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## Legal Pragmatism in Traditional Practices: Imam al-Shāfi'i's Maslahah Analysis of *Mbolo Weki* in Bima Regency

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### Abstract

This research aims to describe the implementation of the *mbolo weki tradition* in the community of Sakuru Village, Monta District, Bima Regency, then describe the maslahah value in the implementation of the *mbolo weki tradition* in the community of Sakuru Village, Monta District, Bima Regency. This type of research is descriptive qualitative. The data sources for this research are primary and secondary sources, data collection methods include observation, interviews and documentation. The results of the analysis show that the *mbolo weki tradition* not only has cultural values, but also contains maslahah values which are in line with the principles of Islamic law according to the al-Shāfi'i madhhab. In al-Shāfi'i's perspective, this tradition is considered to provide positive benefits for individuals and society. The values of solidarity, justice and togetherness contained in *mbolo weki* are considered to be in accordance with the concept of maslahah in Islamic law. It is hoped that this research can provide a deeper understanding of the relationship between local traditions and universal values in the context of Islamic law, especially the al-Shāfi'i madhhab. It is hoped that the implications of this research can support the maintenance and development of local traditions that are in accordance with Islamic values and can make a positive contribution to community life.

### Keywords:

**Maslahah; *Mbolo Weki* Tradition; Customary Law; Islamic Law; al-Shāfi'i Madhhab.**

### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan tradisi *mbolo weki* pada masyarakat Desa Sakuru Kecamatan Monta Kabupaten Bima, kemudian mendeskripsikan nilai maslahah dalam pelaksanaan tradisi *mbolo weki* pada masyarakat Desa Sakuru Kecamatan Monta Kabupaten Bima. Jenis penelitian ini adalah deskriptif

kualitatif. Sumber data penelitian ini adalah sumber primer dan sekunder, metode pengumpulan data meliputi observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi *mbolo weki* tidak hanya memiliki nilai budaya, tetapi juga mengandung nilai masalah yang sejalan dengan prinsip-prinsip hukum Islam menurut mazhab al-Syāfi'i. Dalam perspektif mazhab al-Syāfi'i, tradisi ini dianggap memberikan manfaat positif bagi individu dan masyarakat. Nilai-nilai solidaritas, keadilan, dan kebersamaan yang terkandung dalam *mbolo weki* dianggap sesuai dengan konsep masalah dalam hukum Islam. Diharapkan penelitian ini dapat memberikan pemahaman yang lebih mendalam mengenai hubungan antara tradisi lokal dengan nilai-nilai universal dalam konteks hukum Islam, khususnya mazhab al-Shāfi'i. Diharapkan implikasi dari penelitian ini dapat mendukung pemeliharaan dan pengembangan tradisi lokal yang sesuai dengan nilai-nilai Islam dan dapat memberikan kontribusi positif bagi kehidupan masyarakat.

**Kata Kunci:**

**Maslahah; Tradisi Mbolo Weki; Hukum Adat; Hukum Islam; Mazhab al-Syāfi'i.**

## Introduction

Tradition is a stable element of a specific population's identity, characterized by cultural standards such as ceremonies or proclamations, that remains relatively unchanged over time (Salahuddin et al., 2023). To put it simply, traditions are remnants of the past that continue to be discussed and observed in the present day (Khaznadar & Baper, 2023). The legacies of today encompass a wide range of elements, including legislation, social conventions, human rights, and other matters that amalgamate several facets of everyday existence (Javanmardi et al., 2023). Undoubtedly, culture is intricately connected to the fundamental aspects of human existence, such as language, art, religion, and education, as it shapes and advances (Davis, 2020). From this moment forward, there exists a correlation between religion and secularism (Seth, 2022). Consequently, establishing a correlation between education and everyday life is unattainable. Culture is transmitted from the older generation to the younger generation through educational processes or patterns of conduct (Zort et al., 2023).

Every tradition has several components that offer advantages to its participants, including *Mbolo Weki*, a game performed in Sakuru Village. Every benefit or advantage given is often quantified using *maslahah* figures. Hence, the presence of *maslahah* values as a foundation of power and direction can serve as a compass for the society, particularly in Bima Regency, to conscientiously uphold their respective customs, ensuring their transmission to future generations.

Most individuals nowadays are solely acquainted with the procedure of obtaining consent and making a proposal in the context of marriage. Nevertheless, there exist several other procedures that are as crucial to be aware of. While it may appear intricate, there is no detriment in acquiring further knowledge about the *mbolo weki* ritual procession as an initial step towards conducting traditional ceremonies (Haryati & Hidayat,

2018). Prior to the wedding proceedings, it is customary to commence with the *mbolo weki* ceremony (Tahir, 2019). This ceremony serves as a deliberative process concerning various aspects of the marriage, such as the dowry, and continues until the wedding date.

At the *mbolo weki* ceremony, invited families and communities will attend to make genuine donations (Oktavia et al., 2021). The names of invited guests who contribute will be meticulously recorded, including their names, the amount of money donated, and their address. All this information will be documented in the *mbolo weki* notebook. Complimentary packaged food will be available and invited attendees may occupy the designated seating areas. Once all the invited guests have arrived, the *mbolo weki* event can commence (Nuruddin, 2022). During this event, the funds that have been gathered from both the family and the community will be deliberated upon. Additionally, a committee will be established to oversee the ceremony and reception. Furthermore, the specific day, date, time, and location for the ceremony will be announced. Following the delivery of all items, the *mbolo weki* celebration can be concluded by reciting prayers and expressing gratitude to the family and community members in attendance.

Initially, *mbolo weki* was executed by the inhabitants of Bima, particularly those residing in Sakuru Village, Monta District, Bima Regency, leading many individuals to perceive the occasion as a mundane festivity (Jumiati et al., 2023). They express their intention to attend the event with the purpose of making a monetary contribution upon its conclusion. The prevailing belief among many individuals is that *mbolo weki* serves solely as a method of payment for items (Mulyawan et al., 2020). Furthermore, *mbolo weki* serves as an intermediary to settle conflicts between prevailing communities and other populations. If a different village organizes a *mbolo weki* event on the following day, it is obligatory to engage in monetary exchange using the same currency.

Previous research has consistently demonstrated that *mbolo weki* is still actively preserved and practiced in the present time (Mutawali, 2021). A different study found that *mbolo weki* developed a minority social bond inside the Christian majority, and they fostered fraternal connections through knowledge (Jamaluddin et al., 2023). A further study revealed that in *mbolo weki*, there are a total of 13 ceremonial processions conducted during weddings to preserve and pay homage to a specific traditional literary masterpiece that continues to thrive among the inhabitants of West Nusa Tenggara, particularly in Bima Regency (Jarrah et al., 2022). *Mbolo weki* serves as a catalyst for intercultural communication within the Bima community, by embodying indigenous wisdom and fostering harmony in a diverse society (Tasrif & Subhan, 2021). *Mbolo weki* served as a catalyst for intellectual transformation, fostering solidarity and fortitude throughout the Bima community (Sodikin et al., 2022).

The research on the significance of *maslahah* in the *Mboloweki* tradition in Sakuru Village, Bima Regency, is crucial as it greatly enhances our comprehension of the interplay between indigenous customs and Islamic principles. *Mboloweki* holds significant cultural significance among the Bima people, and comprehending the concept of *maslahah* from the al-Shāfi'i madhhab's standpoint facilitates the recognition of the connection between customary practices and Islamic doctrines. This approach elucidates the significance and pertinence of tradition in sharia, while also presenting possibilities for a more comprehensive comprehension of the amalgamation of local values with religious principles. This research is a valuable contribution to scholarly literature and offers practical guidance on how to preserve local cultural harmony in line with Islamic teachings, particularly those of the al-Shāfi'i madhhab.

## Methods

The research methodology employed was descriptive qualitative, conducted in Sakuru Village, Monta District, Bima Regency. The study adopts a normative and sociological perspective. Sociological approach is a scientific discipline that comprehensively analyzes the status of society, encompassing its structures, layers, and interconnected social events. The research utilizes primary and secondary sources as data sources. Data collecting methods encompass observation, which involves systematically observing and documenting symptoms exhibited by the research subject. Additionally, interviews are conducted to gather data pertaining to various aspects of the usefulness of *maslahah* in the implementation of *mboloweki* in Sakuru Village, Monta District, Bima Regency. The individuals to be questioned include the Head of Sakuru Village, the Chair of the BPD (Village Consultative Body) of Sakuru Village, Religious Leaders, Community Leaders, Youth Leaders, Women's Leaders, and People with Interests (specifically those involved in the implementation of the *Mboloweki* Tradition), as well as relevant paperwork. Data processing techniques encompass data reduction, data presentation, and the derivation of conclusions. To verify the accuracy of the data, employ prolonged observations and enhance persistence.

## Result and Discussion

### The Meaning of *Mboloweki* in the Bima Community

The roots of the *Mboloweki* tradition remain unclear and lack a definitive source to explain its inception. According to the testimony of certain esteemed members of the Mbojo tribe, the tradition of *Mboloweki* has been passed down through successive generations, starting from their great-grandparents (Mulyawan et al., 2020). However, it

is essential to examine and explore history, beginning with your own ancestry and community. We can acquire knowledge about the various aspects of Indonesian culture that are unfamiliar to us. Slowly eroded, engulfed by the passage of time, devoured by advancements.

From a linguistic perspective, the term "*Mbolo Weki*" in the Bima language is composed of two words: "*mbolo*," which signifies a circle or round shape, and "*weki*," which denotes oneself. However, in the context of this debate, "*weki*" is described as a gathering, multitude, or assembly of individuals ([Mutaqin, 2018](#)). Meanwhile, *Mbolo Weki* is a consensus deliberation event that serves as a preparation for significant family events, such as celebrations, wedding plans, and circumcisions. During this event, representatives of the family's head, who have been invited, gather to offer assistance and support in various tasks ([Abidin, 2021](#)).

One distinguishing characteristic of the *Mbolo Weki* heritage Consequently, the family hosting the celebration is relieved of the financial responsibility of organizing the event ([Masrin, 2020](#)). The attendees also made contributions commensurate with their individual abilities and capacities. The present may take the shape of currency, animals, rice, garden produce, and other similar items.

For instance, within the framework of marriage, *Mbolo Weki* the family elders and relatives attend *Mbolo Weki* not only to organize the celebration, but also to provide support for the soon-to-be married couple ([Robanny et al., 2018](#)). The supplies encompass worship paraphernalia, garments, traditional Bima sarongs (*tembe nggoli*) ([Diskominfortik Pemerintah NTB, 2019](#)), and guidance. Ensure to include essential supplies such as rice, animals, and a parcel of land, among others.

In contemporary times, the term "*Mbolo Weki*" mostly connotes the act of making a financial contribution or donation. This is due to the practice observed at the *Mbolo Weki* event, where individuals contribute a specific sum of money to support families celebrating significant occasions like as weddings or circumcisions ([Haryati & Hidayat, 2019](#)). This donation is designed to provide assistance and backing to a community member who desires to ensure the seamless execution of the event. Typically, each attendee of the *Mbolo Weki* event contributes a specific sum of money into a designated area. A trusted official appointed by the hosting family records the exact amount of the donation. This ensures that future participants of the event will contribute an equal or greater amount based on the funds received.

The *Mbolo Weki* ritual is observed when family (community) members make preparations for a celebration (such as a wedding or circumcision). One way families can ensure all necessary requirements are met for an event is by contacting the village



government to organize *Mbolo Weki*, a local community gathering scheduled to take place in the evening after Isha prayer at a designated location.

Proponents of this tradition believe that *Mbolo Weki* embodies the importance of community deliberation. A multitude of individuals gathered at the event to engage in discussions and collaborate towards identifying a resolution or method to meet all their requirements in the preparation of weddings and circumcisions. Through the collective efforts and collaboration of the community, the load on the family in question is alleviated, fostering the development of strong mutual bonds. Deliberation refers to the process of making decisions by engaging in collective discussions in order to achieve a consensus.

### **Form of Implementation of the *Mbolo Weki* Tradition in the Community of Bima Regency**

In this section, the researcher will elucidate and categorize the topic to enhance its clarity and concentration, so facilitating readers' comprehension of the application of *Mbolo Weki* in Sakuru Village. In this instance, the researcher aims to delineate the activities carried out by the community in the implementation of *Mbolo Meki* in Sakuru Village, Monta District, Bima Regency. These activities are categorized into two phases: the preparation stage and the actual execution of the *Mbolo Weki* event.

Researchers primarily employ observation and interview methods for gathering data, as previously stated. The researchers conducted interviews with a total of eight sources for this study, which included the Head of Sakuru Village, Sakuru Village Staff, Religious Leaders, Community Leaders, and four beneficent families. During the research, scientists watched the execution of *Mbolo Weki* on four separate occasions over a period of one month.

According to the findings of researchers, the occurrence of *Mbolo Weki* in Sakuru Village, Monta District, Bima Regency is not determined by certain days, but rather relies on the submission of a timetable to the Village authority. Occasionally, there may be two or more individuals who do the task of *Mbolo Weki*. The event will commence immediately after the Isha prayer and continue until its completion. It will be held either in the yard or in the vicinity of the host's residence. The *Mbolo Weki* festival in Sakuru Village is exclusively reserved for wedding festivities and circumcision ceremonies. During the festival, the residents of Sakuru Village enthusiastically attended the *Mbolo Weki*, which was quite enjoyable. Several males attended the ceremony, with some arriving solely to make donations and then departing, while others opted to stay until the conclusion. In addition, it was observed that women in economically disadvantaged households actively contributed by assisting in serving the visitors, particularly in terms of providing food and beverages.

The Mbolo Weki process in Sakuru Village comprises three distinct stages: the preparation stage, the implementation stage, and the post-implementation stage.

1. Preparation phase

The researcher must clarify that this talk just concentrates on the preparation stage of Mbolo Weki. Indeed, it does not address the arrangements for wedding festivities or the procedures for circumcisions. The preparatory stage mentioned above pertains to the activities carried out by the residents of Sakuru Village, particularly families with desires or the community as a whole, prior to the implementation of Mbolo Weki. These include supplying the required equipment and organizing the Mbolo Weki event in Sakuru Village, Monta District, Bima Regency, involving interested families and relevant parties.

a. Register/report to the village government.

Prior to adopting Mbolo Weki, the prospective family must undertake many preparations, which include completing the registration process at the Sakuru Village office. This activity is conducted to officially enroll participants and establish the timetable for the event. Due to the widespread desire for celebration.

According to him, the researchers also carried out interviews with community leaders:

*"The first step that the Sakuru community must do if they want to hold Mbolo Weki is to first report it to the RT head or hamlet head, after that it will be recorded in the waiting list book at the Sakuru Village Office." (Syarifuddin, 2022)*

To obtain data related to this, researchers also conducted interviews with several people who had held the Mbolo Weki celebration in the last few weeks, saying:

*"Before holding Mbolo Weki, you must first register with the RT head, after that the RT head will report to the hamlet head, then the hamlet head will record it in the agenda book, where in the agenda book there are the names of Sakuru Village residents who want to carry it out. Mbolo Weki. The schedule depends on the queue in the agenda book, if we report quickly, the sooner we will get our turn and sometimes in one night there will be more than one person carrying out the Mbolo Weki celebration if it is during the wedding period or celebration season. Yesterday I told my younger brother to go to the village head's house to report. It is very important to report first, so that it is official and registered." (Hasan, 2022)*

*"Indeed, I submitted my report to the Village Head at his residence. Please inform me orally that I will be hosting my child's wedding party in the near future. Therefore, it is imperative that Mbolo Weki is detained. Failure to report will result in the denial of a schedule for Mbolo Weki. Following a brief waiting period, the Village will inform me of the schedule I will be assigned." (Awaluddin, 2022)*

Based on the given facts, it can be inferred that the initial step to adopt Mbolo Weki is to report to the Sakuru Village Government. This can be accomplished by contacting the RT head, Hamlet Head, or by immediately approaching the Sakuru Village Office. In addition to overseeing and coordinating community festivities (*rawi rasa*) at Sakuru Village. The Sakuru Village Government implemented this measure as a proactive approach

to prevent disputes among individuals or families in Sakuru Village on the scheduling of Mbolo Weki. The Mbolo Weki schedule is contingent upon the queue order or the prompt reporting of the family to the RT Head, Hamlet Head, or direct registration at the Village Office. It should be noted that during wedding or celebration seasons, multiple individuals may partake in the Tradition Mbolo Weki.

b. Providing equipment and consumption

Prior to hosting Mbolo Weki, the family should ensure the provision of diverse equipment and food, which serve as crucial components of this celebration, in order to ensure the seamless execution of the event. During their time at the research site, researchers observed a number of essential items that were specifically intended for the Mbolo Weki celebration. These items included tents, seats, tables, and various other equipment. Typically, tents and chairs are arranged and set up ahead of time, with a minimum of one day prior to the commencement of the event. Typically, snacks or cakes enclosed in mica or cake boxes are provided as refreshments during Mbolo Weki to please the attendees. The cake is distributed to guests by the women responsible for this task, after the guests have contributed money to the designated person appointed by the grieving family to accept and document the names and amounts of the donations. Typically, the responsibility of collecting and documenting the names and monetary contributions falls upon the RT head or local youth. Consequently, individuals who wish to donate will provide their funds according to the RT area in which they reside.

The researcher performed an interview with the Head of Sakuru Village to gather information about equipment and consumption. The Head of Sakuru Village stated:

*"In the last two years or so, Sakuru Village has provided 4 local tents with 100 chairs. Nearly all villages have prepared tents and chairs. Some of the chairs we got from donations from the Regent of Bima, some we bought. Considering that there are many celebrations or other activities that require tents and chairs, this is very helpful, both for the residents of Sakuru Village and the Village government itself. But for now, many of the chairs in the Village Office are damaged, because they have been used for a long time. So for Sakuru residents who want to celebrate, they can be patient (kalembo ade) by renting chairs to cover the shortage of chairs. For residents who want to borrow tents or chairs, you can contact Mr. Burhan. We entrusted him with that."* (Suharto, 2022)

The statement from the Village Head, also supported by the results of the researcher's interview with Village Staff, said:

*"The Sakuru Village Government is trying to contribute to the activities of Sakuru Village residents, especially for Mbolo Weki, the Village government has prepared chairs and tents. Because there is a budget provided by the central government, the Sakuru Village government must provide general needs, which support community activities, even for forming committees, writing invitations. The Village government also facilitates its residents through the Head of the Hamlet and the Head of the RT in each area."* (Usman, 2022)



The statement from the Village Head above, supported by the results of the researcher's interviews with community figures, said:

*"To get equipment, wealthy families can rent some of their necessities at rental places. Like chairs, a sound system, or even a tent if you feel it's not enough for the Mbolo Weki celebration. As for consumption, the residents of Sakuru Village usually make it themselves. Usually the mothers in Sakuru Village gather at the family's house to help make cakes or coffee and tea. "In my opinion, this is very good, because apart from helping families celebrate, this celebration is also an opportunity to build friendship among the residents of Sakuru Village, including mothers and sometimes many of them also directly order cakes or snacks from the seller." (Syarifuddin, 2022)*

*"The equipment from the Village Government includes chairs and tents, although people can borrow them if there is a celebration, but there is a kind of maintenance fee and also for coffee buyers, people who help put up the tents, there is no nominal standard, only the willingness of the family to have the celebration. It's quite helpful in my opinion, rather than having to borrow it elsewhere, the cost is more expensive. For food or cakes it doesn't really matter. The important thing is the cake for the guests, whatever type it is, and the most important thing is the coffee and cigarettes. Because most of those who came to the celebration were gentlemen." (Suherman, 2022)*

To find out more about this, researchers have conducted interviews with several residents of Sakuru Village:

*"Regarding equipment such as tents and chairs, they are already available in every hamlet in Sakuru Village, we just have to borrow them from Mr. Burhan, because he is mandated by the Village government to be the person in charge. If there are residents who want to borrow tents, yesterday we gave them Rp. 50,000 for the cost. I think it's very helpful, because it's a ready-made tent, you just have to put it up. Apart from that, the most important thing we have to prepare is a book to record the names of those who contributed and the amount of money they donated. "For consumption, there are some things we buy and some we make ourselves with the help of our neighbors, such as sponge cake and lotus." (Jainuddin, 2022)*

Based on the provided information, it can be inferred that the primary equipment required for hosting Mbolo Weki includes a tent, chairs, a sound system, and specific snacks or cakes to be offered to attending visitors. The Sakuru Village Government, overseen by each hamlet or RT, has supplied dedicated tents and chairs for community gatherings, such as the Mbolo Weki celebration. For other equipment, families who want to make arrangements for it. An intriguing topic of discussion is the enduring sense of unity among the residents of Sakuru Village, despite the hectic nature of their individual lives. It is evident that both young and elderly individuals collaborate in the process of setting up tents. Similarly, when preparing cakes or snacks for guests, moms convene at the family residence with the intention of providing assistance and actively assuming responsibilities and tasks to aid in the endeavor.

## 2. Implementation stage

In this section, the researcher aims to elucidate the specific activities conducted during the Mbolo Weki festival in Sakuru Village. Both the local families and attendees of the event were actively engaged in various tasks and responsibilities. However,

researchers will only report actions that are deemed urgent or are integral to the *Mbolo Weki* event. Therefore, the absence of these activities implies that the execution of *Mbolo Weki* is deemed inadequate.

During the research expedition, the researcher took meticulous observations pertaining to this subject, which led to the discovery of valuable information:

- a. Celebration *Mbolo Weki* in Sakuru Village, starting after Isha prayers, or around 20:00 until finished.
- b. *Mbolo Weki* carried out in front of or around the house of the privileged family.
- c. The first and most prominent activity in *Mbolo Weki* is that the guests who come take the initiative and immediately donate a certain amount of money to the officials who have been mandated by the bereaved family.
- d. Apart from the schedule of events that have been determined by the expectant family, there are usually additional events that are impromptu. Such as conveying information or appeals from certain parties. As conveyed by the Head of Sakuru Village and from other parties.
- e. The amount of money collected will be announced at the end of the event, or while the event is taking place.

Regarding what activities and activities there are during the *Mbolo Weki* event In Sakuru Village, researchers conducted several interviews with several elements of society.

As a result of the researcher's interview with Sakuru Village Staff, he explained:

*"After Isha prayers, the people of Sakuru Village flocked to come to the Mbolo Weki event. Usually people, especially gentlemen, will invite each other to come. After that, guests who come will deposit money and it will be recorded by their respective RT. Regarding the nominal amount of money donated, it is not specified. It's just that it comes from personal awareness. Usually after depositing money, guests will be given food parcels." (Hasan, 2022)*

Apart from interviewing the village government and several community leaders, the researcher also interviewed community leaders in Sakuru Village, he said:

*"As usual, during the implementation of Mbolo Weki, guests who come, whether from residents of Sakuru Village themselves, or residents of other villages, take the initiative to bring a certain amount of money and put it in the container provided. Later, the amount of money brought will be recorded along with the names of those who contributed. So that it can then become a guide for the wishing family if there is a similar celebration next. This means that the note becomes a reference for the wishing family. "Because this is a celebration to help each other, so the nominal amount is not determined, how much money is donated is not a problem, later when we hold Mbolo Weki, the amount of money donated will be the same as the amount we donated to the family." (Syarifuddin, 2022)*

To further explore this matter, researchers have conducted interviews with several residents of Sakuru Village, who have recently implemented *Mbolo Weki*, namely:

*"When the event is taking place, I just make sure everything goes well, the food and so on while serving the invited guests who come. For the activities of guests who*

come, usually they have prepared a certain amount of money in advance, which is then donated to this celebration. After that, there were those who went straight home and there were also those who stayed to follow the series of events until the end. After that, there were the ladies preparing food and the waiters who were in charge of giving cakes and coffee to the guests." (Jainuddin, 2022)

"When Mbolo Weki takes place, I position myself more as a receptionist, because it is more polite for us as a wealthy family who have to receive guests. Apart from that, I also have to ensure that all guest needs and services are carried out well, as well as making sure the performers are in place before the event takes place. During the event, guests usually take a place to sit following the sequence of the event, some sit in the chairs provided, others sit nearby, such as neighbors' porches and so on. But the most important thing is, because his name is also Mbolo Weki, guests who come already donate money when they come." (Jainuddin, 2022)

### The Value of Maslahah in the Mbolo Weki Tradition According to the al-Shāfi'i Madhhab

One of the researcher's primary goals was to elucidate the significance of Maslahah in the application of the Mbolo Weki Tradition in Sakuru Village, Monta District, Bima Regency, as per the al-Shāfi'i madhhab. The usefulness of maslahah in the application of Mbolo Weki lacks a precise theoretical framework for its explanation. The researcher endeavors to elucidate the significance of maslahah inherent in the execution of the Mbolo Weki tradition in accordance with the al-Shāfi'i madhhab, as per the researchers' own descriptions. In order to facilitate comprehension.

The Mbolo Weki tradition In the previous discourse, the scholar categorized the Maslahah Values in the Execution of the Mbolo Weki Tradition in Sakuru Village, Monta District, Bima Regency, based on the al-Shāfi'i madhhab into two phases: the Preparation phase and the Implementation phase. The researcher primarily focuses on the many varieties of Maslahah and subsequently compares them to the five fundamental principles of Ushul, which include safeguarding reason, lineage, property, soul, and religion.

#### 1. Maslahah value on Preparation phase

At the preparation stage, the researchers did not explain everything thoroughly, only those that were considered by the researchers, if they were not prepared, would invalidate the values that exist in the Mbolo Weki Tradition. Researchers tried to confirm with the Sakuru Village head and community leaders:

"Indeed, before preparations for the implementation of Mbolo Weki, the community confirmed to us directly, and sometimes to the head of the hamlet and Head of the RT, to inform us that those who wish to implement Mbolo Weki, and as a note, we also have to ask again that the implementation of Mbolo Weki is in order to marry off their children. or the circumcision of his child, to make it clear to our community when the announcement will be made in every mosque later." (Suharto, 2022)

During the preparation of the Mbolo Weki tradition, the principles of mutual collaboration are evident. Neighbors and relatives assist one another in assembling tents,

while moms make arrangements for consumables. This tradition places a high importance on the values of communal unity in social interactions.

The concept of *maslahah hājiyah* states that the rewards related to basic needs are not considered as essential. Nevertheless, the concept of *maslahah hājiyah* primarily aligns with the five fundamental principles of ushul, aiming to facilitate and accommodate the essential requirements for meeting human needs. Furthermore, the principles of the Islamic religion greatly advocate mutual assistance among its adherents, as explicitly mentioned in verse 2 of QS Al-Maidah.

Translation:

"Help each other in doing good deeds and piety, and do not help each other in deeds that are sinful and hostile. Have faith in Allah SWT. In fact, Allah's torment is very painful." (Kementerian Agama RI, 2019)

Then Imam al-Shāfi'i stated that *maslahah* could be used as *hujjah* provided that it had all the requirements that had been determined by Islamic legal experts (Al-Rashed, 2022), such as Imam Mālik himself, for the reason that Allah sent a Messenger to guide the people to *maslahat* (Syarifuddin, 2020). Because of this, *maslahah* is something that is essentially desired by *syara'* or religion (Maulidizen & Raihanah, 2019), because the main purpose of implementing Allah's law is only for the benefit of the people, both in this world and the hereafter.

2. The value of *Maslahah* at the implementation stage according to the al-Shāfi'i madhhab

During the implementation of the *Mbolo Weki* Tradition, it becomes an integral component of the *Maslahah* Value. At this stage, the residents of Sakuru Village in Monta District, Bima Regency, contribute money to support the execution of the *Mbolo Weki* Tradition. The purpose of this contribution is to alleviate the financial burden of those in need, specifically during wedding and circumcision celebrations. The primary objective of practicing the *Mbolo Weki* Tradition in Sakuru Village, Monta District, Bima Regency is to achieve a certain aim.

The *Mbolo Weki* tradition embodies the significance of communal unity, which is evident in both the preparation and execution phases. During the preparatory phase of the *Mbolo Weki* tradition, diverse constituents of society were together in a single location. This aligns with Imam al-Shāfi'i's perspective (Rizal & Bahri, 2022), which underscores the need of unity among individuals within an Islamic society as the fundamental foundation for fostering collective prosperity (Yani & Barthos, 2020). Togetherness encompasses elements of collaboration, acceptance, and reciprocal assistance among individuals and collectives (Aminah & Sugitanata, 2022). According to Imam al-Shāfi'i (Al-Rashed, 2022), the presence of oneness fosters a social atmosphere

conducive to the achievement of justice and mutual prosperity. This implies that it is necessary for individuals and collectives within society to collaborate proactively to attain shared objectives and prioritize the welfare of the community over personal concerns.

In addition to the importance of unity, the *Mbolo Weki* tradition also places value on community solidarity, which is considered a beneficial aspect. The *Mbolo Weki* tradition fosters societal cohesion by instilling a collective feeling of duty. The concept of sharing the burden refers to the collective responsibility of individuals to jointly bear a common hardship. In Imam al-Shāfi'i's thought (Romdloni, 2023), the concept of solidarity pertains to the collaborative support and cooperation among individuals and communities to attain positive objectives. Regarding benefits, solidarity refers to a collective endeavor aimed at attaining shared wealth. This perspective embodies the principles of collaborative effort and collective accountability in addressing the needs of the community. Under the principles of Islamic law (Farahat, 2016), solidarity serves as the foundation for establishing standards that give priority to communal interests and contribute to the establishment of social justice.

The principles of Community Togetherness and Solidarity foster a sense of kinship among all members of society. The emergence of a shared sense of familial connection significantly contributes to the formation of a society that not only collaborates effectively, but also places a high value on compassion and unity. A civilization that fosters emotional connections among communities would result in a more competitive and peaceful environment, as it is rooted in mutual care and consideration.

The *Mbolo Weki* tradition incorporates values such as unity, familial bonds, and communal solidarity, which align with the principles of Islamic law (Jama, 2018). These values aim to establish equitable and advantageous rules that foster a harmonious social atmosphere. Equitable. The *Mbolo Weki* tradition encompasses highly beneficial elements that are present within the community of Sakuru Village, Monta District, Bima Regency. These elements include values of mutual cooperation and collective support in upholding the five fundamental pillars of ushul, while relying on the *maslahah Hujjah*.

## Conclusion

The practice of *Mbolo Weki* has established a long-standing custom among the people of Bima Regency, particularly in Sakuru Village, Monta District. There are variations in the way this ritual is carried out at different times. Based on the findings of observations and interviews, researchers categorized the ways in which the *Mbolo Weki* tradition is practiced in the community of Sakuru Village, Monta District, Bima Regency into two distinct



stages: the Preparation Stage and the Implementation Stage. The community initiates the preparation stage by reporting or confirming to the local authority, sending invites or making announcements at the mosque. Subsequently, they proceed to provide technical aspects such as tents, chairs, and food for the guests. During the implementation phase, community members contribute funds voluntarily to support individuals who desire financial assistance for circumcision or marriage, with the intention of alleviating the financial load on those individuals. The Maslahah Value inherent in the implementation of the *Mbolo Weki* Tradition has been categorized by researchers into two distinct stages: the Maslahah Value during the preparatory phase and the Maslahah Value during the implementation phase. The implementation stage embodies the principles of collaboration and unity. During the implementation stage, the importance of mutual aid and cooperation is evident. By adopting the Maslahah hujjah approach, the primary objective is to uphold the fundamental principles of Ushul, which involve safeguarding and nurturing religion, soul, reason, lineage, and property. Researchers emphasize the significance of preserving and nurturing the *Mbolo Weki* tradition for the sake of future generations.

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