

AQIDAH ISLAM'S REVIEW OF THE MA'BINTA TRADITION IN DETERMINING A SOUL mate IN THE MODERN ERA IN LAERUNG VILLAGE, MAJAULENG DISTRICT, WAJO DISTRICT

TINJAUAN AQIDAH ISLAM TERHADAP TRADISI MA'BINTA DALAM MENENTUKAN JODOH PADA ERA MODERN DI DESA LAERUNG KECAMATAN MAJAULENG KABUPATEN WAJO

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ABSTRACT

The aim of this research is to find out about the Islamic Aqidah review of the ma'binta tradition in determining a soul mate in the modern era in Laeung Village, Majauleng District, Wajo Regency. This research uses descriptive qualitative research. With research data collection procedures in the field (Field Research) which is complemented by library research (Library Research). Data collection techniques were carried out by conducting observations, interviews and documentation. The data analysis technique is carried out using steps, namely data reduction, data presentation, conclusions and verification.

The results of the research show that the public's belief in ma'binta traditions, if viewed from the Islamic Aqidah view, is something that deviates from the Shari'a. Because in the ma'binta tradition, people still go to fortune tellers or fortune tellers. Yet no one in the heavens and on earth knows anything unseen except Allah.

Keywords: Aqidah, ma'binta, soul mate.

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui tentang tinjauan Aqidah Islam terhadap tradisi ma'binta dalam menentukan jodoh pada era modern di Desa

Laeung Kecamatan Majauleng Kabupaten Wajo. Penelitian ini menggunakan jenis penelitian kualitatif yang bersifat dekriptif. Dengan prosedur pengumpulan data penelitian di lapangan (*Field Research*) yang dilengkapi dengan penelitian kepustakaan (*Library Research*). Teknik pengumpulan data dilakukan dengan mengadakan observasi, wawancara dan dokumentasi. Teknik analisis data dilakukan dengan langkah-langkah yaitu reduksi data, penyajian data, kesimpulan dan verifikasi.

Hasil penelitian menunjukkan bahwa kepercayaan masyarakat terhadap taradisi *ma'binta*, jika ditinjau dari Pandangan Aqidah Islam merupakan sesuatu yang melenceng dari syariat. Karena dalam tradisi *ma'binta* masyarakat masih mendatangi tukang ramal atau peramal. Padahal tidak ada siapa pun di langit dan di bumi yang mengetahui sesuatu yang gaib selain Allah.

Kata-kata kunci: Aqidah, *ma'binta*, jodoh.

A. INTRODUCTION

One of the pre-wedding traditions that exist in the Laerung Village community is the Ma'binta tradition in determining a mate in Laerung Village, Majauleng District, Wajo Regency.

The Ma'binta tradition is a tradition known to the community, especially the people of Laerung Village, Majauleng District, as a way to find out a person's fate in the future, especially for those who want to get married. This tradition has been carried out for generations. It is known that there is someone who is believed to know or be an expert in this ma'binta matter. Ma'binta is done using dominoes. Each domino has a certain meaning that will explain the fate of the person being asked. So the question arises as to whether it is contrary to Islamic law because it precedes God rather than human knowledge itself.

The mabinta tradition was carried out by Arabs during the time of the Prophet Muhammad. This is explained in the Al-Qur'an surah Yasin verses 18-19:

فَأَلْوَأُوا إِنَّا نَطَّيْرُنَا بِكُمْ لِنْ لَمْ تَنْهُوا لَنْ رَجُمَنَّكُمْ وَلَيْمَسْتَكُمْ مَنَا عَذَابُ الْيَمِ قَالُوا طَبِّرُكُمْ مَعْكُمْ اَنْكَرْتُمْ بِنْ اَنْثُمْ قَ وَمُسْرَفُونَ

Translation:

They answered; "Indeed, we have had bad luck because of you, so if you don't stop, we will definitely stone you and you will definitely receive a painful punishment from us." They said: "Your misfortune is with you. What if you were warned, (you accused us)? Actually, you are a transgressor." (Ministry of Religion, 2022)

In his book *Tafsir al-Misbah*, M. Quraish Shihab says "The verse above states: the words tathayyarna and thairukum are taken from the word their, namely bird. And, what is meant is Fate. Ignorant people usually release birds when traveling. If the bird flies from the right to the left, ignorant people believe it is a sign of good luck, and vice versa if it flies from the left to the right it is a sign of bad luck. The Qur'an interprets these two words as meaning fate, especially bad luck. Meanwhile, scholars are of the opinion that the bad luck they mean is disaster, such as disease outbreaks, famines, and the like. (M. Quraish Shihab, 2002)

Another opinion according to Imam Fakhruddin Ar-razi, who was a pioneer of world physiology (1150-1210 AD) in his book, Book of Firasat, the science of reading the nature and character of humans from their body shape, ma'binta is a collection of beliefs about things that are not based on facts. scientific, but rather refers to the experiences of previous people. (Fakhruddin Ar-Razi, 2019)

It would be interesting to research further about the ma'binta tradition in determining a soul mate in this modern era, especially in Laerung Village, Majauleng District, Wajo Regency, which is still preserved by the local community. This research aims to determine the Islamic Aqidah review of the ma'binta tradition in Laerung Village, Majauleng District, Wajo Regency.

B. LITERATURE REVIEW

Traditions are customs that have been passed down from generation to generation and are still carried out in different communities in each place or tribe.

Ma'binta is a matchmaking calculation to find possible future events. Ma'binta is generally used in the social life of Bugis society, one of the marriage motivations commonly found in Bugis society is arranged marriage. Especially because there is a view to strengthening family ties again. Arranged marriages are often carried out between children who are two or three cousins. (Siddin Nor, 2020)

In arranged marriages (before and during mammanuq-manuq), it is very important to know the character of each prospective bride and groom, of course the parents of both parties want their children's household to last. However, the time available in the process of recognizing characters is certainly not enough. So that the parents of the prospective bride and groom can predict the future of their child's household, members are usually sent who are older and have knowledge about the household. The knowledge possessed is ma'binta.

Several types of ma'binta can be found in several lontaraq manuscripts, both in collections in several domestic and foreign libraries or museums and also those spread among the Bugis community. (Siddin Nor, 2020)

C. METHOD

Based on the type of data and analysis, this research is qualitative research using field research, using philosophical, theological and sociological approaches.

The data collection process in the field goes through several stages, namely: Direct observation in the field to see and observe the ma'binta tradition, then conducting interviews with the community, including religious, government, youth and community leaders who are directly involved in the tradition. Next, collect data through existing documentation, either through written documents or in the form of recordings or images related to the ma'binta tradition.

Data analysis is carried out through data reduction by collecting all existing data then sorting and filtering it again and then presenting the data by grouping related data so that it is easier to understand. The next step is to verify the data or check the correctness of the data that has been presented. So it will produce objective research.

D. RESULT AND DISCUSSION

The Ma'binta tradition is a tradition known to the community, especially the people of Laerung Village, Majauleng District, as a way to find out a person's fate in the future, especially for those who want to get married. This tradition has been carried out for generations. It is known that there is someone who is believed to know or be an expert (certain person) in this matter of ma'binta. Ma'binta is done using dominoes. Each domino has a certain meaning that will explain the fate of the person being asked. As stated by several community leaders, among others:

According to hj. Nurmiati (community figure in Laerung village), when they want to marry off their child or family, some people usually come for ma'binta, the aim is to find out whether the prospective bride and groom are suitable or not, starting from fortune, heredity, household harmony. As for whether it is true or not, only Allah knows, we humans can only try and pray, and one of the efforts of some people is by ma'binta.

According to Rosmini (a Laerung village community figure) ma'binta aims to find out the compatibility between person A and person B, whether the family approves or not, whether the name is suitable or not, whether the man is healthy or not and many more.

According to Andi Nurdahliah (Chair of the Laerung Village Ta'lim Council) ma'binta is not only for soul mates, but ma'binta is also done when something is lost. For example, if person A loses an item, usually person A goes to the father to ask whether the item will be found or not.

According to Muh. Tang (Laerung Village priest) ma'binta is the same as divination because judging from the activities in it he uses dominoes to find out someone's condition. In fact, in Islam, when looking for a future husband or wife, we only recommend 4 things, namely wealth, offspring, beauty and religion.

According to Abdul Jalil (Guardian of Pondok Ardhul Huffadz), if we look at it from a positive aspect, ma'binta will strengthen the relationship between husband and wife, for example, if person A and person B are engaged and the results are good, then one day they fight, person A and person B will always trying to improve his household because it is based on the results of the ma'binta, and on the other hand, seen from a negative aspect, if person A and person B are not compatible from the start but still continue their marriage then one day an incompatibility occurs then he comes to the conclusion that he is indeed not suitable from the beginning (when asked) and finally separated. Because "thoughts determine the outcome".

Islam is present because of Hifz al-Din, Hifz al-Nafs, Hifz al-'aql, Hifz al-Nasl, and Hifz al-Mal (maintaining religion, preserving the soul, preserving reason, preserving offspring, preserving wealth). So for this ma'binta matter, Islam comes to care for our minds and souls. If we still believe in predictions then this must be straightened out.

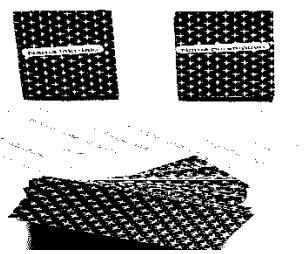
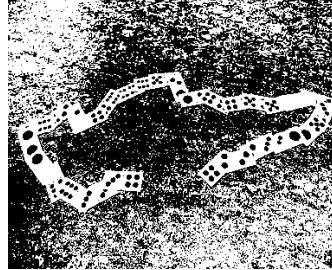
1. Procedures for Implementing the Ma'binta Tradition

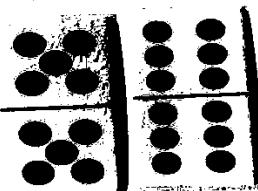
In arranged marriages (before and during mammanuq-manuq), it is very important to know the character of each prospective bride and groom, of course the parents of both parties want their children's household to last. However, the time

available in the process of recognizing characters is certainly not enough. So that the parents of the prospective bride and groom can predict the future of their child's household, members are usually sent who are older and have knowledge about the household. The knowledge possessed is ma'binta. (Siddin Nor, 2021)

Ma'binta is done using a domeng (domino), each domino has a certain meaning, which will explain the fate of the person who is doing the binta. In one pair you can only be asked 3 times, if the cards are good in a row it is a sign that this pair is compatible, but if not then this pair is not suitable or there are leftovers, for example an empty lempa card means that if this couple gets married there are two possibilities, the first is that the sustenance is less and both of these couples have no children. However, if there is lempa lima or lempa enneng left, it means that one of the bride and groom's parents will die when the couple gets married. (Interview with Laerung Village Community Figure, 2023)

The following is an illustration of Ma'binta's method

	<p>Draw the cards before they are revealed Card at the top left (male name), right side (female name)</p>
	<p>Example of a suitable match (mate)</p>

	<p>If the remaining lempa lima or lempa enneng means: If this couple marries then one of the bride and groom's parents dies</p>
	<p>If the remaining blank is empty then there are two possibilities First, sustenance is the same as an empty plate (always empty) Second, not having children</p>

Review of Islamic Aqidah on Ma'binta Traditional Beliefs in Determining a Soulmate in Laerung Village, Majauleng District, Wajo Regency

1. Aqidah

In Arabic, aqidah comes from the words al-'aqdu which means bond, at-tautsiiq which means belief or strong belief, al-ihkamu which means to strengthen, strengthen or establish, and ar-rabthu biquw-wah which means to bind strongly.

Meanwhile, according to the term or terminology, aqidah means a firm and definite belief. This certainly means that there is nothing that disturbs or sneaks up on him to cause doubt or reduce that faith. (Kayo Buya Yunhendri, 2021)

2. Shirk

Shirk comes from the root word "syaraka yasyraku-shirkan- fahuwa syaariku, meaning to mix, then it gets the prefix alif to become "asyraka-yusyriku-isyarkan-fahunwa musyrikur, meaning to mix or associate. mixed up, incoherent, affiliated, etc." In other words, shirk is the opposite of the word "ikhlas" which means pure, clean and not mixed with anything. The perpetrator is called mukhlis. Shirk according to syara' (based on the arguments of the Koran and Sunnah Rasul) means the actions of a person who has claimed to believe in Allah with all the consequences, but still follows a way of life according to provisions outside of Allah's instructions. (Muktiati, 2021)

The Word of Allah SWT: Q. S. Al-Kahf [18]: 110:

هُنَّ الَّذِينَ يَعْمَلُونَ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يُشْرِكُ بِعِبَادَةِ رَبِّهِمْ فَمَنْ أَنْهَا أَنَّا بِسَرِّ مَثْلُكُمْ يُؤْخِذُ الَّتِي أَنْهَا (١١)

Translation:

"Say (Prophet Muhammad), "Indeed, I am only a human being like you, it was revealed to me that your God is the Almighty God." Whoever hopes for a meeting with his Lord should do good deeds and not take anything or anyone as a partner in worshiping his Lord."

In the large Indonesian dictionary, shirk is associating partners with God with others. For example, devoting themselves to Allah SWT by worshiping sacred places, graves, statues, and believing in the supernatural powers left by their ancestors which they believe can influence the course of their lives. The various types of shirk are divided into two, namely: akbar shirk and ashghar shirk. Grand shirk is when a person who commits this act leaves the religion of Islam, then ashghar shirk does not cause him to leave Islam, but it can also be a bridge to committing grand shirk. (Muftisany Hafidz, 2021)

a. Shirk Akbar

This shirk will later make other than the name of Allah SWT the goal in carrying out worship. For example, when someone performs nadzar with someone other than Allah, they are afraid of jinns, graves, and believe that all of these things can be dangerous. This shirk can sometimes make someone leave Islam so that he dies in a state where he will live forever in hell.

There are several acts that fall into the category of grand shirk. One of them is shirk in prayer. Someone who begs, requests, and offers prayers to other than Allah SWT. In fact, no one has the power to answer the prayers of his people except Allah. As Allah says in QS. Faathir verse 13.

مَّا دُلُكْمَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ عَنْ مَنْ دُلُكْنَهُ
مَا يَمْلُكُونَ مِنْ قُطْمَنْ (١٣)

Translation:

"He put the night into the day and the day into the night. He (also who) subdued the sun and moon. Each circulates until the specified time limit. (The one who does this) is Allah, your Lord. To Him belong all the kingdoms. Those whom you call (worship) besides Him do not have (anything even) as thin as epidermis."

Another major shirk is shirk with the nature of Allah. The person believes that a fortune teller can see the future and believes in it. This can be considered as shirk. When someone goes to a fortune teller, it is certain that he doubts the omniscient nature of Allah. As the word of Allah SWT. in QS. An-Naml (27) verse 65:

فَلَمْ يَعْلَمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبَعْثُرُونَ (٦٥)

Translation:

"Say (the Prophet Muhammad), "There is no one in the heavens and the earth who knows anything unseen except Allah. Nor do they know when they will be resurrected."

The prohibition on visiting shamans, fortune tellers and so on has been explained in the following Riyadhus shalihin book:

١. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سَأَلَ رَسُولَ اللَّهِ ۖ أَنَّاسٌ عَنْ

الكَهَانِ؟ فَقَالَ لَيْسَ بِشَيْءٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَيْءٍ فَيَكُونُ حَقًّا، فَقَالَ رَسُولُ اللَّهِ ﷺ تَلَكَ الْكَلْمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِيَّي فَيَقُولُهَا فِي أَذْنِ وَلِيْهِ فَيَظْلِمُونَ مَعَهَا مِائَةً كَذْبَةً، تَقُولُ عَلَيْهِ .

وَفِي رَوَايَةِ الْمُخَارِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمَلَائِكَةَ تَنْزَلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ فَتَذَكَّرُ الْأَمْرُ قَضِيَ فِي السَّمَاءِ، فَيَسْتَرُّقُ الشَّيْطَانُ السَّمْعَ فَيَسْمَعُهُ فَيُؤْجِي إِلَى الْكَهَانِ فَيَكَذِّبُونَ مَعَهَا مِائَةً كَذْبَةً مِنْ عِنْدِ أَنفُسِهِمْ.

The translation:

"From 'Aishah ra. said: "There were some people who asked the Messenger of Allah, peace and blessings be upon him, about the shaman, then he replied: "It's nothing". They said: "O Messenger of Allah, indeed they are telling something and that something really happened". Then the Messenger of God, peace and blessings be upon him, said : "That sentence is indeed one of the (true) rights, which was stolen by a jinn and then recited (delivered) to the shaman's ears, then the shaman mixed it with a hundred lies". (Narrated by Bukhari and Muslim). In, narrated by Bukhari from 'Aishah, may God be pleased with her, is said to have heard the Messenger of God, may God bless him and grant him peace, say: "Indeed, the angel came down from the 'anan, i.e. the cloud, and then told the things that had been decided in the sky (by God), and the devil managed to steal and listen to him, then the devil told to the shamans then they season it with a hundred lies from themselves".

٢. وَعَنْ صَفِيَّةَ بْنَتِ أَبِي عَبْدٍ عَنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَتَى عَرَافًا فَسَأَلَهُ عَنْ شَيْءٍ فَصَدَّقَهُ لَمْ تَقْبِلْ لَهُ صَلَاةُ أَرْبَعِينَ يَوْمًا، رَوَاهُ مُسْلِمٌ .

The translation:

"From Shafiyah bint Abu 'Ubaid from one of the Prophet's wives. from the Prophet, peace be upon him, he said: "Whoever comes to a fortune teller and then asks something and he believes him, his prayer will not be accepted for 40 days". (Muslim History)".

٣. وَعَنْ قَيْصَةَ بْنِ الْخَارِقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْعِيَافَةُ وَالْطَّيْرَةُ وَالْطَّرْقُ مِنَ الْجِبْتِ، رَوَاهُ أَبُو دَاؤَدَ بِاسْنَادٍ حَسَنٍ .

The translation:

"From Qabishah bin Al Mukhariq ra. said: "I heard the Messenger of Allah, peace and blessings be upon him, saying: "Scribbles, fortune-telling and fortune-

telling by releasing the bird include jibt (belief that does not originate in God)". (Narrated by Abu Daud)".

٤. وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ افْتَيَسَ عَلَمًا مِنَ النُّجُومِ افْتَيَسَ شُعْبَةً مِنَ السِّخْرِ زَادَ مَا زَادَ ، رَوَاهُ أَبُو ذَوْدَ بِاسْنَادٍ صَحِيحٍ .

The translation:

"From Ibnu 'Abbas ra. said, Rasulullah saw. said: "Whoever learns a part of astrology means that he learns a part of magic, always increasing according to the amount learned". (Narrated by Abu Daud)".

٥. وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَارَسُولَ اللَّهِ إِنِّي حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ تَعَالَى بِالْإِسْلَامِ ، وَإِنَّ مِنَ رِجَالَ الْيَأْوَنَ الْكَهَانَ ، قَالَ: فَلَا تَأْتِهِمْ ، قُلْتُ : وَمَا رَجَالٌ يَتَطَيَّرُونَ قَالَ : ذَلِكَ شَيْءٌ يَحْدُوْنَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ قُلْتُ : وَمِنَ رِجَالٍ يَخْطُونَ ، قَالَ : كَانَ نَبِيًّا مِنَ الْأَنْبِيَاءِ يَخْطُ ، فَمَنْ وَاقَعَ خَطَّهُ ذَلِكَ ، رَوَاهُ مُسْلِمٌ.

Translation:

"From Mu'awiyah bin Al Hakam ra. said: "I asked: "O Messenger of Allah, in fact I have just passed through the period of ignorance and Allah Ta'ala has brought the religion of Islam. There are some of us who still like to go to shamans/fortune tellers." He said: "Don't go to them." I said: "Among us there are people who believe in flying birds." He said: " That is a belief that is in their chests, so let them be." I said again: "There are people among us who like to doodle (calculate)". He said: "There are some of the prophets who like to scribbles, whoever's scribbles match then it's just a coincidence." (Muslim History).

٦. وَعَنْ إِلَيْ مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَعْيِ وَحُلُوانِ الْكَاهِنِ ، مُتَقَوْلَةً عَلَيْهِ

Translation:

"From Abu Mas'ud Al Badry ra. that the Messenger of Allah prohibits the proceeds from the sale of dogs, the proceeds of prostitution and the proceeds of shamanism". (Bukhari and Muslim history)".

Then the other is shirk in love. A Muslim is prohibited from loving anyone more than anyone except Allah, whether he loves his partner, parents, siblings or anyone else. Do not love excessively other than Allah SWT. (Muftisani Hafidz, 2021)

b. Shirk Ashghar

This shirk results from words or actions that are declared as shirk by the Sharia' but do not cause a person to leave Islam. However, this shirk can be a bridge or introduction for someone to commit grand shirk. For example, using necklaces,

chains, bracelets and are often considered to ward off dangers such as disease and disaster. (Muftisani Hafidz, 2021)

Based on several verses and hadiths that have been explained, if it is connected to the ma'binta tradition, it is included in the actions that can lead to shirk. So it is prohibited to visit fortune tellers or shamans, as is still practiced by the community in Laerung village, Majauleng subdistrict, Wajo regency.

E. CONCLUSION

Most people still follow the traditions passed down from generation to generation by their ancestors. People believe that this ma'binta tradition can determine the good or bad fate of the bride and groom.

The public's belief in the ma'binta tradition, if viewed from the perspective of Islamic Aqidah, is something that deviates from the Shari'a. Because in the ma'binta tradition, people still go to fortune tellers or fortune tellers. Yet no one in the heavens and on earth knows anything unseen except Allah.

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