



Conceptualization of Maslahah and Social Ecology In The Kromojati Tradition In Bohol Village, Gunungkidul Regency

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Abstract: *This article discusses the concepts of maslahah and social ecology in relation to the practice of kromojati tradition in Bohol Village, Gunungkidul Regency. This study is motivated by the practice of kromojati tradition, which is a process carried out by both prospective spouses before getting married by giving 10 teak tree seedlings to the village. This raises the issue of how Islamic law, which is rahmatan lil 'alamin, can be harmonized with local customs and how traditional social structures correlate with the process of maintaining ecological systems. This type of research was field research using a phenomenological and conceptual approach. The results of this study showed that the kromojati tradition was categorized as maslahah mursalah because it was not explicitly mentioned in the text, but was in line with the objectives of sharia. This tradition was considered maslahah hajiyah because it provided social convenience and brings collective benefits to the community. This tradition confirms that ecological solutions were effective when linked to social change and community participation. The novelty of this study is interdisciplinary integration of Islamic legal theory (maslahah) and Murray Bookchin's theory of social ecology to analyze a local marriage tradition as an ecological and social instrument.*

Keywords: Conceptualisation, Maslahah, Social ecology, Kromojati.

Abstrak: Artikel ini membahas konsep maslahah dan ekologi sosial dalam kaitannya dengan praktik tradisi kromojati di Desa Bohol, Kabupaten Gunungkidul. Penelitian ini dilatarbelakangi oleh praktik tradisi kromojati, yaitu suatu proses yang dilakukan oleh kedua calon pasangan sebelum menikah dengan memberikan 10 bibit pohon jati kepada pihak desa. Hal ini memunculkan persoalan bagaimana syariat Islam yang rahmatan lil 'alamin dapat diselaraskan dengan adat istiadat setempat dan bagaimana struktur sosial adat berkorelasi dengan proses pemeliharaan sistem ekologi. Jenis penelitian ini adalah penelitian lapangan dengan menggunakan pendekatan fenomenologi dan konseptual. Hasil penelitian ini menunjukkan bahwa tradisi kromojati dikategorikan sebagai maslahah mursalah karena tidak disebutkan secara eksplisit dalam teks, tetapi sejalan dengan tujuan syariat. Tradisi ini dianggap maslahah hajiyah karena memberikan kemudahan sosial dan mendatangkan manfaat kolektif bagi masyarakat. Tradisi ini menegaskan bahwa solusi ekologis efektif bila dikaitkan dengan perubahan sosial dan partisipasi masyarakat. Kebaruan penelitian ini terletak pada integrasi interdisipliner antara teori hukum Islam (maslahah) dan teori ekologi sosial Murray Bookchin untuk menganalisis tradisi perkawinan lokal sebagai instrumen ekologis dan sosial.

Kata Kunci: Konseptualisasi, Maslahah, Ekologi Sosial, Kromojati.

1. Introductions

Marriage not only serves as a means of fulfilling biological needs but also has a sacred spiritual purpose. This purpose includes achieving *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (God's mercy).¹ This requires couples to respect, love, and protect each other. Marriage is essentially a social institution that has various important dimensions in human life. These dimensions include religious, social, and psychological dimensions.² From a religious perspective, marriage is viewed as the pillar of a strong family life, where the rights and obligations of husband and wife are bound by religious values and teachings. Psychologically, marriage serves as a means to maintain the perfection of humanity, where emotional and spiritual relationships between couples can be built harmoniously. Meanwhile, in the social dimension, marriage is the foundation for the formation of the family as the smallest unit in society, which also plays an important role in the continuity of the social order.³

Marriage regulations in Indonesia are governed by Law No. 1 of 1974 concerning Marriage and its amendments in Law No. 16 of 2019. A marriage is considered valid if it meets two conditions, namely that it is conducted in accordance with the religious laws and beliefs of each party and is registered in accordance with applicable laws and regulations. Thus, the validity of a marriage is determined by its conformity with the religious laws of the parties getting married, and the registration of marriages is an obligation under positive law in Indonesia. The registration of marriages in Indonesia is regulated in Minister of Religious Affairs Regulation No. 20 of 2019. The registration is recorded in a marriage certificate written by the Head of the Office of Religious Affairs (KUA).⁴ Marriage law leaves the regulation of marriage entirely to the religion of each prospective bride and groom. Marriage regulations according to Islam are outlined in the Compilation of Islamic Law (KHI) Book I Marriage Law from articles 1 to 170.⁵

Islam has provided clear rules regarding marriage based on the Qur'an and Hadith, but marriage practices in society are often influenced by local culture, customs, and environment. The rules and practices of marriage that apply in a society cannot be separated from the influence of the culture, customs, and environment in which that society exists.⁶ Therefore, when Islamic law is practiced in a society with very different customs and cultures, Islamic law is adapted to the customs and cultures that prevail in that society in order to create a harmonious atmosphere in the community.

One form of its implementation in traditional marriage is manifested in a custom known as Kromojati. Kromojati comes from the word *kromo*, which in Javanese means marriage. The word *jati* is the name of a hardwood tree, better known as the teak tree. Kromojati marriage requires that each prospective bride and groom who are going to get married must submit ten teak tree seedlings to the village government. Villagers who do not follow the Kromojati marriage custom are not subject to civil penalties, but the villagers have agreed that if there are villagers who do not follow this custom, there will be social sanctions, and they are required to replace it with several cubic meters of soil, the size of which has been determined by the community.

¹ Khoiruddin Nasution, *Islam tentang Relasi Suami dan Istri (Hukum Perkawinan)* (Yogyakarta: ACAdemia+ TAZZAFA, 2004).

² Ach Zakiyuddin, "MARRIAGE AGREEMENT AS A EFFORT FORMING THE SAKINAH FAMILY," *Al-Ahwal Al-Syakhshiyyah: Jurnal Hukum Keluarga Dan Peradilan Islam* 3, no. 2 (2022): 161–74.

³ Alex Saputra, "TINJAUAN HUKUM ISLAM TERHADAP PELAKSANAAN FOTO PREWEDDING," *Perada: Jurnal Studi Islam Kawasan Melayu* Volume 4 Nomor 2 (Desember 2021).

⁴ Peraturan Menteri Agama Nomor 20 Tahun 2019 tentang Pencatatan Pernikahan.

⁵ Kompilasi Hukum Islam

⁶ Moh. Hasan dkk., "Upaya Preventif Kantor Urusan Agama (KUA) Dalam Mencegah Perceraian Masyarakat Waru Pamekasan," *Jurnal Pengabdian Masyarakat dan Penelitian Thawalib* 1, no. 2 (2022): 77–88.

Marriage in Islamic law does not impose any burdensome requirements on its followers when it comes to marriage, but marriage practices in Indonesia are often influenced by local customs and culture.⁷ This raises the issue of how Islamic law, which is *rahmatan lil 'alamin* (universal), can be harmonized with local customs, especially if there are additional customary law requirements in the marriage ceremony. The kromojati tradition in Bohol Village, Rongkop District, Gunungkidul Regency, which requires couples to plant a teak tree as one of the customary requirements before the bride and groom can get married, is interesting to examine more deeply, namely how this tradition is viewed by Islamic law in terms of its benefits, whether this kind of tradition can be considered an additional requirement that has no benefit and contradicts the principles of Islamic law governing marriage.

The Kromojati tradition is also interesting to study in depth because it contains ecological elements that are not commonly found in wedding ceremonies in general. The Kromojati Marriage tradition opens up space for broader analysis within the framework of social ecology theory. The social ecology theory developed by Murray Bookchin emphasizes that the environmental crisis is not solely caused by technical or ecological factors, but rather stems from a hierarchical and exploitative social system.

Based on the background description above, the author is interested in researching the practice of the Kromojati tradition in Bohol Village, Gunungkidul Regency, from the perspective of its benefits and the influence of traditional social culture on solving ecological problems through the Kromojati tradition.

2. Literature Review

Previous research serves to confirm the originality of the study, identify research gaps, strengthen the theoretical foundation, and provide a methodological basis. Several studies relevant to this research include:

Research by Nina Astarina, a graduate student at UIN Antasari in 2022, entitled *Tradisi Piduduk dalam Perkawinan Adat Banjar*. This thesis examines the magical beliefs of the piduduk tradition using a sociological and legal psychology approach. The results show that piduduk can be considered '*urf fasid*' if it is believed to ward off evil, and '*urf shahih*' if it is merely a cultural practice. The similarity with this study is that both use empirical legal research on marriage traditions. The difference is that Nina's research object is the Piduduk tradition, while this study's object is the Kromojati tradition. The theory used as an analytical tool by Nina is the 'Urf theory, while this study uses the *maslahah* and social ecology theories as analytical tools.⁸

Research by Maisaroh Harahap, a graduate student at UIN Syarif Hidayatullah Jakarta in 2021, entitled *Tradisi Upacara Adat Pernikahan Batak Angkola: Pergeseran Agama dan Adat Dalam Konteks Modernitas*. Maisaroh's thesis uses a phenomenological approach, highlighting the relationship between tradition, religion, and modernity. The result is that customary law can be accepted if it is in harmony with Islam. The similarity with this study is that both examine marriage customs using interviews and observation methods. The difference is that this study focuses on the ecological values found in the Kromojati tradition, while Maisaroh's study focuses on the cultural transformation of Angkola.⁹

Research by Khusnul Amalia, a student at UIN Sunan Kalijaga in 2024, entitled *Harmonisasi Living Law, Hukum Positif Dan Hukum Islam Dalam Pernikahan Konservasi*

⁷ Taufik Hidayat dan Yusri Amir, "KEUNIKAN TRADISI PERTUNANGAN MASYARAKAT PADANG PARIAMAN," *Turast: Jurnal Penelitian dan Pengabdian* 10, no. 1 (2022): 1–13.

⁸ Nina Astarina, "TRADISI 'PIDUDUK' DALAM PERKAWINAN ADAT BANJAR" (UIN Antasari Banjarmasin, 2022).

⁹ Maisaroh Harahap, "Tradisi Upacara Adat Pernikahan Batak Angkola: Pergeseran Agama dan Adat Dalam Konteks Modernitas" (UIN Syarif Hidayatullah, 2021).

Lingkungan Kromojati. Khusnul's thesis discusses the harmonization of three legal systems (customary law, positive law, and Islamic law) in the Kromojati tradition, then analyzed using the theory of legal pluralism. The similarity with this research is that both use the Kromojati tradition as the research object with empirical research types. The difference is that this research emphasizes the analysis of *maslahah* and social ecology, not legal harmonization.¹⁰

Scientific article by Agus Mahfudin and Moufan Dinatul Firdaus, students at UNIPDU Jombang in 2022, entitled Analisis Teori Masalah Mursalah Terhadap Tradisi Larangan Pernikahan Ngalor-Ngulon Masyarakat Adat Jawa. This article examines the practice of Ngalor-Ngulon marriage in Margopatut Village and presents two main views. First, this tradition is considered unacceptable because it has become a customary prohibition. Second, this tradition is viewed as equivalent to a normal marriage as long as it fulfills the requirements and conditions of marriage according to Islamic law. The community's belief that this marriage can bring disaster is entirely attributed to the will of Allah SWT. This tradition is believed by some people because it is related to the symbolic position of the deceased. Thus, Ngalor-Ngulon marriage is considered permissible and falls under the category of *maslahah tahsiniyyah* as a complement to public interest. The similarity is that both are empirical studies using the *maslahah* theory. The difference between this study and the study by Agus and Moufan is that the latter focuses more on the mystical symbolic meaning of Ngalor-Ngulon, while this study focuses on the concrete ecological substance of the tradition in Kromojati.¹¹

Scientific article by Anis Sofiana et al., students at UIN Raden Intan Lampung in 2022, entitled Tradisi Segheh Dalam Perkawinan Adat Lampung Perspektif 'Urf dan Masalah Mursalah. This study shows that the segheh tradition causes financial harm and is categorized as '*urf fasid* and *maslahah mulghah*. The similarity is that both use empirical research, interviews, observation, and the same theory of *maslahah*. The difference with this research is the focus of the research. Anis et al.'s research focuses more on the economic value of the Segheh tradition, while this research focuses on the ecological value of the Kromojati tradition.¹²

A scientific article by Ghanesya Hari Murti, a student at Muhammadiyah University Malang in 2018, entitled Menuju Ecocentrisme: Menapaki Jalan Ekologis yang Etis. This study discusses a normative philosophical approach, emphasizing the shift from anthropocentrism to ecocentrism. The similarity is that both raise the issue of the relationship between humans and nature. The difference with this research is that the type of research used is empirical and its scope is customary, which is then analyzed from an Islamic-ecological perspective, while Ghanesya analyzes it using a philosophical and normative perspective.¹³

Research on the Kromojati tradition and the application of the *maslahah* theory and social ecology is considered important because: It provides empirical evidence that the *maslahah* and social ecology approach can be adapted to local legal and cultural policies, thereby promoting harmony between sharia and customs in community life. It helps develop models for natural resource management and village development based on religious, economic, and socio-cultural values, which can be used as guidelines for other regions to address environmental issues in a sustainable manner. It increases understanding of the

¹⁰ Khusnul Amalia, "HARMONISASI LIVING LAW, HUKUM POSITIF DAN HUKUM ISLAM DALAM PERNIKAHAN KONSERVASI LINGKUNGAN KROMOJATI" (UIN SUNAN KALIJAGA, 2024).

¹¹ Agus Mahfudin dan S. Moufan Dinatul Firdaus, "Analisis teori masalah mursalah terhadap tradisi larangan pernikahan ngalor-ngulon masyarakat adat Jawa," *Jurnal Hukum Keluarga Islam* 7(1), no. Vol. 7 No. 1 (2022): April (2022).

¹² A Sofiana dkk., "Tradisi Segheh Dalam Perkawinan Adat Lampung Perspektif 'Urf dan Masalah Mursalah," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 3(2) (2022).

¹³ Ghanesya Hari Murti, "Menuju Ecocentrisme: Menapaki Jalan Ekologis yang Etis," *SATWIKA: Jurnal Kajian Budaya dan Perubahan Sosial* 2, no. 2 (2018): 88–94.

contribution of Islamic law to social ecology and the role of society in realizing ecosystem sustainability and collective welfare in a tangible and measurable way.

From this description, this research is relevant both academically and practically because it raises the potential for the transformation of Islamic law, local culture as concrete solutions to environmental and social challenges at the community level. In addition to enriching the scientific knowledge of Islamic law, the results of this research are expected to have a positive impact on the development of policies based on local wisdom and public interest.

3. Research Method

This study uses empirical or field research to explore a deep understanding of the phenomena and events that occur in community life.¹⁴ The focus of this study is on village officials, traditional leaders, and the community in Bohol Village, Gunungkidul Regency, who have a direct understanding of and involvement in the traditional practices being studied. The approaches used are phenomenological and conceptual. These two approaches were chosen because the phenomenological approach aims to understand the deeper meaning of a social or cultural experience experienced by individuals or groups. The phenomenological approach is very relevant in the study of legal systems because it not only explains existing norms but also considers how these norms are understood, lived, and enforced in the social context of society.¹⁵ The phenomenological approach is used to analyze the meaning of tradition from the perspective of cultural actors and to understand the values inherent in it, both from the perspective of Islamic law (*maslahah*) contained therein and from a social ecology perspective. Conceptual approach was used to examine and analyze the concepts of *maslahah* used in the practices of the Bohol village community in the Kromojati marriage tradition as a condition for marriage, as well as examining the concept of Social Ecology in relation to the Kromojati marriage tradition, whereby prospective spouses give ten teak tree seedlings to the Bohol village administrators when they are about to get married.¹⁶ Researchers can explain the theoretical basis of a legal practice that applies in community life through this approach.

The primary data sources in this study were obtained through direct observation in the field and in-depth interviews with religious leaders, traditional leaders, and community members involved in the tradition. Meanwhile, secondary data were obtained through literature reviews in the form of books, scientific journals, previous research results, articles, and other written documents relevant to the research topic.¹⁷ The data analysis techniques in this study included three stages: editing, which involved rechecking the data to ensure clarity, accuracy, and relevance; classifying, which involved grouping the data by theme to facilitate analysis; and concluding, which involved summarizing the findings and drawing conclusions from the study.¹⁸ The analysis was conducted using *maslahah* and social ecology theories to examine the practice of traditional Kromojati marriage in Bohol Village, both in terms of its conformity with Islamic law and its ecological-social values.¹⁹

¹⁴ Derita Prapti Rahayu dan Sulaiman, *METODE PENELITIAN HUKUM* (Yogyakarta: Thafa Media, 2020).

¹⁵ Soerjono Soekanto, *Pengantar Penelitian Hukum*. (Jakarta: UI Press, 2007).

¹⁶ Muhaimin, *Metode Penelitian Hukum* (NTB: Mataram University Press, 2020).

¹⁷ Muhammad Syahrur, *PENGANTAR METODOLOGI PENELITIAN HUKUM: KAJIAN PENELITIAN NORMATIF, EMPIRIS, PENULISAN PROPOSAL, LAPORAN SKRIPSI DAN TESIS*, 1 ed. (Riau: DOTPLUS Publisher, 2022).

¹⁸ Syahrur, *PENGANTAR METODOLOGI PENELITIAN HUKUM: KAJIAN PENELITIAN NORMATIF, EMPIRIS, PENULISAN PROPOSAL, LAPORAN SKRIPSI DAN TESIS*.

¹⁹ Zainudin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafika, 2009).

4. Result and Discussion

a. Tradition

The term 'tradition' or 'adat' refers to an act created by humans that forms the identity of a community. In Malay communities in the archipelago, including Indonesia and Malaysia, there are various traditions that have been passed down from generation to generation, to the extent that they seem to have become religiously mandated.²⁰ Tradition or custom (Latin: *traditio*, "passed on") is a form of action that is repeated in the same way and tends to occur unconsciously.²¹ These repeated customs are carried out continuously because they are considered beneficial to a group of people, so that group preserves them. The word "tradition" is derived from the Latin word "*tradere*," which means to transmit from one hand to another for preservation. Tradition is generally known as a form of custom that has a series of ancient historical events. Each tradition was developed for several purposes, such as political or cultural purposes in certain periods.²² If a custom has been accepted by society and is carried out repeatedly, then any action that contradicts the custom will be perceived as a violation of the law.²³

b. Traditional Law of Marriage in Indonesia

Marriage according to traditional law in Indonesia is not only viewed as a bond between two individuals, but also as a social event involving two large families, even the entire traditional community. The main purpose of traditional marriage is to form a harmonious family, maintain kinship relations, and preserve local cultural values.²⁴ Customary law in Indonesia describes the requirements for marriage within the scope of customary law as social requirements. Customary requirements as social requirements in marriage according to customary law are conditions that must be met in order for the marriage to be recognized and accepted by the local indigenous community, in addition to religious and state requirements. These requirements emphasize the importance of the consent and participation of family and relatives in the marriage process, so that marriage is not only a personal matter for the bride and groom, but also a social matter involving the customary community.²⁵

Traditional law as a social requirement in marriage is reviewed from several aspects, including: First, the consent of family and relatives. According to customary law, a marriage must have the consent of the parents and relatives of both parties, not just the consent of the prospective bride and groom. If a marriage is conducted without the blessing of the family or relatives, the couple may be considered to have violated customs and risk being excluded from the kinship environment of the indigenous community. Second, social participation in the marriage process. The traditional marriage process involves the active participation of the extended family and indigenous community, from the selection of prospective spouses and marriage proposals to the implementation of traditional ceremonies. This involvement aims to maintain honor, dignity, and social solidarity within the indigenous community. Third,

²⁰ Rizki Susanto dan Mera Muharani, "TRADISI MANDI PENGANTIN DAN NILAI PENDIDIKAN ISLAM (Studi Kearifan Lokal Masyarakat Muslim Melayu Padang Tikar)," *Journal of Research and Thought on Islamic Education (JRTIE)* 2, no. 2 (2019): 229–43.

²¹ Abdul Gafur dkk., *Agama, Tradisi Budaya dan Peradaban*, 21, no. 2 (2021).

²² Bella Pertiwi Bellapertiwi dan Ilham Mirzaya Putra, "FENOMENA SOSIAL KEAGAMAAN (MEMASANG PINTAN PADA TRADISI JAWA) DALAM MENYAMBUT DAN MENGAKHIRI BULAN RAMADHAN," *Masyarakat Madani: Jurnal Kajian Islam dan Pengembangan Masyarakat* 7, no. 2 (2022): 65.

²³ <https://www.kompas.com/skola/read/2019/12/13/093340869/perbedaan-hukum-kebiasaan-dan-hukum-adat?page=all>

²⁴ Muhammad Fidlilal Ihsan Rakhmat dkk., "Analisis Hukum Perkawinan Adat Masyarakat Desa Pulau Buaya Alor dalam Sistem Kekerabatan Adat ditinjau dari Perspektif Hukum Islam," *Federalisme: Jurnal Kajian Hukum dan Ilmu Komunikasi* 2, no. 1 (2025): 29–47.

²⁵ Yulia, *Buku Ajar Hukum Adat* (Sulawesi: Unimal Press, 2016).

prohibitions and special provisions. Customary law also stipulates certain prohibitions, such as prohibiting marriage between blood relatives or within the same tribe in some communities, in order to preserve the purity of bloodlines and avoid social conflict. Fourth, customary agreements. In some indigenous societies, before or during the marriage, a customary agreement is made between the two families. These agreements are usually verbal and announced in front of relatives and neighbors attending the wedding ceremony, as a form of trust and social commitment. Fifth, social sanctions. Violations of customary requirements can result in social sanctions, such as exclusion from the customary environment or loss of social rights in the community. Thus, customary requirements as social requirements in marriage according to customary law serve to maintain harmony, solidarity, and honor within the family and indigenous community, while also ensuring that marriage is not only a personal bond, but also a social bond recognized by the community

c. The History Behind the Creation of Kromojati Tradition

The former head of Bohol Village, Mr. Widodo, who has been in office since 1996 until 2021, was concerned about the village's barren land and lack of greenery in 2005–2006. The village government tried to allocate the Village Budget (APBDes) for reforestation, but the funds, which were only around Rp60 million and increased to Rp125 million, were still insufficient. In 2007, the village head initiated a new policy requiring every couple who wanted to get married to bring 10 teak seedlings before completing the administration at the Rongkop Religious Affairs Office as a solution to these problems. This regulation was agreed upon by the village officials, then disseminated through the hamlets and guidance from the people's welfare sector (KESRA). Prospective brides and grooms not only received household guidance, but also knowledge about the importance of reforestation, how to plant and care for teak trees. Of the 10 seedlings brought, 5 were planted on village land and the other 5 on the bride and groom's private land. The aim was to overcome soil degradation and at the same time make a long-term investment. The teak trees, which will eventually grow large, can be used, especially to pay for the children's education.²⁶

The Kromojati program proves that local policies can combine environmental concerns with economic benefits. The collaboration between the village government and the community has made Bohol, which was originally barren, begin to green. The community, the majority of whom are farmers and private employees, fully supports this regulation by actively bringing teak seedlings. The Kromojati tradition not only improves the environment, but also enhances the welfare of the community and prepares a better future for generations to come.²⁷

d. Kromojati Traditional Practices

The Kromojati tradition in Bohol Village begins with the obligation of prospective brides and grooms to bring 10 teak tree seedlings when they register with the village head. These seedlings are a requirement for marriage and part of a reforestation program. After that, the bride and groom submit a written notification to the Marriage Registrar (PPN) with the required documents attached. The village head will issue a marriage certificate after receiving the teak seedlings. The bride and groom then attend a training session organized by the village together with community leaders and social welfare officials. The training covers household preparation, responsibilities as husband and wife, and the importance of reforestation and the long-term benefits of planting teak trees.²⁸

²⁶ Interview with Mr. Widodo as the former village head and originator of the tradition on September 01, 2025.

²⁷ Interview with Mr. Widodo as the former village head and originator of the tradition on September 01, 2025.

²⁸ Interview with Mr. Margana as the head of Bohol village on September 01, 2025.

This tradition not only prepares the couple administratively and mentally, but also fosters environmental awareness. After registration at the PPN, the marriage is carried out in accordance with Islamic marriage rules and requirements: both bride and groom are Muslim, have no forbidden blood relations, are not currently married, and there is a guardian, two fair witnesses, and *ijab qabul*. *Ijab qabul* is the core of a valid marriage in Islam. After the marriage contract, the couple usually holds a reception as a form of gratitude and social solidarity. The tradition then continues with the planting of 10 teak seedlings: five on village land and five on the bride and groom's private land. If it is the dry season, the seedlings are stored at the village office until the rainy season arrives. The planting procession is usually attended by family and community leaders, guided by the village officials in charge of social welfare.²⁹

This tradition affirms the couple's commitment to the environment while strengthening social cohesion. The planting of teak trees in the Kromojati tradition reflects a blend of culture, environmental conservation, and economics. Teak trees serve to prevent erosion, preserve the ecosystem, and produce high-value timber. The results can be used for village facility development, social activities, or as a source of family income. The community practices selective logging to ensure sustainability. Trees that are ready for harvest are cut down and replaced with new plantings. If the village land is full, the harvested areas are prioritized for replanting. Through this cycle, the Kromojati tradition not only preserves local culture but also supports sustainable development and the welfare of the Bohol Village community.³⁰

e. The Theory of *Maslahah*

Maslahah is an important concept in Islamic legal theory (*ushul fiqh*) that has a broad scope. Scholars identify it with various terms, such as principle (*al-asl*, *al-qa'idah*, *al-mabda'*)³¹, source of law (*masdar*, *dalil*)³², concept (*al-fikrah*)³³, doctrine (*al-dabith*)³⁴, method (*al-tariqah*)³⁵, and theory (*al-nazariyyah*)³⁶. Etymologically, *maslahah* means goodness, benefit, appropriateness, and harmony, as opposed to *mafsadah* (damage or evil). Terminologically, *maslahah* is a benefit that is not explicitly stated in the Sharia, but its existence aims to realize the public interest of the people.³⁷ Imam al-Ghazali defines *maslahah* as something that brings benefit and repels harm, the essence of which is to preserve the objectives of sharia (*maqashid al-syari'ah*), namely religion, life, intellect, lineage, and wealth.³⁸ The effort to preserve these five objectives is the core of *maslahah*. Islamic Sharia as a perfect law places *maslahah* as a main pillar, because all *nash* (Sharia texts) contain the objective of bringing benefits to humanity. *Maslahah* becomes the basis of *ijtihad*, especially when the *nash* does not explicitly regulate a particular issue.³⁹

The classification of *maslahah* can be viewed from three aspects, namely scope, existence, and priority of use. Based on its scope, *maslahah* is divided into two, namely

²⁹ Interview with Mr. Margana as the head of Bohol village on September 01, 2025.

³⁰ Interview with Mr. Margana as the head of Bohol village on September 01, 2025.

³¹ Jalal al-Din 'Abd al-Rahman, *Al-Masalih al-Mursalah wa Makanatuha fi al-Tasyri' al-Islamiy* (Kairo: Dar al-Kitab al-Jami'iy, 1403).

³² 'Abd al-Wahhab Khallaf, *Masadir al-Tasyri' al-Islamiy fima la Nass fih* (Kuwait: Dar al-Qalam, 1392).

³³ Mustafa Ahmad al-Zarqa', *Al-Istislah wa al-Masalih al-Mursalah fi al-Syari'ah al-Islamiyyah wa Usul Fiqhiha* (Damaskus: Dar al-Qalam, 1408).

³⁴ Muhammad Sa'id Ramadhan al-Buti, *Dawabit al-Maslahah fi al-Syari'ah al-Islamiyyah* (Beirut: Mu'assasat al-Risalah, 1421).

³⁵ Salih ibn 'Abd al-'Aziz Ali Mansur, *Ushul al-Fiqh wa Ibn Taimiyyah* (Mesir: Dar al-Nasr, 1405).

³⁶ Husain Hamid Hissan, *Nazariyyat al-Maslahah fi al-Fiqh al-Islamiy* (Beirut: Dar al-Nahdah al-'Arabiyyah, 1971).

³⁷ Primasatria Edastama, "The Importance of Maslahah Orientation in Sharia Institutions," *Aptisi Transactions on Management (ATM)* 5, no. 2 (2021): 180–90.

³⁸ Abu hamid muhammad bin Muhammad al-Ghazaly, *Al-Mustasfa min 'Ulum Al-Ushul* (Madinah: Al-Jami'ah Al-Islamiyyah Kulliyah Al-Syari'ah Al-Madinah Al-Munawwarah, 1996).

³⁹ Buti, *Dawabit al-Maslahah fi al-Syari'ah al-Islamiyyah*.

maslahah al-'ammah, which is the general interest that concerns the interests of the majority of the people, and *maslahah al-khassah*, which is the specific and rare interest of individuals.⁴⁰ Based on its existence, *maslahah* is divided into three categories: *maslahah mu'tabarah*, which is the benefit recognized by sharia, for example, the law of *qishash* to protect life; *maslahah mulghah*, which is the benefit rejected by sharia, such as legalizing usury because it is considered profitable; and *maslahah mursalah*, which is a benefit that is neither explicitly supported nor rejected by the text, but is in accordance with the objectives of the Sharia, such as the obligation to register marriages in positive law.⁴¹ Based on the priority of its use, *maslahah* is also divided into three levels, namely *al-maslahah al-daruriyyat* as a primary need that forms the foundation of *maqashid al-syari'ah* (protecting religion, life, reason, lineage, and property), *al-maslahah al-hajiyyat* as secondary needs that provide relief and convenience for humans, and *al-maslahah al-tahsiniyyat* as tertiary needs related to morals, aesthetics, and perfection of life.⁴²

In order to prevent *maslahah* from being used as an excuse to follow one's desires, scholars have established a number of conditions. First, the *maslahah* must be real (*hakiki*), not merely an estimate or assumption. Second, it must be general in nature, i.e., it must benefit the wider community and not just serve personal interests. Third, the *maslahah* must not contradict the provisions of the Qur'an, hadith, or *ijma'* of the scholars. These conditions exist so that the use of the *maslahah* theory remains within the framework of sharia and functions as a valid basis for the establishment of Islamic law.⁴³

f. The Theory of Social Ecology

Social ecology theory is an interdisciplinary approach developed by Murray Bookchin, an American philosopher and environmental activist. Bookchin asserts that the environmental crisis cannot be separated from social issues. According to him, human domination over other humans will lead to domination over nature. Ecological problems are not merely the result of ignorance or technical errors, but rather the fruit of hierarchical and domineering social, political, and economic structures.⁴⁴ In his work *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*, Bookchin traces the roots of social domination through the history of the development of hierarchy, especially in the capitalist system. Capitalism, which prioritizes production efficiency and effectiveness, actually exacerbates the exploitation of nature, because it treats humans and nature as objects of exploitation.⁴⁵

Bookchin views nature as a complex system that is constantly evolving towards greater interconnectedness and diversity. Therefore, a reductionist approach that views nature as an inanimate object is considered inadequate. To understand nature as a whole, humans must recognize its dynamics, interconnectedness, and diversity.⁴⁶ Within this framework, Bookchin then traces pre-modern societies referred to as organic societies, which are societies that live in harmony with nature and express their closeness to it through rituals and worship. Bookchin identified three important values of this society, namely: usufruct (the right to use natural

⁴⁰ Kasuwi Saiban, *Metode Penetapan Hukum Islam: Membangun Madzhab Fiqih Kontemporer Di Indonesia* (MALANG: Setara Press, 2019).

⁴¹ Salma Salma, "MASLAHAH DALAM PERSPEKTIF HUKUM ISLAM," *Jurnal Ilmiah Al-Syir'ah* 10, no. 2 (2016).

⁴² Agung Kurniawan dan Hamsah Hudafi, *KONSEP MAQASHID SYARIAH IMAM ASY-SYATIBI DALAM KITAB AL-MUWAFAQAT*, 15, no. 1 (2021).

⁴³ Saiban, *Metode Penetapan Hukum Islam: Membangun Madzhab Fiqih Kontemporer Di Indonesia*.

⁴⁴ Murray Bookchin, *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy* (United Kingdom: Cheshire Books, 1982).

⁴⁵ Budhy Munawar-Rachman, *FILSAFAT EKOLOGI SOSIAL MURRAY BOOKCHIN* (Sumedang: Yayasan Al-Ma'arif Darmaja, 2025).

⁴⁶ Angga Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*" (PhD Thesis, Widya Mandala Surabaya Catholic University, 2024).

resources responsibly without damaging them), complementarity (mutually supportive and equal social relationships), and irreducible minimum (guaranteeing everyone's basic needs unconditionally). These three values form the basis of the complementary ethics that Bookchin offers as an alternative to capitalist utilitarian ethics. In this ethics, solutions to the ecological crisis must be realized through the formation of community-based societies, direct democracy, decentralization, and the use of appropriate technology, so that human relations with each other and with nature can be more just, equal, and sustainable.⁴⁷

The main points of Bookchin's thinking, as summarized by Budhy Munawwar Rachman in Murray Bookchin's *Social Ecology Philosophy*, can be explained as follows.⁴⁸ First, social and natural relationships, in which the ecological crisis is rooted in forms of social domination such as patriarchy, capitalism, racism, and authoritarianism. Second, criticism of hierarchy and domination, because hierarchical social systems perpetuate the exploitation of nature due to the concentration of power in the hands of a few for personal gain. Third, direct democracy and community participation, which affirms that the management of natural resources must be decided by local communities through participatory democratic mechanisms. Fourth, a sustainable and fair economy, which is an alternative to capitalism by building an economic system based on social justice that still pays attention to ecosystem limitations. Fifth, appropriate technology, where technology is directed to support sustainability, decentralization, and community independence, for example through renewable energy or organic farming. Sixth, ecological education and awareness, which emphasizes the need for ecology-based education so that communities have the awareness and skills to protect the environment and ensure the sustainability of life across generations.⁴⁹

g. Analysis of *Maslahah* Against The Practice of Kromojati Tradition as a Traditional Requirement for Marriage

The Kromojati customary practice reflects the actualization of the values of *maslahah* in Islamic law, which is comprehensive and contextual. The concept of *maslahah* encompasses two main elements, namely *jalb al-manafi'* (realizing benefits) and *dar' al-mafasid* (avoiding harm).⁵⁰ These two elements represent the basic principles of Sharia law to achieve the common good and prevent harm, both at the individual and social levels. The application of *Jalb al-Manafi'* in the Kromojati tradition has tangible benefits for the community of Bohol Village.

The obligation to bring and plant ten teak seedlings for prospective brides and grooms provides benefits in three main areas. First, the ecological aspect. Planting teak trees contributes to increasing green land cover, preventing erosion, reducing drought, and improving environmental quality. Second, the economic aspect. Teak trees have high economic value and can be used as a source of long-term income for families. This strategy is in line with the idea of *jalb al-manafi'*, because it can bring sustainable benefits. Third, the social aspect. This tradition strengthens community solidarity through collective work in tree planting and maintenance activities. These activities strengthen social bonds and foster collective awareness of environmental responsibility. The application of *dar' al-mafasid* in the Kromojati tradition accommodates the fact that this customary practice is aimed at overcoming environmental problems such as land degradation and drought, which have the potential to disrupt the welfare of the community. The implementation of the Kromojati tradition prevents

⁴⁷ Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*."

⁴⁸ Munawar-Rachman, *FILSAFAT EKOLOGI SOSIAL MURRAY BOOKCHIN*.

⁴⁹ Munawar-Rachman, *FILSAFAT EKOLOGI SOSIAL MURRAY BOOKCHIN*.

⁵⁰ Muhammad Sulthon, "MASHLAHAH SEBAGAI TUJUAN INTI PEMBENTUKAN HUKUM ISLAM," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* 14, no. 2 (2023): 39–55.

damage to nature by restoring the ecological function of village land through reforestation. This tradition is in line with the principle of *dar' al-mafasid*, as it plays a role in preventing the adverse ecological and social impacts that can arise from damaged environmental conditions.

The Kromojati practice does not conflict with the principles of sharia because it does not add to the pillars or requirements for a valid marriage that have been established. This tradition only functions as an administrative and social provision that is *'urf* (customary) and does not change the substance of the marriage ritual. According to the *maslahah mursalah* method of application, policies that are not explicitly mentioned in the text but produce general benefits can be used as a basis for legal policy-making as long as they do not conflict with the principles of sharia. The application of the Kromojati tradition can be understood through the approach of *al-tatbiq al-maslahiy li al-nusus*, which is the adjustment of social practices based on the spirit of benefit contained in the general provisions of Sharia.⁵¹ This policy implements fiqh principles such as "*dar' al-mafasid muqaddam 'ala jalb al-manafi*" (preventing harm takes precedence over achieving benefits) and "*al-maslahah al-'ammah tuqaddam 'ala al-maslahah al-khassah*" (public interest takes precedence over private interest).⁵²

The requirement for every prospective bride and groom to bring 10 teak tree seedlings before getting married, when analyzed from a *maslahah* perspective, this policy falls under the category of *maslahah mursalah*, which is a benefit that is not explicitly mentioned in the *shar'i* text, but is in line with the objectives of the Sharia.⁵³ The Kromojati tradition is not explicitly mentioned in the Qur'an or hadith, but it brings tangible benefits to the community without contradicting the text of the Sharia. The requirement for prospective brides and grooms to bring 10 teak tree seedlings, through the initiative of the village government, has succeeded in instilling a sense of environmental awareness while creating long-term economic investment. This is in line with the principles of Sharia law, which emphasizes the welfare of the people. The benefit referred to here, aims to preserve the objectives of Sharia law, which are limited by certain restrictions and do not apply to matters arising from human desires or whims.⁵⁴ This tradition does not contradict religious arguments, but rather supports the objectives of Sharia (*maqashid al-syari'ah*) in protecting property (*hifzh al-mal*), offspring (*hifzh al-nasl*), and life (*hifzh al-nafs*).

Hifzh al-Nafs (protection of life) in the Kromojati tradition includes planting teak trees, which has implications for environmental sustainability, preventing erosion, and maintaining ecosystem balance. A healthy environment supports the quality of life of the community, thus forming part of the protection of life. *Hifzh al-Nasl* (protection of offspring) in the Kromojati tradition provides long-term economic security for new families. Teak trees that can be harvested in the future can help cover children's education costs or other living expenses, thereby supporting the sustainability of the next generation. *Hifzh al-Mal* (protection of property) in the Kromojati tradition is based on the high economic value of teak trees. With a selective logging system, the wood produced becomes a legitimate and sustainable source of income. This demonstrates efforts to protect and develop community property.⁵⁵

⁵¹ Adi Nur Rohman, "THE EXISTENCE OF MASLAHAH MURSALAH AS THE BASIS OF ISLAMIC LAW DEVELOPMENT IN INDONESIA," *KRTHA BHAYANGKARA* 13, no. 2 (2019): 251–60.

⁵² Suansar Khatib, "KONSEP MAQASHID AL-SYARI'AH: PERBANDINGAN ANTARA PEMIKIRAN AL-GHAZALI DAN AL-SYATHIBI," *Jurnal Ilmiah Mizani Wacana Hukum Ekonomi Dan Keagamaan* 5, no. 1 (2018).

⁵³ Salma, "MASLAHAH DALAM PERSPEKTIF HUKUM ISLAM."

⁵⁴ Risdianto, "Maslahah Mursalah al-Ghazali Sebagai Dasar Hukum Fatwa MUI No. 14 Tahun 2020 Tentang Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah Covid 19," *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat* 4, no. 1 (2021): 51–51.

⁵⁵ Sulthon, "MASHLAHAH SEBAGAI TUJUAN INTI PEMBENTUKAN HUKUM ISLAM."

The Kromojati tradition is classified as *maslahah hajjiyyah* (secondary needs), which are benefits that provide convenience and relief in social life.⁵⁶ Although not a primary need because it serves to make life easier for the community, the Kromojati tradition also plays a role in village reforestation, which has an impact on environmental sustainability and supports the community's livelihood. The Kromojati tradition reflects *maslahah 'ammah* (public benefit) because its results are enjoyed not only by the bride and groom or their families, but by the entire community of Bohol village.⁵⁷ The teak trees planted on village land become a collective asset that can be used for the construction of public facilities, social activities, or village emergency funds. This tradition fosters social solidarity while strengthening community ties.

Reviewing the conditions for the applicability of *maslahah* as determined by the scholars of *usul fiqh*. First, this tradition must be real (*hakiki*), not just an estimate. In practice, the obligation to bring teak tree seedlings before conducting a marriage contract is a form of *maslahah* whose results can truly be observed. The planted teak trees provide concrete benefits in the form of reforestation, environmental preservation, erosion prevention, and future economic potential. This proves that the *maslahah* of the Kromojati tradition is not speculative, but real and sustainable. Second, *maslahah* must be universal in nature, not just for personal gain. The Kromojati tradition benefits not only the bride and groom or their respective families, but also the wider community. The teak seedlings that are planted have a positive impact on the village ecosystem, such as improving the quality of the environment, maintaining soil fertility, and providing socio-economic value for future generations. This tradition brings collective benefits that are felt by the entire community. Third, *maslahah* must not contradict the Qur'an, hadith, or ijma'. The Kromojati tradition does not conflict with the principles of Islamic law at all; in fact, it is in line with *maqashid al-shari'ah*, especially in preserving offspring (*hifz al-nasl*) and protecting the environment as part of efforts to preserve life (*hifz al-nafs*) and property (*hifz al-mal*).⁵⁸

The Kromojati tradition is a concrete manifestation of the application of the concept of *maslahah* in a local context. It provides ecological, social, and economic benefits, while supporting the objectives of Islamic law in protecting life, offspring, and property. This tradition can be seen as a form of integration between Islamic law and local wisdom, which is not only relevant to the life of the Bohol Village community, but also serves as a model for sustainable development based on *maslahah*.

h. Analysis Of Social Ecology In The Kromojati Tradition as an Effort To Preserve Nature

A discussion of social ecology theory in relation to this tradition reflects an ecological awareness that stems from community participation in responding to environmental crises. Social ecology emphasizes that environmental damage is rooted in exploitative and hierarchical social structures. Through the Kromojati tradition, the community of Bohol Village has succeeded in building a more harmonious relationship with its environment. The involvement of the village government, community leaders, and residents in teak planting demonstrates the practice of ecological democracy, where policies are not only decided top-down but also implemented through collective participation.⁵⁹ The background to the emergence of the Kromojati tradition shows that environmental damage in Bohol Village (barren and arid land) was not solely due to natural factors, but also due to a lack of social and political awareness about reforestation. The village policy requiring prospective brides and grooms to bring teak seedlings is a social response to this ecological crisis. This step is in line

⁵⁶ Kurniawan dan Hudafi, *KONSEP MAQASHID SYARIAH IMAM ASY-SYATIBI DALAM KITAB AL-MUWAFAQAT*.

⁵⁷ Saiban, *Metode Penetapan Hukum Islam: Membangun Madzhab Fiqih Kontemporer Di Indonesia*.

⁵⁸ Saiban, *Metode Penetapan Hukum Islam: Membangun Madzhab Fiqih Kontemporer Di Indonesia*.

⁵⁹ Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*."

with Bookchin's view that ecological problems are a derivative of unequal social relations and therefore require social reform.⁶⁰

The Kromojati tradition also demonstrates a transformation in social values. Marriage is not only understood as a private matter, but also has a public dimension with ecological implications. The Kromojati tradition reinforces the reciprocal relationship between humans and nature. Prospective brides and grooms are not only prepared administratively and religiously to enter married life, but are also instilled with ecological awareness through the obligation to plant teak trees. Prospective brides and grooms in the Kromojati tradition are socialized to not only focus on household matters, but also to understand the importance of reforestation and environmental care. This is in line with Bookchin's idea that ecological awareness is the foundation of social transformation.⁶¹ This tradition-based ecological education ensures that the new generation is not only ready to build a household, but also committed to preserving nature.⁶²

The teak trees planted are not only beneficial to the bride and groom, but also to the wider community through improved soil quality, erosion prevention, and increased availability of sustainable timber resources. This is in line with Bookchin's idea that a socially just society will be better able to maintain ecological balance. This illustrates the practice of complementarity in social ecology, namely social relationships that are mutually supportive, not dominant. The community no longer views nature as merely an object of exploitation, but rather as an integral part of the sustainability of communal life.

This tradition was born out of village deliberations, which were then agreed upon by officials and the community and implemented collectively. This mechanism reflects the principle of direct democracy in social ecology theory. Ecological decisions are not made top-down by the state or elites, but through the active participation of local communities. This participation is not only in the form of regulatory agreements, but also concrete actions such as bringing seedlings, planting, and preserving teak through selective logging and reforestation. Teak planting in the Kromojati tradition not only preserves the environment but also creates a sustainable source of income. High-value teak trees become long-term savings for families and collective assets for villages. This system is in line with Bookchin's idea of a just economy, where production and consumption are regulated based on human needs and ecosystem limitations, rather than simply the accumulation of capitalist profits. The value of usufruct (utilization of resources without destruction) is also reflected in the practices of selective logging and reforestation.⁶³ The community implements selective logging to ensure sustainability. The value of the irreducible minimum (guarantee of basic needs) is reflected in the role of teak trees as an investment in the future for children's education or village development. All of this reinforces Bookchin's idea of a communal society free from domination, both of humans and of nature.⁶⁴

5. Conclusion and Recommendations

The Kromojati tradition requires every couple who are about to get married to bring ten teak tree seedlings as a requirement for processing their marriage administration at the KUA. Of these, five seedlings are planted on village land and the other five are planted on the bride and groom's private land. This tradition is complemented by guidance for prospective brides and grooms, which not only prepares them for married life but also embed ecological awareness through knowledge about how to plant and care for teak trees. The tradition

⁶⁰ Munawar-Rachman, *FILSAFAT EKOLOGI SOSIAL MURRAY BOOKCHIN*.

⁶¹ Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*."

⁶² Murti, "Menuju Ecocentrisme: Menapaki Jalan Ekologis yang Etis."

⁶³ Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*."

⁶⁴ Setiawan, "Ekologi sosial menurut Murray Bookchin dalam karyanya *The Ecology of Freedom*."

continues after the marriage ceremony with a seedling planting procession, usually attended by family, community leaders, and village officials. Planting teak trees is not only a symbol of environmental responsibility but also a form of social togetherness. In addition to ecological functions such as preventing erosion, maintaining soil fertility, and improving the ecosystem, teak trees have high economic value. The timber harvest can be used for family needs, such as children's education costs, as well as village facility development. The selective logging pattern applied by the community ensures the sustainability of this tradition.

The Kromojati tradition is categorized as *maslahah mursalah* because it is not explicitly mentioned in the text, but it is in line with the objectives of sharia (*maqasid al-syari'ah*). This tradition supports *hifz al-nafs* (protection of life) through environmental preservation, *hifz al-nasl* (protection of offspring) through economic provisions for future generations, and *hifz al-mal* (protection of property) through the economic value of teak wood. This tradition is considered *maslahah hajiyyah* because it provides social convenience while also bringing collective benefits (*maslahah 'ammah*) to the community. The Kromojati tradition represents a model of socio-ecological transformation that connects environmental conservation, economic welfare, and social solidarity. This tradition emphasizes that ecological solutions are only effective when linked to social change and community participation. Kromojati can be seen as a local practice that embodies Bookchin's idea of building a decentralized, participatory society that is in harmony with nature. Kromojati is a concrete example of how local wisdom can respond to ecological challenges while creating public welfare for the community.

This research has both academic and non-academic benefits. The academic benefits of research are to enrich the study of *maslahah* and social ecology in traditional practices, and to expand understanding of the relationship between religious teachings, traditional-based environmental conservation, and social behavior. Also the results of this research form the basis for the development of customary law studies with an interdisciplinary approach to *maslahah* and social ecology theory, covering the fields of religion, environment, sociology, and culture. While non-academic benefits of research are to provides the community of Bohol Village with a deeper understanding of the social, ecological, and economic values contained in the Kromojati Tradition. The results of the research can strengthen residents' awareness that traditional practices are not merely customs passed down from generation to generation, but also a real instrument in preserving the environment.

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