

## SAYINGS OF THE BESEMAH MALAY COMMUNITY AS A MEDIUM OF ISLAMIC EDUCATION IN LAHAT DISTRICT: MAQASHID SHARIA ANALYSIS

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**Abstract:** This study aims to analyse the content of petatah-petitih of the Lahat Regency community as a medium of Islamic education in the perspective of Maqashid Sharia. This research uses a qualitative method with an ethnographic approach, which focuses on the description, analysis, and interpretation of group culture. In addition, a historical approach was also used to trace the development and meaning of petatah-petitih in the lives of local people. The informants in this study consisted of community leaders and religious leaders who understood and mastered the petatah-petitih that developed in Lahat Regency. The main instrument in this research was the researcher himself, supported by the implementation team. Data collection techniques were carried out through observation and in-depth interviews to obtain a more comprehensive understanding of the substance of petatah-petitih. The data obtained was then analysed using the content analysis method to identify the values contained in the petatah-petitih. The results of the study show that the petatah-petitih of the Besemah Malay community, with some exceptions, are in line with Islamic teachings. The messages contained in these petatah-petitih reflect a fusion between the local culture of the Besemah Malay, global values, and Islamic teachings, especially in the social aspects of society. This finding confirms that petatah-petitih has a strategic role as a medium of Islamic education that contains

Maqashid Sharia values, such as the protection of religion (hifz ad-din), reason (hifz al-aql), soul (hifz an-nafs), offspring (hifz an-nasl), and property (hifz al-mal). Thus, petatah-petitih can be used as a relevant learning instrument in building community character and morality.

**Keywords:** Besemah Malay; Islamic Education; Maqashid Syariah; Petatah-petitih.

### INTRODUCTION

Petatah-petitih are wise expressions that are full of meaning and serve as guidelines in everyday life. Almost every society that has its own culture has a form of petatah-petitih, including the Besemah Malay community in Lahat Regency, South Sumatra Province. These sayings are part of the local wisdom that is passed down from generation to generation and become a reflection of the human intelligence of a community, which is formed through social experiences and values embraced by the community. One example of a well-known saying is "*Dik tau ngilu`i don't destroy be,*" which means if you can't make improvements, at least *don't* destroy. This expression illustrates a basic principle in social life that emphasises efforts to maintain harmony and balance.

In the past, petatah-petitih were still known and socialised orally in the

lives of the Besemah Malay community, functioning as a means of conveying moral, social and religious values. They were used to encourage and teach norms and ethics in interacting with others. In fact, in 1982, some of these petatah-petitih were recorded in a simple book with a foreword by the then Regent of Lahat Regency, Kafrawi Rahim. This shows that petatah-petitih is not just a cultural heritage, but also has relevance in social development and community character.

However, in its development, based on preliminary data, these sayings are less and less used and understood by the people of Lahat Regency. Oral traditions that used to be part of everyday life have begun to be marginalised, especially in the aspects of practice and appreciation. In fact, petatah-petitih contain noble values that have great benefits for the life of society and the state. Substantially, these sayings also contain many Islamic teachings that are in accordance with maqashid sharia, namely protecting religion (*hifz ad-din*), protecting the soul (*hifz an-nafs*), protecting the mind (*hifz al-aql*), protecting offspring (*hifz an-nasl*), and protecting property (*hifz al-mal*). Given that the majority of the people of Lahat Regency are Muslim, the values in these sayings should guide their lives.

Previous research by Suan (2000) , a cultural observer of Lahat Regency, showed that the existence of petatah-petitih in the Besemah community is increasingly concerning because the younger generation no longer recognises the oral tradition. Another research by Febri Allintani (2010) also revealed that petatah-petitih is increasingly fading in people's lives. However, more recent findings from Yusnita, D., & Ramli (2021)

show that revitalising local wisdom through education is still possible, especially if the values are linked to religious teachings. Likewise, in a study by Rahmawati (2022) , it is mentioned that the integration of local wisdom values with Islamic education can strengthen the character of students holistically.

Although there have been several studies on petatah-petitih or local wisdom in Lahat Regency, there are still few that specifically examine the role of petatah-petitih as a medium of Islamic education in the perspective of maqashid sharia. This is where the theoretical and empirical gap lies: existing studies have not systematically highlighted the potential transformation of the value of petatah-petitih within the framework of maqashid sharia. This research tries to bridge the gap by offering a new analysis that links local wisdom with Islamic education based on maqashid sharia.

The scope of this research is limited to the petatah-petitih of the Besemah Malay community in Lahat Regency which contains Islamic values, both explicitly and implicitly. This research does not discuss the entire culture or customs of the Lahat community in general, but focuses on petatah-petitih as a cultural product that can function as an educational medium. This limitation was chosen to make the research more focused and in-depth.

Thus, this research is important because it touches on two aspects at once: preserving local wisdom and strengthening Islamic education. Amidst the challenges of globalisation and modernisation that have the potential to erode local and religious values, it is important to rediscover educational forms that are born

from the culture of the community itself. Petatah-petiti Melayu Besemah offers great potential to be studied and revived in the form of education that is not only contextual, but also spiritual and firmly rooted in maqashid sharia.

## METHODS

### Research Approach

This research uses qualitative research methods with a descriptive-analytical approach. Qualitative research methods are used to describe social and cultural phenomena that occur in a society holistically, by interpreting patterns of values, behaviour, beliefs, and language adopted by a group (Moleong, 2019).

This approach was chosen because the focus of the research is to describe, analyse, and interpret the sayings of the Besemah Malay community in Lahat Regency as a medium of Islamic education in the perspective of maqashid sharia. To deepen the analysis, this research also uses historical approach and normative-theological approach.

1. **Historical Approach** (Roynette, 2016) : Used to understand how petatah-petiti were formulated, passed down, and practised by the Besemah Malay community over time. This approach allows the research to trace the relationship between petatah-petiti and its social, cultural, and religious contexts.
2. **Normative-Theological Approach** (Glas, 2019) : Used to examine the relationship between the substance of petatah-petiti and the principles of maqashid sharia. This approach combines the analysis of revelation (the text of the Qur'an and Hadith) with a rational approach in understanding the

moral message and the value of Islamic education in these sayings.

### Data Sources and Informants

The data in this study was collected from two main sources:

1. **Primary Data** (Warren, Warren, & LaVerne Manos, 2017) : Obtained through in-depth interviews and direct observation of the Besemah Malay community in Lahat Regency. Research informants were purposively selected, namely individuals who understand and master petatah-petiti, including community leaders, religious leaders, cultural experts, and traditional elders.
2. **Secondary Data** (Trinh, 2018) : Obtained from documentation, literature, books, scientific articles, as well as manuscripts or records related to Besemah Malay petatah-petiti and Islamic education.

### Data Collection Technique

To obtain accurate and in-depth data, this research uses three main techniques (Shane & Shane, 2013) :

1. **Observation**: Conducted through direct observation of the practice and use of adages in the daily life of the Besemah Malay community. Observation is done in a participatory manner so that the data obtained is more authentic and objective.
2. **In-depth Interview**: Conducted with key informants who have an in-depth understanding of petatah-petiti and the Islamic educational values therein. The interviews were semi-structured to allow for a broader exploration of the meaning and implementation of petatah-petiti.

3. **Documentation:** Using various relevant written sources, including documented texts of adages, classical books, and other references that support the research analysis.

### Data Analysis Technique

The data that has been collected will be analysed using the content analysis method (Mamedova & Baykova, 2016) , namely by understanding the message contained in the petatah-petitih through the use of the following rules:

1. **Lughawiyah** (linguistic) **rules**, to understand the textual and contextual meanings of petatah-petitih.
2. **Ma'nawiyah** (meaning) **rules**, which include:
  - a. **Kaidah Syar'iyah**, to understand the connection with Islamic teachings.
  - b. **Kaidah Fiqhiyah**, to analyse the legal implications of sayings.
  - c. **Maqashidiyah** principles, to identify the maqashid sharia principles contained in the sayings.

With this analysis, the research will be able to reveal how Besemah Malay sayings function as a medium of Islamic education and how they are in line with maqashid sharia in shaping the character and morals of society.

### RESULTS

Based on the data obtained from interviews, observations, and various documents collected by the author, the message or content of the adages of the Besemah community is specifically in the category of commands or recommendations:

#### *1. Dead fish don't go to the lake, aguk bedusun don't go home*

This expression contains a wise message for the Besemah Malay community to tolerate and participate in joint activities. This means that if someone is picking up a dead fish, we must also take part even if it is a little. Likewise, in terms of mutual cooperation, such as cleaning the village or building public facilities, no one should be left behind to participate.

The first fragment "Ikan mati jangan dik ngambik" implies that when there is sustenance available, such as a dead fish in a river or ditch, we should take it, even if it is a little. In majaz, this expression is broader, containing the message that the sustenance that Allah has provided for His people must be sought to be taken, both potential and actual (Interview with Mr Amanuddin, 25 July 2022). According to Seli, one of the community leaders of Tanjung Sakti, this message teaches that if there is an opportunity for sustenance, such as farming or selling goods needed by the community, we must also try to get a share, even if it is in small amounts (Interview with Mr Seli, 21 March 2022).

From the perspective of maqâsid sharî'ah, this message is in line with the principle of endeavouring to seek halal sustenance. The Qur'an in Surah Al-Jumu'ah (10) teaches people to spread out on the earth after prayer to seek Allah's bounty, which includes endeavouring to obtain halal sustenance. In addition, the hadith also shows that the Prophet Muhammad and his companions were active in trading and farming to obtain halal sustenance, which was then utilised for the advancement of Muslims.

In the 'urf ṣahīh tradition of the Besemah Malay community, the effort to obtain sustenance through agriculture, such as planting coffee or rice, is a form of participation in economic activities that is legitimate and in accordance with Islamic teachings. This endeavour can bring benefits and help avoid misfortune, in accordance with the principle of *hifzh al-mâl* in *maqâṣid syarī'ah*.

The second expression "aguk bedusun jangan ninggal" emphasises the importance of participating in joint activities in the village or *dusun*, such as *gotong royong* in building a mosque or cleaning the neighbourhood. Although participation in these activities is diminishing, this message remains relevant in the context of the benefit of the people.

In the perspective of *maqâṣid syarī'ah*, helping each other in virtue is an order of Allah, as stated in the Qur'an Surah Al-Ma'idah (2), which teaches to help in goodness and piety, and avoid damage. Therefore, participation in this *gotong royong* activity is in line with Islamic teachings to realise mutual benefit and avoid harm.

Based on the analysis of the adages of the Besemah Malay community, it is found that the values contained in the adages include moral and ethical teachings that are relevant to Islamic teachings, especially in the context of *maqâṣid syarī'ah*. The identified categories, such as commands, prohibitions, life hacks, taboos, and *pribases*, all contain messages to do good, seek halal sustenance, and participate in social good.

Analysis of these sayings shows that they not only have traditional values, but are also very much in line with the principles of *maqâṣid shari'ah*, such as

safeguarding the benefit of the people (*jalb al-maṣlahah*), preventing damage (*dar'u al-mafâsid*), and protecting property and social life. Thus, the sayings of the Besemah community can be considered as an effective medium in educating the community to apply Islamic teachings in everyday life, especially in the context of economic, social, and togetherness.

## **2. Debt Paid, Receivables Responded**

The saying "Utang bayar, piutang tanggapi" contains a strong moral and social message in the life of the Besemah Malay community. This *petatah* teaches that someone who owes has an obligation to pay his debt, while the person who gives the loan (creditor) should remind the person who owes when the payment time is due. This aims to avoid forgetfulness on the part of the debtor and maintain harmonious social relations.

In practice, the Besemah Malay community has a habit of paying debts in accordance with the initial agreement, for example, rice debt is paid with rice, money debt is paid money, or according to the agreed form. Conversely, people who owe money also often remind politely that debts are paid on time. This shows that the values of social politeness are still highly upheld in this community.

However, it was found that the recording of debts and credits has not become a common habit in the Besemah Malay community. It is usually only based on trust and oral testimony. A small part of the community is even still found asking for additional payments, which can lead to the practice of usury if it has been agreed upon beforehand. Even so, there are also residents who show a generous attitude by



making concessions or even donating their debts.

Information from traditional leaders (Interview with Mr Syahru Shiyamuddin, 21 September 2022) reinforces the finding that there are two trends in the community: some tend to ask for additional payments, and some actually provide leeway or write off debts on the basis of humanity and generosity. From the perspective of maqashid sharia, the saying "Debt pay, receivable respond" reflects the protection of property (hifzh al-mâl) and religion (hifzh ad-dîn). Islamic teachings strongly emphasise the importance of recording debts as mentioned in Q.S. al-Baqarah verse 282, so that debt and credit transactions can be accounted for and do not cause disputes in the future.

The Prophet Muhammad also emphasised the obligation to repay debts, saying that the soul of a believer depends on his debt until it is repaid. This confirms the importance of promise fulfilment in Islam as a form of maintaining dignity and justice. In this sense, maqashid sharia emphasises the protection of life and property and justice between people.

If the debtor is unable to pay, Islam recommends leniency or even giving the debt in charity (Q.S. al-Baqarah: 280). This is a tangible form of efforts to create benefits for both parties. Such actions also strengthen ukhuwah (brotherhood) among fellow believers as in Q.S. al-Hujurat: 10.

In the context of the Besemah Malay community, although debt recording is not common, the values of maqashid sharia are still substantively implemented, such as the awareness of paying debts and the tolerant attitude of the debtor. This reflects a local

understanding of Islamic teachings that is in line with maqashid sharia, although not fully in accordance with the formal procedures as taught by the nash.

Petatah is also a means of non-formal Islamic education that shapes the character of the community to be responsible, keep promises, maintain trust, and avoid usury. All of these are part of the maqashid values that include the benefits of the world and the hereafter.

### **3. Ndekuk ndekuk, nde jeme nde jeme**

"Ndekuk ndekuk, nde jeme nde jeme" is one of the local wisdom expressions of the Besemah Malay community that contains noble values in terms of property ownership. It emphasises the importance of the principle of respect for property rights, both personal and other people's property rights. Based on an interview with Mr Seli (21 March 2021), the petatah-petih means that each individual must be aware of and protect what belongs to them (*ndekuk ndekuk*), and respect the property rights of others without claiming or taking them (*nde jeme nde jeme*).

Practically, the values contained in these sayings still guide the lives of most of the Besemah Malay community. They uphold the ethics of ownership, do not take other people's rights without permission, and respect property boundaries. However, social reality also shows that not all people adhere to this principle. There are still some citizens who violate these values, such as committing theft, claiming other people's property, or using goods without permission. This kind of behaviour contradicts the local wisdom values contained in these sayings.

In terms of maqashid sharia, the value contained in the saying "*ndekuk ndekuk, nde jeme nde jeme*" clearly reflects the principle of *hifzh al-mâl* (preserving wealth). This principle is one of the five main objectives of Islamic law. Islam teaches that property is a trust that must be guarded and should not be taken unlawfully. This is as Allah says in Q.S. Al-Baqarah verse 188:

*"And let not some of you eat of the wealth of others among yourselves by means of unlawful means..."*

This verse indicates a strong prohibition against taking the rights of others unlawfully. This includes stealing, cheating, or using property without the owner's permission. In Q.S. An-Nisa' verse 10, Allah also affirms a severe threat to those who unjustly eat the property of orphans.

In theory, the act of preserving property can be done in two forms: protecting property that is already owned, and obtaining property in a legal way, such as legal transactions, inheritance, grants, or controlling objects that are not yet owned by anyone (*ihrâz al-mubâhât*). This is known in muamalah fiqh as *nazhariyah al-milk* (ownership theory).

In this context, the Besemah Malay sayings are in line with Islamic teachings, as they teach that the property rights of individuals and others must be respected. When people practice this value, then they have safeguarded maqashid sharia, especially in the aspect of property protection. However, if this value is violated, such as by taking other people's property rights, then the behaviour falls into the category of *'urf fâsid* (corrupt custom) which is contrary to Islamic teachings.

Thus, these sayings are not just a cultural heritage, but also an effective medium of Islamic education, because they substantially contain noble maqashid sharia values.

#### **4. Ndepat Mbalik, Serame Beghagih**

The saying "*Ndepat mbalik, serame beghagih*" illustrates the moral and social values of the Besemah Malay community regarding attitudes towards ownership and social responsibility. The phrase "*ndepat mbalik*" means that whoever finds something that does not belong to him, then it must be returned to the owner. Meanwhile, "*serame beghagih*" contains a message that everything that belongs together must be shared fairly between the parties.

According to an interview with Mr Seli (22 March 2021), the Besemah people practice this value in their daily lives, such as returning found items to their owners or sharing them if they belong together. This value is a guideline for social ethics that has been passed down from generation to generation.

In the perspective of Maqashid Sharia, petatah *ndepat mbalik* is in line with the concept of *luqṭah* in Islamic fiqh, which is found goods whose owners are unknown. The main objective is *hifzh al-mal* (safeguarding wealth). In this case, maqashid requires three things:

1. Announced for one year, if the item is of high value.
2. Just announce it in a short time, if the item is not too valuable.
3. If what is found is a human being, such as a child or a helpless person, then it must be cared for and protected.

Returning found objects is not only a moral duty but also a shar'i obligation

that supports the principles of justice and social responsibility. This is confirmed in the words of Allah in Q.S. Al-Ma'idah verse 32, which underlines the importance of preserving the life and benefit of mankind.

Meanwhile, *serame beghagih* reflects the concept of musyarakah (co-operation or joint ownership) in muamalah fiqh. In maqashid, this is part of *hifzh al-mal* with the principle of justice in the sharing of the fruits of labour and joint property. These forms of musyarakah include:

- a. Shirkah al-'inan: A property union.
- b. Shirkah al-abdan: A union of labour or expertise.
- c. Mudhârabah: A co-operation between the owner of capital and the manager.
- d. Musâqah, muzâra'ah, and mukhâbarah: Cooperation in agriculture, with both the land and the seeds coming from one of the parties.

In all these forms, Islam emphasises honesty, fair dealing, and the absence of betrayal, as affirmed in the hadith Qudsi: *"I (Allah) am the third of two people in a partnership as long as there is no betrayal."*

### **5. Fear Not Belaghi, Fight Not Ngalau**

*"Fear not belaghi, fight not ngalau"* teaches moderation and proportionality in dealing with conflict. Besemah people are taught not to run away from problems when afraid, and not to overreact when fighting. This value becomes the foundation in establishing relationships between individuals and groups, including in conflict resolution and important decision-making.

It reflects the spirit of courage framed by responsibility. In Maqashid

Sharia, this value can be associated with aspects of *hifzh al-nafs* (protecting the soul) and *hifzh al-'ird* (protecting honour). The Prophet said: *"Speak the truth even if it is bitter"*, which indicates that in the face of the truth, a Muslim should not run away or be afraid.

The first part of this saying reflects the value of rational courage. One must remain firm in fighting for the truth, without shying away from responsibility. On the other hand, the second part indicates that courage should not turn into arrogance or excessive repression. In the context of maqashid, this preserves the principles of justice and brotherhood (*ukhuwah*), whether on an individual, community or state scale.

The attitude of *not running away from the problem* and *not chasing excessively* illustrates the balance between protecting oneself and respecting the rights of others. This is in line with maqashid, which aims to create universal benefit (*maslahah 'ammah*) and prevent damage (*mafsadah*).

### **6. Sword in hand, block the path of death**

Petatah-petiti *"Berangkah sword in hand, siangi jalan kemandian"* is an expression of the Besemah Malay community that has symbolic meaning and high educational value. This saying consists of two fragments. The first fragment, *"berangkekah sword di tangan"*, means that one is not allowed to carry sharp weapons without a sheath, such as swords, kris, siwar, or knives. This reflects an attitude of caution and the prohibition of appearing brave or pretentious, both in words and actions.

Meanwhile, the second fragment, *"siangi jalan kemandian"*, means the



suggestion to clean or tidy up the path to the bathing place. Symbolically, it emphasises the importance of using abilities or tools (in this case sharp weapons) for the public good and not to demonstrate personal power. The community is taught to play an active role in maintaining environmental and social benefits.

From the perspective of maqashid sharia, the first part of this saying is in line with the principle of *hifzh an-nafs* (preserving the soul). The Prophet Muhammad said: "*La dharara wa la dhirar*" which means "It is not permissible to harm oneself and it is not permissible to repay harm with harm." The prohibition of carrying unholstered weapons reflects an effort to prevent things that can harm oneself and others. The bravado shown through the symbol of an unsheathed sword is considered an act that can lead to conflict and social harm.

The second clause, "*weed out the path of poverty*", is closely related to the principle of *maslahah 'ammah* (public good). The use of tools or power should be directed towards social benefits, such as cleaning roads or repairing public facilities. The fiqh rule of maqashid sharia states: "*Al-mashalih al-'ammah muqaddamah 'ala al-mashalih al-khassah*" (the public good must take precedence over private interests).

As such, these sayings are a means of Islamic education that teaches the value of social responsibility, the ethics of using force, and the spirit of gotong royong in community life. These values are very relevant to the objectives of sharia in maintaining life, security and social harmony.

## 7. *Promise to wait, kate bet*

"*Janji nunggu, kate betaruh*" is an expression that is well known by the Besemah Malay community in Lahat Regency. This expression contains a moral message that every promise must be kept and every utterance must be accompanied by evidence and responsibility. Literally, "*janji nunggu*" means that whoever has made a promise must fulfil it, regardless of to whom the promise is made, whether to individuals, groups, communities, or in political and social contexts.

These sayings are still often used by the community, especially in the context of social and cultural relations, as a reminder not to make promises carelessly and not to speak without basis. The Besemah community upholds the value of honesty and consistency between words and deeds. The phrase "*kate betaruh*" reinforces this meaning, that every word must be accountable. It even serves as a social criticism of people who like to talk big without proof or realisation, as in the additional expression "*besaklah kicik tigha taruh*."

From a Maqashid Sharia perspective, the saying "*Promise to wait, bet to bet*" reflects important values that are in line with the main objectives of Islamic law, namely protecting religion (*hifz ad-din*), soul (*hifz an-nafs*), intellect (*hifz al-'aql*), offspring (*hifz an-nasl*), and property (*hifz al-mal*). Keeping promises is part of maintaining honour and justice in society, which falls within the realm of *hifz al-'irdh* (protecting honour).

Allah's word in QS. Al-Ma'idah: 1, which means: "*O you who believe, fulfil your promises*", is an important normative basis that strengthens the value of these sayings. In the hadith of the Prophet SAW,

it is also mentioned that one of the characteristics of a hypocrite is that when he promises, he breaks it. This shows that keeping promises is part of the character of a true believer.

From a maqashid perspective, when promises are not kept, *mafsadat* (damage) will arise, such as loss of trust, destruction of social relations, and social conflict. Therefore, Islam teaches that if you are not sure that you can keep a promise, then you should say "Inshallah", as stated in QS. Al-Kahf: 23-24. This statement shows humility and awareness of human limitations in realising all intentions.

Meanwhile, *kate betaruh* teaches the importance of speaking based on facts and reality, which is closely related to the principle of *sidq* (honesty) in Islam. Honesty is the foundation of *hifz al-'aql* (protecting the mind) and *hifz al-'irdh*. In the context of Islamic education, these sayings can be an educative tool to form characters who are honest, responsible and maintain integrity.

#### **8. Order Diwe Kayangan Tinggi: Antak kah lemak nanggung kudai**

The saying "Pesan Diwe Kayangan Tinggi: Antak kah lemak nanggung kudai" is an expression that lives in the Besemah Malay community. This saying means that before reaching pleasure, one must first experience suffering. This meaning is in line with the common saying "raft upstream, swim to the shore; hurt first, have fun later."

The Besemah Malay community believes that in this life, there is no instant pleasure. All forms of success or enjoyment must go through a process of struggle and sacrifice. These petatah-

petitih also contain the belief that there is a higher power that governs human life, although the mention of it still shows the influence of old beliefs such as dynamism and animism.

Textually, the phrase "*Pesan Diwe Kayangan Tinggi*" still shows the influence of pre-Islamic teachings, such as dynamism and animism, because it mentions "gods" or the power of the sky. From an Islamic perspective, this is certainly not in accordance with the concept of tawhid. Islam forbids believing in powers other than Allah SWT, because it is an act of shirk which is a major sin.

However, the essence of the saying, that pleasure must be preceded by hardship and hard work, is in line with Islamic teachings. Allah SWT says in Surah Ash-Sharh verses 5-7:

*"Then indeed with difficulty there is ease. Indeed, with difficulty there is ease. So when you have finished (a task), keep working hard (for another task), and only in your Lord do you hope."* (QS. Ash-Sharh: 5-7)

This verse shows that in life humans will always experience a cycle between difficulty and ease. In the context of Maqâshid Sharî'ah, these sayings are very relevant in supporting the maintenance of al-nafs (soul) and al-māl (wealth), because they teach work ethic, patience, and the spirit to keep trying to achieve the benefits of life.

For example, a student has to study hard before gaining academic success. A farmer has to put in the effort and hard work before harvesting and reaping the rewards. This principle is also reflected in the Arabic wisdom: "*Man jadda wajada*" (Whoever puts in the effort will succeed),

and "*Man zara'a hashada*" (Whoever plants will reap).

Patience and hard work are the main values taught in these sayings. In the context of Maqâshid Syarî'ah, both are part of efforts to realise benefits (maslahah) and avoid damage (mafsadah). Thus, although these sayings come from local wisdom, the substance of the values they contain can still be interpreted within the framework of Islamic values.

## DISCUSSION

Petatah-petitih of the Besemah Malay community, as an oral cultural heritage, plays a very important role in Islamic religious education, especially in Lahat Regency. These petatah-petitih not only serve as advice and life guidance, but also become a means to convey Islamic teachings indirectly. In the perspective of Maqashid Sharia, which focuses on achieving the objectives of sharia for the benefit of mankind (khathmah al-khuluq, istikhlaf, hifz al-din, and others), these sayings can be seen as instruments that support the achievement of these maqasid. Iwan Setiawan (2020) states that the maqashid of Sharia serves as the foundation for safeguarding the interests of mankind, and these sayings help guide society to achieve this goal.

In this context, petatah-petitih can be an effective means of communicating Islamic values to the community indirectly. Through petatah-petitih, religious messages can be conveyed in a more subtle and less patronising way. This allows people to respond to Islamic teachings more openly and without feeling forced. In addition, petatah-petitih can also help strengthen relationships between individuals in the community, thus

creating a more harmonious social environment and supporting each other in achieving common goals.

Petatah-petitih of the Besemah Malay community are moral teachings that are very relevant in everyday life and reflect the ethical and moral values taught in Islam. In the context of Maqashid Syariah, these sayings strengthen several dimensions, such as the protection of religion (hifz al-din), strengthening morals and manners (hifz al-'aql and hifz al-nafs), and maintaining social rights (hifz al-mal). Through these sayings, people gain practical knowledge about morality, discipline, and the importance of maintaining social harmony, all of which are part of the effort to implement the great goals of Sharia (Janin & Kahlmeyer, 2015).

## Analysis of Petatah-Petitih in the Categories of Commands or Suggestions

1. Dead fish should not be taken away, aguk bedusun should not be left behind

It teaches the importance of taking care of oneself and one's surroundings with the principle of awareness of circumstances that cannot be changed, such as a dead fish. Actions that are not good or destructive should not be done, and this reflects the Islamic principle of avoiding harmful actions (dharar) in order to maintain the good (hifz al-nafs). As explained by Jaede (2018) "The morality in these petatah-petitih relates to the need to maintain peace and avoid damage in society" Thus, these petatah-petitih serve as ethical guidelines that emphasise the importance of individual responsibility towards the community and the environment, and encourage good

behaviour in order to achieve social harmony.

## 2. Debt Paid, Receivables

The command to pay debts and respond to receivables teaches responsibility and honesty in social life. Islam strongly emphasises the importance of fulfilling financial rights between individuals, which is also reflected in Maqashid Sharia on the aspect of *hifz al-mal* (maintenance of wealth). According to Ridwan (2019) "Maqashid Sharia in the context of wealth emphasises the importance of fairness in transactions and fulfilment of financial obligations as an effort to safeguard individual rights". The importance of this principle does not only apply in the financial context, but also covers various other aspects of life, where integrity and mutual respect are the foundations for building a prosperous society.

## 3. Ndekuk ndekuk, nde jeme nde

This saying illustrates the principle of togetherness and close co-operation. Respecting others and maintaining good social relations is highly valued in Islam. This concept is very much in line with the principle of maintaining social balance (*hifz al-'aql*) and respecting justice in social interactions. As stated by In'Ratnasari, Permatasari, & Sholihah (2020), "Islam teaches the importance of maintaining good relations with others and working together for the common good". This principle not only strengthens bonds between individuals, but also creates an environment conducive to the growth and development of society as a whole.

## 4. Ndepat Mbalik, Serame

The invitation to share and help each other is a value that is very much in line with Islamic teachings, especially in the aspect of social solidarity and humanity. In the perspective of Maqashid Sharia, sharing and giving rights to others according to their abilities supports the maintenance of social benefits (*hifz al-mal*). Bartoszek & Cekiera (2019) explain that "sharing with others is the best way to maintain social solidarity and achieve common good". These values encourage individuals to support each other in facing the challenges of life, thus creating a more harmonious and competitive society.

## 5. Fear Not Belaghi, Fight Not

It teaches the importance of maintaining personal integrity, not telling lies, and being honest in the face of challenges. Islam teaches the importance of honesty and sincerity in every action. This principle supports the objectives of Maqashid Sharia, especially in the aspect of protecting morals (*hifz al-'aql*). According to Suud & Madjid (2020) "Honesty is one of the main pillars in building a just and prosperous society". Honesty not only shapes individual character, but also strengthens trust in social interactions, which in turn contributes to the stability and progress of society as a whole.

## 6. Sword in hand, block the path of death

This commandment teaches caution and responsibility in making decisions, especially those concerning security and safety. In Islam, protection of life and safety is a top priority, which is reflected in the principle of *hifz al-nafs*

(self-protection). As explained by Bahrudin (2017) "The protection of the safety of self and society is the main objective of Islamic law".

#### 7. Promise to wait, Kate bet

This saying illustrates the importance of keeping promises and commitments. In Islam, a promise is something that is highly valued, and not keeping it can bring both social and spiritual loss. This underlines the values in Maqashid Shariah relating to justice and protection of individual rights (hifz al-'aql). Abdullah & Ab Rahman (2015) assert, "Keeping promises is a manifestation of the noble morals taught in Islam and is essential in maintaining social trust".

#### 8. Order Diwe Kayangan Tinggi: Antak kah lemak nanggung kudai

This message reminds us of the importance of being firm in our principles and not giving up in the face of adversity. In the context of Islam, steadfastness in adhering to religious principles and facing life's trials with patience are part of efforts to protect morals and faith (hifz al-din). Mabrur (2020) writes, "Resilience in the face of trials is the hallmark of a believing Muslim, and it contributes to the preservation of the religion".

Petatah-petitih of the Besemah Malay community has a very rich depth of meaning and is relevant in the context of Islamic religious education. In the Maqashid Shariah analysis, the values contained in these sayings can be seen as an effort to maintain personal and social benefits, with the aim of protecting religion, morals, property, soul, and offspring. Therefore, these petatah-petitih

not only function as life guidance but also as an effective medium in educating the community to implement Islamic teachings in daily life.

This research offers novelty in two main aspects: the object of study and the analytical approach. First, the object of study is the *petatah-petitih* of the Besemah Malay community in Lahat Regency, South Sumatra, which is still rarely touched in academic research, especially in the context of Islamic education. While many previous studies discuss the values of local wisdom in general or only limited to cultural and social aspects, this research specifically explores the function of *petatah-petitih* as a medium of Islamic education in the perspective of Maqashid Shariah.

Second, the Maqashid Syariah analysis approach to petatah-petitih is unique. This approach allows researchers to explore the philosophical meaning and universal Islamic values contained in local expressions, and relate them to the five main objectives of sharia (hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-mal, and hifz al-nasl). As stated by Ibrahim, Rahman, Saifuddeen, & Baharuddin (2019) maqashid approach can open up a broader understanding of Islamic values in the context of local community life.

Previous research, such as that conducted by Rosidin (2016), focuses more on the integration of Maqashid Shariah in the formal education curriculum. Fatmawati (2021) discusses the role of local wisdom in Islamic education, but without the specification of certain indigenous communities and does not examine local expressions in depth. In contrast to that, this research directly explores the idioms and proverbs of the



Besemah Malay community sourced from oral tradition, and relates them specifically to the principles of sharia.

Thus, this research presents a new perspective in the study of local wisdom-based Islamic education, while strengthening the relevance of Maqashid Sharia as an approach in understanding and developing Islamic values in a multicultural society.

## CONCLUSIONS

Based on the results of the research, it can be concluded that the petatah-petitih of the Besemah Malay community has a value content that is in line with Islamic teachings, although there are some exceptions. These petatah-petitih not only function as a reflection of local culture, but also become a medium of Islamic education that contains moral, social, and spiritual values. In the perspective of Maqashid Syariah, these sayings support the maintenance of religion (hifzh ad-din), reason (hifzh al-aql), soul (hifzh an-nafs), offspring (hifzh an-nasl), and property (hifzh al-mal) in the life of the Besemah Malay community. Thus, petatah-petitih can be used as an educative tool in shaping the character and behaviour of the community in accordance with Islamic principles.

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