

Waste at Wedding Party

(Social Reality Study of Walimatul 'Ursy in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency)

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Abstract

Marriage is part of the teachings of the Islamic religion that must be obeyed and carried out by everyone if they already have the ability to be physically and mentally. Marriage is considered imperfect by some people in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency if the implementation is not accompanied by a celebration, even though the marriage is legal according to Islamic law. Therefore, after marriage, walimah will be carried out, which is a celebration that accompanies the marriage to make it official so that it is known in general by the public. The implementation of walimatul 'ursy in Islam is more emphasized on simplicity, convenience, happiness and pleasure or cheapness according to needs, not based on desire. The purpose of this research is to describe redundant in a wedding reception, as well as to describe the impact of waste on the party. In this study, the researchers used qualitative method. The results of the study related to the wedding party in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency showed that the celebration of the wedding party was already a tradition that was carried out after the wedding. This tradition is carried out to honor guests, but in the implementation of the reception based on Islamic law, it is detected that there is a redundancy that is often carried out both by the wedding party organizer and by the invited guests. The results of the study show that the waste carried out by the host as the implementation of the intent of the wedding party in the form of providing too much food so that it cannot be finished. After the wedding, a lot of food is wasted. Meanwhile, the waste done by the invited guests either intentionally or unintentionally by not finishing the food or leaving a lot of food that has been placed on the plate. However, in the view of customary law, this is considered normal, even though they know that redundant is a friend of the devil. The results of the study also show that the wedding party has had a good cultural impact, but has no impact on social, religious or economic terms.

Keywords

waste; wedding party;

Aceh Besar



I. Introduction

As a universal religion, Islam regulates human life, including in terms of biological distribution with the rules of marriage. In Islam, marriage is a religious guidance that needs attention, so that the purpose of having a marriage is not just to channel biological needs but as a worship recommended by Allah SWT and His Messenger. By carrying out marriage means already carrying out religious teachings, this is in accordance with the word of God in the Qur'an (Surah Ar-Rum: 21) which means "And among the signs of His power is that He created for you wives of your own kind, so that you may tend to and feel at ease with them, and He has made between you affection. Verily, that is indeed signs for a people who think."

Based on the description above, the purpose of marriage is to realize a harmonious, prosperous and happy family. Harmony in using the rights and obligations of family members and being prosperous means the creation of inner and outer peace due to the fulfillment of inner and outer life needs, so that they can give birth to a *sakinah, mawaddah, warrahmah* family. In marriage, of course, it is seen as less than perfect if it is carried out secretly without a celebration. Marriage without celebration will have its own consequences in social life as social beings. Although marriage is considered legal according to Islamic law.

In line with this description, Sudarsono (2012) said that "Marriage needs a *walimah*, namely the celebration that accompanies the marriage to make it official so that it is known in general by the public". A *walimatul 'ursy* in Islam is more emphasized on simplicity, convenience, happiness and pleasure or cheapness according to needs not based on desires. In the matter of Islamic marriage, there has been a lot of talk, starting with how to find the criteria for a prospective life partner to how to treat him when he officially becomes a wife.

In this regard, as for a phenomenon that occurs in the Gampong community of Meunasah Baro, Seulimeum District, Aceh Besar Regency, related to redundancy at a wedding party as a form of celebration of the union of two people. From the initial observations that the researchers made, it was found that the *walimatul 'ursy* event was waste. *Walimatul 'ursy* is mostly held in a festive manner, and the invited guests put a lot of food in their plates so that they are not consumed. The behavior of the invited guests when attending the wedding reception caused waste. Likewise, the owner of the intention or the organizer also commits waste due to the excessive supply of food so that after the wedding the food is wasted and cannot be used anymore.

Wedding celebrations in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency is a tradition that is carried out from generation to generation to glorify the entire audience from invited guests. However, social reality shows that in its implementation, Islamic law is redundant. Meanwhile, in the view of customary law, this has never been questioned and has even been considered normal, even though people know it is included in the redundant category. The Wedding Reception (*Walimatul 'Ursy*) in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency has a culturally good impact because it carries out traditions obediently. While socially, religiously and economically it has a bad impact, it is caused by social jealousy, waste, while the economic impact causes debt after the wedding reception.

II. Review of Literature

2.1. Waste Concept

In Kamus Besar Bahasa Indonesia (KBBI) redundant is defined as "useless or useless, wasted, excessive, extravagant or extravagant". Thus, redundant can be interpreted as anything that is excessive or extravagant so that it becomes useless or useless. In Islam, waste is defined as spending wealth in inappropriate conditions or spending prohibited items. In the Qur'an (Surah Al-Israa: 26-27) Allah SWT says which means "And do not squander (your wealth) extravagantly". Verily, the spenders are the brethren of Satan, and the devil is a complete disbeliever in his Lord."

Based on the word of Allah, means the people who are wasted are known as brothers and followers of *shaytan*. Therefore, whoever uses wealth beyond his provisions, he has been involved in the actions of Satan and has a sense of arrogance. Wasteful acts are a

materialist lifestyle, fond of exaggerating the use of wealth, money and existing resources for the sake of pleasure. In fact, Allah SWT told his servants to live simply and frugally, because if everyone becomes wasteful, then one day the nation can be damaged and even the country will be destroyed.

Staying away from the nature of *shaytan* means staying away from wasteful nature, in wedding receptions people often do wasteful things, wasteful actions are one of the actions that are hated by God. Waste is an act of the devil. Wasteful behavior will reduce the practice of alms. Whereas the practice of alms will get a great reward from Allah SWT, and will open dozens of doors of goodness and sustenance.

Redundant can also be interpreted by wasting wealth or excessive actions because the person concerned cannot control his lust and is more directed to the nature of momentary pleasure. However, the redundancy referred to in this study is even simpler, namely people who take excessive actions when attending wedding receptions. The action in question is in the form of placing excessive food or following one's lust, but it is not consumed, so that the food is wasted.

2.2. Marriage Concept

Marriage comes from the word marry which according to language means forming a family with the opposite sex, having sex and having intercourse, or from the word *an-nikah* which according to language means gathering, inserting each other, and *wathi* or intercourse. Marriage is a *sunatullah* that applies to all God's creatures, both humans, animals and plants. In the matter of Islamic marriage itself, it has discussed starting from the procedure for finding the criteria for prospective companions or wives/husbands to how to treat them when they officially become empresses or become husband and wife.

Marriage or marriage in Arabic fiqh literature is called marriage and *zawaj* which contains the intention of allowing male and female sexual relations. Marriage or rather pairing which is a decree of Allah over all creatures, this essence is repeatedly confirmed by the Qur'an. According to Shihab (2006), among others, in the letter Al Dzariat verse 49 which means: "And everything We created in pairs so that you remember the greatness of Allah". (Surat al-Dzariat-49)

According to Harjono (2007) Marriage is a sacred agreement between a man and a woman to form a happy family. As an agreement, it implies the existence of free will between two parties who want to make a promise to each other based on the consensual principle, which means that there is no element of coercion. The marriage is stated in the form of *ijab qobul* which must be said directly by those concerned, namely the prospective husband and prospective wife. Based on the Law of the Republic of Indonesia Number 1 of 1974 concerning marriage, Article 1 states that "marriage is an outer and inner bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead".

Based on the Marriage Law, there are two kinds of conditions for marriage, namely material conditions, which are conditions attached to each party, also called subjective conditions, and formal requirements, namely the procedures or procedures for carrying out marriages according to religious law and the law also objective conditions. The conditions for marriage (material requirements) are regulated in Articles 6 to 12 of Law Number 1 of 1974 concerning Marriage as follows:

- a. Marriage must be based on the approval of the two prospective brides (Article 6 paragraph 1);
- b. Men have reached the age of 19 (nineteen) years and the women have reached the age of 16 (sixteen) years (Article 7 paragraph);

- c. Must get permission from both parents, except in certain cases and the bride and groom are 21 years old or more, or get dispensation from the Religious Courts if the age of the candidates is less than 19 and 16 years (Article 6 paragraph (2) and Article 7 paragraph 2;
- d. Not violates the prohibition of marriage as regulated in Article 8, namely marriage between two people who:
 - 1) Blood related in a straight lineage down or up.
 - 2) Blood related in a sideways lineage, namely between siblings, between a person and a parent's brother and between a person and his or her grandmother's brother
 - 3) Sexual intercourse, namely in-laws, stepson, son-in-law and mother/stepfather.
 - 4) Breastfeeding relationship, namely nursing parents, nursing children, nursing siblings and nursing aunts/uncles
 - 5) Be sibling relationship with the wife or as aunt or niece of the wife, in the event that a husband has more than one wife
 - 6) Having a relationship that by his religion or other applicable regulations, marriage is prohibited.
- e. A person who is still bound by marriage to another person cannot remarry, except in the case referred to in Article 3 paragraph (2) and Article 4 of this Law (Article 9)
- f. A husband and wife who have been divorced remarry one another and are divorced for the second time, then between them may not be married again, as long as the law of each religion and belief of the person concerned does not determine otherwise (Article 10).
- g. A woman whose marriage was terminated to remarry has passed the waiting period. (Article 11)

Marriage aims to fulfill religious instructions in order to establish a harmonious, prosperous and happy family. According to Imam in Qhozali (2013) marriage aims to:

- a. Obtain and maintain offspring;
- b. Fulfill human desires to channel lust and spill affection;
- c. Fulfill religious calls, protect oneself from evil and damage
- d. Grow seriousness to be responsible for accepting rights and obligations and to obtain legal assets
- e. Build a household to form a peaceful society on the basis of love and affection.

2.3. Concept of Marriage Party (*Walimatul 'Ursy*)

Walimah means *aljam'u* which means to gather, because husband and wife gather. *Walimah* comes from Arabic which means wedding food. This means that food is specially prepared for the wedding party. Can also be interpreted as food for invited guests or others. *Walimah* is a term found in Arabic literature which literally means a special banquet for marriage and is not used for events outside of marriage. While the definition that is well-known among scholars, *walimatul 'ursy* is defined as an event in order to be grateful for Allah's favors for the implementation of the marriage contract by serving food.

Islam has prescribed for all of us to announce a marriage. It aims to distinguish it from a secret marriage which is prohibited by Islam. In addition, the announcement also aims to show happiness in something that is permitted by Allah SWT to a believer, because in marriage the impulse of lust becomes lawful. And in that bond, too, will get rid of all negative prejudices from the other party.

Imam Syafi'i in the book al-Umm states that *walimah* is "every banquet celebrating a wedding, birth of a child, circumcision, or other joyful event that invites many people, then it is called "walimat". *Walimah* occurs at every celebration by inviting someone) which is

carried out in order to obtain new happiness. Therefore, the most famous according to the absolute opinion, that the implementation of *walimah* is only known in a marriage.

According to Sayyid Sabiq, *walimah* is taken from the word *al-walmu* and has the meaning of food that is devoted to a wedding party. In the legal dictionary, *walimah* is food for a wedding party or any food made for invitations or other invitations. In contrast to Zakariya al-Ansari's expression, that *walimah* occurs for every meal that is carried out to get new happiness from marriage and ownership, or other than both about the fame of the implementation or in order to obtain new happiness in building a new family.

2.4. Gampong Institution Concept

The social institutions in Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency are a set of norms at all levels that revolve around a basic need in people's lives. According to Leopold in Soekanto (2010), social institutions are defined as "a network of processes of relations between humans and between human groups that functions to maintain these relationships and their patterns, in accordance with the interests of humans and their groups".

The existence of a community institution at the village level according to Soekanto (2010) has a function to:

- 1) Providing guidance to community members, how they should behave or behave in dealing with problems in society, especially those concerning needs;
- 2) Maintaining the integrity of the community;
- 3) Providing guidance to the community to establish a system of social control (social-control). That is, a community monitoring system for the behavior of its members.

In the process of developing social institutions there is a norm and a system of social control for society. Society is a container of a unity of human life that is interconnected with one another, which is continuous and bound by a sense of shared identity according to its culture. Society creates culture and culture cannot be separated from society. Thus, there is no society that does not have culture and vice versa, there is no culture without society as its container and supporters.

The existence of culture in society is expected that all members of the community can behave in accordance with mutually agreed patterns of behavior. In reality, there are still personalities from community members who violate something that has been mutually agreed upon. The existence of a violation of something is evidence that there is a rule that applies in society.

Norms have different powers and are reminiscent of their members. To be able to distinguish the power of remembering these norms, sociologically Soekanto (2010) says that:

a) Norm of way (usage)

That is a rule that refers to a form of action, a retention of this norm will not result in severe punishment. Among other things, such as: reproached or warned by the person concerned.

b) Norms (folkways)

This norm has a greater remembering power than the norm of the way. Habits are defined as actions that are repeated in the same form. For example, the habit of paying respect to parents.

c) Norms of conduct (mores)

This norm is very important to provide boundaries on individual behavior. Code of conduct is also a tool that orders and prohibits a member of the community from doing an act. Violation of this norm will be given severe sanctions by the community.

d) Customs norms (costum)

Community members who violate customs, will suffer harsh sanctions by the community. Even society will not want to accept him anymore. And this norm is a norm that has a great influence on individual actions.

Therefore, norms have a function as a braking and controlling tool, which limits individual freedom from behaviors that are detrimental to the common interest. Community institutions are considered as truly valid if their norms fully assist the implementation of social patterns. Individual behavior which is considered as a rule is secondary to social institutions. If humans understand the norms that govern their life together, there will be a tendency to obey these norms.

In addition to the existence of a norm that regulates people's lives, an institution is also a tool of social control for the community itself. In everyday conversation, the system of social control or social control is often interpreted as supervision by the community of the running of government, especially the government and its apparatus.

2.5. Social Interaction Theory

Social interactions are carried out by all humans from birth to death. Every interaction occurs because of the relationship between individuals and individuals as well as between individuals and groups, as well as the relationship between groups and groups. The relationship between individuals and individuals occurs such as at a wedding reception, all members of the community interact in the event of *Walimatul 'Ursy*. Every social interaction requires the appearance of individuals who carry out the relationship. Social relations occur because of the participation of individuals, both individually and in groups.

Interaction Social activities in the community of Gampong Meunasah Baro, Seulimeum District, Aceh Besar Regency are related to the structure and function of groups that occur because individuals in their lives are not separated from the group. In addition, each individual has a function within the group. Individuals in their lives cannot be separated from other individuals, therefore individuals are said to be social beings who have functions in their groups. Interaction occurs when an individual takes action, causing reactions from other individuals, because of that interaction occurs in a social life. Interaction is basically a developmental cycle of social structure which is a dynamic aspect of social life.

According to Rahmad (2000) in everyday life there are three kinds of social interactions including:

a. Interaction between individuals and individuals

In this interaction, one individual gives an influence, stimulus, or stimulus to another individual. While the affected individual will give a reaction, response or response. In the interaction between individuals and individuals it can be in the form of shaking hands, reprimanding each other, conversing or maybe fighting.

b. Interaction between individuals and groups

Interactions between individuals and groups can be seen concretely in a resident of a housing complex with a study group in the Pangkalan Masyhur Sub-District. In addition, it can be seen an orator is giving a speech in front of a crowd. This form of interaction shows that the interests of an individual deal with the interests of the group.

c. Interaction between groups

Interaction between groups shows that the interests of individuals in the group are a single entity, related to the interests of individuals in other groups. In this interaction, each individual action is part of the group's interests, for example the recitation group for the Bukit Johor Mas housing complex and the recitation group.

III. Research Method

The use of methods in research is a must so that problems can be answered in accordance with the objectives that have been set. Considering the method is a procedure or method used to find out something by using systematic steps, then in every study, research methods must be used. In accordance with the research objectives that have been set in the previous chapter, the method used in this study is a qualitative method. Through the qualitative method, the researcher wanted to gain an in-depth understanding and thought about wasting a wedding at Gampong Baro, Seulimeum District, Aceh Besar Regency.

In line with the above intention, Moleong (2014: 6) argues that "qualitative research is based on an effort to build the views of those who are examined in detail, formed with words, holistic and complex pictures". While Richie in Meleong (2014: 6) qualitative research is "an attempt to present the social world, and its perspective in the world, in terms of concepts, behavior, perceptions and issues about the human being studied". Denam and Lincoln in Meleong (2014: 8) state that qualitative research is "research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods".

Meanwhile, Sugiyono (2010: 8) defines qualitative research methods as "naturalistic research methods because the research is carried out in natural conditions (natural settings). Qualitative research shows a natural aspect that is opposed to quantum, so on the basis of these considerations qualitative is defined as research that does not use calculations with numbers. Bogdan and Taylor in Moleong (2014: 4) define qualitative methods as "research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior". Mulyana (2013: 150) says that "qualitative research methods do not rely on evidence based on mathematical logic, the principle of numbers or statistical methods". In this case, qualitative research is more concerned with the process but does not mean to ignore the results.

In line with this definition, Kirk and Miller in Meleong (2014: 4) define that quantitative research is "a particular tradition in social science that is fundamentally dependent on observations of humans both in its area and in its terminology". In other words, qualitative research emphasizes the human element as a research instrument because only humans as tools are able to understand the relationship to various realities in the field.

Qualitative research methods are used to obtain and collect information and data that aims to describe a condition as it is, not what it is in the current situation. Therefore, this research was conducted using a qualitative approach, because it is considered relevant to the characteristics of the problems and facts being studied, which is intended to produce descriptive data about the social reality of *walimatul 'ursy* in Gampong Baro, Seulimeum District, Aceh Besar Regency.

The researchers collected data through observation, interviews and also the study of documentation at the location of the wedding party. The first method that the researcher uses in collecting data is participatory observation. According to Mulyana (2013: 176), participating observations have the potential to "obtain complete data, for example regarding a social event, the events that precede and follow it and the explanation of its meaning by the participants and those who witnessed it, before during, and after the event took place. In line with Mulyana's opinion, Sugiyono (2010: 145) participating observations are: researchers are involved with the daily activities of people who are being observed or used as sources of research data. While making observations, Researchers

participate in doing what the data source does and share the joys and sorrows. With this participant observation, the data obtained will be more complete, sharp and to the point of knowing at the level of meaning of each behavior that appears.

Guba in Moleong (2014) gives several reasons for making observations, namely:

- a. This observation technique is based on direct experience, because direct experience is a powerful tool to test a truth. This is done if the data obtained are less convincing.
- b. Observation techniques also allow you to see and observe yourself, then record behavior and events as they occur in actual conditions.
- c. Observation allows researchers to record events in situations related to propositional knowledge and knowledge directly obtained from data.
- d. Researchers often have doubts, lest the data they collect are "stray" or biased. The possibility of this deviation occurs because of the inability to remember the events or results of the interview, the distance between the researcher and the interviewee, or because of the emotional reaction of the researcher at one time. The best way to check the reliability of the data is to use observation.
- e. Observation techniques allow researchers to understand complex situations. Complicated situations may occur if the researcher wants to pay attention to several behaviors at once. So observation can be a powerful tool for complex situations and for complex behavior.
- f. In certain cases where other communication techniques are not possible, observation can be a very useful tool.

The data analysis technique used in this study is an interactive model as stated in the opinion Huberman (2007-20) in figure 1 the following.

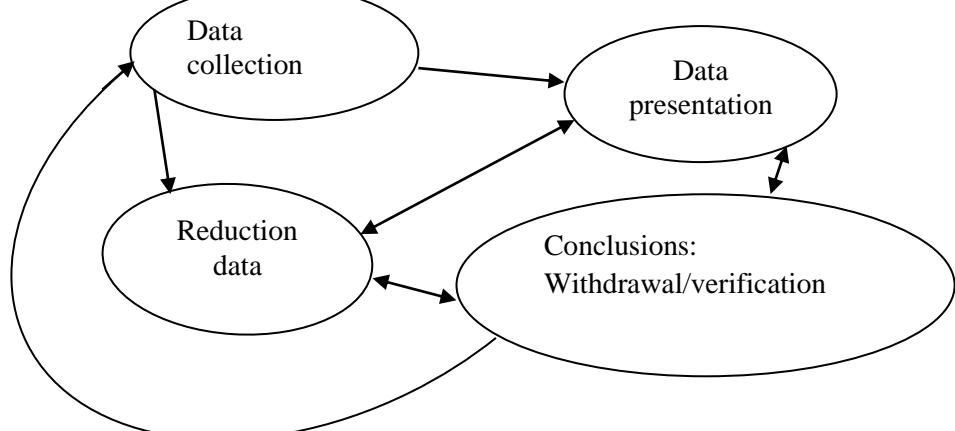


Figure 1. Miles and Huberman's interactive data analysis techniques

IV. Result and Discussion

Gampong Baro is one of the *Gampong* in Seulimeum District, Aceh Besar Regency. Basically *Gampong* in Aceh has been formed since the time of Sultan Iskandar Muda (1607-1636), namely as the smallest territorial form of government structure in Aceh. According to researchers, *Gampong Baro* has existed since Indonesia was not yet independent, *Gampong Baro* has been formed since 1895, when the archipelago was still colonized by the Dutch. The leader of the *Gampong* is called *Keuchik*, who is assisted by someone who is proficient in religious matters called *Teungku Meunasah*. The practice of *walimatul 'urs* or a normative wedding reception can be understood or an understanding can be drawn from the hadiths of the Prophet, both *qouly* and *fi'ly*. This understanding can be used as a contextual practice of *walimatul 'urs*, because it is the result of formulating in order to produce perceptions about the practice of *walimah* carried out by the Prophet and his companions. In Islam, it is taught to be simple in all aspects of life, including in carrying out *walimatul 'urs*, it must be simple, not excessive.

In the implementation of the wedding reception which has been taking place in *Gampong Baro*, based on the observations made by the researchers, there has been such a thing as redundancy and splendor. This splendor can be seen from the food supply not based on need, but rather because it follows a desire, so that after the wedding a lot of food is wasted or cannot be used anymore. Then on the other hand, there were many invitees who attended, various kinds of food and costs which if calculated with money could reach tens of millions of rupiah. This practice will not be a problem for people who are able and have a lot of wealth. Although in Islam it is recommended that in every marriage at least one goat is slaughtered, the act of lavishing at the wedding reception is also not necessarily true.

From the results of interviews that researchers conducted with various parties at the research location, it showed that the Wedding Party Reception (*Walimatul 'Ursy*) In *Gampong Baro*, Seulimeum District, Aceh Besar Regency, it has become a post-wedding custom. This custom is obeyed by the community to glorify guests. In order to enliven his son's wedding reception by pleasing the invited guests in enjoying all the food that has been served. But behind that all the organizers experienced sadness after the reception took place, this was because to fulfill the purpose of the reception there were those who pawned their assets and even owed them to other parties.

The results showed that the wedding reception seemed to be mandatory as a sign that a couple had actually married. *Gampong Baro* apparatus itself cannot prohibit such a celebration model because it is the right of everyone, even though the costs used to hold a wedding reception are by way of debt. Researchers can make assumptions that this is contrary to Islamic religious values, even Islam forbids debt to hold a party or wedding reception, but in Islam holding a wedding reception only as gratitude to Allah SWT. And if there are families who can't afford it, they can hold a *walimah* event as it is. In the view of Islamic law, *Walimatul 'ursy* is strictly prohibited because it brings waste.

However, there is something interesting about the implementation of *walimatul 'ursy* in *Gampong Baro*, it can be seen that there is community participation, some bring rice, some bring cooking oil, bring eggs and so on according to the abilities of community members. Everything was submitted for the sake of holding a *walimatul 'urs*, in addition to lightening the burden on the host. This should be maintained by every Muslim, so that the sense of brotherhood and the form of mutual assistance in goodness can be sustained and maintained. Based on the results of interviews with community leaders, this participation

has become a tradition in Gampong Baro and has been carried out from generation to generation with the aim of easing the burden on the organizers of the *walimatul 'urs*.

In carrying out *walimatul 'ursy* does require the help of others. Whereas what is prohibited here is if the debt causes him to be unable to pay it and makes his life miserable for himself and his family, then it is not allowed. Because why owe if in fact in the implementation of *walimatul 'urs* it can be held with anything. This is done to imitate what has been done by others. In this respect he has wronged himself and his family. Especially if the purpose of the implementation of the *walimatul 'urs* is to get praise from others. This act is *riya'* which is forbidden by Islam.

A marriage in Islam is more emphasized on simplicity, convenience, happiness and pleasure (cheap and festive), because the Prophet himself when he held a *walimatul 'urs* event with Shafiyah, only with two muds of wheat. This shows how simplicity is highly recommended by Islam in all aspects of life. However, nowadays many people hold *walimatul 'urs* events as lively as possible because they want to get praise from relatives and neighbors and want to show their social status. Let's say they held a festive and exceeded the limit on the celebration of *walimatul 'urs*. They are not aware of the deception of this kind of nature.

This kind of thing also happened in Gampong Baro, the results of the study showed, In carrying out the wedding party (*walimatul ursy*), there are debt practices that arise, namely:

1. Original debt, namely debt that occurs because of a contract between the debtor and the person who owes an asset or object with a grace period determined by both. The fact is that there are people from Gampong Baro who hold *walimatul 'ursy* in debt to others openly and will be paid according to the time that they have mutually agreed upon.
2. Natural debt, namely debt that occurs to someone when that person wants to hold a wedding party (*walimatul 'ursy*) and get help from other people in the form of money or basic materials. This happened without a contract so that it seemed that the person who provided the assistance gave it for free. But in fact it is a debt that must be paid by the guardian. This has been going on for a long time and has become a tradition for the people of Gampong Baro.

V. Conclusion

The practice of post-wedding receptions has actually existed since ancient times as one of the things that seems to be inseparable in a marriage. Because the majority of Acehnese are Muslim, Islamic law has a lot to do with the law that applies in Aceh, both in customary law and national law. Sociologically, the procedure for carrying out the marriage reception of *Walimatul 'ursy* in Aceh cannot be separated from the rules of Islamic law. With the differences in kinship customs and forms of marriage that produce different traditional ceremonies between regions. These ceremonies are a mirror and characteristic of the area that must be carried out without conflicting with Islamic law.

For parents, it is a matter of pride to be able to hold a luxurious wedding reception because it shows their social status. Whoever holds *walimatul 'urs* on a large scale, he will be recognized by the community. Wedding receptions at Gampong Baro have been redundant all this time, this is not because of a lavish party, but even a simple party reception has also been redundant, where the invited guests put a lot of food and then don't finish consuming it, so this behavior causes redundancy in attending wedding reception.

Based on the description of the results of the research and discussion, it can be concluded as follows:

1. Reception at a wedding party (*Walimatul Ursy*) in Gampong Baro, Seulimeum District, Aceh Besar Regency, is tradition that is carried out after marriage. This tradition is carried out because there is good faith to honor guests who come at a wedding reception (*walimatul 'ursy*). Even though in a wedding reception, especially one that is carried out on a large scale when examined from Islamic law, redundancy has occurred, even a simple reception has also detected redundancy which is often done by invited guests, either intentionally or unintentionally by not spending food or leaving a lot of food that has been placed on a plate. However, in the view of customary law, this is considered normal, even though they know that redundant is a friend of the devil.
2. There is community participation in the celebration of the wedding party at Gampong Baro, both in the form of labor and donations of other basic materials such as rice, cooking oil, eggs and so on according to the abilities of community members. So that Wedding reception (*Walimatul 'Ursy*) in *Gampong Baro*, Seulimeum District, Aceh Besar Regency. It has had a cultural, social, religious and economic impact. The cultural impact shows that there is citizen compliance in carrying out traditions that have been inherited and are still being carried out in a regenerating manner, so that from the researchers' studies it is considered a positive impact. While the social impact will be social jealousy, meaning that it tends to be negative. The impact of religion is redundant, this also leads to negative things. Meanwhile, the economic impact of causing debt after the wedding reception is also more likely to be negative.

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