold or coated with a little gold then it is forbidden because of the generality of the hadith that prohibits the use of silk and gold.

Based on the views of this Shafi'i madzhab figure, it can be concluded that gold is forbidden for men or even a small amount of gold is covered with gold. If it is related to the procession of exchanging rings during the proposal (khitbah) where the prospective bride and groom wear rings which indicate that they are binding the two prospective brides, that the prospective bride has been bound by the prospective groom and the prospective bride is prohibited from accepting proposals from other men. In the process of exchanging rings, the prospective groom also wears a gold ring, even though the ring used only contains a small amount of gold, so this is included in the explanation of the hadith.

Judging from Islamic law, the tradition of exchanging gold rings during the sermon procession in Sidorejo Village, District. Saradan, Kab. Madiun, is not yet in accordance with Islamic law. Because men also wear gold rings. Meanwhile, according to Islamic law, it can be worn by women. However, if this is still done and brings benefits such as good relations between the prospective bride and groom and their families, then it is permissible. With the condition that the gold ring is only worn by the woman, if the prospective groom wants to wear a gold ring, then the ring must have a mixture of silver, so that it is permissible to wear the engagement ring. Reviewed from Islamic law, the implications of the gold ring exchange procession on the relationship of the prospective bride and groom in Sidorejo, that society considers engagement to be changing something that is forbidden to be halal. So they do not maintain their relationships, getting closer to adultery which of course is contrary to Islamic law.

4. CONCLUSION

This study shows us that the ring exchange procession carried out in Sidorejo Village, Saradan District, Madiun Regency actually has good intentions, namely to let people know that the two prospective brides and grooms are bound or also as a reminder for each of the two prospective brides and grooms and also have responsibilities and commitments until marriage. However, it is not appropriate for men to also wear gold rings during the ring exchange process, because in addition to resembling women, there are also diseases suffered by men if they wear gold. This ring exchange process is allowed, but it would be better if only the prospective bride wore a gold ring on her finger. Men are allowed to wear rings during engagement, but the rings worn are not made of gold or contain little gold, they can be silver rings, or what is currently widely known in society is palladium.

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