

USE OF PUBLIC ROADS FOR WALIMAH URUSY EVENTS (CASE STUDY IN TAHTUL YAMAN VILLAGE, PELAYANG, JAMBI CITY)

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Abstract

This research is motivated by the current phenomenon in urban areas in particular, where many people hold wedding parties but do not rent a building for the reception. They are hampered by the availability of a suitable place if they do it around the house, many of them only use public roads partially or close them for the celebration. This causes some road users to experience difficulties, resulting in frequent obstruction of the activity of vehicles wishing to pass, especially in Tahtul Yaman Village, Jambi City. This research aims to see the hadith perspective regarding this phenomenon. This research uses field research and library research which uses qualitative methods with an emphasis on written sources, especially matters relating to the hadith of Sahih Muslim no. 58. This research uses data collection techniques in the form of observation, interviews and documentation. As well as using the theory of fahm al-hadith and i'tibar sanad hadith. The results of this research found that the use of public roads for the Walimah Urusy event from a hadith perspective, as per the hadith narrative about the embodiment of "lowest faith," is actually about removing distractions from the road, namely keeping away everything that disturbs people, such as stones, bones, glass, thorns, and so forth. As for the practice of the Tahtul Yemen Community, using only half a road or closing it is haram, what is done as a custom at the walimah event is an act that is not in accordance with the spirit and spirit of this hadith.

Keywords : Hadith , Road Closure , Walimah Urusy

Abstrak

Riset ini dilatarbelakangi fenomena zaman sekarang di perkotaan khususnya, banyak orang yang mengadakan pesta pernikahan tapi tidak menyewa gedung untuk

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resepsi. Mereka terhalang ketersediaan tempat yang layak Jika melaksanakannya di sekitar rumah, banyak di antaranya yang menggunakan jalan umum separuh saja ataupun menutupnya untuk hajatan tersebut. Sehingga membuat sebagian pengguna jalan mengalami kesulitan, yang berakibat sering terhambatnya aktivitas kendaraan yang ingin lewat, khususnya di Kelurahan Tahtul Yaman Kota Jambi. Riset ini bertujuan untuk melihat bagaimana perspektif hadis mengenai fenomena tersebut. Riset ini, menggunakan Jenis penelitian lapangan (field research) dan penelitian pustaka (library research) yang menggunakan metode kualitatif dengan menekankan pada sumber tertulis terutama dengan hal yang berkaitan dengan hadis Shahih Muslim no 58. Riset ini menggunakan Teknik pengumpulan data yang berupa observasi, wawancara dan dokumentasi. Serta menggunakan teori *fahm al-hadis* dan *i'tibar as-sanad al-hadis*. Hasil dari riset ini menemukan bahwa penggunaan jalan umum untuk acara Walimah Urusy dalam perspektif hadis, sebagaimana narasi hadis tentang perwujudan “iman terendah,” sejatinya ialah menyingkirkan gangguan dari jalan yakni menjauhkan segala sesuatu yang membuat orang terganggu, seperti batu, tulang, kaca, duri, dan lain sebagainya. Adapun praktik Masyarakat Tahtul Yaman menggunakan jalan separuh saja atau menutup hukumnya adalah haram, yang dilakukan sebagai adat pada acara walimah adalah perbuatan yang tidak sesuai dengan ruh dan semangat hadis ini.

Kata kunci: Hadis; Penutupan Jalan; Walimah Urusy.

INTRODUCTION

Islam teaches its adherents to announce their marriage ceremony to the public (Ash-Shabuni & Pengantin, nd) . This aims to dispel all negative prejudices from other parties. In KBBI, walimah is defined as 'banquet' (KBBI, 2008) . Etymologically, Walimah (الواليمه) comes from Arabic which means *al-jam'u* , namely gathering, the reasons for husband and wife to gather, even relatives, relatives and neighbors. Walimah (الواليمه) comes from the word (الوالم) which means bridal food, meaning

food provided specifically at a wedding party can also be interpreted as food for invited guests or others. Walimah itself is absorbed into Indonesian as "Walimah Urusy" in Islamic jurisprudence contains a general meaning and a specific meaning. So the general meaning of Walimah Urusy is all forms of celebration that involve many people. While the meaning of Walimah Urusy in a specific sense is the inauguration of a marriage whose purpose is to inform the public that the bride and groom have officially become husband and wife, as

well as an expression of gratitude from the families of both parties for the marriage (Ali, nd) .

According to Sayyid Sabiq, Walimah can also be interpreted with the word "walm" which means gathering, because the husband and wife gather. Walimah Urusy is a special dish at a wedding event which in the Arabic dictionary means wedding event food, or any food made for other guests. The majority of scholars also agree that holding a Walimah Urusy is sunnah mu'akkad (Yunus, nd) .

There are also some scholars who are of the opinion that holding a Walimah Urusy is fardhu kifayah. What is meant by this is that if there is one or more people in one area who have carried out the Walima Urusy, then it is considered sufficient (Bakar, 2011). Rasulullah SAW recommended holding Walimah Urusy. However, its implementation is not mandatory, but is sunnah . And it is carried out according to one's abilities and there are no restrictions when carrying out Walimah Urusy.

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sunnah . And it is carried out according to one's abilities and there are no restrictions when carrying out Walimah Urusy. However, the Walimah Urusy does not affect the validity of the marriage. The wedding reception is obligatory but it does not mean that the validity of a wedding reception, for example, depends on it. A wedding is considered valid if the conditions and pillars are met, even without a wedding reception. (Al-Istanbuli & Jld, nd) .

The current phenomenon in urban areas in particular is that many people are holding wedding parties but cannot afford to rent a building for the reception. They are also hampered by the availability of a suitable party venue if they hold it around their house, so many of them use public road facilities for their party celebrations. This makes it difficult for some road users. The road sections that residents usually pass through are public facilities or shared property. One should not claim the path for oneself or one's own personal gain. Because Islam teaches us to maintain the road for shared comfort. Because, if done, it will be contrary to what the Prophet SAW said, precisely contrary to HR Muslim number 58 (Al-Naisaburi, 1991) .

This phenomenon is very interesting and very important to be studied and researched. Because in this study, with the closure or use of half the road when the Walimah Urusy, it makes it difficult for road users, resulting in frequent obstruction of vehicle activities that want to pass. (Armi & Zaelani, 2023) . Therefore, the main question in this article is, " How is the use of public roads for the Walimah Urusy method in Tahtul Yemen , Pelayanan , Jambi City from a Hadith Perspective?" " The purpose of this article is to find out the factors that cause the people of Tahtul Yemen to use public roads for Walimah Ursy and what the hadith view is regarding the use of Walimah Ursy in Tahtul Yemen. It is hoped that the results of this article can add to the treasury of hadith studies, and/or emphasize the importance of eliminating disturbances on public roads, including the use of public roads for local community activities.

LITERATURE REVIEW

Literature review or relevant studies are important for *positioning* a piece of writing. *Positioning* a piece of writing among other writings can map

the role and function of the study as well as find *novelty* (newness/findings) in a piece of writing. Some writings that are relevant to the study of closing the road include: (1) The writing of Hikmah Lailatus Tsuroyy a, entitled " Use of Public Roads for Walimahan Events in the Community from the Perspective of Islamic Law and the Chief of Police Regulation Number 10 of 2012 Concerning Regulations on the Use of Roads Other Than for Traffic Activities "; (2) Writing by Riska Arianti, entitled "Use of Public Roads for Walimah Urusy Events from the Perspective of Islamic Law and Positive Law, Case Study in Cina District"; (3) Writing by Ridha Ferizal Woodya, entitled "Use of Roads for Personal Interests Among the Community in Ulee Kareng District from the Perspective of Milk Al-Daulah"; and (4) Writing by Sri Tantini, entitled "Organization of Walimah Urusy on Public Roads from the Perspective of Islamic Law and National Law".

As seen from relevant studies, no one has yet studied the use of public roads for the Walimah Urusy event from the perspective of Hadith. Moreover, there has not been any specific finding that makes Tahtul Yaman the setting of the writing about the use of public roads for certain events. Previous writings also

looked at the use of roads from other studies , such as legal studies, Islamic legal studies, and socio-cultural studies. Therefore, the underlying difference between this writing and previous writings is the focus on the use of public roads for Walimah Ursy from the perspective of *fahm al-hadith* and the setting of the place which—in this writing—is located in Tahtul Yaman.

RESEARCH METHODS

This paper is a type of qualitative research. Data was taken from the field (*field research*) and libraries (*library research*) using qualitative methods. The method used in this paper is a case study. The location that is *the setting* and object of this paper is Tahtul Yaman, Jambi City. Qualitative research aims to understand a situation, event, or certain social interaction (Arikunto, nd) . This paper also focuses on the study of *Fahm al-Hadis* as an approach in this research. *Fahm al-Hadith* is an approach to understanding a text as an insertion of texts or a process for connecting texts from the past with current texts.

The Tahtul Yaman location was chosen because the location has long used public roads for private interests, including Walimah Ursy. In addition, in Tahtul Yaman there are also frequent

road closures, either completely or partially. The subjects of this study consisted of 7 traditional leaders, religious leaders and community leaders. In selecting these 7 people, the researcher used the *purposive sampling method* . The primary data in this paper is the result of in-depth interviews regarding the problem being studied . While the secondary data consists of various sources, namely: books, journals, articles, and theses from various references related to the theme. So that it can facilitate research to find more accurate data and information.

RESULTS AND DISCUSSION

In the big dictionary of Indonesian, a road is a place for people (vehicles) to pass through, passing from one place to another. In English, the word road is called *road*. or *street* . In terminology, a road is a land transportation infrastructure that includes all parts of the road, including supporting buildings and equipment intended for traffic, which are on the surface of the ground (Echols, 1998) . Closing a road means making it not open. When the road is not open, it will have negative impacts, such as making it difficult for people to reach their destination, causing road users to get

lost and not reach their destination, leading to a competitive mentality, and causing congestion. Anyone who uses public roads for personal interests, the impacts caused are negative impacts. The positive impact, if any, is to satisfy and/or lighten the burden on shahibul hajah (people who have desires).

In a hadith narrated by Imam Muslim number 58, Prophet Muhammad Saw. once said the following: (Al-Naisaburi, 1991)

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ
وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ
إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ
شُعْبَةٌ مِنَ الْإِيمَانِ

Meaning: "Has told us Zuhair bin Harb, has told us Jarir from Suhail from 'Abdullah bin Dinar from Abu Salih from Abu Hurairah he said, Rasulullah SAW. said , "There are seventy more faiths, or more than sixty branches. The most important thing is the saying, *laa ilaa ha illallah* (There is no god worthy of worship except Allah), and the lowest is to remove distractions from the path. *Shame is part of faith . "*

The hadith above is the hadith that *Fahm al-Hadis* will do in this writing, by looking at its quality as authentic because its narrators consist of tsiqah people and fulfill other requirements of authenticity. Furthermore, by trying to understand the hadith, one will find the essence of the meaning of the wording "the lowest manifestation of faith is removing disturbances from the path."

Based on searches in various other main books of hadith, it was found that similar wording from HR Muslim above can also be found in the following books: (1) Sahih al-Bukhari, Book of Faith, chapter 3, hadith number 9 (Al- Bukhari, nd) ; (2) Sahih Muslim, Book of Faith, chapter 12, hadith number 57 (Al-Naisaburi, 1991) ; (3) Sunan Abi Daud, Book of Sunnah, chapter 15, hadith number 4676 (Daud, nd) ; (4) Sunan Tirmidhi, Book of Faith, chapter 6, hadith number 2614 (At-Tirmidhi, nd) ; (5) Sunan al-Nasa'i, Book of Dhikr Sya'bil Faith, chapter 16, hadith number 5005 (Nasa'i, nd) ; (6) Sunan Ibn Majah, Book of

Faith, chapter 9, hadith number 57
(Al-Qazwīnī, nd) ; (7) Imam
Ahmad bin Hanbal, Book of Musnad
Abdullah bin Umar (Ash-Syaibani,
nd) .

To clarify and simplify the process of i'tibar activities, because *i'tibar as-sanad* is one of the steps in the process of *fahm al-hadith* , it is necessary to create a scheme for all sanads for the hadiths to be studied. In creating a scheme, there are three important things that need to be considered, namely: (1) the path of all sanads, (2) the names of the narrators for all sanads, (3) the method of narration used by each narrator (Ismail & Nabi, nd) . The combined scheme of sanads from the various hadiths above is as follows:

Understanding of Muslim HR No. 58

Etymologically, the word fahm (فهم) is the masdar form of the word "fahima-yafhamu" (يفهم - فهم) which means to know or understand. According to 'Ali al-Jurjāni al-fahm is: (describing the meaning of something expressed by the second party/mukhātab.) So, fahm al-hadith means an effort to describe the meaning of the hadith of the Prophet Muhammad SAW. However, the term fahm al- hadith is better known as ma'ani al-hadith (Al-Jurjani, nd). Etymologically, ma'ani is the plural form of the word ma'na which means meaning, meaning, intention, or guidance desired by a pronunciation. Meanwhile, in terms of terminology, the science of ma'ani al-hadith is a science that discusses the principles of methodology in understanding the hadith of the Prophet so that the hadith can be understood in its meaning and content precisely and proportionally. So, the science of ma'ani al-hadith is a science that studies the matters of pronunciation and meaning contained in various texts of hadith according to the demands of its conditions (Khon, 2017).

Before entering *Fahm al-Hadith*, what needs to be done is to criticize the sanad. Based on the research of this

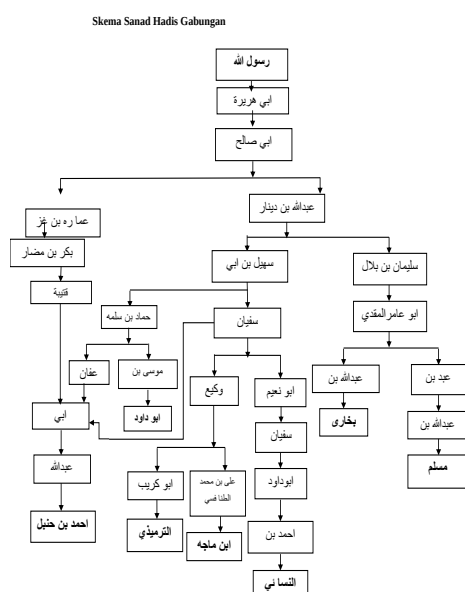


Figure 1

article, of the seven narrators in HR Muslim no. 58 above, not one of them is not *tsiqah* , all of them *are tsiqah* and therefore this hadith is considered authentic. The reasons why this hadith is authentic include: (1) because the hadith is about the use of This path is connected (muttasil), from the Messenger of Allah SAW to the mukharrij. This is proven by the existence of records as teachers and/or students; (2) all of the narrators are considered *tsiqah* ; and (3) there is no difference between one sanad and another sanad. oddity or contradiction, and there are no hidden defects. Thus, it can be concluded that the quality of the sanad of this hadith is *ṣaḥiḥ*.

Then, talking about hadith sharah is an explanation of the validity and defects of the hadith's sanad and matan, as well as explaining the meanings contained therein. The following is an explanation of the above hadith: in the above hadith it is stated, Faith consists of seventy-three branches of الإيمان **Behold And the Lord is with you** شَعْبَةٌ thus is narrated from Abu 'Amir Al-'Aqadi, from Sulaiman bin Bilal, from 'Abdullah bin Dinar, from Abu Salih, from Abu Hurairah (Radhiyallahu Anhu), from the Prophet SAW. While in the narration of

Zuhair it is mentioned from Jarir, from Suhail , from 'Abdullah bin Dinar, from Abu Salih, from Abu Hurairah (Radhiyallahu Anhu) that faith consists of "Seventy-three or sixty-three branches." While in the book of Muslim, from the narration of Suhail it is stated, "Seventy-three or sixty-three branches." In this case there are still doubts. Al-Bukhari has narrated it at the beginning of the book of Al-'Aqadi's narration: "Sixty-three" without any doubt. Abu Dawud, At-Tirmidhi, and besides them have narrated it from Suhail's narration: "Seventy-three" without any doubt. At-Tirmidhi also narrated it from another route and he said to him, "Sixty-four chapters." (Nawawi, nd) .

As for Sulaiman bin Bilal, he narrated it from 'Amr bin Dinar with certainty, without any doubt and it is a sahih narration that has been takhrijed by both of them (Al-Bukhari and Muslim) in the book Ash-Shahihain. However, the narration that we have from Muslim is: "Seventy-three", while the one we have from Al-Bukhari is: "Sixty-three". has quoted each narration from each book (Sahih Al-Bukhari and Sahih Muslim), and there is no problem in it. As-Shaykh said, Furthermore, the

discussion about determining the branches is very broad. There are several articles that have been written on this matter. The writing that discusses this matter the most is the book *Al-Minhaj*, the work of Abu Abdillah Al-Halim, the imam of the followers of the As-Shafi'iyyah school of thought in Bukhara and he was one of the Muslim imams who held a high position. Al-Hafizh Abu Bakar Al-Baihaqi Rahimahullah also researched his traces, in his book, *Syu'ab Al-Iman*.

According to Imam Nawawi, the last opinion above is the more famous and clearer opinion. The meaning of *asy-syu'bah* is part of something. While the meaning above is seventy-three parts. Al-Qadhi Iyadh Rahimahullah said, It has been discussed previously that the linguistic meaning of faith is *at-tashdiq* (justification). Meanwhile, according to the Shari'a, it is justified with the heart and accompanied by verbal speech. The external matters of the Shari'a must be realized in the form of physical actions, as stated in this hadith. The highest is the saying " *Laa illaaha Illa-llaah* " and the lowest is removing obstacles (stones, thorns, etc.) from the path (Nawawi, nd) .

Scholars' Views on Road Closures

It is mentioned in some fiqh literature for the problem of using public roads for holding wedding parties (*Walimah*), public roads may not be used for individual interests or anything that can disturb the peace of others and public order. The views of scholars are often based on the principles of *Maqasid al-Shariah*, namely the objectives of sharia. This principle emphasizes the importance of safeguarding the public interest. Meanwhile, the use of public roads can also be permitted with several conditions. In *Al-Fiqh wa Adillatuhu* , it explains that there are two conditions for holding an event on a public road, namely (Tantini et al., 2021) : (1) Safety can be guaranteed; (2) The authorized agency grants permission.

In the Shafi'i school of thought, there are provisions when closing a road. Imam Al-Ghazali, one of the figures of the Shafi'i school of thought, gave directions on closing roads, "If someone puts up something that blocks the side of the road that is through, if the obstacle can endanger the two lanes of the road that are usually passed, then it can be removed, if it is not dangerous, then just leave it alone and if a road block is placed on a main road so that it completely covers it, then this is forbidden to do except with the

permission or consent of all residents, whether it is dangerous or not dangerous at all". So it is better to avoid closing the road during the holding of the Walimah Urusy, besides this, it must also be considered in terms of straightening the intention when holding the event. (Septiani, 2021)

Factors That Make Yemen's Tahtul Society Use Roads

In essence, in society, it is common to find people who want to hold events such as: Walimah Urusy (wedding party), circumcision, aqiqah, and other events, tend to use public roads, either fully closed or partially closed. In general, this is also caused by the lack of space and place to hold the Walimah Urusy event (land crisis). Sometimes there are buildings that can be rented, but the problem is that not all people can afford to rent them. Maybe for people who have advantages with abundant sustenance, they can hold the Walimah Urusy event in a building. So, what about the less fortunate people like us, are they not allowed to hold a Walimah Urusy just because they cannot rent a building . Nadia, Community Leader, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.

Meanwhile, the use of roads other than for traffic activities can also be used to carry out activities on road sections, some or all of which are outside the main function of the road. What often happens in the Tahtul Yemen community is that the use of roads for wedding parties is part of the use of roads for personal interests. There are several private uses of roads that you need to know about, such as for weddings, funerals, or other activities. Sometimes the path that is the best solution can be used for personal interests.

As for the public's response regarding the road closure for the Walimah Urusy event, or using only half of the road as conveyed by Sobiro that , The reason is the condition and state of the house is small, if you want to hold the event at home it is not possible to invite many guests, then the road is used for the event, especially with the condition of the house in the alley, it is very difficult to hold a Walimah Urusy event with limited space, that's the reason we use the public road for the event . Sobiro, Community Leader, Interview with the Author, July 16, 2023, Tahtul Yaman Village, Jambi City.

A similar thing was conveyed by Amir Arrahman that, in fact, the road

should not be used because it is a public interest, the proverb of the previous parents said, not only people are disturbed but also ants. Until now, many people still use public roads for the Walimah Urusy event because of the lack of yards, while the previous parents' distance from the house to the road was 14 m and the distance from house to house was 6 m, because now the yard has been built by their descendants, so it is close to the road. This road already has a name, but there are no traffic signs from the transportation service, so the status of the community using the road, it is permissible on the condition that they maintain traffic order . Amir A. Rahman, Traditional Figure, Interview with the Author, July 16, 2023, Tahtul Yaman Village, Jambi City.

In Tahtul Yaman there is a youth organization called IPGR (Gotong Royong Youth Association), and there is also one in RT. 02/03 called Intisyarusssa'adah. This organization is a forum that unites young people and helps if there are any celebration events such as: Walimah Urusy, Circumcision, and other Islamic Holidays. This organization has long been formed by its predecessors from 1960 until now it is still running. These young people are the ones who help prepare the event, from

cooking, preparing tents, washing dishes, bridal procession to vehicle parking and traffic safety, these young people are also the ones who will arrange if the public road is closed or only uses half of it for Walimah Urusy, then it is directed to another alternative.

This was conveyed by Rifaat regarding closing the road or using only half of the road, in general no one has a problem, because it has become a habit of previous people to use the road, due to inadequate conditions, if you hold an event at home, it is not possible to invite many people, people are forced to use the public road . Rifaat M.Pd, Religious Figure, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.

Something similar according to Halim Mustari's opinion regarding closing the road or using only half of the road is, our parents, when there was a Walima Urusy they held the event at home, because at that time they did not use tents, the wedding stage was only inside the house, but with the development of the era we cannot avoid it, forced, people close the road or use only half, with the condition that we must maintain our attitude such as, where the road position is not smooth, then it must be directed so that road

users are not disturbed when they want to pass. And then if the event is finished, then the tent must be opened that day, don't wait until the next day.

As road users, some people feel relieved, and some people don't like the use of this road, especially if it is blocked. We as event organizers must be aware of traffic conditions. For its history, the first time the road was used, Halim's statement was like spontaneity, along with the development of the times, and on average those who used the road were houses on the side of the road. As far as he could remember, he started using the road around 2000, because in 1998 the Walimah Urusy event was still in the house, and the previous pelaminan had the name Putro Retno . Datuk Halim Mustari S.Pd, Secretary of Customs, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.

A similar thing was conveyed by Umi Yati, because the Tahtul Yaman community uses public roads for the Walimah Urusy event, if compared to the past and now it is very different, the previous people held a celebration event inside the house and the guests were limited, while now it is outside the house but the yard is narrow, so the road is used to put up the tent. In the past, if

the event was big, 5 houses were used to accommodate invited guests, but usually only 3 houses, so it is very different, while now there are many relatives, if you hold a celebration at home it is not adequate, so you are forced to use half the road for the celebration . (*Community Leader , Interview with the Author, July 24, 2023, Tahtul Yaman Village, Jambi City. , nd*)

Ahmad Azman said something similar regarding the use of public roads for the Walimah Urusy event, namely , with the current situation and in accordance with current developments, there is limited land, in his opinion it is excessive to close the road, if only half of it in my opinion it is okay as long as there is someone to regulate the traffic and permission from the authorities. However, if it is associated with the Hadith of the Prophet, this is very contradictory, because the road is public, not private property or rights, while we have to remove thorns, what about that, and if you want to use the road, there must be permission and regulate traffic so that there is no congestion. (*Religious Figure, Interview with the author, July 25, 2023, Tahtul Yaman Village, Jambi City. , nd*)

From the interview results above, it can be concluded that the average

Tahtul Yemeni community agrees to the use of public roads for the Walimah Urusy event, due to the development of the times and the lack of house yards. (*Religious Figure, Interview with the author, July 25, 2023, Tahtul Yaman Village, Jambi City.* , nd; *Religious Figure, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.* , nd; *Community Figure, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.* , nd; *Customary Figure, Interview with the Author, July 16, 2023, Tahtul Yaman Village, Jambi City.,* nd; *Customary Secretary, Interview with the Author, July 19, 2023, Tahtul Yaman Village, Jambi City.* , nd; *Community Figure, Interview with the Author, July 16, 2023, Tahtul Yaman Village, Jambi City.* , nd; *Community Figure, Interview with the Author, July 24, 2023, Tahtul Village Yaman Kota Jambi.,* nd) They argue that the road may be used with the specified conditions, maintaining traffic order, where the position of the road is not smooth, it must be directed so that road users are not disturbed when they want to pass, if the event is finished, the tent must be opened immediately so that vehicles are freer when passing, there must be permission and regulate traffic so that congestion does not occur.

Application of Hadith in Tahtul Yemen

If we look at the perspective of the hadith on the use of public roads and compare it with the application or practice in Tahtul Yemen, it can be concluded that the practice that has been going on is very contrary to the hadith of the Prophet SAW. While in the view of the scholars explained in the previous chapter, that in the Syafi'i school if someone wants to close the road to hold a wedding party or other event, there are special rules. If the closing of the road can put other people in danger, then it is permissible to remove the obstacle. But if it does not endanger other people, then just let it be. However, if you want to close the main road completely, it is not allowed unless everyone agrees, and this is very difficult. So, it is better to avoid blocking the road completely. In addition, when holding an event, make sure the intention is honest and in accordance with the principles of Islam, and do not disturb others or public order. Scholars agree that the use of public roads for activities other than passing, dealing with daily affairs, and resting is only permissible if it does not harm others. This is because public roads are a common right of Muslims, so we should

not take away their rights. So, we must respect the rights of others to use public roads and not create difficulties or chaos in any activities we do there.

The views of scholars regarding the use of public roads vary: Imam Abu Hanifah: If using a public road disturbs other people, it should not be done without the judge's permission. If it's not a nuisance, you still need a judge's permission. Muhammad Abu Yusuf: According to him, if the use of public roads does not disturb other people, the judge's permission is not needed. Ulama Syafi'iyah and Ulama Hanabilah: They are of the opinion that a judge's permission is not required for the use of public roads. Malikiyah Ulama: It is prohibited to build on public roads or take parts of roads for private property without permission. Shafi'iyah Ulama: If the road is a public road, its use is usually permitted. However, actions that disturb other road users should be avoided. So, make sure that using public roads does not harm other people, and a judge's permission may be required depending on the views of the school of jurisprudence followed. The most important thing is to take care not to harm other people on public roads, which is the collective right of Muslims.

The lowest manifestation of faith is actually point 3 in the series of discussions regarding the Hadith Commentary, namely: (the lowest faith is removing disturbances from the path) namely keeping away everything that disturbs people, such as stones, bones, glass, thorns, and so on). This means that the practice of the Tahtul Yemeni community of using only half the road or closing it is forbidden, what they do as a custom at the walimah event is an act that is not in accordance with the spirit and spirit of this hadith. By closing the road or using only half the road can disrupt traffic and public transportation. Because it can cause congestion, delays, and inconvenience for others who have to cross the road. This can create dissatisfaction and injustice among other members of society. Usually, there are other alternatives that can be used to hold the Walimah Urusy event, such as buildings or other suitable places. Using this alternative can avoid disruption to public roads and inconvenience to others.

CONCLUSION

Based on the discussion above, the following conclusions can be drawn: The factors that cause the Tahtul Yemen community to use public roads

for the Walimah Ursy are because they are adapting to the times and the lack of house yards. The community is getting busier, but the area is not increasing. They argue that the road may be used with the following conditions: (1) maintaining traffic order, (2) where the road position is not smooth, it must be directed so that road users are not disturbed when they want to pass, (3) if the event is finished, the tent must be opened immediately so that vehicles have more freedom when passing, (4) there must be permission and traffic must be regulated so that congestion does not occur. In addition, based on a review of the hadiths of the Prophet SAW. above, the use of public roads for the Walimah Urusy event, as the narrative of the hadith about the lowest manifestation of faith, is actually removing disturbances from the road, namely removing everything that disturbs people, such as stones, bones, glass, thorns, and so on. As for the practice of the Tahtul Yemeni community of using only half the road or closing it, the law is forbidden, what they do as a custom at the walimah event is an act that is not entirely in accordance with the spirit and spirit of this hadith.

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