

Tradition Buwuhan in Sharia Economic Perspective : A Study of Social Solidarity and Muamalah in Baosan Kidul Village

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ABSTRACT

Study this aim: the Buwuhan tradition in Baosan Kidul Village Subdistrict, Ngrayun Regency, Ponorogo, from the perspective of Islamic economics. Traditional ancient wisdom is local wisdom that reflects the values of mutual cooperation and solidarity in rural public areas. However, in practice, Buwuhan is often accompanied by hope of reciprocity, which causes ambiguity between voluntary and transactional social binding. Research. This approach is qualitative with a case study method. Data collected through observation, participatory, and in-depth methods. Research shows that ancient societies played an important role in strengthening social networks and helping to relieve the economic burden on citizens. However, there is a trend shift value, from the original nature tabarru ' (giving, voluntary) to a form of exchange of a nature mu' āwadhah . In the review of Islamic economics, this causes problems related to a clear contract, potential gharar, and the presence of doubtful elements. Although tradition is ancient, it has its own benefits when executed sincerely and without burden. Therefore, it is necessary to repeat practicing Buwuhan to remain in harmony with the values of Sharia and the objectives of the social community. Contribution study: This lies in his efforts to bridge the gap in understanding between local practice culture and the principles of Islamic economics, namely, from social solidarity to the transaction economy. so that it enriches treasury science in studies of jurisprudence, transactions, and context.

INTRODUCTION

Indonesia is known as a country rich in culture, local life, and religious values. In rural society, practices such as mutual cooperation, *slametan*, and *Buwuhan* have become instruments of social ties in relationships among residents. Tradition *Buwuhan*, generally understood as participation by inhabitants in the form of donations (money or goods) to families staging a celebration, has social and economic dimensions. More than just giving voluntarily, *Buwuhan* has become part of the system of circulation, economy, micro-based market, family, and solidarity (Sardjuningsih, 2020).

Buwuhan is a form of participatory social birth rooted in community culture, among agrarian communities who uphold the values of togetherness and solidarity. In the context of anthropology, *Buwuhan* is similar to the practice of reciprocal gift-giving studied by Marcel Mauss, which involves giving in public and entails reciprocal expectations within a social context (Halls & Mauss, 2002). In Javanese society, the observance of ancient norms is still observed during momentous celebrations, such as marriage, circumcision, or thanksgiving, where neighbors and relatives come to bring cash donations or goods, which are then noted as a form of collective participation.

However, in practice, *Buwuhan* is always ongoing in the framework, giving pure (*tabarru*). In many places, including several villages in East Java, *Buwuhan* has experienced a shift in value. There is recording, counting, and even billing in a social form; the return that must be made at the equivalent moment given currently rolls out celebration on the other hand, in time. It means *Buwuhan* not only gives voluntarily, but there is also a kind of agreement, not written in the address to the person being helped, in return. Practice kind of This almost The same with *qardh* (debt), or in a number of cases leading to a semi-commercial system (Rukayati & Dimyati, 2025).

A number of studies suggest that ancient experience shifts value. In the beginning, *Buwuhan* was done in a voluntary way (*tabarru*), without a hope of reply. However, over time, formalization in recording and reciprocal expectations occurred. Practice: This, in a way, becomes a kind of "investment" social, where a person donates an amount similar to that of the contributor-stage celebration (Rahmah, 2024). Sardjuningsih describes the phenomenon as a shift from traditional social direction toward commercialization and symbolism (Sardjuningsih, 2020). This is what makes it interesting for review from a critical perspective on Islamic economics.

Sharia economics as a system built on top of Islamic values emphasizes the importance of ethics in the transaction economy, where principles like sincerity (*ikhlas*), justice (*adl*), mutual to please (*tarāḍhin*), and not detrimental (*lā ya ḍ urru*) become the main reference. Within the framework of *jurisprudence transactions*, contracts giving like grants, *tabarru*, and *qardh* have their own terms and consequences, clear laws (Antonio, 2001). If a transaction is social like ancient done with hope, Certain will return, then the essence has shifted from giving (*tabarru*) to debt (*qardh*), and if accompanied by expectation, mark more so potential contains *usury* (Al-Zuhayli, 1997). In *jurisprudential transactions*, everything from transactions between individuals must be done with a clear agreement and the willingness of the parties involved (*tarāḍḍ in*), as well as free from elements of *usury*, *gharar* (obscurity), and *zulm* (tyranny) (Al-Zuhayli, 1997).

In context, *Buwuhan*, if giving is done in a voluntary way, then it can be categorized as a *grant* or *tabarru*, namely contract giving without compensation. However, when ancient records and returns are in the same nominal amount or greater, this practice more closely resembles *qardh*, namely, a contract loan that requires repayment (Antonio, 2001). Even in a

number of cases, practices. This potential contains elements of *usury* if returns are done with a greater value than intended.

A number of studies have shown that ancient societies in various regions of Indonesia are not a pure form of social solidarity but have become a burden on the economy and even a tool for social status (Rahmah, 2024). In Madura, for example, the tradition of *bhubuwen* shows transformation and becomes a recorded and obligatory debt for the celebration Paid Back (Aini, 2022). Phenomenon: Similar things were also found in Indramayu and Pati, where people, in a way, are aware of and evaluate the mark of antiquity as a social investment that will bear fruit in the future. This shows that the meaning of "ancient" has changed substantially, and that it needs to be reviewed from the perspective of normative Islamic economics.

In the Qur'an, Allah says: "*And help You in virtue and piety, and don't mutual help in sin and enmity ...*" (QS. al- Mā'idah [5]: 2). This verse becomes the basis for building social relations in nature, collective and mutual support. In Islam, solidarity, or *ta'awun*, is an important principle to apply in Society. One form of social solidarity. This is an existing tradition, *Buwuhan*. Bila is executed within a framework of mutual help without selfishness, reflecting the principle of Islamic solidarity.

In theory, in Islamic sociology, solidarity can also be seen as a mechanism for cohesion, strengthening social network kinship, growing trust, and reducing potential horizontal conflict (Salleh et al., 2018). However, when solidarity shifts into enforced reciprocal obligations, the essence of sincerity and *ta'āwun* in Islam is lost. Because of that, it's important to differentiate between true solidarity and the relationship economy's hidden illusion in practice, such as *Buwuhan*.

In Islamic law, custom, habit, public or '*urf* can be made into source law without contradicting sharia principles. '*Urf ṣ a ḥ ī ḥ* (legitimate custom) is recognized in Islamic law and can strengthen the implementation of law transactions (Al-Jaziri, 2008). Therefore, *Buwuhan*, as traditions that live in the midst of the public, can be accepted as legal if they do not contain prohibited elements such as coercion, usury, or *gharar*.

However, if practice '*urf* develops in a direction that is detrimental to one party, or contradictory with sharia principles, then his position becomes '*urf fasid*, namely customs that cannot be made into base law. This is where the urgency analysis is deeply practiced, *Buwuhan*, so that the values of culture are still preserved within the framework of justice and the interests of Islam.

Shifting practice from voluntary giving to reciprocal social relations reveals a tension between the values of Islamic culture and economic norms. On one side, *Buwuhan* is interpreted as a form of noble solidarity, but on the other hand, there are social expectations for repayment of donations received. In the Baosan Kidul Village community, expectations are considered reasonable in a way, but from an Islamic law perspective, things need to be reviewed and repeated. An ambiguous contract and motivation in giving cause potential

violation of principles of transactions that require clarity, willingness, and freedom from the element of gharar or uncertainty in law (Al-Zuhayli, 1997).

Facts on the ground show that the public not only takes notes but also feels obliged to return them in equivalent nominal terms. Expressions like "*mbalekne " buwuh "*" become proof that practice. This has its own strength, a binding normative. In the case of certain things, this creates pressure on society and a burden on the economy, especially for poor people. Phenomenon: This shows how solidarity can change and become socially detrimental, potentially avoiding the mark of sincerity upheld in Islamic teachings (Djalil & SH, 2014).

Literature related to these notes indicates that practices similar to this have occurred not only in Ponorogo but also in various other regions, such as Madura, Jepara, and Bima, showing a pattern of transformation from ancient times to a form of moral or social debt. Sardjuningsih calls it a form of "commercialization," symbolic, while Krismono sees it as a form of new debt in the wrapping of culture (Sardjuningsih, 2020). Unfortunately, until now, there is little research that examines the phenomenon in depth from a corner view of jurisprudence muamalah, especially those that relate to the conception of contract, intention, and the social impacts that arise in practice, blending cultures with religion.

Anxiety in academic writing arises from an imbalance between the preservation of the Mark culture and compliance with the principles of Islamic economics. If traditions like ancient Keep going are maintained without criticism, then the public will be trapped in a practice of social which is externally religious, but in a way, it keeps conflicting with Sharia. This is where academic importance comes into play: how to safeguard the sustainability culture locally without ignoring the provisions of Islamic law? How? Formulate a return to *Buwuhan* to remain part of Islamic solidarity without becoming a burden on the economy or a disguised transaction?

Leave from the problem, said, then study this: it focuses on how ancient practice is taking place and whether it is still reflected in mark solidarity social, or already shifting to a reciprocal relationship, a transactional economy that contains elements of mu' āwadhah, qardh, even doubtful? Result Study: This result can make a theoretical contribution to studies of contemporary transactions, while also providing a practical roadmap for community and religious leaders to organize recurring traditions to remain relevant and valid in the way of Sharia.

This study takes place in Baosan Kidul Village, District Ngrayun, Regency Ponorogo. This area represents rural public areas in mountainous regions that still strongly preserve traditional values. In the village, this practice is ancient and still ongoing, and it has also experienced strengthening through administrative recording and systems return. Research: This will describe *Buwuhan* in Baosan Kidul Village and analyze it within the framework of Islamic economics.

METHOD

Study this using a qualitative descriptive, purposive approach to understand the meaning, values, and social dynamics of the *Buwuhan* practice in Baosan Kidul Village, District Ngrayun, Regency Ponorogo. Approach qualitative chosen because it is more in accordance with the complex and undeveloped social phenomenon. Lots have been investigated in depth, especially those involving cultural and religious norms. As stated by Moleong, the qualitative approach is used to understand social reality from a holistic view of the subject (Moleong & Surjaman, 2014).

Research location chosen purposively, namely Baosan Kidul Village, because its people still actively preserve traditional customs, in the form of money or goods, as well as apply a system of recording donations that becomes a basis for return on a later day. Focus study directed at the practice of ancient at weddings, circumcisions, and thanksgiving ceremonies, and on religious research. This focuses on how the public interprets *Buwuhan*, as well as how the practice is associated with the values of Sharia economics and solidarity.

Data collection was carried out through technique observation, participatory observation, in-depth interviews, and documentation. Interviews were conducted with 10 selected informants purposively, including religious figures, celebration organizers, active citizens from *Buwuhan*, and the village apparatus. Criteria for election of an informant: knowledge of the *Buwuhan* tradition, direct involvement in practice, and representation of the group's age and background in the social economy. Observational participation was conducted at a number of public celebrations for record practice, ancient, in a direct and natural way.

Data analysis was performed using an interactive approach according to Miles and Huberman, which includes three main stages: data reduction, data presentation, and data extraction/conclusion /verification (Miles & Huberman, 1994). Data reduction was carried out by sorting the information important to the results of interviews and observations. Next, the data is presented in a narrative form that describes patterns, meanings, and relationships between concepts. Finally, it was an interpretation of the practice of ancient Islamic economics and Islamic sociology.

To ensure data validity, a triangulation of sources and methods was carried out, namely by comparing data from different informants and verifying results through interviews, observational data, and documents from supporters. In addition, a member check is carried out, namely clarification, repetition to the informant, and interpretation of the researcher's data to ensure the truth and validity of the information. Existence researchers as instruments in Data collection and analysis are also maintained through continuous reflection during the ongoing research process (Sugiyono & Kuantitatif, 2009).

RESULTS AND DISCUSSION

Overview of Baosan Kidul Village

Baosan Kidul Village is one of the villages in the sub-district of Ngrayun, Regency of Ponorogo, East Java Province. In general, the village is located in the southernmost region of the Regency of Ponorogo and borders the Regency of Pacitan directly. The region is in a hilly area, with elevations over 700 meters above sea level, and the distance to travel is no more than 42 kilometers from the center city of Ponorogo, or about a 1-hour-and-15-minute journey under normal conditions.

In a way administrative, Baosan Kidul Village borders Sembowo Village (District Sudimoro Regency Pacitan) and Gedangan Village (District Ngrayun) to the south; Wonokarto Village (District Ngadirojo, Regency Pacitan) and Mrayan Village (District Ngrayun) to the west; Baosan Lor Village to the northwest; as well as Sendang Village and Baosan Lor Village (District Ngrayun) to the east. The area of the village reached 1,010.2 hectares, with land use consisting of rice fields (243 ha), dry land and plantations (262.5 ha), settlements (152.7 ha), and forest areas (325 ha). The proportion of land dominated by agriculture and forestry indicates that the majority of the population relies on farming for their livelihood.

The economic condition of the public tends to be at a medium to low level, with agricultural outcomes that are uncertain and dependent on local commodities like herbs and spices. Thus, in a way, the society of Baosan South shows a high level of cohesion and solidarity. The value of mutual cooperation is still strongly upheld, as in practice, visiting a sick neighbor, helping residents who experience a disaster, and participating in social activities like celebrating ancient traditions. Settlement mechanism conflict is also carried out in a way that involves family and deliberation, reflecting high social harmony in the middle public.

The number of residents in Baosan Kidul Village exceeds 7,000 people, with the majority being Muslim. This is reflected in many places of worship, such as mosques and prayer rooms, as well as in educational institutions based on Islam. Although the level of religiosity in society is very diverse, influenced by factors such as culture and local traditions, which are still strong, as seen in the observance of certain customs in Java on specific days. This shows the dynamics of coexistence between the values of Islam and wisdom in the local religious public village.

Characteristics of Community Culture

Baosan Kidul Village has a rich culture that remains sustainable to this day, with various local traditions that are hereditary and maintained by the community. Some of them are show *tayub*, *slametan* death, determination day wedding based on Javanese *weton* calculations, thanksgiving for the birth of children, and the tradition of cleaning springs (clean) that become sources of life and inhabitants.

Traditions are usually observed in the context of celebratory or ceremonial customs and are often accompanied by the practice of *Buwuhan*. For example, at a wedding celebration or circumcision, a *Tayub* performance is held as part of the entertainment and as a

power pull for the public. The presence of many visitors at this event is used as an opportunity to gather donations from residents in the form of money or goods, which become part of the socio-economic system based on mutual cooperation.

Values culture. This not only strengthens social bonds among citizens but also plays an important role in maintaining local identity amid current modernization. The presence of tradition as a binding medium of social and economic shows that the public village not only lives in a formal institutional framework, but also in a network of values and symbols, a dynamic culture.

Tradition *Buwuhan* in Baosan Kidul Village is one of the concrete forms of the values of mutual cooperation and local wisdom that still remain in the midst of a changing modern society. Mutual cooperation itself is a cultural tradition that has long been rooted in Indonesian society, reflecting the spirit of togetherness, solidarity, and collective responsibility.

In traditional *Buwuhan* society, the community shows its willingness to contribute various goods and materials, both material and non-material, at celebratory events, such as weddings, circumcisions, and religious activities. Form contribution. This is not a natural force formally, but in a way, cultural and moral values are very strong. This is the value that Clifford Geertz calls part of *Javanese religion*, which is full of marked social features (Geertz, 1976).

Wisdom local seen from informal mechanisms that are formed in *Buwuhan*: recording donations, grouping type contributions, and patterns of return in the context of social. All this creates a neat and sustainable system of mutual cooperation and ensures a continuous social relationship among citizens. In this case, *Buwuhan* becomes a symbol of the social capital of rural society (Putnam, 2000).

The value of mutual cooperation in *Buwuhan* also reflects Islamic principles, such as:

- a. Ta' āwun (helping each other in kindness),
- b. Ithār (prioritizing the interests of others), and
- c. Brotherhood Islamiyyah (Brotherhood), fellow Muslims.

With this, *Buwuhan* becomes a form of local Islamic wisdom, namely traditions that are not only justified in terms of culture but also legitimized in terms of sharia, without violating the principles of the base faith and sharia (Mas'udi, 1991).

In the context of development, social and empowerment society, the existence of an ancient own mark is strategic. He strengthened social cohesion, strengthened the mechanisms of mutual help, and built a sense of responsibility to respond collectively without depending on formal institutions. Therefore, preserving and strengthening the ancient tradition while still guarding the mark of sincerity and avoiding self-interest becomes part of the development strategy, based on public marks, local, and Islamic spirituality.

Practice Tradition *Buwuhan* in Society

Tradition *Buwuhan* in Baosan Kidul Village is an integral part of the social system and has been passed down through hereditary lines. The village community interprets ancient forms of participation in social support organization celebrations, such as weddings, circumcisions, or religious events. Practices: This is considered not only a form of assistance but also a symbol of brotherhood and close social ties among residents.

Buwuhan is generally given in the form of cash, although in some cases, case residents also brought material goods like rice, sugar, noodles, oil, fried food, and food ready to serve others. Submissions were usually made at the time of the celebration and when visitors came. There is no limitation on donations, but in a way, no written, citizens follow "standards", social-based proximity relationships, and an abilities economy. For example, neighbors or relatives usually make larger donations than an inhabitant's typical donation.

Which are interesting in tradition. This is an existing system with very neat record-keeping. The party organizer or his family writes the giver's name, the amount given, and the amount given in a special book note. In practice, local notes are not only for documentation but also serve as a reference for future returns. In the local language, a term that often appears is " *Buwuhan* " or " *mbalekne buwuh* ", namely moral obligation to return a donation to the person who used to be once given.

Notes: This is *semi-formal* but tied in a way that is social. Citizens are aware that if they do not "reply" to the *Buwuhan* someone, they will appear to have a negative evaluation or be considered No self. Thus, the initial *Buwuhan* is a practice of *tabarru* (giving voluntarily), which initiates a social relationship with an element of obligation.

From several results of interviews with a number of informants, it was found that a significant number of inhabitants understand ancient forms of social investment. As in the following table ;

Table 1. Interview Results with informant.

Name of informant	Interview results
Suyitno (religious figure)	If in the past people gave Because want to help, now many give Because Afraid Later No replied. This is already different his intention.
Marini (Organizer) (<i>Buwuhan</i>)	We have a book <i>Buwuh</i> , who give how much, we note it down. That will be later So handle if they have a need, so we can repay in accordance.
Agus Priono (An active person) <i>buwuh</i>)	We have a book <i>Buwuh</i> , who give how much, we note it down. That will be later So handle if they have a need, so we can repay in accordance.
Pamuji (Device village)	There are residents who say they are afraid of having a celebration big Because afraid of not being able to do it balance <i>Buwuhan</i> . This is what is needed So attention We together.

From the results of the interview, it appears that traditional ancient No Again is viewed as a form of voluntary giving, but has become a social system containing elements of reciprocity and strong moral expectations. All informants agreed that ancient own mark is positive as an adhesive social force, but at the same time it contains the risk of shifting potential value and deviating from the principles of sincerity and volunteerism in Islam. Therefore, it's important to formulate educational strategies, values, and approaches so that the *Buwuhan* community can still become a charitable society that brings benefits.

Phenomenon: This shows that ancient societies have formed a “social debt” system that is not written but is normative in the structure of the public. An appropriate contribution born of sincerity is precisely a potential source of social pressure, even burdening the economy for some underprivileged citizens.

Tradition *Buwuhan* in Perspective: Social Solidarity

Tradition *Buwuhan*, which took place in Baosan Kidul Village, is a reflection of the local culture's roots, strong in spirit, togetherness, and mutual cooperation. In the sociological context, *Buwuhan* can be understood as one of the forms of social solidarity mechanisms, as described by Émile Durkheim, who developed them in public homogeneous traditions in terms of values and beliefs (Hawkins, 1996). Solidarity. This appears because of similarities in experience, system trust, and a relatively simple social structure.

In practice, *Buwuhan* serves to strengthen social connections among citizens. When someone stages a celebration, the surrounding community feels that they do not have enough moral responsibility for the present and feels helpful and good through their physical presence and material contributions. In this case, *Buwuhan* becomes a form of real participation in a collective, which not only shows empathy but also strengthens social integration. Society feels connected and bound by a network of reciprocal relationships that is not solely economic, but also emotional and spiritual.

However, the social content in ancient No is forever pure. When it happens, formalization through recording and reciprocal expectations leads *Buwuhan* to experience a transformation and become more transactional. In some interviews, residents confess to the existence of a kind of “demand” for social repayment in accordance with the nominal amount previously received. This indicates that solidarity in ancient No was not fully based on sincerity; it was influenced by social calculations.

Durkheim said that this is a shift from mechanical solidarity to organic solidarity, where the relationship between individuals is no longer based on absolute similarities, but also on dependence and the exchange of interests (Calhoun et al., 2022). With this, *Buwuhan*, as an institution, contains ambivalence. One side to strengthen social cohesion, but on the other hand, it has the potential to put pressure on social relationships that lead to asymmetrical relationships.

From the perspective of Islamic sociology, solidarity like this must be escorted so as not to deviate from mark base sincerity, *ukhuwah*, and *maslahah*. The Prophet said:

“Whoever lets go of one difficulty from a believer in the world, then Allah will release one difficulty in the afterlife later.” (HR. Muslim)

This Hadith confirms that mutual help should be intended to relieve other people's burdens, not as an effort to build moral debts that are charged on a later day. Therefore, although ancient societies have positive social dimensions, society needs to recognize the potential shift in practice. No Again is based on sincerity, but has changed and become an “investment” in society. Educational and corrective efforts have become important for *Buwuhan*, still serving as a tool for unifying, not triggering social competition or burdening the economy.

Tradition *Buwuhan* in Sharia Economic Perspective

Tradition growing buds in Baosan Village community, South No., not only contain marked social aspects but also display close economic ties and relations with principal transactions in Islam. As part of the interaction treasure between individuals, *Buwuhan* Worthy analyzed the use of the Sharia economy approach to assess from the aspects of contract, intention, and the impact of the law on the parties involved.

In fiqh muamalah, the interaction economy is shared into two main types: contract tabarru'(contract), virtue, and contract tijarah (contract), commercial (Antonio, 2001).). Contract tabarru'in jurisprudence transactions is defined as nonprofit transactions, based on the motivation to help each other and not look for worldly profit. For example, covers grants, qardh, waqf, rahn, and alms. Arif Fauzan stated that although the contract is for objective commercial purposes, in practice, it can support contract tijarah, for example, as part of administration or cost transparency, to facilitate business transactions without seeking profit (Fauzan, 2016).

On the other hand, the contract tijarah is a contract for commercial business activities based on profit orientation, such as sale and purchase (bai' salam, murabahah, istishna '), rent (ijarah), and investment (mudharabah, musyarakah) (Lubis, 2023).). Each contract needs a legitimate condition: a clear object, price, and contracting parties, without uncertainty (gharar). In the context of traditional *Buwuhan*, when, in practice, accompanied by notes, values, and expectations return, he is closer to the tijarah model of social rather than to pure tabarru (Mukhlis, 2024). It is easier to differentiate the second contract, as shown in the table below.

Table 2. Differences between contract tabarru and tijarah

Types of Contracts	Example Contract	Information
Tabarru'(Goodwill Agreement)	1. Grant (giving) without reward) 2. Qardh (loan) without interest) 3. Waqf (endowment) For interest general)	Intention main contract This is helping each other (<i>ta' awun</i>), so that No may There is element commercial, usury, or gharar.

	4. Rahn (pawn) with condition mutual help) 5. Alms or zakat	
Tijarah (Contract Commercial)	1. Bai' (sell buy) such as murabahah, salam, and istishna ' 2. Ijarah (rental) 3. Syirkah (capital cooperation) 4. Mudharabah (for results business) 5. Musyarakah (for joint capital results)	Contract This done based on agreement party related with objective get halal profit according to sharia principles.

In a way, a theoretical combination of the second type of contract introduces complexity. If citizens give without self-interest, however, suddenly appear reciprocal expectations, then intention *tabarru'* changed becomes condition *mu' āwadhah*, which is full of mark transactions. This gives rise to potential violation of the principle of truth contract *tabarru'* and the principle of clarity contract in Islamic economics Contract *mu' āwadhah* is a type of contract in jurisprudence transactions carried out on the basis of exchange benefit or treasure between two parties who are mutually profitable. In the contract here, there is compensation or an equal reply, so the second party receives a benefit in return. The most common examples from contract *mu' āwadhah* are sale and purchase (*bai'*), rent and leasing (*ijarah*), and work for results (*mudharabah*, *musyarakah*) (Tsabit & Assidiqi, 2025). Contract.: This is justified in a way that Sharia fulfills principles based on transactions, such as clarity of agreement, the second party's willingness (*tarāḍḍān*), and is free from the elements of *gharar* (uncertainty) and *usury* (a prohibited addition) (Alimuddin, 2020).

In contemporary jurisprudence, transactions that mix intention *tabarru'* with behavior *mu' āwadhah* pose a risk in Sharia law because they can blur the *legal* contract *tabarru'*. Juhrotul Khulwah emphasized that mixing in the second contract gives rise to "misconceptions" and diminishes the characteristics typical of Islamic economics that uphold transparency, honesty, and sincere intention (Khulwah, 2024). This is in line with the theory of *Mu' āwadhah*, who demands a clear contract including objects, parties, and conditions of the transaction, so that no present element of uncertainty (*gharar*) or motivation for *usury*.

In a way, theoretical displacement from *tabarru'* ke *mu' āwadhah* creates a contradiction between objective social and commercial orientations within the same interaction. In the context of *Buwuhan*, if a phenomenon is not arranged, repeated, or clarified within the education community, then the values of the Sharia economy can be violated. The need for a mapping firm for the second contract. This is for practice social describe Spirit altruistic (*tabarru'*) without tucked away expectation business (*mu' āwadhah / tijarah*).

Study this, then put traditional *Buwuhan* on the spectrum; the second contract said, as a step, analytical for the guard integrity of Sharia values. The goal is to understand to what extent the practice is still reflective of sincerity, giving (*tabarru'*), or has switched to a form of transactional, full social (*tijarah*), selfless motivation. This is important to ensure that traditional local values remain within the corridor and do not contain elements of *gharar*, *maisir*, or usury. Formulating this also serves as a basis for constructive dialogue on customs and Sharia.

If *Buwuhan* is given with full sincerity, without any demands for return, then he will include grants. Grants are from the transaction *tabarru'*, which means giving voluntarily without the expectation of a reward or a reply from the recipient. In Islamic law, a grant including contract virtue (*tabarru'*), which is based on intention, helps and gives benefit to others solely because of Allah SWT (Rusli & Syafeâ, 2023). However, when ancient given hope, explicit will returned at the same time in celebration, then practice the more near with *qardh*, namely debt that must be paid back, even though no formal contract was written.

Contract *qardh* or loan is a contract *tabarru'* which aims to give treasure to others in need with the condition of return in the same shape and quantity. Should not there be additional benefits required in return, because, no matter what, they can lead to usury? Contract *qardh*: Lots used in the context of social and institutional settings, such as interest-free loans in microfinance sharia. In perspective jurisprudence, *qardh* has its own priority as a form of mutual assistance (*ta'awun*), and the reward is very great in the sight of Allah SWT. However, *qardh* also demands a clear contract and a specified time for repayment so as not to cause disputes later on (Ash-Shiddiqy, n.d.).

If the If seen, the difference will be as in the following table. This;

Table 3. Dimensions contract

Aspect	Contract <i>Tabarru'</i>	Contract <i>Qardh</i>	Contract <i>Mu' āwadhah</i>
Main Intention	Give aid/charity because of Allah, without hope reward.	Help with lend property, accompanied by hope return in the same shape.	Exchange benefit or treasure for get profit in a halal manner.
Types of Relationships	Social, hereafter (orientation afterlife).	Social, with not quite enough answer worldly.	Economic, commercial and mutual profitable.
Potential Risk	<i>Gharar</i> is very low; no cause dispute If done sincere.	Risk appear If No There is clarity time or form return.	Prone to to <i>gharar</i> , usury, and obscurity contract If condition No fulfilled.
Maslahat (Benefits)	Strengthening brotherhood, solidarity and concern social.	Increase access to funds for those in need non commercially.	Push productivity economy and development, provided that according to sharia.
Example Practice	Alms, grants, endowments.	Interest -free cash loans for needs emergency.	Buy and sell, rent, share results (<i>mudharabah</i> , <i>musyarakah</i>)

Reality on the ground shows that the majority of the public take note of donations to *Buwuhan* and feel obliged to respond with the same amount or even more.

Before the time I celebrated, many people helped with Rp. 50,000 to Rp. 100,000. Now I must reply to it one by one, if I can't not enough from That."

Patterns like this show that Mark Ancient became "binding" standards, so that the characteristics of his volunteerism are weakened. So, the practice of this potential changed from *tabarru'* to become a form of symmetrical exchange or transaction, which is a long-term deep system *mu'awadhah* (exchange) benefits (Al-Zuhayli, 1997).

In Islamic law, every form of economic transaction must be free from *gharar* (obscurity), *usury* (additional harm), and *syubhat* (doubt law). If the law is applied with different nominal moment returns, for example, somebody received Rp. 100,000, then repay with Rp. 200,000 as "reply" form services, then appear potential *usury fadhil*, because there is an increase in mark without a contract to sell, buy, or loan officially (Krismono, 2020).

Besides, because there is no explicit contract, there is a strong expectation of social return. This practice involves *gharar*, namely ambiguity in true intentions and obligations, which are not written but executed socially. When society operates a transaction economy without a clear contract, the risk increases. Regarding the validity of the *guard* in Sharia, scholars emphasized the importance of transparency in *muamalah*. If someone gives with the intention of a grant, then no one may hope for repayment; on the other hand, if it is a loan (*qardh*), then one must specify when and how the return will be made. Ambiguity, this is what can damage Sharia values in practice, as in ancient times (Djalil & SH, 2014).

CONCLUSION

Tradition *Buwuhan*, who lives in the middle of Baosan Village community in the South, is a form of wisdom that embodies local solidarity and social markers at the same time, reflecting daily practices and transactions in life. As part of the culture of helping each other, *Buwuhan* strengthens social networks and serves as a means of sharing the economic burden, particularly during organizational celebrations.

From a sociological perspective, *Buwuhan* serves as an adhesive connecting residents through solidarity built on shared values, experiences, and bonds of community. The presence of the ancient emphasizes the importance of participation in collective *guard* harmony and social life, and encourages a culture of mutual cooperation. However, on the other hand, the results of the study show the existence of ambivalence in practice, *Buwuhan*. When giving, accompanied by a nominal and expected recording return on a later day, then sincerity starts shifting. Tradition This slowly incarnate becomes a social system containing transactional dimensions. This has implications for the emergence of pressure, social burden, and economic strain, and for the potential disappearance of the value of worship in charity social.

In the study of Islamic economics, *Buwuhan* ideally includes contract *tabarru'*, like a grant or *'āriyah*. However, the trend in public expectations is that the return of ancient can change his status to become a contract *qardh* (loan) or even resemble *mu'āwadhah* (exchange). Practice like this needs to be criticized so as not to violate Sharia principles, such as sincerity, justice, and avoidance of usury, *gharar*, and skepticism. Thus, the preservation of traditional values in ancient societies requires education, alignment of intentions, and guidance from society to uphold the principles of sincerity and volunteerism. The roles of religious figures, community leaders, customs, and social institutions are very important in direct practice. This is to remain a charitable society that brings goodness to this world and the hereafter.

Based on research results, it is suggested that the traditional ancient values are still guarded in the framework of sincerity and Sharia values, with the method of educating the public about the importance of the intention of *tabarru'* and the danger of shifting to transactional *mu'āwadhah*. Religious figures, officials, villages, and institutions are expected to play an active role in conveying the understanding that ancient forms of solidarity are not binding obligations or social burdens. If the recording is still done, then there must be a contract for clarity to avoid *gharar* and *syubhat*. In addition, the deliberation forum village or regular religious studies can be utilized as a room for socialization values, so that the *Buwuhan* No cause economic pressure for underprivileged citizens. Research also calls for studies to advance practice, as in other areas, to enrich understanding of the relationship between local culture and the principles of Islamic economics more generally.

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