

## The Value of Family Resilience in Analyzing the Impact of the Pacu Jalur Tradition from a Maqasid Syariah Perspective



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**ABSTRACT:** The value of family resilience has shifted as a result of the track racing tradition in Kuantan Singingi district. This can be seen from the high divorce rate in this district. This problem is an important thing that occurs in the Kuantan Singingi district. The aim of this research is to describe the value of family resilience in analyzing the impact of the path-racing tradition from a Maqasid Syariah perspective. This research method is qualitative research with data collection techniques by conducting observations in various sub-districts of Kuantan Singingi district which experience the impact of the track racing tradition. Then interviews were conducted with families who experienced divorce due to the impact of the track racing tradition and documentation studies were carried out on families whose families still survived. The data analysis technique is carried out by reducing data, sorting and selecting data that is in accordance with the value of family resilience in analyzing the impact of the path-racing tradition from the Maqasid Syariah perspective. The results of this research show that the value of family resilience has shifted when viewed in the analysis of the impact of the trail racing tradition in Kuantan Singingi Regency. The value of family resilience has turned into a high divorce rate in the Kuantan Singingi community. This is seen from the Maqasid Syariah perspective that there are 14 values of family resilience that can be implemented so that family resilience can be maintained from the impact of the path racing tradition. The 14 values of resilience in the Maqasid Syariah perspective are as follows: (1). Good understanding of religion, (2). Responsibility, (3). cooperation, (4). similarity or suitability of character, (5). mutual trust, (6). accept each other, (7). intense communication, (8). readiness of both partners. (9). Appreciation and affection (10) Positive communication, (11). Commitment to family (12). Comfort when spending time together (13). Mental well-being based on spirituality; and (14). The ability of family members to deal with stress and crises or problems effectively.

**KEYWORDS:** Value of family resilience, tradition, pacing the path, maqasid sharia perspective

### I. INTRODUCTION

Kuantan Singingi Regency is one of the districts in Riau province. Kuantan Singingi Regency is a division of Indragiri Hulu Regency which was formed based on Law Number 53 of 1999, one of which was the formation of Kuantan Singingi Regency. This district consists of 15 sub-districts stretching from Hulu Kuantan District to Cerenti District. The majority of tribes living in this district are Malays and a small part are Javanese, Minang, Batak, Nias and other tribes. The majority of Kuansing people are Muslim, so the culture and traditions of the people have Islamic nuances.

As is usual, the people of each region have different characteristics in terms of culture, traditions, clothing, food, traditional games and so on. Likewise with the people of Kuantan Singingi Regency. There are many traditions developed by the Kuansing people, such as Batobo, Randai, Dendang, Silat, and Rolek Padang (folk events before planting rice) and various traditional game traditions. One of the most famous traditions and even included in national events is Pacu Lane. Pacu lane is a long canoe that can accommodate 40 to 60 rowers which is driven over a distance of 1 km. The basic material for the path (long canoe) is made from wooden trees in the Kuansing forest which are designed in such a way that they are decorated with various ornaments and carvings typical of the Kuansing people.

The concept of "pacu" in the Pacu Lane tradition means a racing or rowing competition, while what is meant by "Jalur" by the people of Rantau Kuantan is a form of canoe or boat that is between 25-30 meters long with a middle width of 1.5 meters. So we can conclude that the track race is a competition in rowing canoes or large boats carrying around 40 to 60 people which starts from the starting point upstream to the finishing point downstream. Whichever line arrives at the finish point first is declared the winner by the panel of judges. The result of the culture of the people of Teluk Kuantan, the path race is a complex of ideas and

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actions of the people (1). The above also means that the track race is one manifestation of the overall complex of knowledge, belief and art, morals, law, customs and all the abilities of the people of Teluk Kuantan.

Historically, Pacu Jalan has existed since the days of ancient kingdoms. According to the official Ministry of Education and Culture website, the boat, which is now called this route, was a means of transportation for ancient kings (2). Over time, the Pacu Lintas activity was held every year to commemorate Indonesia's Independence Day. This tradition is very distinctive and is a crucial part of the culture of the Kuansing people. In the Track Pacing competition, the track is usually rowed by dozens of people according to the track's capacity. This track racing competition is routinely held every year in several sub-districts according to the schedule of the organizing district based on a lottery conducted by the Kuansing Regency government.

This Pacu Path event not only has a competitive atmosphere, but also preserves traditional values that have long developed in the social order of Kuansing society. Apart from track racing activities, it is often also filled with various cultural events, arts and festivals, such as Barondo (a long canoe decorated with various typical Kuansing ornaments and decorations which is rowed slowly from the start point to the finish point, ridden by traditional leaders, community leaders, and religious and government figures. Randai, namely Kuansing folklore accompanied by rhymes, songs, drum and violin musical instruments as well as circular dances from the participants where there are no limits to the exhibition, which displays community handicrafts and various types of typical Kuansing community food. This Pacu Jalan activity generally lasts for 3 days, except in Taluk Kuantan where it takes 4 days.

Each lane is generally filled with rowers numbering between 50 to 80 rowers, 2 dancers at the bow and rudder of the lane, 1 timbo space (a person who stands in the middle of the lane whose job is to motivate the rowers, equalize the rowing movements and give direction to the oncoming lane. track driver) and there is 1 track shaman whose job is to determine when the track will be lowered, when it will be delivered to the racing location and to ensure the spiritual safety of the rowers. On the other hand, the Pacu Jalan activity not only contains cultural value, but also requires energy and financial ability to be able to witness it. It takes excellent energy to witness it because besides the location being far from most of the community, the crowded and crowded conditions require good health. Besides that, weather conditions also affect the stamina of visitors.

The financial condition of the household is also very important to be able to visit this Pacu Jalan event. Regarding this financial condition, the people of Kuansing are divided into two, first; those who sell and provide parking during the event can reap financial benefits because of the large number of visitors who shop and park. Second; Those who have the status of visitors (including rowers) will of course spend money on shopping and paying for parking. If the line wins, then the disbursement of funds will continue the next day. This condition can certainly affect the family economy, especially for low and middle economic groups. Not to mention if the route follows the Pacu Path event at several racing locations, of course this will drain the family's finances. Building a harmonious household requires various supporting attributes, such as physical, mental, financial, cultural resilience and so on. Without these supporting attributes, family resilience will falter and could lead to divorce. Divorce not only affects husband and wife, but also affects children psychologically because they lose the love of one of their parents. Therefore, household security is very important for husband and wife to maintain.

So the large number of traditional marriages in Kuansing causes many problems. This is the main reason why marriages and divorces occur, one of which is; a track racing tradition that is always held every year in Kuansing. This trail racing tradition gives rise to problems in society, one of which is that when this trail racing tradition occurs, men and women make it an occasion to meet and then make promises to meet again. This has led to a paradigm shift in the values of family resilience in Kuansing. Can Maqasid sharia law solve this problem? and is it in accordance with Islamic law? This is the big problem in Kuansing. For more details, the divorce rate in Kuantan Singingi district in 2022.

**Table 1. Number of Divorce Rates in Kuantan Singingi Regency, Riau Province in 2022**

NO	CAPITAL	DISTRICT	DIVORCE AND TALAK DISTRICT
1.	Kuantan Tengah	Taluk Kuantan	345
2	Kuantan Mudik	Lubuk Jambi	176
3	Kuantan Hilir	Baserah	90
4	Singingi	Muara Lembu	290
5	Cerenti	Cerenti	117
6	Benai	Benai	131
7	Inuman	Inuman	119
8	Pangean	Pasar Baru	154
9	Logas Tanah Darat	Perhentian Luas	165
10	Gunung Toar	Gunung	127
11	Hulu Kuantan	Lubuk Ambacang	77
12	Singingi Hilir	Koto Baru	313

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13	Kuantan Hilir Seberang	Koto Rajo	62
14	Sentajo Raya	Sentajo	231
15	Pucuk Rantau	Pucuk Rantau	62
	<b>Amount</b>		<b>2459</b>

Source: Processed Author's Research Data, 2024

From the data above, the problem of family resilience values is largely the impact of the track racing tradition in Kuantan Singingi (Kuansing). This is a form of paradigm shift from social conditions that have shifted. The factor that caused this shift was because people in ancient times worked on the (canoe) route together, working together. Social life is not always static, but always changes dynamically. Factors that cause change can come from within society itself (internal case) or from outside society (external case). Changes that occur can occur in each of these elements, including changes to the norms and cultural values contained therein. The Rantau Kuantan community also has an organized system of norms and values that the community adheres to, which is called culture. One manifestation of this culture can be found in a traditional ceremony of the Baserah community which contains cultural and sporting values, which is held once a year to commemorate the Independence Day of the Republic of Indonesia. However, based on the current reality in the field, it turns out that many writers have encountered the following phenomena: one month before the track race starts, people are busy preparing for the event. Collaborate with each other. However, on the day of the race track, there was trade competition in the community, even as there was a struggle for consumers. There are also some students who don't go to school who enjoy watching the runway. Some have withdrawn from school or skipped school. There are also some people who experience economic difficulties, such as selling property. After the Pacu Lane Tradition party was completed, the Village changed because the Village received assistance with road paving and street lighting. Meanwhile, the community, especially the elderly, return to work as before, namely gardening and farming, while the teenagers are busy spending their income, some are selfish and don't care about the needs of the village. Therefore, the Pacu Lane Tradition that is held can influence the way of life of the local community. Some of these influences are beneficial to society and some are detrimental to society, meaning there is a paradigm shift. What is the actual paradigm shift in family resilience values in analyzing the impact of the track racing tradition in Kuansing from a Maqasid Syariah perspective? This is what will be studied in writing this dissertation proposal. The issues raised are: Family Resilience Values in the Impact Analysis of the Pacu Path Tradition from the Maqasid Syariah Perspective in Kuantan Singingi Regency.

### ISLAMIC MARRIAGE IN MAQASHID SYARIAH PERSPECTIVE

#### A. Marriage In Islamic Law

Marriage in Islam is marriage. According to language, marriage means union. Marriage is also defined as a contract or sexual intercourse. Apart from that, there are also those who interpret it as a mixture. Al-Fara' said "An-Nukh" is a term for genitals. Al-Azhari said that the root of the word marriage in the Arabic expression means sexual intercourse (3). Marriage is defined as a contract, because it is with the contract that the agreement itself occurs, and with the contract it is also the cause of sexual intercourse. For example, if they say that so and so or so and so's child is getting married, then what is meant is a contract. However, if so and so says that he married his wife, then what is meant is sexual intercourse.

Imam As-Shan'ani in his book states that linguistically an-nikah is a combination, mutual inclusion and mixing. Can also mean "coitus" and "contract". This is because the word "marriage" is a majestic pronunciation of the general expression for the name of the cause of the cause. It could also be said that "marriage" is an essential meaning for both of them, so that the word "marriage" is musytarak for both of them. He also said that the word marriage contains the meaning of a sharia nature. The word marriage in the Qur'an means a contract.

Ulama As-Syafi'iyah said that in essence marriage means sexual intercourse and the contract carried out is only a metaphor. Ibnu Hajar added, that is what in my view is correct, even though it is mostly used in the sense of a contract. Some scholars give the meaning of marriage with jima', this is a pronunciation of kinayah which leads to meanings that are less popular so they tend to avoid using it. Wahbah az-Zuhaili gives the linguistic meaning of marriage with the meaning of gathering. Or a metaphor for an intimate relationship and a contract at the same time, which in the Shari'a is known as a marriage contract. Meanwhile, according to the Shari'ah, it means a contract that contains the permission to have fun with a woman, by having sex, touching, kissing, hugging and so on, if the woman is not a mahram in terms of lineage, relationship and family. According to Sayuti Talib, marriage is an agreement It is sacred to form a family between a man and a woman. Meanwhile, Zahry Hamid defines marriage according to sharia as a contract (ijab qabul) between the guardian of the prospective wife and the prospective groom with certain words and fulfilling the pillars and conditions.

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### B. Maqasid Syariah According To Islamic Law

Maqashid sharia is obedience in implementing sharia principles whose aim is to realize the benefit of the people. The implementation of maqashid sharia involves a number of human activities related to protecting religion, protecting the soul, protecting the mind, protecting property, and protecting offspring. Therefore, the implementation of maqashid sharia requires that the human resources involved must truly understand and understand the principles of sharia themselves so as not to lead users into prohibited activities (4). Linguistically, the word maqashid itself comes from the word maqshad which means goal or target. Departing from this meaning, several scholars have different meanings or definitions regarding maqashid sharia. Al-Fasi, for example, according to him, maqashid sharia is the goal or secret of Allah SWT which is in every sharia law.

Maqashid is the plural of the word intention which means demand, intention or aim (5) Sharia is a policy (hikmah) and the achievement of protection for everyone in this world and the hereafter. The meaning of maqashid al-syariah in terms of terms is al-ma'aani allati syuri'at laha al-ahkam which means the values that are the aim of establishing the law. As a basis for carrying out ijhtihad in order to determine the law, it is not an exaggeration to say that consideration of maqashid al-syariah is urgent for problems for which the law is not explicitly found in the texts. From the perspective of Islamic legal thought, al-Syatibi was a classical scholar who talked a lot about maqashid al-syariah in his time, the 8th century Hijriyah with his monumental work al-Muwaffaqat fi Ushul al-Syariah. On the other hand, Jasser Auda with his book Maqasid al-Syariah as Philosophy of Islamic Law: A Systems Approach published by IIIT in London in 2007 is a special attraction for the author to find out more about the thoughts of two figures who have a concentration in the field of Islamic law. from different generations with very different time spans. How these two figures gave birth to their ideas regarding Islamic legal issues, each of which has its own challenges. In the philosophical approach to Islamic law, the thoughts of al-Syatibi and Jasser Auda use consideration-consideration of maqashid al-syariah in determining the birth of a legal decision, without leaving out the elements that must be fulfilled when carrying out ijhtihad (6).

### C. Family Resilience In Islam

According to Islam, family resilience is mandatory. The realization of family resilience must start from the process of forming a family through a legal marriage, in accordance with religious values. The family is the main foundation in building social systems and order as the basis of national resilience. Marriage formation is a form of revitalization to strengthen the formation of marriage institutions, which is a concrete effort that is expected to be able to realize the formation of many sakinah families in Indonesia. The marriage guidance program is a form of state responsibility to be able to realize national family resilience (7). Family resilience is a term that appears in scientific discourse and practice in society. In general, this term consists of two words, resilience and family. In the Big Indonesian Dictionary, resilience means strength that has elements of physical and mental endurance (8). What is meant by strength must be both physical and spiritual. Resilience in the Big Indonesian Dictionary also identifies two things, namely cultural resilience and national resilience. Cultural resilience is the attitude of a nation that remains strong and steadfast in preserving the nation's original culture and is able to protect itself from possible foreign cultural influences that have the potential to damage the nation's original cultural identity.

Meanwhile, national resilience is the attitude of a nation that is strong, resilient, and has the ability to fulfill the ideals or goals of a nation. Always be prepared to face various kinds of challenges, threats, obstacles and disturbances from within and outside which directly or indirectly have the potential to endanger the survival of the nation (9) Studies on resilience originally came from psychology and psychiatrists. Research on resilience began when psychologists and psychiatrists became interested in conducting studies on children who experienced psychological disorders (9). This emanation from the heart can only appear in various committed household activities (Lubis 2018). All parties in it have been regulated in the Koran to be involved responsibly (Hisyam et al. 2019). Hudud Allah in the Holy Book which guarantees the implementation of family resilience must be respected by all individuals in the family (Anwar and Santoso 2017). The stages are then divided into five aspects of life, namely religious, physical, psychological, economic and social resilience. Puspitawati has explained it in depth:

1. Religious resilience is the family's ability to increase religious belief in the form of practicing worship. Indonesia, as a religious country, of course, religious resilience is important, because the development of atheism and communism can endanger the survival of a family and even a country. Worship is a basic human need to be grateful. to God, because with closeness to God the family will be able to overcome problems.
2. Physical resilience is the family's ability to maintain physical health, because if they are not physically healthy, it will become a problem and have an impact on the psychological condition of family life.
3. Family psychological resilience consists of the ability of family members to manage their mental health, both in managing their emotions, managing stress, life motivation, communication with family members, so that family members develop and carry out their functions well, because many cases of divorce occur due to problems. communication and the mental health of problematic couples.

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4. Economic resilience in the form of the family's ability to meet their living needs, including food, clothing, shelter and entertainment. Economic resilience is quite important because families whose living needs are not met properly will have an impact on the quality of life and how to resolve family problems.
5. Social resilience or family strength in applying values, culture and norms in society, social resilience includes how a family interacts with the social environment, because with healthy social relationships a family can develop well and be able to adapt to the environment wherever it is so that family life can run well" (Puspitawati 2012).

### D. Tradition Of Pacu Tradition

Culture or "culture" has a limited meaning, namely thoughts, human work, and all the results of human work that fulfill their desire for beauty. So culture is always defined as something related to beauty/art. This kind of understanding is a cultural concept in the narrow sense. But on the contrary, many people, especially social science experts, give the meaning of culture in terms of a very broad scope, namely all thoughts, works and results of human creations that are not rooted in instinct and everything that can only be created by humans after going through a process of learning and understanding.

Things that are not part of culture are only some actions that are caused by reflexes based on instinct (10). The concept of anthropologists, A. L. Kroeber and C. Kluckhohn in 1952 in their book entitled: "Culture A Critical Review of Concepts and Definitions", revealed that, culture consists of real and hidden patterns, of and for behavior that are acquired and transferred with symbols, which are the explicit results of human groups, including their embodiment in man-made goods, the basic core of culture consists of traditional ideas (that is, those acquired and selected historically) and especially values -values combined on the one hand, cultural systems can be considered as the results of actions, on the other hand as elements that influence subsequent actions (11). This is in accordance with the beliefs of philosophers who tend to consider ideas, symbols and values as the core of culture. The most basic thing about tradition is the existence of information that is passed on from generation to generation, both written and oral, because without this a tradition can become extinct. 12 Tradition is a heritage in the form of norms, customs, rules, treasures. But tradition is not something that cannot be changed. Tradition is actually combined with a variety of human actions and elevated in its entirety. Humans create it, they accept it, they also reject it or change it. That is why culture is a story of human changes which always give new forms to existing cultural patterns (Van Reusen, 1992: 115) (12). According to Bastomi (1986: 1) (13) traditional ceremonies are "activities that involve community members in joint efforts to achieve common safety goals".

### THEORY OF SYAR'IAH SIYASAH

The Siyasa Syar'iah theory is the regulation of human benefit based on sharia'. At the very least, siyasa syar'iah is related to the obligation to always realize justice, benefit and wisdom. In Ibn 'Aqil's definition quoted by Ibn Qayyim Siyasa Syar'iah, it is all actions that bring humans closer to prosperity and further from evil, even though Rasulullah SAW did not implement it and Allah SWT also did not determine it.

For this purpose, Abu Ishaq As-Syatibi proposed the theory of Maqasid al-Syari'a. Maqasid al-Syari'ah places emphasis on aspects of the benefit or welfare of mankind. In the study of ushul fiqh, it is known as *muslahah al-murlah*, namely the development of legal determination (*istinbat al-law*) based on *maslahah* (goodness, interests) where this benefit is not provided for by *syara'*, which emphasizes (*i'tibar*) or ignores it. (*ilgha'*). However, these are characteristics that are in accordance with the desires and objectives of the Sharia', where the resulting law is the withdrawal of benefit (*jalb al-mushalih*) and/or the avoidance of evil (*dar al-mufasid*) from humans. In this context, the existence of the Religious Courts Law, the Compilation of Islamic Law and also the Marriage Law are legal political steps (*siyasa syar'iah*) in the context of realizing the benefit of society.

### RECEPTION THEORY

Reception Theory (Receptio Theory) is the opposite of the "Receptio in Complexu" theory. This theory was introduced by Christian Snouck Horgronje (1857-1936) as the first advisor to the Dutch East Indies Government on matters of Islam and the sons of the earth. Reception Theory literally means, Receptio in complexu developed by Van den Berg basically puts forward religious law in general, but because the explanations focus more on Islam, the discussion of this theory is more directed to the position of Islamic law for followers of the Islamic religion in Indonesia. According to this theory, the law that applies in areas that embrace Islam is Islamic law. Adherents of this theory view that the law that lives in society is Islamic law. This theory is based on his observations on Colonial legal politics which enforced Islamic law for natives as stated in R.R., Staatsblad 1854: 129 and Staatsblad 1855: 2 articles 75, 78, and 109. In 1882 it was stipulated as Staatsblad 1822: 152 concerning the reorganization of institutions Justice. Reception, meeting. Customary law is the recipient, Islamic law is the recipient. Islamic law can only apply if it has been accepted or entered into customary law, then outwardly it is no longer Islamic law. According to this theory, the Indonesian nation is essentially not a nation that does not have a legal order or rules, even in a simple form. The legal order and regulations have actually existed for a long time, originating from traditions that are deeply rooted in society. This tradition is called custom, which then becomes customary law.

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From the two reception theories above, the author sees the emergence of conflicts between customary law and Islamic law, because this clash could lead to war between customary and religious groups, as happened during the Padri war in Minangkabau. According to the reception theory that applies to Muslims, it is not Islamic law as proposed by Van den Berg, but customary law, namely law that has been rooted in people's consciousness for a long time and has succeeded in bringing people to live in peace and harmony. Islamic law can only apply if it has been accepted into customary law.

### **RECEPTIO A CONTRARIO THEORY**

In theoretical terms, *Receptio a Contrario* means non-contradictory acceptance. The law that applies to Muslims in Indonesia is Islamic law, customary law can only apply if it does not conflict with Islamic law. This idea was put forward by Hazairin (1906-1975) and continued by Sajuti Talib (1929-1990). According to Hazairin, after Indonesia became independent, precisely after the proclamation of Indonesian independence and the 1945 Law became the Law of the Republic of Indonesia, all statutory regulations The invitation from the Dutch East Indies which was based on the *receptie* theory was contrary to the spirit of the 1945 Constitution. Thus, the *receptie* theory had to exit or leave the Indonesian legal system.

According to the *Receptie Exit Theory*, after Indonesia became independent, all Dutch East Indies legislation based on the *receptie* theory was contrary to the spirit of the 1945 Constitution. Thus, the *receptie* theory had to exit or exit the legal system of independent Indonesia. The *receptie* theory is contrary to the Koran and Sunnah. The 1945 Constitution expressly states that "the Indonesian state is based on the belief in One Almighty God". And "The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs." This theory is literally means the opposite of the *receptie* theory which states that customary law does not conflict with Islam and Islamic law. For example, for example in Aceh, the people want marriage and inheritance matters to be regulated based on Islamic law. If there are customary provisions, they may be used as long as they do not conflict with Islamic law. Thus, according to this theory, customs can be used if they do not conflict with Islamic law.

### **SOCIOLOGICAL THEORY OF JURISPRUDENCE**

This theory focuses on law in a social context. According to this theory, laws are made to pay attention to the laws that live in society (living law) (14). This theory was put forward by Eugen Ehrlich which was then supported by Lawrence M. Friedman, Rescoe Pound, and Mukhtar. Kusumaatmaja. Ehrlich's theory stems from the difference between positive law or applicable law (law in book) and living law in society. He stated that positive law will only be effective if it is in harmony with the laws in society, which in anthropological terms are known as cultural patterns. If you want to make changes to the law or make a law so that the law or statute that is made can be accepted and apply effectively in people's lives, then the thing that must be taken into account is the living law in society. If this does not receive attention, the result is that the law will not be effective, and will even be challenged.

### **RESEARCH METHODS**

This type of research is qualitative research, namely research that analyzes data using descriptions, not statistics. This research emphasizes the quality of the most important thing in a good or service in the form of an event or social phenomenon, namely the meaning behind the event which can be used as a valuable lesson for developing theoretical concepts. Qualitative research can be designed to contribute to theory, practice, policy, social issues and action. A qualitative research explores and deepens a social phenomenon or a social environment consisting of actors, events, places and times.

According to Sugiyono (2021:19), qualitative research is research that is based on post-positivism philosophy, used to research the conditions of natural objects (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by interviews or observations in the field. (15). Based on the theoretical description above, it can be synthesized that qualitative research is a data analysis approach with descriptions to describe social phenomena that occur in a community environment as a research location, in this case in Kuantan Singingi Regency to be answered qualitatively. This research data analysis was carried out to answer questions in the problem formulation based on the dimensions of the two research variables. According to UU Hamidi, discussion of track pacing is related to history, artistic (attributive) values, implementation process, economic impact and socio-cultural values in track pacing performances in Kuantan Singingi Regency (16). Variable X (Pacu Path) consists of 5 dimensions, namely: (1) History and process of creating the path; (2) Path attributes; (3) Implementation of Pacu Lane; (4) Economic impact of Pacu Lintas activities; and (5) Shifting family values in Pacu Lane activities (Implications of Pacu Lane).

Furthermore, variable Y (Family Resilience) consists of 5 dimensions, namely: (1) Legal Resilience; (2) Physical Endurance; (3) Economic Resilience; (4) Psychological Resilience; and (5) Socio-Cultural, Legal and Religious Resilience (15). From the informant's description, the researcher will later find out the implications of family resilience values in analyzing the impact of the path-racing tradition seen from the perspective of "maqasid sharia" in Islam.

The next research approach that the author uses is a theological and phenomenological approach. According to Frank Whaliang, the theological approach is a set of theories that explains all doctrines, ethics, spirituality, philosophy, religious

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conceptions and mysticism. According to whaliang, theology is the "queen of sciences" (Queen of Science) even though it is closely related to humanity and science. Apart from that, to be better able to explore social aspects in society, the author also uses sociological legal research methods. The choice of this method, as explained by Amiruddin and Zainal Asikin (17), states that sociological legal research is law that is conceptualized as a social institution that is actually linked to other social variables. If law is an empirical social phenomenon, it is studied as an independent variable which has influence and consequences on various aspects of social life. So this study is a sociological legal study (sociological research). However, if law is studied as a dependent variable that arises as a result of various forces in social processes, the study is a study of the sociology of law.

The location of this research is Kuantan Singingi Regency which consists of 15 sub-districts. Considering the wide research area (scope), time and costs required, the researchers determined this research activity to only be in 5 sub-districts, namely: (1) Central Kuantan District; (2) Singingi Hilir District; (3) Singingi District; (4) Kuantan Hilir District; and (5) Kuantan Hilir Seberang Subdistrict, where the first 3 subdistricts are subdistricts with high divorce cases, while the last 2 subdistricts are subdistricts with the lowest divorce rates. Thus, the researcher wants to describe the comparison of divorce cases between the two sub-district groups.

Research informants can be interpreted as all the people interviewed adapted to the problem the author is researching. The informants in this research were families who had carried out marriages and divorces in Kuantan Singingi district. The Nagari Adat Density includes according to the old customary structure consisting of 15 sub-districts which

**Table 2. Number of Divorces and Divorces in Kuantan Singingi Regency**

Number	CAPITAL	DISTRICT	DIVORCE AND TALAK DISTRICT
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6	Benai	Benai	131
7	Inuman	Koto Inuman	119
8	Pangean	Pasar Baru	154
9	Logas Tanah Darat	Perhentian Luas	165
10	Gunung Toar	Lubuk Ambacang	127
11	Hulu Kuantan	Hulu Kuantan	77
12	Singingi Hilir	Koto Baru	313
13	Kuantan Hilir Seberang	Koto Rajo	62
14	Sentajo Raya	Sentajo	231
15	Pucuk Rantau	Pucuk Rantau	62
	<b>JUMLAH</b>		<b>2459</b>

Source: BPS 2023

The informants in this research were all 2459 research subjects who were married and who were divorced. The author's informants were taken from each sub-district in Kuantan Singingi district. Informants were taken using purposive sampling techniques. This technique was used to select informants specifically based on the objectives of this research, namely those who had performed traditional marriages and those who had divorced in each sub-district.

The selected informants are representative or representative. Considering that this research has a large number of informants and, moreover, this research is phenomenological research, which is related to social conditions, the determination of several informants is considered to be representative of other informants. Informants are a collection of elementary units. On the one hand, there are a large number of informants and on the other hand, the focus of this research is not on aspects of abilities or skills, but on social aspects, so the determination of the informants is representative. Informants for this research were taken from 3 sub-districts with the highest divorce and 2 sub-districts with the lowest divorce in Kuansin so that researchers could get a comparative picture of the factors that cause divorce. Informants from the 5 sub-districts consisted of 1 local community figure and 1 person who had experienced a divorce. The data sources for this research come from two (2) sources, namely; (1) Primary Data Source and (2) Secondary Data Source. This research is research in the social field where the data analysis is qualitative. According to Lexy J. Moleong (18), researchers with the help of other people become the main data collection tool. As is common in qualitative research, researchers are apart from being data collectors, but also research planners, interpreters and reporters of research results. Field data obtained from sources, events or activities and documents, was collected using in-depth observation and interview techniques in structured and unstructured forms. This research uses inductive data analysis techniques. Data analysis has been carried out

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continuously before and during the field. Before going to the field, data analysis was temporary and carried out as a preliminary study. The actual data analysis is carried out while in the field. The steps taken in analyzing the data obtained refer to the Mile and Huberman model, namely: data reduction, display presentation and drawing conclusions after drawing and verifying. To analyze this data, qualitative data analysis techniques are used, because the data obtained is a collection of information. The data analysis process begins by reviewing all available data from various sources, namely through interviews, observation and documentation.

## RESULTS AND DISCUSSION

### 1. History of Kuantan Singingi Regency

Kuantan Singingi Regency is located at 0°00'-1°00' South Latitude and 101°02'-101°55' East Longitude with an area of 7,656.03 km<sup>2</sup> with an altitude ranging from 25-30 meters above sea level. Kuantan Singingi Regency is a Regency Expansion of Indragiri Hulu Regency which was formed based on Law Number 53 of 1999 concerning the Establishment of Pelalawan Regency, Siak Regency, Rokan Hulu Regency, Rokan Hilir Regency, Karimun Regency, Natuna Regency, Batam City, Kuantan Singingi Regency, with The capital of Teluk Kuantan. The distance between Kuantan Bay and Pekanbaru as the capital of Riau Province, Pekanbaru is 160 km. The administrative boundaries of Kuantan Singingi Regency are as follows:

- To the north it borders Kampar and Pelalawan Regencies, Riau Province.
- To the south it borders the Province
- To the west it borders Sumatra Province
- To the east it borders Indragiri Hulu Regency, Riau Province.

Kuantan Singingi Regency is in the border area of 3 provinces, namely Riau, Jambi and West Sumatra Provinces. Administratively, Kuantan Singingi Regency is divided into 15 sub-districts, 11 sub-districts and 218 villages. The subdistrict with the largest number of villages is Kuantan Mudik Subdistrict, namely 23 villages and the fewest are in Pucuk Rantau Subdistrict with 10 villages. The subdistrict with the largest area is Singingi Hilir Subdistrict (981.31 km<sup>2</sup>). For more details, see the map below:

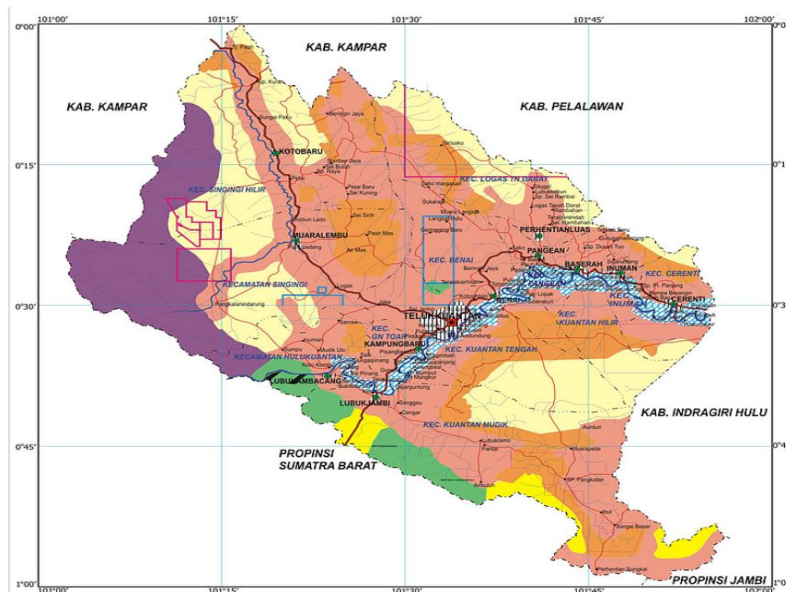


Figure 1. Map of Kuantan Singingi (Kuansing)

(Source: <https://kuansing.go.id/id/page/peta-wilayah.html>)

Kuantan Singingi Regency is a division of Indragiri Hulu Regency, after the issuance of Law Number 53 of 1999. Indragiri Hulu Regency was expanded into 2 regencies, namely Indragiri Hulu Regency and Kuantan Singingi Regency with its capital located in Kuantan Bay. On October 8 1999, Drs. H. Rusdji S. Abrus as official Regent of Kuantan Singingi Regency. After the regional expansion was carried out, Kuantan is now in Kuantan Singingi (Kuansing) Regency, which is the capital city of Kuantan Taluk. This area is better known as 'Rantau Kuantan' which consists of 4 four sub-districts, namely Kuantan Mudik, Kuantan Tengah, Kuantan Hilir and Cerenti Sub-districts (now expanded into 13 sub-districts). Based on research conducted by Ruswan et.al, there are four possibilities regarding the name 'Kuantan'.

1. History The origin of Kuantan comes from the words 'Aku + Antan'. I mean stake the boundary of this area with a pestle (antan).
2. The origin of the name Kuantan comes from 'Kuak + Tuk Atan'. Kuak means stub, Tuk Atan is a person's name. So Kuantan means the pioneering area carried out by Tuk Atan.



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3. The history of the name begins with 'Akuan + Sultan' which eventually became Kuantan.
4. Originally, Kuantan comes from Persian which means 'Lots of Water.'

Of these four possibilities, it is currently believed to be the origin of the name "Kuantan". Kuantan people use 'Bahasa Melayu Kuantan Dialect' as their communication language. They are very fanatical in using their regional language. Kuantan people who are outside their area, when they meet others, will use the Kuantan dialect Malay, which is still closely related to Malay languages in other areas of Riau Province. The religion that Kuantan people adhere to is Islam.

The people of Kuansing place great importance on education and are not left behind compared to other Riau people. Most Kuantan people work as farmers (rice), livestock breeders (cattle/buffalo), fishermen, laborers, traders, civil servants and others. Cultural and literary traditions are often found in Rantau Kuantan. Pacu Lane is a tradition that the people of Rantau Kuantan really like. The traditional sport of long canoe racing is a tradition that has long been found in Rantau Kuantan. Apart from that, Rantau Kuantan is also rich in literary traditions. For example Kayat, Koba (Kaba or Long Song), Pantun Hundred, Rarak and Randai. Through Randai many stories are told. Pantun Hundred is a rhyme that was created spontaneously, which was born just like that according to the situation and demands at the time of the rhyme. Likewise, the habit of telling stories has been passed down from generation to generation. And until now the tradition that has never been lost is the tradition of track racing.

This Pathway Pacu tradition began in the 17th century, at that time the route was the main means of transportation for villagers in Rantau Kuantan, namely the area along the Kuantan River which is located between Hulu Kuantan District in the upstream section to Cerenti District, Cerenti District in the downstream area. At that time, land transportation was not yet developed. As a result, the route is actually used as an important means of transportation for village residents, mainly used as a means of transporting agricultural products, such as bananas and sugar cane, and functions to transport around 40-60 people. Then came the lines which were decorated with beautiful carvings, such as carvings of snake heads, crocodiles or tigers, both on the hull and sheath, plus parasols, ropes, shawls, central poles (gulang-gulang) and waving. -wave (where the helmsman stands). This change also marks the development of the function of the route to become not just a means of transportation, but also shows social identity. Because, only regional rulers, nobles and grandfathers rode the decorated route. It wasn't until 100 years later that residents saw another side that made the existence of the route even more interesting, namely the holding of speed competitions between routes, which until now is known as Pacu Lane (19).

The Pacu Jalur activity is a people's party which can be said to be very lively. According to local people's beliefs, Pacu Lane is the culmination of all the activities, all the efforts, and all the sweat they put in to earn a living for a year. The people of Kuantan Singingi and surrounding areas all witness the long-awaited event once a year.

Currently, Paculane has become the biggest annual festival for the people of the Kuantan Singingi district, especially in the district capital, namely Taluk Kuantan, which is along the Kuantan river. Initially, it was only celebrated every major Muslim holiday, such as the Prophet's Birthday or the Hijriah New Year. Now every August there is always a track race that lasts for a whole month. This track racing festival was held to celebrate the Independence Day of the Republic of Indonesia.

The Pacu jalur Festival is a long boat rowing competition, a kind of dragon boat competition in neighboring Malaysia and Singapore, which is a boat or canoe made of tree wood which can reach 25 to 40 meters in length. In the Kuantan Taluk area, the term for this long boat is Jalan. The rowing team for this boat (line) ranges from 50 - 60 people. Before the main event "Pacu Lane" begins, folk entertainment events are usually held in the form of dancing and singing to entertain all the participants and the local community, especially those in Kuantan Bay. At the 2009 Pacu Lane Festival, it was introduced The local government uses the term "Jalur" Expo 2009, which is a Fair event related to the Pacu Jalan Festival.

The track racing tradition held in the city of Taluk Kuantan has also become a national tourist destination. This long boat race containing approximately 60 people on the Kuantan river is usually attended by local people, neighboring districts, and even participants from neighboring countries such as Malaysia, Singapore and Thailand. Several other tourist areas such as the Gold Mine in Logas, White water rafting on the Singingi River and Pangkalan Indarung, Bukit Bungkok and Bukit Baling Protected Forests in Singingi, Bunian Cave on Kanua Hill, Hiking and Tracking area on Batabuah Hill. Koto Rajo Old Traditional House, Sangam Temple Complex.

### 2. History of Pacu Lane

The Kuantan Singingi (Kuansing) district area, formerly known as Rantau Kuantan and Antau Singingi, is crossed by 2 large rivers, the Kuantan River or Batang Kuantan, also known as the Indragiri River and the Singingi River. These two rivers have an important role for drinking, bathing and so on. Apart from that, this river is also a transportation route that connects one village to another. Boats are a means of water transportation that is vital for the lives of the people of Rantau Kuantan and Antau Singinigi to this day. Especially those who live on the riverbank. One type of boat used is called a path (a small canoe made from a tree). Jalan is defined as a small canoe made from a tree trunk.

Pacu jalur in Kuantan society has an organized system of norms and values that the community adheres to which is called culture. One form of culture is found in the form of traditional Kuantan Singingi community ceremonies which contain cultural and

## The Value of Family Resilience in Analyzing the Impact of the Pacu Jalur Tradition from a Maqasid Syariah Perspective

sporting values which are held once a year. This event was held to commemorate the Independence Day of the Republic of Indonesia. This track is also raced to celebrate major Islamic holidays, for example celebrating the birthday of the Prophet Muhammad SAW, Eid al-Fitr and so on. This tradition has been designated as one of the National Tourism Events, namely Pacu Lane.

Historically, the Pacu Lane culture originates from an area in the Batang Kuantan flow area which is in the downstream part of the river called "Indragiri River". This area can be said to be a traditional unity. The name Rantau Kuantan consists of, Rantau which means Kenegerian and the word Kuantan has several differences of opinion, including those who say Kuantan which comes from the name Kuantan in Pahang Malaysia and there are also those who think it comes from Kuantan which in the Banjar dialect means "Pot". Historically, it has the nickname "Rantau Nan Kecil Oso Duo Puluah" meaning Rantau or Kenegerian which is less than one than twenty. In other words, it can be said that the area called Rantau Kuantan is the area along the Batang (river) Kuantan, Kehulu approximately as far as Hulu Kuantan District (Lubuk Ambacang) and downstream approximately as far as Cerenti District (20). The concept of "Pacu" in the lane race tradition means a racing or rowing competition, while what is meant by "Jalur" by the people of Rantau Kuantan is a form of canoe or boat whose length ranges from 25-30 meters with a width of 1.5 meters in the middle which can accommodate around 1.5 meters of passengers. 40 to 50 people. The image below is a form of making a track racing boat, for more details, see the image below:



Figure 2. Making a Line Boat by Finding the Right Wood and Splitting the Wood (Source: Juswandi Documentation)



Figure 3. Next, start forming a path or canoe which is done collaboratively (Source: Juswandi Documentation)

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Figure 4. Completed Path (Source: Juswandi Documentation)



Figure 5. Routes that have completed fumigation (Source: Juswandi Documentation)



Figure 6. Line ready to be taken to competition (Source: Juswandi Documentation)

Once the route is complete, they are taken to take part in the competition. Pacu lane is a competition in rowing canoes or large boats carrying around 40 to 50 people. The result of the culture of the people of Teluk Kuantan, the path race is a complex of ideas and actions of the people (UU. Hamidy, 2005; 9). The above also means that the track race is one manifestation of the overall complex of knowledge, belief and art, morals, law, customs and all the abilities of the people of Teluk Kuantan. Culture is everything created by humans which includes knowledge, belief, art, technology, economics, morals, law and customs as well as habits or traditions that apply in society and the environment by its members (Edwart Taylor in his book Yayuk Yuliati 2003 : 49)(21).

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Based on the explanation above, in every cultural change there is always a positive impact and there is also a negative impact, namely that it is detrimental to social institutions and causes a decline in traditional values and human behavior. Besides that, the positive impact is that it brings good luck and progress in people's lives. Our opinion above is implemented in the impact of the Trail Pacing Tradition in Rantau Kuantan which is held every year and always brings changes to people's lives. The Trail Pacing Tradition in Rantau Kuantan, Kuantan Hilir District is one of the elements of regional culture. The tradition of Pacu Jalan in Rantau Kuantan, Kuantan Hilir sub-district has been embedded in the hearts of the people of Rantau Kuantan in general and especially in two villages, namely Lumbok Village, Danau Village. These two villages are among those who are very enthusiastic about welcoming the Pacu Lane celebration in Rantau Kuantan every year, this can be proven by their preparations long before August. These preparations include planning the crops for sale, cleaning the environment, setting up food stalls, collecting handicraft products to sell to tourists visiting the Pacu Lane event. To enliven this activity, both the runway members who will compete in the arena, and the community are also looking for additional income. According to Dasril (57 years old), a PPL officer, the farmers here, besides gardening, also do short-term farming.

Their planting pattern is based on the rainy season but also based on the maturity of the Pacu Lane Tradition celebration in their area. So when they want to plant crops, they calculate in advance starting from where the seeds will be planted, the community estimates that they can be harvested in August. For example, planting peanuts and corn, which can later be sold during the Pacu Lane celebrations so that they can provide additional income. So, the Pacu Jalan tradition, which is celebrated every year in the Rantau Kuantan area, has both positive and negative impacts on the lives of the people living around Rantau Kuantan. Therefore, the Pacu Lane Tradition is a regional cultural festival which is a source of pride in the hearts of the people of Lumbok Village, Danau Village.

In making the Jalan Pacing Tradition event a success, based on the author's observations regarding the two villages who were enthusiastic about taking advantage of this opportunity. Based on the author's interviews with two local community leaders, he stated that the Pacu Lane tradition, according to the opinion of R Tubi (65 years) as a community leader in Lumbok Village and Ahmadi (70 years) from Danau Village, explained that the Pacu Lane Tradition has been around for a long time and has even been around for a long time. It existed more or less a hundred years ago and you need to know that the Pacu route in Rantau Kuantan still exists today. The difference with 20 years ago is that the Pacu Jalan tradition in Rantau Kuantan was not as lively as it is now. In the past, the visitors were only from the local people of Rantau Kuantan, besides that, Pacu Lane used to only focus on people's entertainment and did not use prizes, but now there are prizes, and the time span of the Pacu Lane tradition is only 2 days after it has been completed.

Competitors took part in the Pacu Path, only a few 4-6 lanes, there was no reception and no official closing, everything went naturally and peacefully. The community has not made it a business event, there are no fights or commotion. However, based on the current reality in the field, it turns out that many writers have encountered the following phenomena: one month before the track race starts, people are busy preparing for the event.

Collaborate with each other. However, on the day of the race track, there was trade competition in the community, even as there was a struggle for consumers. There are also some out-of-school students who enjoy watching the runway. Some have withdrawn from school or skipped school. There is also after the implementation of road paving for some communities Kat experiences economic difficulties such as selling property. After the Pacu Lane Tradition party was completed, the Village changed because the Village received assistance with road paving and street lighting. Meanwhile, the community, especially the elderly, return to work as before, namely gardening and farming, while the teenagers are busy spending their income, some are selfish and don't care about the needs of the village. Therefore, the Pacu Jalur tradition that is held can influence the way of life of the local community. Some of these influences are beneficial to society and some are detrimental to society, meaning there are positive impacts and negative impacts. In Soekanto's opinion (1998:12) tradition is "local". Therefore, culture, customs, traditions are a series that cannot be separated because one and the other are human creations in the form of unwritten rules, but society always obeys them and upholds them. Meanwhile, according to UU Hamidi's opinion, tradition (1983:65) is "some human behavior and changes that always continue from one generation to the next, encouraging people to do more, because of the existence of a myth in that tradition".

Pacu path is a match, a race, a fight to achieve victory. What is meant by Pacu in the sense of Pacu Path is an attempt by several paths that are made of wood or paddles and released simultaneously at the same time and the path that is expected to be the winner is the path that reaches the final stake first, or in local terms it is called stake refuse. Of course it won't be much different from what is known as Horse Racing. For the people of Taluk Kuantan, Pacu Lane is a cultural product that can provide entertainment, contains the value of unity and also to achieve achievements in becoming champions in competitions. But in accordance with developments over time, Pacu Lane began to develop along with the development of society itself. This path can be seen in the image below:



**Figure 7. Pacu Path 2023 (Source: Kuantan Singingi Regency Government)**

The mutual cooperation system underlies the implementation of the Pacu Lane Tradition party in Rantau Kuantan, for this reason it is necessary to know that in the realization of the implementation of the Pacu Lane Tradition, according to the opinion of Suwardi. public. Meanwhile, the implementation of the Pacu Pathway event requires a lot of money, sacrifice of time, energy and thought, therefore before the Pacu Pathway Tradition event is held a meeting of the Pacu Pathway Implementation Committee must be held. Chairing the meeting is the traditional leader or community leader. And it is based on responsibility in the sense of voluntary togetherness. Funding needs are usually obtained from donations from village residents themselves.

Efforts that can be made to increase the positive impact are as follows:

- Provide entertainment
- Stay in touch with each other
- Preserving the traditions of trail racing and the culture of Rantau Kuantan to create mutual cooperation together

Efforts that can be made to minimize negative impacts include:

- Provide mutual respect in working together
- Speak good language so that there is no commotion during the race
- Working together to make the pacujalur tradition a success

The impact of changes in values and attitudes can reduce norms and values, customs and behavior of community groups. And as a result of this impact, society becomes selfish and individualistic, materialistic, ultimately society behaves deviating from existing norms.

### 3. Family Resilience Values in the Impact Analysis of the Pacu Path Tradition

Family resilience values are a program that was the direction of the President of the Republic of Indonesia when opening the 2021 National Coordination Meeting of the Bangsa Kencana Program Partnership at the State Palace in Jakarta, Thursday, January 28 2021. The President of the Republic of Indonesia Joko Widodo (Jokowi) asked the National Population and Family Planning Agency (BKKBN) to educate them. ) carry out socialization not only about the number of children and the distance between births, but also how to build the resilience of the family as a whole. Apart from family resilience, pillars of family happiness such as handling nutrition, sanitation quality, environmental quality, access to education, health and maintaining sources of income are an inseparable part of the assistance and empowerment that BKKBN must provide to the community.

Family resilience is a dynamic condition of a family that has tenacity, toughness and the physical, material and mental ability to live independently (Government Regulation of the Republic of Indonesia Number 21 of 1994). Family resilience in the field of Psychology is the realization of harmony in the household. In fact, currently, achieving family harmony faces serious challenges with the increasing divorce rate, especially divorce in Indonesia.

Endriani (2016) stated that family harmony can be related to the relationship between husband and wife in the family, such as mutual understanding, one understanding and being able to accept the strengths and weaknesses of each partner. Kustini (2011) stated that a harmonious family needs to be realized through various efforts and strategies from various parties, including each family member. Kustini (2011) stated that family harmony cannot be realized without each family member being responsible in developing their respective duties and roles. Heriyanto (2016) stated that a harmonious family is a family that is able to know and understand every task, function and responsibility within the family. Heriyanto (2016) stated that individuals who are not aware of their duties and functions in the family will trigger conflict which will lead to family disharmony which can lead to divorce. Divorce is a problem that haunts family life. The increase in the number of contested divorces which exceeds the number of talak divorces (divorce filed by the husband) is a real indicator of changes in values in society. The initiative for divorce which previously came

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from the husband's side has become, on the contrary, mostly proposed by wives in recent years (www.badilag.net and www.esqmagazine.com, 27 February 2010 accessed on 22 August 2010). Pekdemiret (Sari & Puspitawati, 2017) suggests that family conflict causes family disharmony. Disharmonious families are the cause of divorce. Dagun (2002) suggests that divorce in the family begins with conflicts that occur between family members. Hanson 12m (Mackay, 2005) suggests that all divorced couples begin with high conflict. Dagun (2002) suggests that family conflict is at a critical point, making divorce a way out.

The increase in the divorce rate from year to year has serious consequences in the family. Conflict during the process of divorce and parental separation has a negative impact on the physical and psychological well-being of all family members. Quite a lot of research results show that divorce has negative effects on all family members, especially children. The results of Amato's (2001) meta-analysis of 67 studies published in the 1990s showed that children from divorced families had lower academic achievement, behavior, psychological adjustment, self-concept and social relations than children from divorced families. intact family. Research by Dong, et al. (2003) in China showed that the adjustment ability of children of divorce was lower than that of children from intact families. Children from divorced families show higher levels of anxiety and experience behavioral problems (for example: delinquent behavior and aggressiveness, as well as attention disorders) when compared to children from families with complete parents.

Based on previous findings, it is known that the traditional track racing event gives each family member the opportunity to leave the house without asking each other questions because they are busy with their respective activities. One family no longer cares about each other. This situation will cause a high divorce rate after the festival. This is the biggest trigger for destroying household resilience.

Setiono (2011) stated that family is a group of people who are related by blood or marriage. Ahmadi (1999) stated that the family is a group created from the relationships between men and women in carrying out reproduction and raising children. Law number 52 of 2009 concerning population development and family development states that the family is the smallest unit in society consisting of husband and wife, or husband or wife and children, or father and children or mother and children (Heriyanto, 2016). Peck (Yohnson, 2004) stated that a family is a group of people consisting of husband-father, wife-mother, and children who are attached to each other. Lee (1993) suggests that family influences the quality of life. Alesina and Giuliano (2007) stated that the family is a socio-economic aspect that has an important role in society. Thomas and Sawhill (2005) stated that the economy can make marriages in the family better.

Peck (Yohnson, 2004) suggests that conventionally the division of tasks in the family is arranged based on gender between men and women. In general, men (husbands) are tasked with being breadwinners and protecting the family, while women (wives) are responsible for managing the household, such as managing finances or educating their children. Wu (Mackay, 2005) suggests that instability and family income have an effect on changes in family structure. Yuliatun (2016) stated that husbands who are unable to take responsibility are the initial trigger for conflict which leads to family disharmony. Kustini (2011) stated that family harmony is understood as a peaceful family with a good and responsible husband, a loyal and loving wife and filial children. Endriani (2016) stated that family harmony is a condition where relationships within the family remain good, full of love and remain intact or do not involve divorce.

Gunarsa and Gunarsa (Nancy, 2013) stated that a harmonious family is a happy family which is characterized by minimal tension, disappointment, satisfaction and the presence of self in the family. Jamiah (2008) stated that the perception of situations and conditions in the family in which a strong religious life is created, a warm atmosphere, mutual respect, mutual understanding, openness to each other, caring for each other and colored by love and mutual trust so as to enable children to grow and develop in a balanced way. Based on the explanations above, it can be concluded that family harmony is a condition where the family is characterized by minimal conflict, disappointment, and the individual's ability to carry out each of his duties and obligations as a husband or wife.

### The Impact of the Pace Path Tradition on Family Resilience

Pacu Jalur is a custom in customs that has been maintained from generation to generation which is related to trust and confidence (Kartasapoetra, 1992:427). Tradition shows how members of society behave, both in worldly life and in matters of a supernatural or religious nature (Esten, 1999:21). This research is based on the results research Research Khumas, et al. (2020) about the Pacu Lane tradition in Kuansing. The following is the population in Kuansing, Riau province.

**Table 3. Description Of Demographics**

	Demographics	Frequency	Percentage	Total
Jenis Kelamin	Laki-Laki	140	25.8%	500
	Perempuan	402	74.2%	
Usia	Di bawah 18 thn	40	7.4%	500
	18 – 40 thn	435	80.3%	
	Di atas 40 thn	67	12.4%	

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Tingkat Pendidikan	SMA	262	48.3%	500
	S1	215	39.7%	
	S2	48	8.9%	
	S3	15	2.8%	
	Lainnya	2	0.4%	
Suku	Melayu	287	53.0%	500
	Minang	116	21.4%	
	Batak	17	3.1%	
	Jawa	19	3.5%	
	Lainnya	103	19.0%	
Status Pekerjaan	Mahasiswa	422	77.9%	500
	ASN	46	8.7%	
	Pegawai Swasta	26	4.8%	
	Lainnya	47	8.7%	

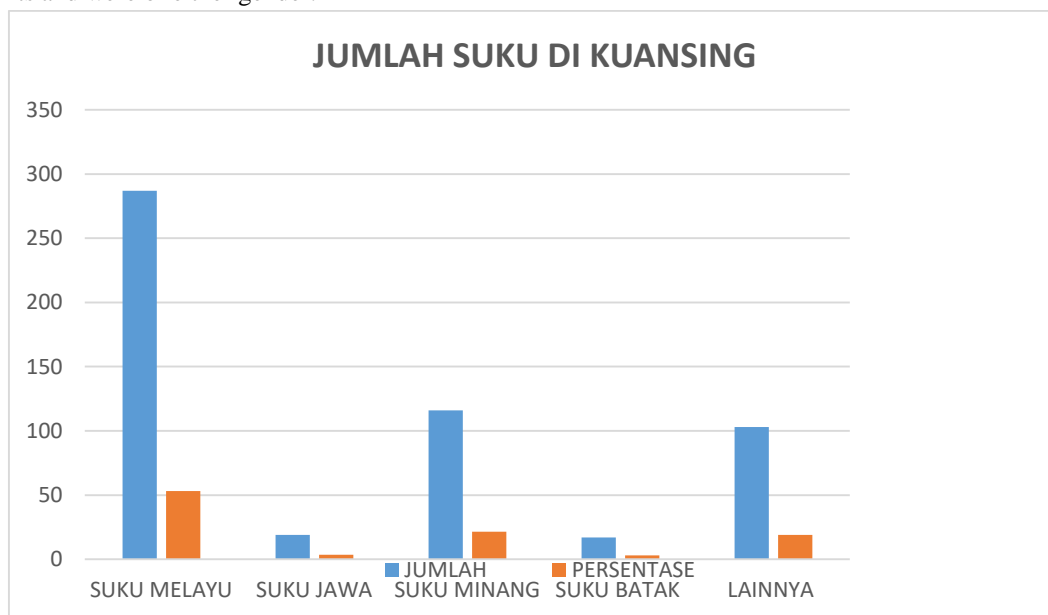
Of the existing respondents, there were a total of 500 and the majority were women. In terms of age, most were in the early adulthood range, namely 18 to 40 years and the dominant respondents were active as students. The Malay tribe dominates the total number of respondents, followed by the Minang tribe.

1. Respondent Demographics

There were 272 research respondents, most of whom were of Malay ethnic background, lived in Teluk Kuantan City, were students and were female, aged 12-18 years.

2. Gender and Ethnicity

There were 272 research respondents, most of whom were of Malay ethnic background, lived in Teluk Kuantan City, were students and were of either gender.



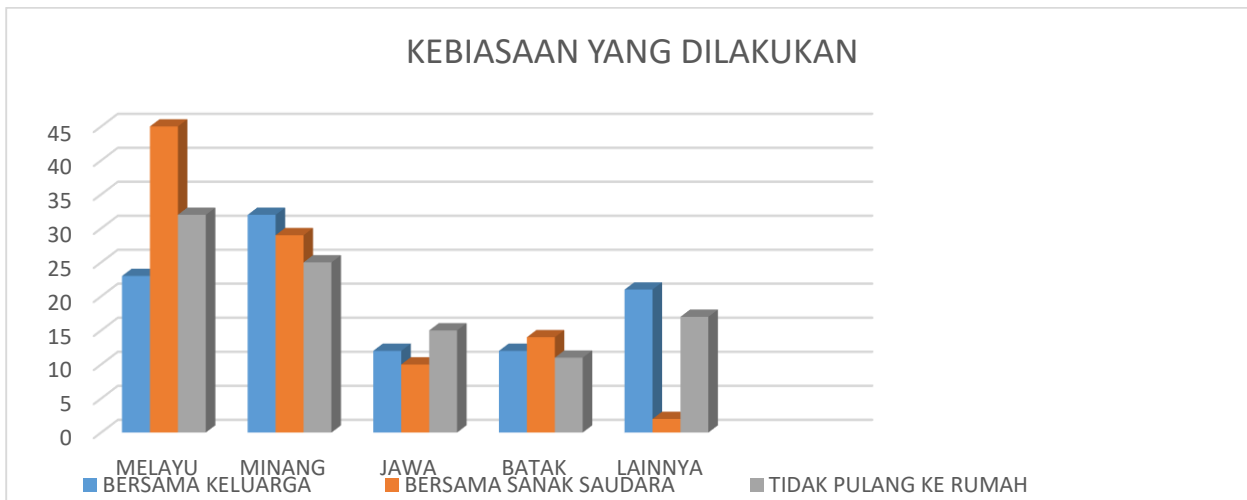
**Graph 1. Number of Tribes in Kuansing**

1. Traditions that are often carried out

The first tradition carried out by the Kuansing people was the ritual of searching for wood to make paths. Most of the traditions are carried out in all sub-districts in Kuansing district. The Kuansing community environment which carries out various kinds of traditions is as follows:

- 1) With family
- 2) Together with relative
- 3) Don't go home while the race is in progress

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**Graph 2. Habits Carried Out**

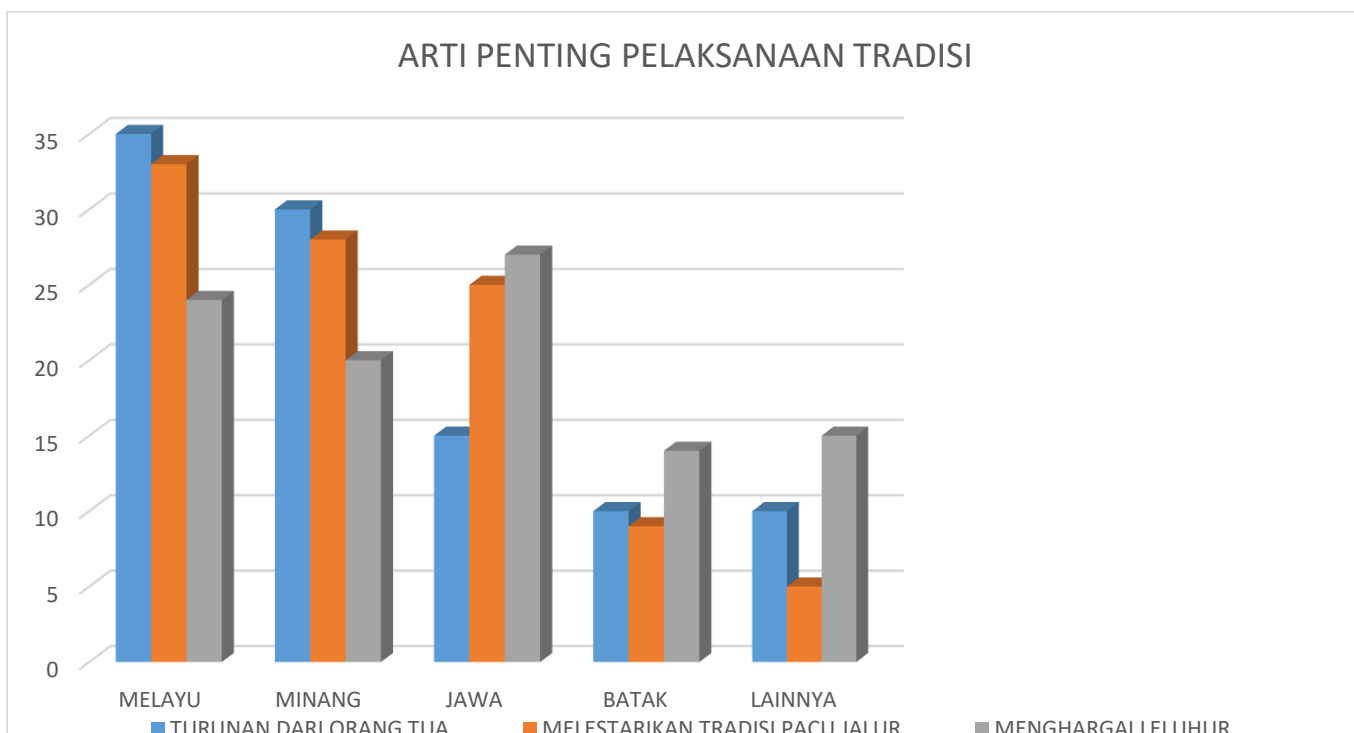
There are several special methods or activities carried out in carrying out the track racing tradition. Some of them are with family, with relatives and do not return home. This is based on an interview with the 61st Edi's family in Taluk Kuantan: "Usually when there is a spur on our route, people from Kuantan Taluk, many girls and single children don't go home. Because during that 1 month it was rare for us to spend time with our wife and children. It's true that you'll be free for 1 month." It means:

Usually, if there is a spur on our route, people from Kuantan Taluk generally have a lot of girls and boys who don't go home. Because during the past month we have rarely seen our wife and children. It's been free for 1 month.

**1. The Importance of Carrying Out Traditions**

The significance of carrying out this trail racing tradition is as follows:

- a. Inherited from parents
- b. Preserving the track racing tradition
- c. Respect ancestors



**Graph 3. The Importance of Carrying Out Traditions**

Both women and men in this study considered it important to carry out traditions inherited from their parents, to preserve the track-racing tradition and respect ancestors. This was expressed by one Mr. Kusno, 55 years old in Kuansing. "Carrying out this



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tradition is important and an obligation for us as heirs to this track. This can also be said to be a form of our gratitude to Allah, because it is His blessing and guidance that we can have this extraordinary trade. This tradition has value in the lives of the Kuansing people. Furthermore, family resilience is considered a pillar of national resilience. Resilience in the family describes interaction and communication between individuals who are harmonious and prosperous physically and psychologically. On the other hand, the basic principles of religiosity and spirituality growing from the family environment will help to maintain emotional stability through the beliefs and beliefs held. A family with good resilience has an impact on self-resilience as an individual, especially when facing difficult times. These six criteria are very important for every family to have so that the mental health of the individuals in it can be well maintained. Implications of Family Resilience Values The Impact of the Pacu Path Tradition viewed from a Maqasid Perspective

### 1). Good Understanding of Religion

Understanding religion is the most important thing in a family because the family is the smallest environment in society which has an important role in forming understanding of religion. Understanding Islam in the family is the main key to forming a person with noble character. Family is the first environment experienced by children. From birth, until he grows up, family is the closest environment to him. Therefore, it is important to instill an understanding of Islam in children from an early age.

Before a child goes to school, the family must first teach the child an understanding of Islam. Families should provide teaching that is in accordance with Islamic teachings, this is to also teach children about Islamic teachings. Parents must be good examples in daily religious practices. Children often imitate what they see in the family environment. If parents show a strong commitment to Islamic practices, then children will be inspired and motivated to do so. As parents, you are obliged to educate your children. Make him know his God and keep him away from God's wrath.

From the results of the author's interview with Deni's family (51 years), he stated that:

Understanding religion is important, because we have a family, it makes our family know that religion is Islam. Samo's wife and children have a lot to understand. The ko family is a tampek baraja nan partamo nursery rhyme born. Father Samo Mother Nyo Nan Maaja children so that they understand Jo Agamo Kita.

Meaning: Understanding religion is an important thing in our family. We want to make our family aware of the Islamic religion. There is a lot for the wife and children to understand. This family is the first place of learning since the child was born. Father and mother teach children to understand our religion (22).

The family has an important role in children's understanding of Islam. There are several main roles that families must play to develop a religious personality in children. The family plays a very important role in Islamic education because they are the first teaching institution for children. From birth, children begin to learn and absorb Islamic values, religious practices and customs from their parents and other family members. The family provides an environment full of love and affection. Where later the family will teach about religion in stages according to the child's level of understanding. Through parental example and guidance, children can learn the basics of Islam such as worship, ethics and Islamic daily life. Before a child enters the outside environment, the family first provides teaching to him. Children will know their God from their parents who teach them. From that little knowledge, the desire to carry out one's duties as a Muslim will arise.

### 2). Responsibility

Islam has explained the concept of family in certain propositions. Family in Arabic is called Ahlun. Other words that mean family are Ali and Asyir. The word ahlun comes from the word Ahlisa which means happy, likeable or friendly. According to a psychological and sociological expert, Idi Warsah, the word ahala means marriage. Broadly speaking, ahlun is a group of people united by certain relationships such as blood (family), religion, work, home or country.

As the main spearhead of Islamic education and teaching, the family is also very influential in forming a Muslim's personality. By that, the order came down to protect the family from the fire of hell, contained in the Al-Qur'an surah At Tahrim verse 6, which means: O you who believe! Protect yourself and your family from the fire of hell whose fuel is people and stones; The guardians are rough and tough angels, who do not disobey Allah in what He commands them and always do what they are told.

This proposition explains responsibility towards the family. Even though the majority is addressed to the head of the family, the true responsibility for the family lies with each member in it, namely reminding each other of virtue. This is reflected in several families in the Benai area regarding family responsibilities. The interview is as follows:

In a family, the man must be responsible for the wife, because the man as the head of the family must earn a living, even if it is for the sake of technology, which is also important. Iko is the responsibility of the man ka bininyo.

It means:

In starting a family, a husband must be responsible to his wife, because the husband as head of the family must provide a living even if only a few things are important. This is a form of husband's responsibility to his wife (23).

Responsibility is the most important thing in the household. The responsibility of the head of the household in the household is to maintain the continuity and welfare of the family. This responsibility provides a solid foundation for the continuation of a healthy

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and happy family. However, it is important to remember that the responsibilities of the head of the family must be carried out with full awareness, patience and compassion.

### 3). Cooperation,

Cooperation in a household, as a small institution and relationship that is deliberately formed and maintained, has a certain great mission, one of the main goals of building a household is to create calm, tranquility and prosperity, as in Surah Ar-Rum verse 21: Meaning, " And among the signs (of Allah's greatness) is that He created partners for you from your own kind, so that you would be inclined and feel at ease with them, and He (Allah) created between you feelings of love and affection. Indeed, in that there are truly signs (of Allah's greatness) for a people who think."

The principle of household welfare in Islam is then known as *sakinah, mawadah wa rahmah*, meaning a family that is calm, full of love and full of affection. It is important to realize that what is fundamental in building healthy relationships is the formation of good relationships between the parties. Likewise in the household, even more than just a relationship, the relationship between partners must also be built based on partnership principles or a partnership basis, where the partner is not just a life partner, but the partner must be treated as a partner, meaning that the husband does not act arbitrarily without consider the interests, conditions, feelings and/or opinions of the wife. The wife also has the right to make certain contributions to the household. This can be simplified with the term, husbands must get along with their wives in a good way or *mu'asyarah bil ma'rûf*. Vice versa.

According to Imam al-Ghazali, one form of ideal relationship between husband and wife which can become a pillar supporting household harmony is to treat the wife well and respect her position, taking into account her wishes, feelings and opinions. However, a husband must not let his guard down and lose control, or even get carried away by his wife's domination and desires. This is reflected in the household life of Mrs. Des (52) regarding cooperation in her household. The results of the interview are as follows:

If you want to be a wife, that's good for men. Don't read it toruih. Our wife's husband must be able to do things like *aposajo*. If you are in a household, the *toruih* is far from the feeling of being in our house.

Meaning: If you want to be a wife, you have to be good to your husband. Don't keep fighting. We husband and wife must be able to work together on anything. If we continue to fight at home, our fortune will be far from our home (24). Be Kind to Your Partner Basically understand that Islam accepts a reciprocal relationship between husband and wife. The wife must respect her husband and obey his orders as head of the household. However, on the other hand, a husband cannot act arbitrarily towards his wife, and must treat her well and protect her feelings, with a relationship pattern that is mutually respectful and respectful.

### 4). Similarity and Conformity of Characters

Similarity and suitability of character in family resilience is a family's view of character education influenced by parents' hopes for their children. Character values instilled: honesty, religious, democratic, communicative, discipline, hard work, responsibility, humility, independence and empathy. Parents educate character through good parenting, modeling behavior and habits, providing explanations for actions, applying high and realistic standards to children, and involving children in decision making. The results of character education in families show that, compared to children from single parent families, children who grow up in complete families feel more fulfilled by love, the number of children who are problematic and independent is less, but the children are more obedient.

### 5). Mutual trust,

Each partner must be able to accept the strengths and weaknesses of their partner. Because there are differences between men and women, they need to get to know each other and then accept and respect each partner. In the Qur'an it is stated that it means: O people, indeed We created you from a man and a woman and made you into nations and tribes so that you know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you. In a household, trust is not only built instantly, but must be fought for and maintained through open communication, loyalty, and a willingness to support each other. When partners trust each other, their relationship has a strong foundation to grow and develop over time.

### (6). Accept Each Other,

In maintaining family resilience, an attitude of mutual acceptance must be present on both sides, husband and wife. It is not permissible for both husband and wife to tell other people about their partner's or outside their family's disgrace. If a problem occurs, it should be resolved wisely according to religious guidance. As in the Qur'an it is said that: it is permissible for you on the night of the fasting month to mix with your wives; they are clothes for you, and you are clothes for them. Allah knows that you cannot restrain your desires, therefore Allah forgives you and forgives you. So now intervene with them and follow what Allah has ordained for you, and eat and drink until the white thread becomes clear to you from the black thread, namely dawn. Then complete the fast until (comes) evening, (but) do not interfere with them, while you are making *I'tikaf* in the mosque. That is Allah's prohibition, so do not approach it. Thus Allah explains His verses to people, so that they become pious (25). Accepting each other is the most important thing in maintaining unity in the household. Accepting each other is an important aspect in maintaining household resilience. This refers to a couple's ability to accept each other as they are, with all the advantages and disadvantages that each has.

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### (7). Intense communication,

Intense communication is very important to maintain family resilience. A household, which is often understood by the term family, is a structure in society that is special in nature, binding each other to one another (26). A family is a composition of people united by ties of marriage, blood, or adoption. Relationship between husbands and wife is marriage; and the relationship between parent and child is usually blood, and sometimes adoption (27). Furthermore, this paper tends to take the simplest concept of "family". That the family in its simplest and most basic form consists of a man and a woman, living in marriage, along with their child or children under age, who are recognized by members of the community (28).

In this context, the relationship between family members in the classical era, which was always understood as the relationship between husband, wife and children who must always live together under one roof, has experienced a shift for a small number of people in the modern era. As is the practice of domestic life in modern society, husband and wife carry out their respective official duties, while children go to school all day or even go to school outside the city which requires them to live in a dormitory, which then results in the house building only being used for overall gatherings between family members. once a week.

In such a situation, sufficient communication is needed between family members, because basically everyone wants a family that is peaceful, safe, peaceful, or whatever other terms, the main thing is a family that does not quarrel, is harmonious, and is *sakinah*. To realize such a family life requires an ability that is not easy, and cannot even be disturbed by temptation, wherever it comes from. This can only be achieved by families who have resilience. People dream of a family that can stand being rich, can stand being poor, can stand being praised, and can stand being reviled (29).

### (8). Readiness of both partners

The readiness of both partners is the most important thing in maintaining family resilience. The Koran, among other things, emphasizes the need for physical, mental and economic readiness for those who want to get married. Although guardians are asked not to use weaknesses in the economic sector as a reason for rejecting suitors. In the Qur'an it has been said that: "If they (future in-laws) are poor, then Allah will make them rich (sufficient) thanks to His Grace." Those who do not have economic means are advised to exercise restraint and maintain their purity. "Let those who are not yet able to (marry) refrain, until Allah grants them the ability." (30).

It is important to understand that, although the Qur'an emphasizes that pairing or marriage is a divine decree for His creatures, and although the Prophet emphasized that "marriage is his sunnah", at the same time the Qur'an and Sunnah stipulate provisions that must be heeded. Moreover, the people he encountered carried out practices that were very dangerous and violated human values, such as forcibly inheriting the wife of his late father (stepmother) (31). In fact, according to Al-Qurthubi, when the above prohibition came down, there were still those who married them on the basis of mutual consent until the letter (32) came down which clearly stated this.

### (9). Appreciation and affection

To maintain family resilience, there must always be appreciation and affection by saying sorry, please and thank you. Even though it seems trivial, it is often difficult to say to family members. Expressions of appreciation or affection are part of caring and can turn challenges into opportunities to grow together. Apart from that, family survival also requires understanding that there are love languages that we must understand. This love language is a form of survival for couples and family members in expressing appreciation and affection. This love language consists of 5 aspects, namely physical touch, positive words, quality time, sincere help, and giving gifts. Because everyone has a different language or way of expressing love, it's a good idea to know the love language of your partner, children and parents.

### (10) Positive communication

Positive communication is important in family resilience. This positive communication can be built by thinking before speaking. Say facts honestly but remain polite, respecting opinions. Assertive in conveying wishes. Apart from that, you must also try to listen to your heart, give other people the opportunity to speak. Avoid assumptions and express perceptions, be open with feelings, learn to be a good listener, and verify understanding of what the family says. Positive communication is the foundation of healthy and harmonious relationships in the household. Here are some principles and practices that can help build positive communication in a marriage relationship: Honesty: It is important to speak honestly and openly with each other. Avoid hiding feelings or problems that may arise. When partners feel that they can talk without fear of being judged or embarrassed, it opens up to discuss problems that arise or just share daily experiences. Regular communication helps strengthen emotional bonds and ensures that any problems can be dealt with immediately before they escalate. Empathize with Body Language: Apart from words, body language can also communicate our feelings and intentions. Be sure to use supportive body language, such as eye contact, smiles, and light touches, to show your partner affection and support.

### (11). Commitment to Family

Positive communication is important in family resilience. This positive communication can be built by thinking before speaking. Say facts honestly but remain polite, respecting opinions. Assertive in conveying wishes. Apart from that, you must also

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try to listen to your heart, give other people the opportunity to speak. Avoid assumptions and express perceptions, be open with feelings, learn to be a good listener, and verify understanding of what the family says. Positive communication is the foundation of healthy and harmonious relationships in the household.

### (12). Comfort when spending time together

Husband and wife must enjoy comfort when spending time together. Husband and wife must be good at nurturing and looking after their wife physically and mentally. So that you can be a comfortable wife and a good and responsible housewife. A comfortable atmosphere is determined by good cooperation between husband and wife in creating an atmosphere that is conducive and warm, not boring, let alone tedious. One example of a comfortable atmosphere In the household of the Prophet sallallahu 'alaihi wa sallam, he called 'Aisyah Radhiyallahu 'anha with her favorite nickname and told her the news which made 'Asiyah's soul very happy. 'Aisyah Radhiyallahu 'anha told the following story, one day the Messenger of Allah said to her. O 'Aisy ('Aisyah Radhiyallahu 'anha's favorite nickname), the Angel Jibril sent greetings to you. [Muttafaqun 'alaihi]. That is one example of how to create a comfortable atmosphere in the household, namely calling your wife by your favorite nickname. I still often see husbands calling their wives whatever they want. Sometimes he calls his wife out on her defects and shortcomings.

### 13). Mental Well-Being Based on Spirituality;

The mental well-being realized by spirituality must remain neutral in domestic relationships. A prosperous mentality and calm spirituality must be created in the household so that family survival can be achieved. Mental well-being of husband and wife with honesty and sincerity; perfection; wholeness, perfect state. Mental well-being is a characteristic of self-identity which includes sincerity, openness, sincerity, trustworthiness, truth, adhering to principles, not being easily influenced, being trustworthy, and so on. Integrity is also a characteristic that is closely related to a person's personality as a whole. It includes practices, behavior, attitudes, conversations, ways of carrying out daily tasks and three-dimensional relationships that involve humans with Allah SWT, fellow humans and nature and also humans and themselves. The term integrity is very broad and can include several other important aspects such as ethics, governance, discipline, sincerity and so on. In short, the concept of integrity is a firm adherence to pure values consistently, including overall commitment whether through words or actions. Integrity is able to produce brilliance for individuals which leads to the success of family institutions and organizations and the country. The discussion of definitions, even theories and applications that describe integrity are based on Islamic values, ethics and principles adapted through the Koran and hadith and no less also references based on and theories from Western works that do not conflict with Islamic law (Jamiah Manap, 2005). Whatever the term integrity is defined, it cannot be separated from the elements of good character and honesty that still support the term integrity (Zubayry Abady Sofian, 2008). Meanwhile, the definition of family according to the fourth edition of the Council Dictionary (2005) is the entire family consisting of husband, wife and children. Hamzah Ya'qub (1983) also believes that family is a living alliance between a man and a woman based on the legal marriage of husband and wife. Husband and wife also play the role of mother and father to children.

### 14). Ability of Family Members to Cope with Stress and Crisis or Problems Effectively

The ability of family members to deal with stress and crises or problems effectively. This is because the family is the smallest institution in society. From the family the beginning. Generations are formed. That is why the building of a family must be strong in order to be able to produce strong generations. Family resilience is determined by the foundation of family development. Resilience is often defined as resilience. Resilience is generally defined as the ability to overcome adversity, or to thrive despite challenges and difficulties in life.

The concept of resilience is becoming increasingly popular in research on the ways individuals, families and communities recover from trauma, such as trauma resulting from disasters, war, or the loss of family members. Studying family resilience is important because the family is a place where individuals grow and develop. Apart from that, the family is the place where an individual's main activities take place so that the family determines a person's quality in facing the future. To understand the family resilience process, a multisystem review is needed to look at family conditions. The ecological perspective put forward by Urie Bronfenbrenner builds a model of relationships that influence each other within families and between families and the social context.

Analysis of the impact of the path-racing tradition from a Maqasid Syariah perspective requires us to understand the implications of family resilience values. Maqasid Syariah is a concept that refers to the objectives or fundamental principles of Islamic law, which aim to maintain the welfare of individuals, families and society as a whole. One of the five main maqasid (main objectives) of Maqasid Sharia is *hifz al-nasl*, which means maintaining offspring and family resilience. In the context of the track racing tradition, that is a traditional tradition that is quite strong in several regions in Indonesia, the implications of family resilience values can be explained as follows:

1. Strengthening Family Ties: The track racing tradition is often an event that involves all family members, both young and old. This creates an opportunity to strengthen family ties and improve relationships between different generations.
2. Empowerment of Local Communities: This tradition can also be a means of building and maintaining solidarity in local communities. When communities are involved in the preparation and implementation of these events, they support each

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other and strengthen a sense of togetherness, which in turn can increase family resilience.

3. **Development of Moral Values:** Track racing is often seen as a form of entertainment and cultural tradition. However, behind these aspects, there are strengthened moral values, such as sportsmanship, honesty, cooperation and patience. When these values are taught and practiced in the context of these traditions, they can form a strong foundation for family resilience.
4. **Introduction to Cultural Identity:** The track racing tradition is also an important part of a community's cultural identity. By maintaining and strengthening these traditions, the younger generation can recognize and appreciate their cultural heritage. This helps in building a sense of pride and attachment towards their cultural roots, which can strengthen family resilience.
5. **Economic Prosperity:** Although not directly related to family resilience values in a spiritual or moral context, the track racing tradition also has economic implications. This activity can provide economic opportunities for local communities, both through the sale of food and other goods during the event, and through the promotion of local tourism.

In analyzing the impact of trail racing traditions, it is important to ensure that family values of resilience, as described above, are maintained and strengthened. In this way, this tradition can continue to be a positive part of people's lives, in accordance with the principles of Maqasid Syariah. In the Maqasid Syariah perspective, the values of family resilience have very important implications. Maqasid Syariah places the protection and development of the family as one of the main goals (maqasid) of Islamic law. The following are some of the implications of family resilience values from the Maqasid Syariah perspective:

**Hifz al-Nasl (Protection of Descendants):** One of the five main maqasid of Maqasid Sharia is the protection of descendants or continuity of descendants. In the family context, it emphasizes the importance of maintaining family relationships, raising children well, and ensuring generational continuity. Values such as marital fidelity, parental responsibility, and good education for children are emphasized in this context. **Hifz al-Mal (Protection Protection):** Family resilience also includes protecting family assets and resources. Maqasid Syariah encourages justice in the distribution of inheritance, prevention of waste, and fair economic practices within the family. This helps prevent internal conflicts in the family related to property and ensures the family's economic stability.

**Hifz al-Din (Protection of Religion):** Maqasid Sharia also emphasizes the protection of religion and spiritual values in the family. Values such as worship, honesty, patience and mutual help between family members are very important to apply in everyday life. This helps in building strong spiritual bonds in the family. **Hifz al-Aql (Protection of the Mind):** Family resilience also involves protecting the mental and emotional health of family members. Maqasid Syariah encourages the building of healthy relationships between family members, peaceful resolution of conflicts, and emotional support. This helps prevent internal conflicts that damage family stability. **Hifz al-Nafs (Life Protection):** Protection of the life or physical safety of family members is also part of the values of family resilience in Maqasid Syariah. This includes meeting basic needs such as food, clothing, and shelter, as well as safety from any form of physical or mental violence. By paying attention to the values of family resilience in the Maqasid Syariah perspective, it is important for society to strive for building a strong family based on Islamic principles which include spiritual, moral, economic and social aspects. This helps ensure that the family is a stable foundation for a sovereign and harmonious society.

## CONCLUSION

Family resilience values have very important implications. Maqasid Syariah places the protection and development of the family as one of the main goals (maqasid) of Islamic law. The following are some of the implications of family resilience values from the Maqasid Syariah perspective: **Hifz al-Nasl (Protection of Offspring):** One of the five main maqasid of Maqasid Syariah is the protection of offspring or continuity of offspring. In the family context, it emphasizes the importance of maintaining family relationships, raising children well, and ensuring generational continuity. Values such as marital fidelity, parental responsibility, and good education for children are emphasized in this context. **Hifz al-Mal (Protection Protection):** Family resilience also includes protecting family assets and resources. Maqasid Syariah encourages justice in the distribution of inheritance, prevention of waste, and fair economic practices within the family. This helps prevent internal conflicts in the family related to property and ensures the family's economic stability. **Hifz al-Din (Protection of Religion):** Maqasid Sharia also emphasizes the protection of religion and spiritual values in the family. Values such as worship, honesty, patience and mutual help between family members are very important to apply in everyday life. This helps in building strong spiritual bonds in the family. **Hifz al-Aql (Protection of the Mind):** Family resilience also involves protecting the mental and emotional health of family members. Maqasid Syariah encourages the building of healthy relationships between family members, peaceful resolution of conflicts, and emotional support. This helps prevent internal conflicts that damage family stability. **Hifz al-Nafs (Life Protection):** Protection of the life or physical safety of family members is also part of the values of family resilience in Maqasid Syariah. This includes meeting basic needs such as food, clothing, and shelter, as well as safety from any form of physical or mental violence. Meanwhile, participants in this research consider it important to carry out traditions to preserve them, which is a form of respect for their ancestors, an expression of gratitude, obligation and upbringing from their parents.

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- 30) Al Qur'an Surat An-Nur [24]: 31. Penjelasan Ayat ini memberikan pedoman bagi para wanita yang beriman dalam berpakaian dan berinteraksi dengan orang lain dalam masyarakat. Tujuannya adalah untuk menjaga kesucian, kehormatan, dan ketertiban dalam komunitas Muslim serta untuk menghindari godaan dan fitnah yang dapat muncul dari perilaku yang tidak senonoh.
- 31) (QS Al-Nisa' [4]: 19)
- 32) Al-Nisa' [4]: 22



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