

## **The *Tompangan Persatuan* Tradition in The Walimah Event of The Madurese Community in Sumenep Regency (Overview of Islamic Law)**

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### **Abstract**

Tompangan Persatuan is a term in the Madurese language which means "an activity of donating an unlimited amount of money following the price of one press of solar cigarettes or pundimas cigarettes given to *sohibul walimah* with the aim of connecting kinship and savings (debts)". The purpose of this study is to determine the purpose of the tompangan persatuan tradition in the perspective of Islamic law and to describe the treatment of tompangan assets in terms of those who give and receive donations. The type of research used by researchers in this study is a phenomenological approach. This research is descriptive in nature which describes in full and in detail the problems regarding the review of Islamic law on the tradition of tompangan persatuan in the walimah event of the Madurese community in Sumenep Regency, the approach of this research is a qualitative approach. Data collection techniques are carried out in 3 ways, namely observation, interviews and documentation. The results of this study indicate that the tradition that develops in the Madurese community of Sumenep Regency is that they ask for the tompangan persatuan (donation) they have given by showing a receipt of unity. The uniqueness of the tompangan persatuan tradition in the walimah event in Sumenep Regency is that in this case it is required to return the gift or donation of the tompangan persatuan according to the current price of a solar cigarette press or a pundimas cigarette. An overview of Islamic law in the tradition of tompangan persatuan that developed in Sumenep Regency is to ask for a return tompangan persatuan (donations) that have been given the law is permissible, because the form of grants applied in the Madurese community expects a return in the grant, if the person he gives does not return the grant, then he has the right to ask for it back.

**Keywords:** *Tompangan Persatuan; Islam Law.*

## Introduction

Indonesia is a country that has many ethnic groups and cultures. Each ethnic group has differences and uniqueness. These differences and uniqueness can be seen from the various languages, cultures, ethnic groups, races, habits, customs, and various aspects that can enrich the cultural diversity of the Indonesian people. Therefore, Indonesia is one of the countries that have various kinds of richness and diversity of cultural traditions. Tradition is an idea from the past but still exists today and has not been destroyed.<sup>1</sup>

This uniqueness can be seen from the various languages, cultures, ethnic groups, races, habits, customs, and various aspects that can enrich the cultural diversity of the Indonesian people. Therefore, Indonesia is one of the countries that have various kinds of richness and cultural diversity.

According to Taylor, culture is a complex unit derived from beliefs, ethics, laws, customs that are obtained by each individual as a citizen.<sup>2</sup> In addition, culture has several structures which include: first, the type of culture as a motivation, thought, quality, or standard; second, the type of culture as a movement or example of human activity in the public arena; and the third is the kind of culture as goods made by people. This social structure can be concrete because it contains the meaning of objects from all creations, works, activities, movements, or human activities in the public arena.<sup>3</sup> According to Wignjodipoero, "gotong royong and mutual assistance have different terms in several regions in Indonesia, such as *sambat-sinambat* and *donating* (Javanese), *donation* (Priangan), *passalog* (Bugis), *ondangan* (Sunda), *marsiadapari* (Batak), as well as *mahosi* (Ambon)."<sup>4</sup>

The Madurese community has a variety of cultures with unique characteristics and is still ingrained in the life of each individual. In addition, the Madurese community also has various kinds of traditions that are believed to be hereditary habits. One of the traditions that is still maintained by the Madurese community is the donating tradition known as *tompangan*.

The *tompangan* tradition often occurs at weddings in Madura. In the implementation of the *tompangan* tradition, there are donations given by families, communities and invited guests. The donation can be in the form of money, goods such as rice, eggs, sugar and so on. In addition, in the implementation of the *tompangan* tradition, there are also officers who carry out records related to accountability for the amount of donations given. The purpose of the recording is to find out that the donations given are included in the group of candidates or *baleen*, what is meant by the candidate group is that the donation given is the first gift given and must be returned in the future, while the *baleen* group, namely the donation given is a return. related to previously received donations.

Examining the phenomena that have been described in the background, the researchers were moved to conduct research in *Tompangan Persatuan* groups with the title "*Tompangan Persatuan Customs in the Walimah Event of the Madurese Community in Sumenep Regency (Review of Islamic Law)*".

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<sup>1</sup> Piotr Sztompka, *Sosiologi Perubahan Sosial*, Jakarta: Preanada Media Grup, 2007, h 69.

<sup>2</sup> Horton, & Chester, *Sosiologi*. Penerbit Erlangga, 1996

<sup>3</sup> Koentjaraningrat, *Pengantar Antropologi I*. PT Rineka Cipta, 2003

<sup>4</sup> Wignjodipoero, *Pengantar dan Asas-Asas Hukum Adat*. PT Toko Gunung Agung, 1995, h 221.

Based on the description above, the purpose of this study is to determine the purpose of the Tompangan Persatuan tradition in the perspective of Islamic law as well as to describe the treatment of Tompangan assets in terms of those who give and receive donations in the Tompangan Persatuan custom that applies to the people of Sumenep Regency.

## Methods

The type of research used by researchers in this study is a phenomenological approach. Which in the phenomenological view, the researcher tries to understand the events that occur in the community in the Tompangan Unity trades that are carried out at the time of the wedding. This research is descriptive in nature, that is, research on current phenomena. The process carried out is collecting and compiling data, and analyzing and interpreting related data.<sup>5</sup> This type of research describes in full and in details the problems regarding the review of Islamic law on the Tompangan Persatuan custom in the implementation of walimah in the Sumenep Regency Society, so as to obtain conclusions that answer the main problems that have been described.

Judging from the research procedures that the author did to compile this research, it shows that the author has used qualitative research. The definition of a qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors. Qualitative methods are also called artistic methods, because the research process is more artistic.<sup>6</sup>

Data collection techniques are carried out in 3 ways, namely observation, interviews and documentation. The results of this study indicate that the tradition that develops in the Madurese community of Sumenep Regency is that they ask for the Tompangan Persatuan (donation) they have given by showing a receipt of Persatuan.

## Literature Review Related To Topic Tompangan Persatuan

Tradition is a picture of human attitudes and behavior that has been processed for a long time and is carried out from generation to generation starting from the ancestors.<sup>7</sup> One of the traditions that exist in Madurese weddings is the tompangan tradition, the tompangan tradition in weddings is the same as the donating-donating tradition which in Javanese is usually called the buwuh or buwuhan tradition, the island of Madura is part of the island of Java, traditionally it still exists. Relation to the existing traditions in Java, including the Tompangan tradition. According to Geertz, Buwuh is a typical type of monetary donation from guests who come for a wedding celebration to the host because they have received food and service from the host.<sup>8</sup>

Tompangan Persatuan is a term in the Madurese language which means "an activity of donating an unlimited amount of money following the price of one press of Surya cigarettes or Pundimas cigarettes given to *sohibul walimah* with the aim of connecting kinship and savings (debts)".

The Tompangan Persatuan tradition that occurs in Sumenep Regency is a unique and interesting tradition because the local community has a habit of involving many

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<sup>5</sup> Chairul Saleh, *Metodologi Penelitian : Sebuah Petunjuk Praktis*, (Yogyakarta: CV. Jaya Abadi 2008), h. 80.

<sup>6</sup> Suryana, *Metodologi Penelitian*, (Universitas Pendidikan Indonesia, 2010), h. 40.

<sup>7</sup> Margahana, H., & Triyanto, *Membangun Tradisi Entrepreneurship Pada Masyarakat*. Edunomika: 2019, 03(02), 300–309.

<sup>8</sup> Geertz, C, *Agama Jawa : Abangun, Santri, Priyayi dalam Kebudayaan Jawa*. Depok: Komunitas Bambu, 2014, h 84.

people in being responsible for the donations in the wedding party and to coordinate the *Tompangan Persatuan* tradition of the Sumenep Regency community to form a group, in every village located in Sumenep Regency, there is at least one group to handle the *Tompangan Persatuan* which is named according to the agreement of the group, where in the group there are people who are the leaders and members who participate in the wedding ceremony. In addition, the *Tompangan Persatuan* group in Sumenep Regency is also unique, because the invitations in the *Tompangan Persatuan* group are different from wedding invitations in general. Where the invitees in the *Tompangan Persatuan* use cigarettes, besides that there are receipts and attendance lists that can strengthen accountability related to donations at the wedding.

The implementation of the *Tompangan Persatuan* tradition from the party receiving the donation at the time of the wedding ceremony interprets the *tompangan* tradition as a debt; this is because the party receiving the donation has an obligation to return it related to the previously received donation. Meanwhile, the party who made the donation interprets the *tompangan* tradition as a receivable, this is because the party who made the donation has the right to receive it back and even collect donations that have been previously given to parties who have held a wedding ceremony. In addition, the form of accountability that occurs in the implementation of the *tompangan* tradition is in the form of a list of attendance and receipts, so that the presence of the attendance list and receipt can strengthen the accountability between the two parties related to the existing contributions in the implementation of the *tompangan* tradition.

### Islamic Law

Islamic law is a series of words "law" and "Islam". Separately, the law can be interpreted as a set of regulations regarding human behavior that are recognized by a group of people, compiled by people who are authorized by that community, apply and bind all its members. When the word "law" is combined with the word "Islam", then Islamic law is a set of rules based on Allah's revelation and the sunnah of the apostle regarding human behavior that is recognized and believed to be binding on all Muslims.<sup>9</sup>

The word *fiqh* (الفقه) etymologically means "deep understanding". If "understanding" can be used for things that are outward in nature, then *fiqh* means understanding that conveys *zahir* knowledge to inner knowledge. That's why al-Thirmizi said, "*Fiqh* about something" means knowing his mind to its depth.<sup>10</sup>

Termologically, *fiqh* (الفقه) means "Science of *syar'i* laws that are *amaliah* which are excavated and determined from *tafsil* arguments". In this definition, *fiqh* is likened to science because *fiqh* is a kind of science. Indeed, *fiqh* is not the same as knowledge as mentioned above, *fiqh* is *zhanni*. *Fiqh* is what a *mujtahid* can achieve with his *zhan*, while knowledge is not *zhanni* like *fiqh*. However, because the *zhan* in *fiqh* is strong, it approaches knowledge; therefore in this definition science is also used for *fiqh*. *Fiqh* is knowing something, understanding it and responding to it perfectly.<sup>11</sup>

According to Shaykh Zakariya Al-Ansori *fiqh* is:

<sup>9</sup> Amir Syarifuddin, *Ushul Fiqh*, Jakarta, Kencana Perdana Media Group, 2011, hlm. 6-7.

<sup>10</sup> Amir Syarifudin, *Ushul Fiqh jilid 1*, Jakarta, Logos Wacana Ilmu, 1997, hlm. 2.

<sup>11</sup> A. Qodri A. Azizy, *Transformasi Fiqh dalam Hukum Nasional*, Semarang, PPHIM Jawa Tengah, 2001, hlm. 34.

علم بحكم شرعي عملي مكتسب من دليل تفصيلي<sup>12</sup>

"Shari'a jurisprudence which is amaliyah taken from detailed argument."

The meaning of knowledge here is understanding, and being part of the Islamic Shari'a are all instructions from Allah that contain an obligatory command to a mukallaf so that he does it or something that is forbidden so that he stays away from it, or a suggestion, makruh, permissible, or a directive that contains something related to it. with something else so that it becomes a cause, condition or barrier.<sup>13</sup>

## Result

### The Custom of *Tompangan Persatuan* in the Perspective of Islamic Law

Adat or 'urf which contains positive values, can be accepted by Islam and vice versa if the custom contains negative values then Islam is not tolerated.<sup>14</sup> Many scholars agree and accept adat as a proof in justifying the law, as long as it is 'urf authentic and does not conflict with Islamic law, both 'urf al-'am and 'urf al typical.<sup>15</sup> The scholars agreed to reject 'urf fasid (wrong customs) to be used as a legal basis.

The scholars stated that adat was a source of legal istimbath, stipulating that it could be a proof if no texts from the book (al-Quran) and Sunnah (Hadith) were found. If a custom is contrary to the book or sunnah, such as the habit of people in an era of doing something that is forbidden, such as drinking wine or eating usury, then their custom is rejected (mardud). In Islam, customs or habits can be made into law if;

- a. Adat contains logical benefits. This condition is something that is absolutely in a valid 'urf. so that it is acceptable to the general public. And in the sense that it does not conflict with the Qur'an and the Sunnah of the Messenger of Allah. On the other hand, if 'urf brings harm and cannot be logical, then such a custom cannot be justified in Islam.
- b. These customs are generally applicable to people related to the 'urf environment, or at least among most people. 'Urf also applies to the majority of cases that occur in the community and its validity is embraced by the majority of the community.
- c. The custom that is used as the basis for the determination of a law has been in effect at that time, not the custom that emerged later. This means that 'urf must have existed before the enactment of the law. If the custom comes later, then it is not taken into account.

It is clear, that custom or 'urf which contains positive values, can be accepted by Islam and vice versa if adat contains negative values then Islam is not tolerated. Many scholars agree and accept 'urf as a proposition in concluding the law, as long as it is 'urf authentic and does not conflict with Islamic law, both 'urf al-'am and 'urf al typical. The scholars agreed to reject 'urf fasid (wrong customs) to be used as a legal basis.

The scholars stated that 'urf is a source of legal istimbath, stipulating that it can be a proof if there is no text from the book (al-Quran) and Sunnah (Hadith). If an 'urf contradicts the book or sunnah, as is the custom of the people in an era to do something that is forbidden. Jumhur al-Ulama agreed that "what many people are accustomed to

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<sup>12</sup> Zuhdi, Masjfuk. *Studi Islam 3: Muamalah*. Jakarta: Raja Grafindo Persada. 1993. H. 13

<sup>13</sup> Firdaus. *Ushul Fiqh: Metode Mengkaji dan Memahami Hukum Islam Secara Komperensi*. Jakarta: Zikur Hakim. 2004, h. 102

<sup>14</sup> Zuhdi, Masjfuk. *Studi Islam 3: Muamalah*. Jakarta: Raja Grafindo Persada. 1993. H. 13

<sup>15</sup> Firdaus. *Ushul Fiqh: Metode Mengkaji dan Memahami Hukum Islam Secara Komperensi*. Jakarta: Zikur Hakim. 2004, h. 102

and admit, whether in the form of words or deeds, are repeatedly done so that they leave an imprint on their souls and are well accepted by their minds.<sup>16</sup>

When viewed from the object, the *Tompangan Persatuan* tradition is included in the Urf 'amali, namely community habits related to ordinary actions or civil muamalah. And in its type, it is included in the typical Urf section, namely the habits that apply in certain regions and communities, why is it said so because this tradition only applies to the people of Sumenep Regency. And if viewed from the perspective of its validity, including the Urf Sahih, it is a custom that does not conflict with any of the syara' arguments, does not conflict with masalah mu'tabarah and does not bring real mafsadah. Sahih urf in the form of urf that can be accepted because it does not conflict with syara'.

Based on the elaboration of Islamic law, it can be concluded that the *Tompangan Persatuan* tradition that exists in the Sumenep Regency community is legally mubah or this may be based on the benefits that exist in the tradition. Because every thing is useful for humans, either in the sense of attracting or producing. Such as generating pleasure or profit, or in the sense of resisting or avoiding, such as rejecting harm or damage. So that everything that contains benefits can be called masalah. Thus, masalah contains two sides, namely bringing benefit and avoiding harm and benefit is highly recommended in Islam.

In an effort to gain benefits and reject mafsadah, which is not required by syar'i in the form of law, in the context of creating legal benefits, it means that benefit is the basis and benchmark in establishing this *Tompangan Persatuan* law.

The *Tompangan Persatuan* tradition in wedding receptions or party events that take place in Sumenep Regency is included in the category of grants or gifts, because the essence of the *Tompangan Persatuan* is the same as grants, namely to strengthen relationships between others and there is an element of mutual help, this is as stated Allah swt in the Qur'an:

*"And help you in goodness and piety" (Al-Maidah: 2), 106.*

As for donating something to other people such as rice, money, sugar, noodles, meat, bread, cigarettes, etc. in a walimah or wedding party, it is a form of mutual assistance between kinship members. The Prophet Muhammad also recommended giving gifts to each other, because this can lead to love and affection between people, as the Prophet Muhammad said. narrated by Sayyidah Aisyah r.h., she said which means: Rasulullah SAW. said:

*"Give gifts to one another and you will love one another"*

The tradition of *Tompangan Persatuan* in walimah or weddings carried out by the people of Sumenep Regency which has been carried out so far, the people there generally hope that one day the gift will be returned when he has an intention, if it is not returned then they ask for the return of the *Tompangan Persatuan* (donation) that they have given with how to show the receipt of unity to each unity group in every village in Sumenep Regency. The uniqueness of the *Tompangan Persatuan* tradition in the walimah event in Sumenep Regency is that in this case it is required to return the gift or donation of the *Tompangan Persatuan* according to the current price of a solar cigarette press or a Pundimas cigarette.

As for asking for a gift back, Jumhur Ulama are of the opinion that it is unlawful to ask for the return of goods that have been donated. It is not lawful for a person to ask for a gift that he has given back even from a brother or wife, except for the gift of a

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<sup>16</sup> Drs. Totok Jumanoro, M.A, Drs Syamsul Munir Amin, M.Ag, *Kamus Ilmu Ushul Fiqh*, (Jakarta: Amzah, 2009) Cet.II, h. 333

father to his child.<sup>17</sup> As for the argument that shows the prohibition, it is narrated from Ibn Abbas ra, it is said;

*"Let us not act with a bad example, namely that a person who takes back his gift is like a dog that swallows back its vomit"*

However, the form of grants applied to the people of Sumenep Regency, the form is to expect a return in the grant, if the person he gives does not return the gift, then he has the right to ask for it back, as narrated by Salim ra. From his father, that the Messenger of Allah said: *"Whoever gives a gift, he is still entitled to the property (withdrawing back), unless he has been given a reward."*

The point is that the person who gave the gift in this case the Unity Tompangan wants it to be repaid, in this case he may ask for it back if the person to whom he gave the grant does not return it.

In the book of Al-Majmu 'about the difference between shadaqoh and grants, that the purpose of the grant is to improve the condition of parents and children, and sometimes the benefit is in the return of the grant, then a return is allowed in the grant system. While sadaqah aims to seek reward, it is not related to any return. As the Hadith narrated by Bukhari from Sayyidah, he said:

"That the Messenger of Allah (PBUH) received a gift and then returned it."<sup>18</sup>

There are three opinions regarding compensation in a grant, namely:<sup>19</sup>

1. It is obligatory for the recipient to give and sufficient until the giver is pleased, based on the Hadith of Ibn Abbas:

"Indeed, the Prophet Muhammad continued to provide for an A'robiy until he was pleased."

2. Compulsory to replace according to the level of ability of the giver, the reply is not required to be exceeded and reduced. Because it requires a replacement when there is no compensation that has been stated the level and amount is returned according to ability because it is considered a mishil dowry.

3. In the return of the grant, it must be sufficient as the prevailing custom in the community, because the custom is more important to be applied and must see the size that has been determined in the local custom.

This opinion is emphasized by Mauss Yng who states that the concept of giving consists of three things, namely the obligation to give, the obligation to receive, and the obligation to repay. There are no free or free gifts and every gift comes with a reward. Dynamic social processes involve between people. This dynamic process is intertwined through the nature of mutual giving which requires the recipient to return with an extra measure and reflects the existence of competition for position and honor, so that exchange will never end.<sup>20</sup>

In this regard, people's habits in carrying out wedding celebrations are carried out by giving donations. The donation can be in the form of money, rice, cigarettes and other things related to needs. This gift is for the bride and groom. All forms of giving in society are always followed by something giving back (reward). There is a tradition that the main goal is to return what has been given to make donations not voluntary. So this is what tends to shackle society. Of course, for those whose economy is limited, the

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<sup>17</sup> Sayyid Sabiq, *fiqh sunnah*, jilid-3, diterjemah oleh Aseb Sobari dan Sofwan Abbas, (Jakarta: Al-Fatihom Cahaya Umat, cet ke-3, 2011), 616.

<sup>18</sup> Imam Abi Zakariya Mahyaddin bin Syaraf An-Nawawi, *Al-Majmu' Syarhu Al-Muhadzab, Juz*, (Darul Fikr, t, tp), hlm. 268.

<sup>19</sup> Imam Abi Zakariya Mahyaddin bin Syaraf An-Nawawi, *Al-Majmu' Syarhu Al-Muhadzab*, hlm. 281.

<sup>20</sup> Marcel Mauss, *Pemberian: Bentuk Dan Fungsi Tukar Menukar Dimasyarakat Kuno*, (Terj.), (Jakarta: Yayasan Obor Indonesia, 1992), hlm. 15

person feels forced and if he does not return the donation, he will be subject to moral sanctions.

In essence, the definition of donation above is part of a social exchange activity to obtain a number of benefits. The principle of social exchange is basically an implementation of the concept of reciprocity. The exchange of donations will occur as long as each person wants the benefits of donations. The activity of donating to the people of Sumenep Regency at this time is no longer because of solidarity, but is influenced by economic interests.

Reciprocity is the study of the theory of reciprocal exchange between individuals or between groups. According to Marcel, the exchange of gifts has the following characteristics, including: a) the return of the object received is not carried out at the time the gift is received, but at a different time in accordance with applicable customs, b) the return of the gift received is not in the form of goods that are the same as those received, but have a slightly higher value or at least the same as those received, c) the objects of gifts received are not seen as objects in the literal sense, but as achievements.<sup>21</sup>

Returning the *Tompangan Persatuan* in the form of goods or money has become a habit for the people of Sumenep Regency. So this habit can be used as an argument or proof that must be done by the community. It is based on the rule:

"which has become a habit of many people, then it can be a *hujjah* (argument) that must be done".

In another rule it is also explained:

*"Something that is known U'rf (custom) is like something that is required with a condition"*.

The purpose of this rule is that something that is known (famously) by the community according to *U'rf* or (custom) in a community is to occupy the same legal position with a required condition (clearly stated), even though something is not mentioned in a contract. (Transaction) or speech (in this case it is *buwuh* in *walimah*), so that something must be positioned (punished) to exist, as the conditions mentioned in a contract must exist or be carried out. However, on the condition that something is *makruf* or famous and does not conflict with Islamic law.

The *Tompangan Unity* custom is a culture of the Sumenep Regency community that must be preserved. Because if you look at the history, and the implied meaning of each traditional *Tompangan Persatuan* procession in Sumenep Regency, it contains a lot of Islamic symbols that are wrapped in Local Culture so that through the existing culture we are able to broadcast Islamic values while preserving local culture.

### **The Treatment of *Tompangan Assets* in terms of those who give and receive donations in the *Tompangan Unity* custom**

The treatment of the *Tompangan Unity* assets can be said to have an important role in the existing contributions in the implementation of the *Tompangan* tradition, including the following:

#### **Assets provide economic benefits**

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<sup>21</sup> Asrizal, dkk, *Tradisi Pemberian Sumbangan Dalam Hajatan Pernikahan Perspektif Fiqhul Islam*, Teraju: Jurnal Syariah dan Hukum, Vol. 01, No. 02, September 2019, hlm. 65.



Donations that exist in the implementation of the *tompangan* tradition can be recognized as assets if the donation provides economic benefits in the future and has a value that can be measured reliably..

Recognition of assets for those who make donations is recognized when they first make donations to other people, where the economic benefits will be obtained in the future when the return is related to previous donations. In addition, for parties who receive donations, asset recognition is carried out by recognizing donations as assets when the donation has been received by the host and the economic benefits are obtained when the proceeds of the donation are used as business capital or building house assets.

Muhammad Nurullah as the Village Head and Trustee of one of the Unity *Tompangan* groups said; "Results from Unity *Tompangan* are at least 150 million and a maximum of billions of rupiah. This Unity *Tompangan* is payable, if the party or member who dies, the Unity *Tompangan* will be passed down to his children and grandchildren so that it can be recognized as an asset when the donation is returned and received by his children and grandchildren later and the useful life will be received in the future when his children and grandchildren is doing a wedding or *karjeh*".<sup>22</sup>

### **Asset measurement based on current value**

The implementation of the *Tompangan* Unity tradition in union groups in Sumenep Regency, both from those who give and those who receive donations, measure assets against these donations using or based on present value, although the measurement is still carried out in a simple way with their understanding.

Measurement of assets against donations in the implementation of the *Tongangan Persatuan* tradition in Sumenep Regency is carried out by measuring assets based on the price of Surya one pres cigarettes and the current price of Pundimas cigarettes. This is because in the implementation of the *tompangan* tradition the parties who give and receive donations in practice adjust to the latest price values, because in the implementation of the *tompangan* tradition the parties concerned will later return the money or goods in the future with a larger amount, this is because they adjust the price of Surya one pres cigarettes and the price of the latest Pundimas cigarettes, besides that they also think that the currency value changes every year, so they feel bad when they return money with the same nominal as the previously received money.

Asrawi, one of the leaders of the *Tompangan Persatuan* group, said; "The donation or return of the *Tompangan Persatuan* is based on the current price of Surya one pres cigarettes and the price of Pundimas cigarettes, each recipient and giver of the *Tompangan Persatuan* will receive a receipt as proof of the *Tompangan Persatuan* transaction".<sup>23</sup>

### **Asset listing**

The implementation of the *tompangan* custom that occurs in the people of Sumenep Regency, both from those who give and who receives donations, there is a recording process related to donations in the *tompangan* tradition. The recording carried out in each *Tompangan* Unity group in Sumenep Regency, both from those who gave and received donations, used a simple recording by recording donations in the attendance list and receipts at the time of the wedding ceremony. Because they think that in the implementation of the *Tongangan Persatuan* tradition, recording between the two parties is very important so that the accountability related to the contribution can be accounted for as well as possible, so they make a record in the receipt and attendance

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<sup>22</sup> Muhammad Nurullah, Wawancara (7 Oktober 2022).

<sup>23</sup> Asrawi, Wawancara (13 Oktober 2022)

register as a way to ensure the contribution between the two parties involved. in the implementation of the *tompangan* tradition can be properly accounted for in the future.

### **Discussion**

Based on the elaboration of Islamic law, it can be concluded that the *Tompangan Unity* tradition that exists in the Sumenep Regency community is legally *mubah* or this may be based on the benefits that exist in the tradition. Because everything is useful for humans, either in the sense of attracting or producing. Such as generating pleasure or profit, or in the sense of resisting or avoiding, such as rejecting harm or damage. So that everything that contains benefits can be called *maslahah*. Thus, *maslahah* contains two sides, namely bringing benefit and avoiding harm and benefit is highly recommended in Islam.

An overview of Islamic law in the tradition of *tompangan unity* that developed in Sumenep Regency is to ask for a return *tompangan unity* (donations) that have been given the law is permissible, because the form of grants applied in the Madurese community expects a return in the grant, if the person he gives does not return the grant, then he has the right to ask for it back.

### **Conclusion**

Based on the results of qualitative research using observation, interviews and documentation techniques carried out in Sumenep Regency regarding the Review of Islamic Law Against the Custom of *Tompangan Persatuan* in Marriage Parties, birthdays or *Sunnatan* events, several conclusions can be drawn. The conclusion is presented as follows:

1. Overview of Islamic Law in the *Tompangan Persatuan* custom in the Sumenep Regency community, namely *Mubah* or this may be based on the benefits that exist in the tradition. Because everything that is useful for humans brings benefit and avoids harm which is basically benefit is highly recommended in Islam. And the law asking for the return of the *Tompangan Persatuan* (donation) that has been given is legal, because the form of grant applied in the Sumenep Regency community expects a return in the grant, if the person he gives does not return the grant, then he has the right to ask for it back.
2. The treatment of *tompangan assets* in terms of both giving and receiving donations that occurred in the *Tunas Muda* group has been carried out quite well, although in the treatment of assets the donation is carried out in a simple manner with their understanding. Where the recognition of assets that occurs in the *Tunas Muda* group in terms of the parties who contributed, the recognition of these assets is recognized at the first time they make a donation to others and the economic benefits will be obtained in the future when the return is related to the previous donations, whereas for those who receive donations recognize the donation as an asset when the donation has been received and the economic benefits will be obtained when the proceeds of the donation are sold. As for asset measurement, in practice, it adjusts to the latest price value. In addition, the recording of assets in the implementation of the donation *tompangan* tradition is recorded in the attendance register and receipt. And for reporting assets that occur in the *Tunas Muda* group, reporting by providing evidence of the attendance list and receipts held between the two parties in the implementation of the *tompangan* tradition that occurs at weddings.

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