



The Ethnic Kocika Marriage Of The Laporo Community From The Perspective Of Islamic Law

Irma Purnamayanti ^{1*}, Ian Narwati Irii ²

^{1,2} Faculty of Islamic Studies, Muhammadiyah University of Buton, Indonesia

ABSTRACT

This study examines the local wisdom of the Laporo ethnic group, namely the tradition of determining auspicious days, known as kocika in the Ciacia language. This study is then linked to an Islamic legal perspective. The research location is in Bugi Village, Sorawolio District, Baubau City. The focus of this study is (1) the process of calculating kocika for marriage and (2) the Islamic legal perspective on kocika for marriage. This thesis is a qualitative study with an empirical approach. Data collection techniques used were interviews and literature review. Data analysis was conducted using descriptive analysis. The results of this study indicate that, first, the process of calculating kocika (determining auspicious days) for marriage begins with a family meeting, the main benchmark of which is knowing the woman's menstrual period and estimated fertile period. Second, the Islamic legal perspective on kocika, or choosing an auspicious day for marriage, is permissible as long as it does not adhere to the belief that marriages conducted during months forbidden according to the Laporo calendar are bad, as according to Islam all days are good and none are bad. Kocika is an effort to find an auspicious day for marriage and Maslahah mursalah, or utilizing and avoiding harm for the sake of the objectives of sharia. This is intended as an effort to choose a pleasant day that provides benefits to society.

Keywords: Kocika Marriage, The Laporo Community, Islamic Law

1. Introduction

Indonesia boasts many distinct cultures and customs. Cultural diversity unites these differences and fosters sustainable growth. In terms of cultural life, Indonesians consistently adhere to their culture, as we know it is the product of human creativity and initiative, manifested in everyday life. Southeast Sulawesi, a province in the Indonesian archipelago, is home to many ethnic groups. Besides its beautiful tourist attractions, it also boasts unique cultural treasures. One such ethnic group is the Laporo people (Sati, et.al, 2021). The Laporo people in question live in Bugi Village, Sorawolio District, Baubau City. Their local language, Ciacia, is spoken daily. The majority of the population still maintains strong traditional roots and continues to uphold them to this day. This "tradition" is referred to as local wisdom. Local wisdom is a perspective on life and knowledge, as well as a form of life strategy adopted by local communities to meet their needs. Simply put, local wisdom refers to well-founded, highly valued, and wise views that are deeply rooted and held by members of a community. A form of local wisdom in the Laporo ethnic group is the tradition of determining auspicious days. They call it kocika in the Ciacia language. (Neneng, 2028)

The kocika tradition is often used to find/determine auspicious days before holding events, activities, or other necessary activities. Kocika is meant to dispel doubts about any upcoming event or activity and to ensure there are no obstacles.

The kocika tradition is also practiced in connection with weddings, particularly when planning the wedding day. Representatives from the family then visit the home of a traditional figure, known as *pande kocika*, to inquire about a suitable day for the wedding ceremony. (Ashadi, 2013 Interestingly, the Bugi people are Muslim. Therefore, from a religious perspective, it might seem difficult to understand why they still believe in the kocika tradition. However, this ancestral tradition is still believed to this day. (Faruq, A. 2019) This proves that the arrival of Islam did not immediately erase a tradition that had grown within society. For example, the Wali Songo's preaching adopted a compromise approach, which did not resort to coercion or violence, but rather adapted Islamic teachings to local beliefs. The purpose of this tradition is simply to prevent harm. (Rahman. A, 2019)(Lina Miftahul Jannah. 2022)

Regarding the Islamic legal perspective, there are several opinions regarding the determination of an auspicious day. One such opinion, according to Ahmad Faruq's research, is that determining an auspicious day before marriage is permissible as long as it does not conflict with Islamic law. This means that determining an auspicious day is used as a means of avoiding doubt. Therefore, this research plan requires a comprehensive review of the implementation of the kocika tradition to determine whether it aligns with Islamic law or is in fact contradictory. (Anwar Hakim. 2019) (Juliati, et.al.,2023)

2. Methods

This study employed qualitative field research, or descriptive field research, that can provide a universal and systematic representation of events related to human problems and their symptoms. This study examined a condition, an object, and a system of thought in the present day with the aim of creating a systematic, accurate, and up-to-date description of the facts, nature, and relationships between the phenomena being investigated. The population in this study was the entire research object. Therefore, the population consisted of traditional leaders, religious leaders, and community leaders in Laporo in Bugi Village, Sorawolio District, Baubau City. The population size was 57 people. The purposive sampling category was chosen by selecting subjects not randomly, but based on a specific purpose. Given the limitations of the study and the large population, this study was only a partial sample, or in other words, a sample study. (Muchlis,1999)

The instruments in this study were humans and objects. The humans referred to here are the researchers themselves as data collectors, and the objects referred to are pens, books, and cell phones. The data collection procedures in this study included observation, interviews, and documentation. Furthermore, the data analysis techniques included field notes, photographs, interview transcripts, and descriptive methods, which included factual and accurate depictions of the facts and phenomena being investigated. Data analysis techniques used included data condensation, data display, and conclusion drawing. The final conclusion drawing stage involved decision-making based on the results of the meeting led by the informant and ensuring that the information obtained was accurate and answered the proposed problem definition. (Ghazaly, 2006)

3. Findings and Discussions .

3.1 Findings

A. Calculating Kocika (Determining an Auspicious Day) for Marriage in the

Laporo Ethnic Community

The stages of calculating the kocika for marriage for two people intending to marry are as follows: **First**, It begins with a family consultation between both parties. The main criterion is knowing the woman's menstrual period. From this consultation, a suitable time for the wedding can be determined based on the kocika calculation. **Second**, it should be noted that in the Laporo ethnic community, prior to the marriage ceremony and the reception/banquet, a series of traditional ceremonies are required, including a seclusion ceremony by the bride-to-be, where she enters a kasuo (a traditional house of confinement). Typically, the woman's menstrual period is used as the day she enters the kasuo. **Third**, the marriage contract, followed by the wedding reception and the Wulesiano (prayer) for the newlyweds, usually continues in the evening. Therefore, the auspicious day is determined by a family visiting the Pande Kocika (a traditional ceremony) to determine the woman's estimated fertile period or when her period is not scheduled. **Fourth**, several factors must be taken into account during the kocika calculation process, including the estimated day and month, which must align with the kocika calculation system.

To understand the kocika calculation process, we must understand the following:

- a) Terms for the names of the months in the Laporo calendar.

Table 1. Names of the months in the Laporo calendar

No	Month Names	No	Month Names
1.	Introduction	20	Maximum (including title and abstract)
2.	Method	10	Devotion can be up to 15%.
3.	Results and Discussion	60	Minimum
5.	Conclusion and Bibliography	10	More or less

Source: Interview with Djunudin.

The names of the months in Table 4.2, according to the researcher, are based on the months in the Hijri calendar. If we adjust the Gregorian calendar to the Ramadan calendar, then in the Laporo calendar, the month before Ramadan, Sha'bani, is the first month. Based on interviews with informants, there are differences among them regarding which months are and are not suitable for weddings. The auspicious months often used for weddings are Ghoghaya'a, Poghimpi, Haji, Aino Haji, Maludu, and Aino Maludu. The unsuitable months are Sha'bani, Puasa, Salaphaga, Ghumonda, Ghaghagi, and Rajabu.

- b) *Alo humagho* (the day faced).

Tabel 2. Daftar *alo humagho* (the day faced).

No	Jadwal	Nama Hari
1	3 bulan pertama	Senin dan Selasa
2	3 bulan kedua	Kamis
3	3 bulan ketiga	Rabu dan Jum'at
4	3 bulan keempat	Sabtu dan Minggu

Sumber Data : Wawancara Ama Sopulu.

Within 12 months, there are *Alo humagho* (days to be avoided), which are upcoming days that should be avoided because they bring danger. In this discussion, a month is only counted up to 27 lunar days, so it is calculated within the time span of 1-27 lunar days in the sky every three months. According to Table

4.3, during the first three months, the days to be avoided are Monday and Tuesday; in the second three months, the days to be avoided are Thursday; in the third three months, the days to be avoided are Wednesday and Friday; and in the fourth three months, the days to be avoided are Saturday and Sunday. The cycle repeats until the next year. Guidelines for observing lunar days are usually listed in the Gregorian calendar. Therefore, Alo humagho should not be chosen as a wedding day.

c) Kampalaiano Wula (lunar obstruction).

Table 3. List of kampalaiano wula (lunar obstruction).

No	Angka 1 Hari Bulan di Langit	Kampalaiano Wula
1	Minggu	06, 16, 26 hari bulan
2	Senin	05, 15, 25 hari bulan
3	Selasa	04, 14, 24 hari bulan
4	Rabu	10, 20, 30 hari bulan
5	Kamis	09, 19, 29 hari bulan
6	Jum'at	08, 18, 28 hari bulan
7	Sabtu	07, 17, 27 hari bulan

Data Source: Interview with La Marudi

Every 1-30 days the moon in the sky has a kampalaiano wula (obstacle of the moon) which is a day that must be avoided. Based on table 4.4. If 1 lunar day in the sky falls on Sunday then Kampalaiano Wula is found on the 06th, 16th and 26th lunar days. And so on until if 1 lunar day in the sky falls on Saturday then Kampalaiano Wula is found on the 7th, 17th and 27th lunar days. Because in this discussion, 1 moon day in the sky does not stay on just one day but is divided into all days. So Kampalaiano Wula should not be chosen as a wedding day. The results of an interview with La Marudi stated that according to him, the lunar days in the sky that can be used for a wedding day are 04, 09, 14, 19, 24, and 29. Meanwhile, Djunudin's version is that according to him, the lunar days in the sky that can be used for a wedding day are 03, 04, 05, 08, 09, 13, 14, 19, 23, 24, 27, 28 and 29. The rest should not be chosen except in emergency conditions, namely an out-of-wedlock pregnancy. Although the lunar days mentioned above are considered good or suitable to be chosen as a wedding day, if the lunar day falls in the kampalaiano wula then it automatically falls out or cannot be used.

d) Symbols in the kocika system

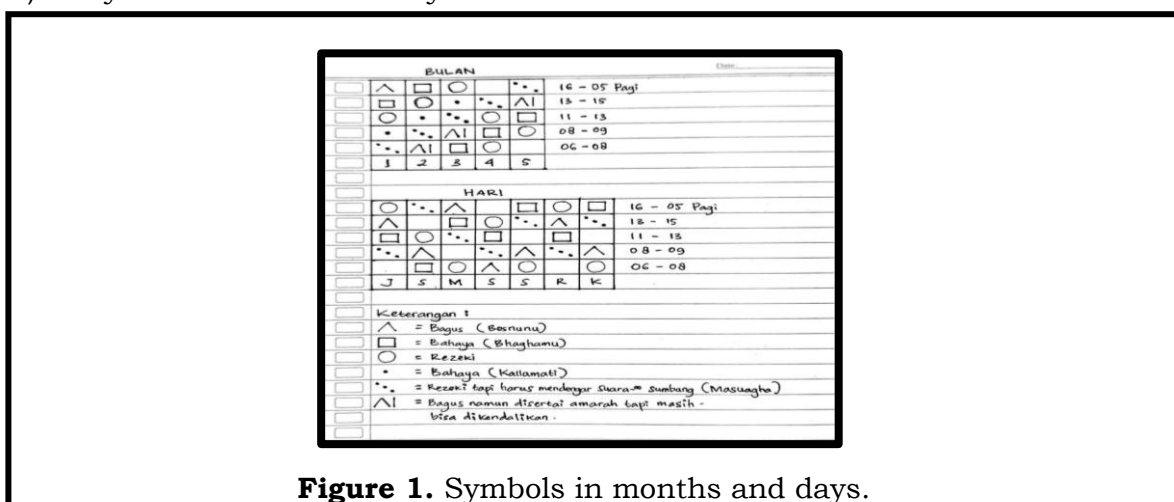


Figure 1. Symbols in months and days.

Figure 1 shows the symbols used in the Kocika calculation system to indicate whether a day is auspicious or unlucky. In the first table, the numbers 1-5 in the bottom boxes indicate the lunar day, whose cycle is calculated as 30 lunar days, and the numbers to the right of the table indicate the time. Similarly, in the second table, the letters in the bottom boxes indicate the initials of the days, starting with Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, and ending with Thursday. The way to determine an auspicious day for a wedding is to avoid the provisions of the Kocika calculation system. First, identify the forbidden months in the Laporo calendar, then avoid Alo humagho (the days encountered), and avoid Kampalaiano wula (the moon's obstruction).

Then, the chosen day is matched by looking at the symbols in the month and day table. For example, in the calendar, the number of the month in the sky is 5 and is on Thursday, it turns out that the symbol shown based on the description is fortune which means good calculated from 06.00-09.00, as well as at 13.00-15.00 the description is fortune accompanied by obstacles to anger that can still be controlled and dissonant sounds which means it is still included in the good category. So based on the results of the match, Thursday is the day used/determined to hold a wedding, usually the morning is used for the marriage contract and the afternoon is the reception or banquet.

B. Kocika (Determining an Auspicious Day) for Ethnic Laporo Marriage

According to the Prophet Muhammad (peace be upon him), marriage is one of the acts of worship that completes half of our faith. Therefore, marriage is a highly recommended act of worship. Given the noble nature and purpose of marriage, every individual planning to marry should strive to prepare themselves according to religious, national, and customary guidelines. Marriage is a sacred institution regulated not only by the state and religion, but also by customs. The Laporo ethnic group remains deeply committed to the traditions passed down from their ancestors. They continue to practice these traditions in their daily lives. One of the Laporo ethnic wedding traditions is determining an auspicious day, known as kocika.

Traditionally, the families of the prospective bride and groom are the only ones who help a person to be married choose their wedding date. However, in the Laporo ethnic group, particularly in the Kel. In Bugi, Sorawolio District, Baubau City, which adheres to customs and traditions, the first step in determining the right day for a wedding is to consult with a Pande Kocika, who is considered to have a thorough understanding of the ideal day and month for marriage. Researchers have conducted research on kocika by interviewing several Pande Kocika. According to them, the kocika wedding tradition is explained as follows: La Marudi, a 55-year-old man and a community leader from Bugi Village, stated: "I believe that kocika can bring good fortune for the future of the bride and groom, both financially and in terms of offspring, and other things. However, I also believe that kocika is merely an effort. Everything that happens is beyond human control; it comes solely from God."

Djunudin, a 61-year-old man and a community leader from Bugi Village. Bugi stated: "Many people get married, some use kocika, and some don't. When we compare, those who use kocika have better marriages than those who don't. I've encountered many examples of how the marriages of those who use kocika are easier than those who don't." Ama Sopulu, a 78-year-old man and a religious figure in the Bugi village, stated:

"Kocika is an ancestral tradition that has been passed down through generations. That's why we continue to believe in it because many have felt its

impact. Choosing a kocika is believed to protect a person from danger." Wa Lasi, a 79-year-old woman, one of the Kocika priests in the village. Bugi said: "Our parents used to calculate kocika (a traditional Chinese calendar) not using a calendar, but based on the moon in the sky. And we believe that every month has good days and bad days. Bad days should be avoided because that's one way to achieve safety and ward off danger."

Based on the interviews above, kocika is generally intended as a form of careful selection of an auspicious and appropriate time to hold an important event, such as a wedding, so that the event will be blessed and filled with goodness and free from all forms of danger. Furthermore, in the Laporo ethnic community, it is believed that the choice of time (day and month) for a wedding will have implications for the future lives of the bride and groom.

3.2 Discussions

A. Islamic Legal Perspective on Kocika (Determining Auspicious Days) for Ethnic Marriage in the Laporo Community

Islamic law can be broadly classified into two categories: Taklifi law and Wadh'i law. Laws that define commands and prohibitions as obligatory, haram, recommended, makruh, and permissible are known as Taklifi law. Meanwhile, Wadh'i law is defined as law that serves as a prerequisite or obstacle for other laws. The Quran and Hadith themselves instruct scholars to express their opinions in establishing laws if there is no clear consensus on a current issue. The resulting consensus is known as ijma'. Furthermore, Sharia is contextual because, throughout its historical evolution, decision-makers have carefully considered customs, socio-cultural backgrounds, and the role of society as both objects and subjects of law. Therefore, scholars consider these factors when formulating laws. Because human values and norms are closely linked to society, they are developed there. Therefore, paying attention to and responding to these factors is crucial.

Islamic law is no exception. Initially, scholars relied solely on the hadith, the Quran, and the ijtihaad of their companions. However, as Islam developed over time and new cultures emerged, questions arose about cultures that did not exist during the time of the Prophet Muhammad (peace be upon him). Consequently, scholars had to employ methods for establishing Islamic law that were not sufficiently explained by the Quran and Hadith. Al-Urf (Islamic jurisprudence) is one way of applying Islamic law beyond the hadith, ijma' (consensus), qiyas (reasoning), and the Quran. This approach derives rules from what has become customary in society, embedded in daily life and embodied in words and deeds. This is natural, without violating the Sunnah and the Quran. By adopting this approach, Islamic sharia (law) can coexist peacefully with a pluralistic society while maintaining its fundamental values.

Then there is maslahah mursalah, which is the process of establishing laws regarding matters not regulated at all in the Qur'an or Sunnah while still considering the welfare or interests of human existence, based on the idea of reaping rewards and avoiding harm. The essence of maslahah mursalah is something that is rationally good, considering the possibility of preventing harm (dar'ul mafasid) or bringing good (jalbul mashalih au manfa'ah) for humans. Maslahah mursalah can only be used as a legal basis for mu'amalah issues according to the majority of scholars. Based on the explanation above regarding several methods in establishing Islamic law, this section outlines the Islamic legal perspective on determining auspicious days for marriage, as follows:

a) Determining auspicious days from the perspective of the Qur'an and Hadith.

Each region certainly has different traditions or customs, which have long been practiced and continue to be preserved to this day. These traditions cannot be simply eliminated. Islamic law does not specify a specific day or month for a wedding, nor does it include specific texts from the Quran or Hadith. However, this is unacceptable, as shirk (polytheism) is clearly prohibited by Islamic law if one chooses a day, month, or other event based on the belief that it is recommended or brings good luck. Islam validates culture, traditions, and customs as long as they do not conflict with Islam. Culture, traditions, and customs are the result of human adaptation to one another and their environment, resulting in the civilization of social groups. They continue to adhere to Islamic teachings and use Javanese practices, just as the Walisongo (Nahdlatul Ulama) before them. Surah Yunus, verse 5 of the Quran, discusses determining an auspicious day for marriage:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Translation:

He is the one who created the sun and moon, as well as the manzilah (location) of each month's journey, making it easier for you to calculate years and reckoning (time). He was created, but not by God, and he has rights. To those who know, He explains the signs (of His glory).

This verse confirms that Allah created the sun and moon to shine during the day, to understand the cycle and passage of time and years. However, the verse above is not intended to calculate the duration of someone's misfortune or predict someone's future fate. However, the main focus is determining the time set aside for sharia-compliant activities such as fasting and prayer. It is important to remember that Allah has predestined everything, both good and bad, as stated in QS Al-Hadid verse 22 below, especially:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Translation:

No evil can befall the world or a person except that it is recorded in a book (Lauh al-Mahfuzh) before We create it. O Allah, make this easy.

There is no guarantee that adhering to customs in determining auspicious days will bring benefits, because everything has already been determined by Allah SWT. This verse explains that everything that happens on earth and on humans, both good (fortune) and bad (disaster), was determined by Allah in the book (Lauh al-Mahfuzh) even before they were created. (Badran, 2003)

b) Kocika (determining auspicious days) from the perspective of 'Urf.

Linguistically, 'Urf comes from the terms 'arafa-ma'rifah-ma'rūf,' which mean knowing, being 'arafa, and being at peace. According to the meaning of the terms above, a person will feel calmer and more at ease if they know something. Meanwhile, scholars of Islamic jurisprudence (usul al-fiqh) define 'urf as anything practiced continuously over a long period of time, cultivated, and developed into a positive habit, whether in the form of words, actions, or recognized expressions. It has a unique meaning and sounds natural. In his book Ilmu Usul Fiqh (The Science of Islamic Jurisprudence), Abdul Wahab Khalaf defines 'urf as something widely accepted, followed by humans in words and actions, or even something abandoned; this is comparable to custom. Furthermore, Islamic jurists argue that there is no difference between 'urf and 'adat. According to Abdul Wahab Khalaf's definition, 'urf and 'adat have the same meaning. The term adat (al-'adah) is another word with the same meaning as 'urf. (Hakim, 2019)

There is still disagreement among Islamic jurists regarding the meaning of 'urf and 'adat. "The good or bad of these customs is irrelevant as long as they are practiced by many individuals. Therefore, 'urf is defined as customs practiced by humans (many people) that originate from the creativity of human reason to build cultural values. Conversely, customs are characterized as universal traditions consistently practiced by individuals or large groups. As long as local customs do not conflict with Islam, they can be interpreted as legal considerations within the framework of Islamic law. In theory, these customs can even be considered Islamic traditions. These customs are known as al-'adat muhakkamat, or customary rules.

The principle of ushul fiqh (Islamic jurisprudence) is: "Customs can be established as law." The above rules imply that in muamalah and munakahat, what is deemed beneficial and in accordance with sharia by society is also returned to the dominant norms. It is clear that customs that conflict with the holy book of sharia cannot be used as a legal basis. This research largely supports previous research conducted by Hasbi Ash Shiddiqi (2023), who concluded that the marriage customs in Wedi Village, Kapas District, Bojonegoro Regency, which use the weton calculation system to determine the auspicious day and time for a wedding, constitute a valid urf (righteous practice) that may be carried out as long as it does not result in shirk (shirk). This is because a valid urf is something known to the majority of the community, whether it is a statement or action that is accepted by sharia with supporting evidence, or one that is not accepted by sharia but still maintains its benefit and does not constitute mafsadah (inappropriate behavior). (Atabik & Mudhiah, 2014)

c) Kocika (determining auspicious days) from the perspective of Maslahah

The word al-maslahat comes from the plural form al-maṣlaḥah, which means something that is beneficial or provides Benefit. This is the antithesis of harm or evil. Finding good is what is meant by the term "at-taṣlaḥah" when referring to Maṣlaḥah. Scholars of ushul essentially share a common understanding of what maṣlaḥah means in relation to sharia, although their definitions vary. Imam Al-Ghazali defines maṣlaḥah as essentially an effort to achieve and realize benefits or avoid harm, while Jalaluddin Abdurrahman defines it as upholding sharia law regarding various good deeds that have been outlined and defined by their boundaries, not based solely on human desires and whims. Abdul Wahab Khalaf emphasized that murlahah maṣlaḥah is maṣlaḥah for which there is no evidence of its recognition or revocation, and no law determined by sharia to produce

maṣlaḥah. Reason Maṣlaḥah is considered absolute because it is not subject to any evidence supporting or refuting it. There is a principle that states:

لِلْوَسَائِلِ أَحْكَامُ الْمَقَاصِدِ

This means: "For every means (wasilah) the ruling is the same as the ruling on the objective."

Many implications arise from this rule, including the need for obligatory matters that cannot be perfected (implemented) until something imposes a legal obligation. It emphasizes that a principle of Sunnah is also a Sunnah law if it can be considered wrong unless something else exists. This law also applies to prohibited things or things that result in things that are disliked. Determining auspicious days is a wasilah, or path to that benefit. Therefore, if this principle is applied to this research, which aims to bring about benefit, then this culture is legally permissible. Furthermore, the use of culture in selecting auspicious days that benefit society is also related to maṣlaḥah murlah, the Islamic concept of utilizing advantages and avoiding disadvantages to uphold the goals of sharia. It is acceptable to define auspicious days as days that inherently provide benefits and repel all forms of evil. The standard for assessing welfare is the will (the goal of sharia), not the will and (the goal of humankind), because human welfare often stems from desires, not the will of sharia. (Efendi, et.,al, 2022)

Therefore, religion does not prohibit or restrict the use of culture as long as it does not contradict the text (the Quran) and Sunnah (the Hadith) and can benefit society. As long as the culture meets the following requirements: it is reasonable and related to common sense; it does not violate the provisions of the text; it does not cause harm; and it is consistent with common sense and the spirit of the text. In fact, there are times when ihtisan is carried out by considering customs or culture. Therefore, even though a benefit has two aspects, one is bringing good and the other is avoiding harm or harm, it must still be considered maṣlaḥah. According to the maṣlaḥah thesis, maṣlaḥah essentially involves abusing power and denying harm in order to uphold and preserve the maqasid asy-syari'ah (the goal of sharia). Determining auspicious days for ethnic weddings in the Laporo group offers various benefits. These benefits include: **First**, maṣlaḥah based on the level of need. Maṣlaḥah is determined by the degree of need, in accordance with al-Syatibi's view of upholding the five main objectives of sharia (Maqasid Shari'ah). (Siddiqi, 2023) Al-Syatibi then categorized these into three groups and assessed the level of need for Maṣlaḥah when evaluating auspicious days for ethnic weddings. The primary benefit, according to the report, is Al-Maṣlaḥah al-Daruriyah (Daruriyah); the secondary benefit is Al-Maṣlaḥah al-Hajiyyah (Hajiyyah); and the tertiary benefit is Al-Maṣlaḥah Tahsiniyah (Tahsiniyah). When identifying auspicious days for ethnic weddings, researchers found that the Laporo group already reached the level of Al-Maṣlaḥah al-Hajiyyah (secondary benefit), meaning that their needs for human life are not at an emergency level. These virtues are divided into five categories: preservation of property, preservation of the mind, preservation of spirituality, preservation of offspring, and preservation of religion. Because auspicious days are determined by factors other than the five fundamental desires, their benefits are indirectly related to human needs rather than their direct fulfillment. Maṣlaḥah al-

Hajiyyah does not directly harm these fundamental components if they are not fulfilled in human existence. (Puniman, 2018)

Second, *maslahah* viewed from an existential perspective. *Maslahah*, viewed from an existential perspective according to Islamic law, is divided into three: *Maslahah al-Mu'tabarah*, *Maslahah al-Mulgha*, and finally *Maslahah al-Mursalah*. Researchers believe that *Maslahah al-Mursalah* falls into the category of determining auspicious days for Laporo ethnic weddings, based on the existence of *Maslahah* according to Islamic law. Because it is stated that *Al-Maslahah al-Murlah* is a *Maslahah* which explicitly does not have a single argument either admitting it or rejecting it. More strictly speaking, *Maslahah al-murlah* is a type of *Maslahah* that is left silent by the text. In this way, *Maslahah al-Murlah* is a *Maslahah* that is in line with the objectives of *Sharia* which can be used as a basis for realizing the goodness desired by humans in order to avoid harm. **Third**, helping the community to preserve the culture of determining good days that has been carried out for generations. **Fourth**, as a form of understanding for the Laporo ethnic community itself, because many of today's generations still don't know much about *kocika* or determining good days.

4. Conclusion

Based on the results of the researcher's research on the marriage rituals of the Laporo ethnic community in Bugi Village, Sorawolio District, Baubau City, in accordance with the initial problem formulation, the researcher can conclude that: The process of calculating the marriage rituals of the Laporo ethnic community begins with a family meeting between the two parties, the main criterion of which is knowing the woman's menstrual period. Then, a family member visits the Pande Kocika to determine the woman's estimated fertile period. The calculation is then carried out using his method, which adapts to the Laporo calendar by avoiding forbidden months and taking into account the avoided days, namely *alo humagho* (days of the month) and *kampalaiano wula* (month of obstruction). The next final stage is to match the day and month based on the symbols in the *kocika* system to determine the right day and month again as a wedding day. The Islamic legal perspective on the *kocika* of the Laporo ethnic community is basically in *Islam* itself is something that is permitted as long as it does not believe or believe that marrying other than in the month prohibited in the Laporo calendar is not good because in *Islam* all days are good, there is nothing bad. *Kocika* when viewed in terms of its validity, it is not included in the *urf fasid* but includes the authentic *urf*. *Kocika* is one form of endeavor and it was also done by previous scholars to find a good day for marriage. The implementation of *kocika* as an effort to choose a good day contains a benefit for the community, so this is also related to *maslahah mursalah* which means taking benefit and avoiding harm in maintaining the goals of *syara*.

References

- Abd. Rahman Ghazaly. *Fiqh Munakahah* (Jakarta: Kencana, 2006).
- Abdurrahman Abubakar Bahmid, Ajub Ishak, and Titin Samsudin. 2022. The Culture of Choosing an Auspicious Day for Marriage and the Longevity of a Household. *As-Syams: Journal of Islamic Law* Vol. 3, No. 2.
- Abu al-'Ainain Badran. *Ahkam Az-Zawaj wa ath-thalaq fi al-Islam*. (Cairo: Dar al-Ta'lif, 2002).
- The Quran and Its Translation.

- Anwar Hakim. 2019. The Petung of Javanese Ethnic Wedding Days in Air Rami District, Mukomuko Regency from an Islamic Law Perspective. Postgraduate Thesis, State Islamic Institute (IAIN) Bengkulu.
- Anwar Hakim. 2022. Determining an Auspicious Wedding Day According to Javanese and Islamic Customs (A Study of the Principles of Al-Addah Al-Muhakkamah). NIZHAM Journal. Vol. 9, No. 02.
- Atabik A and Mudhiah K. 2014. Marriage and Its Wisdom from an Islamic Legal Perspective. YUDISIA, Vol. 5, No. 2.
- Central Statistics Agency. 2023. Sorawolio District in Figures 2023. Baubau City. Dep. Education and Culture. Big Indonesian Dictionary. (Jakarta: Balai Pustaka, 1994), 3rd ed., 2nd edition.
- Dzajuli. 2006. Principles of Islamic Law in Solving Practical Problems, Jakarta: Kencana.
- Hakam Efendy, H. Fathurrahman Alfa, and H. Syamsu Madyan. 2022. The Tradition of Calculating Weton to Determine the Wedding Day from an Islamic Law Perspective (A Case Study in Argosuko Village, Poncokusumo District). Scientific Journal of Islamic Family Law Vol. 4, No. 2.
- Hasbi Ash Siddiqi. 2023. Determining the Wedding Time from an 'Urf Perspective (A Case Study in Wedi Village, Kapas District, Bojonegoro Regency). Student Research Journal. Vol. 1, No. 3
- Juliati, Meliani Sawitri, and Abdul Rahman. 2023. Islamic Perspectives on the Accini' Allo baji' Tradition: Determining an Auspicious Day in the Makassar Tribe (A Case Study in the Barugaya Neighborhood, Rajaya Village, South Polombangkeng District, Takalar Regency). Socia Logica Journal Vol. 2, No. 2.
- Juliati, Meliani Sawitri, and Abdul Rahman. 2023. Islamic Perspectives on the Accini' Allo Baji' Tradition: Determining Auspicious Days in the Makassar Tribe (A Case Study in the Barugaya Neighborhood, Rajaya Village, South Polombangkeng District, Takalar Regency). Socia Logica Journal Vol. 2, No. 2.
- Juliati, Meliani Sawitri, and Abdul Rahman. 2023. Islamic Perspectives on the Accini' Allo Baji' Tradition: Determining Auspicious Days in the Makassar Tribe (A Case Study in the Barugaya Neighborhood, Rajaya Village, South Polombangkeng District, Takalar Regency). Socia Logica Journal Vol. 2, No. 2.
- Lina Miftahul Jannah. 2022. The Tradition of Weton Calculation in Balesono Community Marriage from the Perspective of Islamic Law and Anthropology (A Study in Balesono Village, Ngunut District, Tulungagung Regency). Thesis, Islamic Family Law Study Program (Ahwal Syakhsyah), Sunan Kalijaga State Islamic University, Yogyakarta.
- Muchlis Usman. 1999. Principles of Islamic Jurisprudence. (Jakarta: PT. Raja Grafindo Persada).
- Muhammad Jawad Mughiyah. Fiqh of the Five Schools (Jakarta: Lentera, 1996).
- Najib MFA and Al-Hakim L. 2022. Determining Auspicious Days for Marriage in Sambidoplang Village, Tulungagung City. At Tawasul: Journal of Islamic Communication and Broadcasting, Vol. 2, No. 1.

- Nur FA., Sabaruddin G, and Kamaluddin A. 2023. General Concepts of Population and Sample in Research. PILAR Journal, Vol. 14, No. 1.
- Prof. Dr. H. Rachmat Syafe'i, M. 2018. Science of Islamic Jurisprudence. Bandung: CV. PUSTAKA SETIA.
- Puniman A. 2018. Marriage Law According to Islamic Law and Law No. 1, 1974. YUSTITIA Journal, Vol. 19, No. 1.
- Sirajudin Saleh. 2017. Qualitative Data Analysis. Pustaka Ramadhan, Bandung.
- Slamet Abidin and H. Aminudin. 1999. Fiqh Munakahat I. Bandung: CV Pustaka Setia.
- Wahyu Wibisana. 2016. Marriage in Islam. Journal of Islamic Religious Education – Ta'lim, Vol. 14, No. 2.
- Yusuf ad-Duraiwisy. Siri Marriage, Mut'ah, and Contracts. (Jakarta: Darul Haq, 2010).