



The Aspects of Maqashid al-Sharia in the *Lelang Kue* Tradition of the *Kuang Dalam* Community in South Sumatra

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Abstract

This study discusses the aspects of maqashid sharia in the Lelang Kue tradition of the Kuang Dalam Village community, Rambang Kuang District, Ogan Ilir Regency, South Sumatra. The cake auction tradition is part of a series of Malay community wedding customs that function as a medium of mutual cooperation and social solidarity in helping to finance the wedding reception. The problem in this study stems from the shift in the meaning of tradition due to the development of modernization and the increasing culture of individualism, while studies on the cake auction tradition from the perspective of maqashid sharia are still very limited. This study aims to analyze the practice of the cake auction tradition and examine the values of maqashid sharia contained in it based on the thoughts of Al-Ghazali and As-Syatibi. The study uses a qualitative method with a sociological and conceptual approach. Data were obtained through observation, interviews, and documentation, then analyzed using interactive techniques through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the cake auction tradition is in accordance with the principles of maqashid sharia, namely protecting religion, life, mind, honor, and property. This tradition also embodies the values of mutual assistance, social solidarity, economic protection, and strengthening social relations in the community, thus categorizing it as al-'urf al-sahih, which aligns with Islamic law. This research contributes to strengthening the study of maqashid sharia in local Malay traditions, particularly the cake auction tradition in Kuang Dalam Village. This study integrates the perspectives of Al-Ghazali and As-Syatibi and serves as a reference for preserving traditions based on social, economic, and religious values that align with Islamic principles in the modern era.

Keywords: Maqasid al-Sharia, Lelang Kue, Tradition, Urf



Abstrak

Penelitian ini membahas aspek maqashid syariah pada tradisi Lelang Kue masyarakat Desa Kuang Dalam, Kecamatan Rambang Kuang, Kabupaten Ogan Ilir, Sumatera Selatan. Tradisi Lelang Kue merupakan bagian dari rangkaian adat perkawinan masyarakat Melayu yang berfungsi sebagai media gotong royong dan solidaritas sosial dalam membantu pembiayaan resepsi pernikahan. Permasalahan dalam penelitian ini berangkat dari mulai terjadinya pergeseran makna tradisi akibat perkembangan modernisasi dan meningkatnya budaya individualisme, sementara kajian mengenai tradisi Lelang Kue dalam perspektif maqashid syariah masih sangat terbatas. Penelitian ini bertujuan untuk menganalisis praktik tradisi Lelang Kue serta mengkaji nilai-nilai maqashid syariah yang terkandung di dalamnya berdasarkan pemikiran Al-Ghazali dan As-Syatibi. Penelitian menggunakan metode kualitatif dengan pendekatan sosiologis dan konseptual. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan teknik interaktif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi Lelang Kue memiliki kesesuaian dengan prinsip maqashid syariah, yaitu menjaga agama, jiwa, akal, kehormatan, dan harta. Tradisi ini juga mengandung nilai tolong-menolong, solidaritas sosial, perlindungan ekonomi, serta penguatan hubungan sosial masyarakat sehingga dapat dikategorikan sebagai al-'urf al-shahih yang selaras dengan syariat Islam. Penelitian ini berkontribusi dalam memperkuat kajian maqashid syariah pada tradisi lokal masyarakat Melayu, khususnya tradisi Lelang Kue di Desa Kuang Dalam. Kajian ini mengintegrasikan perspektif Al-Ghazali dan As-Syatibi serta menjadi rujukan pelestarian tradisi berbasis nilai sosial, ekonomi, dan keagamaan yang selaras dengan prinsip syariah di era modernisasi.

Kata Kunci: *Maqashid al-Sharia, Lelang Kue, Tradisi, Urf*

Introduction

Tradition is an important part of social identity (Ismail, 2021, Rosady, 2025) and the culture of society that is passed down through generations (Chairul, 2019) as a form of expression of values (Purwaningsih & Ridha, 2024), norms (Polyportis, et.al, 2025), mutual assistance (Rosyid, et.al, 2025) and local wisdom (Ishami, et.al, 2025). In the Malay community of South Sumatra, tradition is not only understood as ceremonial activities but also carries social (Pradana, et.al, 2022), religious (Demir, 2019), and economic meanings that are inherent in the community's life (Handoko, 2020). One of the traditions that has survived to this day is the *Lelang Kue* tradition among the people of Kuang Dalam Village, Rambang Kuang District, Ogan Ilir Regency, South Sumatra. This tradition is carried out as part of the wedding reception through an auction of pineapple sponge cake and whole fried chicken, known as Ongkol Ayam, to the invited guests. The existence of this tradition has become a symbol of social solidarity and a form of community participation in helping families who are holding a wedding celebration.

The *Lelang Kue* Tradition in the Kuang Dalam community has unique characteristics compared to other forms of social assistance in Malay wedding traditions. The auction is held openly during the reception and involves active community participation. The auctioned cakes and chicken ongkol are usually offered by village girls as a sign of respect and social involvement in the wedding. The proceeds are then used to cover the costs of the wedding reception. This phenomenon demonstrates that the *Lelang Kue* tradition is not merely an economic activity, but also embodies the values of mutual cooperation,

togetherness, respect for the bride and groom's families, and strengthening social ties within the community.

The development of modern life and the increasing culture of individualism in society pose a serious challenge to the sustainability of local traditions (Fauzan, 2025). Many community traditions are beginning to experience a shift in meaning (Aslan & Pugu, 2025) due to changes in lifestyle, technological developments, and the influx of foreign cultures (Inglehart, 2018). This phenomenon is also beginning to be felt by the Kuang Dalam community, especially among the younger generation who are starting to view traditions as merely ceremonial activities without understanding the philosophical and religious values contained within them. On the other hand, the increasingly high costs of holding wedding receptions often cause economic pressure on the families of the bride and groom (Robiansyah, et.al, 2025). In these conditions, the *Lelang Kue* tradition exists as a social mechanism to help ease the economic burden while maintaining social harmony in community life.

Several previous studies have shown that local Malay traditions have strong social and religious functions in building social solidarity. Research on the culture of mutual cooperation and Malay marriage traditions explains that community involvement in assisting with wedding ceremonies is a form of social integration that strengthens family ties and creates a sense of shared responsibility (Ibrahim, 2024). Other research on auction traditions in rural communities also confirms that this practice serves as a means of indirectly distributing social assistance (Aravik & Tohir, 2025). However, studies specifically examining the *Lelang Kue* tradition in the Kuang Dalam community from the perspective of maqashid sharia are still very limited. Most studies only examine the tradition from a cultural and social perspective, while the sharia dimensions and the values of welfare contained within it have not been analyzed in depth.

Previous research has not theoretically linked the cake auction tradition to the concept of *maqashid sharia* in a comprehensive manner, especially through the thought approach of Al-Ghazali and As-Syatibi. Apart from that, methodologically, previous studies have predominantly used cultural and sociological approaches, so they have not revealed the dimensions of benefit, social protection and sharia values contained in these traditions. Therefore, this research is present to fill the gap in studies by integrating local cultural analysis and maqashid sharia in understanding the Cake Auction tradition of the Kuang Dalam community.

Maqashid sharia, as the primary objective of Islamic law, is oriented toward the creation of welfare and the prevention of harm in human life (Pertiwi & Herianingrum, 2024). This concept encompasses the protection of religion, life, intellect, honor, and property (Khakim & Ardiyanto, 2020). In the context of the Kuang Dalam community's *Lelang Kue* tradition, the values of maqashid sharia are reflected through practices of mutual assistance, social solidarity, economic protection of the bride and groom's families, and strengthening social ties. This tradition implements the Islamic teaching of *ta'awun*, as contained in Surah Al-Ma'idah, verse 2, concerning the command to help one another in goodness and piety. By auctioning cakes and chicken onkol at wedding receptions, the community collectively helps reduce the costs of the celebration while maintaining social harmony within the Malay community.

In general, the *Lelang Kue* tradition can be understood as a form of protection for the five main objectives of sharia: preserving religion by strengthening the values of brotherhood and mutual cooperation (*ukhuwah*); preserving the soul by providing moral

and material support to the bride and groom's families; preserving the mind through education in the values of social concern; preserving family honor by assisting with the costs of the reception; and safeguarding wealth through economic distribution based on community solidarity. These values demonstrate that local traditions function not only as cultural activities but also have social, economic, and religious dimensions relevant to the principles of *maqasid sharia* in community life.

However, an academic challenge in this research lies in the limited number of studies that critically analyze the *Lelang Kue* tradition from a *maqasid sharia* perspective. Previous research tends to discuss this tradition solely from a cultural and social perspective without deeply examining its relevance to the objectives of Islamic sharia. Furthermore, there is limited research that integrates the *maqasid sharia* thinking of Al-Ghazali and As-Syatibi to understand the relationship between local culture, social solidarity, and the economic practices of Malay society. This condition indicates the existence of a theoretical and methodological gap that needs to be filled so that local traditions are not only understood as cultural heritage, but also as social practices that have beneficial values from an Islamic legal perspective.

Research Method

This study uses a qualitative research type with a descriptive approach (Ramdhan, 2021). Qualitative research was chosen because it is able to describe in depth the social phenomena and values contained in the *Lelang Kue* tradition in the community of Kuang Dalam Village, Rambang Kuang District, Ogan Ilir Regency, South Sumatra. The research approach used is a sociological and normative Islamic approach. The sociological approach is used to analyze the tradition of the cake auction as a social phenomenon that lives and develops in society (Badruddin, et.al, 2024), while the normative Islamic approach is used to examine the tradition from the perspective of *maqasid sharia* and the concept of *al-'urf* in Islamic law. The framework of *maqasid sharia* in this study refers to the thoughts of Al-Ghazali and As-Syatibi which include the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), honor or lineage (*hifz al-nasl/al-'ird*), and property (*hifz al-mal*). Furthermore, the concept of *al-'urf al-sahih* (righteousness) is used to assess the suitability of the *Lelang Kue* tradition with sharia principles and the public interest (Ariani et al., 2024).

The data sources in this study consist of primary and secondary data. Primary data were obtained through field observations and in-depth interviews with traditional leaders, religious leaders, the bride and groom's families, the community, and other parties involved in the cake auction tradition. Informants were selected using purposive sampling, selecting informants deemed to have direct knowledge and understanding of the *Lelang Kue* tradition, thus providing information relevant to the research focus. Meanwhile, secondary data were obtained from books, scientific journals, village archives, activity documentation, and various literature related to the *maqasid sharia*, *al-'urf* (righteousness), Malay culture, and community wedding traditions. Data collection methods included observation, interviews, and documentation (Nashrullah et al., 2023). Observations were conducted by directly observing the cake auction tradition at wedding receptions in the Kuang Dalam community. In-depth interviews were conducted to obtain information regarding the meaning, purpose, and social function of the cake auction tradition in community life. Documentation was used to supplement the research data in the form of activity photos, traditional records, village archives, and other documents related to the implementation of the tradition. Data analysis used qualitative descriptive analysis techniques through the

stages of data reduction, data presentation, and drawing conclusions (Wijaya, 2019). Data reduction was carried out by selecting and focusing on data relevant to the *maqashid sharia* and *al-'urf* aspects of the *Lelang Kue* tradition. The data obtained were then presented systematically in the form of narrative descriptions for easy understanding and analysis (Ratnaningtyas, et.al, 2023). The final stage was carried out by drawing conclusions based on the relationship between the practice of the *Lelang Kue* tradition and the concepts of *maqashid sharia* and *al-'urf* to obtain an overview of the values of benefit contained in the tradition for the lives of the Kuang Dalam community.

Result and Discussion

1. The Practice of the *Lelang Kue* Tradition in the Kuang Dalam Community

The *Lelang Kue* tradition is an important part of the wedding rites of the Kuang Dalam Village community, Rambang Kuang District, Ogan Ilir Regency, South Sumatra. This tradition is held during the wedding reception or after all the traditional ceremonies, such as the housewarming ceremony and the bribery ceremony, have been completed. Within the Kuang Dalam community's traditional structure, the *Lelang Kue* is not merely entertainment at the wedding reception, but rather an integral part of the community's social system, embodying the values of mutual cooperation, social solidarity, and reciprocity between families and within the community. This tradition demonstrates that the Kuang Dalam community has its own social mechanism for contributing to the costs of the wedding through collective participation (Aravik & Tohir, 2025).

The *Lelang Kue*, known locally as "juadah lelang," is a traditional food auction procession prepared by the bride and groom's families two to three days before the reception. The cake being auctioned is a pineapple sponge cake with various flavors and colors, including chocolate, strawberry, and other decorations. A whole fried chicken, called *ongkol ayam*, is also featured as a main dish. The shape and presentation of the auctioned food are made as attractive as possible, as they serve as a symbol of respect for the invited guests and the main attraction of the auction. In the local cultural context, these offerings are understood not only as food but also as a symbol of honor for the bride and groom's families.

The *Lelang Kue* plays a crucial economic role in the lives of the Kuang Dalam community. Traditional weddings require significant funds, including the cost of the housewarming ceremony, welcoming guests, entertainment, and greeting the bride and groom. Therefore, the *Lelang Kue* tradition provides a means for invited guests to help offset these costs. The assistance is not provided directly, but through an auction transaction structured as part of traditional entertainment and tradition. This demonstrates the unique social assistance distribution pattern of the Kuang Dalam community, encompassing participatory and collective cultural transactions.

Philosophically, the *Lelang Kue* tradition embodies the values of mutual assistance and social solidarity. The bargaining that occurs during the auction symbolizes community involvement in supporting families celebrating. According to Husnul Hadi, the host of the East Kuang Dalam Village *Lelang Kue* on June 30, 2025, the *Lelang Kue* is not only an economic activity but also a means of strengthening community ties. This tradition demonstrates the emotional bonds and social responsibility within the community, manifested through participation in the auction process.

Before the auction begins, the MCs (hosts) take the stage to prepare the event. The MCs consist of five men, each with specific duties and responsibilities. This committee

structure demonstrates that the *Lelang Kue* tradition is conducted in an organized manner and has clear rules. The chairperson is responsible for managing the auction, the secretary is responsible for preparing the cake carriers, the treasurer is responsible for collecting the proceeds, and the other two members help ensure the event runs smoothly. This division of duties reflects the structured collective work system within the Kuang Dalam community.

The presence of five MCs in the *Lelang Kue* tradition demonstrates that the Kuang Dalam community upholds the values of order and deliberation in the implementation of customs. Each member has a distinct role, ensuring the auction proceeds orderly and avoids conflict. From a sociocultural perspective, this structure demonstrates the existence of a social system that maintains societal stability and order through customary mechanisms passed down through generations. This also shows that local traditions do not occur spontaneously, but rather have social rules that are adhered to together (Aravik & Tohir, 2025).

Once all the officials were ready, the auction leader called the girls carrying the auction cakes to the stage. The girls carried cakes and chicken onkol (chicken onkol) to be auctioned to the invited guests. The presence of the village girls in this procession has symbolic meaning, representing respect for the guests and the involvement of the younger generation in preserving customs. Furthermore, the involvement of women in this tradition demonstrates the social cooperation between men and women in maintaining the cultural sustainability of the Kuang Dalam community.

Before the auction began, the auction leader first read out the rules of the game, or "rule of law," to ensure the event ran smoothly and avoided any disturbances. According to Raden Maulana, the moderator of the West Kuang Dalam Village *Lelang Kue* on June 30, 2025, the reading of these rules was intended to maintain ethics and order in the bargaining process. This phenomenon demonstrates the strong awareness of the Kuang Dalam community in customary law. These rules serve as shared guidelines so that all auction participants can participate properly without causing harm to others.

The auction process begins with the opening of the first bid, usually given specifically to the Village Head of Kuang Dalam. The initial amount is usually determined by the auctioneer, for example, Rp1,000,000 (One Million Rupiah). The bid is presented in the typical style of a traditional auction, full of enthusiasm and humor. The village head who successfully wins the bid is then invited to receive the cake and chicken onkol and make payment to the designated treasurer. Giving priority to the village head demonstrates respect for the community leader and symbolizes moral support for the wedding ceremony.

The second bid is usually given to invited guests from outside the region, such as Jakarta or Palembang. Offering to guests from outside the region signifies respect and an effort to strengthen social ties with relatives who have come from far away. At this stage, the *Lelang Kue* tradition also serves as a means of social communication, bringing together various levels of society in a family atmosphere. The values of togetherness and solidarity are strongly evident through the guests' active participation in the auction process (Aravik & Tohir, 2025).

From the third bid and beyond, the auction is opened to all invited guests for an unspecified amount. At this stage, open bargaining begins among the auction participants. In fact, fierce bidding competition is not uncommon, as is typical in auctions. According to Kholilullah, the head of the West Kuang Dalam Traditional Council, on June 28, 2025, the participant with the highest bid will receive the chicken onkol, while the participant with

the lowest bid will receive the pineapple sponge cake. This atmosphere creates a festive atmosphere and strengthens social interaction among the invited guests.

The bargaining phenomenon in the *Lelang Kue* tradition demonstrates the fusion of economic and entertainment aspects in Kuang Dalam culture. Auctions are not solely aimed at financial gain but also create an atmosphere of togetherness and joy at wedding receptions. From a cultural anthropological perspective, this practice reflects a form of traditional economic redistribution packaged through social and entertainment activities. This tradition demonstrates how local communities are able to create social assistance mechanisms that maintain the value of entertainment and social harmony. If a deadlock occurs or there are no bidders, the auction leader usually awards a special prize to the highest bidder to revive the atmosphere. Prizes generally include entertainment, such as the opportunity to dance with the female singer, or other gifts agreed upon with the bride and groom's families. This strategy demonstrates the community's ability to maintain participant enthusiasm while maintaining the continuity of the event. In a social context, gift-giving serves as a form of cultural stimulus aimed at strengthening community participation in the *Lelang Kue* tradition (Aravik & Tohir, 2025).

After the entire auction process is complete, the auctioneer will announce the proceeds. The amount of proceeds depends heavily on the number of portions auctioned by the bride and groom's families. According to Hendra, the host of the West Kuang Dalam Village *Lelang Kue* on June 30, 2025, the average auction size is around 80 portions. If a single auction reaches Rp1,000,000, the funds raised are substantial and can significantly help finance the wedding reception. This demonstrates the significant economic contribution the *Lelang Kue* tradition makes to the community.

Interestingly, the proceeds from the auction are not entirely understood as pure social assistance, but also contain elements of social debt that must be repaid when the donors hold traditional events at a later date. According to Asrullah, a religious leader of West Kuang Dalam on June 27, 2025, the amount returned is usually larger than the original amount as a form of respect and social reciprocity. This system demonstrates a strong pattern of reciprocity within the Kuang Dalam community. The *Lelang Kue* tradition ultimately not only functions as a means of financing weddings, but also becomes an instrument for maintaining social solidarity, the sustainability of family relationships, and strengthening the value of mutual cooperation in the lives of the Kuang Dalam Malay community.

The tradition of *Lelang Kue* in the Kuang Dalam community demonstrates that local customs serve not only as ceremonial activities but also as organized social and economic mechanisms. The committee structure, the division of host duties, the involvement of cake-carrying girls, and the auction rules demonstrate that this tradition operates based on a structured and collectively adhered social system. From a sociological and cultural anthropological perspective, this reflects the strong values of collectivity, deliberation, and social solidarity within the Kuang Dalam Malay community. This tradition also serves as a means of social integration because it brings together various levels of society in a family atmosphere, thus maintaining social relations through joint participation in traditional wedding ceremonies. Furthermore, the practice of cake auctions demonstrates the fusion of economic, cultural, and religious values within community life. The system of aid through auctions demonstrates a form of traditional economic redistribution based on mutual cooperation and reciprocity. However, the presence of an element of "social debt" in the return of aid demonstrates that this tradition is not entirely voluntary, but rather carries a

moral obligation to repay the aid in the future. This phenomenon is interesting to analyze because it demonstrates the relationship between social solidarity and social pressure within a society's culture. From the perspective of *maqasid sharia* and *al-'urf*, this tradition can be understood as a form of social welfare aimed at maintaining harmony, supporting the bride and groom's families economically, and strengthening family ties, as long as the practice does not involve coercion, burden the community, or conflict with Islamic sharia principles.

2. Analysis of the Maqasid Sharia Aspects of the Kuang Dalam Community's *Lelang Kue* Tradition

The *Lelang Kue* tradition in Kuang Dalam Village, Rambang Kuang District, Ogan Ilir Regency, South Sumatra, is a local tradition with social, cultural, economic, and religious dimensions. This tradition is carried out during wedding receptions as a means of raising funds by auctioning pineapple cakes and chicken onkol to invited guests. In practice, the *Lelang Kue* is not only understood as traditional entertainment but also as a form of social solidarity in assisting the bride and groom's families in organizing the wedding. This tradition demonstrates the close relationship between local culture and the Islamic values entrenched in the Kuang Dalam Malay community.

From an Islamic legal perspective, traditions that develop within the community are acceptable as long as they do not conflict with sharia principles (Al-Farsi, 2022). The *Lelang Kue* tradition in the Kuang Dalam community demonstrates strong public welfare values because it aims to help the bride and groom's families, strengthen social ties, and maintain community harmony. Therefore, this tradition can be analyzed through the maqashid sharia approach as the main objective of establishing Islamic law to create welfare and prevent damage in human life.

The concept of maqashid al-sharia was first formulated systematically by Abu Hamid al-Ghazali who explained that the aim of Islamic sharia is to safeguard the five basic elements of human life, namely religion (*hifz al-din*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), lineage or honor (*hifz al-nasl/al-'ird*), and property (*hifz al-mal*) (Hussain & Ahmed, 2025). According to Al-Ghazali, all Islamic law basically aims to create benefits by maintaining these five aspects (Harahap, et.al, 2023). This idea was then developed more widely by Abu Ishaq al-Syatibi in his work *Al-Muwafaqat* which emphasized that Islamic law exists to realize the benefit of humanity both in this world and the hereafter (Ikhlās, et.al, 2021).

As-Syatibi divides maqashid sharia into three levels of needs, namely dharuriyyat, hajiyyat, and tahsiniyyat (Hajimin, et.al, 2024). Dharuriyyat is a primary need that must be maintained for the survival of human life, such as religion, soul, reason, offspring and wealth. Hajiyyat is a secondary need which aims to eliminate life's difficulties, while tahsiniyyat is related to perfecting morals and life ethics. The *Lelang Kue* tradition of the Kuang Dalam community can be categorized as part of efforts to maintain welfare at the dharuriyyat and hajiyyat levels because it is directly related to economic protection, family honor, mental peace, and community social relations.

In terms of religious protection (*hifz al-din*), the *Lelang Kue* tradition embodies the value of mutual assistance, which aligns with Islamic teachings. The auction practice aims to assist the bride and groom's families so that the wedding reception can proceed smoothly and successfully. Marriage in Islam is a sacred act of worship, as it serves to safeguard honor and ensure the continuation of humankind. Therefore, any form of assistance that supports the wedding is part of the charitable deeds recommended in Islam.

The value of mutual assistance in the *Lelang Kue* tradition aligns with the word of Allah SWT in Surah Al-Ma'idah, verse 2, which commands Muslims to help one another in righteousness and piety and prohibits cooperation in sin and hostility. In practice, the Kuang Dalam community collectively helps the bride and groom's families by participating in the auction. This assistance is voluntary and serves as a concrete manifestation of the value of Islamic brotherhood in community life.

The *Lelang Kue* tradition also demonstrates that local culture can coexist harmoniously with Islamic values. No elements were found that contradicted sharia principles as long as the tradition was carried out within reasonable limits and aimed at the common good. In the context of the maqasid sharia, this practice reflects a form of preserving religion by strengthening Islamic social values such as mutual cooperation, social awareness, and togetherness.

In terms of protecting the soul (hifz al-nafs), the *Lelang Kue* tradition has a positive psychological impact on the bride and groom's families. The substantial costs of organizing a traditional wedding often cause mental stress and anxiety for the bride and groom's families. Limited economic conditions can lead to stress and anxiety if reception needs are not met. Through the *Lelang Kue* tradition, the community provides moral and material support, allowing the bride and groom's families to feel more at ease during the wedding.

The peace of mind achieved by the bride and groom's families is an essential part of the concept of maqasid sharia. Islam teaches the importance of protecting human life from pressures that can lead to hardship and suffering (Achour et al., 2016). In the *Lelang Kue* tradition, the community collectively creates a sense of security and comfort for the bride and groom's families through the funds raised from the auction process. This demonstrates that local traditions have a social function that can maintain the emotional stability of the community (Agus et al., 2021).

The aspect of protecting the soul is also evident in the social relationships established during the auction process. The presence of family, relatives, neighbors, and the community in assisting with the wedding reception creates a sense of togetherness that strengthens social solidarity. The bride and groom's families do not feel alone in facing the burden of the wedding celebration, as the entire community participates in its implementation. This situation creates social harmony and strengthens family ties within the Kuang Dalam community.

In terms of protecting the mind (hifz al-'aql), the *Lelang Kue* tradition contains educational values that teach the community to think positively and protect their mindset from negative pressures. The issue of wedding expenses is often a source of conflict and psychological stress within families. High economic burdens can affect a person's mental state and give rise to various social problems. The *Lelang Kue* tradition presents a social solution that helps alleviate these concerns through the mechanism of community mutual cooperation.

This tradition teaches the community that economic and social problems can be resolved through cooperation and solidarity. These values foster a positive collective mindset within the Kuang Dalam community. From the perspective of maqashid sharia, maintaining reason is not only related to prohibiting things that damage the mind such as alcohol, but also protecting humans from mental pressure and social conditions that can disrupt the stability of thinking (Yanni, 2025).

The *Lelang Kue* also serves as a means of social education for the younger generation. The involvement of village girls as cake carriers and community involvement in the auction

teach the importance of social participation, a sense of responsibility, and caring for others. This tradition fosters a community character that values togetherness and instills the value of mutual cooperation as part of the social identity of the Kuang Dalam Malay community.

In terms of protecting honor (*hifz al-'ird*), the *Lelang Kue* tradition plays a crucial role in maintaining the dignity of the bride and groom's families. In Malay culture, wedding receptions are often linked to the family's self-respect and honor. Inability to meet the needs of the celebration can cause shame and affect the family's social image. Therefore, the *Lelang Kue* tradition serves as a social medium that helps maintain the honor of the bride and groom's families.

Funds raised from the auction can be used to cover reception costs, preventing the bride and groom's families from experiencing excessive financial hardship. With community support through the *Lelang Kue* tradition, the bride and groom's families can successfully host weddings without experiencing social pressure due to limited funds. This tradition demonstrates that the Kuang Dalam community has a cultural mechanism that serves to maintain the social dignity of its members.

The aspect of protecting honor is also evident in community efforts to prevent the bride and groom's families from burdensome debt practices. In many cases, the cost of a wedding reception often forces families to incur significant debt to maintain social prestige. The *Lelang Kue* tradition offers a less costly alternative solution because funds are obtained through community participation. This ensures that family honor is maintained without becoming entangled in debt, which could potentially lead to future economic problems.

From the perspective of the maqasid sharia (the principles of Islamic law), maintaining human honor is a crucial part of the objectives of Islamic law (Shihan et al., 2023). Islam teaches that humans should live with dignity and avoid demeaning practices within society. The *Lelang Kue* tradition demonstrates how local culture can serve as a social instrument in maintaining family dignity through mutual cooperation and community solidarity.

In terms of wealth protection (*hifz al-mal*), the *Lelang Kue* tradition has a clear economic function. Funds raised from the auction are used to help finance the entire wedding reception. The cost of the large traditional ceremony can be reduced through contributions from invited guests who purchase cakes and chicken *ongkol* (*Ongkol Ayam*) during the auction. This tradition is a form of economic redistribution in society which is carried out through local cultural mechanisms.

The concept of wealth protection within the maqasid sharia emphasizes the importance of maintaining economic stability and preventing financial ruin (Zailani et al., 2022). The *Lelang Kue* tradition helps the bride and groom's families reduce excessive spending and prevent waste during wedding celebrations. Through this tradition, the Kuang Dalam community creates an economic system based on social solidarity that helps maintain family financial balance.

Interestingly, the proceeds from the *Lelang Kue* are not entirely understood as pure social assistance, but also contain elements of social reciprocity. The money donated by auction participants is returned when the donor holds a similar traditional event in the future. This system creates sustainable social relationships and strengthens the community's economic solidarity. From an economic anthropological perspective, this pattern indicates a system of social exchange based on customs passed down through generations.

Nevertheless, the practice of reciprocity in the *Lelang Kue* tradition remains oriented toward the value of togetherness, not solely economic gain. This social debt-receivable relationship is understood as a form of moral responsibility among members of the

community in maintaining social solidarity. This tradition demonstrates that the Kuang Dalam community has a strong social system for building economic balance through a culture of mutual cooperation.

When analyzed based on As-Syatibi's theory, the *Lelang Kue* tradition fulfills the elements of *maslahah* because it provides tangible benefits to the community and does not conflict with the principles of Islamic law. This tradition helps preserve religion through mutual assistance, preserve the soul through psychological tranquility, preserve reason through social education, preserve honor through protecting family dignity, and safeguard wealth through collective economic assistance. Thus, the *Lelang Kue* tradition can be categorized as a form of *al-'urf al-sahih*, or a good and acceptable tradition in Islam.

As stated by the Ulama, they agree that not all 'urf can be used as evidence to establish Islamic law. 'urf can be accepted as a legal basis if it meets the following conditions: it applies generally, does not contradict what is stated in the type of transaction and does not contradict the text (Mufarikha, et.al, 2022). In the study of Islamic jurisprudence (*ushul fiqh*), *al-'urf* is defined as a custom or tradition that is alive, known, and practiced repeatedly by a community and accepted as part of the social order. *Al-'urf* is divided into several types, including *al-'urf al-sahih*, which are traditions that do not conflict with Islamic law and contain benefits, and *al-'urf al-fasid*, which are traditions that conflict with Islamic principles and contain elements of harm. Furthermore, *al-'urf* is also distinguished into *al-'urf al-'am*, which applies widely in society, and *al-'urf al-khash*, which applies only to certain communities. In the context of the Kuang Dalam community, the cake auction tradition can be categorized as *al-'urf al-khash* because it grew and developed specifically within the Kuang Dalam Malay community as part of a marriage custom passed down through generations. Upon closer analysis, the practice of cake auctions fulfills the characteristics of *al-'urf al-sahih* because it contains beneficial values and does not conflict with the principles of Islamic law. This tradition aims to help the bride and groom's families, strengthen social solidarity, maintain family honor, and create harmonious social relations within the community. The auction mechanism is carried out openly, voluntarily, and based on social agreement without any elements of gambling, fraud, or exploitation that are prohibited in Islam. Although there is an element of social reciprocity in the form of repayment of assistance in the future, the practice is better understood as a moral responsibility and a culture of mutual cooperation rather than a coercive debt transaction. Thus, the cake auction tradition demonstrates that local culture can work in harmony with the *maqasid* of sharia and become a social instrument in realizing the welfare of the Kuang Dalam Malay community.

Al-Ghazali's view on the importance of maintaining the five basic human needs is also clearly evident in the practice of the *Lelang Kue* tradition. This tradition provides tangible benefits to the lives of the Kuang Dalam community. Its presence is not merely traditional entertainment but also a social mechanism that helps create collective community welfare. Therefore, the *Lelang Kue* tradition has strong relevance to the principles of *maqasid sharia* in Islam.

The *Lelang Kue* tradition also demonstrates that Islam and local culture can coexist harmoniously. Islamic values are not always present in formal religious forms, but can also be embodied in cultural practices that promote community well-being (Supriyatno et al., 2021). In the context of the Kuang Dalam community, the *Lelang Kue* tradition serves as a concrete example of how local culture can serve as a medium for strengthening religious values, social solidarity, and fostering economic balance.

The continued existence of the *Lelang Kue* tradition is crucial because it embodies strong social and religious values. Amidst the rise of individualism and modern social change, this tradition symbolizes the strength of mutual cooperation among the Kuang Dalam Malay community. This tradition is not only a cultural heritage but also part of the community's social system, serving to maintain harmony and balance in communal life.

Based on this analysis, it can be understood that the Kuang Dalam *Lelang Kue* tradition aligns with the principles of the maqasid sharia (Islamic principles) as formulated by Al-Ghazali and As-Syatibi. This tradition not only provides economic benefits for the bride and groom's families but also strengthens religious values, peace of mind, social education, family honor, and protection of property. Therefore, the *Lelang Kue* tradition can be viewed as a form of local Malay wisdom that embodies beneficial values and is worthy of preservation in the social life of the Kuang Dalam community.

Conclusion

Based on research findings, the Lelang Kue tradition in Kuang Dalam Village, Rambang Kuang District, Ogan Ilir Regency, is a traditional wedding tradition that serves not only as entertainment but also has strong social, economic, cultural, and religious dimensions. This tradition serves as a mechanism for community mutual cooperation to help finance wedding receptions through the auctioning of pineapple cake and chicken onkol. This practice demonstrates social solidarity, reciprocity, and the strengthening of the value of togetherness in the Kuang Dalam Malay community. The existence of the *Lelang Kue* tradition also demonstrates that local culture still plays a vital role in maintaining social harmony amidst social change and the growth of individualism in modern society.

The research findings indicate that the Lelang Kue tradition aligns with the principles of *Maqasid Sharia* (the principles of Sharia) as formulated by Al-Ghazali and As-Syatibi. This tradition embodies the values of *hifz al-din* through mutual assistance and Islamic brotherhood, *hifz al-nafs* through providing psychological peace for the bride and groom's families, *hifz al-'aql* through social education and strengthening the value of mutual cooperation, *hifz al-'ird* through protecting family honor, and *hifz al-mal* through collective economic assistance in financing the wedding reception. Furthermore, the cake auction tradition can be categorized as *al-'urf al-sahih* because it does not conflict with Islamic sharia principles and serves the benefit of the community. The auction practice is conducted openly, voluntarily, and based on social solidarity, reflecting the harmony between local culture and Islamic values in the lives of the Kuang Dalam Malay community.

This research confirms that the cake auction tradition is a form of local wisdom worthy of preservation because it strengthens social solidarity, maintains economic balance, and serves as a medium for internalizing religious and cultural values in social life. Therefore, the community and traditional leaders are expected to continue to maintain the continuity of this tradition to prevent its meaning from shifting due to the influence of modernization. Future research is recommended to expand the study of the cake auction tradition through broader approaches, such as legal anthropology, Islamic economics, or studies of social change in Malay society. Furthermore, future research could compare the cake auction tradition with the tradition of social assistance for marriage in Malay communities in other regions to gain a more comprehensive understanding of the relationship between local culture, social solidarity, and Islamic law in Indonesian society.

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